

## Article about the Meaning of Islamic Hejab

- **Introduction**

The need for woman to wear hejab (Islamic veil) when exposed to a stranger male (not related by blood) is an important Islamic principle which the holy Quran has expressly emphasized. Therefore, as a whole the need for hejab cannot be doubted from Islamic point of view. The need for woman to hide from stranger male's eye is the reason which has drawn a borderline between a man and woman who are stranger to each other. In the same way that lack of permission for intimate contact between a male and female who are strangers is another prerequisite.

We may study this topic from five angles:

1. Is the hejab a principle of Islam? Was it transferred from Muslims to non-Muslims after the birth of Islam or it was not an Islamic requirement and was popular among other nations before Islam?
2. Why is the hejab worn?
3. What is the philosophy behind the hejab from Islamic point of view?
4. What are the faults and problems with the hejab?
5. What is the extent of Islamic hejab?

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- **The History of hejab:**

Our information about the history of hejab is incomplete. Our historical knowledge will be complete when we are able to comment about nations who wore the hejab before the birth of Islam. We are sure that some nations observed the hejab before Islam. From the books which we have read we have gathered that the hejab was observed in ancient Iran, by the Jews and possibly by Indians far severly than the Islamic code has prescribed, but the barbarian Arabs did not wear the hejab and it was Islam that taught women to wear it.

- **The reason for the introduction of hejab:**

Those who have objected the hejab have tried to prove that a cruel custom or power has been the originator and founder of the Islamic veil, and they do not discriminate between Islamic hejab and non-Islamic hejab in their assertions. They pretend to say that Islamic hejab was the fruit of such cruel customs. Different opinions have been expressed about the reason for the invention of hejab and in the majority of these theories the opponents of hejab have tried to prove that the reason for hejab was tyranny and ignorance. In this article we will try to mention all these theories. Some of them are philosophical; the others have economical, ethical and psychological origin.

*1. A wish to suffer mortification and mystical asceticism (philosophical root).*

*2. Lack of security and social justice (social root).*

*3. Patriarchal hierarchy and a tendency among men to dominate women and exploit them for their economic interests (economical root).*

*4. Masculine jealousy and pride (ethical reason).*

*5. Female menstruation and a feeling in the woman that she has been created defective compared to man (psychological root).*

The reasons mentioned above had had no role whatsoever in any place in the world for the imposition of the hejab or have been unjustly ascribed as the basis for invention of hejab, or possibly have led to the birth of a series of non-Islamic systems. Nonetheless these factors have not influenced the Islamic hejab. In other words the idea that a certain logic or philosophy in Islam has given birth to hejab is groundless.

- **To elevate woman's dignity and value:**

The reason we mentioned before have more or less been used by those who oppose the veiling of women. But we believe that there is a principle reason for hejab which they have neglected to take into account. We believe that the social reason for the introduction of secluded place for

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women and drawing a barrier between man and woman was not a desire among women for self-mortification, men's desire to exploit women or masculine jealousy or lack of social security or woman's menstruation. We must try less to attribute the hejab to these factors, and understand that the root reason for hejab was a calculated and instinctive wisdom among women to protect themselves.

Here we have mentioned a series of opinions. The most correct theory is that modesty, chastity, and a desire for cover has inspired the woman to make hers more precious and dignified and protect her position against man. With her instinctive wisdom and her peculiar and acute sensibility, the woman has understood that she cannot overcome man physically and or beat the man by resorting to physical strength. On the other hand the woman has discovered the weakness of man which nature has breathed into man's heart i.e. to make him a symbol of lover of woman and desire for possession of women and to construe women as manifestation of being the beloved and the oppressed sex.

When the woman recovered her rank and dignity versus man and discovered his weak point against her, in the same way that by resorting to jewelry, makeup and beautification, she tried to conquer the man, she tried to keep away from man's access. Moreover, she understood that she must not submit to the man's wish unconditionally. Instead she understood that she must add more fuel to the man's burning love and to improve her dignity versus man. Contrary to what we imagine deep in his heart and souls men hate such women who debase themselves and surrender to their will unconditionally. In fact man has always praised the dignity, independence and instinctive aloofness of women towards himself.

Nowadays that which doesn't exist in Europe and the United States is love. European scientists have repeatedly said that men or women who fall prey to excessive, passionate and tumultuous love are the first victims that lose their freedom and boundless liberty to live as they wish.

- **The philosophy behind Islamic hejab:**

The reasons and philosophies we mentioned before about the imposition of hejab are often the justifications which the opponents of hejab have invented and have tried even to paint it as illogical and unreasonable even in its Islamic form. It is clear that if we suppose a phenomenon to be a superstitious, the reasons for justifying such phenomenon must also be superstitious.

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- **The term ‘hejab’ or veil:**

The term hejab both means cloth covering and curtain, but often it refers to a curtain or drape. Hejab means curtain because the curtain is a device to cover nakedness. It might be argued that from philological viewpoint not every veil can be considered as hejab, and only such thing is considered as hejab which helps to hide the face behind a cover. Using the term ‘hejab’ for veiling woman is relatively a modern expression. In old times the Muslim jurists in particular referred to ‘*satr*’ (covering the nakedness) instead of a dress.

The duty imposed by Islam on women to wear hejab does not mean that they must not walk out of their homes. Islam does not call for imprisonment of women. In some countries like Iran and India such a custom prevailed in ancient times, but no such requirement has been imposed by Islam. Islamic hejab means that during the association of men and women, the women must cover their body and stop alluring the men or showing their beauty and charm. The related verses in the Quran and the verdicts of Islamic jurists point to such requirement only. According to Islam limiting sexual gratification into the family environment to lawfully married spouse contributes to the health and psychological well being of the community and strengthens the bond and intimate relation between the couple. From social point of view too such limitation protects women from abuse and invigorates their working energy and social activity. Besides it benefits women because it elevates their dignity and value among men.

We believe that there are several reasons behind the Islamic dress. Some of these reasons have psychological root, some increase the attractiveness of the house and family, some cause positive social implications and some enhance the dignity and honor of women and stops them from falling into debasement. The benefit of Islamic hejab is summed as follows:

- 1. It brings mental peace.*
- 2. It strengthens the family bond.*
- 3. It reinforces stability of the society.*
- 4. It increases the woman’s respect and dignity.*

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## Faults and Problems

- ***Hejab versus logic:***

The first fault the critics find with woman's covering or hejab is that it is not logical and one must not defend a code which is illogical. They claim that original reason for invention of hejab was either to resist against plunder (rape) or lack of security, which problems does not exist now. Or the idea was for self-mortification and mystical isolation or asceticism or abandoning bodily pleasures which is untrue or selfish and stems from man's selfish desire to woman. This too is obnoxious and must be combatted. Or perhaps there was a belief that the women were unclean when they had their periods which blatant superstition.

The answer to such criticism is clear from what we said before. From the former discussions we can conclude that from Islamic point of view hejab elevates the value and dignity of woman from psychological, family and social points of view.

- ***Hejab and the principle of freedom***

Another fault the critics have found with hejab is that it violates women's freedom which is a natural human right, and is considered as offensive to the dignity of women. They say that respecting human dignity and honor is one of the articles of the Declaration of Human Rights, and compelling women to wear the hejab is in fact violating the right of freedom of any respectable and freeborn human being whether they be male or female, white or black and regardless of their nationality and religion.

In response to such censure we must say that there is a difference between imprisoning the woman in the house and compelling her to wear proper dress when she has to meet a stranger male. There is no code in Islam to jail or enslave woman. Islam has imposed a duty upon women to wear hejab or wear proper and decent dress when associating with men. Such a duty has not been imposed by men, nor does it conflict with the dignity and honor of women or violate her natural rights which God has bestowed upon her. If observing a series of social ethics charges the woman or the man to follow special codes in their social behavior or to stop women from strutting in an alluring manner when walking in the street that might disturb other people's peace and modesty and upset the balance of social ethics, such expectations must not be construed as 'jailing or enslaving women'. Such a requirement must not be regarded as infringement of individual's human dignity and freedom. On the contrary properly dressed women to the extent that Islam has prescribed can elevate their dignity because it will protect them from being abused by bawdy, indecent and corrupt men.

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- ***Stagnating or nullifying women's activities***

The third fault found with hejab is that it stops her from performing activities which God has enabled her to discharge. Like a man a woman has gifts, talents, wisdom and intelligence to work. Such talents have been bestowed by Almighty God are not to be neglected and must be put into action. When during her creation God has bestowed her and it would be unreasonable for expect her to fail to benefit from her talents. As a whole when a creature is bestowed a series of talents and competence to work, it is a proof that she has the right to enforce her talents and it would be cruel to stop her from benefiting from them.

To be a human being is the most precious social wealth. A woman is also a human being and the society must benefit from her labors and her energy. It would be barbaric and gross violation of inherent and natural human right to cancel and nullify the right of half of the population of country. In the meantime it will violate her social right to become always a burden and parasite upon man. Our answer to this criticism is that Islamic hejab has foreseen the extent of bodily coverage and Islam does not prevent the women from loosing their energy or damaging their instinctive talents. Such a criticism might be justified against the cumbersome veils that Iranian women or Indians or Jews were accustomed to wear in ancient times. But Islamic hejab does not mean that women must be imprisoned in the house and forbidden to let their natural talents to blossom. As we said before the reason for Islamic hejab was that they should gratify their sexual pleasures inside the house with their lawful husbands. But outside the house they must focus on their job only and avoid alluring men. That is why Islam does not permit women to sexually provoke or arouse men when walking in the streets and give a pretext to indecent men to flirt with them. Islamic hejab not only does not stop women's social activities but strengthens and invigorates such activities also.

- ***Provoking men***

Another fault with the hejab is that building a wall and veil between men and women increased their desire and passion for the hidden sex, and according the principle, 'people become more and more eager and aroused towards what is forbidden from him.' Moreover, it is a mistake to suppress sexual desire to the extent which is nature had allowed. But lifting the social limitations will not solve the problem. On the contrary it worsens the problems. With regard to sexual desire and other desires removing the barriers and limitations will kill the love in its true sense, but makes the man or woman profligate and lewd and eager to break the bond of chastity. In this connection the more the sexual charm is exhibited the more sexual desire and love of diversions in such lewd desire will increase.

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- *Islamic hejab*

We will begin our discussion of hejab from Quran. The verses related to hejab have been mentioned in two suras in the holy Quran. The first is the *Noor sura* and the other is the *Ahzab sura*. We will first of all define the verses in the Quran and after that we will examine its related jurisprudential codes, traditions from the Prophet (p.b.u.h) and the verdicts of jurists. Verse No. 31 of *Noor sura* is related to hejab. Several verses before that a verse tells us that it is our duty to ask permission to enter a house. In fact this serves as a prelude to the *Noor Sura*. This verse says, “O you who believe! Enter not other people’s house unless you have notified them earlier, and greet the inmates. This is better for you. We hope that you will learn from this saying. Do not enter into a house if you find no one inside until you receive permission to enter the house. If the landlord tells you to return, you must return because it will be proper and a purer conduct. God is aware of what you are doing. You are permitted to enter homes in which no one lives and you have an interest to go inside. You may enter such a house without permission. God is aware of what you are revealing and what you are hiding. O Messenger! Tell the pious men to shut their eyes and preserve their modesty and chastity. This will make you purer (and more pious). God is aware of what you are doing. Say to pious women that to shut their eyes and hide themselves from males and do not display their beauties and charms unless to their husbands, fathers, father-in-laws, sons, or the sons of their husbands or their brethren or cousins and nephews, or women, or their masters or their eunuchs who don’t need women or little children who do not know the secret about the women’s sex. Do not dance to avoid exposing their secret beauties. O the pious ones! You must all express your repentance to Almighty God (for your sins) and in order to achieve salvation.”

The context of the first and second verse is that the pious people must not enter a person house suddenly and without permission. The third verse has lifted restriction about the need for hejab in public places and places which are not used for living. Then two other verses refer to the duties of women and men and the nature of their relations. These verses are divided into the following sections:

1. *Every male or female Muslim must stop flirting and dallying with strangers.*
2. *A Muslim man or woman must be chaste and hide his or her private parts from others’ view.*
3. *Women must wear proper dress and avoid displaying their makeup and beautify to others and stop provoking and attracting the attention of men.*

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4. *There are exceptions about the need for women's dress. One of these exceptions is addressed to men as (ولا يبدین زینتھن الا ما ظہر منه). The other addressed as (ولا یبدین زینتھن الا لبعولتھن). These sentences are permitted not to wear Islamic dress if exposed to such and such people.*

- ***Other verses in the Quran***

Verses 59, 60 and 61 of the *Noor sura* are also related to this subject. The following is the interpretation of these verses:

*Believers let those your right hand owns and those who have not come of age ask permission of you three times before the dawn prayer, when you put aside your garments, in the heat of noon, and after the night prayer. These are the three occasions of privacy. There is no fault in you or them, apart from these that they go about you, you are of each other. As such allah makes plain to you his verses; allah is the knower, the wise.*

*And when children reach the age of puberty, let them ask permission as those before them asked permission. As such allah makes clear to you his verses. Allah is the knower, the wise.*

There are two exceptions for asking permission in the above verses. One of the exceptions is the code about asking permission when entering another person's room. The other exception is about the code covering the women's dress. The first and second verses are related to the first



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exception and the third verse is related to the second exception. We have explained the commandment before and stated that whoever wants to enter the private room of another person they must announce their wish and enter the room after receiving permission. We also said that this commandment is applicable even to close relatives such as the son versus his mother or the father versus his daughter. In these verses two groups are exempt from the rule. In other words these groups of people are required to ask permission in three times, but at other occasions they don't need to ask permission. These groups are:

1. *Your right hand owns*
2. *Your small children who haven't achieved puberty yet.*

The three times which these people need to ask permission is: before Morning Prayer, at Noon Prayer when people put out their dress because of heat and are resting and after Evening Prayer which is time for sleep.

- ***The Prophet's Wives***

The main verses related to the duty of women to cover them are those which are mentioned in the *Noor sura* which we quoted above. There are several verses in the *Ahzab sura* which can be mentioned along with the Noor verses. Some of these verses are related to the Prophet's wives, and the other parts are commandments about privacy and chastity.

These two verses are addressed to the Prophet's wives saying,

***“O Prophet's wives; you are not like other women. If you want to be chaste and abstaining from sin and lewdness you must be careful when you are speaking. You must not use alluring and lustful words to avoid (sexually) exciting the attention of lascivious people from coveting you. Speak purely and solemnly. Stay in your homes and do not step out of your home arrayed with makeup like it was women's practice during the period of ignorance barbarity.”***

The object of the above commandment was not to imprison the Prophet's wives in their homes, because the history of Islam has clearly shown that the Prophet (p.b.u.h) used to carry his wives in his journeys, and did not prevent them from exiting their homes. The purpose of the above code is that women must not walk out of the house in order to display her charms, especially the Prophet's wives whose duties are heavier and more distinct and binding.

Verse 53 of *Ahzab sura* says,

***“Believers do not enter the houses of the prophet for a meal without waiting for the proper time, unless you are given permission. but if you are invited, enter, and when you have eaten,***

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*disperse, not desiring conversation, for that is hurtful to the prophet and he would be shy before you; but of the truth Allah is not shy. And when you ask his wives for anything, speak to them from behind a curtain, that is cleaner for your hearts and theirs. You must not hurt the messenger of Allah, nor shall you ever wed his wives after him, surely, this would be a monstrous thing with Allah.*

According to the above commandment men are not permitted to enter women's rooms. If a man needs something from a woman he must call the woman from behind the wall. Such rules have nothing to do with Islamic hejab which Muslim jurisprudents have mentioned as 'cover' and not 'veil'.

- ***The boundary of chastity***

Verses 59 and 60 of Ahzab Chapter say,

*"O prophet, tell your wives, your daughters and the believing women to draw their veils close to them, so it is likelier they will be known, and not hurt. Allah is the forgiver, the most merciful.*

*If the hypocrites and those who have a disease in their hearts, and those who make a commotion in the city do not desist, we will surely urge you against them. Then they will be your neighbors for only a little (while).*

As to the meaning of jalbab (or veil) commentators and philosophers have expressed different opinions and it is difficult to find the exact meaning of the term. What seems to be very near to the truth is that originally jalbab meant every sort of baggy and big dress, but it was often used for scarf that is bigger than the old fashioned shawl and was smaller than the cloak. Therefore by saying that jalbab should be placed very near to the head means to cover the head with it. In other words when women want to walk out of their homes they must pick up their bigger headscarf. Of course make something closer doesn't mean to cover, but one can conclude from this saying that it means such.

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The scope and extent of the cover has not been described in this verse. One cannot understand from this verse whether she must cover the face or not. The verse which spells out the extent of Islamic hejab is Verse 31 of *Noor sura* which we have described above. We may gather from these verses that the everlasting truth is that a Muslim woman must walk among men in a manner that might show signs of chastity, dignity, poise and purity and recognized with such attributes. It is only in such case that lecherous and lewd persons, who try to take advantage of women's lapses, will be disappointed from their pursuit and the idea of exploiting women will not occur in their mind. We can see that young tramps and vagabonds are always bothering cheap and immodest women. When we protest and say, "Why are you bothering them? They answer, "They wouldn't walk in the streets in such tempting dress if they didn't want to flirt with us."

A verse before the above verse says, "***Those who are bothering pious men and women are committing grave sin.***" This verse formally censors people who bother Muslim men and women, and instructs women to be sober and modest in their behavior in order to escape being bothered and molested by wicked men. A study of this verse can make us better understand the purport of the commandment. There is a point in this verse. It means that men who bother women in streets deserve severe punishment. At least we can gather from this verse such unprincipled rogues must be expelled from the pious Islamic community. The more the community respects chastity and purity the more it will be severe against male offenders and vice versa.

### ***The extent of the coverage***

#### ***Examination***

First it is necessary to describe a code which the Islamic juries have expressively spelled out and made it binding. After that we will discuss subjects which are being disputed.

1. There is not doubt in the Islamic law that women are compelled to cover their *vajh* (face) and *kaffein* (hands). This is an irrevocable and binding requirement. Neither the Quran nor traditions from the Prophet (p.b.u.h) or the verdicts issued in the Islamic law differ or conflict with each other about such express requirement. What we mean to discuss here is about covering their faces and hands up to their wrists.
2. The question of '*the need for Islamic cover*' which is a woman's duty must be distinguished from the question of '*looking at women with respect*' which is the man's duty. One may assert that there is no need for women to cover their faces and hands but in the meantime insist that

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the men should respect women. We must not imagine that these two are the same. In the same way that the Islamic law says it is not necessary for a man to wear a hat; it does not mean that a Muslim woman is allowed to look at the naked head and body of a man.

3. With regard to permission to look at women there is no doubt that it is unlawful for men to look at women for the sake of *talazzoz* or *ribeh*. *Talazzoz* means to enjoy and looking by *talazzoz* means to look at women to gratify sexual pleasure, yet *ribeh* does not mean looking for pleasure or flirtation. But the looker and the looked one are exposed in the condition in that such lewd looks may lead to sin. Both these looks are absolutely unlawful - even for the women are related to men by blood. The only case which is exception is when a man looks at a woman for the sake of courting. In this connection even if the look may bring pleasure (which is often the case) the man is allowed to that pleasure.

- ***Face and hands***

Now that we have described the irrevocable requirement for Islamic dress. It is time to explain how a woman must cover her face and hands. Whether Islamic hejab means to cover the face or hands or the description of hejab as a whole are two completely separate subjects. If we feel it is necessary for women to cover their faces and hands, we will be in fact the supporters of hiding women behind the curtain and preventing them from to work except in the house or places which are wholly attended by women. If we feel it is necessary to cover the other parts of the body and consider unlawful any provocative and alluring jests and say it unlawful for men to look with sensual pleasure yet insist to cover the face provided the woman has not arrayed her face in a provoking and lustful manner but is simple and unadorned, the question will be different. In such a case we will be supporting another theory which says that it is not necessary to confine women into the house and compel her to hide herself behind the curtain. Instead we must make it sure that sexual pleasure should be gratified inside the house. In short, covering woman's face and hands distinguishes the point where a woman is imprisoned or not imprisoned. As to those who censure the Islamic dress it depends whether we consider covering the face and hands as mandatory, but if we don't think it isn't necessary to cover the face and hands we cannot find fault with the other parts of the woman's body. Instead the problem lies with the opposite sex. Exempting women from covering their faces and hands means refraining from committing sin and allowing them to work outside the house. This is the reason why Islam does not consider the covering of the face and hands compulsory.

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- ***Positive Reasons***

For several reasons we may assert it is not compulsory for women to cover their faces and hands:

1. Verse 31 of *Noor sura* is related to Islamic dress, describes the women's duty and determines the extent of the veil and does not consider it necessary for women to cover their faces and hands. We can substantiate our conclusion from two sentences in this verse: The first sentence is 'ولا يبدین وینتھن الا ما ظھر منها' and the second one is 'ولیضرن بخرھن علی جیوبھن'. With regard to the first sentence we noted that the majority of the commentators and most of the traditions from the Prophet (p.b.u.h) have made an exception of henna, collyrium, ring, and bracelet and the like. These are jewels which women wear on their face and hands up to the wrist. Henna, ring and bracelet are worn on the hand and the collyrium is used in the face (to paint the eyes). Those who say women must cover their faces and hands must consider as exception 'الا ما ظھر' for covering manteau. Obviously it is very doubtful that the Quran should make an exception in this case and conflicts with the purport of the eloquent verses of Quran.
2. In many cases when the question of permission or lack of permission for Islamic hejab is involved must take into account the questions and answers exchanged between people and senior religious theologians. Here we speak about covering the hair and there is no requirement at all to cover the face. In other words the covering of the face and hands is a question that is debatable and dependent on other factors.
3. There are some sayings related to the pilgrimage's garb that consider exposing the woman's facing unlawful. We can say by certain that women to be allowed to expose their faces only during in the pilgrimage's garb, but covering the face during Hajj pilgrimage is compulsory because a woman performing the Hajj pilgrimage must observe some restrictions. Aside for the tradition that upon seeing a women pilgrim covering her face with a fan Imam Baqer (a.s) hit the fan away from the woman's face with her club. There are several traditions to the effect that exposing a woman's face during pilgrimage is like baring men's head. It is because Islamic theologians do not want them to suffer from heat or cold.

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## **Negative reasons:**

To prove the need to cover the face and hands we have resorted to the following reasons:

### **1. *The customs of the Muslims***

It is true that in the surface the verses in Quran and traditions from saints do not consider it binding to cover the woman's face and hands, but one must not ignore the fact that pious Muslims have acted contrary to that. Conduct and custom is not something that we can easily overlook. In many cases, Muslim jurists have resorted to the conduct and behavior of the elder of the religion to prove a point. With regard to this subject one must carefully study historical and social factors. Although the pre-Islamic Arabs were not accustomed to wear the hejab and it was Islam that compelled them to do so the veil was worn among non-Arabs like ancient Iranians and those who followed Jewish traditions far heavily than Islam had prescribed. These nations used to cover their faces and hands too. Islam does not object to the custom of covering the face except when exposed to intimate family members. However exempting the veil for the face and hands was only accommodating injunction (to relieve women of stress).

Therefore no such custom was continually observed and even if such a custom was observed by Muslims it doesn't prove that the infallible Imams acted in that manner, although there is no proof that they did. But from the traditions related from the past is obvious that the infallible Imams did not approve things which have become popular in recent centuries.

### **2 *The basis for action***

Another reason mentioned about the need to cover the face and hands or the reason or basis which compels Muslim women to cover other organs of the body convinces us that the face and the hands must be covered unless superficial covering of body parts is a trick and for sake of coquetry. To resort to the beauty of the face to play pranks and coquetry is not less dangerous than exposing other parts of the body. Often a fair face is more provoking. Therefore, it is unreasonable to assume that it is necessary to cover the hair in order to stop the woman from playing the coquette and tricks yet assert that covering the face, which is the most provoking place where the beauty of the woman is shown, is not binding. In reply to such reasoning we are sure that if covering of the face and hands are not compulsory it does not mean that such a requirement does not exceed in Islam, but as we have said before and is quoted from ancient theologians another reason or code urges us to dismiss such theory. In other words there is no concrete proof that making the covering of the face and hands compulsory would paralyze women and would stop them from discharging their ordinary business.

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Another reason for the need to cover the face and hands is that when a man is courting a woman he is permitted to look at the woman's face. This commandment means that a man who does not intend to marry a woman is not allowed to look at a woman's face. With regard to this assertion as the jurists have said first of all there is a difference between the glance of a suitor and one who does not mean to marry a woman. The suitor must look at the woman's face to assess her features and shape (of his future lifetime partner). Normally such a look is not empty of pleasure. Therefore, jurists say that although the suitor enjoys looking at his intended he is allowed such a liberty. Of course the man's intention must be to investigate the features of the woman's face and not to enjoy the woman's beauty.

- **Neither jailing nor allowing women to mix with men**

What we can gather from the foregoing is what Islam expects from women and not the saying of the opponents of Islam who blame Islam of jailing the women. Neither the system that the modern world has accepted and allows men and women to mix with each other in public is acceptable nor the mixing of males and females. In fact Islamic had prescribed temporary jail to punish prostitutes. Instead neither prescribes jailing women nor accepts the mixing of the sexes. Instead Islam prescribes the customs of the pious Muslims which has prevailed from the time of the Prophet (p.b.u.h) until now. Islam does not forbid women from attending parties and public meetings but insists that the privacy of the women must be respected. Muslim men and women were not allowed to mix in mosques, public places and even in streets in the past. Allowing men and women to mix with each other in public places such as in holy shrines which is very crowded at our age is contrary to the dictates of the Muslim jurist.