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AN ANALYSIS OF SOME CONTEMPORARY ORIENTALISTS' OPINIONS ON THE ISLAMIC HIJAB (VEIL)

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ABSTRACT

Contemporary Orientalists are also a continuation of the ancient Orientalists, who have wielded their objections to various aspects of Islam. While they objected to the Qur'an, Hadiths, Seerah and History and Islamic Jurisprudence, they also expressed their negative views on Islamic Civilization and Culture and Islamic Values, and distorted the facts to create various doubts and misconceptions. Orientalists have played their part in creating a special atmosphere of Islamophobia in the West and keeping people away from understanding the true and correct image of Islam. The main purpose of their writings is to make people hate Islam. In particular, some contemporary Orientalists, in their writings, have, among other objections, criticized Islamic civilization and culture and raised unwarranted objections to it. There is also the issue of the Islamic and Sharia Veil and the Hijab and Niqab, which is a hot topic in the West. In the

West, the hijab and the niqab are considered a symbol of inferiority and decline, and the hijab is considered a kind of imprisonment. However, the truth is completely opposite. Western writers and Orientalists have a big hand in keeping Western nations away from understanding the true picture of Islam. The wrong weapon that they have placed in the hands of their readers in the form of destructive literature has negative effects not only on the people of the West, but also on the modern educated class of Muslims in the East. Of these Western authors and Orientalists, Karen Armstrong and Lesley Hazelton are the two notable authors who have written books in their own particular way, contradicting the facts about Islam and the Prophet of Islam. Both of them also tried to spread many misconceptions about Islamic veil and hijab and niqab in their books. Therefore, this research article will attempt to take a scholarly and critical look at the thoughts and suspicions of Western writers, especially Karen Armstrong and Lesley Hazelton, about the veil and the hijab and the reality of the veil in Islamic law, and the importance of the Veil will be also discussed.

The history of the Orientalism is very old. It is an organized organization of non-Muslims writers, especially Western writers, which has been going on in various forms. Many people in the West have been studying Islamic sciences and civilization. The majority of the Orientalists oppose Islam and the Prophet of Islam; Muhammad (SAW) and make their readers to hate them. Orientalists can be divided into many periods. They, whether ancient or modern, have different styles of writing, but the purpose is the same and the same. They have also made Islamic beliefs and ideologies and civilization and history the subject of discussion and presented their self-made ideas and thoughts about it. An important aspect of Islamic civilization is the Veil and Hijab, the obligation of which is proved by the Qur'an and Sunnah and the interaction of the Muslim Ummah, but some Western writers, especially modern writers, have made it a subject of discussion, but they made many mistakes and blunders during their writings. In the following lines of this Research Paper, an attempt is made to review the works of some of the contemporary Western writers who have written about the Veil and the Hijab.

1. Karen Armstrong and her Short Introduction:

Karen Armstrong is a Christian nun who was born on November 14, 1944 in Wildmoor, Worcestershire, England. She also served in the Roman Catholic Church. She studied the comparative religions in depth and detail. She studied at Oxford University and wrote several books. As well as being a writer, she is also a well-known TV anchor. She has also been awarded various awards time to time. In addition to other books, she wrote two books on Sirah of the Holy Prophet (SAW), one is called Muhammad: A Biography of the Prophet and the other is Muhammad Prophet For Our Time.⁽¹⁾

Karen's views about the Islamic Hijab (Veil):

Karen Armstrong made some inappropriate and unsubstantiated statements about the Islamic Hijab (Veil) in her both books. For example, in one place she writes that after the death of the Prophet, the third generation adopted the rule of wearing hijab for all women. She wrote: "About three generations after the Prophet's death—be used to justify the veiling of all women."⁽²⁾ Similarly, she wrote that the verses related to hijab have become very controversial and these

¹. https://en.wikipedia.org/wiki/Karen_Armstrong , Access Date 28 August 2021

². Armstrong , Karen , Muhammad Prophet For Our Time , Harper Press London UK , 2006 , P 170

verses were not related to ordinary Muslim women, but only to Prophet's wives. She wrote: "These directives did not apply to all Muslim women, but only to Muhammad's wives"⁽³⁾. Karen Armstrong's position in this matter is baseless and has nothing to do with the reality.

These are just self-made opinions of Orientalists. The order of Hijab (veil) was practiced before the demise of the Holy Prophet (SAW) which can be witnessed in different events like some battlefields specially the war of Banu Mustalaq, Where the matter of the blam on the Hazrat Ayesha (wife of the Holy Prophet (SAW) took place and the Holy Quran discussed it in the 24th chapter of the Holy Quran.

2. Lesley Hazleton and her short introduction:

Lesley Hazleton is a British-American author. She was born in England in 1945. Currently she is an American citizen and live there. She is the author of various sbooks. Her work focuses on the intersection and interactions between politics and religion ⁽⁴⁾. She has also written a book on the life of Muhammad (SAW) with the name "The First Muslim-The Story of Muhammad". The theme of this book is the biography of the Prophet Muhammad (SAW), but in one place the author has also expressed her views on the Islamic Hijab (Veil). Everywhere in this book, she has used some insulting statements about the biography of the Prophet (SAW), his wives and the Companions and has tried unsuccessfully to distort the facts. According to her self-made thinking, she has tried to create doubts by using all kinds of misrepresentations in a mythical manner.

Lesley Hazleton's Suspicions about the Veil:

Lesley Hazleton sometimes considers the Hijab (veil) to be a prison for Muslim women, and sometimes says that it was only for the wives of the Holy Prophet (SAW) and not for ordinary women of the society. Sometimes she considers the niqab to be just a thin sheet of muslin and sometimes she considers the it to be the invention of the mullas and chaplines. She makes fun of the Hijab. She has made the following false allegations.

1. Piece of Muslin:

Lesley Hazleton says that this means only a muslin sheet to be hung in one part of the room. She writes: "The curtain in question was just that: a piece of muslin draped over a section of each room, providing at least a modicum of privacy."⁽⁵⁾

³. Ibid

⁴. https://en.wikipedia.org/wiki/Lesley_Hazleton Access Date 2 Nov. 2021

⁵. Hazleton , Lesley, *The First Muslim – The Story of Muhammad* , Atlantic Books , London 2013 .P 271

2. Only for the Wives of Muhammad (SAW):

According to Lesley Hazleton, this form of veil was only for the Muhammad (SAW)'s wives and not for others as she writes in her book: "It applied only to Muhammad's wives." (6)

3. Historical Evidence:

Lesley Hazleton claims that there is no historical evidence that Prophet Muhammad (SAW) ordered women to wear the hijab. She says that in the Qur'an, both men and women are commanded only to be modest (i.e not to be veiled). She writes: "There is no historical indication that he ever intended it to be taken as an order for any woman to veil. The Quran would advocate modesty for both sexes, but it never specified veiling." (7)

4. Mark of Distinction:

According to Lesley, the hijab (veil) were only a matter of status. She says that in the old days, women in Syria and Iran used to do this, that is, women belonging to the elite class used to do this in order to differentiate themselves from the common women of the society. Continuing the discussion in the same breath, she says that this style was adopted after Muhammad (SAW) when the age of elite class came along with the passage of time. And other women started veiling when they saw women of character. "It was to a large degree a matter of status. Much as aristocratic women in ancient Assyria and Persia had worn it as a mark of distinction, so would the women of a rapidly rising Islamic aristocracy" (8).

5. A Self-made Example of Lesley Hazleton:

Lesley Hazleton also offers a self-explanatory example to illustrate her point. She says that as women of today's rich families do fashion and wear expensive clothes to stand out different from other women. In the same way, the women of the rapidly emerging Islamic elite class did so in those days. "Like an expensive manicure or a pair of Prad shoes today, it was a public indicator, a sign that these women were above any kind of hard work. They had servants and so could allow themselves the luxury of flam boyantly impractical dress." (9)

6. The Term Religious Elite:

Using a new term, Lesley Hazleton claims that the concept of hijab and veil is due to the Mullah People (the chapline). They made the hijab obligatory for ordinary women, which took the form of the burqa. She expresses her statement in these words "Class distinctions grew and with them—as had happened before

⁶. Ibid

⁷. Ibid , P 271

⁸. Ibid

⁹. Ibid

in both Judaism and Christianity—a rapidly rising all male clerical elite. These men became the gatekeepers of faith, elaborating the principals of Islam into the institution of Islam, often by projecting their own conservation onto the Quran itself. As they built the vast body of Sharia (Islamic law), they ‘d attempt to inforce “the veil” on all women”⁽¹⁰⁾.

7. The Veil is Confinement and Harshness:

Lesley Hazleton considers the veil a bondage and harshness for women. She says that a woman in a burqa is seen wrapped in a shroud. Further slandering, she says that none of Muhammad's (SAW) wives would have thought that a piece of muslin cloth would take the form of such a thing (i.e burqa). She writes: “Eventually taking the idea so literally that in its most extreme form, the burqa, it would become more like a shroud. Certainly none of Muhammad’s wives had any idea that a mere piece of muslin , would develop into such a thing.”⁽¹¹⁾

Critical Review of the objections of both the Orientalists:

It is an indisputable fact that the rule of hijab was revealed at the end of the 5th AH. But Lesley Hazeleton's discussions on this subject follow the discussions on the conquest of Makkah and the Battle of Hunain. Although her book is written in chronological order. This also shows her intellectual betrayal. The ruling on the Islamic Veil is clearly mentioned in the Qur'an and the Ahadiths. The Muslim Ummah has been interacting with this Shari'ah rule. But both women (i.e Karen Armstrong and Lesley Hazleton) contemporary writers try to hide the truth and try to deceive their readers. There is a deep resemblance between the two statements.

In fact, Karen is Lesley's predecessor. And Lesley has tried to confuse the veil debate by adding more. The veil and the hijab are considered a bad thing in the Western world and are considered a sign of cruelty, narrow-mindedness and horror. Not only this, but it is also considered as one of the main reasons for the backwardness of Muslims. As Dr. Rukhsana Jabeen writes that the people of the West make fun of the burqa and the chadar of the Muslim women. It is considered a symbol of oppression, cruelty and imprisonment of Muslim women⁽¹²⁾. There is no weight in the statements of Western writers and Orientalists.

In the Western world, women have always been oppressed. There, instead of acknowledging women as compared to men, they are taken from them as men and given jobs contrary to their nature. Hijab and veil are considered a prison for women there, but not at all. Hijab and veil are an effective way to protect the dignity of women. Islam does not allow obscenity, pornography and nudity. For women, the veil is the best way to prevent the spread of immorality in society. The veil and the hijab are not a restriction or a hardship that causes

¹⁰. Ibid

¹¹. Ibid

¹². Jabeen, Rukhsana, Doctor, Hijab Ummat e Muslima ka Sha’ar, Manshoorat , Lahore Pakistan, 1437 AH/ 2016 AD, Pg 3

oppression, but the ruling on the veil is a proof that Islam has given a woman a high and honorable position and has made her a valuable asset.

That is why Islam commands special care to protect this precious asset. Maulana Abdur Rehman Kalani (RA) in his book *Satar-o-Hijab* has paid tribute to the subject and has given valuable and authentic answers to all kinds of doubts and suspicions regarding the veil. He writes in the foreword of his book that if in a nation the initial link of hijab is broken, then the nation will inevitably die after reaching the abyss of obscenity.⁽¹³⁾ Dr. Muhammad Razi-ul-Islam Nadvi has written a book titled *Islami Parda kia awr kiu?*, breaking the objections and doubts of Western writers and some liberal Muslim writers about the veil. While discussing, all the objections have proved to be false. He acknowledged that there had been a series of objections about the veil. These objections are also raised by non-Muslims and by some liberal Muslims Scholars. In this regard, it is said that there is no evidence of the veil tradition in the Muslim society from the Qur'an and Hadith, nor was it practiced by women in the early centuries of Islam, and today's veil commemorates the decline of Muslims. The pamphlet seeks to dispel this misconception and, through Qur'anic verses and prophetic guidance, proves that the veil is an important part of the Islamic social system and Islamic society has been working on it since day one⁽¹⁴⁾.

In fact, the people of West have not tried to understand the Muslim civilization and culture honestly, so they raise many kinds of objections. The veil is never meant to oppress a woman, but to protect her honor and dignity. The West has left the woman free and made her a kind of sex market, while Islam has reserved the beauty of a woman and her sex only for her husband. So the difference is clear. Lesley Hazleton thinks of the veil as a thin sheet of muslin, as is clear from her statements. This is her misunderstanding only. Hijab is not a thin cloth. Islam commands women to cover their faces from strangers and non-mahram men and urges them to protect their faith by observing the shariah commands of hijab. For the women who are naked despite wearing clothes, that is, those who wear semi-nude and thin clothes and some of their limbs are naked, there is a strong promise in the Hadith of the Prophet (SAW) that these women will not go to Paradise rather they will not even smell the fragrance of heaven⁽¹⁵⁾. It is clear from this hadith that the veil is not a thin shawl and the position of Lasley Hazleton is completely wrong.

Dr. Muhammad Razi-ul-Islam Nadvi writes that it is also important for a woman's dress that it should not be so thin that it reflects the body. Because in this case, it makes the woman's body look naked⁽¹⁶⁾. An author Gulraiz Mahmood writes in her book that a woman's dress should not be thin and thin

¹³. Kilani, Abdur Rahman, Maulana, *Ahkam e Satr o Hijab*, Maktaba Assalam, Lahore Pakistan, 1435 AH/ 2014 AD, Pg 8

¹⁴. Nadvi, Muhammad Raziul Islam, Maulana, Doctor, *Islami Parda kia awr kew*, office all India Muslim Personal Law Board, New Dehli, India, 1432 AH/ 2011 AD, Pg 5

¹⁵. Imam Muslim, Abul Hussain Muslim bin hijaj, *Sahih Muslim*, tahqeeq: Muhammad Foad Abdul baqi, Dar ahya al turas alarbi, Beroot labnan, 1374 AH/ 1954 AD, Hadith 2128, V 4 Pg 2192

¹⁶. Nadvi, Muhammad Raziul Islam, *Islami Parda kia awr kew*, Pg 33

and then she has recorded various hadiths in her book (17). Similarly, another author, Umm Abd Muneeb, in her book, mentions the "characteristics of the jilbab or burqa" that the fabric used for the jilbab or burqa should be thick and the clothes worn underneath and the features of the face should be hidden (18). According to Lesley Hazleton, the hijab was only for Muhammad's (SAW) wives. She also says that there is no historical evidence that Muhammad (SAW) ordered ordinary women to wear the hijab and niqab. These two statements of Lazley are just doubts and have nothing to do with facts. In the light of the teachings of the Qur'an and Sunnah, it is commanded for all Muslim women to cover their faces and wear the niqab from strangers and non-mahram men, and this is historically clear.

Proof of Hijab in the Quran:

In the Holy Qur'an, women are not only commanded to be modest, but also commanded to wear hijab and niqab. Dr. Rukhsana Jabeen points out that hijab is not just the name of one and a half yards of cloth worn on the head but it is the name of a set of rules. This includes everything from keeping an eye down, to the details of the curtains etc. It is the name of the Islamic system of chastity that purifies society, honors women, strengthens families, and restores love through the restoration of mutual trust (19). The following verses of the Holy Qur'an prove the necessity of hijab. And this is the same rule not only for the mothers of the believers (wives of the Holy Prophets (SAW) but also for the ordinary and common women of the Muslim Ummah.

1. This verse of Surah Al-Ahzab proves the necessity of hijab for ordinary Muslim women. This verse is called the verse of hijab. In this verse Allah says: "If you ask his (Prophet's) wives for any thing, speak to them from behind a curtain. This is more chaste for your hearts and their hearts"(20). In this verse of Surah Al-Ahzab, it is obligatory to wear hijab and it is addressed to the wives of Muhammad (SAW), but the cause of the command in the verse is Purity of hearts. And this cause of command is common. Obviously, the purity of the heart is as much needed by the mothers of the believers as it is by ordinary Muslim women.

A large number of leading and later commentators have made the ruling of this verse general. For example, according to Ibn Jarir Tabari (RA), this ruling applies to ordinary women as well as to the mothers of the believers (21). Similarly, another commentator, Qazi Abu Bakr Ibn Al-Arabi (RA) in his exegesis "Ahkam-ul-Quran" and it explains the rules of the Qur'anic verses, has proved from this verse of Surah Al-Ahzab that a woman should cover her whole

17. Gulraiz , Mahmood, Awrat ki Zaib o Zainat , Maktaba jadeed Press , Lahore Pakistan, 1433 AH/2012 AD , Pg 55

18. Umm e Abd Muneeb, Haj me chehry ka parda, Mashraba Ilm o Hikmat, Lahore Pakistan, 1434 AH/2013 AD, Pg 23

19. Jabeen, Rukhsana, Doctor, Hijab Ummat e Muslima Ka Sha'ar, Pg 7

20. Sura Al Ahzab : 53

21. Al Tabari, Abu Ja'afar Muhammad bin Jarir , Jamiolbian fi Taaweelil Quran, Thqeeq: Ahmad Shakir, Muassa Arrisala, Biroot Labnan, 1420 AH/2000 AD , V 20 Pg 313

body, and it is not permitted to open it without any dire need ⁽²²⁾. According to Imam Jassas (RA), this command also applies to ordinary women because we are commanded to follow the Prophet (SAW) in everything we do ⁽²³⁾. This means that the ruling here is not specific to the wives of Muhammad (SAW).

2. Another verse of the Holy Qur'an (Surah Al-Ahzab) indicates the necessity of hijab. Allah Almighty has instructed: "O Prophet! enjoin your wives, your daughters and the wives of the believers to draw their cloaks (veils) close round them. That is more proper, that they may be recognized and not molested. And Allah is Forgiving and Merciful" ⁽²⁴⁾. It is clear from this verse that the order of hijab which is being given to the wives of Muhammad (SAW) is being given to the ordinary Muslim women in the same way. And there is no difference between the ruling of hijab for the mothers of believers and ordinary women. This verse clearly mentions the word "Muslim women" which means ordinary women in Islam.

All the pioneers and later commentators have taken this verse to mean the obligation of hijab for all Muslim women. And this verse has also confirmed the veil of the face. For example, Ibn Jarir Tabari (RA) wrote in his commentary on this verse that when Muslim women go out of their houses for their needs, they should not keep their hair and faces open⁽²⁵⁾. Similarly, Imam Qurtubi (RA) writes in his commentary on this verse that in this verse Allah Almighty has commanded all Muslim women to wear hijab ⁽²⁶⁾. The same comments are given by the contemporary Muslim Scholars like; Maulana Muhammad Shafe'e (RA) writes that this verse proved that even when women have to leave the house due to some need, they should cover their whole body with the chadar and hang this sheet over their heads and walk with their faces covered ⁽²⁷⁾. Similarly, another commentator Maulana Amin Ahsan Islahi (RA) has taken this position in a very strict manner ⁽²⁸⁾. And all the other commentators have written exactly the same kind of commentaries.

Dr. Hafiz Muhammad Zubair wrote a specific book on the topic of Hijab. And by presenting the best research on the subject, he has proved the necessity of the veil of the face in the light of Qur'anic verses, hadiths, sayings of the Companions, sayings of the followers and Scholars and constant practice. After quoting the commentaries of more than three dozen prominent commentators, he wrote that according to the opinions of all these commentators, *Jilbab* is used in Arabic to cover the face and all these commentators were well acquainted with the Arabic language. Therefore, the bottom line is that the Qur'an

²². Ibn Al Arbi , Abu Bakar Muhammad bin Abdullah, Ahkamul Quran, Darulfikar , Beroot Labnan, V 3 Pg 1579

²³. Jassas, Abu bakar Ahmad bin Ali, Ahkamul Quran, Darul kutub Alilmia, Beroot Labnan, 1415 AH/1994 AD, V 8 Pg 416

²⁴. Sura Al Ahzab : 59

²⁵. Al Tabari, Jami ul Bian Fi TaaweelilQuran, V 20 Pg 324

²⁶. Imam Qurtubi, Abu Abdullah Muhammad bin Ahmad, Aljami ul Ahkam ul Quran, Dar Ahya Al turas Alarbi, Beroot Labnan, 1405 AH/ 1985, V 14 Pg 156

²⁷. Mufti Muhammad Shafee, Maarif ul Quran, Idara Almaarif, Karachi Pakistan, 1438 AH/ 2017 AD, V 7 Pg 235

²⁸. Islahi, Amin Ahsan, Maulana, Tadabbur e Quran , faran Foundation, Lahore Pakistan, 1423 AH/ 2002 AD, V 6 Pg 269

commands the mothers of the believers (Prophet's wives), the daughters of the Holy Prophet and ordinary Muslim women to cover their faces.⁽²⁹⁾

Scientific betrayal of Lesley Hazleton:

Lesley Hazleton is unfamiliar with Arabic language and she depends only on English translations of the verses of the Holy Quran. She has copied the translation of verse 53 of Surah Al-Ahzab, but on the other hand she has openly betrayed the knowledge that she has not copied the translation of verse 59 of the same Surah and has acted blindly. If she had known the verse of Jilbab, she would not have thought of refusing the hijab. The same is the case of Karen Armstrong and some other Orientalists.

Ruling on hijab in Hadiths of the Holy Prophet Muhammad (SAW):

Hadiths (saying & actions of the the Holy Prophet Muhammad (SAW) are the second source of the Islamic Sharia. Many commands and Qur'anic verses are explained by Hadiths. The hadiths also prove the necessity of the veil for ordinary Muslim women. Different commentators have copied these Hadiths in their commentaries/ exegeses. The Hadiths related to the veil are large in number, but the following are just a few examples.

1. Joining Friday and Eid prayers (large gatherings in mosques etc) are not obligatory for women, but the Hadith literature reveals that for religious and da'wah purposes, women were also encouraged to go to the place of Eid. A woman had asked the Prophet (SAW), that what should we do if one of us does not have a cloth (an additional cloth to the dress wrapped by a Muslim women)? The Holy Prophet (SAW) answered that one of her female companion should clothe her.⁽³⁰⁾ And it has been mentioned in the tradition of Tirmidhi that she should arrange for her veil by asking another woman for such a cloth.⁽³¹⁾
2. In another Hadith, Ayesha (the mother of the Muslims RA) says that the caravans used to pass by us and we used to be in Ehram (a special dress worn by the visitors of Ka'aba; Home of Allah at Makkah) with the Prophet (SAW). When the caravans passed by, we would hang our robes over our heads, and when they had passed, we would open our faces.⁽³²⁾ This hadith proves two things. One is that Ayesha RA) was so strict about the veil that she used to cover herself with strangers even in Ehram, although it is permitted to keep the faces open in Ehram.⁽³³⁾ Secondly, the word "We" in this hadith proves that Ayesha

²⁹. Hafiz, Muhammad Zubair, Dr, Chehry ka parda wajib, mustahab ya bidaat?, Maktaba Rahmatulilalameen, Lahore Pakistan, 1431 AH/ 2010 AD, Pg 36

³⁰. Imam Bukhari, Abu Abdullah Muhammad bin Ismail, Sahih Bukhari, Maktaba Rahmania, Lahore Pakistan , Publishing Year is Unknown, H 351 , V 1 Pg 116

³¹. Imam Tarmidhi, Abu Isa Muhammad bin Sorah, Sunan Al Tarmidhi, Tahqeeq: Abdul Wahab Abdul Latif, Darul Fikar Biroot Labnan, Publishing year is unknown, V 2 Pg 25

³². Imam Abu Dawood, Sulaiman bin Ashaas, Sunan Abi Dawood, Tahqeeq: Saeed Muhammad , Darul Fikar Biroot Labnan, Publishing Year is unknown, H 1833 , V 1 Pg 568

³³. According to some scholars, the veil is necessary even in the state of ihram, as Umm Abd Muneeb has written her entire book on the subject. She writes that hijab is obligatory on a woman even in ihram. (Umm e Abd Muneeb, Haj me chehry ka parda, Pg 9) Similarly, at the beginning of this book, she writes that during Hajj and Umrah, a woman in ihram will cover her face with non-mahram men or expose it. This issue has become a matter of great concern because of the views of the jurists in this regard. They look different. (Ibid , Pg 4)

(RA) was accompanied by other Muslim women and female companions and they all used to do the same. Therefore, it is proved that the rule of hijab was not only for the purified spouses of the Holy Prophet (SAW) but also for all other Muslim women.

3. According to a narration in Sahih Bukhari; the Holy Prophet (SAW) forbade the women to travel along with a non-mahram person.⁽³⁴⁾ This hadith also shows that women should cover themselves even when they are with their own men.

4. Similarly, the blessed saying of the Prophet (SAW) regarding a woman in Eham is that she should not wear a face veil called *niqab* or gloves.⁽³⁵⁾ This means that a woman is allowed to not wear the face veil or gloves while being in Eham while in other times it is not allowed. It means that face veil is mandatory at other times. It is clear from this hadith that the ruling of veil is not only for the purified spouses of the Holy Prophet Muhammad (SAW) as some orientalist say, rather it is a command of Allah for all Muslim women. Therefore, it is clear that when there is no state of Eham and the conditions are normal, then the whole body, including the face and hands, must be covered. The above are some of the Hadiths of the Holy Prophet (SAW) as examples and it proves the legitimacy and necessity of face veil and hijab. And Muslim authors have written useful and well-argued books on this subject.

Interaction of the Muslim Ummah:

The Muslim Ummah is constantly adhering to the fact that women should not go out without *hijab* and *niqab* and in Muslim history there has never been a time when it was considered unnecessary. On the contrary, hijab and niqab are considered necessary and important. According to Imam Ghazali, it has always been the practice that men go out with open faces at all times and women come out wearing face veils *niqabs*.⁽³⁶⁾

Compulsion of Face Veil niqab by Male Clerics:

Lazley Hazleton believes that all-male clerics elite has made the face veil *niqab* and hijab compulsory for ordinary women and it is not the command of Allah (SWT) and the Holy Prophet Muhammad (SAW). This idea of Lezly cannot be agreed because Islam is based on the teachings of the the Holy Qur'an and Sunnah of the Holy Prophet Muhammad (SAW). No scholar can make anything halal (lawful) or haraam (unlawful) on the basis of his/her own opinion. It is Allah's authority to do so. Both the Qur'an and the Sunnah (Ahadiths) are kinds of the revelations. It is clear from the teachings of the Qur'an and Sunnah that the face veil *niqab* and hijab must be worn by all Muslim women. And some exceptional cases are also mentioned in these Islamic teachings. Dr. Rukhsana Jabeen has written about hijab and niqab that this law has not been formulated by any jurist or any other common man, this is the command of Allah (SWT) our Lord and it has purity, goodness, blessings and social stability. This

³⁴. Imam Bukhari, Sahih Bukhari, H 5232, V 2 Pg 295

³⁵. Imam Nasai, Abu Abd ur Rahman Ahmad bin Shoaib, Sunan Al Nasai, Darul Maarifa, Biroot Labnan, 1420 AH/ 1999 AD, H 2672, V 5 Pg 143

³⁶. Imam Ghazali, Abu Hamid Muhammad bin Muhammad, Ihya Uloom Al Din, Darul Maarifa, Biroot Labnan, Publishing year is Unknown, V 2 Pg 47

command of the face veil and *Hijab* has been followed since the time of the Prophet (SAW). This hijab is used in different styles in the Muslim world. In many countries and nations it is called with different names. In Pakistan and India, women wear the *burqa*. In Afghanistan and Iran it is called *Chadar*. In Arabs it is called *Abaya*, in Syria it is called *Mandil* and in some areas it is called *Jilbaba* and in Europe it is called *Gown*, *Scarf* and *Veil*. The veil is considered as a sign of the believers (Muslims). This is the identity of a Muslim women. It is a sign of a believing woman. A believer protects her pure body from the evil of evil eyes.⁽³⁷⁾

Some exceptional forms of hijab and niqab relaxation:

Islam is the religion of nature and there is no hardship in the commands it has given to its followers. There are also conveniences and facilitation in every order and command. Hijab and niqab are an effective means to protect a person from immorality. But there are times in life when there is a relaxation in the rules of hijab and there are some exceptions. For example, if a man intends to be get engaged to a woman, he is allowed to have a look over it, according to the hadith of Sunan Ibn Majah.⁽³⁸⁾ Similarly, a woman can open her face if there is a special Shariah excuse, for example, a medical examination of the face or limbs during the treatment and an operation may be required. For example nose, ear, throat operation, etc. In such cases, there is no difficulty in Islamic law. In this case, any part of the body can be exposed. Allah Almighty Himself has said that “We have not placed any hardship on you in the matter of religion”, as is clear from a Qur'anic verse. is the name of ease.⁽³⁹⁾ Similarly, the well-known rule of the principle of jurisprudence that “necessities allow forbidden things”.⁽⁴⁰⁾

CONCLUSION:

After this discussion we can conclude that the vies of the Orientalists regarding the face veil and *Hija* are not justified and incorrect. All their statements are just doubts and have nothing to do with facts. There are permanent injunctions in the Holy Qur'an and Sunnah of the Holy Prophet (SAW) regarding the face veil and *Hijab*. The face of the women is an eye catching organ in the whole body for the men. If it is exempted from the veil, then the rest of the rules of hijab automatically lose their significance. The rule of *hijab* and *niqab* was not only for purified wives (of the Holy Prophet (SAW)) but also for all ordinary Muslim women. This is indicated by the Qur'anic verses and hadiths. The very few Muslim scholars, like Allama AlBani (RA) and some others who do not believe in the veil of the face and hands, they do not consider parda or hijab a bad thing, but they consider the hijab as encouraging and appreciable. As far as Orientalists and some modern day modernists are concerned, they consider hijab and niqab to be outside the realm of Islam and consider it a bad thing. They considers it a sign of backwardness and decline. Hijab and niqab are an effective means of

³⁷. Jabeen, Rukhsana, Doctor, *Hijab Ummat e Muslima ka Sha'ar*, Pg 13

³⁸. Ibn e Maja, Abu Abdullah Muhammad bin Yazeed, Sunan Ibn e Maja, Tahqeeq: Muhammad Fowad Abdul Baqi, Darul Fikar, Biroot Labnan, Publishing year is unknown, V 2 Pg 100

³⁹. Imam Bukhari, Sahih Bukhari, H 39 , V 1 Pg 67

⁴⁰. Ibn Nujaim, Zainul Abideen bin Ibrahim, Alashbah wa Alnazair, Darul kutub Alilmia, Biroot labnan, 1400 AH/ 1980 AD , V 1 Pg 85

preventing obscenity and pornography in society and its rules are aimed at protecting the chastity and honor of women and not intended to imprison them. It is clear, that the position of the two contemporary Orientalists; Karen Armstrong and Lesley Hazleton, is not based on facts at all, but only on doubts and their statements are nothing but only baseless ideas.

FINDINGS:

The following are some of the results of the above discussion:

1. While Orientalists have criticized Islamic sciences, they have also raised objections to Islamic values and Islamic civilization.
2. They have also unjustifiably criticized the Islamic veil or hijab.
3. Views of contemporary Western writers (Karen & Lesly) regarding the veil are based on weak basis and not facts.
4. Orientalists are of the opinion that the rule of hijab is not for ordinary women at all, but the Qur'an, the hadiths and the practices of the Muslim Ummah are all clear proofs that hijab is an important Islamic motto and it is obligatory for all women.
5. Orientalists like Karen & Lesley, both have tried to distort the facts with their biased statements.
6. Orientalists try to present a picture according to their negative mentality instead of studying Islamic civilization closely and in the light of the original sources of Islam.
7. The negative impact of the Orientalist's ideology is also being felt by some modern-day Muslim scholars.

REFEERENCES: