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ISLAM'S VIEW ON WOMEN AND MEN'S CLOTHING, GLANCE AND SPEAKING TOGETHER

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Abstract: The relationship between men and women is one of the significant and essential issues in the present circumstances of the society. On the one hand, one cannot live without communicating and interacting with others. On the other hand, according to religious teachings, there are restrictions on the scope and type of these relationships. Since based on the individuals' purposes and intentions, the type and quality of the relationship vary from educational, economic, and cultural to social, Islam's orders on this issue need to be closely taken into consideration. The present study applied a qualitative content analysis method and was carried out in order to investigate the relationship between men and women regarding their clothing, glance, and speaking together according to Islam. The results of the study indicated that healthy relationships are possible if chastity and piety principles are well observed. According to Islam and an appropriate religious pattern, conditional relationships are acceptable. Some of these conditions are dealt with in the present study.

Keywords: hijab; glance; quality of speaking; Islam

1. Introduction
There is no doubt that the emotional excitement of the youth is not irrelevant to the awakening of their sexual instinct. Therefore, it is false to attribute the emotional crisis of the youth merely to the awakening of their sexual instinct. In addition to sexual need, the youth have other original emotional and physical needs that undoubtedly affect their behavior. Perhaps their tendency toward and relationship with the opposite sex originate from their need for being praise, admired, and respected, attracting love, being paid attention, and glance important and mature. In spite of all efforts that have been made to solve this problem, the issue of the relationship between the two sexes has not reached a certain framework and an appropriate situation yet and an aura of ambiguity is always surrounding this issue. Therefore, the relation between the two sexes should be investigated according to Islam, which is the purpose of the present study.

2. Discussion
2.1. Hijab (veil) along with human creation
"Man and woman's clothing in the first place originates from their pure nature, structural essence, internal feeling, and natural inspiration, which existed from the very beginning of human creation" (Eshtehardi, 1996: 68; Davati, 1998: 6).

By referring to the story and Adam and Eve, the Holy Quran justifies the fact that clothing is a natural and innate issue.
"Once Adam and Eve had tasted the forbidden tree, they lost their veil (and their genitals appeared) so they quickly covered themselves with the leaves of the heaven trees" (Al-A'raf: 22).

There are various reasons beyond the philosophy of hijab and the criteria of its necessity, including:

a) Protecting woman's dignity and honor
"The philosophy of clothing and veil for women is that they will be known as chaste and virtuous women and lustful people cannot disturb them (Tabarasi, 1996: 181). Unveiling and distributing open sexual relationships paralyze the power of the community. In Islam; however, hijab does not mean to imprison woman and deprive them from cultural, social, and economic activities (Motahari, 1989:92-93) but it means to protect her like a pearl in the heart of a shell. It should also be mentioned that according to Islam hijab not only is the stronghold to protect women and provide her social and mental security but it is also used to protect men's morality and keep them away from intellectual deviation and being caught in illusions resulted from emotional motivation and sexual instinct (Mahlouji, Bita: 37).

b) Maintaining the security and preventing the corruption
Another reason for legislating for hijab is to establish mental relaxation and emotional security in the society and to prevent sedition and corruption at all levels (from the beginning which is to taking pleasure from undue glance to the very end which is to become a great prostitution) (Moghadam, 2004: 477). Therefore, Islam with all its unilateralism and transcendent view about women and men recommends abstinence for both of them and addresses them separately to avoid undue glances. Having psychological knowledge on men, it also passed some laws on women's clothing (Sadat Fakh, 2000: 267).
Therefore, all people are responsible for the individuals' mental health in the society. However, the authorities believe that a more important responsibility falls on women who can give life to this ideal by preserving their hijab because there is no doubt woman's body is erotic and sexually exciting especially if decorated with makeup. On the other hand, women account for a large portion of the human resources in a society and they can play important roles in different cultural, social, economic, and political fields. Therefore, if the redline of chastity and hijab is crossed and women are exposed to dirty glances and perverted hearts, both the women and the society lose their peace and moral corruption will spread in the society. That is why it should be stated that hijab is a type of security for women and society and not a restriction.

c) Chastity as the factor to reach the peak of humanity
Reaching the lofty peak of humanity and human transcendent goals depends on being equipped with required tools and devices on the one hand, and pushing aside all barriers and inhibitor factors on the other hand. In Quranic perspective, human perfection depends on purification, cleanliness, and awareness. Chastity plays an important role in realization of purification (Mehrizi, 1998: 149).

2.2. Women's clothing
In many occasions, one's appearance reflects his/her inner man and external behaviors show his/her internal states. In all cultures, well-educated people avoid from wearing nasty clothes. They have a normal and great personality and do not want to be notorious, so they guard their self-possession by wearing appropriate and normal clothing. On the opposite, there are individuals that somewhat have some deficiencies and try to become the focus of attention by wearing abnormal clothes whereby they cover up their deficiencies.

Some conditions for women's appropriate clothing
a) All body parts except for the face and the hands should be covered.
It is quoted that Asmaa, the daughter of Abu Bakr and the sister of Aisha, while wearing inappropriate clothes went to the Prophet's (PBUH) home. When the Prophet (PBUH) encountered her, he averted his eyes from her and told her, "Asmaa, once a woman reaches puberty, it is not right that any part of her body except for her face and hands be seen" (Abudawud, Bija, Bita: 62).

b) The clothes should not be see-through and thin.
Women should cover themselves from namahrams and avoid wearing see-through clothes and whatever attracts namahrams. In this regard, Imam Ali (PBUH) stated that, "In the end of the world, which is the worst of times, there..."
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will be women who are covered but are naked (their clothes are so thin that it seems that they are naked) and they get out of home with makeup. They have got out of religion and step toward their lusts and sexual pleasures. They consider divine haram as halal. They will be punished with eternal torture in Hell (Ameli, 1993: 35).

c) The clothes should not be tight so that the body volume can be distinguished.
Tight clothing attracts attention followed by inappropriate glances from the opposite sex, which can result in corrupting incentives.

d) The clothes should not be for men.
By this type of clothes, it does not mean common clothing for men and women. It means clothing that is specific for men. This clothing is not permissible for women to wear.

2.3. Men's clothing
Unlike women, men do not possess severe sexual attraction. Therefore, they do not need to wear like women except for their genitals. Moreover, women should also avoid darting inappropriate glances at men (Tabatabaee Yazdi, 1999: 639). It should be explained that in Islamic culture clothes that cause being notorious due to their color, sewing, and style are called fame clothes that men and women are banned to wear.
Men should also wear simple and appropriate clothes that are not religiously banned at all. They should bear in mind the fact that the type of clothing is an indication of their personality and inner man. In this regard, the Prophet (PBUH) stated that, "God damns a man who wears women's clothes and a woman who wears men's clothes" (Mohammadi Rey Shahri, 1998: 18). Imam Sadegh (PBUH) also stated that, "It is enough [for humans] to be humiliated and prostrated if he wear clothes or ride a roadster that cause him to be notorious" (Kolini, 1413: 454).
He also remarked on clothing, "Clothing is a blessing from Almighty God and covers human genitals. Clothing is a blessing through which God has respected Adam's offspring, a blessing that is only used to respect them (Adam's offspring). For Muslims, clothing is a means to conduct obligations. The best clothing is the one that does not cause you forget God, but it should make you closer to Him and worship" (Guilani, 1981: 61 & 62).

3. The quality of women and men's glances at each other
Almighty God has showed human His generosity in different ways and has given him countless blessings. The eyes are one of these blessings. Human is bestowed with eyes so that he can see the world and its phenomena. God ordered him to look in order to acquire knowledge of the essence but avert his glance from haram things.
On the other hand, human possesses sexual instinct. The more this instinct is obeyed, the more intractable it will become. Islam has adopted some policies to modify and tame this instinct in order to save the health and purity of the society. Therefore, Islam not only has necessitated hijab and clarified the limits of the relationships but it has also urged men and women to be careful about their glances. Men and women must not stare at each other with lustful glances. By instinct, human is attracted by the opposite sex and his/her senses (hearing, feeling, seeing, and smelling) play an important role in motivating his/her sexual instinct. However, none of the senses is as sensitive as seeing.

3.1. The relation between holding glances at namahram and being away from committing adultery
In the ayah 30 of An-Nour sura, right after ordering human to be careful about his/her glances, covering his/her genitals is discussed, "...protect your eyes and cover your pudendum..." , it can be concluded that there is a close relation between holding glances and being away from committing adultery. Sometimes the first glance leads to the second one and so forth, which finally ends up in committing a haram action. Therefore, it is not permissible for
men to dart glances at namahram women except in cases of necessity (Tousi, 1958: 160). "There is no doubt that looking at namahram women's hair and body is haram whether there is a dirty intention or not. However, looking at namahram's face and hands with a dirty and pleasure intention is haram but there is no rule in case there is not such an intention" (Khomeini, 1983: 17).

3.2. The effects of glancing at namahram
Islam considers some unacceptable things as acceptable due to some advisability. For instance, it permitted divorce, which is an unacceptable practice per se, to get life out of family deadlocks. Glancing at namahram in the cases of necessity is another example. However, the Muslims should not unleash their glance and look everywhere freely since it is permitted. Their glance at namahram should be as much as it is conventionally permitted and this halal practice should not be misused for lustful purposes. It is likely that some permissible practices are misused for lust and prevent the human soul from reaching its perfection. In this regard, Ali (PBUH) stated, "The eyes are Satan's trap" (Amadi, 1948: 32). The eyes are called "Satan's trap" because Satan puts human into trouble, leads him/her to corruption, and controls him/her through his/her eyes. Controlling the eyes are possible only when human fears of Almighty God and knows that a pleasure that is gained in a haram way is Satanic and has no end except for regret and worldly and worldotherly loss (Mohammadinia, 2002: 459). In regard with the corruption of the eyes and its effects, the Prophet (PBUH) stated, "Avoid frequent glances (at sexually stimulating things). In fact, glance makes lust grow and causes ignorance" (Majlesi, 2000: 1999).

4. Ways to control glance
There are different ways to control glance, including:

a) Remembering God's awareness and knowledge about us
The Holy Quran states, "God is aware of whatever we are doing" (Al-Alaq: 114). The main problem is that many people accept this fact orally but reject it in their heart. And until the heart does not accept this fact, offences and guilt like nakedness and ogle will exist.

b) Paying attention to the Day of Judgment and the results of actions
Another way to control the eyes is to pay attention to faith in the Day of Judgment and punishments of that day. Belief in the Resurrection means belief in a magnificent court that is precise and meticulous and all our actions are present there. In this regard, the Holy Quran states, "They will find whatever they have done ready [there]" (Al-Kahf: 49). Therefore, on the Day of Judgment we will be our own witness and all parts of our body will be witnesses. On that day, as the Quran explains, human's organs and the surrounding environment will testify against him/her.

c) Paying attention to the damages of ogle
Ogle and looking at lustful scenes are among the most dangerous destructive factor for chastity. Such scenes include looking at raunchy films and magazines or glancing at namahrams with sexual intention. These actions is so dangerous that Islam has prohibited the most faithful individuals from them because human is captive of his heart and the heart is captive of the eyes. Long regret, mental diseases, suicide, weakness, and resorting to drugs are all resulted from complexes that have formed in the person because he/she has not been able to achieve what he/she has had a strong lust or desire.

d) Imagining such a case about one's spouse
A man asked Imam Sadegh (PBUH) "Is it permissible to look at a namahram woman from behind?" "Do you like someone to do the same with your wife?" answered Imam. "No" the man replied. Imam said, "So, do not do something to someone that you do not like them to do to you" (Ameli, 1983: 145).
5. **Women's glance at men**

There is a relation between women's clothing and men's glances, i.e. as covering the body except for the face, the hands, and the feet is necessary for women; men's glance at women's body except for exceptional cases is haram. There are two ayahs in the Quran on women's clothing. These two ayahs not only explain the necessity of women's hijab but they also determine its limits. "Women must cover their neck and chest with their scarves"\(^{15}\) (An-Nour: 31). However, as ogle is haram for men, women should also control their glances. In general, lustful glances that might put human in danger and sin are absolutely haram and result in God's wrath whether these glances are from men to women or vice versa.

6. **The quality of speaking in social relationships**

Woman's friendliness toward namahram creates lusts and sexual tendencies in him. Therefore, she must not use words that are friendly and open the way to her personality.

7. **Conclusion**

Looking at namahram is permissible as far as there is no fear of guilt. Speaking to namahram must not be involved with coquetry and result in sexual stimulation. In all societies, whenever women have intended to have serious participation in social activities, they have observed two important principles of "simplicity" and "coverage" and have accepted that their nudity and makeup would create opportunities for lust to grow and get in the way of their and even men's serious conduction of activities. This is a rational and conventional principle which states that if there is an opportunity to work in the community, one should wear "uniform" and proper clothes so that he/she can work in peace, which results in higher productivity. However, home is the right place for sexual pleasure and if home and workplace are misplaced, the society will be damaged and the social activities will not end up in appropriate results, and the family will be victimized by this chaotic situation.

Bearing in mind the abovementioned discussion, it is obvious that presence of women in the society is necessary. The Quran and Islam have not prevented women from being present in the society, either. They consider the presence of men and women in the society and establishment of oral and behavioral communication between them as a necessity. However, some conditions like appropriate clothing are assigned. That human protects his/her eyes from haram glances not only guarantees family stability and causes mental and emotional peace but it also directs human toward perfection.

Therefore, speaking with namahram is permissible if moral and religious conditions are observed. In this case, women can have a say in all occasions; she can present a speech, read a poem, and even debate with men. There is a lot of evidence that women discussed with the Prophet (PBUH) and talked to Imams (PBUH). Therefore, women's natural voice cannot be hidden but when she speaks in an unnatural tone and tries to cause sexual stimulation, Islam prohibits it.

**References**


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The Holy Quran


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