

from whom people remain unaffected and safe in the matter of their lives (lit., bloods) and their properties (being his or her duty to ensure that so these do) - reported by Tirmidhī from Sayyidnā Abu Hurairah رضي الله عنه. (Maḥzarī)

Verses 59 - 62

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ
 مِنْ جَلَابِيبِهِنَّ ۗ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا
 رَحِيمًا ﴿٥٩﴾ لَئِنْ لَّمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
 وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا
 قَلِيلًا ﴿٦٠﴾ مَلْعُونِينَ ۗ أَيَّمَا تَفُوءٍ أَخَذُوا وَقَتَلُوا تَقْتِيلًا ﴿٦١﴾ سَنَّةَ
 اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۗ وَلَنْ تَجِدَ لِسِنَّةِ اللَّهِ تَبْدِيلًا ﴿٦٢﴾

O prophet, tell your wives and your daughters and the women of the believers that they should draw down their shawls over them. That will make it more likely that they are recognized, hence not teased. And Allah is Most-Forgiving, Very-Merciful. [59] If the hypocrites and those having malady in their hearts and the ones who spread rumors in Madinah do not stop (their evil deeds), We will certainly stir you up against them, then they shall no longer live in it as your neighbors, but for a little while, [60] (and that too in a state of being) accursed. Wherever they are found, they shall be seized, and shall be killed thoroughly. [61] – a consistent practice of Allah in the matter of those who have gone before. And you will never find a change in Allah's consistent practice. [62]

Commentary

The previous verses have maintained that causing pain to any Muslim, man or woman, is forbidden and is a major sin, and in particular, inflicting pain on the Holy Prophet ﷺ is an act of infidelity, liable to Allah's curse. Now, there were two kinds of pain caused by the hypocrites to all Muslims and to the Holy Prophet ﷺ. Preventive measures against these have been provided in the verses cited above. As a corollary, stated

there are a few additional injunctions in a certain congruity to be unfolded later on. One of these two kinds of pain caused was at the hands of vagabonds from among the general run of hypocrites who used to molest bondwomen from Muslim homes when they came out to take care of family chores. Then on occasions, they would mistreat free women under the impression that they were bondwomen because of which pain was caused to Muslims at large and to the Holy Prophet ﷺ.

On the other hand, the Shari'ah of Islam has maintained a difference between free women and bondwomen in the matter of Ḥijāb. The limits of Ḥijāb prescribed for bondwomen are the limits observed by the free women before their *mahrams* (marriage with whom is forbidden), for example, as leaving the face open before their *mahrams* is permissible for free women, the same was permissible for bondwomen even when they went out of their homes, because their very job was to serve their masters, an occupation that took them out of the home repeatedly which made it difficult for them to keep their face and hands hidden. This is contrary to the case of free women who, even if they have to go out for some need, would be doing so rarely, an eventuality in which the observance of full Ḥijāb should not be difficult. Therefore, the command given to free women was that the long sheet with which they cover themselves when going out should be pulled from over their head downwards before their face, so that it does not get exposed before male strangers. Two things were accomplished thereby. It made their own Ḥijāb come out perfect while covering their faces served another purpose of distinguishing them from bondwomen, because of which they automatically became safe from being teased by wicked people. As for the arrangements made to keep bondwomen protected, the hypocrites were served with a warning to the effect that, should they fail to abstain from their low behavior, (the torment of the Hereafter aside) Allah Ta'ālā would have them punished at the hands of His Prophet and Muslims in this world as well.

The words used in the command about the Ḥijāb of free women in the verse under study (59) appear as follows: يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ in which the word: يُدْنِينَ (*yudnīna*) has been derived from: إِذْنًا (*idnā*) which literally means to draw, pull or make come closer. The second word: عَلَيْهِنَّ (*'alaihinn*) means 'on' or 'over themselves' (hanging as a screen for the face). The third word: جَلَابِيبَ (*jalābīb*) in: جَلَابِيبِهِنَّ (*jalābībihinn*) is the plural

form of: جِلْبَاب (*jilbāb*) which is the name of a particular long sheet. Sayyidnā Ibn Mas‘ūd رضي الله عنه identified the form of this sheet as the one that is worn over the scarf (Ibn Kathīr) and Sayyidnā Ibn ‘Abbās رضي الله عنه described its form in the words given below:

أَمَرَ اللَّهُ نِسَاءَ الْمُؤْمِنِينَ إِذَا خَرَجْنَ مِنْ بُيُوتِهِنَّ فِي حَاجَةٍ أَنْ يَغْطِينَ وُجُوهُهُنَّ مِنْ
فَوْقِ رُؤُسِهِنَّ بِالْحِجَابِ وَيُبْدِينَ عَيْنًا وَاحِدَةً (ابن كثير)

"Allah Ta‘ālā commanded women of the believers that, when they go out of their homes to take care of some need, they hide their faces with the long sheet (hanging down) from over their heads leaving only one eye open (to see the way)." - (Ibn Kathīr)

And Imām Muḥammad Ibn Sirin says: 'When I asked ‘Ubaidah Salmānī رضي الله عنه about the meaning of this verse and the nature of Ḥijāb, he demonstrated it by hiding his face with the long sheet pulled from the top of his head and left to hang in front of it - and thus, by keeping only his left eye open to see, he explained the words: *idnā’*: (bring close) and: *jilbāb* (long sheet or shawl) practically.'

'To have the long sheet come from over the head and hang on, or in front of, the face' which appears in the statement of Sayyidnā Ibn ‘Abbās رضي الله عنه and ‘Ubaidah Salmani رضي الله عنه رحمة الله تعالى is the explanation (Tafsīr) of the Qur’ānic word: عَلَيْهِنَّ (*‘alaihinna*: over them), that is, the sense of bringing the sheet close over them is to let the sheet come from over the head and hang on, or in front of, the face.

This verse commands the hiding of the face with ample clarity which comprehensively supports what has been stated under the commentary on the first verse of Ḥijāb appearing earlier. There it was said that, though the face and the palms of the hands are not included under *satr* as such but, under the apprehension of *fitnah*, hiding these too is necessary. Only situations of compulsion stand exempted.

A necessary point of clarification

This verse instructs free women to observe Ḥijāb in a particular manner, that is, they should hide their face by bringing the sheet from over the head to hang on, or in front of, the face so that they could be recognized as distinct from bondwomen in general, and thus could stay protected from the *fitnah* of wicked people. The statement referred to immediately earlier has already made it very clear that it never means

that Islam has allowed some difference to exist between free women and bondwomen in the matter of providing protection to the chastity and honor, and has protected free women and left bondwomen (to fend for themselves). Instead, the truth of the matter is that this difference was made by these wicked and low people themselves, as they simply did not dare act high-handedly against free women, but chose to tease bondwomen. The Sharī'ah of Islam took a functional advantage from this difference put into practice by them by ordering the free women to distinguish themselves, so that the majority of women becomes automatically protected through their own standing conduct in this matter. As far as the matter of bondwomen is concerned, the protection of their chastity and honor is as much necessary in Islam as that of free women. But, it could not be carried out except by using the legal authority. So, the next verse spells out that those who violate the law will not be forgiven - in fact, as and where they are found, they will be caught and killed. This is what provided a security shield for the chastity and honor of bondwomen as well.

This submission makes it clear that the interpretation offered in this verse by 'Allāmah Ibn Ḥazm and others - as different from the majority of scholars and in an effort to escape the doubt mentioned above - is something just no necessary. A doubt could have come up only when no arrangement was made for the protection of bondwomen.

A person who turns an apostate (*murtadd*) after having embraced Islam is killed in punishment

Two mischiefs made by the hypocrites have been mentioned in the cited verse and it has been said that should they fail to abstain from indulging in these any further, the punishment they shall face will be: *مَلْعُوبِينَ أَيْنَمَا تُقْبَلُوا أُجْدُوا وَقْتَلُوا تَقْتِيلًا* (Wherever they are found, they shall be seized, and shall be killed thoroughly - 61). This punishment is not meant for disbelievers at large. Numerous textual authorities from the Qur'ān and Sunnah bear it out that this is not the law of the Sharī'ah of Islam for disbelievers. In fact, the law is that they should first be invited to embrace Islam along with sincere efforts to remove any doubts they may have. If, even then, they elect not to enter the fold of Islam, they should be asked to live as Dhimmī subjects of the Muslim state. If they accept that, the protection of their life, property and honor becomes obligatory on Muslims very much like that of Muslims themselves. Yes, if there are

those who do not accept this too, and choose the option of fighting, then, the command is to fight back against them.

The reason why this punishment to seize and kill them has been awarded in an absolute sense in the present verse is because this matter related to the hypocrites who used to call themselves Muslims - and when a Muslim starts demonstrating open hostility to and denial of Islam, such a person is called: *Murtadd*: apostate) in the terminology of the Sharī'ah. With such a man, there is no compromise in the Sharī'ah of Islam - except that he repents and reverts to Islam and accepts the injunctions of Islam in word and deed. Otherwise, this person will be killed as it stands proved from clear statements of the Holy Prophet ﷺ and the collective practice of the noble Ṣaḥābah. The Jihād waged against the Liar Musaylimah and his cohorts with the collective approval of the Ṣaḥābah and the consequent killing of Musaylimah is sufficient as its proof. Then, in the last verse as well (62), this has been cited as the customary law and practice of Allah Ta'ālā which tells us that the punishment of an apostate (*murtadd*) in the religious laws of past prophets was no other but killing.

Some Rulings:

This verse proves that:

(1) When women have to go out of the house to take care of some need, they should go with their whole body covered with a long sheet and walk face-hidden with this sheet brought from over the head to hang on, or in front of, the face. The common '*burqa*' also serves the same purpose.

(2) Spreading rumors among Muslims that subject them to anxiety or worry or cause harm is *ḥarām* (forbidden, unlawful).

Verses 63 - 68

يَسْئَلُكَ النَّاسُ عَنِ السَّاعَةِ ۗ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ ۗ وَمَا يُدْرِيكَ
لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٣﴾ إِنَّ اللَّهَ لَعَنَ الْكُفْرِينَ وَاعَدَّ لَهُمْ
سَعِيرًا ﴿٦٤﴾ خَلْدِينَ فِيهَا أَبَدًا ۗ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٦٥﴾
يَوْمَ تَقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ لِيَلَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا
الرَّسُولَ ﴿٦٦﴾ وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا