

# The Twenty-Fourth Flash

## On Islamic Dress for Women

While being the Second and Third Matters of the Fifteenth Note, this treatise was made the Twenty-Fourth Flash because of its importance.

*In the Name of God, the Merciful, the Compassionate.*

*O Prophet! Tell your wives and daughters, and the believing women, that they should cast their outer garments over their persons when abroad to the end of the verse.(33:59)*

This verse enjoins the veiling of women. However, dissolute civilization opposes this command of the Qur'an; it does not consider the veiling of women to be natural and says it is slavery of a sort.<sup>1</sup>

**The Answer :** We shall explain only four of the many instances of wisdom in this injunction of the Qur'an, showing that it is entirely natural and those who oppose it are opposing the innate disposition of women.

### FIRST INSTANCE OF WISDOM

To veil themselves is natural for women and their innate dispositions demand it. For women are weak and delicate, and since they are in need of a man's protection and help for themselves and for their children whom they love more than their own lives, they have a natural desire to make themselves loved and not loathed, and not to be rebuffed.

Also, seven out of ten women are either old or ugly and they do not want to show their age or unsightliness to everyone. Or they are jealous, and they do not want to appear ugly in relation to others who are more beautiful. Or they are frightened of assault or aspersions, and want by nature to cover themselves so as not to suffer assault, nor to be accused of unfaithfulness by their husbands. If noted carefully, it is seen that it is the elderly who hide themselves most. While only two or three out of ten women are both young and beautiful and do not feel uncomfortable at displaying themselves.

It is clear that people are discomfited at being looked at by people they do not like or find tedious; they are upset by it. If a beautiful immodestly dressed woman takes pleasure at two or three out of ten men who are canonically strangers looking at her, she is bored by the seven or eight. Also, since a woman with uncorrupted morals is sensitive

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<sup>1</sup> Part of my defence for the Appeal Court, which opposed the Eskişehir Court and silenced it: 'I say to this court of law that if there is justice on the face of the earth, it will surely quash the decision to convict a person who has expounded a most sacred, true, and right divine principle which has been in force in the social life of three hundred and fifty million people every century for one thousand three hundred and fifty years, relying on the confirmation and unanimity of three hundred and fifty thousand Qur'anic commentaries and following the beliefs of our forefathers for one thousand three hundred and fifty years; it will surely quash such a ruling!'

and easily affected, she will certainly be distressed at dirty looks whose effects have been physically experienced, indeed, are poisonous. We even hear that in Europe, the place of open dress, many women are fed up at being the object of attention, and complain to the police, saying: "These brutes keep staring at us and disturbing us." This means that present-day civilization's unveiling women is contrary to their natures, while the Qur'an's command to veil themselves is both inconformity with women's natures, and saves them – those mines of compassion who may be worthy companions for all eternity – from degeneration, degradation, what is in effect slavery and wretchedness.

Furthermore, by nature women are fearful of men who are strangers, and are anxious at them. Fear naturally demands the veiling of women. For in addition to suffering the difficulty of bearing the load of a child for eight or nine months, which certainly embitters the eight or nine minutes' pleasure, there is the possibility of suffering the calamity of bringing up a child for eight or nine years without protector. Since this happens frequently, by creation they truly fear strange men and by nature want to hide themselves from them. Being weak, their creation demands that through veiling themselves they do not excite the appetites of men outside the stipulated degrees of kinship, nor allow any opportunity for assault; their weak creation gives powerful warning. It shows that their cloaks and coats are shields and fortresses. The fact that, according to news received, the bare-legged wife of a high-ranking man in the world was accosted in the country's capital, in the market-place in daylight in front of everyone by a common shoe-shiner, deals a slap in the shameless faces of those opposed to the veiling of women!

## **SECOND INSTANCE OF WISDOM**

The genuine, intense relationship, love, and affection between men and women do not arise only from the needs of worldly life. Yes, a woman is a companion to her husband not only in this worldly life, she is his companion in eternal life too. Since she will be her husband's companion in eternal life, she surely should not attract the looks of others besides her husband, her everlasting friend and companion, and should not offend him and make him jealous. In consequence of the mystery of belief, her believing husband's relations with her are not confined to this worldly life and his love is not only animal and temporary, so long as her beauty lasts; he holds true, earnest love and respect for her because she will be his companion in eternal life. And he bears that love and respect for her, not only during her youth when she is beautiful, but also when she is old and unsightly. Certainly in return for this, she should show her beauties to him alone and restrict her love to him; this is demanded by humanity. Otherwise she would gain very little and lose much.

According to the Shari'a, the husband should be a good match for the wife. That is, they should be suitable to one another. The most important aspect of this is with a view to religion.

Happy the husband who sees the wife's firm religion and follows her, and himself becomes pious in order not to lose his companion of eternal life.

Happy the wife who sees her husband's firmness in religion and becomes pious so as not to lose her eternal friend.

Alas for the man who becomes dissolute, which will lose him for ever that righteous woman.

Alas for the woman who does not follow her pious husband and loses her eternal blessed friend.

And a thousand woes on the unhappy husband and wife who imitate each other in sin and vice, helping one another to enter Hell-fire!

### **THIRD INSTANCE OF WISDOM**

Happy family life is perpetuated through mutual confidence between husband and wife, and heartfelt respect and love. Immodest dress and free-and-easy behaviour destroy the confidence, and spoil the mutual respect and love. For out of ten women who favour immodest dress only one will not try to make herself liked by strangers because she does not find other men more attractive than her husband. Nine will find others better than their husbands. And only one out of twenty men will not find other women more attractive. Then besides the true love and mutual respect disappearing, it may arouse extremely ugly and base feelings, as follows:

By nature, men do not feel any lust towards those within the stipulated degrees of kinship like their sisters, because, since such relatives' faces induce kindness and licit love due to their close kinship, it nullifies any sexual or lusty inclinations. But to leave uncovered parts of the body which according to the Shari'a it is not permissible to expose to close relatives like the legs, may awaken extremely ugly feelings in men of low character. For the face of a close relative reminds the man of their close kinship and does not resemble the face of someone outside the degrees of kinship, but a bare leg is the same as that of canonical strangers. The leg does bear any distinguishing mark to recall the close kinship of its owner, so may arouse carnal feelings in the man. To look on such things is so degenerate as to make one's hair stand on end.

### **FOURTH INSTANCE OF WISDOM**

It is clear that everyone wants lots of children. There is no nation or government that does not support an increase in population. In fact, God's Most Noble Messenger (Upon whom be blessings and peace) said: "Marry and increase, for at the Last Day I shall take pride in your large numbers." However, the abandoning of Islamic dress for women does not increase marriage, it decreases it significantly. For even the most lay-about and modern youth wants his wife to be chaste. He does not want her to be modern, that is, careless in questions of dress and morals like himself, and so remains single, and even frequents prostitutes.

Women are not like that, they cannot restrict their husbands' behaviour to the same extent. Women's most basic characteristics are loyalty and trustworthiness, since being the director of all the matters to do with the home, the woman is charged with

protecting and preserving her husband's property and possessions, and his children. Carelessness in dress and morality destroys that loyalty, and her husband loses confidence in her and makes her suffer pangs of conscience. In fact, if the two qualities of courage and generosity, which are desirable in men, are found in women, it damages this loyalty and confidence and so are undesirable for women and are considered to be bad qualities. But since the husband's duty is not loyalty and stewardship, but protection, kindness, and respect, he cannot be restricted and refined, and may marry other women as well.

Our country cannot be compared with Europe, because there honour may be preserved to a degree by violent means such as the duel, despite immodest dress. The person who makes eyes at the wife of a self-respecting man takes his life in his hands, and then looks. Also the people of Europe are cold and frigid, like the climate. Asia, that is, the lands of Islam, are relatively torrid. It is well-known that the environment has an effect on people's morality. Perhaps in those cold countries immodest dress does not stimulate the animal appetites and carnal desires of those cold people, and lead to abuse. But the carnal lusts of the easily influenced and sensitive people of hot countries are continually excited by immodest dress, which is thus the cause of much abuse and waste and the weakening of the young generation, and the loss of strength. Instead of answering natural needs one a month or every three weeks or so, a person considers it necessary every few days. And then, since he is obliged to avoid his wife for perhaps two weeks out of every month due to contingencies like her monthly period, if he is defeated by his appetites, he will incline to houses of ill-fame.

The veiling of women may not be abolished on the pretext of the women of small towns and villages and nomad women, for innocent working-women and somewhat coarse women being partially unveiled does not excite carnal desires since it is due to their working to secure their livelihoods and their physical, wearying labour. Moreover, since idle, lay-about men are few, and not even one in ten of the immoral men of the large towns can be found among them. Such a comparison should not therefore be made.

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# The Twenty-Fifth Word

## First Light/Third Ray/Fourth Principle

Just as the Qur'an severely prohibits the worship of idols, so it forbids the worship of images, which is a sort of imitation of idol-worship. Whereas civilization counts the representation of forms as one of its virtues, and has attempted to dispute the Qur'an in this matter. But represented forms, whether pictorial or concrete, are either embodied tyranny, or embodied hypocrisy, or embodied lust; they excite lust and encourage man to oppression, hypocrisy, and licentiousness. Moreover, the Qur'an compassionately commands women to wear the veil of modesty so that they will be treated with respect and those mines of compassion will not be trodden under the feet of low desires, nor be like worthless goods for the excitement of lust.<sup>2</sup> Civilization, however, has drawn women out of their homes, rent their veils, and corrupted mankind. For family life continues through the mutual love and respect of man and wife. But immodest dress has destroyed sincere respect and affection, and has poisoned family life. While worship of the human form in particular has shaken morality in appalling fashion, causing the abasement of man's spirit. This may be understood from the following: to look lustfully and with desire at the corpse of a beautiful woman who is in need of pity and compassion destroys morality; so too, to look lasciviously at the representations of dead women, or of living women, for they are like little corpses, shakes to their very roots the elevated human emotions, and destroys them.

Thus, together with assisting human happiness in this world, all of thousands of matters of the Qur'an like the above three examples also serve eternal happiness. You can compare other matters to these.

Just as present-day civilization stands defeated before the Qur'anic principles concerning human social life and in reality is bankrupt in the face of the Qur'an's miraculousness, so too it has been proved decisively in the previous twenty-five Words through the comparisons between European philosophy and human science, which are the spirit of civilization, and the wisdom of the Qur'an that philosophy is impotent and the wisdom of the Qur'an miraculous. The impotence and bankruptcy of philosophy and miraculousness and wealth of Qur'anic wisdom have been proved in the Eleventh and Twelfth Words; you may refer to those.

Furthermore, just as present-day civilization is defeated before the miraculousness of the Qur'an's wisdom in regard to learning and actions, the same is true for literature and rhetoric. The comparison of the literature and rhetoric of civilization and those of the Qur'an is that of the dark grief and hopeless wailing of a motherless orphan and the low and uproarious song of a drunkard, and the yearning, hopeful sorrow of an elevated lover arising from a temporary separation and patriotic songs urging victory or war and

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<sup>2</sup> The Twenty-Fourth Flash of the Thirty-First Letter about the veiling of woman has proved most decisively that Islamic dress is natural for women, and that to cast it aside is contrary to woman's nature.

high self-sacrifice. For in regard to the effects of its styles, literature and rhetoric produce either sorrow or joy. And sadness is of two sorts. It is either a dark sorrow arising from the lack of friends, that is, having no friends or owner, which is the sorrow produced by the literature of civilization, which is stained by misguidance, enamoured of nature, tainted by heedlessness, or it is the second sorrow. This arises from the separation of friends, that is, the friends exist, but their absence causes a yearning sorrow. This is the guidance-giving, light-scattering sorrow which the Qur'an produces. Joy, too, is of two sorts. One stimulates the desires of the soul. This is the mark of civilization's literature in the fields of theatre, cinema, and the novel. While the other joy silences the soul, and is subtle and mannerly, innocently urging the spirit, heart, mind, and subtle faculties to attain to sublime matters, to their original home and eternal abode, and their companions of the hereafter; it is the joy the Qur'an of Miraculous Exposition produces. It fills man with eagerness for Paradise and eternal happiness and the vision of God's beauty.

Thus, the vast meaning and mighty truth expressed by the verse,

*Say: If the whole of mankind and the jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support<sup>3</sup>*

is imagined by those of scant intelligence to be an impossible supposition for the purposes of uttering an exaggerated piece of eloquence. God forbid! It is not an exaggeration, nor is it an impossible supposition; it is an absolutely truthful piece of rhetoric, and possible and actual.

One aspect of its being in this form is this: if all the fine words of man and jinn which do not issue from the Qur'an and do not belong to it were to be gathered together, they could not imitate the Qur'an. And they have not been able to imitate it, for they have been unable to show that they have. The second aspect is this: civilization, and science and philosophy and European literature, which are the products of the thought and efforts of mankind and the jinn and even satans, remain in the very pits of impotence before the decrees, wisdom, and eloquence of the Qur'an. Just as we showed in the examples.

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<sup>3</sup> Qur'an, 17:88

# The Way To Preserve Beauty

It is understood from the narrations of certain Hadith that what will play the most fearsome role in the dissension at the end of time will be women and their dissension.

Indeed, just as it is related in the histories that in olden times a group of soldiers composed of warrior women called Amazons were extremely skilful in war, so in just the same way at the present time, the most fearsome of the group in the war of atheistic misguidance against Islam, the commandership of which has been given to Satan through the scheming of the evil-commanding soul, is half-naked women, who with their bare legs -those ghastly knives- attack and assault the believers.

By striving to close the road to marriage and widen the road to houses of debauchery, they take many people's souls captive, and wound their hearts and spirits with grave sins. Indeed, they kill some of those hearts.

As a perfect punishment for displaying them to the desirous gazes of those who are canonically strangers, those knife-like legs become the logs to fuel Hell and will be the first to burn.

And since such women have lost confidence and faithfulness in this world, they are no longer able to find suitable husbands, which by their natures they want, and of which they are in great need. And even if they do find one, it only brings them trouble.

It is understood from the narrations of some Hadith, even, that as a result of this situation, at the end of time, because marriage will be neither sought after nor observed in some places, the value of women will fall to the degree at which one man looks after forty women.

Since the reality of the matter is this; and since every beauty loves her beauty and wants to preserve it as far as she can, and does not want it to be spoilt; and since beauty is a bounty, and if bounty is thanked for, it increases, while if it is not thanked for, it changes and becomes ugly, for sure, if such a person is sensible, she will flee with all her strength from committing sins, and making her beauty and loveliness commit sins, and making them ugly and poisonous, and through ingratitude turning that bounty into something that leads to punishment.

And in order to make permanent that fleeting five or ten years' beauty, she will give thanks for the bounty by using it in a licit fashion.

Otherwise for the long period of her old age, she will be spurned and will weep despairingly.

If her loveliness is made beautiful with the adornment of Qur'anic conduct and manners within the sphere of Islamic training, that fleeting beauty will in effect become eternal, and in Paradise she will be given a beauty more graceful and shining than that of the houris, as is definitely established in some Hadiths.

If such a beauty has even the minutest amount of sense, she will not allow this beautiful, shining, and everlasting result to slip from her hand.

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