

The Quranic Version of observing and maintaining modesty and morality are as specific as they are binding. Here we are concerned with that aspect of modesty and morality which relate to looking at or touching parts of body which excite passion and lust and which in their wake lead to greater, more sinister acts of debauchery in human society. The following verses (reproduced in translation) are very specific on the subject noted above and dealt hereunder.

"And Say, (O Prophet!) to the believing women that they should lower their gaze and guard their modesty, that they should not display their beauty and ornaments, except what appear of their own, that they should draw their veils over their bosom and not display their beauty except to their husbands, their fathers, their husband's father, their sons, their husband's sons, their brothers or their brothers son, or their sisters sons, or their women, or the slaves whom their right hands possess, or male servants free of physical need, or small children who have no sense of the shame of sex, and that they should not strike their feet on order to draw attention to their wide ornaments, And O You Believers! turn You all towards Allah so that you may attain Bliss." (Surah N'ur(24): verse 31)

The Traditions (Ahadees) of the Holy Prophet (Allah's grace and peace be upon him) are also equally emphatic in regard to the observance of these moral principles, which serve as guidelines and safety valves for guarding and maintaining modesty and chastity of women folk.

A summarized extract of these Ahadees is given below,

A women is a women (aurat) literally meant to be hidden (and safeguarded), whenever she comes out, satan spies and secretly peeps into her movements (It means looking secretly at a woman is a satanic act).

Allah curses the looker and the one looked at (woman) if men do so intentionally and the women do not cover themselves with due precautions.

When the man is alone with a woman, satan is their third companion.

Avoid going to woman. Asked about husband's brother, he replied husband's brother (devar) is death, (as if facing and being with devar is inviting death, there is great fear of danger in his company!).

Thigh (of both man and women) is an aurat or a thing to be kept hidden, O Ali! Do not look at thigh, neither of a living person nor of a dead one.

A man should not look at the private part of another man's. Similarly, the woman should avoid doing so with another woman.

A man with another man, and a woman with another woman should not sleep without clothes.

A woman should observe pardah even before a blind man, because if the blind can not see her, she will be tempted to look at him.

If a woman remains with another woman (behaving freely) she should not tell about it to her husband in a manner so as to mentally give him a picture of her behavior.

PROBLEM:- There are four aspects of the subject under discussion

Man looking at another man.

Woman looking at another woman.

Woman looking at man.

Man looking at woman.

A man can look at every part of another man except those declared as of shame, namely from below the abdomen to below the knees. Which ought to be covered. If knees are open, the man should be warned. To keep the things open (bare) is to invite wrath of Allah.

PROBLEM:- When a boy becomes and if he is not handsome, he is within the context a man, and if he is handsome and attractive, looking at him is asking to looking at a woman, which is sinful.

Temptation of kiss is sign of lust.

PROBLEM:- In regard to a woman looking at another woman, the same principles apply as are applicable to man looking at another man. A part from parts of shame, she can look at other part or another woman if it does incite passion.

PROBLEM:- A pious woman should avoid the gaze of a loose character woman, she should not remove the veil or clothing from her head and bosom, as she is to likely to speak about her before paramours. A muslim woman must not undress herself before a non-believing woman.

PROBLEM:- The job of mid wifery should be entrusted to Muslim woman as far as possible.

PROBLEM:- In regard to a woman looking another man it is like a man looking at another man provided she is sure that this will not arouse lust, and if there be the slight fear of this she should avoid looking at him.

PROBLEM:- A woman must never touch the body of another especially one of them is young, even if it is felt that this will not excite passion.

PROBLEM:- At times some so-called spiritual head ask their] woman devotees to press their hands and feet and bless them for their "services!" This is immoral and a source of likely sinning, with satanic inducements it becomes beyond control to fall into satanic temptation. The practice is manifestly unholy, un islamic and un becoming of a stranger whether or not he is spiritually qualified to be called a peer or mush id.

PROBLEM:- Looking of a man at a woman falls in different categories of situation (1) Man looking at his wife or slave girl (2) His looking at those relations who are Mahrams (haram for marriage according to Holy Quran to him. (3) Mans looking at a free (not slave) woman and a stranger (4) Man looking at the slave girl of some other master.

In regard to first category a man can look at every part of the wife (and slave girl) from top to bottom, within or without lust. In the same these woman (wife and slave girl) can look at every part of their masters person. However modesty demands that deliberate gaze at each other parts of shame should be avoided, it creates forgetfulness and also weaken the eye sight.

PROBLEM:- As for the woman termed as Maharaim to him, he can look at their head, chest, shin, wrists, neck and feet provided there is not fear of lust excitement.

PROBLEM:- Among the Maharim, what ever parts he can see, he can also touch them, when there is no fear of passion rousing in any one of them. A man can also press the feet of his mother, he can touch her thighs when it is fully covered.

A man can kiss the feet of his mother. It is reported in the Hadees Sharif that to kiss the feet of his mother is like kissing the threshold of the paradise.

PROBLEM:- Traveling or remaining alone with a Mohramah is permissible when there is no apprehension of luscious inclinations.

PROBLEM:- As for the stranger woman, it is permissible to look at her face and hands, because these are often used in day to day dealings. More face and hands can also serve as means of identification whenever some evidence for against the woman is necessary. But to touch the face and hands is not allowed. This shows that shaking hands with women is permissible. The Holy Prophet (Allah's grace and peace be upon him)look the allegiance (baiyet) from the women from the words of mouth (and not by holding hand as is done with the men baiyet !seekers).

PROBLEM:- Very old man and women can shake hands with each other and with others of the opposite sex, as they are usually past the age of passionate emotions .

PROBLEM:- Very small girls can be looked at and even touched. Looking at hands and face of domestic female worker is permissible but only as a matter of necessity other than lust or passion.

PROBLEM:- The woman with whom a man desires to enter into a wedlock (marriage) it is desirable that he see her as this lead to strengthening of their love after marriage. It is permissible according to Hadees Sharif. Similarly a woman also can see her future husband, but not with a feeling of lust and passion but to avail the permission granted in the Hadees sot that she may from her independent opinion for her future.

PROBLEM:- The part of the body which it is impermissible to see, can not be seen even it removed from the body, for example under navel hair of a woman or her hair.

PROBLEM:- If hairs grow on the lip or chin of a woman, it is permissible that she plucks off or their growth or present may not detract the husband.

PROBLEM:- Relations of hurmat (Mahrams) can live and sleep under the same roof, but separate from one another. But privacy is not permissible with the foster sister and mother is law when they are young. This is also the command in respect the adult daughter of the woman when she is from another husband.