

Controversies Surrounding Women's Veiling and Education in Islam: Perspectives from the Quran, Hadith, and Media

Dr. Masood Ahmed^{1*}

¹Social Economist and Consultant

DOI: <https://doi.org/10.36348/sjhss.2025.v10i08.002>

| Received: 02.06.2025 | Accepted: 05.08.2025 | Published: 08.08.2025

*Corresponding author: Dr. Masood Ahmed
Social Economist and Consultant

Abstract

This research, grounded in the Quran and Hadith, examines the position of women in Islam and its impact on Muslim society. It focuses on two key controversial issues: the obligation of veiling for Muslim women and their freedom to pursue education. The study adopts an independent perspective to evaluate social issues often highlighted in media portrayals of Muslim women, including compulsory veiling, educational rights, and personal autonomy within marriage and broader societal contexts. It begins by identifying gender-neutral and gender-specific obligations (*farz*) in Islam and then discusses these obligations, their associated controversies, and Muslim society's responses to them in detail.

Keywords: The Quran, Hadith, Islam, Media, Women's Education, Veiling, Sexual Harassment, Women empowerment, Religion, Marriage.

Copyright © 2025 The Author(s): This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC BY-NC 4.0) which permits unrestricted use, distribution, and reproduction in any medium for non-commercial use provided the original author and source are credited.

SECTION ONE INTRODUCTION

The relationship between a husband and wife is the nucleus of society. The greater the number of strong relationships, the better the society will be. A good society is an indicator of a great nation, which can be identified by high educational standards, low crime rates, high living and health indices, and abundant employment and business opportunities for personal growth.

There is plenty of psychological material available on maintaining a healthy relationship between a husband and wife, addressing social issues that affect human relationships, and exploring economic and educational compatibility for a stable partnership across various disciplines. Religious teachings also provide guidance on these matters, as seen in the major religions of the world. The same applies to Islam. Islam views the marital relationship as the foundation of society, requiring religious discipline and guidance for the betterment of humanity.

Many books have been written to guide Muslim couples in making their relationships more peaceful by describing and assigning their duties toward each other. This paper discusses key topics surrounding the oppression of women in Islam reported by media, including issues like compulsory veiling, educational

rights, and freedom of choice within and outside of marriage.

The research is solely based on the Quran and Hadith. It begins by identifying obligations (referred to as *farz* in Islam) that are gender-neutral, as well as *farz* specific to men and women, in the three separate sections. Following this, it explores the position of women and its repercussions on Muslim society, focusing on two main objectives: whether it is compulsory for women to wear a veil and their freedom to pursue education.

Although the paper addresses Islamic obligations based on the Quran and Hadith in the lives of Muslims, it adopts an independent perspective when analyzing social issues reported in the media. The discussion relies on authentic sources and remains open for everyone while deliberately avoiding the practices and interpretations prevailing in different sects of Islam under the name of Islam.

To reach a broader audience and avoid controversial views, the paper limits its scope to the Quran and the six books of Hadith (Authentic Hadith accepted by most scholars and agreed upon through consensus, or *ijma*).

After the explaining the methodology in second section, the third section of the paper discusses the *farz* (obligations) that all Muslims must abide by, without any differentiation based on gender. The fourth section addresses the obligations of a husband in an Islamic society, critically evaluating his role in relation to the rights given to him and how he exercises those rights within the present social order.

The fifth section focuses on identifying the obligations of Muslim women, specifically examining materials that address the compulsory veiling of women and the denial of their educational rights. The sixth section is dedicated to discussing the two primary objectives: the role of Muslim women in various capacities, with particular attention to their role as wives, and how society treats them. The sixth section is the discussion which delves into media-reported issues, analyzing their causes and exploring possible solutions within the context of societal conditions. It thoroughly examines incidents of oppression reported in the media and labeled as oppression under Islam, specifically addressing the topics of compulsory veiling and the denial of female education.

The third, fourth, and fifth sections deal exclusively with evidence from the Quran and authentic Hadith regarding obligations (*farz*) as a Muslim, as a man, and as a woman. The rationale for this approach is that only after establishing what Islam commands as obligations can there be a meaningful discussion on how Muslims, as followers, enforcers, and reformers, position themselves on these issues. For readers particularly interested in how Islam addresses these two issues, they may choose to skip directly to the discussion section.

It should be noted that when the Quran speaks on a particular subject, as quoted in this research, it addresses all of humanity, regardless of culture, geography, status, or country. However, the Hadith illustrates how the Prophet Muhammad (PBUH) applied the messages of the Quran in daily life, including what he approved or disapproved of and the decisions he made based on Quranic knowledge.

Since the Prophet resided in Arabia, the problems and measures mentioned in the Hadith are more closely related to Arab culture and the circumstances prevailing at that time. As Islam spread to various geographical regions with diverse cultures and differences, the true spirit of the Quran's message required further clarification, which was accomplished in later years through *Fiqh* (Islamic jurisprudence).

Therefore, the message of the Hadith should be understood in a broader context. While the language and style of addressing remain rooted in Arab and tribal norms, the implications are meant for all humanity,

emphasizing the spirit of the subject being commended or prohibited.

SECTION TWO METHODOLOGY AND LITERATURE REVIEW

The paper relies solely on the Quran and the six books of authentic Hadith and excludes any other sources from the discussion. The reason for considering these seven resources is that they are universally accepted by all Islamic sects as genuine and authentic. In contrast, other Hadith collections face questions regarding their authenticity, leading to differing interpretations among sects. Only Hadiths related to the obligations of men and women, along with general (gender-neutral) obligations, are examined, with a particular focus on the topic of women's education.

In Islam, the supreme authority is given to the Quran. Nothing is accepted if it contradicts the Quran. Any material referenced, including Hadith, must align with or confirm the Quran's message. If a Hadith appears to contradict the Quran, it indicates that the Hadith may be inauthentic, improperly explained, or missing essential context.

Hadiths serve as the second source of guidance for Muslims, detailing what is commanded and what is prohibited. They describe the practical application of Quranic commands, as demonstrated by the Prophet Muhammad (PBUH) through his actions, establishing how commands should be followed. Additionally, Hadiths address societal issues, showing how the Prophet resolved various matters and enforced certain obligations or prohibitions. Lastly, they provide guidance on actions prescribed as *Sunnah* (recommended practices). Such actions are rewarded if performed but are not obligatory, meaning there is no punishment for not performing them.

Even in Hadith literature, there are varying levels of authenticity. The majority of scholars agree that the six books of Hadith, known as *Sahih Sitta* (The Authentic Six), compiled by Imam Bukhari, Imam Muslim, Imam Abu Dawud, Imam Ibn Majah Al-Qazwini, Imam An-Nasa'i, and Imam At-Tirmidhi, are authentic and enjoy a consensus (*Ijma*) among scholars. Among these, Imam Bukhari's collection holds the highest degree of authenticity, followed by that of Imam Muslim, with the remaining four following in rank.

This paper follows the same hierarchy. It first examines the subject in the Quran. If further clarification is needed, it turns to the Hadith, prioritizing Imam Bukhari's collection, followed by Imam Muslim's, and then the other four collections if additional information or perspectives are required. In cases where Hadiths are repeated across multiple sources, quoting the same chain of narration or addressing the same subject from

different narrators, the research limits itself to referencing Imam Bukhari or Imam Muslim, rather than citing all sources redundantly.

The paper also takes the liberty of quoting Hadiths where the text is clearer and more accessible to an international audience, rather than using lengthy Hadiths that address multiple subjects simultaneously, provided the meaning and context of the topic remain unchanged.

The effort primarily involves a detailed study of the Quran, which comprises 114 Surahs (chapters), and *Sahih Al-Bukhari*, which spans 9 volumes. From his collection of over 300,000 Hadiths, Imam Bukhari included 7,563, all of which are regarded as unquestionably authentic and provide extensive insights into various issues addressed by the Hadith literature.

Sahih Muslim comprises 7 volumes, containing 7,563 Hadiths categorized under 54 subjects referred to as "books," and explains them in detail. *Sunan Abu Dawud* consists of 6 volumes with 5,274 Hadiths, while *Sunan Ibn Majah* comprises 5 volumes containing 4,341 Hadiths. Similarly, *Sunan An-Nasa'i* consists of 6 volumes with 5,761 Hadiths, and *Jami' At-Tirmidhi* comprises 6 volumes containing 3,956 Hadiths.

All seven publications are English translations published by Darussalam Publications, Riyadh, Saudi Arabia, ensuring there is no ambiguity regarding the source of information.

SECTION THREE IDENTIFICATION OF A MUSLIM

The Muslim faith is based on the five pillars of Islam, which are mentioned throughout the Quran and in all the Hadith books. Imam Bukhari¹ stated in his book that Islam is founded on five principles, and anyone who accepts these principles is considered a Muslim. These principles are: first, to testify that there is no one, who has right to be worship except Allah and that the Prophet Muhammad (PBUH) is the Messenger of Allah; second, to perform Salat (prayers); third, to pay Zakat² (a fixed charity amount based on income); fourth, to perform Hajj (pilgrimage to Mecca) at least once in a lifetime; and fifth, to observe Saum (fasting) during the month of Ramadan.

The same Hadith is mentioned in *Sahih Muslim*³, with further explanation provided by Imam Bukhari in the opening of the *Book of Belief*⁴. He gives details about the 60 subdivisions⁵ of faith, where the

highest is testifying that there is none worthy of worship except Allah, and the lowest is removing harmful objects from roads or pathways. These two Hadith serve as evidence that whoever accepts the five pillars is a Muslim. Additionally, they highlight that there are levels of faith, a very important concept that will be discussed in detail in section six and section seven (Conclusion).

The first obligation is the belief that Allah is the only one worthy of worship and that Muhammad (PBUH) is His Prophet. This belief, when accompanied by sincere intention, is sufficient for a person to be counted as a Muslim. It is the only obligation that has no additional sub-conditions attached.

The second obligation is Salat (prayer). A Muslim is required to perform five daily prayers at prescribed times. Before performing Salat, one must perform *wudu*⁶ (ritual purification with water in a step-by-step manner). If a couple is in a state of major impurity⁷ due to sexual intercourse, they must take a full bath⁸, before performing Salat. Menstruating women are exempt from performing prayers during their menstrual cycle. Salat is excused if a person's health does not permit them to fulfill the obligation. In such cases, they may perform the prayer while sitting, lying in bed, or even without moving their body, depending on their physical ability.

The third obligation is Zakat (charity) (Guidelines For the Religious Rulings (Fatwa) for Individual Zakat, 2022). Zakat is paid once a year and depends on a person's income. If an individual's income is sufficient to purchase 85 grams of gold or 595 grams of silver in a year, they are obligated to pay 2.5% of their income above this value in Zakat. This amount is given to the poor and needy who rely on charity for their survival. It is the social responsibility of the Muslim community to care for people in their surroundings. Zakat is not limited to Muslims; it can also be given to non-Muslims experiencing financial hardship. While there are different criteria for business and agricultural income, this discussion is limited to what is generally applicable to Muslim couples. The fourth obligation is Saum⁹ (fasting) during the month of Ramadan. This obligation is conditional on a person's health; if their health does not permit fasting, they may postpone it and fast when they are physically able.

The fifth and final obligation, which only a small percentage of Muslims are able to fulfill, is performing Hajj¹⁰. This pilgrimage to Makkah is compulsory once in a lifetime for those who are

¹ Saheeh Bukhari Volume 1, page 58, Hadith 08

² Saheeh Bukhari Volume 2, page 334, Hadith 1496.

³ Sahih Muslim, Volume 1, page 106 Hadith 111,

⁴ Saheeh Bukhari Volume 1, page 58, Hadith 08:

⁵ Saheeh Bukhari Volume 1, page 56

⁶ Saheeh Bukhari Volume 1, page 135

⁷ Sahih Muslim, Volume 1, page 355 Hadith 537

⁸ Sahih Muslim, Volume 1, page 456 Hadith 775,

⁹ Sahih Muslim, Volume 3, page 140 Hadith 2499.

¹⁰ Sahih Muslim, Volume 2, page 485 Hadith 3257

financially capable. Due to the high costs of travel during the specific Hajj season and the physical demands of the rituals, not everyone can afford or manage it. Furthermore, the physical hardship makes it particularly challenging for older individuals or those with weak health, even with modern amenities that are far better than those available 1,400 years ago.

Beyond these five obligations, there are additional compulsory practices for Muslims. For example, in prayer, observing the dress code¹¹ is required for both men and women. They are prohibited from wearing clothing that exposes parts of the body that should be covered. Additionally, Muslims are permitted to eat only meat¹² over which Allah's name has been invoked, with the exception of fish.

These additional practices, while important, are not considered among the five pillars. A Muslim is required to observe them, but violating these practices incurs retribution without affecting one's status as a Muslim, provided they adhere to the five pillars. However, following these practices and observing the Sunnah elevates a person's rank in the eyes of Almighty Allah.

SECTION FOUR A MUSLIM HUSBAND

Throughout history, men have primarily led societies, establishing and destroying kingdoms and being responsible for much bloodshed. It is, therefore, necessary to address their roles, positions, and the power bestowed upon them. To guide them, as well as the people of their respective communities, Allah sent male prophets to remind them of their duties, provide guidance during difficult times, and teach lessons for living a righteous and dignified life. This guidance not only aims to create a better world but also promises eternal reward in the afterlife.

The Quran acknowledges the physical capabilities of men and assigns them the roles of protectors¹³ and providers¹⁴ for their families¹⁵. In contrast, women¹⁶ are entrusted with responsibilities suited to their physical and natural inclinations. This differentiation has existed since the formation of

societies, where women have been regarded as the pride of the household and in need of protection. Unfortunately, history reveals that women have often been the most vulnerable and exploited, especially during times of conflict, when conquerors frequently allowed their soldiers to violate and dishonor enemy women as a means of destroying their opponents' pride.

In such circumstances, it is by Allah's mercy that He sends His prophets to guide humanity and remind them of their duties. Islam conveys the same timeless message, which people often forget after the passing of their prophets. A Muslim man is bound by the obligations prescribed to him by Islam. We will discuss these obligations in sequence to better understand his role within a Muslim society.

A man's obligations in Islam begin when he intends to marry. He must pay *Mehr* (dower)¹⁷ to the bride, which serves as a form of financial security¹⁸ for her future, agreed upon with her guardian. After the wedding, he is required to host a feast (*Walima*)¹⁹ in accordance with his means²⁰, formally announcing the marriage. Marriage brings additional responsibilities for the man, who is now obligated to provide for his wife's legal and financial needs (*Nafaqa*)²¹.

With every addition to the family, his responsibilities grow. For instance, he must perform the *Aqiqah*²² ritual, which involves sacrificing two goats for a male child and one goat for a female child. This obligation falls on the father or the child's guardian. Additionally, it is a Sunnah of Prophet Ibrahim (PBUH) and an obligation for the Ummah of Prophet Muhammad (PBUH) to have Muslim male children circumcised²³. While two schools of Islamic jurisprudence consider circumcision obligatory, the other two regard it as a strong recommendation.

If the man has sufficient financial means, he is also required to pay *Sadqat-ul-Fitr*²⁴ before *Eid-ul-Fitr*, on behalf of every family member. Furthermore, during *Eid-ul-Adha*²⁵ each year, he must sacrifice a goat, with one goat being sufficient for the entire family. These obligations are in addition to his duty to provide for his family's needs and protect them from harm.

¹¹ Saheeh Bukhari Volume 1, page 240

¹² Sahih Muslim, Volume 5, page 318 Hadith 5124

¹³ Saheeh Bukhari Volume 7, page 94

¹⁴ Saheeh Bukhari Volume 7, page 174, Hadith 5355

¹⁵ Saheeh Bukhari Volume 7, page 175, Hadith 5356

¹⁶ Saheeh Bukhari Volume 7, page 175, Hadith 5200

¹⁷ Sahih Muslim, Volume 4, page 48 Chapter 13. Hadith 3489

¹⁸ Sunan Abu Dawud Volume 2, page 530 Hadith 2105

¹⁹ Saheeh Bukhari Volume 7, page 73,

²⁰ Sahih Muslim, Volume 4, page 51, Hadith 3490, & Saheeh Bukhari Volume 7, page 75, Hadith 5169

²¹ Sunan Abu Dawud Volume 2, page 550, Hadith 2142 & Sunan Abu Dawud Volume 2, page 316: Hadith 1691.

²² Sunan Abu Dawud Volume 3, page 397, Hadith 2834. & Saheeh Bukhari Volume 7, page 230, Hadith 5471 and 5472

²³ Saheeh Bukhari Volume 8, page 175, Hadith 6297 & 6298

²⁴ Saheeh Bukhari Volume 2, page 338-342, Hadith 1503, 1506 & 1512

²⁵ Sahih Muslim, Volume 5, page 296 Chapter 25. Hadith 5064 & Sunan Abu Dawud Volume 2, page 346, Hadith 1751

Even in the event of divorce, the father retains the responsibility²⁶ for his children's upbringing. He must cover all expenses, including paying for the mother's needs if the children are infants²⁷. After the children grow older, they remain under the father's care, and he bears all costs for their upbringing.

In Islam, divorce is considered the most disliked of the permitted actions. However, women's rights are safeguarded through the provision of *Mehr* and maintenance during the *Iddah*²⁸ period (the waiting period before the divorce becomes final, during which the husband may reconcile and continue the marriage). In addition to his obligations toward his wife and children, a husband is solely responsible for his parents'²⁹ care and financial support. This responsibility is not imposed on his wife, although she may choose to assist him willingly without any obligation, as per Islamic rulings. These are the obligations imposed on men in Islam, which they are expected to bear as heads of their families, fulfilling them fairly and responsibly.

SECTION FIVE A MUSLIM WIFE

The most important relationship recognized in Islam is the relationship between husband and wife. Islam considers this bond as the nucleus of society and instructs its followers to give it due importance. When the relationship between husband and wife aligns with the spirit of Islam, it fosters a disciplined family that is conscious of its rights and duties. To ensure a stable society, Islam provides guidance on matters that may cause stress or disrupt the tranquility required in a marital relationship.

One of the most debated aspects of Islam is the veiling of women. In this section, we will focus solely on what is commanded by the Quran and Hadith, leaving the questions raised by media and any Islamic justifications for discussion in the next section. The objective here is to present the evidence from the Quran and Hadith on the subject and provide clarity regarding their explanations.

Women are naturally endowed with attractiveness, and Islam treats this gift with the utmost care. The status of women in Islam is revered, and every woman deserves respect. For this reason, men³⁰ are instructed to guard their eyes by lowering their gaze, so no ill thoughts arise toward the women passing in front of them. This is a quality of pious men.

History has shown that women have often been the silent sufferers in times of calamity, whether during wars, where they were treated as possessions of the victors, or within their homes, where they were often denied rights, neglected, or even killed³¹ out of fear of dishonor or as a result of financial hardships³². Among the Arabs, female slaves were treated poorly and often forced into prostitution³³. The Prophet Muhammad (PBUH) prohibited such practices, commanded that female slaves be treated with dignity, taught good manners³⁴, and encouraged marrying³⁵ them honorably.

Islam has emphasized respect for life by addressing every individual with dignity, without bias. The pre-Islamic period was marked by numerous atrocities, including the killing of female children, the neglect and mistreatment of women, and the denial of their rights. Women had little to no choice in their own lives, and the only protection they received was through tribal lineage, which offered limited respect and security.

Islam transformed this by granting women respect and rights. Husbands were commanded to fulfill their marital duties, provide for their families, and treat women with kindness. The number of wives a man could have at one time was limited to four³⁶, with the strict condition that he must be fair and equal to all of them; otherwise, he was instructed to marry only one.

Islam explicitly defines relationships prohibited under marriage in the Quran (Verses 4:22, 23, 24), naming them clearly. These verses highlight the moral decline of pre-Islamic Arab society, which lacked dignity and hope without Islam. During that time, practices such as marrying one's own mother and engaging in other prohibited relationships under pre-Islamic rituals were found.

Due to the dominance of patriarchal culture worldwide, boys were preferred over girls, while girls were often treated as burdens and symbols of disgrace. This cultural mindset even led to the horrific practice of killing or burying girls alive (Verses 81:8-9). In such an environment, Islam demanded respect for women and promised parents the reward of heaven for raising their daughters³⁷ with care and dignity.

At a time when Arabs were killing their own daughters, marrying within prohibited relationships, and exploiting female slaves for prostitution, Islam

²⁶ Saheeh Bukhari Volume 3, page 419, Hadith 2554

²⁷ Saheeh Bukhari Volume 7, pages 179

²⁸ Saheeh Bukhari Volume 7, pages 159, Hadith 5319

²⁹ Saheeh Bukhari Volume 8, page 17, Saheeh Bukhari Volume 8, page 18 Hadith 5972, Saheeh Bukhari Volume 8, page 21 & 164-165 Hadith 6273, & Saheeh Bukhari Volume 8, page 22, Hadith 5977.

³⁰ Sunan Abu Dawud Volume 2, page 553, Hadith 2148

³¹ Saheeh Bukhari Volume 5, page 103 Hadith 3828

³² Sunan Abu Dawud Volume 3, page 103, Hadith 2310

³³ Saheeh Bukhari Volume 3, page 267 Hadith 2283.

³⁴ Saheeh Bukhari Volume 3, page 415 Hadith 2544

³⁵ Sunan Abu Dawud Volume 2, page 503, Hadith 2053

³⁶ Commentary The *Quran* 004.003 by YUSUF ALI

³⁷ Sunan Abu Dawud Volume 5, page 432, Hadith 5147.

revolutionized societal norms. It granted women the right to choose in marriage and made it mandatory to seek their permission³⁸. If the woman is divorcee³⁹, her consent must be given explicitly in a loud and clear voice. For a virgin, her silence⁴⁰, provided there is no indication of her unwillingness, is considered as consent.

While Islam emphasizes the importance of honoring and being dutiful to one's parents⁴¹-even if they do not accept Islam- it gives particular importance to mothers⁴². In fact, it accords mothers three times⁴³ more weight than fathers in terms of respect and care.

The relationship between husband and wife is one of pure intimacy and trust, where even slight misunderstandings or jealousy can destroy the very foundation, it is built upon. To safeguard the sanctity of marriage, Islam demands discipline and prohibits engaging in conversations⁴⁴ or activities that divert a person's mind from their responsibilities. Inordinate desires and animalistic passions⁴⁵ are seen as leading to impurity of character. In Islam, nudity⁴⁶ is considered sinful; individuals are instructed not to walk naked⁴⁷. Furthermore, men are prohibited from seeing another man naked⁴⁸, and the same applies to women. Neither men nor women are allowed to sleep with someone of the same sex.

To protect privacy, one is prohibited⁴⁹ from looking into another person's home. Islam also distinguishes between *Mehram*⁵⁰ (those with whom marriage is impermissible) and *Non-Mehram* (those with whom marriage is permissible). From a woman's perspective, *Non-Mehram* relationships include cousins (maternal or paternal), brothers-in-law, husbands of sisters-in-law, colleagues, male friends, acquaintances, and unrelated men. This prohibition applies to both men and women, who are instructed not to engage with the opposite sex in a *Non-Mehram* context to avoid temptations that may lead to sinful opportunities.

Islam takes privacy and modesty seriously, even addressing children. When children reach puberty⁵¹, they are instructed to seek permission before entering their parents' private space. Islam is very

specific about relationships, prohibiting men and women from being alone with a *Non-Mehram*⁵². The in-law relationship⁵³ is treated with caution, as it is considered highly objectionable and forbidden in the absence of a proper veil. Foster relationships⁵⁴, developed through breastfeeding within the first two years of a child's life, are treated as *Mehram*⁵⁵. However, after reaching puberty, opposite-gender relationships fall under the *Non-Mehram* category and are prohibited.

The religion calls for curbing certain human tendencies, particularly the infatuation that may arise in *Non-Mahram* relationships due to the openness inherent in such interactions, which does not exist in *Mahram* relationships. For example, a brother and sister typically have no issues or inappropriate conversations, but such situations may arise between *Non-Mahram* individuals depending on their understanding and the potential for a relationship. Islam not only forbids incestuous relationships but also prohibits relationships outside of marriage, as these can corrupt society and undermine the foundation of marital bonds.

Islam always emphasizes maintaining purity in one's social company. It instructs individuals to seek the companionship of righteous people and avoid those who may negatively influence their character⁵⁶. Righteous company is encouraged, while those who emulate⁵⁷ the opposite sex or describe others in ways that provoke sexual fantasies are discouraged. Specifically, Islam forbids lewd or sexually explicit descriptions⁵⁸ intended for pleasure. The religion upholds human dignity and places the utmost importance on maintaining sexual purity in relationships, avoiding even the smallest behaviors that might lead a person astray due to natural inclinations toward the opposite gender.

For this reason, Islam admonishes women who wear revealing⁵⁹ clothing, adopt certain hairstyles, or apply makeup intended to attract men sexually. The imitation⁶⁰ of the opposite gender's clothing is also forbidden to preserve clear distinctions between genders. Additionally, wives are instructed not to describe⁶¹ other women in front of their husbands. This level of precaution is emphasized in Islam to keep the marital

³⁸ Saheeh Bukhari Volume 9, page 61 Hadith 6945

³⁹ Sahih Muslim, Volume 4, page 42 Hadith 3473

⁴⁰ Sunan Abu Dawud Volume 2, page 524, Hadith 2092

⁴¹ Sahih Muslim, Volume 6, page 420 Hadith 6510

⁴² Saheeh Bukhari Volume 3, page 340 Hadith 2408.

⁴³ Sahih Muslim, Volume 6, page 413 Hadith 6500.

⁴⁴ Saheeh Bukhari Volume 8, page 176

⁴⁵ Saheeh Bukhari Volume 8, page 268 Hadith 6487

⁴⁶ Sunan Abu Dawud Volume 4, page 379, Hadith 4012

⁴⁷ Sunan Abu Dawud Volume 4, page 381, Hadith 4016

⁴⁸ Sunan Abu Dawud Volume 4, page 382, Hadith 4018

⁴⁹ Sahih Muslim, Volume 5, page 518 Hadith 5638

⁵⁰ Commentary The Quran (Verse 4:23) by YUSUF ALI

⁵¹ Saheeh Bukhari Volume 3, page 487

⁵² Sahih Muslim, Volume 6, page 25 Hadith 5673

⁵³ Sahih Muslim, Volume 6, page 26 Hadith 5674

⁵⁴ Saheeh Bukhari Volume 3, page 469 Hadith 2647

⁵⁵ Saheeh Bukhari Volume 7, page 39 Hadith 5103

⁵⁶ Sahih Muslim, Volume 6, page 489 Hadith 6692

⁵⁷ Saheeh Bukhari Volume 7, page 418-419, Hadith 5885 & 5886

⁵⁸ Saheeh Bukhari Volume 7, page 419, Hadith 5887 & Sahih Muslim, Volume 6, page 33 Hadith 5690

⁵⁹ Sahih Muslim, Volume 5, page 495 Hadith 5582

⁶⁰ Sunan Abu Dawud Volume 4, page 419, Hadith 4097.

⁶¹ Sunan Abu Dawud Volume 2, page 553, Hadith 2150

relationship pure and foster a pleasing and loving bond between husband and wife.

The veiling of women in Islam and its enforcement by Islamic governments, husbands, in-laws, and parents is one of the most controversial issues in modern times. In this section, we will discuss the topic in detail in relation to what the Quran and Hadiths say about it, leaving the discussion of its effects and objections for the next section. There, we will address the controversies surrounding it from different perspectives in the current environment.

In the early days of Islam, veiling was not immediately required for women. However, as Islam became more widespread, the number of followers increased, and they became fully committed to its commands, the injunction regarding the veil was revealed. This was the time when Surah Noor⁶²(Verse 24:31) was sent down, instructing women to adopt the veil to guard their modesty. The meaning of this verse is further clarified in Hadith⁶³ literature, where the time and circumstances of its revelation are also described.

Additionally, the Quran (Verses 24:58, 59) instructs⁶⁴ parents to teach their children manners, including seeking permission before entering their parents' private space during times of seclusion⁶⁵. The veil is not meant to prohibit or separate women from enjoying festivities⁶⁶ or fulfilling their daily needs. Instead, it is a measure intended to protect women from social evils that Islam seeks to eradicate. The obligation of veiling applies only to women of marriageable age (Verse 24:60)⁶⁷. The Quran specifically exempts elderly women who are past the age of marriage, indicating that the measure is primarily to shield women from lustful gazes. Furthermore, the Quran permits a *Non-Mahram* man to see the face of a prospective⁶⁸ wife, and this applies to both parties. At this moment, they are expected to decide whether they want to spend their lives together.

During the time of the Prophet (PBUH), women were free to join prayers in the mosque, and the Prophet forbade husbands from denying their wives permission⁶⁹ to do so. However, women were instructed not to wear perfume⁷⁰ when attending the mosque. Continuing on

this topic, women were advised not to allow anyone into their homes without their husband's permission⁷¹ and were also told not to observe Saum⁷² *Nawafil* (non-obligatory fasts) without their husband's consent. This is because fasting requires physical effort and purity, during which sexual relations are prohibited. Such restrictions aim to prevent undue hardship or a lapse in dignity due to natural urges. While both men and women are expected to observe these conditions, only women are explicitly told to seek permission, whereas men are encouraged to balance their fasting and marital obligations.

Within the city, women have complete freedom to go out in a prescribed modest manner to fulfill their needs. However, if a woman wishes to travel a distance requiring three days⁷³ of journeying, she must be accompanied by a *Mahram* for her safety.

After outlining these obligatory instructions, Islam provides further guidance for both husbands and wives. Islam grants men decision-making authority within the family, but this is limited by religious boundaries. Men are commanded to teach⁷⁴ their families the essentials of the religion and then encourage them to fulfill their duties. Similarly, the Quran and Hadith remind women to prioritize the interests of their families, to fear Allah in fulfilling their responsibilities, and to show gratitude⁷⁵ to their husbands. The Prophet (PBUH) emphasized the seriousness of these duties, warning women about the consequences of neglecting them and reminding them of Paradise and Hell. He also cautioned women against ingratitude⁷⁶, which he described as a common failing that could lead them to Hell.

The Prophet further explained that Paradise⁷⁷ contains more poor people, whereas Hell has more women, due to their actions. Hadith literature describes the temptation associated with women as *fitnah*⁷⁸ and warns individuals to remain steadfast against it. The *fitnah* of women refers to situations where individuals succumb to temptation and transgress the limits set by religion.

⁶² Commentary The Quran, Surah Noor: V24:31, by YUSUF ALI

⁶³ Saheeh Bukhari Volume 6, page 245 Hadith 4758 & 4759 & Sunan Abu Dawud Volume 4, page 421, Hadith 4102,

⁶⁴ Saheeh Bukhari Volume 7, page 74 Hadith 5166

⁶⁵ Commentary The Quran V024.058 & V024.059 by YUSUF ALI

⁶⁶ Saheeh Bukhari Volume 2, page 70 Hadith 980 & Saheeh Bukhari Volume 1, page 240 Hadith 351

⁶⁷ Commentary The Quran V024.060 by YUSUF ALI

⁶⁸ Sahih Muslim, Volume 4, page 47 Hadith 3485

⁶⁹ Saheeh Bukhari Volume 1, page 478 Hadith 873

⁷⁰ Sahih Muslim, Volume 1, page 556 Hadith 997, 998 & Sunan Abu Dawud Volume 4, page 454, Hadith 4175

⁷¹ Saheeh Bukhari Volume 7, page 90, Hadith 5195

⁷² Saheeh Bukhari Volume 7, page 90, Hadith 5192

⁷³ Sahih Muslim, Volume 3, page 486 Hadith 3260.

⁷⁴ Saheeh Bukhari Volume 1, page 113, Hadith 97

⁷⁵ Saheeh Bukhari Volume 1, page 69, Hadith 29.

⁷⁶ Saheeh Bukhari Volume 7, page 92, Hadith 5197.

⁷⁷ Saheeh Bukhari Volume 7, page 93, Hadith 5198.

⁷⁸ Sahih Muslim, Volume 7, page 112 Hadith 6948.

A woman is sinful if she does not obey⁷⁹ her husband in righteous matters. However, if her husband demands something sinful or against the religion, she is not obligated to obey⁸⁰ him. The related Hadith is clear: obedience to a husband is only required in matters permissible in Islam. In cases involving permissible matters but where freedom of choice applies, a woman should have a reasonable excuse for her refusal. The Hadith emphasizes the deeper meaning behind such situations, particularly in cases where a clash of egos between husband and wife leads to disowning permissible relationships. Such behavior can result in immorality if one seeks to fulfill desires from other sources. For this reason, women are specifically instructed not to deny their husbands their marital rights without valid reasons. At the same time, men are reminded not to use religion as an excuse to neglect their marital responsibilities, as the Prophet (PBUH) cautioned⁸¹ when a man claimed he would fast all day and pray all night, neglecting his wife's rights.

The Quran permits a husband to discipline⁸² his wife in extreme cases but strictly within limits. This permission is intended only as a reminder of the purpose of a righteous life and must not cause harm⁸³. As described in Hadith, when the permission was given, many women approached the Prophet (PBUH) to complain, and he responded by saying that such husbands "are not the best among you." This serves as a reminder that a husband and wife relationship, even in stressful times, requires patience⁸⁴. Physical abuse that harms the wife and then expecting warmth and affection is against Islamic teachings. The religion strictly prohibits such behavior and establishes clear boundaries for relationships that must not be crossed.

In Quran (Verse 2:226)⁸⁵, if a husband decides to abstain from his wife, he has a waiting period of four months if he takes an oath of abstinence. If he decides to reconcile within this period, Allah accepts his decision. However, if he intends to divorce (Verse 2:227), he must let his wife go with respect. This ruling contrasts with pre-Islamic Arab practices, where husbands would deprive their wives of conjugal rights and indefinitely prevent them from marrying others. The four-month period allows both parties to decide on reconciliation or separation.

Furthermore, the Quran permits divorce only twice⁸⁶ (Verse 2:229). Between these instances, the couple should either reconcile and live together equitably or separate with kindness. Husbands are instructed not to demand the return of any gifts they gave their wives during good times unless the wife willingly returns them as part of *Khula*⁸⁷ (a divorce initiated by the wife). Even in the case of divorce, the husband is required to provide his wife with a residence during her *iddah*⁸⁸ (a waiting period of three menstrual cycles) to ensure there are no unresolved issues, such as pregnancy, between them.

In the case of an infant or child, custody generally belongs to the husband, and he is responsible for covering all expenses⁸⁹. Regarding infants, the Quran is merciful and instructs mothers to breastfeed their babies for up to two years, while placing the responsibility for the mother's expenses on the husband. In case of a dispute⁹⁰, the mother retains custody of her baby until she remarries. Additionally, when the child⁹¹ is older, they have the right to choose whom they wish to stay with. Thus, the Hadiths clearly define the rights of the mother, child, and father.

Islam describes the qualities⁹² of women and gives examples, such as the women of Quraish, who were praised for their ability to ride camels, their kindness to children, and their care for their husband's property. Another example mentioned is that of mature⁹³ women who are preferred for their ability to guide and take responsibility for younger family members.

The above Hadiths outline the boundaries of freedom for women. They are free to ride camels (or their modern equivalents), travel a distance requiring less than three days of travel time without a *Mahram*, and must wear a veil when outside their homes. In today's world, this translates to women being allowed to drive and travel shorter distances independently. Modern scholars have applied these principles leniently due to advancements in safety and convenience in travel. For example, in Saudi Arabia, recent changes now allow women to drive and travel alone, reflecting these evolving conditions.

Women are also permitted to spend⁹⁴ from their husband's property without causing any harm. This means they are free to use it for the benefit of the

⁷⁹ Saheeh Bukhari Volume 7, page 90, Hadith 5193 & 5194.

⁸⁰ Saheeh Bukhari Volume 7, page 96

⁸¹ Saheeh Bukhari Volume 3, page 122, Hadith 1977.

⁸² Saheeh Bukhari Volume 7, page 95-96, Hadith 5204.

⁸³ Sunan Abu Dawud Volume 2, page 552, Hadith 2146

⁸⁴ Sahih Muslim, Volume 4, page 124-25 Hadith 3643

⁸⁵ Commentary The Quran V002.226 by YUSUF ALI

⁸⁶ Commentary The Quran V002.229 by YUSUF ALI

⁸⁷ Saheeh Bukhari Volume 7, page 132

⁸⁸ Commentary The Quran V002.228 by YUSUF ALI

⁸⁹ Commentary The Quran V002.233 by YUSUF ALI

⁹⁰ Sunan Abu Dawud Volume 3, page 80, Hadith 2276

⁹¹ Sunan Abu Dawud Volume 3, page 81, Hadith 2277.

⁹² Saheeh Bukhari Volume 7, page 182, Hadith 5365.

⁹³ Saheeh Bukhari Volume 7, page 182, Hadith 5367

⁹⁴ Sahih Muslim, Volume 3, page 70 Hadith 2366

household and family, including for charitable purposes. However, extravagance and wastefulness should be avoided.

There is nothing mentioned in the Quran or any Hadith that prohibits women's education. On the contrary, Islam promotes education⁹⁵ within the family and society. The Quran states that a person's degree⁹⁶ or status can only be elevated based on their knowledge, and believers are encouraged to pray for increased knowledge. The virtue of acquiring knowledge is emphasized in the Hadith, where it is mentioned that a knowledgeable person is blessed⁹⁷.

In all the Hadiths that emphasize the importance of gathering knowledge, there is no indication that this pursuit should exclude women. In fact, Hazrat Aisha⁹⁸ is extensively quoted for her knowledge and her contributions to the Hadith, which are revered by Muslims. Similarly, the status of Hazrat Khadija⁹⁹ as a successful businesswoman is well-established and requires no introduction.

These examples highlight the importance of educated women. Knowledge distinguishes one person from another in status, and seeking knowledge is an obligation. A person cannot understand the Quran and Hadith without the ability to read and write, which is why illiteracy is not encouraged. Furthermore, a Hadith narrates that anyone blessed with a life of 60 years¹⁰⁰ or more has no excuse for failing to acquire knowledge of righteous matters and acting upon it.

It is also mentioned that as the Final Hour¹⁰¹ (end of the world) approaches, religious knowledge will decrease, and ignorance will prevail. This ignorance will lead to widespread immorality, including increased deaths and illicit relationships, as people indulge in lust without guidance.

SECTION SIX DISCUSSION

The media has been vocal in highlighting the plight of the oppressed, often focusing on the perceived oppression of Muslim women. In fact, many of the cases highlighted by the media are largely accurate. However, there is no inherent oppression of women in Islam; rather, men are often blamed for perpetuating oppression in such cases. Generally, most of these issues revolve around the freedom of expression and the compulsory veiling of women, supposedly in the name of Islam.

Section three clearly defines the Islamic obligations based on the Quran and authentic Hadiths,

and the veiling of women is certainly one of these obligations (Farz). The question, however, is whether this applies to those who do not wish to perform this obligation (Farz). The main issue should focus on the discussion of the freedom to choose such obligations (Farz) and whether individual Muslims have any choice in the matter.

The clearest and most visible answer is that, although Islam enforces a mandatory condition on all actions classified as obligations (Farz), there is no mechanism to monitor their enforcement—except in the case of women's veiling. A vast population of Muslims does not pray five times a day, even though it is a fundamental obligation in the Quran. Similarly, a significant number of healthy Muslims do not observe *Saum* (compulsory fasting). Many Muslims, despite having sufficient earnings, either pay little or no *Zakat*. Lastly, only a small portion of the population performs *Hajj*, while the majority of Muslims with adequate financial resources either postpone it to old age or never fulfill it. This leaves us with only one condition under the five pillars of Islam: belief in one God (Allah). However, this belief resides in a person's heart and cannot be ascertained through external actions.

Now we return to the main issue: the veiling of women. While the five obligations mentioned earlier apply to every Muslim, this particular obligation is specific to women. Almost all the cases reported in the media involve women who resist what they perceive as oppression. This matter should be discussed with religious scholars and leaders, addressing why they are insistent on enforcing this one obligation while neglecting others that are fundamental to the Islamic faith. Additionally, it should be explored how they intend to monitor those who are reluctant to follow the pillars of Islam.

The issue lies in the enforcement of this obligation. A woman without the obligatory veil is visibly seen in public as not observing an Islamic requirement and is often labeled rebellious. In contrast, no other obligation requires a public display. Men, for example, are simply instructed to dress modestly to cover their nakedness, and growing a beard is a *Sunnah* (recommended practice) rather than an obligation. Other obligations for men or Muslims in general, without gender discrimination, are difficult to monitor and are therefore not subject to the same level of scrutiny. Consequently, the focus remains solely on the veiling of women.

⁹⁵ Sunan Abu Dawud Volume 4, page 208, Hadith 3643.

⁹⁶ Saheeh Bukhari Volume 1, page 88

⁹⁷ Saheeh Bukhari Volume 1, page 96

⁹⁸ Saheeh Bukhari Volume 5, page 74, Hadith 3769.

⁹⁹ Saheeh Bukhari Volume 5, page 96 & 97, Hadith 3815 & 3817

¹⁰⁰ Saheeh Bukhari Volume 8, page 236, Hadith 6419.

¹⁰¹ Saheeh Bukhari Volume 1, page 104, Hadith 81.

Another aspect of the problem is that, for most other obligations, the responsibility for implementation rest with the individual, while religious preachers and scholars take on the role of preaching, reminding, and motivating people to obey. However, the obligation of veiling for women is perceived as a collective responsibility. Religious preachers and scholars publicly admonish those who do not observe the veil, and it is enforced in countries where Islamic governments seek to impose it. Additionally, within society, relatives and close acquaintances often criticize women who do not observe veiling, and husbands or fathers frequently enforce it on their wives and daughters.

In short, a woman not wearing a veil is seen not only as rebellious toward her religion but also as rebelling against those who constitute a Muslim society. The media highlights this oppression by portraying women as demanding their freedom of choice against societal and religious expectations. Human rights advocate for personal and religious freedom, while the media focuses on how Islam is perceived to limit these two aspects.

In the Quran, it is mentioned (Verse 2:256) that "there is no compulsion in religion." It is an individual's choice whether to believe in Islamic principles or not. Once a person believes, they voluntarily accept the path of truth and commit themselves to all the obligations that come with faith. Additionally, in the Quran (Verse 4:137), it is mentioned that some people repeatedly accept and then reject faith, coming in and out of religion. These individuals often accept faith for worldly convenience, demonstrating little or no genuine belief, which may lead them to rebel against the obligations Islam demands.

It is ultimately the choice of each individual to prioritize worldly convenience over their faith. Women who choose to reject certain obligations, such as veiling, should be treated in the same way as men who choose not to pray five times a day, pray sporadically, or neglect prayer altogether. The same logic applies to other Islamic pillars; it is a matter of individual choice.

Furthermore, the Quran (Verse 10:99) states that if it were Allah's will, all humans would belong to a single faith, and none could question it. However, this was not His will. In addition, Hadith literature mentions that Jews and Christians lived peacefully alongside Muslims, with treaties and harmonious relationships supporting this coexistence.

The Quran states in Verse 10:99 that when Allah and His Messenger have not enforced faith, how can anyone else have the right to impose it on others? Faith is a matter of personal free will.

The next question that arises is why so much attention is given to these so-called rebellious women who have every right to their freedom of faith. The explanation can be understood in two ways:

1. **Rebelling Against State Laws:** In countries where Sharia laws are implemented, the government is responsible for enforcing those laws. If veiling is mandated by law, then women are expected to comply, just as in France and other European countries where wearing a veil is prohibited. One should not argue against national laws but can register protests and use appropriate means to advocate for greater freedoms within the system.
2. **Equal Rights of Nations:** Just as European countries have the right to enforce their laws on citizens and visitors, Islamic countries have an equal right to enforce their laws, including veiling, on their citizens and visitors.

The conflict between these systems should not be blamed on Islam. Islam enforces its principles through free will and applies only to those Muslim women who accept Islam fully and without conditions.

The next issue concerns women living in democratic countries who are forced to wear the veil against their will. The pressure often comes from husbands, fathers, relatives, or, more broadly, from Muslim society. This is because, in such relationships, there is often no escape route. For instance, if a father insists that his daughter wear a veil, she is expected to obey him as long as she is under his guardianship; refusing to comply may lead to strained relationships. Similarly, a wife in such a situation may face no alternative other than divorce, which is often a difficult and undesirable option.

The imperfection within Muslim societies arises from a lack of openness about an individual's level of faith. This means that people often avoid openly expressing how much they are willing to follow the obligations imposed by Islam. The fear of societal repercussions, such as banishment, damage to the reputation of parents, or harm to siblings, discourages individuals from declaring their true level of faith (levels of faith-mentioned in the Section-Three).

The core of Muslim society suffers significant damage when two individuals with differing levels of faith enter into a marriage. With no viable escape other than divorce—a challenging decision, especially when children are involved—it becomes difficult to sustain a relationship with such differences in belief.

This situation highlights the need for social reform, particularly to give women a voice in choosing a life aligned with their faith level. The mismatch in faith levels often underlies the cases reported in the media,

where blame is placed on Islam for marital failures and the perceived oppression of women.

Upon deeper examination, the discussion should also consider the surrounding environment in which Muslim women interact. In a democratic country where resources are readily available, conveniences of life are visible and attractive, and entertainment often includes material prohibited in Islam that promotes passion and lust, the challenge becomes more pronounced. These materials are freely accessible through various media platforms, and, in many cases, Muslim parents themselves use these platforms, inadvertently exposing their children to them. Alternatively, children are exposed through their surroundings, making it unsurprising that they might demand similar freedoms.

Islam emphasizes purity in life and takes every measure to safeguard women's modesty. It orders men to lower their gaze, refrain from unlawful relationships, and preserve marital ties, while instructing women to wear the veil. A 2020 report by the United Nations Office on Drugs and Crime (UNODC) highlights that the majority of victims of serious assault and sexual violence were harmed by intimate partners or family members, rather than strangers. Similarly, in India in 2021, 3,75,059 women and 90,113 girls went missing, of which only 2,02,298 women and 58,980 girls were recovered. In 2022, according to the *Crime in India 2022* report, 38,030 cases of child rape and 20,902 incidents of sexual assault on children were registered under the POCSO Act, 2012.

In total, 4,45,256 crimes against women were registered in 2022, with 96.6% of sexual offenders being individuals known to the victims, including family members, neighbors, and friends. Both data sets share a common thread: most offenders are known to the victims. It is widely believed that a significant percentage of sexual violence cases go unreported, especially in India, due to social stigma and the cumbersome, time-consuming, and often painful justice process.

There is no study specifying how many victims are Muslim or whether they were wearing a veil, but it is generally believed that 96.6% of victims lose their modesty to known offenders. Islam addresses this issue by differentiating between *Mahram* and *non-Mahram* relationships, emphasizing boundaries within interpersonal interactions. It is reasonable to believe that no one in their right mind would claim a victim should always know whom to trust—trust is naturally placed in familial and close relationships, and no one expects harm to come from those closest to them.

Nevertheless, the freedom to choose rests with Muslim guardians, as they are part of society and play a critical role in shaping the mindset of their children. They determine what influences and values are allowed to guide their upbringing. Once a mindset matures into an independent thought process, individuals should be granted the freedom to choose the level of faith they wish to follow.

Islamic scholars, preachers, and administrators have failed to adequately address these issues, often leading to irreparable marital discord. A constructive solution could involve allowing a declaration of faith levels during marriage registration. Those whose faith does not meet the obligatory standards could be identified as a separate category, leaving their ultimate judgment to Allah.

In democratic societies, the freedom of choice in religion is a fundamental right and should be exercised without jeopardizing a person's life by forcing them to identify as religious when they are not. The Prophet (peace be upon him) stated¹⁰², "If you do not feel ashamed of your actions, you are free to do whatever you like," clarifying that obligations are meant for those who fully embrace faith.

SECTION SEVEN CONCLUSION

The findings of this study reaffirm that veiling for women of marriageable age is an obligatory act (Farz) in Islam, as prescribed in the Quran and reinforced by hadiths. This obligation is neither superior nor inferior to other religious duties and remains a matter of personal faith and commitment. Faith, as described in Islamic teachings, operates on a spectrum, with differing levels influencing how individuals approach obligations like veiling.

Controversies surrounding veiling often stem from cases where it is imposed coercively on individuals who have little faith but want concessions from Islam without any degradation of their faith level, claiming it as their Islamic right rather than a personal choice. They do not want to be labeled as pseudo or moderate Muslims who follow obligations of their choice but rather as reformists opposing oppressive practices imposed by the society of men instead of adhering to religious commands, which is a misinterpretation on their part.

Such practices not only distort the spiritual essence of veiling but also provide media with opportunities to misrepresent Islam as oppressive. This misrepresentation is exacerbated when individuals rebel due to a lack of nurtured faith or when family dynamics force conflicting standards of religious practice.

¹⁰² Saheeh Bukhari Volume 4, page 431, Hadith 3483.

In marital settings, imposing divergent levels of faith without providing an amicable resolution often results in toxicity. This impacts the entire family, especially children, who face confusion in choosing between conflicting parental ideologies. Therefore, allowing for graceful exits in incompatible relationships is critical to minimizing these issues.

In Islamic countries where veiling is mandatory, it is a matter of law and should be treated as such without conflating it with the tenets of Islam itself. Similarly, the issue of women's education has been misinterpreted. Far from restricting education, Islam unequivocally supports learning for all, as exemplified by many Gulf nations' robust educational initiatives for women. Problems related to women's education often stem from geopolitical instability and social challenges rather than Islamic teachings.

In summation, veiling is a compulsory act as clarified above, and Islam strongly encourages women's education. Misinterpretations arise primarily from external factors like coercive enforcement, national legal policies, or unresolved conflicts within families and communities. Addressing these issues requires practical solutions, such as fostering faith through education, ensuring freedom of choice in beginning of any relationships and before legality of marriage, embracing social realities with humility and respect and allowing difference in level of faith as a reason for dissolution of marriage in an amicable form respectfully as the last resort. These steps will help dispel misconceptions and promote a more accurate understanding of Islamic principles.

Note: The six books of Hadith by six different authors consist of a total of 38 volumes, which are referred to and referenced in the footnotes.

BIBLIOGRAPHY

- Bukhari, I. (1997). Volumn 1 to 9. In I. Bukhari, *Sahih Al Bukhari*. Translated by Muhammad Muhsin Khan DARUSSALAM Publishers and Distributors, Kingdom of Saudi Arabia.
- Muslim, I. (2007). Volumn 1 to 7. In I. Muslim, *Sahih Muslim*. Translated by Nasiruddin al-Khattab, DARUSSALAM Publishers and Distributors, Kingdom of Saudi Arabia.
- Dawud, I. (2008). Volumn 1 to 5. In I. Dawud, *Sunan Abu Dawud*. Translated by Yaser Qadhi, DARUSSALAM Publishers and Distributors, Kingdom of Saudi Arabia.
- Majah, I. (2007). Volumn 1 to 5. In I. Majah, *Sunan Ibn Majah*. Translated by Nasiruddin al-Khattab, DARUSSALAM Publishers and Distributors, Kingdom of Saudi Arabia.
- Nasa'i, I. (2007). Volumn 1 to 6. In I. Nasa'i, *Sunan An-Nasa'i*. Translated by Nasiruddin al-Khattab, DARUSSALAM Publishers and Distributors, Kingdom of Saudi Arabia.
- Tirmidhi, I. (2007). Volumn 1 to 6. In I. Tirmidhi, *Jami At-Tirmidhi*. Translated by Abu Khaliyl, DARUSSALAM Publishers and Distributors, Kingdom of Saudi Arabia.
- (2022). *Guidelines For the Religious Rulings (Fatwa) for Individual Zakat*. Manual, Zakat, Tax and Customs Authority (ZATCA), ZATCA. Retrieved 2023, from zatca.gov.sa
- *Crime in India*. (2022). Retrieved from <https://www.ncrb.gov.in>