THE HISTORICAL SIGNIFICANCE OF THE TEACHER'S WORK "SATRI NISO".

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Anotatsiya

This article describes the historical significance of the teacher's book Satri niso (Women's Hijab) by Mudarris, Mufti, Judge, and Mufti Muhammad Ikrom in the late 19th and early 20th centuries, especially the social life of the Persian Empire, including the role of women in Islam in their social positions and the lines (curtains) on their faces. Ushu's work is an important source of history and source science.

Our holy religion has been equally addressed to all in Islam, treating men and women with equality. Rights do not put one above another. Therefore, Islamic sharia intends to achieve a clear goal in a general form, which is called "protection." Protection, on the other hand, is manifested in different fronts, in different forms. In particular, women's dignity, everything that applies to them, is protected on the basis of Islam. (Matthew 24:14; 28:19, 20) Therefore, in the koran and circumcision grandson, women's rights, delicate and minute descriptions are given with special attention, explained with justice, latofat, and love. In view of this, the teacher A has u e'rus forbids women in his Satri niso essay and outlines the woman's daily prayers and dress between the congregation and other religious issues:

There is no disagreement that women can take to the streets with only the punches they need and are permissible. It is only a condition that all their members, wearing wide and invisible shirts, should be wrapped around them, their decorations are not visible, and they do not raise their voices.

Know that the adornment and concealment of all of this, but some considered the faces and palms to apply to it. And their faces and their hands are forbidden to be seen by others. This is because God has made the people of ta's description a fixed judgement in the form of a sign, other than what is seen. However, with exception, they are not to blame if they open their faces in the judge's office, when the wind opens the hijab, when the physician is treating, and where such a face should be shown. It is right to say that this judgment was filled with shirts and garments by Tabari, Governor Ibn Abbas, and when Ibn Munzir and others said, "From the visible." Imam Ahmad also cuts it short and cites it as his "shirts." Indeed, the places where the ornithates are worn are not lawful for others to look at. Therefore, they can only display external adornments. But the nobles disagree about this matter, which God has excluded. Sa'did the son of Jubilee believes that the outer adornment is a hundred and two kaf. And Ibn Masood believes that the garment he wears. Ibn Abbas, on the other hand, says surma, ring and handshake, and two kaf. It is this face that a stranger can look at if he is not afraid there will be a conspiracy. The place where the woman is allowed to perform As-Salat (Iqamat-as-Salat) [i.e. perform As-Salat (Iqamat-as-Salat), or perform As-Salat (Igamat-as-Salat), or perform As-Salat (Igamat-as-Salat), or perform As-Salat (Igamat-as-Salat), or perform As-Salat (Igamat- (" From the interpretation of Siroji munir)

"O Prophet, tell your wives and your daughters and the women of the believers to cover themselves. This is the nearest means of recognizing and not harassing them."—Ahzob: 59. God divides the wives of the prophet into two parts: "Your wives" and "your daughters"; and the wives of the believers are separate. From the "blankets" referred to in this place, it turns out that they should block their entire bodies from their faces and not leave anywhere open. Their blankets—should not be allowed to sign them with a sense of sexual passion if they go out into the street with their own needs. Whether it is a jellyfish, a rectangular rectangle, or a wide shirt, it should fully block them and hide their stomachs from the head.

Baghavi says: "Jilbob is a cloth that covers a woman's overalls. Ibn Hamza al-Kirmoniyah quotes Khalil as saying: "Jilbob is of all kinds of fabric, but it is something that blocks the avrat." He will cover the body from head to foot. And if he overswring the head, he will cover his face with only a covering. Even if there is a garment, it should be wide and not just for envy, but for the buffalo body.

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Ibn Abbas and Ubaydah say: "The women of the believers were ordered to restrain their sight, even their heads and their hands, with jellyfish, so that it became known that they were free women. God has commanded them to observe their lines as a sign that they are happy, and to distinguish them from the slaves." Then they will recognise them and be freed from all kinds of suffering that they will be wreaked on the slaves.

Ibn Odil believes that another of the purposes of their envelopment is to prevent them from committing adultery. Indeed, if they turn their faces away from them, although they are not heedless of their prayers, they will not be able to do so. Adultery cannot be demanded of a woman whose place is wrapped around her. (It's over. "Sirojul munir", Sheikh Imam-xatib ash-Shirminiy).

The meaning of the verse is "Let them cover themselves, and let them agree with it, and let them sit with it on their faces and on all sides."

It is said that at the beginning of Islam, women walk in open garments, as in the days of ignorance among men, and in the evening, if they need excavation, young and naked shotguns In the darkness they used to think that they were slaves. Therefore, free women were ordered to make their adornments more like those of slaves. Then they hampered the tribesmen everywhere, and their heads and their faces, that they might look glaze and luxurious.

"O Prophet, tell your wives and your daughters and the women of the believers to cover themselves." Another meaning of the verse is to protect the believers from slandering their wives of all kinds, and from suffering them. Those who believe are commanded to keep themselves safe from places where they may be afflicted, so that they may not suffer. The form of suffering can also be reached by men with words. If the pan has a dent in it, the pan has a dent in it, and the pan has a dent in it. It hurts more people to a woman than to suffer a man. When a man is afflicted, it becomes an appropriate job for his male relatives as well, if it is only a man's work, if the woman is afflicted.

In the days of ignorance, hurried and slave women followed them with adultery and slander because they walked openly. That is why God has commanded those women who are happy to take cover.

This is the nearest means of recognizing and not harassing them." They will not fall behind them, nor will they commit adultery. This is because women who have blocked their faces will have no place of worship, nor will adultery be tolerated from them.

Ali and Ibn Qiyos explain where the verse says: "They do not show off their adornments." This is the meaning of his face and his two hands, so that a man may not look anywhere but these two places of a stranger. God has made it impossible for strangers to look only at these places, face and hand. If this is done, the commandment will be fulfilled. But this commandment is for men who are not females. Although the author of "Tafsir Bayzovi" does not consider women's faces and hands to be ruined, he also looks at a woman's place so that no different excess talk may arise he says it's not permissible. In all cases, the faces and hands do not enter the "adornment", because they are not considered avrats. The rest of the body of a free woman is considered to be an avrat other than her husband. Other places in a woman can only be looked at for treatment when she is sick or when she returns a witness.

And when our nobles say that the verse about the hijab that came in the image of Ahzob came down to them, the wives of this Prophet should bar their faces from other men, some of them are skilled This verse is a general judgement for all believers. However, according to the story of the image of Light, this verse is unique to the wives of the Prophet. If he is able to restrain himself from lust, it is not lawful for a judge, a witness, or a physician to look at a woman's face. This is not rejected by the text of the Qur'an, which applies to hijab. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these answers with you. As mentioned earlier, strangers do not look at these places during prayer.

(Tafsir Ahmadi) Jehovah's Witnesses would be pleased to discuss these answers with you.

"If you want to ask them anything, ask them behind the curtain. This is purer for your hearts and their hearts."—Ahzob: verse 53. The meaning of the verse also refers to the wives of the Prophet.

There are different views about the revelation of this verse. And (remember) when Ali said to the Prophet (Mohammed peace and – blessings — be upon him), "Everyone will come to you, good and bad. If they sit down." This verse has been revealed thereafter. Another account says that one day when the Messenger (Muhammad SAW) ate with his scriptures (i.e. the Quran), the hand of a man (Muhammad

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SAW) was pleased with him (Muhammad SAW). And he was touched, and he thought of this Prophet. This verse has been revealed thereafter.

And the interpretation of al-Kashhof says that one day Umar saw the women of the Apostle sitting in the mosque with a group of women, and said to them: "Sit down Why don't you sit down? For you are better than all other women, just as your husbands are better than all other men." Then this verse was revealed, and the wives of the Prophet (Mohammed – peace and blessings be upon him) entered their houses with scriptures. That is why this verse has been revealed exclusively about the wives of the Prophet.

But in addition to this verse, according to the verse in the image of Light, this judgment is considered a general judgement for believing women. And it is understood that they all keep themselves from men. Except their faces, their palms, and their feet.

This verse also says: " If you want to ask the wives of the Messenger of God, or other believers, and ask them for something, If they are unknown to you, then ask them behind the curtain."

This verse also says: "The women of Hur were commanded to hide their faces and their palms with long garments and wide blankets so that they could be separated from the slaves. When they do, it is known that they are free women and are not adulterers, and they and their husbands will be saved from all kinds of suffering."

The palms of women's faces and hands are not counted as avrats. It is only when they pray or are in a state of descent.

"Women do not have the capacity to believe in our time." The place "in our time" means "in the time of Muhammad." Likewise, in our modern times, women do not have the right to believe. Likewise, the nobles of the years that followed said that they would not pray with one another in congregation.

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