

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

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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