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A Woman's outer garment

by **Joseph Islam**  , On God's Earth, Saturday, December 24, 2011, 17:58 (6 days ago)

edited by Quasim Hamdani, Wednesday, December 28, 2011, 18:51

Peace brother Waqas.

Yes, my definition of thobe with respect to women was a garment worn over normal clothes (not just undergarments). The 'normal' clothes are those apparel that are fine for general usage in close related company but would require further coverage when not in familiar company.

I hope that helps.

Regards

Joseph.

--

'During times of universal deceit, telling the truth becomes a revolutionary act'

George Orwell



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A Woman's outer garment

by **Waqas**  , UK, Tuesday, December 27, 2011, 02:18 (4 days ago) @ Joseph Islam

edited by Quasim Hamdani, Wednesday, December 28, 2011, 18:52

peace brother Joseph,

Yes, that helps, thanks.

Can you give us your view for dress code (with regards to thobe, jilbab, when in intimate and non-intimate company) for the following women/situation:



- 1) woman who does not desire marriage when in the home
- 2) woman who does not desire marriage when outside
- 3) woman who does desire marriage when in the home
- 4) woman who does desire marriage when outside

Ideally, if you can reference the verse(s) you are using to formulate your view. Thanks.

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A Woman's outer garment

by **Joseph Islam**  , On God's Earth, Wednesday, December 28, 2011, 05:51 (2 days ago) @ Waqas

edited by Quasim Hamdani, Wednesday, December 28, 2011, 18:53

Salamun Alaikum brother Waqas,

Whether a jilbab (33:59) or a thobe (24:60), this is a reference to **outer garments** that were used by Arabs of the 7th century who constituted the primary audience of the Quran. 'Outer garments' are worn over normal clothes as already defined in my previous post and will be used hereon to describe both the jalbab and thobe. The emphasis is on **modesty and coverage** as opposed to any particular **type of apparel**.

Today, modern equivalents would suit according to prevailing customs.

Furthermore, the clarification in dress code is not between those women that desire marriage and those that do not. The clarification is between **elderly**, menopausal women who are past child bearing age (**qawaid** - 24:60) and have no desire to marry and those women who are **younger**.

There may be young women who may not desire marriage. This does not mean that they are free to discard their outer garments when not in intimate company.

Therefore modifying your situations to suit the above context:

(1) An elderly woman who is past child bearing age when in the home in intimate company

- There is no need for outer garments.

(2) An elderly woman who is past child bearing age when in the home in non-intimate company

- They can discard their outer garments if they wish but to remain sufficiently clad is better (24:60)

(3) An elderly woman when outside

- Outer garments should be worn (33:59) as no exceptions are given for elderly women.

(4) A young woman when in the home in intimate company

- There is no need for outer garments (33:59 – reverse inference)

(5) A young woman when in the home but amongst non intimate company

- Outer garments should be worn. (24:58)

(6) A young woman when outside

- Outer garments should be worn. (33:59)

I hope this clarifies my views on the matter given the different situations.

Regards,
Joseph.

--

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A Woman's outer garment

by **Waqas**  , UK, Wednesday, December 28, 2011, 16:19 (2 days ago) @ Joseph Islam

edited by Quasim Hamdani, Wednesday, December 28, 2011, 18:54

w/salaam Joseph,
Thanks for the swift reply.

Do you have Classical Arabic Dictionary or other evidence that equates thobe with jilbab, i.e. they are the same thing? I'm not familiar with this area, but since it is important for your position, evidence would be handy.

For 1-6: what specifically are you using to determine when it is intimate/non-intimate company?

Re: 4) Can you clarify/explain your reverse inference from 33:59?



Re: 5) Can you clarify/explain how you are using 24:58 to support your position?

I think we are making progress, as I do think there is likely only one way to interpret the dress code, it's just a matter of finding it.

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A Woman's outer garment

by **Joseph Islam**  , On God's Earth, Wednesday, December 28, 2011, 21:52 (1 day, 20 hours, 6 min. ago) @ Waqas

Brother Waqas,

Salamun Alaikum

As requested, please see some of my supporting evidence which I have grouped together for easy comparison of the two terms.

<http://quransmessage.com/articles/thobe-jilbab%20FM3.htm>

With regards determining intimate / non-intimate company, I am making use of verse 24:31 **as a guiding verse** where intimate company is listed. Non-intimate will be by obvious deduction.

Re: 4) Women are to be clad (jilbab) when not in familiar company (outside etc). So reverse inference would be, if they are at home in intimate company, there will be no need for outer garments.

Re: 5) 3 periods are captured when believers may need to part with their outer clothing. These are referred to as awratin (times of privacy) or when there is greater risk of exposure. Believers have been told to make sure that 'non intimate company' ask for leave during these times for privacy. Outside these times young women will be clad appropriately so there is no wrong in going about them at those times. Hence, a young woman when in the home should wear outer garments when in non-intimate company.

An important point is to be noted here: Those who have not reached puberty (blughu hulama) are mentioned in 24:58 as non-intimate company because they need to ask for leave.

These older children who have not reached puberty may still be aware of private aspects. This is different from the intimate company of young children mentioned in 24:31 who have no awareness of private aspects at all (tifli alladhina lam yazharu ala awrati).

Hope this helps, God willing.

Your brother in faith,
Joseph.

--

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A Woman's outer garment

by **Waqas**  , UK, Thursday, December 29, 2011, 17:46 (1 day, 0 hours, 12 min. ago) @ Joseph Islam

w/salaam Joseph,

Thanks for the very well laid out evidence, however, I did not see any Classical Arabic dictionary equating jilbab and thobe. It seems a jilbab is a specific type of thobe, thus they are not equivalent terms.

Can you clarify your position? As it seems, for your view to work, it requires them to be equivalent.

Re: 4)

Since 33:59 is about modifying the jilbab to avoid being harmed, I do not consider your 'reverse inference' intuitive, but I guess it is possible. Also, strictly, it would mean when in the home with non-intimate company they should wear the jilbab.

Re: 5) and 24:58

You said - "Believers have been told to make sure that 'non intimate company' ask for leave during these times for privacy." - whilst the verse actually refers to "...allatheena malakat aymanukum wa allatheena lam yablughoo alhuluma".

You said - "Outside these times young women will be clad appropriately so there is no wrong in going about them at those times. Hence, a young woman when in the home should wear outer garments when in non-intimate company." - but for your view to reflect what 24:58 says, you would have to modify it to - "Outside these times young women will be clad appropriately so there is no wrong in going about allatheena malakat aymanukumwaallatheena lam yablughoo alhuluma at those times. Hence, a young woman when in the home should wear outer garments when in allatheena malakat aymanukumwaallatheena lam yablughoo alhuluma".

Firstly, this will of course leave a section of people out, e.g. adults classed as non-intimate company.

Secondly, it will seemingly contradict 24:31 which says women can reveal their beauty to "...ma malakat ayman...".

This contradiction is further compounded by your statement of - "Those who have not reached puberty (blughu huluma) are mentioned in 24:58 as non-intimate company because they need to ask for leave." - in other words, you are saying, if they have to ask for leave that means they are classed as non-intimate company, yet in 24:31 women can reveal their beauty to "...ma malakat ayman..." so they must be classed as intimate company.

And lastly the contradiction is confirmed by your statement of - "This is different from the intimate company of young children mentioned in 24:31 who have no awareness of private aspects at all (tifli alladhina lam yazharu ala awrati)." - i.e. you have classed these as intimate company when they are in the exact same category as "...ma malakat ayman..." in 24:31.

Thus, in 24:58 you have "...ma malakat ayman..." as non-intimate, and in

24:31 they are intimate. Please clarify.

Also your differentiation here is not in the Arabic, nor is it logical/practical - "These older children who have not reached puberty may still be aware of private aspects." - e.g. is one meant to ask children at regular intervals if they know of "private aspects" of women, then proceed with the required protocol accordingly?

And lastly, please note **24:58 is addressed in the masculine plural throughout**, i.e. it is being applied to both men and women.

Post reply

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A Woman's outer garment

by **Joseph Islam**  , On God's Earth, Thursday, December 29, 2011, 20:13 (21 hours, 45 minutes ago) @ Waqas

Waqas,

I was actually rather disappointed with your post.

I have **never** claimed that a 'thobe' and a 'jilbab' were '**equivalent**' terms and they do not need to be for my perspective on women's coverage 'to work'. This is your assertion and I feel it **inappropriate** for you to make me provide evidence given your parameters. I have made it clear that a 'thobe' and a 'jilbab' can refer to outer garments. This implies synonymy not equivalence.

I feel this is clear in the comprehensive evidence I provided which readers can see for themselves and make their own judgments.

<http://quransmessage.com/articles/thobe-jilbab%20FM3.htm>

If after the evidence I have provided you still cannot see the overlap of the terms, then I have nothing more to add. I do not deem it necessary or appropriate to provide **any more evidence or clarification**. Certainly for me, this is getting unnecessarily laborious. I leave the matter for the readers to decide based on the complete thread.

With regards the rest of your post, the centre of what you deem as a contradiction in my view is your lack of appreciation of 24:31 and its context and a deep seated bias with this matter.

You completely miss the point of 24:31. The term 'ma malakat aymanahunna' likely refers to women of the right hand possess as a separation phrase exists 'tabi'ina ghayri' which is referring to other male attendants (minal-rijal) which is clearly separate. Therefore, of course the "ma malakat aymanahunna" will be intimate company as they are most likely to be female and 24:31 is addressing women.

You say:

"Also your differentiation here is not in the Arabic, nor is it logical/practical - "These older children who have not reached puberty may still be aware of private aspects." - e.g. is one meant to ask children at regular intervals if they know of "private aspects" of women, then proceed with the required protocol accordingly?"

With regards this, please re-read the post. The differentiation is in the Arabic. Children who have not reached puberty 'blughu hulama' in 24:58 are different from **young** children who have no sense of private aspects and not reached puberty (**tifli** alladhina lam yazharu ala awrati) - 24:31. Your last point about asking children about what they know is mute because of the Quranic verses which clearly class children in different categories regarding their knowledge of shame. 24:59 further elaborates. Would you ask a girl or a boy if they have reached puberty? I certainly wouldn't. God is clearly expecting us to **make some sensible judgments here.**

Finally, I know 24:58 is addressed in the masculine plural as this verse is addressing believers (both men and women). I don't see the point of your contention and I am well aware of its remit. The topic of our discussion is women and their dress code, so I am only highlighting that aspect of the verse.

In summary, I do not accept your contentions and with respect, I find them **unduly critical** when you have no alternative cogent position to offer yourself.

I would prefer not to impart any more time nor engage with you on this thread any longer which I feel has become a personal exchange with no wider value.

I have advanced my perspective to the best of my abilities. The verses are in front of you as are my arguments and my supporting evidence. If you cannot accept it, then reject it. This is your prerogative which I accept.

Peace.

--

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George Orwell

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A Woman's outer garment

by **Waqas**  , UK, Friday, December 30, 2011, 13:15 (4 hours, 43

minutes ago) @ Joseph Islam

Dear Joseph,
salaam.

Firstly, please note, in terms of our understandings on this issue, there is **little difference**. My questions of you are primarily about clarification, so I can understand your view, thus weigh/consider it. My approach is often meticulous, so whilst it may seem like I am interrogating you, I am simply trying to understand better. Also, I had the idea of creating a flow chart, to help us/others understand, hence wanting to clarify different situations.

I think it will be easier and quicker if we stay on point:

I initially asked:

"Do you have Classical Arabic Dictionary or other evidence that equates thobe with jilbab, i.e. they are the same thing? I'm not familiar with this area, but since it is important for your position, evidence would be handy."

You responded by providing a link with references from dictionaries. But you did not directly confirm or deny what I asked.

Thus, I followed up again with:

"Thanks for the very well laid out evidence, however, I did not see any Classical Arabic dictionary equating jilbab and thobe. It seems a jilbab is a specific type of thobe, thus they are not equivalent terms. Can you clarify your position? As it seems, for your view to work, it requires them to be equivalent."

You then said:

"I have made it clear that a 'thobe' and a 'jilbab' can refer to outer garments. This implies synonymy not equivalence."

Dictionary definition:

synonymy - The state of being synonymous.

synonymous - (of a word or phrase) Having the same or nearly the same meaning as another word or phrase in the same language

Jilbab is a specific type of thobe, i.e. a jilbab is a subcategory of the category thobe. Likewise, a peach is a specific type of fruit, i.e. a peach is a subcategory of the category peach.

As far as I'm aware, no one regards peach as a synonym of fruit.

In Classical Arabic Dictionaries (CAD), such as Lane's Lexicon, it is common for them to mention synonyms of words. If such evidence existed I would have expected you to cite it. Since you did not, I will have to assume it does not, for the time being. It's unfortunate you felt this task was laborious but you did not need to cite a whole page of references, I did not ask for that. Whilst I may agree there may be

some overlap, I wouldn't go as far as to suggest synonymy.

To resolve the above, a simple **yes/no** to this question will suffice: Is there any CAD evidence that states jilbab and thobe are equivalent or synonyms of one another?

Your clarifications helped a lot, thanks. And they strongly point to 24:58 being in the context of the household, which strengthens what I initially said about the context for 24:60 (shown below). Part of the confusion stemmed from the Quran using puberty as the reference point in 24:58 rather than those who know private aspects of women (as it did in 24:31), thus I assume Arabic does not have a succinct term for this type of child, so I think Quran used the most appropriate/practical reference point.

I have another two questions for us, in 24:31 whom do you think "nisaihinna / their women" refers to? I am thinking "their woman friends" but I'm not sure.

Also, in 24:58, why it does not mention other groups of people to ask leave. This may tell us something about the nature of the private times. Thoughts?

To re-iterate, as far as I can see, our view only differs on two minor points, and they are:

- 1) we both agree it was the norm for believing women to wear a jilbab when outside, but I say that the **modification** mentioned in 33:59 is situation-specific, you do not.
- 2) I do not consider jilbab and thobe synonyms, until proven otherwise.

When discussing views, it is often difficult to impart 100% exactly what we mean, hence my follow up questions etc. Here are some of our examples:

I said:

"Re: 24:60

Firstly, the context is within the household. "

You said:

"With 24:60, again you restrict the meaning to a specific context, where the verse gives you no such warrant. "

I said:

Since the definition of "thobe" given was - "It is usually worn over other garments" - I was not sure if this was normal clothes or undergarments/underwear etc, hence I wanted clarification.

You later clarified.

Such issues are inevitable, but I think if we stay on point and are respectful, fruitful discussion should result, God Willing. I think we made

progress.

[Post reply](#)

15 views

A Woman's outer garment - Locked

by **Quasim Hamdani**, Chicago, Friday, December 30, 2011, 08:40 (9 hours, 18 minutes ago)

@ Joseph Islam

Thank you all for a great discussion. This thread is locked.

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