



An Analysis of the Qur'ānic Foundations of Islamic Dress



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Abstract

The term Islamic dress can be considered to be roughly synonymous with the word *ḥijāb*. This word has become more frequently used than the previously used term, i.e., covering (*sitr*), to indicate Islamic dress.

One of the commands that Islam orders Muslims to follow is the observance of *ḥijāb* in their social interactions. The importance of analyzing this matter from the Glorious Qur'ān is exemplified because of the great influence it has on the general lives of Muslims. Furthermore, the importance of this matter, i.e., *ḥijāb*, in the lives of Muslims, makes finding the Qur'ānic stances regarding it even more important.

The hypothesis of this article claims that Islamic dress, and the necessity of observing it, is one of the fundamental tenets of Islam and one which is sourced from the Glorious Qur'ān. This research was conducted in an analytical-descriptive manner, combined with the examination of the Qur'ānic verses. Additionally, from the perspective of the Glorious Qur'ān, a Muslim Woman, focusing on the core tenets of Islam and its mental, emotional, and practical advice concerning affairs such as life possessing meaning, the ascending nature of life, chastity, spiritual character and moral identity, observance of the divine obligations and prohibitions, etc., must pay attention to their manner of dress. And with its practical observance, positive outcomes and effects will be noticed within the Islamic society.

Keywords: Islamic Dress, *Hijāb*, Women, Men, Glorious Qur'ān, Society, Qur'ānic Foundations of *Hijāb*

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Introduction

In Islam, just as the individual has primacy and reality, society, in its own right, also has primacy and reality. Therefore, in order to achieve felicity, both individual will and the social environment are influential. However, in certain circumstances, the social environment can play a greater role in the felicity and damnation of an individual (see: Muṭahharī 1999, 2: 339; Mišbāḥ Yazdī 2000, 94; Karīmpūr Qirāmalakī 2022, 189). For this reason, Islam has also ordained specific rules and regulations for society, just as it has for the individual. In the event that these rules are not observed, society will be faced with negative outcomes from which the individual will not remain safe. One of the definite commands that Islam has enacted is the necessity for women to dress in a particular manner when they enter into society. It is obvious that psychologists and sociologists have tried to explain the necessity of observing this rule in society by means of their own specific methodologies. However, in an Islamic society, because of the adherence of the individuals of that society to the Islamic law, it is necessary to discuss this important matter from the perspective of the Glorious Qurʾān and to conclude whether or not the foundations of this significant subject has been evidenced within its verses.

The present research intends to explain and analyze the above foundations from the perspectives of Shia and Sunni Qurʾānic exegetes. It also aims to clarify that the emphasis and stress placed upon this matter by Islamic scholars is not baseless.

Literature Review

The issue of *ḥijāb*, and its observance, has been dealt with in great detail by means of books, articles, treatises, etc. It has also been studied from a variety of different angles and perspectives. However, even though mention of it was made within the writings and discussions of other researchers, the author of the current article failed to find an independent study that tackles the issue of *ḥijāb* from a foundational perspective, based



on the Glorious Qur'ān. Thus, the study and analysis of Islamic dress from a foundational perspective, based on the Glorious Qur'ān, was seen as a necessary endeavor. In this manner, it was hoped that the hidden and apparent aspects of *ḥijāb* would become clearer than before for each individual within the Islamic society.

1. Definitions

Lexically, the Arabic term *mabānī* (foundations) is the plural form of the singular *mabnā*. It is a noun that indicates the location of where a certain action is done. Hence, it means the place of foundations or base. Furthermore, the Arabic lexicographers have held that its derivatives, such as *banā*, etc., mean to build a foundation (Rāghib Iṣfahānī 2005, 1: 147; Qarashī 1992, 2: 232). Therefore, it must be said that, in Arabic, this word means a base, foundation, and core upon which a structure is built. Similarly, this term appears in prophetic traditions, for example:

«الكلمات الذي بنى عليه الاسلام خمسة: سبحان الله، الحمد لله، لا اله الا الله و الله اكبر»

'The words on which Islam has been built are five: Glory be to Allah, Praise be to Allah, There is no God but Allah and Allah is the Greatest.' (Ṭurayhī 1988, 1: 64)

In academic parlance, this word also signifies those assumptions and prerequisites that a subject is based upon. So, the discipline of Qur'ānic exegesis, for example, can only be realized once the exegete has acknowledged certain prerequisites, such as the possibility of exegesis, the revelational nature of the Glorious Qur'ān, the ability for it to be understood, its eternalness, universalness, and universality, etc. Likewise, *ḥijāb* will be accepted by a religious individual when it is shown to be built upon clear foundations.

In this article, an attempt was made to explain and clarify the intellectual, emotional, and practical foundations of *ḥijāb* from the perspective of the Glorious Qur'ān. By doing so, it was hoped that the



necessity of observing *hijāb* within an Islamic society would be established.

1.1. Analyzing the Theological and Intellectual Foundations of Islamic Dress

In the opinion of Qur'ānic exegetes, the concept of *hijāb* that is emphasized and advised within the Glorious Qur'ān is not groundless, rather it presents a specific view of spiritual anthropology, ontology, and epistemology. Below is an examination of some of these opinions.

1.2. Life Possesses Meaning

The Glorious Qur'ān teaches that man is not limited to only his physical body, rather man, in addition to his material aspect, possesses a soul. It is by means of this soul that his movements and functions for daily activities are formed. So, this soul, which is possessed by all humans, moves between the body and the spirit. Whenever it moves towards the body and material aspect, the animalistic tendencies of man become more apparent and displayed. In contrast, whenever it moves towards the divine spirit possessed by man, the humanistic nature of man is manifested. Nevertheless, Allah, according to verse 8 of *Sūrat al-Shams* (91): **فَأَلْهَمَهَا** (*and inspired it with [discernment between] its virtues and vices*) has not left the soul of man to its own devices, instead He has provided it with the ability to distinguish between right and wrong. Therefore, it dispositionally knows that spending its own wealth is allowed, whereas spending that of an orphan is forbidden (Ṭabāṭabā'ī 1969, 20: 297). So, since the soul is the pillar of life, any bodily act that strengthens it should be performed, while anything that weakens it should be abandoned. This is because the soul, after leaving the body (at death) will continue its existence, in either a good or bad state, within the realms of the middle world (*barzakh*) and the Resurrection (*qiyyāmat*).



Accordingly, as nakedness is a desire that is correspondent to man's animalistic nature, it results in the agitation of the soul. This then leads to its torment in the Hereafter. This is because the lack of covering distances man from Allah and approximates him to *Shaytān*². In other words, nakedness is the show of an individual's love of the material world over the Hereafter. Allah mentions the deviation of these individuals in the third verse of *Sūrah Ibrāhīm* (14), when He says,

﴿الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ﴾

“Those who prefer the life of this world to the Hereafter, and bar it from the way of Allah, and seek to make it crooked. They are in extreme error.” (14:3)

This is because they, according to the phrase “*and bar it from the way of Allah,*” (Quran 14:3) have prevented their own souls from following the precedent of Allah and adhering to his law and decree (Ṭabātabā'ī 1969, 12: 14; Ṣādiqī Tehrānī 1985, 16: 12). It is evident from the Glorious Qur'ān and prophetic traditions that Muslim women must adhere to *hijāb*. So, a Muslim woman who does not observe *hijāb* has, to an extent, turned her back on Hereafter and observing religious tenets. Similarly, they have deviated and bent the Divine dispositional nature with their non-adherence and tread the path of the Devil. In reality, this individual has placed themselves in a deep pit of misguidance.

Therefore, when an individual alters their perspective on life and acknowledges that its meaning is based upon the possession of a soul that, through their actions, can be corrupted, resulting in punishment in the Hereafter, they are compelled to pay careful attention to controlling their

². A name of the Devil



body and its covering; for covering is one of the necessitates of attaining salvation and felicity.

1.3. The Ascending Nature of Life

The core purpose of human life is to attain perfection and spiritually ascend towards felicity and virtue. It should not be the cause of one's spiritual decline and descension towards moral vice and carnal and satanic desires. According to verse 20 of *Sūrat al-ʿArāf* (7), the exposing of hidden tendencies, that exist in both women and men, will lead to their descent into the cesspool of corruption.

﴿فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ﴾

“Then Satan tempted them, to expose to them what was hidden from them of their nakedness, and he said, ‘Your Lord has only forbidden you from this tree lest you should become angels, or lest you become immortal.’ (7:20)

So, as the above verse mentions, *Iblīs*³, by means of a lie, was able to acquire the tendencies of eternalness and immortality that Ādam and Ḥawā desired via the exposing of their bodies (Faḍl Allāh 1998, 10: 55).

Subsequently, it becomes clear from the account of Ādam and Ḥawā that the removal of covering from either sex, within a public environment, prevents their attainment of eternalness. Hence, man must cover his limbs and organs to the extent possible. However, what is meant here is not just a physical covering, rather a more general one, i.e., the controlling of the limbs and organs in a manner that coincides with the divine obligations

³. Another name for the Devil



and prohibitions. By doing so, man will reach the pinnacle of perfection and felicity quicker and more profoundly, and will also maintain the ascending nature of his life. On the contrary, if he descends into the abyss of corruption, his humanistic aspect will surrender to his animalistic aspect. This is because, as per the above verse, the non-adherence of *hijāb* can be considered one of the objectives of *Shaytān* (Qarā'atī 2009, 3: 37).

In addition, the corruption that follows from this non-adherence, as per verse 32 of *Sūrat al-Mā'idah* (5), is equal to the killing of humanity in its entirety.

﴿مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا﴾

“That is why We decreed for the Children of Israel that whoever kills a soul, without [its being guilty of] manslaughter or corruption on the earth, is as though he had killed all humanity...” (5:32)

Killing, per the above verse, is not confined to just physical killing, but also includes the deviation of an individual's beliefs, spirituality, and action, which is representative of all people (Khatīb 2003, 3: 1082).

The evidence for this claim that nakedness is contradictory to the ascending disposition of man is derived from verse 10 of *Sūrat al-Fāṭir* (35),

﴿مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَ
الَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَ مَكْرُؤُ لَتَكُ هُوَ يَبُورُ﴾

“Whoever seeks honor [should know that] honor entirely belongs to Allah. To Him ascends the good word, and He elevates



righteous conduct; as for those who devise evil schemes, there is a severe punishment for them, and their plotting shall come to naught.” (35:10)

In this verse, Allah explains in a very clear manner that an empty belief in monotheism, i.e., one which is not accompanied by good deeds, will never enable a person to achieve honor and attain felicity. Furthermore, what is meant by righteous conduct are those acts that are worthy of being accepted by Allah, i.e., they are performed with servitude and sincerity (Ṭabāṭabā’ī 1969, 17: 23). Furthermore, righteous conduct is like a feather for a bird, in that it enables the good word to ascend (Mudarrisī 1998, 11: 32). Therefore, nakedness can never be considered to be an instant of a righteous act, as it goes contrary to the spiritual disposition of man, the command of Allah and the conduct of the divine saints and friends of Allah.

1.4. Man’s Confrontation with *Shayṭān*

According to numerous verses of the Glorious Qur’ān, such as verse 21 of *Sūrah al-Nūr*, (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ), “*O you who have faith! Do not follow in Satan’s steps,*” man is always within the crosshairs of the Devil. He entices them with his whispers and, because he is invisible, has the upper hand (Zamaksharī 1987, 2: 98). This matter is clear from the testimony of *Iblīs* himself when he said,

﴿ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَ مِنْ خَلْفِهِمْ وَ عَنْ أَيْمَانِهِمْ وَ عَنْ شَمَائِلِهِمْ وَ لَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ﴾

“Then I will come at them from their front and from their rear, and from their right and their left, and You will not find most of them to be grateful.” (Qur’ān 7: 17)



And when he said,

﴿قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ﴾

'He said, "By Your might, I will surely pervert them all..."'
(Qur'ān 38: 82)

In the above verse, *Iblīs*, in an accentuated and emphasized manner, states that he will trick man into doing evil acts by means of his whispers. He even admits that, in order to achieve his goals, he will make vice appear to be virtuous (Ṭabarsī 1991, 2: 265),

﴿قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لأُزَيِّنَنَّ لَهُمْ فِي الأَرْضِ وَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ﴾

'He said, "My Lord! As You have consigned me to perversity, I will surely glamorize [evil] for them on the earth, and I will surely pervert them all..."' (Qur'ān 15: 39).

It is evident that these perversions need to have instances in the life of man. Matters such as lying, insult, accusation, nakedness, etc., are clear examples of perversions and evils that are glamorized by *Iblīs*. Therefore, "The glamorizing of man's acts by Shaytān entails that the act is placed in the heart of a person by means of the internal emotions being strongly aroused. These emotions tell the heart that this act is very good, resulting in the individual taking great pleasure in its performance and the heart enjoying it. The heart becomes so occupied with this pleasure and enjoyment that no opportunity remains for it to think about the ill consequences and repercussions" (Ṭabāṭabā'ī 1969, 9: 97). This is while,



according to verse 30 of *Sūrat al-A‘rāf*⁴, the followers of *Shaytān* believe that they are guided, while they are those about whom Allah says,

﴿الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا﴾

“Those whose efforts are misguided in the life of the world, while they suppose they are doing good.” (Qur’ān 18: 104).

that their efforts and deeds are valueless, while they themselves think that they are from the righteous and beloved of God (Ibn Kathīr 1998, 5: 181).

What is clear is that a woman who enters into society without *ḥijāb* can be considered to be a referent of one who follows the steps (*khuṭuwāt*) of *Shaytān*. Therefore, *khuṭuwāt* are those steps that an individual or society takes which results in corruption and harm. So, some of the harms that might befall a woman who is not observing *ḥijāb* in an Islamic society is that she may lose affection towards her family and vice-versa. It may also bring about an added financial burden, as she needs to keep up her appearance. Additionally, some of the societal damages that the non-observance of *ḥijāb* can cause are unfaithfulness, discontent, divorce, etc.

1.5. The Body at the Service of the Soul

A comparison between the body and soul will indicate that the soul is the essence and substance of man, while the body is the vehicle by which the worldly activities of man are demonstrated and manifested. This is because the soul has descended and been placed in the body. So, whenever the body loses the ability to hold the soul, the soul leaves it and continues its

⁴ ﴿فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِن دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ﴾

“A part [of mankind] He has guided and a part has deserved [to be consigned to] error, for they took devils for guardians instead of Allah, and supposed they were guided.” (7:30)



existence independent of its worldly and material body. This matter can be evidenced and validated by the testimonies of those who have been in a coma. These individuals have claimed that their soul was able to perceive and understand things, such as colors, people, smells, sounds, etc. This was while their bodies were lying motionless on the hospital bed. From these testimonies, it can be concluded that man's soul, by ignoring its worldly aspect, is not in need of the worldly material body. Therefore, the body, and all its parts, must be at the service of the soul. Furthermore, the soul is pure when it descends into the worldly body. It is only when it unites with the body and traverses this worldly life that it becomes tainted and polluted. Hence, the workings of man's internal and external bodily aspects must not be allowed to corrupt the soul.

One of the acts that can pollute and corrupt the soul of man, i.e., his disposition (*fiṭrah*), is the lack of covering and attention to the manner and conduct of one's lifestyle. The body, and its states, must be used to serve Allah. But, whenever they are placed in the service of *Shaytān*, they will be tainted with an unforgivable oppression and deviate from the straight path. As it is the oppressors who prevent people from traversing the path of Allah, and who deviate and alter it (Ṭabāṭabā'ī 1969, 8: 120; Khāzin 1994, 2: 202). Allah mentions them in the Glorious Qur'ān as follows,

﴿الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ﴾

“Those who bar [others] from the way of Allah, and seek to make it crooked, and disbelieve in the Hereafter.” (Qur'ān 7: 45)

Nakedness, which entices both men and women in society, is a clear instance of oppression and wrongdoing. This is because those who do not adhere to *hijāb* intend to both prevent people from the path of Allah and corrupt it.



2. Analyzing the Spiritual and Emotional Foundations of Islamic Dress

2.1. Chastity and Modesty

Boasting is a vice that, if it were to become widespread within society, would bring about numerous negative consequences. Contrastingly, if chastity and modesty were to govern society, it would ensure that the positions of men and women are maintained and create a positive atmosphere. Additionally, it would safeguard the soul from being polluted and deter others from engaging in this vice, as an individual who feels the need to boast and show off lacks boundaries and fails to discern truth from falsehood. The only thing they feel is true is to brandish themselves by any means necessary. A person who is afflicted with the said trait will find no difficulty in trampling on the rights of God and others in order to reach their objective of becoming ‘famous.’ This is while, according to verse 32 of *Sūrah al-Aḥzāb*, the ostentatious showing of a woman is a sign of the pre-Islamic Age of Ignorance (Tha‘ālābī 1997, 4: 345).

According to the Glorious Qur’ān,

﴿وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا﴾

“And those who spend their wealth to be seen by people, and believe neither in Allah nor in the Last Day. As for him who has Satan for his companion—an evil companion is he!” (Qur’ān 4: 38)

The reason for a person’s boasting is that the companionship of *Shaytān* with a boastful person entails that the latter will be fed irrational thoughts to such an extent that displaying ostentatious behavior will be inevitable (Faḍl Allah 1998,7: 268).



Nakedness and lack of *hijāb* is also a kind of boasting, which reveals itself in a cloaked manner. However, Allah desires that people partake in society with humility and sincerity. Contrarily, He condemns and punishes those who choose to enter society with arrogance and ostentation. A good example to emphasize this point is that even during war, Muslims are commanded to enter the battlefield with humility and without arrogance, thus remaining distant from hidden polytheism (Şādiqī Tehrānī 1985, 12: 256). This matter is confirmed by verse 47 of *Sūrat al-Anfāl* (8),

﴿وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ﴾

“Do not be like those who left their homes vainly and to show off to the people, and to bar [other people] from the way of Allah, and Allah comprehends what they do.” (8:47)

In the above verse, Allah admonishes the believers and forbids them from acting with pride, arrogance, and ostentation in their private and public lives (Baydāwī 1998, 3: 62). Not dressing appropriately can be considered to be a clear instant of vanity and showing-off, as mentioned in the verse.

In a hadith, the Noble Prophet says:

«إِنَّ مِنْ خَيْرِ نِسَائِكُمْ، أَلْمُتَبَرِّجَةِ مِنْ زَوْجِهَا، أَلْحِصَانَ عَنْ غَيْرِهَا»

‘Surely, the best of your women are those that beautify themselves for their husbands and cover themselves from strangers’ (Majlisī 2002, 100: 235).

In another hadith, Imām ‘Alī says:

«نَمْرَةٌ أَلْعِقَّةِ أَلصِّيَانَةِ»

‘The fruit of chastity is protection from sin’ (Tamīmī Āmudī 1989, 256).



In yet another hadith, Imām ‘Alī says:

«أَفْضَلُ الْعِبَادَةِ الْعَفَافُ»

‘Chastity is the best act of worship’ (Kulaynī 1986, 2: 79).

Chastity signifies the appearing of an individual in front of others in a dignified and appropriate manner with respect to act and speech. So, the display of this quality can be counted as being an act of worship, as it will allow the said individuals to observe the rights of Allah and others, thus, allowing them to be rewarded by Allah. In this regard, appropriate dress and *hijāb* can be considered to be an instant of chastity, for in this way, an individual not only protects their own dignity but also protects the other person from falling into sin.

2.2. Spiritual Character and Moral Identity

Man’s identity is formed as a result of his thoughts, behavioral traits, social environment, and hereditary instincts that have been passed down from his parents. This is according to verse 84 of *Sūrat al-Isrā’* (17), where Allah says,

﴿قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا﴾

‘Say, “Everyone acts according to his character. Your Lord knows best who is better guided with regard to the way.”’ (17:84)

In this verse, Allah is responding to the question as to why righteous individuals benefit from the Glorious Qur’ān, while evildoers see nothing but loss and harm. He explains this important point that each will act in accordance with their morals and spiritual character that has been gradually formed by means of obedience or disobedience to the divine commands. It is a matter that is clearly noticeable within the lives of



individuals. However, the existence of this spiritual character does not mean that a person is compelled into obedience or disobedience, rather, as stated by 'Allāmah Ṭabāṭabā'ī, it is an auxiliary cause and not the complete cause. Therefore, man, by means of his will and choice, is always free to pick which way he wants to go (Ṭabāṭabā'ī 1969, 13: 190).

So, an individual who chooses nakedness has done so based on their moral demeanor and spiritual character that has formed during the different stages of their life. While the desire for acknowledgment is present in all people, it is evident that a short-sighted individual will feel a greater need for it to be satisfied, and will even use unlawful and unethical means to ensure its gratification. Going against the intellect in the process. Nevertheless, this desire can be gratified by other means, such as providing a service and helping others or by means of one's ethical, academic, or economical prowess. Therefore, there is no reason for an individual to make use of unreasonable methods, like nakedness, to attain their objective (Pasandīdah 2012, 57).

Given the above, it becomes clear that the moral demeanor and spiritual character of a person who wears *ḥijāb* is essentially different from that person who does not. A person who chooses *ḥijāb*, from an ethical perspective, should not be someone who satisfies their desire for acknowledgment via irrational means. However, a person who chooses the opposite is either someone whose moral demeanor has declined to such an extent that they cannot distinguish between good and bad anymore, or they believe that in this manner they can make themselves loved by others. However, they have chosen a wrong path, they have chosen a path that only brings about harm and destroys the family foundations of others. Additionally, this individual can be inflicted with spiritual illnesses, such as depression, impatience, laziness, being uninspired, sleep deprivation, etc. (Muṭahharī 1996, 89).

2.3. Servitude and Worship



An individual who, for their existence, acts, and qualities, believes in a creator and executor called Allah will at no time and state see themselves separated from Him. However, this understanding will only occur when their hearts are filled with knowledge of Him. This blending of one's existence with God results in them aligning all their acts and qualities with what Allah wants. They strive to earn His pleasure and are not prepared to act in contrast to the desires of Allah. As a result, they try, in all dimensions of their lives, to perform their divine obligations and abstain from the divine prohibitions. This is because these individuals see themselves as being a referent of the verse,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ
جَمِيعاً فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

“O you who have faith! Take care of your own souls. He who strays cannot hurt you if you are guided. To Allah will be the return of you all, whereat He will inform you concerning what you used to do.” (Qur’ān 5: 105)

In this verse, Allah reminds all the believers of the necessity of remaining steadfast in adhering to the tenets of religion and distancing themselves from the practice of the wrongdoers. He also stresses that their signs of misguidance should not result in the weakening of the believers' faith (Abū Zuhrah n.d., 5: 2378).

According to the above, a person who has chosen to observe *hijāb* has done so because of the love they have for Allah in their hearts. They have understood that nakedness and ostentation will distance them from the mercy of Allah and take them closer to materialism and its referents. In reality, such an individual wishes to adhere to the following command of Allah,



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ
مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنتُمْ مُؤْمِنِينَ﴾

“O you who have faith! Do not take those who take your religion in derision and play, from among those who were given the Book before you, and the infidels, as friends, and be wary of Allah, should you be faithful.” (Qur’ān 5: 57)

Similarly, the People of the Book must not make a mockery of God’s religion, as they are aware of this point that, if they were to choose nakedness and lose their identity because they too took religion as play, then God would abandon them in their ways and deprive them of his mercy and love (Tabarī 1991, 8: 144; Nahāvandī 2007, 2: 605). This point is also stated in the Glorious Qur’ān,

﴿الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَ لَعِبًا وَ غَرَّبَتْهُمْ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنسَاهُمْ كَمَا نَسُوا لِقَاءَ
يَوْمِهِمْ هَذَا وَ مَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ﴾

“Those who took their religion for diversion and play and whom the life of the world had deceived. So today, We will forget them as they forgot the encounter of this day of theirs, and as they used to impugn Our signs.” (Qur’ān 7: 51)

It becomes evident from the content of the above verse that a woman who observes *hijāb*, in contrast to one that does not, is displaying the servitude of Allah in a practical manner and as a result will experience the blessings of Allah in her life and be successful. This is because Allah, because of her practical adherence, will place love, spirituality, and desire for higher faith in her heart. In this manner, He has given her the tools to upbring her children in a righteous way and enter them healthily into society. This will result in the necessary spiritual and material growth and development of human society.



3. Analyzing the Practical and Behavioral Foundations of Islamic Dress

3.1. Observance of the Divine Obligations and Prohibitions

Alongside theological tenets, Allah has also explained what He wants from man in the Glorious Qur'ān. This is done in the form of obligations and prohibitions which are intended to be observed by Muslims in their individual and congregational lives. The objective for the revelation of the divine laws has also been mentioned in certain verses, for example, *لَعَلَّكُمْ* (وَ لَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ، *...so that you may be Godwary.*' (Qur'ān 2: 183); *وَلِيُبَيِّنَ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ* (وَ لَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ، *...but He desires to purify you, and to complete His blessing upon you so that you may give thanks*' (Qur'ān 5:6); and verse,

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَ تُزَكِّيهِمْ بِهَا وَ صَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَ اللَّهُ سَمِيعٌ عَلِيمٌ ﴾

“Take charity from their possessions to cleanse them and purify them thereby, and bless them. Indeed, your blessing is a comfort to them, and Allah is all-hearing, all-knowing” (Qur'ān 9: 103).

These verses indicate that Godwariness, purification of hearts and the completion of Allah's blessings are some of the objectives for the revelation of the divine law. It becomes evident from these verses that if these laws were not revealed, the cause for Godwariness, purity, and tranquility would not exist. It also becomes apparent from them that the blessings of Allah are not restricted to only physical and sensual blessings, rather a greater portion of these blessings are related to the metaphysical and spiritual realm. For example, prophethood, imamate, and even the forms of worship, such as prayer, fasting, *haj*, etc., allude to the fact that Allah recognized the inability of material man to reach the Heavens



without them. Therefore, He emphasized and explained them as the link between material man and the divine realm (Fayḍ Kāshānī 1994, 2: 371; Khusrawānī 2011, 4: 124).

Obviously, the above objectives will only be actualized if they are implemented within the life of a believer. This matter has been emphasized by Allah in numerous Qur'ānic verses, such as

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

“O you who have faith! Be wary of Allah with the wariness due to Him and do not die except as Muslims.” (Qur'ān 3: 102)

In the above verse, Allah, after commanding towards Godwariness, uses the term, (حَقَّ تَقَاتِهِ) ‘with the wariness due to him,’ further stressing the importance of this matter, that every effort must be made in this regard. Nevertheless, it has been reported from Imām Bāqir and Imām Ṣādiq that, after the revelation of this verse, the companions asked the Noble Prophet, ‘O Messenger of Allah! Who has the ability to do this?’ As no one has the ability to perform true Godwariness. Then Allah, with His all-encompassing divine grace, revealed the following verse,

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

‘So be wary of Allah, as much as you can, and listen and obey, and spend [in the way of Allah]; that is better for yourselves. Those who are saved from their own greed—it is they who are the felicitous.’ (Qur'ān 64: 16) (Shāh ‘Abd al-‘Azīmī 1984, 2: 192).



In this regard, one of the obligatory commands of Allah pertains to the observance of *hijāb* for female believers. In verse 31 of *Sūrat al-Nūr* (24), Allah says,

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا لِيُضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ...﴾

“And tell the faithful women to cast down their looks and to guard their private parts, and not to display their charms, beyond what is [acceptably] visible, and let them draw their scarves over their bosoms, and not display their charms except to their husbands...”
(24:31)

The verse previous to the above commands the faithful men to cast down their looks and protect their private parts, while in this verse the faithful women are also commanded to protect their gazes and private parts, and not to reveal their beauties. They have also been commanded to cover their necks and bosoms with their scarves and are only allowed to show their beauties to a specific group of men (husbands, fathers, etc.). According to all Qur’ānic exegetes, Shia and Sunni, the above verse indicates the obligation of *hijāb* for believing women. This is because this verse details the specifics and exceptions of it within its context. There is also a difference in the expression of Allah when establishing the duties for men and women in verses 30 and 31 of this *Sūrah*. All of this indicates the necessity for a believing woman to observe *hijāb* (Ṭabāṭabā’ī 1969, 15: 110; Qurṭubī 1985 12: 122). It is clear from this that to view *hijāb* as a conventional or fluid matter is contrary to the apparent meaning of the verse.

3.2. Following the Prophetic Conduct



According to clear verses of the Glorious Qur'ān, such as verse 33 of *Sūrat al-Aḥzāb* and others, whenever the womenfolk of the Noble Prophet wanted to enter a gathering, they would do so while being covered. For example, in verse 59 of *Sūrat al-Aḥzāb* (33), Allah says,

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُوراً رَحِيماً﴾

“O Prophet! Tell your wives and your daughters and the women of the faithful to draw closely over themselves their chadors [when going out]. That makes it likely for them to be recognized and not be troubled, and Allah is all-forgiving, all-merciful.”
(33:59)

This verse tells the womenfolk of the Noble Prophet that if they want to be with other faithful women outside of the home, they should wear a *jilbab*⁵. Thus, ensuring that their necks and bosoms are covered. Thereafter, Allah mentions the reason for this practice with the phrase, ‘*That makes it likely for them to be recognized and not be troubled.*’ According to Zamaksharī, the verb (أَنْ يُعْرَفْنَ): “*to be recognized,*” means recognized as being Muslim, because, during that period, the People of the Book and female slaves would not observe *ḥijāb*, allowing for lewdness to occur (Zamaksharī 1987, 3: 560). By decreeing *ḥijāb*, Allah wanted the womenfolk of the Noble Prophet not to act like them and, by them being recognized as being Muslim, would not be troubled by the lewd in society. However, in the opinion of ‘Allāmah Ṭabāṭabā’ī, this verb indicates *ḥijāb* itself, chastity, weapon, and barrier, that blocks the promiscuity from the lewd in society (Ṭabāṭabā’ī 1969, 16: 339). Nevertheless, contemporary exegetes opine

⁵ Translated as chador or cloak, it is like a long scarf or shawl.



that these two opinions are not contrary and can be consolidated (Makārim Shīrāzī 1992, 17: 427).

The above verse clearly shows that the womenfolk of the Noble Prophet were dutybound to wear the *ḥijāb* outside of the house. Furthermore, this verse also specifies this duty for others with the phrase, (و نِسَاءِ الْمُؤْمِنِينَ): “and women of the faithful;” However, if this phrase was to be overlooked, there are other verses in the Glorious Qur’ān that indicate the necessity of Muslim women to follow the obligation of *ḥijāb* placed upon the womenfolk of the Noble Prophet. This is because the signification of these verses is general and absolute, i.e., they establish the obligation of Muslims to follow the Noble Prophet in all his aspects and states. For example, the verse, (قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ) ‘Say, “If you love Allah, then follow me; Allah will love you and forgive you your sins, and Allah is all-forgiving, all-merciful.”’ (Qur’ān 3: 31). This verse indicates that the true and real love of Allah is in following the Noble Prophet (Fakhr Rāzī 1999, 8: 197).

Similarly, the verse, (لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَ (لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَ الْيَوْمَ الْآخِرِ وَ دَكَرَ اللَّهَ كَثِيرًا) ‘There is certainly a good exemplar for you in the Apostle of Allah—for those who look forward to Allah and the Last Day, and remember Allah much’ (Qur’ān 33: 21), states that the life and lifestyle of the Noble Prophet in all its dimensions, family or other, is an example and ideal for those who believe in Allah and the Hereafter. It also commands for examples to be drawn from his life, especially concerning social life (Mudarrasī 1998, 10: 296).

Lastly, the verse,

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾



'Take whatever the Apostle gives you, and refrain from whatever he forbids you, and be wary of Allah. Indeed, Allah is severe in retribution.' (Qur'ān 59: 7)

According to the explanations presented by the exegetes, this verse, even though revealed concerning spoils of war, can be used to signify the necessity of following the Noble Prophet in all his commands, prohibitions, and conduct, except in certain specific instances, if the specific conditions are removed (Qarashī 1996, 11: 95; Abū Ḥayyān 1999, 10: 141).

3.3. The Forbidding of Spreading Corruption

In Islam, not only are evil and indecent acts, such as adultery, backbiting, and slander forbidden, but so too is spreading and creating the environment for its spread within the Islamic society. Even the wanting of it to be spread is not allowed. The Glorious Qur'ān tells of the bad ending of these types of individuals in this world and the Hereafter,

﴿إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَ
الْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

'Indeed those who want indecency to spread among the faithful—there is a painful punishment for them in the world and the Hereafter, and Allah knows and you do not know.' (Qur'ān 24: 19)

The spreading, that is mentioned in this verse, can be either by speech or action, i.e., any person who, by means of speech, action, or performance, spreads an evil act in society will be liable for divine punishment (Ibn 'Āshūr 1999, 18: 148; Baqā'ī 2006, 5: 427).



The non-observance of *ḥijāb*, considering the detrimental spiritual harms it can have on each member of society, especially the youth, is to be considered a definite instance of indecency from an Islamic perspective. Likewise, any commending of the actions of a woman who does not observe *ḥijāb* will result in divine punishment descending.

Similarly, Allah says in verse 2 of *Sūrat al-Mā'idah*,

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

“Cooperate in piety and Godwariness, but do not cooperate in sin and aggression, and be wary of Allah. Indeed, Allah is severe in retribution.” (5:2)

In this verse, Allah commands the believers to cooperate with each other in general affairs, on the condition that it is based on goodness and Godwariness, but if it is based on sin and enmity towards Allah and the people, then a believer should refrain from it. Likewise, some Qur'ānic exegetes have mentioned that this verse concerns public affairs. So, a person must not partake in public and social affairs that are satanic or undertaken because of egotism and narcissism. One of these public and social affairs is the presence of men and women in society in the form and manner that Islam and the divine law have dictated. So, whenever a man or a woman enters society in a narcissistic and abnormal manner, they will earn the wrath and severe retribution of Allah and would have performed a forbidden act (Haqqī Barūsawī n.d., 2: 339; Ishkawarī 1994, 1: 606; Ṭabāṭabā'ī 1969, 5: 163).

Conclusion



From the foregoing, it has become clear that Islam takes establishing a healthy social environment seriously and hence, does not enact any groundless laws. The entirety of Islamic law is founded on expediency and loss, as every aspect of it is grounded on a firm basis. One of these laws is the law of Islamic *ḥijāb* and dress that is based on a specific foundation of thought, spirit, and behavior. Furthermore, theological foundations, such as life possessing meaning, the ascendant nature of life, man's confrontation with the Devil and the body being at the service of the soul, spiritual and emotional foundations, such as chastity and modesty, spiritual character and moral identity and servitude and worship, and practical and behavioral foundations, such as observance of the divine obligations and prohibitions, following the prophetic conduct and the forbidding of spreading corruption, are all to be counted as being Qur'ānic foundations.

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