

Qur'anic & Legislative Facade of Veil in Pakistan

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ABSTRACT

Qurān conveys Islamic veiling system, full body covering dress for both sexes, in Surah Al-Noor and Surah Al-Ahzaab for enduring betterment of a society. Pakistan declared itself an Islamic Republic, so ultimately; it is implicit that Quranic injunctions are being observed in its constitution directly and specifically as per the verdicts of Qurānic proselytization. A Socio-Religious Research Survey was designed and conducted with executive level dignitaries of Pakistani society (recipients of Sitara-i-Imtiaz 2010) through a research team of Bismilah Welfare Organization ® Lahore under the supervision of author. It was asked by the Pakistani Recipients of Sitara-i-Imtiaz that is Qurān conveys specific preaching regarding veiling (in-house, in family and outside house) system. It was questioned that what sort of behavioral, social, ethical and personal benefits and issues have observed due to veiling and non-veiling or semi naked social atmosphere. Lastly, it was asked that at what extend, the constitution of Pakistan construe specific laws and orders in veiling perspective and is there any need of constitutional amendments or obligatory sections in Pakistan Penal Code for the improvement of Pakistani society regarding veiling system. As the result of this Socio-Religious Research Survey, it is found that veiling system presented by Islam in Qurān have core beneficially for not only Muslims but for all community members and Quranic veiling system provides strength to modesty, sobriety, gentleness, spiritual peace and golly in the characters of all community members observing Islamic Veiling System. It is also recommended that, like some other Muslim countries, Pakistan should also adopt law and order for the upward mobility of its society members regarding Islamic veiling system.

Key Words: Veil, Islamic veiling system, Pakistani Recipients of Sitara-i-Imtiaz, PRSI, Socio-Religious Research Survey, SRRS, Sexual Harassment, Modesty

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Introduction:

The study revolves around the Qur'ānic injunctions conveyed in Sūrah Al-Nūr and Sūrah Al-Aḥzāb regarding veiling system and written specific articles in the Constitution of Islamic Republic of Pakistan. It is noteworthy that not only Qur'ān presents specific and obvious injunctions of Islamic Veiling System but Sunnah of Holy prophet Muhammad (S.W.A) and healthy material of Islamic scholars also convey detailed explanations of Islamic veiling system. But it is need of time to collect data from Pakistani society members about the Islamic Veiling System to prove that are they feel the requirement of Islamic veiling system in Pakistani society for their betterment as per Islamic social perspective.

Literature Review:

Qur'ānic injunctions regarding Islamic Veiling System are specific and obvious given in Sūrah Al-Nūr and Sūrah Al-Aḥzāb.

First Qur'ānic version is explained as below;

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ، ذَلِكَ أَزْكَى لَهُمْ، إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ﴾⁽¹⁾

Tell the believing men to lower their gaze [from looking at forbidden things] and protect their private parts [from illegal sexual acts, etc.]. That is purer for them. Verily, Allah is All-Aware of what they do.

From the words: ﴿يَغُضُّوا مِنْ أَبْصَارِهِمْ﴾ the mean of غَضَّ are 'disclosed' to anyone, and to 'cut down'. Examples disclosed ﴿غَضِيَ بَصْرًا﴾ is generally used 'to lower' or 'keep track'. But the fact is that it is not to be looked down all the time, but did not look like staring continuously, or left someone absolutely free to see the sights as per his own will.

In other words, Allah's intention is not to ban everything around to see it, but He just want to impose a ban on certain circle. The ban which is conveying in this verse is on the alien and Nā-Maḥram⁽²⁾ men about staring to women without wedlock, or people, or look at porn scenes age. Everything of this type is forbidden through this Qur'ānic preaching.

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُجُوبِهِنَّ. وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنَاتِ إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ﴾

(1) Al-Qur'ān, Sūrah Al-Nūr, Verse 30

(2) "Na-Maḥram" is an Islamic term used in Islamic Sharī'ah. It is used for all those persons who are outside the circle of those kin of women with whom sexual intercourse would be considered incestuous, a punishable taboo. For more details, visit <https://en.wikipedia.org/wiki/mahram>

بُمُولِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّيْبَعِينَ غَيْرِ أُولِي
الْأَرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الذَّيْنِ لَمْ يَطْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ. وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ
مِنْ زِينَتِهِنَّ. وَتَوَنُّوْا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١﴾

And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.) and to draw their veils all over *Juyūbihinna* (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their rights hands possess or old male servants who lack vigor, or small children who have no sense of the same of sex. A let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful. (2)

﴿وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ
إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾ (٣)

And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakāh and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification. (15)

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لَأزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ. ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا
يُؤْذَنَ. وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾ (٤)

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful. (4)

The original words ﴿جَلَابِيبٍ﴾ say in Arabic, a large cloth. It shows that only a fraction of that will be wrapped around the wreath. The clear philosophical meaning of this verse is that women are a part of their own cover sheets, wrapped well. (5) The system is that women hung a part of the cloth from top to forward. The women

(1) Al-Qur'ān, Sūrah Al-Nūr, Verse 31

(2) Hilālī and Khan, Translation in English, Sūrah Al-Nūr, Verse 31, [Qur'ān], Version 1.12, retrieved from <http://www.tanzil.net>

(3) Al-Qur'ān, Sūrah Al-Aḥzāb, Verse 33

(4) Ibid 6, Sūrah Al-Aḥzāb, Verse 33

(5) Mawdūdī, Mawlāna Sayyid 'Ali, *Tafheem Al-Qur'ān*, (Delhi: India, Idāra-e-Tahqīq-e-Islam, 2006), Hashia No. 110

were ordered to cover the head and face. ⁽¹⁾ The objective is that people know that they are not wicked women. This way everyone will know that they are veiled women, and cannot expect her to commit adultery. ⁽²⁾

Qur'ān conveys that Allah has made the statement for the betterment of society through the injunctions of veiling system. First Sūrah Al-Nūr in verse 31, it is directed that women may not exhibit her beauty in front of such and such a variety of *Nā-Maḥram* men and women. And also let not them of striking feet against the ground that people can aware of the beauty that they have hidden. Along with this command, the command of Sūrah Al-Aḥzāb in mentioned verses, to cover the adorned from strangers and strictly forbid to exhibit semi-naked⁽³⁾ or naked bodies in public. And that this aim can be fulfilled in the case that full body covering big cloth will simple.

Pakistan declared itself an Islamic Republic ⁽⁴⁾ so it is obvious to understand that its constitution will be accompanying with all specific and general injunctions of Qur'ān. To test this phenomenon of accompanying with specific injunctions of Qur'ān regarding Islamic veiling system, a countrywide Survey was designed by the author.

It was pertinent to sought out the conditions of Pakistani society and availability of Law and Order regarding veiling system, as some other Muslim countries⁽⁵⁾ provide, regarding veil commandments of Qur'ān in Sūrah Al-Nūr and Al-Aḥzāb VS interpretation & implementation of constitution of Islamic Republic of Pakistan.

Human beings have both types of properties i.e. mortal and immortal. It is natural that the mortal properties have death and conversion into other substances but immortal properties have no death and can be transferred to

(1) Nīshāpūrī. Allama Nizām Din, *Gharā'ib al Qur'ān*, Vol. 22, p 32

(2) Rāzī. Imām, *Tafsīr Al-Kabīr*, Vol. 6, p 591

(3) "Semi-Naked", Semi- is a prefix means 'half' with the origin from Latin; related to Greek 'hēmi' and naked means (of a person or part of body) without clothes with the origin 'Old English 'nacod', of Germanic origin; related to Dutch 'naakt' and German 'nackt', from an Indo-European root shared by Latin 'nudus' and Sanskrit 'nagna'. So the meanings of 'semi-naked' is 'without half clothes' or more naked than usual. (retrieved from <http://www.dictionary.com/browse/semi-naked>)

(4) National Assembly of Pakistan, *The Constitution of Islamic Republic of Pakistan*, [modified up to 28th February 2012], Islamabad: Pakistan, Part I, "The Republic and its Territories", Article 1 (1), p. 3

(5) Jeanette. M. English, *Infidel Behind The Paradoxical Veil: A Western Women's Experience in Saudi Arabia*, (Bloomington IN: Authors House, 2011), p. 231 (Detailed discussion has been written about the veil phenomenon in Saudi Arabia and Iran that in both countries, Muslim women use veil to cover their heads, shoulders, bosoms and even entire body except hands and face.)

the next generations. Islam stresses more on immortal properties of human beings directly or indirectly.

Modesty, bashfulness, dignity, love and gracefulness are the positive immortal properties of human beings living in any geographical or social structure. On the other hand, body attraction, face beauty and corporal beauty of body figure are the mortal properties of human beings. It is natural and fundamental that human beings give more importance to long living or immortal properties rather short living or mortal properties.

This is the basic concept of the study to search out the impacts, specifically concerned 'in public' atmosphere, of veiling system provided by the Islam that is this veiling system guide the members of a society towards the immortal values and properties of human being and not push them towards the mortal elements and properties of life?

Objectives of the Survey:

The first object of this survey was to examine the opinion of executive dignitaries of Pakistani society in context with Qur'anic preaching regarding veiling system, i.e. exhibiting or non-exposing of private parts of body and casting down the looks or gazing to others in public.

Second object is to collect opinion about social, moral and psychological positive impacts by wearing of full body covering clothes in public.

Second object is to collect opinion about social, moral and psychological negative impacts by wearing of full body covering clothes in public.

Furthermore, the fourth and the most important aim of the survey was to collect the opinion regarding any needed amendment in the Constitution of Islamic Republic of Pakistan relating veiling system for positive impacts in Pakistani society.

Hypothesis:

Hypothesis ⁽¹⁾ was made on the basis of objectives. As per above defined objectives, there were four aspects, so relatively, four hypotheses were framed.

H₁: Qur'an and Sunnah convey optimal preaching regarding veiling system of Islam (in house, in family and in public) i.e. non-exposing of private part of body and casting down the looks in public.

⁽¹⁾ Singh Dr. Y. k., & Bajpai Dr. R. B., "Research methodology: techniques and trends", (New Delhi: APH Publishing Corporation, 2007), p.91

H₂: Practices of wearing full body covering dresses, concealment of adornments and casting down the looks 'in public' creates modesty, gentleness and bashfulness in society members.

H₃: Unveiling, exhibiting of private parts of body in public create emotional disorder, sexual harassment and shabby character in society members.

H₄: The Government of Pakistan should introduce specific law regarding veiling system as provided by Qur'ān.

Design of Study:

The nature of problem⁽¹⁾ in this study was 'Theoretical' with a compulsory aspect of social environment so 'Research Survey' was the best type for conducting this social research work.

It was decided to conduct the social survey research in quantitative form. Of course, survey is not only a process of gathering information but, in many ways, survey research can be seen as a process of expanding the boundaries of our knowledge.⁽²⁾ Five steps⁽³⁾ were added in this survey study for credible and reliable results. Due to, social and religious, both aspects of the survey, it was named as Socio-Religious Research Survey (SRRS).⁽⁴⁾

The SRRS was done by Bismillah Welfare Organization® (BWO)⁽⁵⁾ Punjab under the supervision of the author. Furthermore, source of the study was settled. During approximately all religious researches, all sources of information were commonly used except 'People' throughout the world. 'People' were used as respondents during Research Survey, Interviews, and

(1) Ibid, p.163 (for details; Nature of the problems can be differentiated in three major types. a) Theoretical Problem b) Factual problem c) Application Problem and styles of conducting these types of problems can be a) Survey, Experimental Method b) Historical, Case Study and Genetic Methods c) Action Research respectively.)

(2) Goddard Wayne, & Melville Stuart, "Research Methodology: An Introduction", (Washington DC: Juta and Company Ltd, 2004), p.1

(3) Ibid 17, p. 12 (read for details; to understand an overall procedure of research, as Mr. Goddard explained them as a 'Research Recipe', which are a) Become aware of a topic and problem, b) Convert the problem into a well demarcated research problem, c) Carry out the research, d) Analyze the results, e) Write up the findings)

(4) Socio-Religious Research Survey (SRRS) is a term, generated and used by the author in 2007 during designing the surveys, which presents such types of community based surveys that relates to religious topics.

(5) Bismillah Welfare Organization® (BWO) is a non-profit organization working in the fields of Education, Poverty Eradication and Religious Tolerance registered with the Ministry of Social Sciences and Women Development Punjab, Pakistan under Voluntary Social Welfare Agencies (Registration and Control) Ordinance 1961 (XLVI of 1961) with the registration No. 03/DO/SW/JNG/2002.

Social Experiments etc. This study was a Survey research, so people were used as subject of research for getting data through SRRS.

This Research Survey was conducted through a developed questionnaire. The available literature related to the study was extensively reviewed before the development of the Questionnaire.

Research Instrument (Questionnaire):

A questionnaire¹ was developed pertaining four parts i.e. Islamic Injunctions regarding veiling system in public, impacts of Veiling or Unveiling, Law and enforcement regarding Islamic veiling system in Pakistan. The Questionnaire was designed, formulated, carefully observed and maintained. The Questionnaire was checked grammatically, rhetorically, conceptually and systematically by learned Professor in English Language and Islamic Studies.

Population:

The favorite population of this SRRS was the all executive dignitaries of all social groups of Pakistani society except politicians and foreigners. So it was defined as under;

- (a) National level university Professors in Pakistan.
- (b) National level Executives of Federal Government Pakistan
- (c) National level Business Owners in Pakistan.
- (d) National level Religious Leaders in Pakistan
- (e) National level Show Biz Celebrities in Pakistan.
- (f) National level Sportsmen in Pakistan.

Sampling:

Due to the shortage of time and sources, selection of 'sample'⁽²⁾ for this SRRS was a critical task. As per this socio religious research study, major 'characteristics of sampling'⁽³⁾ was observed. The population of the study was delimited to the Pakistani Recipients of Sitārā-i-Imtiyāz (PRSI) 2010 so PRSIs were chosen as sample of the research survey. The dignitaries of PRSI

(1) Ibid 15, p. 47 (Dr. Singh explained a Questionnaire as a printed list of questions that respondents are asked to answer.)

(2) Khan, "Research Methodology", (New Delhi: APH Publishing Corporation, 2008), p.75 (for immediate explanation: The term sampling means the selection of a part of group or an entirety with the sole aim of collecting complete information. The selected or chosen part, which is used to determine the feature of the entire population, is known as sample.)

(3) Ibid 17, p.63, (read for explanation; i.e. a good sample must represent the entire population and a good sample also must be adequate in magnitude to certify the reliability)

were the only source among Pakistani society member, whom can represent the all social communities of Pakistani society. Furthermore, the respondents from the list of PRSI were considered at the best level of reliability and credibility for authentic findings of this survey study.

The list of PRSIs was got from Cabinet Division of President Secretariat, the Federal Government of Pakistan Islamabad. A simple list of PRSIs was extracted from the main list of PRSIs except foreigner and political dignitaries. The number of respondents was twenty in newly prepared sample list. It was found that PRSIs were related to all categories defined as above under population heading.

Procedure of study (Data Collection):

The procedural steps, followed in data collection, were described below; the hard copies of Questionnaire were delivered through International Courier Service at the given official/personal addresses and soft copies through provided email addresses of the PRSIs. The questionnaire was explained by the Principal Investigator through a prior telephonic discussion with the PRSIs about the survey. The appointed Research Investigators started data collection process.

The Research Investigators again made telephonic calls to the respondents for fixing appointments of personal meetings to collect the responses in time. Any tentative variable during the survey was removed and eliminated through some personal meetings or telephonic discussions with the PRSIs by the Principal Investigator, author, and research assistants. 90% responses were received from PRSIs.

Only 2 responses could not be collected from respected PRSIs (one from Government Executives and one from Showbiz Celebrities) within the prescribed time. Due to shortage of time and resources, 90% responses were considered sufficient so the next procedure of coding of data was started for obtaining in time results.

Received Responses in Categories:

<i>Category</i>	N	%
Professors	3	16.7
Government Executives	6	33.3
Businessmen	3	16.7
Religious Leaders	3	16.7
Showbiz Celebrities	2	11.1

Sportsmen	1	5.5
Total	18	100.0

Tabulation and Coding of Data:

The responses, obtained through the Research Investigators, were scored for statistical analysis and interpretation by a team of BWO[®] Punjab, Pakistan. The following scoring was adopted for data analysis.

Table for five scale Questionnaire depiction

Quite disagree	Disagree	Not Certain	Agree	Quite Agree
1	2	3	4	5

The responses of questionnaire were tabulated in statement form and interpreted in paragraph form.

Computer analysis requires that peoples' answers and observations would be converted into number form. Three steps of 'data conversion' ⁽¹⁾ were adopted.

After this procedure, the researchers' team of BWO transferred the coded material on a tally sheet and feed in simple tables. The collected-data was analyzed through computer MS-Excel and SPSS version 15.0 by adopting the following procedures: a) Data feeding into computer, b) Data checked clinically, c) Data transformation technique was applied, d) Frequencies of all demographic variables were taken through i) determination of mean and standard deviation, ii) scoring matrix were calculated and iii) Coefficients of Correlation were computed to find the relationship between preaching of Qur'ān and Sunnah and need of Law implementation for Social betterment in Pakistan.

Limitations:

Complete description, requirements and Relation or co-relation of questions regarding SRRS cannot thoroughly discuss in this short article so details can be studied on the web page of 'Research Repository' on website of HEC, Pakistan under the PhD thesis tab.

DATA ANALYSIS (Question wise):

Regarding Islamic Preaching:

1. 50 % + 50 % = 100 % 'Pakistani Recipients of Sitārā-i-Imtiyāz' were Agree and Quite Agree respectively that Qura'n and Sunnah convey optimal preaching regarding Islamic Dress Code.

(1) Ibid 17, p.76 (read for more details; a) Allocation of codes to the answers of questions, b) Allocation of computer column to each question, c) Checking of codes)

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2. 44 % + 45 % = 89 % 'Pakistani Recipients of Sitārā-i-Imtiyāz' were Agree and Quite Agree respectively that Qura'n and Sunnah convey obvious preaching in context with non-exposing clandestine / private / confidential parts of body and revealing of adornment in public and 11 % 'Pakistani Recipients of Sitārā-i-Imtiyāz' were of opinion to Disagree with it.
3. 39 % + 56 % = 95 % 'Pakistani Recipients of Sitārā-i-Imtiyāz' were Agree and Quite Agree respectively that Qura'n and Sunnah convey plain preaching to caste down the looks in public and 5 % 'Pakistani Recipients of Sitārā-i-Imtiyāz' were of NO opinion about it.

Regarding Effects of Veiling:

4. 39 % + 50 % = 89 % 'Pakistani Recipients of Sitārā-i-Imtiyāz' were Agree and Quite Agree respectively that Full body covering dress is modest, sober and gentle and 5 % + 6 % = 11 % 'Pakistani Recipients of Sitārā-i-Imtiyāz' were Quite Disagree and Disagree respectively with this statement.
5. 33 % + 67 % = 100 % 'Pakistani Recipients of Sitārā-i-Imtiyāz' were Agree and Quite Agree respectively that Covering of Private Parts of body in public is a positive attitude towards the betterment of society.
6. 33 % + 56 % = 89 % 'Pakistani Recipients of Sitārā-i-Imtiyāz' were Agree and Quite Agree respectively that Concealing of adornments in public creates a superiority, modesty and sobriety among society and 11 % 'Pakistani Recipients of Sitārā-i-Imtiyāz' were Disagree with this statement.
7. 44 % + 50 % = 94 % 'Pakistani Recipients of Sitārā-i-Imtiyāz' were Agree and Quite Agree respectively that Cast down the looks in public is gentleness and 6 % 'Pakistani Recipients of Sitārā-i-Imtiyāz' were of NO opinion about it.

Regarding Effects of Unveiling:

8. 38 % + 50 % = 88 % 'Pakistani Recipients of Sitārā-i-Imtiyāz' were Agree and Quite Agree respectively that Exposing bodies due to shortened dresses among mix genders atmospheres creates jealousy amongst ladies, enmity among men and emotional disorder in society and 6 % + 6 % = 12 % 'Pakistani Recipients of Sitārā-i-Imtiyāz' were Quite Disagree and Disagree respectively with this statement.
9. 39 % + 61 % = 100 % 'Pakistani Recipients of Sitārā-i-Imtiyāz' were Agree and Quite Agree respectively that a naked person or exhibiting private parts of body, in public, disturbs others' mental & emotional peace and working aptitude.

10. $56\% + 44\% = 89\%$ 'Pakistani Recipients of Sitārā-i-Imtiyāz' were Agree and Quite Agree respectively that revealing of adornment and exhibiting of body in public shows shabby character.
11. $28\% + 44\% = 72\%$ 'Pakistani Recipients of Sitārā-i-Imtiyāz' were Agree and Quite Agree respectively that shortened dresses and exposing of bodies is the main factoring of gazing, teasing and sexual harassment and $6\% + 17\% = 23\%$ 'Pakistani Recipients of Sitārā-i-Imtiyāz' were Quite Disagree and Disagree respectively with this statement and 5% 'Pakistani Recipients of Sitārā-i-Imtiyāz' were of NO opinion about it.

Regarding Law and Enforcement:

12. $44\% + 39\% = 83\%$ 'Pakistani Recipients of Sitārā-i-Imtiyāz' were Agree and Quite Agree respectively that veiling and full body covering dresses is a social element, which has an important part in the betterment of society and 11% 'Pakistani Recipients of Sitārā-i-Imtiyāz' were Disagree with this statement and 6% 'Pakistani Recipients of Sitārā-i-Imtiyāz' were of NO opinion about it.
13. $61\% + 39\% = 100\%$ 'Pakistani Recipients of Sitārā-i-Imtiyāz' were Agree and Quite Agree respectively that Law and enforcement of Order is compulsory for the betterment of society.
14. $39\% + 33\% = 72\%$ 'Pakistani Recipients of Sitārā-i-Imtiyāz' were Agree and Quite Agree respectively that shortened dresses and exposing of bodies should be restricted by Law and Order for the betterment of Society and $6\% + 6\% = 12\%$ 'Pakistani Recipients of Sitārā-i-Imtiyāz' were Disagree with this statement and 16% 'Pakistani Recipients of Sitārā-i-Imtiyāz' were of NO opinion about it.

Regarding other Religions:

15. $50\% + 33\% = 83\%$ 'Pakistani Recipients of Sitārā-i-Imtiyāz' were Agree and Quite Agree respectively that veil and body covering dress preaching is also in other religions besides Islam i.e. Hinduism, Christianity etc and 17% 'Pakistani Recipients of Sitārā-i-Imtiyāz' were of NO opinion about it.
16. $33\% + 17\% = 50\%$ 'Pakistani Recipients of Sitārā-i-Imtiyāz' were Agree and Quite Agree respectively that Amendment in Constitution of Islamic Republic of Pakistan or Legislation in Pakistani Laws is mandatory regarding Dress Code in context with Islamic preaching for the actual betterment of Islamic community and 17% 'Pakistani Recipients of Sitārā-i-Imtiyāz' were Disagree with this statement and

33 % 'Pakistani Recipients of Sitārā-i-Imtiyāz' were of NO opinion about it.

Findings:

1. Pakistani Recipients of Sitārā-i-Imtiyāz' had opinion that Qur'ān and Sunnah convey optimal preaching regarding Islamic Dress Code and non-exposing clandestine / private / confidential parts of body and non-revealing of adornment in public and to cast down the looks in public.
2. Majority of 'Pakistani Recipients of Sitārā-i-Imtiyāz' had opinion that Full body covering dress is modest, sober and gentle and covering of Private Parts of body in public is a positive attitude towards the betterment of society.
3. Majority of 'Pakistani Recipients of Sitārā-i-Imtiyāz' had opinion that concealing of adornments in public creates superiority, modesty and sobriety among society and to cast down the looks in public is gentleness.
4. Majority of 'Pakistani Recipients of Sitārā-i-Imtiyāz' had opinion that exposing bodies due to shortened dresses among mix genders atmospheres creates jealousy amongst ladies, enmity among men and emotional disorder in society and a naked person or exhibiting private parts of body, in public, disturbs others' mental & emotional peace and working aptitude.
5. Majority of 'Pakistani Recipients of Sitārā-i-Imtiyāz' had opinion that revealing of adornment and exhibiting of body in public shows shabby character and shortened dresses and exposing of bodies in public are the main factors of gazing, teasing and sexual harassment in society.
6. Majority of 'Pakistani Recipients of Sitārā-i-Imtiyāz' had opinion that veiling and full body covering dresses is a social element, which has an important part in the betterment of society and Law and enforcement of Order is compulsory for the betterment of society. And shortened dresses and exposing of bodies should be restricted by Law and Order for the betterment of Society
7. A majority of 'Pakistani Recipients of Sitārā-i-Imtiyāz' had opinion that amendment in Constitution of Islamic Republic of Pakistan or Legislation in Pakistani Laws is mandatory regarding Dress Code in context with Islamic preaching for the actual betterment of Islamic community.

Results:

1. PRSIs convey that Islamic injunctions regarding veil, non-exposing of private parts of body by shortened dresses and casting down looks in

public is clear and Law enforcement through legislation is mandatory for the betterment of Pakistani society on the basis of injunctions in Sūrah Al-Nūr and Al-Aḥzāb, although amendments in the Constitution of Pakistan is not compulsory.

2. PRSIs opinioned that veiling or full body dresses present modesty, sobriety and prevail positive attitude for peaceful development of society. However, nakedness or exhibiting of naked or semi-naked bodies through shortened dresses in public creates emotional disorder and disturbs working efficient aptitude on the way of social development.
3. PRSIs opined that revealing of adornment and exhibiting of naked or semi-naked bodies in public shows shabby character and becomes the main cause of gazing, teasing and sexual harassment in society.

Recommendations:

1. Members of Pakistani society should observe full body covering dresses in public.
2. Members of Pakistani society should caste down their looks in public.
3. Government of Pakistan may introduce veiling system as per Qur'ānic injunctions in Pakistani society.

