

Neither does the hijab prevent a woman from acquiring knowledge or from contributing to the betterment of human society. Historically women have also greatly contributed to Islam. Lady Khadijah, the first wife of the Prophet, played a significant role in the early history of Islam.

According to The New York Times , as of about 90 percent of Egyptian women currently wear a headscarf. The secular government does not encourage women to wear it, fearing it will present an Islamic extremist political opposition. In the country, it is negatively associated with Salafist political activism. In , two presenters were excluded from a state run TV station for deciding to wear hijab on national television. He had reportedly asked a student to take off her niqab when he spotted her in a classroom, and he told her that the niqab is a cultural tradition without Islamic importance. Government bans on wearing the niqab on college campuses at the University of Cairo and during university exams in were overturned later. In , Baher Ibrahim of The Guardian criticized the increasing trend for pre-pubescent girls in Egypt to wear the hijab. By some businesses had established bans on veils, and Egyptian elites supported these bans. In , Indonesia had the single largest global population of Muslims. However, the Indonesian Constitution of Pancasila provides equal government protection for six state-sanctioned religions namely Islam , Catholicism , Protestantism , Buddhism , Hinduism and Confucianism , without any one supreme or official state religion. Women Islamic street fashion in Bandung Some women may choose to wear a headscarf to be more "formal" or "religious", such as the jilbab or kerudung a native tailored veil with a small, stiff visor. Such formal or cultural Muslim events may include official governmental events, funerals, circumcision sunatan ceremonies or weddings. Culturally to the Javanese majority, plain, Saudi-style hijab, the niqab or socially worse yet the indigenous peasant kerudung known in North Sumatran languages as tudung is considered vulgar, low-class and a faux pas "the traditional Javanese hijab are transparent, sheer, intricately brocaded or embroidered fine silk or lace tailored to match either their sarung or kebaya blouse. Young girls may also elect to wear the hijab publicly to avoid unwanted low-class male attention and molestation and thus display their respectability as "good Muslim girls": Islamic schools must by law provide access to Christians and vice versa Catholic and Protestant schools allow Muslim students and it is to be worn by Christian students who attend Muslim school, and its use by Muslim students is not objected to in Christian schools. Many nuns refer to their habit as a jilbab, perhaps out of the colloquial use of the term to refer to any religious head covering. This Acehese Hukum Syariah and the reputedly over-bearing "Morality Police" who enforce its Aceh-only mandatory public wearing are the subject of fierce debate, especially with regard to its validity vis-a-vis the Constitution among Acehese male and female Muslim academics, Acehese male and female politicians and female rights advocates. Female police officers are not allowed to wear hijab, except in Aceh. Flight attendants are not allowed to wear hijab except during flights to the Middle East. Compounding the friction and often anger toward baju Arab Arab clothes , is the ongoing physical and emotional abuse of Indonesian women in Saudi Arabia , as guest workers , commonly maids or as Hajja pilgrims and Saudi Wahhabi intolerance for non-Saudi dress code has given rise to mass protests and fierce Indonesian debate up to the highest levels of government about boycotting Saudi Arabia "especially the profitable all Hajj pilgrimage" as many high-status women have been physically assaulted by Saudi morality police for non-conforming head-wear or even applying lip-balm "leading some to comment on the post- pan Arabist repressiveness of certain Arab nations due to excessively rigid, narrow and erroneous interpretation of Sharia law. Iranian women are required to wear loose-fitting clothing and a headscarf in public. Covering the whole face was rare among the Iranians and was mostly restricted to local Arabs and local Afghans. Later, during the economic crisis in the late 19th century under the Qajar dynasty , the poorest urban women could not afford headscarves. On 8 January [82] , Reza Shah issued a decree, banning all veils. Women were beaten, their headscarves and chadors torn off, and their homes forcibly searched. Many veiled women in Iran also find the compulsory imposition of the veil to be an insult. By taking videos of themselves wearing white , these women can also show their disagreement with compulsion. On 28 January , Nasrin Sotoudeh , a renowned human rights

lawyer, posted on facebook that Vida had been released. A - Anyone who establishes or directs a place of immorality or prostitution. B - Anyone facilitates or encourages people to immorality or prostitution. The video then shows a man in a police uniform tackling the woman to the ground. Salman Samani, a spokesman for Ministry of Interior Iran released a statement on 25 February saying "No one has a license to act against the law even in the role of an officer dealing with crimes. After the song is finished, one of the three women asks the other women on the subway train to clap in honor of "having lived and fought all their lives against all kinds of discrimination , violence , humiliation , and insults. He also lashed out at the Western World for, in his view, leading its own women astray. When describing the West , he said, "the most sought after characteristics of a woman involve her ability to physically attract men. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. Women in public places usually wear abaya which is a long black cloth that covers the whole body except the face and the hands, in addition to the scarf that only covers the hair. They might wear boushiya. In private, in governmental institutions and universities they can wear manteaux which could be long or short with a scarf covering the head. In Baghdad and Iraqi Kurdistan, women are free to choose whether or not to wear the hijab. Jordan[edit] There are no laws requiring the wearing of headscarves nor any banning such from any public institution. The use of the headscarf increased during the s. However, the use of the headscarf is generally prevalent among the lower and lower middle classes. Veils covering the face as well as the chador are rare. It is widely believed that the hijab is increasingly becoming more of a fashion statement in Jordan than a religious one with Jordanian women wearing colorful, stylish headscarves along with western-style clothing. The word is used with that meaning in other contexts, e. Muslim women may freely choose whether or not to wear the headscarf. The exception is when visiting a mosque, where the tudung must be worn; this requirement also includes non-Muslims. Although headscarves are permitted in government institutions, public servants are prohibited from wearing the full-facial veil or niqab. This use of the tudung was uncommon prior to the Iranian revolution , [] and the places that had women in tudung tended to be rural areas. The usage of the tudung sharply increased after the s. There are reports of women being pressured into covering themselves by close relatives; [] conversely, the American U.

Chapter 2 : Modest Fashion for Modern Women - Inayah

A hijab (/ h Éª Èˆ dÊˆ ÉˆË• b, h Éª Èˆ dÊˆ Āi b, Èˆ h Éª dÊˆ. Āi b, h Éˆ Èˆ dÊˆ ÉˆË• b /; Arabic: Ø-Ø-Ø\$Øˆ â€Ž á, ¥ijĀ•b, pronounced [Ā\$ÉªÈˆdÊˆaÈ•b] or Egyptian Arabic: [Ā\$eÈˆÉjĀiÈ•b]) is a veil worn by some Muslim women in the presence of any male outside of their immediate family, which usually covers the head and chest.

Global Immigration To this day, head coverings play a significant role in many religions, including Orthodox Judaism and Catholicism. Islam began as a small faith community in the Arabian Peninsula. The community was established in Medina by the prophet Mohammed c. Scarves and veils of different colors and shapes were customary in countless cultures long before Islam came into being in the seventh century in the Arabian Peninsula which includes present-day Saudi Arabia. To this day, head coverings play a significant role in many religions, including Orthodox Judaism and Catholicism. Since the seventh century, Islam has grown to be one of the major world religions. As it spread through the Middle East to Saharan and sub-Saharan Africa, to Central Asia, and to many different societies around the Arabian Sea, it incorporated some local veiling customs and influenced others. Critics of the Muslim veiling tradition argue that women do not wear the veil by choice, and they are often forced to cover their heads and bodies. In contrast, many daughters of Muslim immigrants in the West argue that the veil symbolizes devotion and piety and that veiling is their own choice. To them it is a question of religious identity and self-expression. The hijab is one name for a variety of similar headscarves. It is the most popular veil worn in the West. These veils consist of one or two scarves that cover the head and neck. Outside the West, this traditional veil is worn by many Muslim women in the Arab world and beyond. The niqab covers the entire body, head and face; however, an opening is left for the eyes. The two main styles of niqab are the half-niqab that consists of a headscarf and facial veil that leaves the eyes and part of the forehead visible and the full, or Gulf, niqab that leaves only a narrow slit for the eyes. Although these veils are popular across the Muslim world, they are most common in the Gulf States. The niqab is responsible for creating much debate within Europe. Some politicians have argued for its ban, while others feel that it interferes with communication or creates security concerns. The chador is a full-body-length shawl held closed at the neck by hand or pin. It covers the head and the body but leaves the face completely visible. Chadors are most often black and are most common in the Middle East, specifically in Iran. The burqa is a full-body veil. It is most commonly worn in Afghanistan and Pakistan. Under the Taliban regime in Afghanistan â€” , its use was mandated by law. Types of Headscarves What are the origins of the obligation to wear the Islamic veil or hijab in Arabic? Do all Muslim women wear the veil? Do they have to? Also, are all veils the same, or do they take different forms and shapes? And, finally, what objections does the veil raise in some countries in the West? Sociologist Caitlin Killian explains that, in the past as in the present, the tradition of veiling has been influenced by different religious interpretations as well as by politics. Muslim religious writings are not entirely clear on the question of women veiling. The veil is a vehicle for distinguishing between women and men and a means of controlling male sexual desire Muslim men are also urged to be modest and to cover themselves between the waist and the knees The veil itself, however, predated Islam and was practiced by women of several religions. It also was largely linked to class position: Wealthy women could afford to veil their bodies completely, whereas poor women who had to work [in the field] either modified their veils or did not wear them at all. The numerous styles of Islamic dress throughout the world today reflect local traditions and different interpretations of Islamic requirements. Muslim women in France, therefore, exhibit a wide range of dress and head coverings. Many wear nothing that distinguishes them as Muslims. A number of immigrant women practice modesty, not by donning traditional dress i. For those who do veil, some simply wear brightly colored scarves on their heads, sometimes even allowing hair to show; others pin unicolor veils tightly around the face; and still others adopt long, flowing Islamic dress and occasionally cover the entire face except for the eyes. The girls at the center of the controversy usually wear Western clothing with a veil pinned around the face to cover their hair. French and British colonizers encouraged Muslim women to remove the veil and emulate European women. Consequently, in Algeria and other North African and Middle Eastern countries, the veil became a symbol of national identity and opposition to the West during independence and

nationalist movements. The holy book of the Islamic faith. Reports by eyewitnesses, experts, and companions of the prophet Muhammad. Originally part of an oral tradition, these reports help different Islamic schools interpret the words, intentions, and actions of the founder of Islam. A Moroccan Arabic word for a traditional garment that is worn widely in many Arab regions. It has loose, long sleeves and a long skirt that can be worn by either sex. We removed all citations from this excerpt. Maghrebians and their sons and daughters form a growing minority in France. In some urban centers, they make up the majority of the current population. These immigrants speak various dialects of the Arabic language and Kabyle, the language of the Berber or Kabyle people.

Connection Questions

What religious or cultural symbols are important to you or your family? How important do you think they are for others? How would you feel if people pressured you not to display them? How do you explain the fact that there are so many different interpretations of whether or not Muslims choose to wear the veil? Why has the veil become such an important symbol and thus the focus of controversy? What everyday objects in your life have become political symbols? What do you think the veil represents in the eyes of non-Muslims? When do clothes become political? Why did the veil become a political symbol for Muslims who fought against European colonialism? How do people in your community use clothes to express their political views and identities?

Chapter 3 : Islamic Hijab | eBay

EastEssence provides a wide range of modern Muslim hijabs online. Shop today for latest hijab fashion and hijab caps at low prices.

Quran[edit] The Quran instructs both Muslim men and women to dress in a modest way, but there is disagreement on how these instructions should be interpreted. Enjoin your wives, your daughters, and the wives of true believers that they should cast their outer garments over their persons when abroad: That is most convenient, that they may be distinguished and not be harassed. The physical barrier is used to create a space that provides comfort and privacy for individuals such as the female elite. Please improve this by adding secondary or tertiary sources. Narrated Safiya bint Shaiba: This hadith is often translated as " Yahya related to me from Malik from Muhammad ibn Zayd ibn Qunfudh that his mother asked Umm Salama, the wife of the Prophet, may Allah bless him and grant him peace, "What clothes can a woman wear in prayer? Dress code required by hijab[edit] Traditionalist views[edit] Women wearing tudungs the Malay term for hijab in Brunei Traditionally, Muslims have recognized many different forms of clothing as satisfying the demands of hijab. Different scholars adopted different interpretations of the original texts. Detailed scholarly attention has focused on prescribing female dress in conformity with hijab. There are those who allow the feet to be uncovered as well as the hands and face. In some cases, this is everything but the eyes, but most require that women cover everything but the face and hands. Bahraini women wearing the hijab In private, and in the presence of close relatives mahrams , rules on dress relax. However, in the presence of the husband, most scholars stress the importance of mutual freedom and pleasure of the husband and wife. Hence he considers head-covering a preferable practice but not a directive of the sharia law. They believe that the commandment to maintain modesty must be interpreted with regard to the surrounding society. What is considered modest or daring in one society might not be considered so in another. It is important, they say, for believers to wear clothing that communicates modesty and reserve. Head-covering was introduced into Arabia long before Muhammad, primarily through Arab contacts with Syria and Iran, where the hijab was a sign of social status. After all, only a woman who need not work in the fields could afford to remain secluded and veiled. The word khimar refers to a piece of cloth that covers the head, or headscarf. O wives of prophet! You are not like other women; if you want to be righteous do not be too soft to make those in whose heart a disease hopeful; and speak in recognised manner. God wants to remove impurity from you and make you clean and pure. This was because Muhammad conducted all religious and civic affairs in the mosque adjacent to his home: Afghan army and police officials wearing hijabs in Kandahar People were constantly coming in and out of this compound at all hours of the day. By instituting seclusion Prophet Muhammad was creating a distance between his wives and this thronging community on their doorstep.

Chapter 4 : BBC - Religions - Islam: Hijab

Like the hijab and al-amira, this form of hijab covers the head but often leaves the neck and face clear. Khimar (خيمر): The khimar is a long, cape-like scarf that is wrapped around the head and hangs to the middle of the back. This type of hijab covers the head, neck, and shoulders, but leaves the face clear.

Hijab Jokes Why Hijab? One of the many questions that I have been asked is why does Islam make hijab mandatory for women? Islam has introduced hijab as part of the decency and modesty in interaction between members of the opposite sex. Women with shawls and veils can breastfeed anywhere without calling attention to themselves, while baby is protected from dust and flies. In most non-Western societies, the dress and ornaments of women celebrate the mothering function. Feminists and the Western media often portray the hijab as a symbol of oppression and slavery of women. My father made an interesting observation in an article that when the Europeans penetrated the interior of Africa a century ago, they found some tribes who went about naked. They forced the tribes to wear clothes as mark of civilization. After all, it is rest of the world which is now imitating the ways of the so-called primitive society. Wearing the hijab has given me the freedom from constant attention to my physical self. Because my appearance is not subjected to scrutiny, my beauty, or perhaps lack of it, has been removed from the realm of what can legitimately be discussed. Women are oppressed because of socio-economic reasons even in countries where women have never heard about hijab. On the contrary, the practice of displaying pictures of almost naked women in the commercials, billboards, and in the entertainment industry in the west is a true symbol of oppression. Neither does the hijab prevent a woman from acquiring knowledge or from contributing to the betterment of human society. Historically women have also greatly contributed to Islam. Lady Khadijah, the first wife of the Prophet, played a significant role in the early history of Islam. A successful businesswoman in her own right, she was the first person to accept the message of Prophet Muhammad s. Her acceptance and faith were a great source of emotional support for the Prophet. She stood by her husband in the difficult days of early Islam, and spent her wealth for the promotion of the new religion. She was killed along with her husband for refusing to renounce Islam. One of the most important events in the early history of Islam was the event of Karbala, which was a protest led by Imam Husayn against the tyranny of Yazid. In that protest, the soldiers of Yazid massacred Husayn and about seventy-two of his supporters. Zaynab greatly contributed to the factors that eventually brought about the downfall of the Umayyads. The Politics of Human Fertility London: See Aid to Bible Understanding, p. For the Biblical Christian perspective, see what St. Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her headâ€Judge in yourselves: For Biblical Jewish concept, see Genesis

Chapter 5 : Hijab - Wikipedia

This tube shape under scarf is made from a stretch pure cotton material. The tube under scarves is very useful to Muslim ladies that are new to wearing hijab or that are pros at wearing hijab!

In Islam, however, it has a broader meaning. It is the principle of modesty and includes behaviour as well as dress for both males and females. The most visible form of hijab is the head covering that many Muslim women wear. Hijab however goes beyond the head scarf. In one popular school of Islamic thought, hijab refers to the complete covering of everything except the hands, face and feet in long, loose and non see-through garments. A woman who wears hijab is called Muhaajaba. Muslim women are required to observe the hijab in front of any man they could theoretically marry. This means that hijab is not obligatory in front of the father, brothers, grandfathers, uncles or young children. Hijab does not need to be worn in front of other Muslim women, but there is debate about what can be revealed to non-Muslim women. Modesty rules are open to a wide range of interpretations. Some Muslim women wear full-body garments that only expose their eyes. Some cover every part of the body except their face and hands. Some believe only their hair or their cleavage is compulsory to hide, and others do not observe any special dress rules. In the English speaking world, use of the word hijab has become limited to mean the covering on the head of Muslim woman. However, this is more accurately called a khimaar. The khimaar is a convenient solution comprising usually one, but sometimes two pieces of cloth, enabling Muslim women to cover their hair, ears and neck while outside the home. Hijab, in the sense of veiling, can also be achieved by hanging a curtain or placing a screen between women and men to allow them to speak to each other without changing dress. This was more common in the early days of Islam, for the wives of the Prophet Muhammad. Say to the believing men that they should lower their gaze and guard their modesty: And Allah is well acquainted with all that they do. And O ye Believers! The most basic interpretation of "guard their modesty" is to cover the private parts, which includes the chest in women "draw their veils over their bosoms". However, many scholars interpret this injunction in a more detailed way and use Hadith recorded sayings of the Prophet Muhammad to support their views. Zeenah ornaments is another word with numerous meanings. It has been interpreted to mean body parts, beauty, fine clothes or literal ornaments like jewellery. The same word is used in chapter 7: It used to be the practice among Arabian women to wear ankle chains to attract men. The word translated here as veils is khumur, plural of khimaar. According to scholars, the word khimaar has no other meaning than a type of cloth which covers the head. Women during the time of Muhammad did wear the khimaar, but would wear it tied behind so their neck and upper chest were visible. This verse is therefore an order that the khimaar now be drawn over the chest, so that the neck and chest were not bare. According to most scholars, the khimaar is obligatory for Muslim women. The phrase "what must ordinarily appear thereof" has been interpreted in many different ways. Among Muslims who take the word zeenah ornaments to refer to body parts, a popular interpretation of this phrase is that women should only show the body parts that are necessary for day-to-day tasks. This is usually taken to be the face and the hands. Some scholars recommend hiding everything but the eyes. The style of burqa worn by Afghan women even hides the eyes. Muslims who oppose full concealment say that if Allah wanted women to hide their entire bodies, there would have been no need to tell male Muslims to lower their gaze. Some scholars interpret "what must ordinarily appear thereof" to mean that if a woman exposes part of her body by accident, she will be forgiven. All agree that women will not be punished for breaking the rules if some emergency forces them to do so. Cast their outer garments over their persons O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons when abroad: An alternative translation is "they should lengthen their garments". The word translated here as "outer garments" is jalabib, the plural of jilbab. But it does not necessarily refer to the present day garment known as jilbab. Translators usually represent the word jalabib with general terms like cloaks or outer garments. The two most common scholarly interpretations of jilbab are a travelling coat or cloak and a sheet-like full body garment similar to the modern jilbab. The verse also indicates that the purpose of dressing this way is that women are recognised as Muslims and not harassed. It was not very safe for

women to go out during this time when they could be mistaken for prostitutes or assaulted. Elderly women The rules are relaxed for elderly women: Such elderly women as are past the prospect of marriage - there is no blame on them if they lay aside their outer garments, provided they make not a wanton display of their beauty: O ye Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness,- that is the best. Such are among the Signs of Allah, that they may receive admonition! The most important thing is to be modest and righteous. When the son of a prominent companion of the Prophet asked his wife Aisha bint Talha to veil her face, she answered, "Since the Almighty hath put on me the stamp of beauty, it is my wish that the public should view the beauty and thereby recognized His grace unto them. On no account, therefore, will I veil myself. Lynn Reese, As Islam reached other lands, regional practices, including the covering of the faces of women, were adopted by the early Muslims. Yet it was only in the second Islamic century that the face veil became common, first used among the powerful and rich as a status symbol. Gossip and slander were a great concern at the time the verses relating to hijab were revealed. One set of verses Awrah Awrah The Arabic word awrah refers to the parts of the body which must be covered with clothing. Awrah is any part of the body, for both men and women, which may not be visible to the public. Awrah is interpreted differently depending upon the sex of the company one is in. Men Most Muslims accept that for men everything between the navel and the knee is awrah and therefore should be covered at all times. Women Rules for women are more complicated. There are a number of scenarios for women: In front of unrelated men Muslim or non-Muslim , women must cover everything except the hands and face In front of close male relatives, awrah is the navel to the knee and the stomach and the back In front of other Muslim females, awrah is from the navel down to, and including, the knees Awrah in front of non-Muslim women is a point of debate: Some scholars say that women should cover all but the hands and face. The Hanafi school of thought, which is followed by most Muslims in the world, agree that the feet are not part of the awrah and therefore may be revealed. Scholars holding this opinion use this hadith to justify it: Asma, daughter of Abu Bakr, entered upon the Apostle of Allah peace be upon him wearing thin clothes. The Apostle of Allah peace be upon him turned his attention from her. Abu Dawud, Book 32, Number N. Husband and wife There is no restriction on what a husband and wife may show to each other in private. Individuals in private Islam highly values modesty, so even when alone, men and women are recommended never to be completely naked and to cover from the navel to the knee. Exceptions do apply where necessary, for example taking a shower or going to the bathroom. Other hadith relating to dress A ban on silk clothes Narrated Al-Bara: The Prophet ordered us to observe seven things: Sahih Bukhari, Volume 7, Book 72, Number The banning of silk is a rule that relates to men only, as it is seen as effeminate. Muslim men are also forbidden from wearing gold jewellery for the same reason. The Prophet said Allah will not look, on the Day of Resurrection at the person who drags his garment behind him out of conceit. One side of my Izar hangs low if I do not take care of it. People would wear clothes that trailed to the ground to demonstrate their wealth, and it was a symbol of wealth and therefore pride. Some Muslim men prefer to wear clothes that end just above their ankles due to this hadith. The Prophet peace be upon him said: Allah does not accept the prayer of a woman who has reached puberty unless she wears a veil. Abu Dawud, Book 2, Number It is well accepted by most scholars that while praying, women must cover everything except the hands and face. It is forbidden to cover the face while praying. Men must cover from the navel to the knee. Cross dressing Men are forbidden from dressing or acting like women, and vice versa, in hadith such as this one: Sahih Bukhari, Volume 7, Book 72, Number Veiling while on Hajj There is an Islamic tradition that women - and men - should not veil their faces while on the Hajj pilgrimage. Some hadith are used to support this view: Yahya related to me from Malik from Nafi that Abdullah ibn Umar used to say that a man in ihram should not veil anything above his chin. Whoever does not find a sandal to wear can wear Khuffs, but these should be cut short so as not to cover the ankles. The wives of the Prophet used to go to Al-Manasi, a vast open place near Baqia at Medina to answer the call of nature at night. So Allah revealed the verses of "Al-Hijab". Sahih Bukhari, Volume 1, Book 4, Number

Islam has strongly emphasized the concept of decency and modesty in the interaction between members of the opposite sex. Dress code is part of that overall teaching. There are two verses in the Qur'an in which Almighty Allah talks about the issue of decency and hijab as defined earlier.

Chapter 7 : Women > Veiling > What is the Hijab and Why do Women Wear it? - Arabs in America

Hijab is the principle of modesty in Islam and includes behaviour as well as dress for both males and females.

Chapter 8 : A Brief History of the Veil in Islam | Facing History and Ourselves

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Chapter 9 : The Qur'an and Hijab | Hijab, The Muslim Womens Dress, Islamic or Cultural? | www.nxgvi

To us, the "hijab" is a symbol of an interpretation of Islam we reject that believes that women are a sexual distraction to men, who are weak, and thus must not be tempted by the sight of our hair.