



Published every February and August



INSAN



p-ISSN 2443-2776

e-ISSN 2657-0491



Journal of Islamic Studies in Indonesia and Southeast Asia

KAMAL-DEEN OLAWALE SULAIMAN & FATAI GBENGA RAIFU

Investigating the Importance of Wearing *Hijab* by Muslim Women

ABSTRACT: In the West, many regard the “hijab” (veil) as a sign of oppression, with women forced to wear the garments by men. To throw light on this important issue, the current study focuses on the importance of wearing “hijab” by Muslim women according to “Al-Qur'an” (holy book of Islam) and “Al-Sunna” (Prophet Muhammad Tradition). It will also looks at the concept, the place, and the reasons why Allah SWT (Subhanahu Wa-Ta'ala or God Almighty) ordered Muslim women to wear “hijab”. The study is theoretical in nature and qualitative approach, the existing available literatures, and research work related to the topic of “hijab” will be reviewed. The study reveals that, in the seventh century, Arabia was existed as a patriarchy that objectified women and deemed them to be worthy of some respect based on their lineage and fortune. Only upper-class women wore “hijab” then. The “hijab”, therefore, worn by them at that point was one step further taken by Islam to erase the social hierarchy implemented on women. It also revealed that there are many importance of “hijab”, such as: to obey God and to be known as respectable women. It also “hijab” frees women from being thought of as sexual objects of desire, or from being valued for their looks, or body shape rather than their minds and intellect. The paper also notes that in many dry and hot countries, like in the Middle East for example, “hijab” helps women keep their hair cleaner for a longer time by protecting it from wind and dirt. It also protects the hair, as well as the face, from the burning rays of the sun.

KEY WORD: Importance of Hijab; Muslim Women; Al-Qur'an and Al-Sunna; Islamic Veil.

ABSTRAKSI: “Investigasi Pentingnya Mengenakan Jilbab oleh Wanita Muslim”. Di negara-negara Barat, banyak yang menganggap jilbab sebagai tanda penindasan, dengan wanita dipaksa untuk mengenakan pakaian tertutup oleh pria. Untuk menyoroti masalah penting tersebut, penelitian ini berfokus pada pentingnya mengenakan jilbab oleh wanita Muslim menurut Al-Qur'an dan Al-Sunnah. Ini juga akan melihat konsep, tempat, dan alasan mengapa Allah SWT (Subhanahu Wa-Ta'ala) memerintahkan wanita Muslim untuk mengenakan jilbab. Studi ini bersifat teoritis dan pendekatan kualitatif, literatur yang tersedia, dan tindakan penelitian terkait dengan topik jilbab akan ditinjau. Studi ini mengungkapkan bahwa, pada abad ketujuh, negeri Arab adalah sebagai patriarki yang mengobjektifkan perempuan dan menganggap mereka layak dihargai berdasarkan garis keturunan dan kekayaan mereka. Hanya wanita kelas atas yang memakai jilbab saat itu. Jilbab, oleh karenanya, dikenakan oleh mereka pada saat itu adalah satu langkah lebih lanjut yang diambil oleh Islam untuk menghapus hierarki sosial yang diterapkan pada perempuan. Ini juga mengungkapkan bahwa ada banyak pentingnya jilbab, seperti: untuk taat kepada Tuhan dan dikenal sebagai wanita terhormat. Juga, jilbab membebaskan wanita dari anggapan sebagai objek hasrat seksual, atau dihargai karena penampilan mereka, atau bentuk tubuh daripada pikiran dan kecerdasan mereka. Makalah ini juga mencatat bahwa di banyak negara yang beriklim kering dan panas, seperti di negara-negara Timur Tengah contohnya, jilbab membantu wanita menjaga rambut mereka lebih tahan lama dengan melindunginya dari angin dan kotoran. Ini juga melindungi rambut, serta wajah, dari sinar matahari yang membakar.

KATA KUNCI: Pentingnya Jilbab; Wanita Muslim; Al-Qur'an dan Al-Sunna; Jilbab Islami.

About the Authors: **Kamal-deen Olawale Sulaiman, Ph.D.** is an Associate Professor at the Department of Religious Studies, Ekiti-State University, PMB 5363, Ado-Ekiti, Nigeria. **Fatai Gbenga Raifu** is an Assistant Lecturer at the Department of Religious Studies, Ekiti State University, PMB 5363, Ado-Ekiti, Nigeria. For academic interests, the Authors are able to be contacted via their e-mails address at: kamaldeen.sulaiman@eksu.edu.ng and meetfattyonnet@yahoo.com

Suggested Citation: Sulaiman, Kamal-deen Olawale & Fatai Gbenga Raifu. (2020). “Investigating the Importance of Wearing Hijab by Muslim Women” in *INSANCITA: Journal of Islamic Studies in Indonesia and Southeast Asia*, Volume 5(1), February, pp.1-18. Bandung, West Java, Indonesia: Minda Masagi Press owned by ASPENSI, with ISSN 2443-1776 (print) and ISSN 2657-0491 (online).

Article Timeline: Accepted (December 27, 2019); Revised (January 15, 2020); and Published (February 28, 2020).

INTRODUCTION

Hijab (Veil) is one of the most misunderstood, most misused, and most attacked subjects in the world at the moment. Even, no subject seems to receive more attention as an issue unique to Muslims than that of women's dress. Muslims and non-Muslims alike dwell on this issue, using women's appearances to categorize "others" in an effort to understand them. In some instances, the dress of the Muslim woman ends up meaning more to "others" than it does to the woman herself with often far-reaching political and social implications (Mahdi, 2008; Soltani, 2016; and Aytar & Bodor, 2019).

Even, among Muslims, the division and intolerance expressed regarding women's dress is one factor that impedes our growth and development as a meaningful presence in the world today. It also takes the center stage, whenever there is battle between truth and falsehood. It has always been a sensitive issue, but it recently received a great deal of attention, due to legislation and proposed legislation in several European countries, e.g. France or Germany, that ban its use in government institutions as well as educational institutions (Berger ed., 2013; Nistor, 2017; and Utami *et al.*, 2019).

For women, who wear *Hijab* out of religious conviction, the truth is obvious and indisputable. For others with limited knowledge or understanding of *Hijab*, it can be confusing. It is important to understand several points related to *Hijab* and modesty. The first point is that modesty had been the norm in history, up until the later part of the past century. If one were to peruse historical books of various times and ages, one would find

modest covering of women in almost every society (Elver, 2012; Sulaiman, 2016a; and Sheen, Yekani & Jordan, 2018).

The other point is that modesty is a component in several world religions, particularly in Judaism, Christianity, and Islam. It may come as a surprise to many that it was not Islam that invented modesty or *Hijab*. This existed in the laws of religions revealed before Islam, and remnants can still be found in the altered books of those faiths. With the final message given to Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or Peace be Upon Him), the order for *Hijab* was confirmed and finalized. This is a reality since all of those revelations came from the same source, Allah (Mancini, 2012; Tariq-Munir, 2014; Al-Qurtuby, 2016; and Sulaiman, 2016a).

Mary, mother of Jesus, was rarely depicted without a traditional head-covering and one would assume her to be Muslim which, of course, she was. One can still find both Jewish and Christian women today, who cover in much the same way as Muslim women. It is one of the common bonds that are shared by these three major faiths (Dossani, 2013; Al-Qurtuby, 2016; and Mohamed, 2019).

The purpose of this paper, therefore, is to at least develop a basic understanding of this issue from the point of view of the *Al-Qur'an* (holy book of Islam) and *Al-Hadith* (words and deeds of Prophet Muhammad). By using qualitative approach, historical method, and literature review (Tan, 2015; Barnett-Page & Thomas, 2019; and Snyder, 2019), this paper will analyse descriptively pertaining: (1) *What is Hijab?*; (2) *Hijab in the Glorious Al-Qur'an and Al-Hadith*; (3) *Why Allah Ordered Muslim Women to Wear*

Hijab?; (4) *Criteria for Hijab*; and (5) *the Importance of Hijab*.

RESULTS AND DISCUSSION

What is Hijab? It is pertinent to understand the word *Hijab* (Veil) before going in to further details. The English word *Scarf* and the Arabic term *Hijab* have become interchangeable; it is worth noting that *Hijab* is more than just a scarf. It is a term that covers a variety of clothing, including scarves, but also a variety of different dress styles from around the world. Many have cultural connotations, such as the Pakistani *Shalwar Khamis* or the Afghani *Burqa*, but whenever a Muslim woman covers “her adornment”, she is said to be wearing *Hijab* (Al-Ghalayini, 1960; Balogun, 2003; Rahman, 2012; Bhowon & Bundhoo, 2016; and Sulaiman, 2016a).

However, the literal meaning of *Hijab* is “a veil”, “curtain”, “partition” or “separation”. In a meta-physical sense, *Hijab* means illusion, or refers to the illusory aspect of creation. The most popular and common meaning of *Hijab*, today, is the veil in dressing for women. It refers to a certain standard of modest dress for women (Stowasser, 1994; Sulaiman, 2016a; and Rahardjo, 2019).

The usual definition of modest dress according to the legal systems does not actually require covering everything, except the face and hands in public; this, at least, is the practice which originated in the Middle East. While *Hijab* means “cover”, “drape”, or “partition”; the word *Khimar* means veil covering the head, and the word *Litham* or *Niqab* means veil covering the lower face up to the eyes. The general term *Hijab*, in the present day world, refers to the covering of the face by women (Glasse, 1989; Fayyaz, 2015; and

Jackson & Monk-Turner, 2015).

Islam is known as a religion concerned with community cohesion and moral boundaries; and, therefore, *Hijab* is a way of ensuring that the moral boundaries between unrelated men and women are respected. In this sense, the term *Hijab* encompasses more than a scarf and more than a dress code. It is a term that denotes modest dressing and modest behavior. For instance, if a Muslim woman was wearing a *Hijab*, but at the same time using bad language, she would not be fulfilling the requirements of *Hijab*. It stands for modesty (Shaaban, 1995; Sulaiman, 2016a; and Hamdah, 2017).

Hijab in the Glorious Al-Qur'an and Al-Hadith. The glorious *Al-Qur'an* (holy book of Islam) lays down the principle of the law of modesty. In glorious *Al-Qur'an*, chapter 24 (*An-Nur*), verses 30 and 31, modesty is enjoined upon both Muslim men and Muslim women (Ali, 1989; Nasr, 2004; and Sulaiman, 2016a). In his book entitled *The Holy Qur'an: Text, Translation, and Commentary*, Yusuf A. Ali (1989), then, translated and stated as follows:

Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: and God is well acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty: and they should not display beauty and ornaments except what (must ordinarily) appear thereof; that they must draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, or their men, or their slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their ornaments (Ali, 1989).

The following conclusions may be made on the basis of the above-cited

verses. Firstly, the *Al-Qur'anic* injunctions enjoining the believers to lower their gaze and behave modestly applied to both Muslim men and women, and not Muslim women alone (Ad-Din, 1928; Hassan, 1995; and Boulanouar, 2006).

Secondly, Muslim women are enjoined to “draw their veils over their bosoms and not display their beauty”, except in the presence of their husbands, other women, children, eunuchs, and those men who are so closely related to them that they are not allowed to marry them. Although a self-conscious exhibition of one's *zinat* (which means “that which appears to be beautiful” or “that which is used for embellishment or adornment”) is forbidden, the glorious *Al-Qur'an* (holy book of Islam) makes it clear that what a woman wears ordinarily is permissible. Another interpretation of this part of the passage is that if the display of *zinat* is unintentional or accidental, it does not violate the law of modesty (Ad-Din, 1928; Hassan, 1995 and 2002; and Sulaiman, 2016a).

Thirdly, although Muslim women may wear ornaments, they should not walk in a manner intended to cause their ornaments to jingle, and thus attract the attention of others (Ad-Din, 1928; Hassan, 1995 and 2002; and Hussain, 2016).

One of the verses in the *Al-Qur'an* protects a woman's fundamental rights. Verse (*Ayah*) 59 from the Chapter (*Surah*) *Al-Ahzab* in the *Al-Qur'an* reads – as translated and cited in Syed Abu Ala Maudoodi (1972) and Muhammad Asad (1984) – following here:

O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when outside): that they should be known (as such) and not molested (Maudoodi, 1972; and Asad, 1984).

In this verse, Allah SWT (*Subhanahu Wa-Ta'ala* or God Almighty) orders His Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or Peace be Upon Him) to order his wives, his daughters, and all believing women that when they want to go out, they should cover, with a full veil, their bodies, their heads, and their necks. The verse fragment, “to draw their *Jalalib*” talks about the *Jilbab* (Maudoodi, 1972; Asad, 1984; Sulaiman, 2016a; and El-Malibary, 2019).

So, what is a *Jilbab*? It is a dress that covers the whole body of a woman from the top to the bottom. It is worn over the normal clothes. This is clear from the report of Imam Muslim, or his full name was Muslim bin al-Hujjaj bin Muslim al-Qushairi (1393 AH [*Anno Hijriah*]), saying that Um Atyyah RA (*Radhiallau Anh* or God Bless Her) said as follows:

Oh messenger of Allah, one of us may not have a “Jilbab”. The prophet said, let her sister lend her one of her “Jilbabs” to wear (al-Qushairi, 1393 AH).

What does “to draw their *Jalalib*” mean? The scholars among the companions and others had different opinions. Imam Al-Hasan said, to cover half her face; Ibn Abbas and Qatadah said, to put it over her forehead and turn it around to cover her nose, even if she still shows her eyes, but it covers the chest and the majority of the face. Others said, to cover all her head and her face except for one eye (cf WAMY, 1998; Hanbal, n.y.; and Sulaiman, 2016a).

The *Hijab*, being obligatory, upon the Muslim women came in two places in the *Al-Qur'an*: the one that just talked about from *Surah* (Chapter) *Al-Ahzab*; and in another place Allah SWT (*Subhanahu Wa-Ta'ala* or God Almighty) says in the *Al-Qur'an*, Chapter 24, Verse 31, as following here:

And tell the believing women to lower their gaze, and protect their private parts and not to show off their adornment except that which is apparent, and to draw their veils all over their "Juyub" and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their women, or their right hand possessions, or the "Tabi'in" among men who do not have desire, or children who are not aware of the nakedness of women.

And 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 (cited in Ali, 1989).

This verse came with many details that are related to the Muslim woman and in what situation she has to wear *Hijab* (Veil) and what situations she does not have to wear it and other issues that we will clarify:

Firstly, this verse orders the believing women to lower their gaze; it is not allowed for them to look at men with a look of desire, and if it happens that she sees what is not allowed for her to see, then, she should not keep looking. The first look, which is unintentional and completely casual, does not carry any sin (Akhter & Munir, 2017; Nisa, 2017; and Nistor, 2017).

This applies to men also, because Allah orders men in the verse before this verse, what can be translated as, "(O' Mohammed) tell the believing women to lower their gaze [...]" Imam Muslim, or his full name was Muslim bin al-Hujjaj bin Muslim al-Qushairi (1393 AH [Anno Hijriah]), reported that Jarir RA (*Radhiallau Anh* or God Bless Him) said, "I asked the Prophet (SAW) about the unintentional casual look, he ordered me to look away" (al-Qushairi, 1393 AH).

Secondly, this verse also ordered the believing women to protect their private parts from *zina* and nakedness (Hoffman-

Ladd, 1987; Sulaiman, 2016a; and Lamrabet, 2019).

Thirdly, this verse also ordered the believing women not to show their *zeenah* or adornments, except for what naturally may be shown. The scholars among the companions and other differed about what is meant in this exception (Ramli & Elattrash, 2017; Wati & Saputra, 2018; and Lamrabet, 2019).

Ibn Mas'oud said that it is the outside clothes. Imams Al-Hasan al-Basri, Ibn Seereen, and Ibrahim An-Nakha'i adopted the same opinion as Ibn Mas'oud. Sa'eed Ibn Jubair said that it is the outside clothes and the face. Ibn Abbas, Ibn Omar, Ae'shah, Ata', Al-Awza'i said, it is the face and the two hands. Ibn Abbas and Qatadah said, it is the eye outline, the coloring of the hands and the ring. Ibn Atiah said, it is what shows up in necessity (cf Al-Tirmidhi, 1352 AH; Hasan, 2011; and Sulaiman, 2011 and 2017b).

The majority of scholars, such as: Imam Abu Hanifah, Imam Malik, Imam Ash-Shafi'i, and Imam Al-Awza'I, said that what is meant with the exception is the face and the hands. They based their opinion on the evidence like the one reported by Imam Abu Da'ud, or his full name was Sulaiman bin al-Ash'ath al-Sijistanii Abu Da'ud (1372 AH [Anno Hijriah]), on the authority of Ae'ishah RA that said, "*Asma', the daughter of Abu Bakr, came to the Prophet wearing thin clothes*". When the Prophet saw that, he looked away and said, "*Oh Asma', if a woman reaches puberty, she should not show anything from her, except this and he pointed to his face and his hand*" (cf Da'ud, 1372 AH; Hasan, 2011; and Sulaiman, 2011 and 2017b).

Imam Abu Hanifah added the feet to this exception, because it is more difficult

to cover the feet than the hands, and many of the women of *At-Tabi'in* did not cover their feet when they worked in the country (*cf* El-Guindi, 1999; Sulaiman, 2011 and 2017b; and Aslan, Hermansen & Medeni eds., 2013).

Fourthly, this verse also ordered the believing women to place their head cover on their necks. Ibn Jubair said, Allah SWT (*Subhanahu Wa-Ta'ala* or God Almighty) ordered them to cover their necks and their chest, so that nothing will be shown. The women in those days used to cover their heads and let the cover go down on their backs, like they used to do during the days of *al-Jahiliyah* (pre-Islamic period), this way their necks and some of their chests used to be shown (*cf* Hasan, 2011; Sulaiman, 2011 and 2017b; and Wati & Saputra, 2018).

Imam Al-Bukhari, or his full name was Abu 'Abdullah Muhammad bin Ismail Al-Bukhari (n.y.), and other scholars, reported that Aisha RA said, "May Allah bestows His mercy on early emigrant woman, when Allah reveled: And to draw their veils all over 'Juyubihinna', they tore their woolen dress and they used it as 'Khimar'" (*cf* Al-Bukhari, n.y.; Sulaiman, 2011 and 2017b; and Noorwali, 2020).

Fifthly, this verse forbade the believing women not to stomp with their feet on the ground when they walk, so that they do not sound off their bracelets if they wear them (Sulaiman, 2011 and 2017b; Muhtarom, 2015; and Noorwali, 2020).

Sixthly, this verse finished with an order to the believers men and women to repent to Allah SWT that leads to success and happiness in this life and the Hereafter (Sulaiman, 2011 and 2017b; Wati & Saputra, 2018; and Noorwali, 2020).

Therefore, without a doubt, God in His

wisdom advises the believers to dress and behave in a way that elevates their status, both in this life and the Hereafter. Most Muslims do not view modest dress as an imposition meant to oppress either women or men. Indeed, many women who voluntarily wear *Hijab* (Veil) actually feel liberated: free from society's rules about women's looks, free from being slaves to fashion, free to reserve their beauty for their husbands, and so on (Al-Ghalayini, 1960; Slininger, 2014; and Sulaiman, 2016b and 2017b).

Why Allah Ordered Muslim Women to Wear Hijab? This question comes many times from Muslims and Non-Muslims alike. Allah is the Creator, the One who created men and women. He is the One who knows what's good or bad for His creation in this life and the Hereafter. Muslims believe that Allah is the wisest and behind all of His commands there are much great wisdom. The human mind may reach some of this wisdom and others times may not reach it. Regardless of whether or not a Muslim reaches this wisdom, the Muslim must follow and obey the commands of Allah. This is the true meaning of *Ibadah* (Islamic obligation), which is total submission to Allah's commands in all aspects of our lives, big or small. This answer can be used to answer other similar questions about the commands of Allah in life (Muhtarom, 2015; Sulaiman, 2016a; and Aytar & Bodor, 2019).

It narrated Thabit ibn Qays: A woman called Umm Khallad came to the Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or Peace be Upon Him), while she was veiled. She was searching for her son, who had been killed (in the battle). Some of the Companions of the Prophet

Muhammad SAW said to her: “*You have come here asking for your son, while veiling your face?*” She said: “*If I am afflicted with the loss of my son, I shall not suffer the loss of my modesty*”. The Prophet Muhammad SAW said: “*You will get the reward of two martyrs for your son*”. She asked: “*Why is that so, oh Prophet of Allah?*” He replied: “*Because the people of the Book have killed him*” (Da’ud, 1372 AH:14/2482; Sulaiman, 2016a; and Jiyad, 2018).

In another *Al-Hadith* (words and deeds of the Prophet Muhammad), Yahya related to me, namely Sulaiman bin al-Ash’ath al-Sijistanii Abu Da’ud (1372 AH [Anno Hijriah]), from Malik from Hisham ibn Urwa that Fatima bint al-Mundhir (*Radhiallaahu Ánh* or God Bless Him) said that we used to veil our faces, when we were in *Ihram* in the company of Asma bint Abi Bakr As-Siddiq RA. This again proves that not only the wives of Rasulullah SAW wore the *Niqaab* and that even though in *Ihram* women are not supposed to wear *Niqaab*, but if men are there they still have to cover the face (*cf* Da’ud, 1372 AH; Ad-Daqr, 1998; and Haddad, 2007).¹

Another *Al-Hadith* narrated that Aisha, *Ummul Mu’minin* RA, who said that the riders would pass us, while we were with the Messenger of Allah SAW. When they got close to us, we would draw our outer cloak from our heads over our faces. When they passed by, we would uncover our faces (*cf* Da’ud, 1372 AH; Haddad, 2007; and Sulaiman, 2016a).

Also, it was recorded by Ibn Majahi

(1371 AH) and Sulaiman bin al-Ash’ath al-Sijistanii Abu Da’ud (1372 AH) narrated, and cited also by other scholars, that Al-Albani stated that it was *hasan* (right), due to corroborating evidence. Also, in a narration from Asma, who was not the wife of Rasulullah SAW, covered her face at all times in front of men (Majahi, 1371 AH; Da’ud, 1372 AH; Haddad, 2007; Ghani, 2011; and Sulaiman, 2016a).

Shaikh Ibn Uthaimin, in his *tafsir* (interpretation) of this *Al-Hadith*, explains that this *Al-Hadith* indicates the compulsion of the concealing of the faces as an order of *Shari’ah* (Islamic law), because during the *Ihram* (sacred dress of Muslim pilgrims) it is *wajib* (compulsory) NOT to wear the *Niqaab* (a veil for the face that leaves the area around the eyes clear). So, if it was only *mustahab* (recommended) to cover the face then Aisha and Asma RA would have taken the *wajib* over the *mustahab*. It is well known by the *Ullima* (Islamic scholars) that a *wajib* can only be left, because of something that is also *wajib* or *fardh*. So, Aisha and Asma RA covering the face, even in *Ihram* in the presence of strange (*ghair mahraam*) men shows that they understood this to be an act that was *wajib* or *fardh* or they would not have covered the face in *Ihram* (Ghani, 2011; Sulaiman, 2016a; and Ramli & Elattrash, 2017).

In *Sahih* (Authentic) Al-Bukhari, or his full name wa Abu ‘Abdullah Muhammad bin Ismail Al-Bukhari (n.y.), in Volume 1, Book 8/347, it was narrated by Um ‘Atiya RA that we were ordered by the Prophet Muhammad SAW to bring out our menstruating women and veiled women in the religious gatherings and invocation of Muslims on the two *Eid* festivals. These

¹See also, for example, “How Islamic is the Islamic Veil: A Fatwa on Furdah” in *New Age Islam*, on 22 June 2009. Available online also at: <https://www.newageislam.com/islamic-ideology/a-fatwa-on-purdah/how-islamic-is-the-islamic-veil--a-fatwa-on-purdah/d/1494> [accessed in Ado-Ekiti, Nigeria: October 1, 2019].

menstruating women were to keep away from their *Musalla* (little mosque). A woman asked, “*O Allah’s Apostle! What about one who does not have a veil (the veil is the complete cover with only one eye or two eyes showing)?*”. He said, “*Let her share the veil of her companion*” (*cf* Al-Bukhari, n.y.; Ghani, 2011; Sulaiman, 2016a; and Wati & Saputra, 2018).

Shaykh Muhammad bin Saalih al-Uthaymeen (1421 AH), in *tafseer* of this *Al-Hadith*, explained that this *Al-Hadith* proves that the general norm amongst the women of the *Sahaba* (Companion of Prophet Muhammad) RA was that no woman would go out of her home without a cloak, fully concealed, and if she did not possess a veil, then it was not possible for her to go out. It was for this reason that when the Prophet Muhammad SAW ordered them to go to the place for *Eid Salah* (Praying in the Last Pasting Month), they mentioned this hindrance (*cf* al-Uthaymeen, 1421 AH; Farook, 2018; and Abdul-Wahid, 2019).

As a result, the Prophet Muhammad SAW said that someone should lend her a veil, but did not say they could go out without it. If the Prophet Muhammad SAW did not allow women to go to a place, like the *Eid Salah*, which has been ordered by *Shari’ah* for women and men alike, then how can people let women to out to market places and shopping centers without where there is open intermingling of the sexes, without a veil (Katz, 2014; Farook, 2018; and Abdul-Wahid, 2019).

Criteria for Hijab. Point-1, there are basically 6 (six) criteria for observing *Hijab* (Veil), as following here:

A. Extent. The extent of body that should be covered is different for men and women. The extent of covering obligatory

on the male is to cover the body at least from navel to the knees. For women, the extent of covering obligatory is to cover the complete body, except the face and hands up to the wrists. If they wish to, they can cover even these (Ad-Din, 1928; al-Ghazali, 1990; and Sulaiman, 2016a).

Some scholars are of the view that face should also be covered. Others view the face covering as an optional (references are available to explain this); however, it is up to an individual to adopt whichever view he/she chose to, both views are correct. This is the only criteria which is different for men and women. All other five criteria are same for men and women (Hasan, 2011; Slininger, 2014; and Sulaiman, 2016a).

B. The Clothes Worn Should Be Loose and Should Not Reveal the Figure. This criterion, though same for both men and women, yet is more critical for women. We can see in abundance nowadays, women wearing revealing dresses (Aziz, 2010; Hasan, 2011; and Sulaiman, 2016a).

The Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or Peace be Upon Him) strictly condemned this. Refer to following *Al-Hadith* (words and deeds of the Prophet Muhammad) – based on the *Sahih* (Authentic) Muslim, Volume 5:5582(2128) – it was narrated that Abu Hurairah RA (*Radhiallaahu Anh* or God Bless Him) said that the Prophet Muhammad SAW said as follows:

There are two types of the people of Hell, whom I have not seen: People having whips, like the tails of cows, with which they strike the people; and women who are clothed yet naked, i.e. scantily dressed, with their heads like the humps of camels leaning to one side. They will not enter Paradise nor smell its “Jannah”’s fragrance, and its fragrance may be detected from such and such distance (cited in al-Qushairi, 1393 AH).

C. The Clothes Worn Should Not Be Transparent Such that One Can See Through. This criterion, again, though same for both men and women, yet it is more crucial for women. The fact is that woman is such a beautiful, delicate, and attractive creation of Allah SWT (*Subhanahu Wa-Ta'ala* or God Almighty) that it needs to be guarded carefully. Hence, the criterion becomes more crucial, when it comes to women. Nevertheless, let us study the following *Al-Hadith* (words and deeds of the Prophet Muhammad) to understand the importance of not wearing transparent clothes (Hanbal, 1955; Nisa, 2017; and Ramli & Elattrash, 2017).

It was narrated from Dihyah bin Khalifah al-Kalbi that he said that some pieces of *Qabati* (fine Egyptian linen) were brought to the Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or Peace be Upon Him) and he gave me a piece of it and said: “*Cut it into two and make a ‘Qamis’ with one, and give the other to your wife to cover herself with it*”. When he turned away, he said, “*Tell your wife to put a cloth under it, so that it cannot be seen through*” (cf Da'ud, 1372 AH; Granja, 2013; and Sulaiman, 2016a).

D. The Clothes Worn Should Not Be So Glamorous as to Attract Opposite Sex. This is applicable to both men and women equally (cf Boulanouar, 2006; Kusciati, Susilorini & February, 2013; and Sulaiman, 2016a and 2017a).

E. The Clothes Worn Should Not Resemble that of Opposite Sex. This is again a very big concern rising rapidly in our society. Women are mostly attired in men's dressings, such as jeans, trousers, etc. Some sections of males are also adopting cross-dressing, such males are now in abundance who assume styles of females.

The Prophet Muhammad SAW has cursed such persons. Refer to following *Al-Hadith* (words and deeds of the Prophet Muhammad) on this matter, Abu Da'ud, or his full name was Sulaiman bin al-Ash'ath al-Sijistanii Abu Da'ud (1372 AH [*Anno Hijriah*]), said as follows:

*It was narrated that Abu Hurairah RA said that the Prophet SAW cursed men, who wear women's clothes and women who wear men's clothes (Da'ud, 1372 AH, Volume 4, *Al-Hadith*:4098).*

F. The Clothes Worn Should Not Resemble that of the Unbelievers. In this context, they should not wear clothes that are specifically symbolic of un-believer's religion, like *dhoti* or *saffron* coloured costume or any other such dress, etc. (Hasan, 2011; Sulaiman, 2016a; and Abdul-Wahid, 2017).

Point-1, List of people in front of whom a woman is allowed to be without *Hijab* (Veil). *Al-Qur'an* (holy book of Islam), in chapter 24, verse 31, stated as follows:

And tell the believing women to lower their “gaze” (from looking at forbidden things) and protect their private parts and not to show their adornment (zinat), except only that is apparent, and to draw their veils all over their bodies, and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers, or their brother's sons, or their sister's sons, or their women (sisters in Islam), or female slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And 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 (cited in Ali, 1989; and Rizvi, 2018).

This verse confirms the list of *Mahrams* (generally a person whom one cannot marry). In front of these, a woman needs

not wear *Abaya* (the outer cloth used for *Hijab* or Veil) on her body and the head scarf. However, she still has to maintain the *Satr* (the parts of the human body which are obligatory on the believers to be hidden from everyone else, except his/her partner in marriage), i.e. cover her bosom and/or other body curves with any big cloth, like shawl etc. When among others (other than these people), every Muslim women has to observe *Hijab*, i.e she has to cover her body and head by a big *Shawl* or *Abaya* over her inner clothes (Packard, 1993; Hussain, 2016; and Sulaiman, 2016a).

Point-2, Exemption for some. Allah SWT (*Subhanahu Wa-Ta'ala* or God Almighty) has ordered *Hijab* (Veil), due to a certain reason. And He exempts some. Let us see for ourselves. In the *Al-Qur'an* (holy book of Islam), chapter 24, verse 60, Allah SWT said as follows:

And as for women past child-bearing, who do not expect wed-lock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain is better for them. And Allah is All-Hearer, All-Knower (cited in Rizvi, 2018).

This verse indicates that women, who fall in this category, have a choice of not wearing their *Abayas* or *Burkhas* (an enveloping outer covering/garment worn by Muslim women to cover themselves in the presence of men other than the husband/father of the woman), when they go out. However, it does not in any way permit them to go out in indecent dresses, they have still to guard their adornment. Some people argue: *Decent clothing is what "Hijab" (Veil) refers to. What is the use of this "Abaya", or extra clothing over the main clothes?* (Mutahari, 1981; Tariq-Munir, 2014; and Sulaiman, 2016a).

This beautiful verse answers this

question also. It is clearly stated that Allah SWT (*Subhanahu Wa-Ta'ala* or God Almighty) allows women past certain age to discard their outer clothing i.e. *Abaya* or *Burkha* etc. Therefore, it is mandatory that the woman, who observes *Hijab*, she wears an outer clothing like *Abaya* or a *Burkha* etc. That is what *Hijab* asks for (Waseem, 2015; Sulaiman, 2016a; and Bhuiyan, 2018).

Point-3, No *purdah* among husband and wife. Allah SWT has created this exceptional relation, where a woman and man have no *hijab* between them. It is clearly mentioned in glorious *Al-Qur'an*, chapter 2, verse 187: "They are *libas* (i.e. body cover, screen, dress) for you and you are the same for them" (Sulaiman, 2016a; Wheeler, 2017; and El-Malibary, 2019).

All these references from the *Al-Qur'an* and authentic *Al-Hadith* of the Prophet Muhammad SAW give a beautiful, meaningful, and clear explanation of requirements of *Hijab*, both for men and women (Al-Khayat, 2003; Sulaiman, 2016a; and Rashid, 2017).

The Importance of Hijab. The majority of Muslim women wear *Hijab* (Veil), to obey God, and to be known as respectable women, as stated in the *Al-Qur'an* (holy book of Islam), chapter 33, verse 59 (cf Wadud, 1999 and 2000; Muhtarom, 2015; and Sulaiman, 2016a). However, in the last 30 years, *Hijab* has emerged as a sign of Islamic consciousness. Many women see wearing the *Hijab* as indicative of their desire to be part of an Islamic revival, especially in countries where the practice of Islam is discouraged or even forbidden (Muhammad, 2010; Hassan & Harun, 2016; and Sulaiman, 2016a).

While those who seek to ban *Hijab* refer to it as a symbol of gender based repression, the women who choose to don

a scarf, or to wear *Hijab*, in the broadest sense of the word, do so by making personal decisions and independent choices. They view it as a right and not a burden. Nor do these women regard *Hijab* as a sign of oppression. Women, who wear *Hijab*, often describe themselves as being “set free” from society’s unrealistic fashion culture (Karwai, 2006; Aziz, 2010; and Sulaiman, 2016a).

Hijab frees women from being thought of as sexual objects of desire, or from being valued for their looks, or body shape rather than their minds and intellect. No longer slave to consumerism, *Hijab* liberates women from the need to conform to unrealistic stereotypes and images dictated by the media (Smith, 1984; Sulaiman, 2011; and Stacey, 2019).

Women wearing *Hijab* have expressed that dressing modestly and covering their hair, minimize sexual harassment in the workplace. The aura of privacy created by *Hijab* is indicative of the great value Islam places upon women (Doi, 1994; ITE, 2002; and Stacey, 2019).

Besides the above mentioned six criteria of clothing, *Hijab* also includes moral conduct, behaviour, attitude, and intention of the individual. *Hijab* of clothing has to be accompanied by *Hijab* of eyes, *Hijab* of heart, *Hijab* of tongue, *Hijab* of thoughts, and *Hijab* of intentions. And this aspect is so important, when it comes to women that all the above mentioned *Hijabs* (of heart, eyes etc.) come in to play (Jackson & Monk-Turner, 2015; Shakona *et al.*, 2015; and Sulaiman, 2016a).

How? Here is one example: Suppose two sisters are twins, equally beautiful, and they are walking down a street. One of them is in *Hijab*, while other one is in

a mini skirt or a tight jeans or any other revealing dress. If a hooligan faces them, whom will he tease? Every listener should ask himself/herself. Naturally, he will tease the scantily clad girl. This shows that the revealing dress will act as an invitation for the hooligans (Doi, 1983; Shiqa, 1990; and Sulaiman, 2016a).

This is the importance of *Hijab*. The glorious *Al-Qur'an* has laid down this requirement to help women, to save them from molestation, and to guard their modesty. But what a pity; present day woman will do anything to fight in favour of wearing, such dresses and abandoning *Hijab*. And, the husbands feel a great pride and honour, if their women are attired in Western clothing. On the contrary, they feel a bit ashamed of ensuring that their women observe *Hijab* (Sulaiman, 2006; Hoyne, 2010; and Aslan, Hermansen & Medeni eds., 2013).

Also, according to Amina Wadud (1999 and 2000), and other scholars, that God is very fair to women; and uses the *Al-Qur'an* to prove their argument by explains that God has made it clear that he would favor one human over the other based only on the level of *Taqwa* (Piety or God-Fearing), each one possesses. They noted that many of the reforms implemented by Islam were created for the benefit of women, and not men, as a result of the existing and rocentric norm, which had already provided for the male's needs and wants. They pointed also out that Islam in its core aims to provide its followers with equity rather than equality, a base for a more just form of living and human interaction (*cf* Wadud, 1999 and 2000; Wati & Saputra, 2018; and Maham & Bhatti, 2019).

For instance, in the seventh century, Arabia was far from an ideal society. It

existed as a patriarchy that objectified women and deemed them to be worthy of some respect based on their lineage and fortune. According to Leila Ahmed (1992), and other scholars, that only upper-class women wore *Hijab* in pre-Islamic Middle East. It was a means to differentiate between “respectable” women, and women who were considered publicly available; thus, were not allowed to wear the *Hijab* (Ahmed, 1992; Tariq-Munir, 2014; and Hwaij, 2018).

During the life of Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or Peace be Upon Him) only his wives were required by God to wear the *Hijab*. Because Muslims consider the deeds of Prophet Muhammad to be *Sunnah* (recommended, meaning something that one deserves a reward in the next life for doing), *Hijab* along with the *Jilbab* (a long dress for men) is considered by many Muslims to be part of the *Sunnah* (An-Nasāi, 1981; Ramadan, 2007; and Musa, 2008).

The *Hijab*, therefore, worn by all Muslim women at that point was one step further taken by Islam to erase the social hierarchy implemented on women by the social system of the pre-Islamic era. The connection between the history of *Hijab* provided by Leila Ahmed (1992) and the exegesis of the *Al-Qur'an* by Amina Wadud (1999 and 2000) showed how equity was achieved through *Hijab* during that time period. Nearly 1440 years have passed since Islam instituted the wearing of the *Hijab*, yet it is a practice that is still very much alive and is adopted by many Muslim women around the world (*cf* Ahmed, 1992; Wadud, 1999 and 2000; and Sulaiman, 2016a).

Spirituality, Muslims rely on both the *Al-Qur'an* and the *Al-Sunnah* (tradition

of Prophet Muhammad) to guide their life. They abide by the teachings of the *Al-Qur'an* and follow the footsteps of Prophet Muhammad SAW in his actions and *Al-Hadith* (words and deeds of Prophet Muhammad). Consequently, many Muslim women embrace the veiling act adopted by the wives of the Prophet Muhammad SAW in submission to God's command, as a way for them to express their own surrender to God by pursuing a similar lifestyle to that of the Prophet and his wives. In doing so, they feel closer to God and spiritually more satisfied (Sulaiman, 2006; Musa, 2008; and Andrabi, 2011).

According to Abu Hwaij Oula (2012), and other scholars, some argue that the *Hijab* in this day and age creates many difficulties for women, especially in the Western world. They wonder why a woman would sacrifice her own comfort and convenience by wearing *Hijab*, so that she shows submission to God. His answer is one word and that is “love” (Oula, 2012; Hwaij, 2018; and Killian, 2019).

Still, according to Abu Hwaij Oula (2012), and other scholars, when one loves, one is bound to sacrifice almost anything in order to achieve a higher and superior spiritual connection with the loved one, be it a human or God. They, equally, narrated a story of one of friends who wears *Hijab* once told that wearing the *Hijab* not only provided her with inner peace and power, but was also reflected in her health and mental stability (Oula, 2012; Sulaiman, 2016a; and Hwaij, 2018).

The Muslim woman found that once she began wearing *Hijab*, she felt emotionally healthier and emphasized her point by letting them know the depression

that she used to suffer from have almost ceased to occur. But, *Hijab* has outer benefits in addition to inner benefits (Fayyaz, 2015; Sulaiman, 2016a and 2017a; and Aytar & Bodor, 2019).

Finally, it is important to point out that *Hijab* has many benefits for the hair and face. In many dry and hot countries, like in Middle East for example, *Hijab* helps women keep their hair cleaner for a longer time by protecting it from wind and dirt. It also protects the hair, as well as the face, from the burning rays of the sun (Oula, 2012; Sulaiman, 2016a; and Killian, 2019).

CONCLUSION ²

This study focused on the importance of wearing *Hijab* (Veil) by Muslim women according to *Al-Qur'an* (holy book of Islam) and *Al-Sunna* (tradition of Prophet Muhammad). To throw light on this important issue, it was looked at the concept, the place, and the reasons why Allah SWT (*Subhanahu Wa-Ta'ala* or God Almighty) ordered Muslim women to wear *Hijab*. The paper revealed that, in the West, many regard the *Hijab* as a sign of oppression, with women forced to wear the garments by men.

It also revealed that, in the seventh century, Arabia was existed as a patriarchy

²**Acknowledgment:** The first version about this article, with wrong the Authors name, was published in Kamal-deen Olawale & Sulaiman (2019), "Investigating the Importance of Wearing *Hijab* by Muslim Women" in *IJAHMS: International Journal of Arts, Humanities, and Management Studies*, Vol.05, No.09 [September], pp.10-21, as available online also at: <http://ijahms.com/upcomingissue/03.09.2019.pdf>. This article, in fact, was sent in advance to the *INSANCITA* journal in Bandung, West Java, Indonesia, with the hope of being published soon. Therefore, the latest version of the article which has been re-edited and supplemented by new sources in the Bibliography or Reference, is now republished in the *INSANCITA* journal. We would like to thank the Editor of *INSANCITA* journal for giving us the opportunity to republish this article. However, all the contents and interpretations in this article remain the academic responsibility of both of us as the Authors.

that objectified women and deemed them to be worthy of some respect based on their lineage and fortune. Only upper-class women wore *Hijab* then. The *Hijab*, therefore, worn by them at that point was one step further taken by Islam to erase the social hierarchy implemented on women. According to our opinion also, there are many importance of *Hijab*, such as: to obey God and to be known as respectable women. It also, *Hijab* frees women from being thought of as sexual objects of desire, or from being valued for their looks, or body shape rather than their minds and intellect.

The paper also notes that in many dry and hot countries, like in the Middle East, *Hijab* helps women keep their hair cleaner for a longer time by protecting it from wind and dirt. It also protects the hair, as well as the face, from the burning rays of the sun.

It concluded that if two sisters are twins, equally beautiful, and they are walking down a street. One of them is in *Hijab*, while other one is in a mini skirt or a tight jeans or any other revealing dress. If a hooligan faces them, whom will he tease? Every listener should ask himself/herself. Naturally he will tease the scantily clad girl. This shows that the revealing dress will act as an invitation for the hooligans.³

References

Abdul-Wahid, Abu Khadeejah. (2017). "Understanding the Muslim Dress Code: Modesty for Men and the Hijab for Women (Islam 4.5 & 4.6)". Available

³**Statement:** We, the undersigned, state that this article is our original work. It is not the result of plagiarism, because the sources we referenced and quoted are actually listed in full in the Bibliography or References. We are ready to be sanctioned academically, if what we declare is, it turns out that in the future, violating the applicable rules.

online at: <https://www.abukhadeejah.com/understanding-the-muslim-dress-code-modesty-for-men-and-the-hijab-for-women-islam-4-5/> [accessed in Ado-Ekiti, Nigeria: October 20, 2019].

Abdul-Wahid, Abu Khadeejah. (2019). "The Day of 'Eid and the 'Eid Prayer: Obligations, Sunan and Celebration – From Al-Fawzān, Ibn 'Uthaimīn, Al-Albāni, Al-Baghawi, and Others". Available online at: <https://www.abukhadeejah.com/the-day-of-eid-and-the-prayer-obligations-sunan-celebration/> [accessed in Ado-Ekiti, Nigeria: January 7, 2020].

Ad-Daqr, Abdul-Ghani. (1998). *Al-Imam Malik, Imam Dar al-Hijrah*. Damascus: Dar al-Qalam, 2nd edition.

Ad-Din, Nazira Zin. (1928). *As-Sufur wa'l-Hijab*. Beirut: Quzma Publications.

Ahmed, Leila. (1992). *Women and Gender in Islam*. USA [United States of America]: Yale University Press.

Akhter, Naseem & Arshad Munir. (2017). "Hijab (Veil): Protection for Woman (Islamic Perspective)" in *ICASIC (International Conference on Arabic Studies & Islamic Civilization) Journal*, Volume 4, pp.9-17.

Al-Bukhari, Abu 'Abdullah Muhammad bin Ismail. (n.y.). *Al-Jami al-Sahih [Sahih al-Bukhari]*. Cairo: n.p. [no publisher].

Al-Ghalayini, Shaykh Mustafa. (1960). *Islam: Ruh al-Madaniyya [Islam: The Spirit of Civilization]*. Beirut: Al Maktabah al-Asiriyya.

al-Ghazali, Shaykh Muhammad. (1990). *Sunna between Fiqh and Hadith*. Cairo: Dar al-Shuruq, 7th edition, firstly published in 1989.

Ali, Yusuf A. (1989). *The Holy Qur'an: Text, Translation, and Commentary*. Washington: The Islamic Centre, firstly published in 1934.

Al-Khayat, M.H. (2003). *Woman in Islam and Her Role in Human Development*. Cairo: WHO [World Health Organization] Regional Office for the Eastern Mediterranean. Available online also at: <https://applications.emro.who.int/dsaf/dsa312.pdf> [accessed in Ado-Ekiti, Nigeria: October 1, 2019].

Al-Qurtuby, Sumanto. (2016). "Does the Hijab Belong to Islam Only?" in *Wahid Foundation: Seeding Feaful Islam*, on October. Available online also at: <http://wahidfoundation.org/eng/index.php/news/detail/Does-The-Hijab-Belong-to-Islam-Only> [accessed in Ado-Ekiti, Nigeria: October 1, 2019].

al-Qushairi, Muslim bin al-Hujjaj bin Muslim. (1393 AH). *Sahih Muslim*. Cairo: n.p. [no publisher].

Al-Tirmidhi, Muhammad bin Isa (1352 AH [Anno Hijriyah]). *Al-Jami' al-Sahih [Sunna al-Tirmidhi]*. Cairo: n.p. [no publication]

al-Uthaymeen, Shaykh Muhammad bin Saalih. (1421 AH [Anno Hijriyah]). "The Tafsirs of Ibn Kathir, Ibn as-Sa'dee, al-Qurtubi Do Away with the Commentary of Sayyid Qutb by a Thousand Times and the Issue of Wahdat ul-Wujood". Available online at: www.themadkhalis.com/md/articles/jufol-shaykh-muhammad-bin-saalih-al-uthaymeen-in-1421h-the-tafsirs-of-ibn-kathir-ibn-as-sadee-al-qurtubi.cfm [accessed in Ado-Ekiti, Nigeria: October 20, 2019].

Andrabi, Abroo Aman. (2011). "Ethical Values in Islam: Particular Reference with Prophet Muhammad's (Peace and Blessings be Upon Him) Mission". Available online at: https://www.researchgate.net/publication/289533299_Ethical_values_in_Islam_Particular_reference_with_Prophet_Muhammad's_peace_and_blessings_be_upon_him_Mission [accessed in Ado-Ekiti, Nigeria: October 28, 2019].

An-Nasā'i. (1981). *Sunan An-Nasā'i*. Beirut: Dār al-Kutub al-Ilmiyya.

Asad, Muhammad. (1984). *The Message of the Qur'an*. Gibraltar: Dar al-Andalus.

Aslan, Ednan, Marcia Hermansen & Elif Medeni [eds]. (2013). *Muslima Theology: The Voices of Muslim Women Theologians*. New York: Peter Lang Edition. Available online also at: https://library_oopen.org/bitstream/id/d8e10662-57f1-4f8a-a282-14c4d15f39f3/626984.pdf [accessed in Ado-Ekiti, Nigeria: October 1, 2019].

Aytar, Peter & Esra Bodor. (2019). "Discourses of Being a Muslim Woman in Contemporary Hungary and the Hijab Paradox" in *Quaderni di Sociologia*, Volume 80, pp.33-50. Available online also at: <https://journals.openedition.org/qds/2609> [accessed in Ado-Ekiti, Nigeria: January 5, 2020].

Aziz, Rookhsana. (2010). "Hijab – the Islamic Dress Code: Its Historical Development, Evidence from Sacred Sources, and Views of Selected Muslim Scholars". *Unpublished M.A. Thesis*. Pretoria, South Africa: University of South Africa. Available online also at: <https://pdfs.semanticscholar.org/e77c/52fb74bf4d54f3ec862a1432c33bf0e4845b.pdf> [accessed in Ado-Ekiti, Nigeria: October 20, 2019].

Balogun, Y.O. (2003). "Zina and Effects on the Nigerian Society: A Critical Analysis from the Islamic Point of View" in *OLOSUNTA: Ikere Journal of Humanities*, Vol.2, No.2.

Barnett-Page, Elaine & James Thomas. (2019). "Methods for the Synthesis of Qualitative Research: A Critical Review" in *ESRC National Centre for Research Methods: NCRM Working Paper Series*, No.01/09. Available online also at: <http://eprints.ncrm.ac.uk/690/1/0109%2520Qualitative%2520synthesis%2520methods%2520paper%2520NCRM.pdf> [accessed in Ado-Ekiti, Nigeria: January 5, 2020].

Berger, Maurits S. [ed]. (2013). *Applying Shari'a in the West: Facts, Fears, and the Future of Islamic Rules on Family Relations in the West*. Leiden: Leiden University Press. Available online also at: <https://openaccess.leidenuniv.nl/bitstream/handle/1887/33860/Applying> [accessed in Ado-Ekiti, Nigeria: January 5, 2020].

Ekiti, Nigeria: October 1, 2019].

Bhowon, Uma & Harshalini Bundhoo. (2016). "Perceptions and Reasons for Veiling: A Qualitative Study" in *Psychology and Developing Societies*, Volume 28(1), pp.1-21.

Bhuiyan, Md Zafar Alam. (2018). "Islamic Fashion in South-East Asia: A Descriptive Research of a Thesis Paper Based on Web". Available online at: <https://www.researchgate.net/publication/327136868> [accessed in Ado-Ekiti, Nigeria: October 28, 2019].

Boulanouar, Aisha Wood. (2006). "The Notion of Modesty in Muslim Women's Clothing: An Islamic Point of View" in *New Zealand Journal of Asian Studies*, Volume 8(2), December, pp.134-156. Available online also at: <http://www.nzasia.org.nz/downloads/NZJAS-Dec06/9Boulanouar2b.pdf> [accessed in Ado-Ekiti, Nigeria: October 1, 2019].

Da'ud, Sulaiman bin al-Ash'ath al-Sijistanii Abu. (1372 AH [Anno Hijriah]). *Sunnah Abi Da'ud*. Cairo: n.p. [no publisher].

Doi, A.R.I. (1983). *Basis of Shari'ah*. Zaria: Gaskiyah Cooperation.

Doi, Abdul Rahman. (1994). *Woman in Shari'ah*. London: Ta-Ha Publishers.

Dossani, Khairunessa. (2013). "Virtue and Veiling: Perspectives from Ancient to Abbasid Times" in *Master's Theses*, No.4333. Available online also at: https://scholarworks.sjsu.edu/etd_theses/4333 [accessed in Ado-Ekiti, Nigeria: October 1, 2019].

El-Guindi, Fadwa. (1999). *Veil: Modesty, Privacy, and Resistance*. USA [United States of America]: Berg Publishers.

El-Malibary, Moeslich. (2019). "The Honor of Women in Islam" in *Wahid Foundation: Seeding Peaceful Islam*, on September. Available online also at: <http://wahidfoundation.org/eng/index.php/news/detail/The-Honor-of-Women-in-Islam> [accessed in Ado-Ekiti, Nigeria: January 9, 2020].

Elver, Hilal. (2012). *The Headscarf Controversy: Secularism and Freedom of Religion*. Oxford: Oxford University Press.

Farook, Uthman ibn. (2018). "The Niqaab in Light of the Holy Quran and Sahih Hadith and in the Opinions of the Great Scholars". Available online at: <http://ibnfarooq.tripod.com/niqaab.htm> [accessed in Ado-Ekiti, Nigeria: October 20, 2019].

Fayyaz, Waseem. (2015). "Conditions, Context, and Outcomes of Practicing Veil (Hijab) among Pakistani Women". *Unpublished Ph.D. Dissertation*. Islamabad, Pakistan: Quaid-i-Azam University. Available online also at: <https://pdfs.semanticscholar.org/a7ef/235e8b1d702ce1137bb842979649eaaa2f60.pdf> [accessed in Ado-Ekiti, Nigeria: October 5, 2019].

Ghani, Usman. (2011). "Abu Hurarya a Narrator of Hadith Revisited: An Examination into the Dichotomous Representation of an Important Figure in Hadith with Special Reference to Classical Islamic Modes of Criticism". *Unpublished Ph.D. Thesis*. UK [United Kingdom]: University of Exeter. Available online also at: <https://ore.exeter.ac.uk/repository/bitstream/handle/10036/4362/GhaniU.pdf> [accessed in Ado-Ekiti, Nigeria: October 17, 2019].

Glasse, Cyril. (1989). *The Concise Encyclopedia of Islam*. New York: Harper and Row Publishers.

Granja, F. de la. (2013). "Ibn Dihya" in *Encyclopaedia of Islam*. Netherlands: Brill Online, second edition.

Haddad, Gibril F. (2007). *The Four Imams and Their Schools*. London: Muslim Academic Trust.

Hamdah, Butheina. (2017). "Liberalism and the Impact on Religious Identity: Hijab Culture in the American Muslim Context". *Unpublished M.A. Thesis*. Ohio, USA [United States of America]: The University of Toledo. Available online also at: https://etd.ohiolink.edu/!etd.send_file?accession=toledo151335793140375&disposition=inline [accessed in Ado-Ekiti, Nigeria: October 5, 2019].

Hanbal, Ahmad ibn. (n.y.). *Musnad: Dar Ihya al-Turath al-'Arabi*, Volume 6. Beirut: n.p. [no publisher].

Hanbal, Ahmad ibn. (1955). *Musnad Ahmad: Dar Ihya' al Kutub al-Arabiyah*. Cairo, Egypt: n.p. [no publisher].

Hasan, Usama. (2011). "The Veil: Between Tradition & Reason, Culture & Context" in T. Gabriel & R. Hannan [eds]. *Islam and the Veil*. USA [United States of America]: Continuum.

Hassan, Riffat. (1995). *Women's Rights and Islam: From the I.C.P.D. to Beijing*. Louisville: Kentucky.

Hassan, Riffat. (2002). "My Struggle to Help Muslim Women Regain Their God-Given Rights". Available online at: http://www.columbia.edu/itc/mealac/pritchett/00islamlinks/txt_riffat_hasan/txt_riffat_hasan.html [accessed in Ado-Ekiti, Nigeria: October 9, 2019].

Hassan, Siti Hasnah & Harmimi Harun. (2016). "Factors Influencing Fashion Consciousness in Hijab Fashion Consumption among Hijabistas" in *Journal of Islamic Marketing*, Volume 7, Issue 4, pp.476-494, doi:10.1108/JIMA-10-2014-0064. Available online also at: <http://dx.doi.org/10.1108/JIMA-10-2014-0064> [accessed in Ado-Ekiti, Nigeria: October 28, 2019].

Hoffman-Ladd, Valerie J. (1987). "Polemics on the Modesty and Segregation of Women in Contemporary Egypt" in *International Journal of Middle East Studies*, Vol.19, No.1 [February], pp.23-50.

"How Islamic is the Islamic Veil: A Fatwa on Furdah" in *New Age Islam*, on 22 June 2009. Available online also at: <https://www.newageislam.com/islamic-ideology/a-fatwa-on-purdah/how-islamic-is-the-islamic-veil--a-fatwa-on-purdah/d/1494>

[accessed in Ado-Ekiti, Nigeria: October 1, 2019].

Hoyne, Alexa J. (2010). "A Veiled Sense of Security: Strategies toward the Deconstruction of Islamist Violence against Women in Iraq" in *Undergraduate Honors Theses*, Paper 703. Available online also at: <https://scholarworks.wm.edu/honortheses/703> [accessed in Ado-Ekiti, Nigeria: October 1, 2019].

Hussain, Tassadaq. (2016). "Muslim Women Who Veil and Article 9 of the European Convention on Human Rights: A Socio-Legal Critique". *Unpublished Ph.D. Thesis*. UK [United Kingdom]: The University of Central Lancashire. Available online also at: <https://pdfs.semanticscholar.org/18c0/58b6bb8ee1843f2d179694442d8ebf204caf.pdf> [accessed in Ado-Ekiti, Nigeria: October 9, 2019].

Hwaij, Oula Abu. (2018). "The Benefits of Hijab". Available online at: https://escholarship.org/content/qt4c09451z/qt4c09451z_noSplash_ba1b41d129fa055a367f21077e2aa9cb.pdf [accessed in Ado-Ekiti, Nigeria: October 28, 2019].

ITE [Islamic Trust Education]. (2002). "Area of Clarification for Muslim Youths" in *Training-the-Trainers Course in Da'wah and Dialogue*. Minna, Niger State, Nigeria: Islamic Education Trust.

Jackson, Kenneth E. & Elizabeth Monk-Turner. (2015). "The Meaning of Hijab: Voices of Muslim Women in Egypt and Yemen" in *Journal of International Women's Studies*, Volume 16(2), pp.30-48. Available online also at: <http://vc.bridgew.edu/jiws/vol16/iss2/3> [accessed in Ado-Ekiti, Nigeria: October 5, 2019].

Jiyad, Mohammed. (2018). "Women's Deceit: A Manuscript by Ali Ibn Omar al-Batnuni (1095 Islamic Calendar)". Available online at: https://www.mtholyoke.edu/projects/lrc/arabic/women_deceit/translator_note.html [accessed in Ado-Ekiti, Nigeria: October 1, 2019].

Karwai, S.A. (2006). "The Protection of the Rights of Women: An Islamic Perspective" in *Al-Ijtihad: Journal of the Islamization of Knowledge Contemporary Issues*, published by the International Institute of Islamic Thought in Nigeria.

Katz, Marion Holmes. (2014). *Women in the Mosque: A History of Legal Thought and Social Practice*. New York: Columbia University Press.

Killian, Caitlin. (2019). "Why Do Muslim Women Wear a Hijab?" in *The Conversation*, on January 15. Available online also at: <https://theconversation.com/why-do-muslim-women-wear-a-hijab-109717> [accessed in Ado-Ekiti, Nigeria: January 5, 2020].

Kusciati, Karunia Purna, Susilorini & Insiwi February. (2013). "Trendy Veils: Young Javanese Women between Islam and Modernity" in *HUMANIORA*, Vol.25, No.3 [Oktober], pp.308-323. Available online also at: <https://media.neliti.com/media/publications/11563-EN-trendy-veils-young-> <javanese-women-between-islam-and-modernity.pdf> [accessed in Ado-Ekiti, Nigeria: October 20, 2019].

Lamrabet, Asma. (2019). "How Does The Qur'an Address The Issue Of Muslim Woman's Veil Or 'Hijab'?" Available online at: <http://www.asma-lamrabet.com/articles/how-does-the-qur-an-address-the-issue-of-muslim-woman-s-veil-or-hijab/> [accessed in Ado-Ekiti, Nigeria: January 5, 2020].

Maham, Raj & Omar Khalid Bhatti. (2019). "Impact of Taqwa (Islamic Piety) on Employee Happiness: A Study of Pakistan's Banking Sector" in *Cogent Business & Management*, Volume 6(1). Available online also at: <https://doi.org/10.1080/23311975.2019.1678554> [accessed in Ado-Ekiti, Nigeria: January 5, 2020].

Mahdi, Hauwa. (2008). "The Hijab in Nigeria, the Woman's Body, and the Feminist Private/Public Discourse" in *African Studies Centre Leiden*, on February 12, pp.1-20. Available online also at: <https://www.ascleiden.nl/Pdf/papermahdi.pdf> [accessed in Ado-Ekiti, Nigeria: October 1, 2019].

Majahi, Ibn. (1371 AH [Anno Hijriah]). *Sunan Ibn Majah*. Cairo: n.p. [no publisher].

Mancini, Susanna. (2012). "Patriarchy as the Exclusive Domain of the Other: The Veil Controversy, False Projection, and Cultural Racism" in *ICON*, Volume 10, pp.411-428. Available online also at: <http://www.corteidh.or.cr/tablas/r29955.pdf> [accessed in Ado-Ekiti, Nigeria: October 1, 2019].

Maudoodi, Syed Abu Ala. (1972). *Purdah and the Status of Woman in Islam*. Lahore, Pakistan: Islamic Publications.

Mohamed, Sherif Abdel-Azeem. (2019). "Women in Islam Versus Women in the Judaeo-Christian Tradition: The Myth & the Reality". Available online at: <http://web.fsktm.um.edu.my/~mazliza/essays/annisa.html> [accessed in Ado-Ekiti, Nigeria: January 7, 2020].

Muhammad, U.S. (2010). "Redressing the Aberrant of Marital Infidelity among Women: A Discourse from Islamic Ethics" in *DANMARNA: International Journal of Islamic Culture and Heritage*, Special Edition.

Muhtarom, Ali. (2015). "The Concept of *Satrul Aurah* According to Hamka's Interpretation in *Al-Azhar* and M. Quraish Shihab's Interpretation in *Al-Miṣbāh*: Comparative Study". *Unpublished Undergraduate Thesis*. Semarang, Central Java, Indonesia: Ushuluddin Faculty, Walisongo State Islamic University. Available online also at: <http://eprints.walisongo.ac.id/4347/1/094211075.pdf> [accessed in Ado-Ekiti, Nigeria: October 17, 2019].

Musa, A.Y. (2008). *Hadith as Scripture: Discussions on the Authority of Prophetic Traditions in Islam*. New York: Palgrave.

Mutahari, M. (1981). *The Rights of Women in Islam*.

Teheran: WOIS [World Organization for Islamic Services].

Nasr, Seyyed Hossein. (2004). *The Heart of Islam: Enduring Values for Humanity*. New York: Harper One.

Nisa, Nurun. (2017). "The Hijab in History is Not a Mere Piece of Cloth" in *Wahid Foundation: Seeking Peaceful Islam*, on January. Available online also at: <http://wahidfoundation.org/eng/index.php/news/detail/The-Hijab-in-History-is-Not-a-Mere-Piece-of-Cloth> [accessed in Ado-Ekiti, Nigeria: October 17, 2019].

Nistor, Laura. (2017). "Hijab(istas) – as Fashion Phenomenon: A Review" in *Acta Univ. Sapientiae: Social Analysis*, Volume 7, pp.59-67.

Noorwali, Ibtehal. (2020). "Abdulhalim Abū Shuqqā's the Liberation of Women in the Age of Revelation: A Translation and Critical Commentary" in *Electronic Thesis and Dissertation Repository*, No.6813. Available online also at: <https://ir.lib.uwo.ca/etd/6813> [accessed in Ado-Ekiti, Nigeria: January 20, 2020].

Oula, Abu Hwaij. (2012). "The Benefits of Hijab" in *UC Berkeley Undergraduate Journal of Gender and Women's Studies*, Volume 1(1).

Packard, Gwen K. (1993). *Coping in an Interfaith Family*. New York: Rosen Publishing Group.

Rahardjo, Wowo P. (2019). "Women in Islam: Hijab". Available online at: <https://ar-ar.facebook.com/notes/mowo-p-rahardjo/women-in-islam-hijab/387861001315775/> [accessed in Ado-Ekiti, Nigeria: January 7, 2020].

Rahman, Nur Shazlin Abdul. (2012). "Hijabi Vloggers: Muslim Women's Self Expression and Identity Articulation on Youtube". *Unpublished M.A. Thesis*. Toronto, Ontario, Canada: Ryerson University and York University.

Ramadan, Tariq. (2007). *In the Footsteps of the Prophet: Lessons from the Life of Muhammad*. New York: Oxford University Press.

Ramli, Angraini binti & Radwan Jamal Elat rash. (2017). "A Reflection on Women Attire in the Qur'an: A Study on Ayat al-Hijāb" in *MAZAHIB: Jurnal Pemikiran Hukum Islam*, Vol. XVI, No.2 [Desember], pp.125-134. Available online also at: <https://media.neliti.com/media/publications/229522-a-reflection-on-women-attire-in-the-qura-50a38415.pdf> [accessed in Ado-Ekiti, Nigeria: October 17, 2019].

Rashid, Qasim. (2017). "Muslim Men Need to Understand that the Quran Says They Should Observe Hijab First, Not Women" in *Independent*, on March 29. Available online also at: <https://www.independent.co.uk/voices/muslim-men-hijab-forcing-women-islam-teaching-mohammed-quran-modesty-a7655191.html> [accessed in Ado-Ekiti, Nigeria: October 28, 2019].

Rizvi, Sayyid Muhammad. (2018). "Hijab: The Muslim Womens Dress, Islamic or Cultural?". Available online at: <https://www.al-islam.org/hijab-muslim-womens-dress-islamic-or-cultural-sayyid-muhammad-rizvi/quran-and-hijab> [accessed in Ado-Ekiti, Nigeria: October 28, 2019].

Shaaban, Bouthaina. (1995). "The Muted Voices of Women Interpreters" in Mahnaz Afkhami [ed]. *Faith and Freedom: Women's Human Rights in the Muslim World*. New York: I.B. Tauris Publishers.

Shakona, Maloud et al. (2015). "Understanding the Traveling Behavior of Muslims in the United States" in *International Journal of Culture, Tourism, and Hospitality Research*, Volume 9, Issue 1, pp.22-35. Available online also at: <http://dx.doi.org/10.1108/IJCTHR-05-2014-0036> [accessed in Ado-Ekiti, Nigeria: October 28, 2019].

Sheen, M., H.A.K. Yekani & T.R. Jordan. (2018). "Investigating the Effect of Wearing the Hijab: Perception of Facial Attractiveness by Emirati Muslim Women Living in Their Native Muslim Country" in *PLoS ONE*, Volume 13(10):e0199537. Available online also at: <https://doi.org/10.1371/journal.pone.0199537> [accessed in Ado-Ekiti, Nigeria: October 1, 2019].

Shiqa, Abd al-Halim Abu. (1990). *Tahrir al-Mara'fi Asr al-Risalah*. Kuwait: Dar al-Qalam.

Slininger, Sara. (2014). "Veiled Women: Hijab, Religion, and Cultural Practice" in *HISTORIA*, pp.68-78. Available online also at: <https://www.eiu.edu/historia/Slininger2014.pdf> [accessed in Ado-Ekiti, Nigeria: October 17, 2019].

Smith, Jane I. (1984). "The Experience of Muslim Women: Considerations of Power and Authority" in Y.Y. Haddad [ed]. *The Islamic Impact*. Syracuse: Syracuse University Press.

Snyder, Hannah. (2019). "Literature Review as a Research Methodology: An Overview and Guidelines" in *Journal of Business Research*, Volume 104 [November], pp.333-339. Available online also at: <https://www.sciencedirect.com/science/article/pii/S0148296319304564> [accessed in Ado-Ekiti, Nigeria: January 7, 2020].

Soltani, Anoosh. (2016). "Confronting Prejudice Against Muslim Women in the West" in *United Nations University*, on August 4. Available online also at: <https://unu.edu/publications/articles/confronting-prejudice-against-muslim-women-in-the-west.html> [accessed in Ado-Ekiti, Nigeria: October 1, 2019].

Stacey, Aisha. (2019). "Why Do Muslim Women Wear Hijab?" in *About Islam*, on January 26. Available online also at: <https://aboutislam.net/reading-islam/understanding-islam/why-do-muslim-women-wear-hijab/> [accessed in Ado-Ekiti, Nigeria: January 8, 2020].

Stowasser, Barbara Freyer. (1994). *Women in the Qur'an, Traditions, and Interpretations*. Oxford: Oxford University Press.

Sulaiman, K.O. (2006). "A Critical Examination of Teaching Sex Education in Public School: An Islamic Perspective" in *Journal of Religions, Education, Languages, and General Studies*, Volume 5.

Sulaiman, K.O. (2011). "The Teaching of Sex Education in Public Schools: An Islamic Critique" in *DEGEL: Journal of the Arts and Humanities*, published by the Faculty of Arts and Islamic Studies.

Sulaiman, K.O. (2016a). "Hijab: Our Obligation, Symbol of Piety, and Good Conduct Being". A Paper presented at the occasion of celebration of year 2016 World Hijab Day, held at ADS Central Mosque, Ado-Ekiti, Nigeria, on Saturday, 6th February.

Sulaiman, K.O. (2016b). "Mis-Interpretation of Some Islamic Teachings and Traditions as Gender Discrimination Against Women" in *INSANCITA: Journal of Islamic Studies in Indonesia and Southeast Asia*, Volume 1(1).

Sulaiman, K.O. (2017a). "Tackling the Menace of Rape Prevalence in Nigeria: An Islamic Perspective" in *World Journal of Islamic History and Civilization*, Volume 7(3).

Sulaiman, K.O. (2017b). "The Effects of Marital Infidelity amongst Women in Contemporary World: A Critical Analysis from Islamic Ethics" in *IUG Journal of Humanities and Social Science (IJHASS)*, Volume 1(2).

Tan, Jovita J. (2015). "Historical Research: A Qualitative Research Method". Available online at: https://www.academia.edu/24276932/HISTORICAL_RESEARCH_A_QUALITATIVE_RESEARCH_METHOD [accessed in Ado-Ekiti, Nigeria: October 5, 2019].

Tariq-Munir, Erum. (2014). "The Dynamics of Wearing Hijab for Muslim American Women in the United States" in *Graduate Theses and Dissertations*, No.13842. Available online also at: <https://lib.dr.iastate.edu/etd/13842> [accessed in Ado-Ekiti, Nigeria: October 1, 2019].

Utami, Vera et al. (2019). "Muslim Fashion Trends: Analysis and Perspective". Paper for the 3rd UNJ International Conference on Technical and Vocational Education and Training, published by KNE Social Science, pp.596-602. DOI:10.18502/kss.v3i12.4130.

Wadud, Amina. (1999). *Qur'an and Woman*. New York: Oxford University Press.

Wadud, Amina. (2000). "Alternative Quranic Interpretation and the Status of Muslim Women" in G. Webb [ed]. *Windows of Faith: Muslim Women Scholar-Activists in North America*. Syracuse, NY: Syracuse University Press.

WAMY [World Assembly of Muslim Youth]. (1998). "Women and Family Life in Islam". A Position Paper on Highlighting the Status, Rights, and Role of the Muslim Women According to the Basic Sources of Islam. Jeddah: World Assembly of Muslim Youth.

Waseem, Sana Gul. (2015). "The Hijab Fashion Industry: Its Place in Islam". Available online at: <https://blog.islamiconlineuniversity.com/the-hijab-fashion-industry-its-place-in-islam/> [accessed in Ado-Ekiti, Nigeria: October 28, 2019].

Wati, Mirna & Hasep Saputra. (2018). "The Concept of Tabarruj in the Qur'an According to Muslim Commentators" in *AJIS: Academic Journal of Islamic Studies*, Vol.3, No.2 [December], pp.163-190.

Wheeler, K.R. (2017). "How YouTube Made the Hijab Cool: Race, Gender, and Authority in the American Ummah" in *Iowa Research Online*. Available online also at: <https://doi.org/10.17077/etd.jvwyzklu> [accessed in Ado-Ekiti, Nigeria: October 28, 2019].