

Doubts Concerning Hijab

The question remains: Will the designers of progress share consciousness of what they pretend concerning *hijab* that led to disable woman's abilities towards development and paralyze her from rising against the burdens of work in general life, and which disabled half of society?

Indeed, this miserable excuse is an extent to what was stirred up by the agents of thinkers (ideologists) and politicians in the Muslim world against woman's *hijab* which contradicts her freedom and hinders her from achieving her wish to participate beside men in the world of reality.

This stirring up requires that the origin of the problem should be discussed, it is: Do the designers of progress originally believe themselves when they propagate this rumor? What do they mean, in reality, by the "freedom" of women?

If what is meant is to be free to express one's views; give one's opinion; the freedom of possession; the freedom of choosing a suitable husband; and the cultural freedom and what relates to it; there is no obstacle in woman's *hijab* which stops her from enjoying these freedoms and what relates to them?

Does *hijab* prevent women from seeking culture and knowledge or competing in its diverse fields?

Does *hijab*, for example, prevent women from expressing their views and ideas?

Does *hijab* intervene between woman and her right of possessing wealth?

It is proper to ask whether *hijab* originally has any relation to these questions in reality and it is a matter which relates to the modesty of woman, her dignity and the purity of her treatment with those around her.

Economic ills and production levels are also affected by this question of *hijab*. The wasted talents, energies and efficiency is apparent. Let us suppose that there are two foundations or projects for production:

The first one deals with female workers who wear Islamic *hijab* and conduct relations between non-

mahram men and women in an Islamic manner.

The second one deals with female workers who are seductively dressed and adorned and follow the Western way of civilization in their relations between the two sexes.

Surely, we see the foundation which observes *hijab* is hard working all time for the sake of production and work, because of the nature of relations between men and women.

While, on the other hand, we see in the second foundation, in which flirtation and sexual discourses prevail, that much time and effort is spent in the affairs imposed by fluidity and sexual excitement in that imposed environment.

Let us suppose that there are two study halls:

- In the first one there are Islamic relations prevailing between the young men and women, including Islamic *hijab*.
- The second hall is controlled by the free relations between young men and women in which adornment is spread. What do we think, for each example, regarding the performing of work and responsibility?! Is it possible to describe the second hall as a serious place for studying?

In summary, has it not become clear that Islamic *hijab*, with its own image and nature, has no negative reflection against the freedom of woman nor her work nor her movement in general life.

It is true that if one imagines that *hijab* is the same as was used in India, Iran, Egypt, and Europe during the pre-Islamic era "*Jahiliyah*" in which they imprisoned women behind four walls, it is natural that she thinks of herself as being deprived and hindered in her activities. The result will be to disable half of the society or more. This is a matter of fact which we should think about concerning the miserable conditions for kind of *hijab* which hindered woman from general and social movement. Islam condemns this kind of *hijab* of *Jahiliyah* and changed it to a certain cover which includes clean and pure relations under the name of *hijab*. There are great differences between the two kinds of *hijab* as we have explained.

What the designers of progress imagine concerning *hijab* contradicts the origin of the matter. The society, in which the disorder of sexual relations prevail, is the main cause which hinders the abilities which are, instead, spent in the affairs of sex, flirtation, and negligence unlike the society in which clean relations are spread between the two sexes.

Regarding their imagination about the abuse of the freedom of woman under the shadow of modesty and purity which are brought about by Islamic *hijab*; what they mean by freedom is the common sexual freedom with all its dimensions of the adornment requirements which are spread in all remote places and circumstances. Concerning other freedoms, they do not think of, nor do they consider them in their logic based on non-Islamic ideas.

Briefly, *hijab*, from the Islamic view, has no negative effects at all against the freedom of woman nor her general movement nor in her participation in progress and making life around her active. The sane logic considers Islamic *hijab* as providing great guarantees for the freedom of woman and her dignity in addition to a larger participation of woman in general social work and also in progress and development of the society as a whole.

Beyond this, Islamic *hijab*, in its known form, gives woman her personality and raises her position in society. People deal with a modest woman, dressed in Islamic *hijab* from the point of view that she is a human being. For a woman without *hijab*, people generally deal with her from the point of view that she is a human being but through her femininity and through what she stirs up in men by her exposed body. Therefore, Islamic *hijab* will remain a weapon against affliction, distress, fluidity and abuse.

It is worth mentioning here that in spite of Islam, staking great care in covering a woman's body in front of non-*mahram* men; it also calls for her to take suitable care for her beauty and body inside her home, to enhance and respond to the demands of her femininity, which are bestowed on her by Allah, the Most High, and also to achieve her lawful wishes which are allowed by Islamic law.

While woman is restricted in showing off her body and adornments to the general public, she is encouraged to beautify herself for her husband, whereas she is not allowed to expose herself to men at large. She is in fact, commended upon showing herself to her husband and to enjoy herself with him totally.

Another point to mention is that the woman who observes the proper Islamic *hijab* not only gains respect and dignity in the society and from her family, but also she is pleasing Allah, the Most High, and gaining rewards from His for her obedience to His religion. This is the highest achievement for her. She is following Qur'an and traditions of her Prophet; safeguarding the society from vice and corruption; eliminating unhealthy thoughts and actions; raising work and production levels and bringing purity and spirituality to the human race. All of this she accomplishes, with little efforts, simply by the use of *hijab*. The blessings she receives for this great deed can only be speculated upon.

When she controls the tone of her voice, the movement of her body, the manner of her behavior, and the hidden secrets of her person from those who have no legitimate right to enjoy them, she is serving humanity in untold dimensions.

This realm of responsibility that she shoulders brings about so many sources of relief to her fellow beings, that it is easy to understand how and why Islam has placed such importance on her. She is the backbone of society and the foundation of man's growth as a human being. When she becomes corrupted, she in turn corrupts the entire society.

When she is pure and guarded by the protection of *hijab*, the society is protected as well.

Many of the social ills, diseases that plague the Western world, abuses of drugs and alcohol, sexual deviations and other problems could be cured if women were allowed to realize the concept of *hijab*. Of

course, in those societies, the idea is mass consumption, control of the people's minds and oppression of their general well being and growth toward perfection as they were created. These polluted and decadent societies and the rulers behind them found the perfect way to achieve their aims. They corrupted the women and therefore corrupted the people.

Source URL: <https://www.al-islam.org/islamic-hijab-al-balagh/doubts-concerning-hijab>