

Wearing hijab is mandatory in Islam

Islam is a universal and eternal complete system of life. Islam recognizes women's respect, dignity and all rights, and has comprehensive programs to protect their chastity and establish their dignity. In order to keep their honor, dignity and chastity intact, Islam has imposed on them the rule of wearing Hijab or Veil.

Basically 'Hijab or veil' symbolizes the beauty and dignity of women. Protection of women's chastity and dignity. A very simple and effective way to protect the chastity of both men and women.

It is possible to achieve purity of heart and mind by following this law. Allah subhanahu wa ta'ala says in this context,

ذٰلِكُمْ اَطْهَرُ لِقُلُوْبِكُمْ وَفُلُوْبِهِنَّ

That is purer for your hearts and their hearts. [Surah Al-Ahzab 33:53]

Islam has imposed the rules of veiling mainly with the aim of eliminating obscenity and adultery and to avoid social evils and mischief. Did not create any injustice or discrimination against women.

Rather, to protect their purity and chastity, the full observance of this law has been made essential on them. Allah subhanahu wa ta'ala says in this context,

اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allah only wants to remove impurity from you and purify you completely. [Surah Al-Ahzab 33:33]

For this reason, veiling is a great favor to the society in general and especially to the women of the Ummah from the side of the Islamic Shari'ah. This provision is basically a veiled document of the correctness, completeness and infallibility of the Islamic Shari'ah.

What Hijab Means?

Hijab is an Arabic word meaning barrier or partition. In Islam, however, it has a broader meaning.

In the terminology of Islamic Shari'ah, the covering between men and women in order to achieve the chastity of both men and women is defined by Shari'ah as veil or Hijab.

And some say, the special system that Islam has formulated to hide the external and internal beauty and beauty of women from the eyes of men is called Hijab.

Sharia compliant hijab means: A woman covers her entire awrah (parts of the body that are forbidden to be displayed). A woman should cover what is obligatory for her to cover, first and foremost being her face. Because a woman's face is the main point of desire for her.

It is wajib for a woman not to reveal her face to any man who is not her mahram. From this we know that the most important thing is to cover the face.

Provisions of Hijab

Hijab is an essential rule of Islam to be observed at all times. It is a clear and obligatory provision such as prayer, fasting, Hajj, Zakat etc.

Allah Ta'ala is the originator of this provision. In this context, Allah Ta'ala says,

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۚ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَفُلُوبِهِنَّ

And when you ask for something, ask them from behind a partition. That is purer for your hearts and their hearts. [Surah Al-Ahzab 33:53]

The demand of faith is to be fully committed to this law. There is no scope for taking this provision lightly or disobeying it. Because no one has the right to oppose the clear provisions of Islamic Sharia.

In this context, Allah Ta'ala says,

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ. وَ مَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُبِينًا

It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error. [Surah Al-Ahzab 33:36]

Importance of Hijab

Regarding the importance of the hijab, Allah Ta'ala says,

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَرْوِجَكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ. ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ. وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful. [Surah Al-Ahzab 33:59]

When we leave our homes, we are taught to put on the outer garments, the outer jilbaab. As long as our Mahrams are around us, we can wear whatever we like in our homes, but when leaving your home, in the presence of strangers, you have to wear your outer garment to conceal your beauty

Islam clearly teaches this rule. In this way, you can save yourself from harm as well as be recognized as chaste and modest. A chaste woman who takes her modesty and chastity seriously. This is a clear Islamic ruling. As Muslims our governing authority is Islam.

When Allah SWT revealed the verse of hijab in the Quran, the women of Ansar would cover themselves with a cloak or outer garment that was not attractive in its color to comply with the verse. Upon receiving the command to wear hijab, the first Muslim women hurriedly obeyed it, so quickly that the women tore their clothes in order to obey. A person's faith is defined as this.

In the hadith, special importance has been given to the veil.

Abdullah narrated that The Prophet said: "The woman is Awrah, so when she goes out, the Shaitan seeks to tempt her." [Sunan at Tirmidhi 1173]

In another hadith it is narrated,

Hazrat Ali (RA) narrates that once he was with The Prophet SAW. Then the Prophet SAW said (to the Companions), "Which is the best thing for women?" They fell silent. (Nobody could tell)

Then I came back and asked Fatimah (RA), which is the best thing for women? He said, no gentile will see her (meaning the woman will be veiled). Then I mentioned that matter to the Prophet SAW. He said, "Surely Fatimah is part of me, she has spoken the truth." (Musnad Al Bazzar: 526)

The importance of the Hijab is highlighted. And so is the demand of conscience considering the surroundings. Also by observing the veil one can become more loved and respected by Allah.

Because it is said in the hadith, Allah Ta'ala loves those who are veiled. And it is said in the Qur'an, *"The most dignified and respected among you in the sight of Allah is the most pious among you."* (Surah Hujurat: 13)

In the true sense of piety or Muttaki is the person who obeys the instructions of Allah. And unanimously the veil is a clear command of Allah SWT. Since veiling is a command from Allah for mankind to observe, by observing veil, a person can be more respected and dignified by Allah SWT.

Also, if we think deeply about the Hijab law, we can realize that the moral character of men and women is protected by fully following these directives. The family system is protected and strengthened.

Because, due to the observance of the veil, a holy life without alienation is formed between the husband and wife, and characterlessness and unbelief depart from them. Therefore, the Muslim Ummah is obliged to frankly admit that the importance of the veil in this world and the hereafter is undeniable.

When is the provision of veils obligatory?

When something is suddenly imposed on someone, it becomes difficult for people to follow it. But, if applied gradually, it does not seem difficult anymore. That is why Islam has imposed several rules and regulations in stages. Islam did not impose it at once by thinking about people's problems and sufferings. Among them, the hijab is an important provision.

According to most scholars, the first verse of hijab was revealed during the Battle of Khandaq in 5 AH. Hijab is not obligatory at once; Rather, it has been imposed step by step. First, verse 59 of Surah Ahzab was revealed to make people wear hijab. Allah Ta'ala says - "O my Prophet! Tell your wives, daughters and Muslim women to pull their cloaks over themselves." (Surah Ahaz: 59)

Then step by step it becomes obligatory. Finally it is obligatory by the verses of Surah Nur.

Allah SWT said,

وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ. وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الذِّكْرِ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ. وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ. وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed. [Surah An-Nur 24:31]

Consequences of not wearing Hijab

Basically women without hijab are the worst women in the world. Regarding them, the Holy Prophet SAW,

"The worst of your wives are those who go about without veils." [Bayhaqi: 13256]

A woman of civilized and noble character cannot be without veiled. Even in another hadith it is narrated that the prophet SAW cursed them.

In this context, Abdullah Ibn Abbas (RA) narrates that the Prophet SAW cursed those women who disguise themselves as men. That is, moving without a veil. [Abu Dawud: 4097]

Also, not wearing hijab is disobeying Allah's law. And because of this disobedience, there is a severe punishment for them in the Hereafter.

In this context, it is stated in the hadith, The Prophet, may God bless him and grant him peace, said,

I have not seen two classes of people of hell (meaning they will be seen in society in the next period). One. A people who will have a whip like the tail of a cow in their hand, and with that whip they will (unjustly) beat people.

Two. Women who are naked even though they are clothed. They attract others to them and they are attracted to others themselves. Their heads will be like the humps of camels. They will not enter Jannah, nor will they smell the fragrance of Jannah, while the fragrance of Jannah can be found from far away. [Muslim: 5445]

This hadith basically refers to the terrible consequences of veiledness, saying that they will not enter Paradise, nor will they smell the fragrance of Paradise.

This point is described more clearly elsewhere. Abdullah Ibn Umar RA narrates that the prophet SAW said,

Three classes of people will not enter Paradise. One. Disobedient parents. Two. Daiyus (i.e. a man who does not keep his subordinate women veiled). Three. A woman who behaves like a man (i.e. veil less women). [Mustadrakul Hakim: 244]

From this hadith, it is known about the terrible consequences of not wearing hijab that there is a severe punishment of hell for them. So no woman hoping for Paradise can be veiled at all. From this hadith it is also known that men who do not try to keep their subordinate women veiled, have similar consequences.

Dear Sister, Our deen is about total submission, surrendering to Allah's will. If this is difficult for you then you are having a hard time with Islam in itself. Our duty is to submit, regardless of whether we understand or not. Having an opinion and trying to make logic of what we are taught is not living according to Allah's teachings. If we have the honor of la illa ha illallah..., why is it so difficult to live by it?

As women, one other huge benefit of wearing the hijab is that we aren't judged on what we look like but instead on who we are on the inside. By wearing the hijab, people can judge us on our speech, skills, and actions, not on how we look. A woman in Islamic tradition has historically not been judged based on the amount of flesh she shows, but by the amount of devoutness she displays.

Isn't this an excellent example of female empowerment?

Women wear hijab in honor of themselves, not because men can't control themselves. This honor has been blessed to us by Allah. The key to achieving anything you want in life is to make sacrifices.

Although hundreds of thousands of sisters face ridicule and mockery in the West for seeking Allah's pleasure and wearing the hijab, they remain firm in their faith and continue to cover. I pray that Allah SWT will reward them all. Easterners, on the other hand, live among Muslims, so they are not subjected to mockery or threats, because they live in an all-Muslim society. Is there anything preventing you from reaching this level of excellence?

We are so deceived by this duniya. Why is it so difficult to do something so straightforward and simple?

Finally, the bottom line about this provision is that in the light of the Qur'an and Sunnah, hijab or veil is an obligatory provision for women from Allah Subhanahu Ta'ala. It is essential to be fully committed to this provision at all times.

However, in the case of special needs such as treatment (If needed to show awrah to the doctor) there is definitely a leave to take relaxation as per the need. May Allah Ta'ala grant tawfiq to observe this law properly. Amen.

“If you like this article or it will make any changes in your mind, please remember me and my family in your duas.”

- Mahjubeen Rabbani

Our Mission

Creating awareness about veiling among sisters is also a command and order of Allah Ta'ala. Our only purpose through this work is to gain the reward of the Hereafter.

On the authority of Abu Huraira (RA), the Prophet (PBUH) said:

مَنْ دَعَا إِلَى هُدًى، كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئاً، وَمَنْ دَعَا إِلَى ضَلَالَةٍ، كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئاً.

“Whoever calls for guidance shall receive a reward similar to those obtained by those who follow him without diminishing anything from their rewards. And whoever calls to misguidance shall incur a sin similar to those incurred by those who follow him without diminishing anything from their sins

The main goal of our Da'wah is to establish the religion or life system given by God in the land of God. Because, when the religion is established in a society or land, the other goals of the religion in da'wa are naturally helpful to be fulfilled. Allah Ta'ala says, "Establish the religion and do not differ over it."

To bring people from the path of misguidance to the path of guidance and to remove all darkness and ignorance to the path of light is a special goal of our dawah mission. In this regard, it is said in the Holy Qur'an, *"I have revealed this book to you to guide people from darkness to light by the command of their Lord."* (Surah Ibrahim-01)

Ultimately our aim is to please Allah Ta'ala. The greatest condition for success in this world and the hereafter is to attain His mercy and satisfaction. The Holy Qur'an says,

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۗ وَمَن يَفْعَلْ ذَٰلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward. [Surah An Nisa-114]