
Investigating the Importance of wearing *Hijab* by Muslim Women

Kamal-deen Olawale* & SULAIMAN (Ph.D)**

*Associate Professor, Department of Religious Studies, & Fatai Gbenga Raifu, Ekiti-State University, PMB 5363, Ado-Ekiti, Nigeria,

**Assistant Lecturer, Department of Religious Studies, Ekiti State University, P.M.B 5363, Ado-Ekiti, Nigeria

ABSTRACT

In the West, many regard the hijab 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 Qur'an and Sunna. It will also, looks at the concept, the place and the reasons why Allah ordered Muslim women to wear Hijab. The study is theoretical in nature, the existing available literatures and research work related to the topic 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, 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 WORDS: *Importance, Hijab, Muslim Women, Qur'an and Sunna, Islam, veil*

INTRODUCTION

Hijab 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. 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, Germany) that ban its use in government institutions as well as educational institutions. 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. 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), the order for *Hijab* was confirmed and finalized. This is a reality since all of those revelations came from the same Source, Allah. Mary, mother of Jesus, is 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. The purpose of this paper therefore, is to at least develop a basic understanding of this issue from the point of view of the Qur'an and *hadith*.

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* (Balogun, 2003 and (Shaykh Mustafa, 1960).

However, the literal meaning of *hijab* is "a veil," "curtain," "partition" or "separation." In a metaphysical sense, *hijab* means illusion, or refers to the illusory aspect of creation (Barbara, 1994). 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. 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 (Cyril, 1989). 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.

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 (Bouthaina, 1995). 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.

Hijab in the Glorious Quran and Ahadith

The Glorious Qur'an lays down the principle of the law of modesty. In Glorious Qur'an 24: An-Nur: 30 and 31, modesty is enjoined upon both Muslim men and Muslim women (Yusuf. 1989):

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.

The following conclusions may be made on the basis of the above-cited verses (Riffat, 1995 and Nazira, 1928).

1. The 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.
2. 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 Qur'an 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.
3. 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.

One of the verses in the Qur'an protects a woman's fundamental rights. Ayah 59 from Surah Al-Ahzab reads: "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 (Muhammad Asad, 1984 and (Syed Abu Ala Maudoodi, 1972).

In this verse, Allah orders his prophet Muhammad (S.A.W.) 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*. 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 saying that Um Atyyah (R.A) said, "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.

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 (World Assembly of Muslim Youth (1998). The *Hijab*, being obligatory, upon the Muslim women came in two places in the Qur'an: The one that just talked about from Surat Al-Ahzab, and in another place Allah says in Qur'an 24: 31).

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.)

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

First, 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. 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 reported that Jarir (R.A.) said, I asked the prophet (S.A.W.) about the unintentional casual look, he ordered me to look away.

Second, this verse also ordered the believing women to protect their private parts from *Zina* and nakedness.

Third, this verse also ordered the believing women not to show their *Zeenah*, adornments except for what naturally may be shown. The scholars among the companions and other differed about what is meant in this exception. 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 (Sulaiman, 2017 and 2011).

The majority of scholars Imams Abu Hanifah, Malik, Ash-shafi'i and 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 Dawud on the authority of Ae'ishah (R.A.) 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. 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.

Fourth, this verse also ordered the believing women to place their head cover on their necks. Ibn Jubair said, Allah 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*, this way their necks and some of their chests used to be shown. Imam Bukhari and others reported that Aisha (R.A.) 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*.

Fifth, 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.

Sixth, this verse finished with an order to the believers men and women to repent to Allah that leads to success and happiness in this life and the Hereafter.

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* 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 (Sulaiman, 2017b, 2016b and Shaykh Mustafa, 1960)

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 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*, 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.

It Narrated Thabit ibn Qays: A woman called Umm Khallad came to the Prophet (*Sallallaahu Álayhi Wasallam*) while she was veiled. She was searching for her son who had been killed (in the battle). Some of the Companions of the Prophet (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 (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. (Abu Dawud, 14/2482)

In another hadith, Yahya related to me from Malik from Hisham ibn Urwa that Fatima bint al-Mundhir (*Radhiallaahu Ánha*) said, "We used to veil our faces when we were in Ihram in the company of Asma bint Abi Bakr As-Siddiq (*Radhiallaahu Ánha*). "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 (Imaam Malik Book 20 Hadith # 20.5.16). Another hadith, Narrated that Aisha, Ummul Mu'minin: (R.Á) who said, "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 (Abu Dawud, 10/1829).

Also, it was recorded by Ahmad, Abu Dawud and Ibn Majah, narrated that Al-Albani states that it is hasan due to corroborating evidence. Also, in a narration from Asma {*who was not the wife of Rasulullah (Sallallaahu Álayhi Wasallam)*}, Asma also covered her face at all times in front of

men. Shaikh Ibn Uthaimin in his tafseer of this hadith explains "This hadith indicates the compulsion of the concealing of the faces as an order of Shari'ah, because during the Ihram it is "wajib" (compulsory) NOT to wear the Niqaab. So if it was only mustahab (recommended) to cover the face then Aisha and Asma (Radhiallaahu Ánha) would have taken the wajib over the mustahab. It is well known by the Ullima that a wajib can only be left because of something that is also wajib or fardh. So Aisha and Asma (Radhiallaahu Ánha) covering the face even in Ihram in the presence of strange (ghairMahraam) men shows that they understood this to be an act that was wajib or fardh or they would not have covered the face in Ihraam. In Sahih Al-Bukhari Volume 1, Book 8/347: It was narrated by Um 'Atiya (R.A) We were ordered (by the Prophet to bring out our menstruating women and veiled women in the religious gatherings and invocation of Muslims on the two 'Eid festivals. These menstruating women were to keep away from their Musalla. 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." Shaikh Ibn Uthaimin in tafsir of this hadith explained "This hadith proves that the general norm amongst the women of the Sahaba (Radhiallaahu Ánhuma) 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 ordered them to go to the Place for *Eid Salah*, they mentioned this hindrance. As a result the Prophet said that someone should lend her a veil, but did not say they could go out without it. If the Prophet 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.

Point-1. Criteria for Hijab

There are basically six (6) criteria for observing *Hijab*:

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 (Shaykh Muhammad, 1990 and Nazira, 1928). 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. 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.

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.

The Prophet (SAW) strictly condemned this. Refer to following *hadith*: It was narrated that Abu Hurairah (RA) said: the Prophet (SAW) said: "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 & such distance" (Sahih Muslim, Vol. 5, 5582 (2128).

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) that it needs to be guarded carefully. Hence, the criterion becomes more crucial when it comes to women. Nevertheless, let us study the following *hadith* to understand the importance of not wearing transparent clothes.

It was narrated from Dihyah bin Khalifah Al-Kalbi that he said: Some pieces of *Qabati* (fine Egyptian linen) were brought to the Prophet (SAW) and he gave me a piece of it & 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." (Sunan Abu Dawud, Vol. 4/4116).

D: The clothes worn should not be so glamorous as to attract opposite sex.

This is applicable to both men and women equally.

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 (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 has cursed such persons. Refer to following *hadith* on this matter:

It was narrated that Abu Hurairah (RA) said: the Prophet (SAW) cursed men who wear women's clothes and women who wear men's clothes. (Abu Dawud, Vol. 4 Hadith. 4098).

F: The clothes worn should not resemble that of the unbelievers i.e. 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.).

Point-2. List of people in front of whom a woman is allowed to be without Hijab

" 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." (Qur'an, 24: 31)

This verse confirms the list of *Mahrams*. In front of these a woman need not wear *Abaya* (the outer cloth used for *Hijab*) on her body and the head scarf. However, she still has to maintain the *Satr* 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).

Point-3. Exemption for some

Allah (SWT) has ordered *Hijab* due to a certain reason. And He exempts some. Let us see for ourselves. “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.” (Qur’an 24, Verse 60).

This Verse indicates that women (who fall in this category) have a choice of not wearing their *Abayas* (or *Burkhas*) 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 refers to. What is the use of this Abaya, or extra clothing over the main clothes?* (Mutahari, 1981). This beautiful verse answers this question also. It is clearly stated that Allah 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.

Point-4. No purdah among husband and wife

Allah has created this exceptional relation where a woman and man have no hijab between them. It is clearly mentioned in Glorious Qur’an: They are *libas* (i.e. body cover, screen, dress) for you and you are the same for them.” (Qur’an 2:187)

All these references from Qur’an and authentic *ahadith* of the Prophet give a beautiful, meaningful and clear explanation of requirements of *Hijab*, both for men & women.

The Importance of *Hijab*

The majority of Muslim women wear *hijab*, to obey God, and to be known as respectable women. (Qur’an 33:59) 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 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 (Karwai, 2006). 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.

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 (Sulaiman, 2011 and Jane, 1984).

No longer slave to consumerism, *hijab* liberates women from the need to conform to unrealistic stereotypes and images dictated by the media. 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 (Islamic Trust Education, 2002 and Doi, 1994).

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 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. 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 and Abd Al-Halim).

This is the importance of *Hijab*. The Glorious Qur'an has laid down this requirement to help women, to save them from molestation, 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*.

Also, according to Amina Wadud (n.d) God is very fair to women, and uses the Qur'an to prove her 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*, each one possesses. She notes 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. She points 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.

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 Ahmed Leila (1992) 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*. During the life of prophet Mohamed (SAW) only his wives were required by God to wear the *hijab*. Because Muslims consider the deeds of Prophet Mohamed to be *Sunnah*, *hijab* along with the *Jilbab* (a long dress for men) is considered by many Muslims to be part of the *Sunnah*.

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 and the exegesis of the Qur'an by Amina Wadud shows 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.

Spirituality, Muslims rely on both the Qur'an and the *Sunnah* to guide their life. They abide by the teachings of the Qur'an and follow the footsteps of Prophet Mohamed (SAW) in his actions and *hadith*. Consequently, many Muslim women embrace the veiling act adopted by the wives of the prophet 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. According to (Abu HwaiJ Oula, 2012) 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.” According to him, 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. He equally, narrated a story of one of his friend who wears *hijab* once told him that wearing the *hijab* not only provided her with inner peace and power but was also reflected in her health and mental stability. She found that once she began wearing *hijab* she felt emotionally healthier and emphasized her point by letting him know the depression that she used to suffer from have almost ceased to occur. But *hijab* has outer benefits in addition to inner benefits.

Finally, it is important to point out that *Hijab* has many benefits for the hair and face. In many dry and hot countries, *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 (Abu Hwaij Oula, 2012).

CONCLUSION

This study focused on the importance of wearing *Hijab* by Muslim Women according to Qur'an and Sunna. To throw light on this important issue, it was looked at the concept, the place and the reasons why Allah 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 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 the paper 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, *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.

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