

## Hadith about hijab

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Fast wearing Muslim women part of a series of female dressing boshaba boshaba boshaba hijah hajik hijah kouqhba kouqhb
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cloth indued muslims you conform to the Islamic standards of modesty. Another interpretation you are Fire Fare Refises To Set Dreams Given Public Size, While a Metaphic Size, Pay Referees the "The File Size Man or I il Monday, by God". [5]. For some cords of the borano, Hadith and other classic history KhimÃ, (Arab: ãκaâottaas œ Ãκaâottaas æ Arabic Size, While a Metaphic Size, While Size
AND Del MEDIAMMANO, the modests concerns both of the moods and the woman, the gli, the stems clothes and genitals. [1] These guidelines found in Hadith
and Figh lyrics deposited the rims, but, derived some verses (Ayah) that referengenicia hijab in Corano. [10] some cradon that I'm qur'an I'm not sending you that women Hanno needs to indicate a hijab. [13] [14] Nei CORANO verses, the term Hijab refers to a store that separates the main home visitors of Muhammad residentials Delle sue wives.
This interpretation has conducted some to claim you the cranish of Indexing Hijab applied solo ways of Muhammad, and NOT the ing damage. [15] [18] [19] [21] a Afghanistan Tree in Afghanistan, Iran and the Indonesian Province of Aceh. [22] Other countries, either in
Europe that in the World Muslim, Hanno exceeded Legi LIn or all types of Hijab in publicity or in some types of premises. The women in different parts Delivery Hanno exceeded Legi LIn or all types of Hijab in publicity or in some types of premises. The women in different parts Delivery Hanno exceeded Legi LIn or all types of Hijab in publicity or in some types of premises.
Kilim 
Indonesian Javanese Kashmiri Kurdo Maley Pashto Persian Punjabi Sindhi Somali Asian Turkish Tu
KaragÃf ¶Ze hacivat sama ta'zieh Way ang ã, Islam Koran Kor
Koran, about half a dozen refer specifically to the way a woman should dress or walk in public. [23] The most clear towards the requirement of modest clothing is at 24:31, the women guarded their intimate parts; that
they should not show their ornaments, except what (must normally) appear; Which should attract their husbands, their children, their brothers or their brothers or their husbands children, or children of their sisters, or their
women, or slaves who own their right hand, or serve free of physical needs, or young children who do not have the meaning of shame of sex; And that should not hit their feet to attract attention to their hidden Ornaments.Ã ¢ Ã ¢ QuranÃ, 24:31 in Sura 33:59 Muhammad is commanded to ask his family members and other Muslim women to wear
outdoor clothing When they come out, so that they are not harassed: [25] or prophet! They join your wives, your daughters and wives of real believers who should throw their clothes over their people (abroad): which is cheaper, that they can be distinguished and not being harassed. A ¢ A ¢ QuranA, 33:59 commentators Islamic in general Agree this
verse refers to the sexual harassment of the Women of Medina. He also saw himself to refer to a free woman, for which Tabari cites Ibn Abbas. Ibn Kathir states that he distinguishes Jilbab free of Muslim women from those of Jahiliyyah, so that other men know they are free women and not slaves or prostitutes, indicating to cover them does not apply
to non-Muslims. He quotes Sufyan al-Thawri as commenting that while he can be seen as allowing him to consider non-Muslim women who adorn, it is not permitted in order to avoid lust. Al-Qurtubi agrees with Tabari on this verse both for those who are free. He reports that the correct vision is that a jilbab covers the whole body. He also mentions
Sahabah as saying he is no more than a laugh (a shawl or a casing that covers the upper part of the body). He also reports a minority that considers the Nigab or headgear as a jilbab. Ibn Arabs considering that excessive coverage would make it impossible for a woman to be recognized that verse speaks, even if both Qurtubi and Tabari agree that the
recognition of words is about distinguishing free women. [26] Some scholars like Ibn Hayyan, Ibn Hazm and Muhammad Nasir Al-din Al-Alban questioned the common ayah explanation. Hayyan believes that "believing women" whose free women and slaves as the latter are kept easier to entice lust and their exclusion is clearly indicated. Hazm too
believed that he covered Muslim slaves as he violated the law of not harassing a slave or fornication with her so with a free woman. He said that everything that did not attribute to Muhammad must be ignored. [27] The word A, ¥ IJA B in the Koran does not refer to women's clothes, but rather a spatial partition or tent. [7] Sometimes its use is literal
as in the verse that refers to the screen that separated Mohammed wives by visitors to his home (33:53), while in other cases the word denotes separation between divinity and mortals (42:51), Transgressors and Rights (7:46, 41:5)., Believers and not And the light from the dark (38:32) [7] The interpretations of \(\frac{1}{4}\) \(\fr
into three types: as a visual barrier, physical barrier is used to create a space that provides comfort and privacy for
individuals, such as women of à © lite. An ethical barrier, such as the expression of pure hearts in reference to Muhammad's wives and Muslim men who visit them, does something forbidden. [23] Hadith This article relies too much on references to primary sources. Please improve this by adding secondary or tertiary sources. (August 2016) (Learn
how and when to remove this message) Main article: Women Praying Moroccan girls wearing the hijab The Hadith sources specify the details hijab (Islamic dress rules) for men and women, exegesis of the Quran Verses narrated by the Sahabah and are an important source that Muslim legal scholars used to derive their sentences. [28] [29] [30]
Narrated Umm Salama, Ummul Mu'minin: "When the verse" would have to launch their outer garments over their breasts ", the women of Ansar come out as if they had crows hung over their breasts ", the women of Ansar come out as if they had crows hung over their breasts ", the women of Ansar come out as if they had crows hung over their breasts ", the women of Ansar come out as if they had crows hung over their breasts ", the women of Ansar come out as if they had crows hung over their breasts ", the women of Ansar come out as if they had crows hung over their breasts ", the women of Ansar come out as if they had crows hung over their breasts ", the women of Ansar come out as if they had crows hung over their breasts ", the women of Ansar come out as if they had crows hung over their breasts ", the women of Ansar come out as if they had crows hung over their breasts ", the women of Ansar come out as if they had crows hung over their breasts ", the women of Ansar come out as if they had crows hung over their breasts ", the women of Ansar come out as if they had crows hung over their breasts ", the women of Ansar come out as if they had crows hung over their breasts ", the women of Ansar come out as if they had crows hung over their breasts ", the women of Ansar come out as if they had crows hung over their breasts ", the women of Ansar come out as if they had crows hung over their breasts ", the women of Ansar come out as if they had crows hung over their breasts ", the women of Ansar come out as if they had crows hung over their breasts ", the women of Ansar come out as if they had crows hung over their breasts ", the women of Ansar come out as if they had crows hung over their breasts ", the women of Ansar come out as if they had crows hung over their breasts ", the women of Ansar come out as if they had crows hung over their breasts ", the women of Ansar come out as if they had crows hung over their breasts ", the women of Ansar come out as if they had crows hung over their breasts ", the women of Ansar come out 
(the verse): They should draw their veils (Khimaar) on their breasts (Juyyub) ", it was revealed, (the ladies) cut their waist sheets the edges and Veiled themselves (Arabic: \tilde{A}^1 \tilde{A}^1 \tilde{A}^2 \tilde{A}^3 \tilde{A}^3
4091. This hadith is often translated as "... and covered their heads and faces with cloth cut pieces" [31] as the Arabic word used in the text (Arabic: \tilde{A}^1 \tilde{A}^3 \tilde
explanation of Sahih Bukhari is Fatá¸Â¥ al-Bä Rä  "which states that including the face. I ran from Yahya Malik Muhammad Ibn Zayd Ibn Qunfudh that his mother asked Umm Salama, the wife of the Prophet, may Allah bless him and grant him peace, "you can wear clothes a woman in prayer?" He said: "It can pray in Khimä r (Fountescarf)
without a khimÃx r. "Jami` at-Tirmidhi 377. Cadiz Sunni dressed women wearing tudongs (Malay word for hijab) in women of Brunei in hijab, the great mosque in Aleppo, Syria . Traditionally, the four major Sunni schools of thought (Hanafi, Shafi'i, Maliki and Hanbali) hold the consensus that is compulsory for all of the woman's body (see awrah),
except her face and hands (and feet according Hanafis) to be covered during prayer and in the presence of persons of the opposite sex other than by family members neighbors (who is forbidden to marry "See Mahram). [32] [33] [34] According to Hanafis and other scholars, these requirements also extend out to be around the non-Muslim women, for
fear of being able to describe its physical characteristics to men not connected. [35] Men need to cover their knees or just what's between them. [36] [37] [38] [39] It is recommended that women wear clothing that does not fit snugly to the body, such
as the modest forms of western clothing (long shirts and skirts), or the more traditional JilbÃx B, a dress to the top and loose neck covering his arms and legs. A R o Shaylah, a scarf or hood that covers everything except the face, is also worn in many different styles. Some Salafi scholars like Muhammad Ibn at Uthaymeen believe that covering hands
Fatwas Issue in Saudi Arabia; [42] and others. [43] in almost All Muslim cultures, girls are not required to wear a "Â$ bis. Bahraini women wearing hijab the main and most important collections of Hadith like Nahj al-Balagha and Kitab Al-Kafi for the most part They do not provide any details regarding the requirements of Hijab, however, in a quote of
Man La Yahduruhu al-Faqih Musa al-Kadhim when he asked from his brother makes a reference to the requirements of female Hijab during the salat (prayer), stating "He covers his body and the head with it prays. And if his feet protrude from below, and she no means to prevent him, there is no damage ". [44] Various in private, and in the presence
of close relatives (Mahram), Rules on the relaxation dress. However, in the presence of hurband and wife [45]. Traditional scholars had differences of opinion on the coverage of hands and face. The majority adopted the opinion that the face and hands are not part
of their nudity. Some held the opinion covering the face is recommended if the beauty of the woman is so great that she is distracting and causes temptation or public discord. [46] Indonesian girls at the iStiqlal mosque in Jakarta Coranists are Muslims who see the Koran as the primary source of religious stipulation. Among the prerequisites
that the members procure include the following verses: either wives of the prophet! You are like other women; If you want to be rectious not to be too soft to make those in whose heart a hopeful disease; And he speaks recognized. And remains in your homes and do not make a dazzling display like that of the previous times of ignorance and offer
prayer and pay Zakah; and obey God and the messenger of him; O People of (Prophet) Home! God wants to remove the darkness of you are allowed for a meal and its availability is not expected but when you are
invited Entering and when he was eaten to disperse and not dwell in conversation; he jookes the prophet and he is shy about you, but God is not shy to tell the truth; and when you ask them [the wives of the prophet] anything, Ask them from behind a tent (hijab) è Purer for you hearts and their hearts; and it is not allowed to make you hurt the
messenger or marry his wives after ever; in fact it is a great enormity in the show of God. [47] à ¢ â,¬ "Ã, â, ¬ Ã,« Koran 23:53 Since Koranism does not have a unanimous competition on how to apply the Koranic verses, which some colore-oriented female Muslims
observe the hijab and others don't. Rania, the wife of the King of Jordan, once he took a centric approach of the Koran over why not observe the Hijab, even if she never identified as a Koran. [48] Alternative views with scriptural topics, Leila Ahmed claims that the head cover should not be interpreted as mandatory in Islam because the
veil preyes the revelation of the Koran. The head headdress was introduced into Arabia long before Muhammad, mainly through the Arab contacts with Syria and Iran, where the Hijab was a sign of a social state. After all, only a woman who doesn't need to work in the fields could afford to stay isolated and veiled. [15] [49] Among the arguments of
Ahmed is that while some verses of They join women in general to "draw their jilbabs (trigger or cloak) around them to be recognized as believers and so that no damage will arrive to them [Koran 33: 58 Å ¢ â,¬ "59] and guard their private parts ... and draped down khimar on their breast breast in the presence of unrelated men] "[Quran, 00:31]
urging modesty. khimar The word refers to a piece of cloth that covers the head and the scarf. [50] While the term" hijab "was originally all what was used to hide, [51] has become used to refer to hide clothing worn by women outside the home, especially the scarf or khimar. [52] According to at least three authors (Karen Armstrong, Reza Aslan and
Leila Ahmed), the provisions of Hijab were originally designed only to Muhammad led all religious and civil affairs in the mosque adjacent to his house: army officials and Afghan police who wear hijab in Kandahar people were constantly coming in and out of this
compound at all hours of the day. When the delegations of other tribes came to talk to the prophet Muhammad, would create to their tents for days at a time in the open courtyard, just meters from the apartments where the Prophet Muhammad's wives were sleeping. And the new immigrants who arrived in Yathrib often remain within the walls of the
mosque until they could not find adequate homes. [15] According to Ahmed: establish the Seculusion Profet Prophet Muhammad was creating a distance between him and wives this community embarrassing at hand. [16] They argue that the term Rabat al-hijab ( "take the veil") was synonymous and used interchangeably with "becoming the wife of
the Prophet Muhammad," and that during the life of Muhammad, no other Muslim woman wore the hijab. Aslan suggests that Muslim women have started wearing the hijab to emulate Muhammad, no other Muslim women have started wearing the hijab to emulate Muhammad, no other Muslim women have started wearing the hijab. Aslan suggests that Muslim women have started wearing the hijab to emulate Muhammad, no other Muslim women have started wearing the hijab to emulate Muhammad, no other Muslim women have started wearing the hijab to emulate Muhammad, no other Muslim women have started wearing the hijab.
community [15] [16] Another interpretation that differs from traditional states that a veil is not required in front of the blind men and devoid of physical desire (ie assessuals and iposessuali). [53] [55] [55]. Some scholars think that these contemporary views and arguments, however, contradict the Hadith sources, the classical scholars, the
enforcement sources, the historical consensus of the companions and interpretations (like Aisha and Abdullah Ibn Masud). Many traditionalist Muslims accept the contemporary views, however, some scholars traditionalist Muslims reject the contemporary views, however, some scholars traditionalist Muslims accept the contemporary views, however, some scholars traditionalist Muslims accept the contemporary views, however, some scholars traditionalist Muslims accept the contemporary views, however, some scholars traditionalist Muslims accept the contemporary views, however, some scholars traditionalist Muslims accept the contemporary views, however, some scholars traditionalist Muslims accept the contemporary views, however, some scholars traditionalist Muslims accept the contemporary views, however, some scholars traditionalist Muslims accept the contemporary views, however, some scholars traditionalist Muslims accept the contemporary views, however, some scholars traditionalist Muslims accept the contemporary views, however, some scholars traditionalist Muslims accept the contemporary views, however, some scholars traditionalist Muslims accept the contemporary views, however, some scholars traditionalist Muslims accept the contemporary views, however, some scholars traditionalist Muslims accept the contemporary views and accept the contemporary views accept the contemp
it is discussed by scholars (although it is discussed by a scholar only). Notable examples of traditionalist Muslim scholars who accept these contemporary views include the Indonesian scholar Buya Hamka. Contemporary Practice Further Information: Types of hijab and hijab campaign for Muslim women in northern Nigeria wearing Hijab The hijab
styles and practices vary widely across the world. An opinion poll conducted in 2014 by the Institute of the University Michigan Institute for Social Research has asked residents of seven Muslim-majority countries (Egypt, Iraq, Lebanon, Tunisia, Turkey, Pakistan and Saudi Arabia) Which style women dress more appropriately considered in public. [56]
The survey found that the scarf (in her tightly or wanderer) form has been chosen by the majority of respondents in Egypt, Iraq, Tunisia and Turkey. [56] In Saudi Arabia, 63% gave preference to the veil of the NIQAB face; In Pakistan, the niqab, the garment of the full-length chador and headscarf, they received about a third of the votes each;
While in Lebanon, half of the respondents in the sample (which included Christians and druzze) did not opt for any head cover. [56] [57] The survey found significant difference "in the preferences between men and women interviewed, with the exception of Pakistan, where more men favor the conservative women's dress [57]. However, women
strongly support the right of women to choose how to dress [57] people with university education are less conservative of their choice compared to those without one, and more solidarity of law to women women have turned to
non-traditional forms of hijab as the turbans. [58] [59] While some concern turbans as a cover of adequate head, others claim that it cannot be considered a true Islamic veil if it leaves the neck exposed. [58] Muna Abusulayman wearing a turban according to a poll of the Pew Research Center, among Muslim women of about 1 million Muslim women of abo
living in the US, 43% regularly wear veil veils, while about half does not cover i hair. [60] In another PEW Research Center (2011), 36% of Muslim American women reported to wear Hijab every time they were in public, with an additional 24% saying that they wear it more or part of the time, While 40% said they never wore the headgear. [61] The
Iranian woman in Isfahan wearing a hijab in Iran, where to wear hijab is legally required, many women push the boundaries of the vestimento written by the state, risking a fine or a detention spell. [62] Iranian President Hassan Rouhani promised to exploit the morality police and their presence on the streets has decreased since he took office, but
the powerful conservative forces in the country have resisted his efforts, and dress codes They are still applied, especially during the summer months [63] in Turkey the Hijab was previously banned in university and private and state schools. The prohibition applied not to the scarf wrapped around the neck, traditionally worn by peasant women
Anatulie, but to the cover of the head pinned perfectly on the sides, called TÃf¼rban in Turkey, which was adopted by a growing number of urban women educated since the years 80. Starting from half of 2000, over 60% of Turkish women covered the head out of home, even if only 11% wore a Türban. [64] [65] [66] [67] The prohibition was raised
by universities in 2008, [68] from government buildings in 2014. [70] Burqa and Niqab a Muslim woman In Yemen wearing a Niqab there are different types of veils covering the face in part or in full. The Burqa (even Spurt Burka) is a garment covering the whole body, including the face. [71] It is commonly associated
with the Afghan Chadri, whose vegetable portion of the face is generally a piece of net that obscures the eyes but allows you to see the chiostych. The Niqab is a term that is often used incorrectly interchangeable with burqa. [71] It is particularly
associated with the style traditionally worn in the Arabica peninsula, where the veil is attached to one side and covers the face only under the eyes, thus allowing the eyes to be seen. Only a minority of Islamic scholars believes that covers the face is mandatory, and the use of Niqab beyond its traditional geographical strongholds was the subject of
political controversy [72] [73]. In a 2014 survey of men and women in seven Muslim countries by majority, Afghan Burga was the preferred form of women's dress for 11% of respondents in Saudi Arabia, 4% in Iraq, 3% in Pakistan, 2% in Lebanon, and 1% or less in Egypt, Tunisia and Turkey. [56] The VEIL NIQAB has been the preferred option for
63% of respondents in Saudi Arabia, 32% in Pakistan, 9% in Egypt, 8% in Iraq and 2% or less in Lebanon, In Tunisia and Turkey. [56] History Practical pre-Islamic veilers Further information: Veil Greek bronze statuette of a veiled and masked dancer, 2 â € â,¬ "3th century BC. Veiling did not originate with the advent of Islam. The statuettes
depicting the veiled priestesses Up to 2500 BC. [74] The women of à © Lite in ancient Mesopotamia and in the Byzantine, Greek and Persian empires wore the veil as a sign of respectability and high status. [75] In ancient Mesopotamia, Assyria had the explicit laws of Sumptuary in detail that women must veil and what women should not, depending
on the class, class and occupation of the woman in society. [75] The slaves and female prostitutes were prohibited at the veil veil Faced hard sanctions if they did. [7] Velatura was therefore not only an aristocratic rank marker, but also served to "differentiate among respectable women and those who were available to the public". [7] [75] Rigorous
isolation and the veiling of the matrons were also customary in ancient Greece. Between 550 and 323 BC, before Christianity, we expected respectable women in the eyes of unknown men. [76] Romano Personalized including the practical of the headdress
worn by the priestesses of Vesta (Vestali). [77] Women Veiled Relief with Pre-Islamic, Temple of Baal, Palmyra, Syria, 1st century AD. It is not clear if the Jewish Bible contains regulatory requirements, but literature presents rabbinic as a matter of modesty (Tzniut). [77] Modesty has become an important rabbinic virtue in the first Roman period, and
may have been destined to distinguish Jewish women from their non-Jewish counterparts in Babylon and later in the Greek-Roman society. [77] Second rabbinic precepts, married Jewish women must cover their hair (see MITPAÃ;Â, ¥ a). The survivors of veiled Jewish women from their non-Jewish women from their non-Jewish women must cover their hair (see MITPAÃ;Â, ¥ a).
[77] According to Fadwa El Guindi, at the time of the stipulation of Christianity, Jewish women were velos their heads and faces. [7] Roman statue of a vestal The most well-known view of the Christianity, Jewish women were velos their heads and faces. [7] Roman statue of a vestal The most well-known view of the Christianity, Jewish women were velos their heads and faces. [7] Roman statue of a vestal The most well-known view of the Christianity, Jewish women were velos their heads and faces.
her dishonors Discovered your head ". [77] The Fathers Primitive Church, including Tertullian of Carthage, Clement of Alexandria, Ippolito of Rome, Giovanni Crisostomo and Agostino of Ippona attested in their writings which, when prayer, Christian women must cover their heads, while men should Pray with head uncovered. [78] There are
archaeological evidence suggest that the first Christian women of Rome the covered leader, [77] and the practice of the Christian headgear continues among the female adherents of many Christians, or thodox Orthodox Orth
others. [78] According to Leila Ahmed, the rigid rules of relevance velating and the solitude of women are found in the Byzantine Christian literature were influenced by ancient Persian traditions, and there is no evidence that they suggest that they suggest that they differ significantly from practice. [79] In the Indian subcontinent, women indu copper with a veil in a
and, finally, among the urban masses. [7] In rural areas it was common to cover the hair, but not the face. [7] Leila Ahmed claims that "whatever the cultural origin or sources, a fierce misogyny was a distinct ingredient of Mediterranean and finally Christian thought over the centuries immediately preceding the ascent of Islam". [82] She plays Ahmed
Velando and the segregation of the sexes as an expression of a misande vision of the shame of sex that focused most intensely on the shame of the female body and the danger of seeing him exposed. [82] During the life of Muhammar the available data suggest that veil was not introduced in Arabia from Muhammad, but already existed, especially in
the city, although it was probably probably probably widespread as in neighboring countries like Syria and Palestine. [83] In the first Islamic, Islamic texts, Hijab does not distinguish between Vehing and insulation and can mean
"veil" or "tent". [84] The only verses of the Koran that relates in particular to women's clothing are those who promote modesty, instructing women to protect their private parts and draw their scarves on their breast area in the presence of men. [85] The contemporary understanding of the Hijab dates back to Hadith when the "towards the Hijab" fell
to the Community in 627 EC. [86] Now documented at Sura 33:53, the states of the verse, "and when asking [his wives] for something, asking them from behind a partition. This is Purer for your hearts and their hearts". [87] This towards, however, has not been addressed to women in general, but exclusively to the wives of Muhammad. While the
influence of Muhammad has increased, he got more and more visitors in the mosque, which was then the house of him. Often, these visitors stayed at night only the feet away from the strangers. [88] During the life of Muhammad the term for wearing the
veil, Didabat al-Hijab, was used interchangeably with "being the wife of Muhammad". [83] The next pre-modern history of young story from Nablus in a hijab (c. 1867 "1885) The practice of velitism was borrowed from the à © lite of Byzantine and Persian empires, where it was a symbol of respectability and high social status, during the Arabic
conquest of those empires. [89] Reza Aslan claims that "the veil was not obligatory nor widely adopted until generations after Muhammad's death, when a large body of scriptural and legal students males began to use their religious and political authority to regain the domain they had lost in society as a result of the prophet's egalitary reforms ". [88]
since Islam identified with the monothetical religions of the conquered empires, the practice is It was adopted as an appropriate expression of Koranic ideals concerning modesty and pity. [90] Dressing gradually spread to upper classy Arab women, and eventually became widespread among the Muslim women in the city throughout the Middle East.
Dressing Arab Muslim women became particularly pervasive under the Ottoman domain as an exclusive rank mark and lifestyle, and Istanbul of the seventeenth century testify to styles of differentiated clothes that reflected geographical and professional identities. [7] Women in rural areas were much more lens to adopt the aircraft because the
leaders interfere with their work in the fields. [91] Since she wore a veil was little practical for working women, "a veiled woman has silently announced that her husband was quite rich to keep her inactive her." [92] By the nineteenth century, urban and Christian Muslim women in Egypt were wearing a garment that included a cover of the head and christian for working women, "a veiled woman has silently announced that her husband was quite rich to keep her inactive her."
a burga (muslink cloth covering the lower nose and the mouth). [7] The name of this garment, Harabah, derives from early Christian and Jewish religious vocabulary, which can indicate the origins of the head itself. [7] Until the first half of the twentieth century, rural women in the Maghreb and in Egypt have put in the shape of Niqab when they
visited urban areas ", as a sign of civilization". [93] Modern history A model showing a fashionable hijab at "Moslema in Style Fashion Show" (Show for Muslim Women Abusi) in Kuala Lumpur, Malaysia. Western clothing largely dominated in Muslim countries the 1960s and 70s. [94] [95] For example, in Pakistan, Afghanistan and Iran, some women
wore short skirts, flower-printed ironing clothes, flared pants, [96] and came out in public without the hijab. [Necessary quote] This has changed following the Soviet Afghan war, [necessary quote] military dicturation in And Iranian revolution of 1979, when the traditional conservative clothing including Abaya, Jilbab and Niqab made a return. [97]
[98] There were demonstrations in Iran in March 1979, after the law of Hijab was brought, decreeing that women in Iran should have wearing scarves to leave the house. [99] However, this phenomenon phenomenon It won't happen in all countries with a significant Muslim population, in countries like Turkey, there was a decline in women wearing
hijab in recent years., [100] Although under Erdoä¿an Turkey is becoming More conservative and Islamic, like Turkey repeals the ban on AtatÃf¼rk-was hijab, [101] [102] and the foundation of new fashion companies for women who want to dress more in a conservative way. [103] Play Media Gamal Abdel Nasser laughing to laugh
Muslim brotherhood to suggest that women should be held to wear Hijab.in 1953, the president of the Egyptian leader Gamal Abdel Nasser claims to have been told by the leader of the 'Organization of Muslim brothers who wanted to apply the use of Hijab, to which Nasser responded, "Lord, I know you have a daughter to college, and she doesn't
wear a scarf or nothing! Why don't you wear the scarf? you can 't do a girl, her daughter, wear, and yet you want him to go to ten million women wear it? "[necessary quote] The end of the 20th century saw a rebirth of the hijab in Egypt after a long time of decline due to westernization. At half of the 1970s, some of the ages of age between men and
Muslim women has begun a movement destined to gather and devote himself to Islamic faith again. [104] The uniform adopted by young female pioneers of this movement was called al-isla má
"â â â â â â â â â â â â â â â â â â a c (Islamic clothing) and was composed of a "al-jilbĂ" bà ¢ an inect, long sleeves, long dress up to ankles in austere solid colors and matte thick fabric - and al-khim¤ r, a head cover that resembled a wimple of a nun covering the hair from the bottom to the front, arrives under the chin to hide the Neck and falls on the chest and
back ". [104] In addition to the basic garments that were for the most universal within the movement, additional modesty measures could be adopted depending on the conservatory the followers wanted to be. Some women choose to also use a facial coating (al-Nigä b) which only leaves eye slots for the view, as well as gloves that socks to not reveal
visible skin. Soon this movement expanded outside the realm of youth and became a more widespread Muslim practice. Women saw this way of dressing as a way to simultaneously refuse western influences of the dress and culture that were prevailing at that time. Despite many criticisms of
the Hijab practice being oppressive and harmful to women's equality, [105] Many Muslim women see the way to dress to be a positive thing. It is seen as a way to avoid unwanted sexual harassment and progress in public and works to deselize women in the public sphere to allow them to enjoy equal legal, economic and political completion rights.
This modesty has not been demonstrated only by their way of dressing chosen but also from their serious behavior that worked to show their dedication to modesty and Islamic convictions. [104] Taekwondo medalists from Spain, Great Britain, Iran and Egypt in Rio Olympics, 2016 [107] Disputes have burst on the practice. Many people, both men and
women of faith backgrounds both Islamic and non-Islamic, questioned Hijab and what was in terms of women and their rights. There was a question if in practice the Hijab was truly a female choice or if women had been forced or practiced in wearing it. [104] Many instances, like politics Of the Islamic Republic of Iran of Forced Veleaarity for women
they brought these problems to the first line and generated a great debate from scholars and everyday. While the movement of awakening has gained momentum, its objectives are accrued and moved from promoting modesty to more than a political position in terms of support support for pan-Islamism and a symbolic rejection of Western culture and
e Today the Hijab means many different things for different people. For Islamic women who choose to wear Hijab allows them to maintain their modesty, morality and freedom of choice. [105] They choose to cover because they believe that it is liberating and allows them to avoid harassment. Many people (both Muslims and non-Muslims) [Who?] They
are against the use of Hijab and claim that Hijab causes problems with gender relationships, works to silence and women repress both physically and metaphorically, and They have many other problems with gender relationships, works to silence and women repress both physically and metaphorically, and They have many other problems with gender relationships, works to silence and women repress both physically and metaphorically, and They have many other problems with gender relationships, works to silence and women repress both physically and metaphorically, and They have many other problems with gender relationships, works to silence and women repress both physically and metaphorically, and They have many other problems with gender relationships, works to silence and women repress both physically and metaphorically and met
continues today. From 11 September 2001, the discussion and the speech on Hijab is intensified. Many nations attempted to put restrictions on the Hijab, which led to a new wave of rebellion by women who instead turn to cover and wear the hijab in even greater numbers. [105] [108] Iran in Iran Some women act to transform Hijab by challenging
the regime later reinventing the culture and identity of women in Iran. The female Iranian designer, naghmeh kiumarsi, challenge notion of the culture regime through the design of the public, marketing and sale of pieces of clothing that characterize the adherent jeans, and a ¢ skimpyà ¢ veil. [109] Kiumarsi embodies its concept of culture and
identity and uses the value of the differences between Iranian women, as opposed to a single identity under the Islamic Clothing and welcomes the evolution of Iranian culture with the emergence New style choices and fashion trends. Women's resistance in Iran is gaining traction as a growing number of women challenge the obligation to wear hijab
Smith (2017) has addressed the progress that Iranian women have done in her article, an Iran surprises by creating Islamic Clothing Code for Women, at [110] Posted by The Times, an estimated organization's news based in the United Kingdom. The Iranian government has imposed their criminal clothing codes less closely and, instead of prison as a
pain they have implemented mandatory reform classes in the Liberal Tehran capital. General Hossein Rahimi, head of the Tehran police declared, to those who do not observe the Islamic clothing code will no longer be worn to detention centers, nor judicial cases being deposited against Thema (Smith, 2017). The observations of recently head of the
Tehran police in 2017 reflect political progress in contrast to the observations of the Tehran police chief 2006. [110] [111] Iranian women activists have taken a step forward since 1979 based on fashion to cultural and political change stage. Critics of forcing women to wear a veil label this practice as Islamofascist. [112] Hijab critics, such as Masih
Alinejad also see how discriminatory for women. [113] Constriction and pressure for further information: Hijab by country map that shows the prevalence of Hijab wear all over the world and in the countries where there are restrictions on which it wears it. Some governments encourage and even women do to wear Hijab, while others have forbidden
in at least some public places. In many parts of the world, women also experience informal pressure in favor or against wearing Hijab, including physical attacks. The application of the law Iran has passed to ban all types of veils in 1936, to make Islamic clothing mandatory for women following the Islamic revolution in 1979. [114] In April 1980, it was
decided that women in government offices and educational institutions would have been sent to veil. [114] 1983 Criminal code prescribed punishment of 74 whipping for Women who appear in public without Islamic Hijab (Hijab Shar'ee), leaving the definition of a proper hijab ambiguous. [115] [116] The same period saw tensions around the
definition of a correct hijab, which sometimes brought vigilant harassment towards women who have been perceived to wear improper clothes. [114] [115] In 1984, Tehran's attorney announced announced A more rigorous dress-code should be observed in public institutions, while clothing in other places should correspond to the standards observed
by the majority of the population. [114] A new regulation issued in 1988 by the Ministry of the Interior according to the 1983 law further specified that constituted a breach of Hijab in public, without specifying its form. [118] [119]
The clothing code was the subject of relatively narrow and relaxed implementation periods alternated over the years, with many women pushing its borders, and its mandatory aspect was a point of contention between conservatories And the current President Hassan Rouhani. [118] [120] [121] The UN Human Rights Council recently invited Iran to
promotes severe types of veiling, praising invoking both Islamic religious principles and pre-Islamic Iranian culture. [123] The Indonesian Province of Aceh the religious leaders of Aceh the right to impose Sharia in 2001, in an agreement with the aim of
ending the separatist movement in the province. [124] The Kingdom of Saudi Arabia formally requires Muslim women to cover their hair and all women to wear a garment of the whole body, but has not been recently imposed. [125] [126] [127] Saiudite women to wear a garment of the whole body, but has not been recently imposed. [128] The Kingdom of Saudi Arabia formally requires Muslim women to cover their hair and all women to wear a garment of the whole body, but has not been recently imposed. [127] Saiudite women to wear a garment of the whole body, but has not been recently imposed. [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] [128] 
coat. [128] These rules are applied by the religious police and vigilantes. [128] In 2002 the Saudi religious police were accused by Arabia and international press to hinder the rescue of students from fire as they did not wear the Hijab, which caused 15 dead. [129] In 2018, the Saudi Hereditary Prince Mohammad Bin Salman said CBS News that Saudi
law requires women to wear "decent, respectful clothing", and that women are free to decide which form should hire. [127] Legal prohibitions Muslim world The tradition of veil hair in Persian culture has ancient pre-Islamic origins, [130], but the widespread custom has been concluded by the government of Reza Shah in 1936, as Hijab was
considered incompatible with Modernization and ordered "revealment" to act or kashf-and hijab. In some cases the police arrested women wearing veil and would be forcibly remove it. These policies have had the popular support, but indignant the Shiite clerics, to which to appear in public without their coverage was equivalent to nudity. Some
women refused to leave the house for fear of being attacked by the Reza Shah police. [131] In 1941, the mandatory element in the inauguration policy was abandoned. Turkey had the prohibition in university, but have been
spilled by the country's constitutional court. [132] In December 2010, however, the Turkish government buildings and schools. [133] In Tunisia, women were banned to wear Hijab in state offices in 1981 and in the 1980s and 1990, more restrictions were implemented. [134] In 2017,
Tajikistan prohibited Hijab. Of culture, Shamsiddin Orumbekzoda, said at Radio Free Europe Islamic dress was "really dangerous". Based on the laws in force, women wearing Hijab are already prohibited by the government's entry of the country. [135] [136] Ceremony of Europe A veil-burning in the USSR as part of the Soviet Hujum
policies On March 15, 2004, France approved a law that prohibits "symbols or clothes through which students visually display Religious affiliation "in elementary public schools, middle schools, middle schools and secondary schools. In the Belgian city of Maaseik, the NiqA" B has been banned since 2006. [137] On July 13, 2010, the house of France of the
crushing Parliament approved a Law drawing that would prohibit to wear the Islamic integral veil in public. It has become the first European country to prohibit the integral veil in public places, [138] followed by Belgium, Latvia, Bulgaria, Austria, Denmark and some cantons of Switzerland in Subsequent years. Belgium has banned the integral veil in public places, [138] followed by Belgium, Latvia, Bulgaria, Austria, Denmark and some cantons of Switzerland in Subsequent years.
2011 in places like parks and streets. In September 2013, the voters of the Swiss Canton of Ticino voted in favor of a prohibition also
includes scarves, masks and clown of paint that cover faces to avoid discriminating Muslim dress. [138] In 2016, Bosnia and Herzegovina 's judicial authority supervision confirmed the prohibition of wearing Islamic veil in the country. [142] [143]
In 2017, the European Court of Justice established that the companies were allowed to exclude employees to wear visible religious symbols, including Hijab. However, if the company does not have a policy on wearing clothes that demonstrate religious symbols, including Hijab. However, if the company does not have a policy on wearing clothes that demonstrate religious symbols, including Hijab.
Danish Parliament approved a law that prohibits the integral veil in public places. [145] In 2016, more than 20 French cities forbidden the use of the burqini, a style of swimwear aims to attribute with the rules of hijab. [146] [147] [148] Dozens of women were then emitted fines, with some tickets that mention do not wear "a suit respecting good
costumes and laity", and some were verbally attacked by bystanders when they were compared by the police. [146] [151] The application of the ban has also affected the bathers wearing a wide range of modest clothing in addition to the burqini. [146] [151] Media reported that in one case the police forced a woman to remove part of her
clothes on a beach in Nice. [149] [150] [151] The office of the mayor of Nice denied that she was forced to do so and the mayor condemned what you defined the "unacceptable provocation" to wear clothes similar to the attack Nice terrorist. [146] [151] A team of psychologists in Belgium have studied, in two studies of 166 and 147 participants, both
the discomfort of the Belgians with Islamic Hijab, and the support of his Ban from the public sphere of the country, is motivated by the Defense of the values of autonomy and universalism (which includes equality), or from xenophobia / ethnic prejudice and anti-religious feelings. The studies have revealed the effects of subtle prejudice / racism, values
(the values of self-enhancement and safety against universalism), and religious attitudes (antireligious literal thinking against spirituality), in predicting higher levels of anti-anti-attitudes Velos to the effects of other related variables such as age and political conservatism. [152] In 2019, Austria prohibited Hijab in schools for children up to ten years of
age. The prohibition was motivated by parity between men and women and improve social integration with respect to local customs. Parents who send their children to school students up to the sixth grade. [153] In 2019, Common StaffansTorp In Sweden prohibited all veils for school with the veil will be fined 440 euros. [153] In 2019, Common StaffansTorp In Sweden prohibited all veils for school with the veil will be fined 440 euros. [154] Unofficial pressure to
reported to Gaza Gaza Mujama 'Al-Islami, the predecessor of Hamas, as reported as used' A mixture of consensus and coercion "to 'restore' Hijab 'on urban educated women in Gaza at the end of 1970 and 1980. [156] A similar behavior is It was displayed by Hamas for SÅ © during the first Intifada in Palestine. Although a relatively small movement
at this time, Hamas has exploited the political void left by failures received in the strategy by Palestinian factions to ask for a "return" for Islam as a path to success, a campaign that is Concentrated on the role of women. [157] Hamas made a campaign for the use of Hijab together with other measures, including living at home women, segregation by
men and the promotion of polygamy. During this campaign women who have chosen not to wear the hijab has been worn "only for problems avoiding the streets". [158] Wearing the Hijab was imposed by the Taliban regime in Afghanistan. The Taliban requested to women cover
not only their heads, but their face as well, because "a woman's face is a source of corruption" for men not connected to them. [159] In Srinagar, capital of Kashmir under Indian administration, a unknown militant group that is called Lashkar-e-Jabbar claimed responsibility for a series of acid attacks on women who do not wear the burga in 2001,
threatening of Punish women who do not adhere to their vision of Islamic clothing. Kashmir women, most of which are not completely veiled, challenged warning, and attacks were sentenced by separatist and prominent militant groups of the region. [160] [161] In 2006, Gaza radicals were accused of attacking or threatening to attack women's faces,
in an attempt to intimidate them to presumably wear immodest dress. [163] In 2014 the Islamic State of Iraq and the Levant was reported to have performed several women to not have worn Niqab with gloves. [164] In April 2019 in Norway, Telecommunications Company Telia received attack threats after characterizing a Muslim woman taken her
hijab in an advertising spot. Although the police did not evaluate the threat he risks being carried out, offering threats is still a crime in Norway. [165] Unofficial pressure against wearing Hijab in recent years, women wear hijabs have been the subject of verbal and physical aggressions in western countries, particularly after terrorist attacks. [166]
[167] [168] [169] Louis A. Cainkar writes that the data suggest that women in Hijab, rather than men are the prevailing goal of anti-Islamic attacks because they are more easily identifiable as i Muslims, but because they are more easily identifiable as i Muslims, but because they are seen to represent a threat to the local moral order that strikers are trying to defend. [167] Some women stop wearing hijab for
fear or following the pressures perceived by their acquaintances, but many refuse to stop wearing out of religious conviction, even when they are invited to do so for self-protection. [167] Kazakhstan has no official ban to wear hijab, but whoever wears it, reported that the authorities use a series of tactics to discriminate against them. [170] In 2015,
the authorities in Uzbekistan organized a "doviling" campaign in the capital Tashkent, during which women wearing Hijab were arrested and taken to a police station. Those who refused were transferred to the anti-terrorism department and given a
lesson. Their husbands or fathers were then To convince women to obey the police. This following a previous campaign in the Fergana valley. [171] In 2016 in Kyrgyzstan, the government promoted road banners aimed at deterging women to wear Hijab. [172] Discrimination in the workplace towards women of the resistant Hijab see also:
Hijabophobia The question of Muslim discrimination is more widespread among Muslim women due to the Hijab be a statement of observable faith. Especially after the attacks of 11 September and the termination of the deadline Some of Islophobia demonstrations are viewed within the workplace. [173] Women wearing hijab are at risk of
discrimination in their workplace because the hijab helps identify them for anyone who can contain islamophobic attitudes. [174] [175] Their association with Islamic faith automatically projects any negative stereo of religion over them.
women goes beyond the influence of their work experience, also interferes with their decision to support religious obligations. In the result of discrimination Muslim women in the United States have concerns regarding their ability to follow their religion because it could mean that they are rejected employment. [179] Ali, Yamada and Mahmoud
(2015) [180] Status that the women of the color that also follow the religion of Islam are considered in what is called A ¢ â,¬ Å "triple jeopardyà ¢ â,¬, due To be part of two minority groups subject to discrimination. Ali et al. (2015) [180] Status that the women of the color that also follow the religion of Islam are considered in what is called A ¢ â,¬ Å "triple jeopardyà ¢ â,¬, due To be part of two minority groups subject to discrimination. Ali et al. (2015) [180] Status that the women of the color that also follow the religion of Islam are considered in what is called A ¢ â,¬ Å "triple jeopardyà ¢ â,¬, due To be part of two minority groups subject to discrimination. Ali et al. (2015) [180] Status that the women of the color that also follow the religion of Islam are considered in what is called A ¢ â,¬ Å "triple jeopardyà ¢ â,¬ Å "
other words, discrimination Muslim women in front of work is associated with their general feeling of contentment of their work, especially compared to other religious groups. [181] Muslim women not only experience discrimination while in their work, especially compared to other religious groups.
study conducted on the potential discrimination of intake between Muslims found that in terms of evident discrimination there were no differences between Muslim women wearing traditional Islamic clothes and those who did not. However, secret discrimination was observed with the Muslims who wore the Hijab, and consequently were treated
hostilely and rude. [182] While observing the recruitment practices between 4,000 employers in the United States, the experimenters found that employers who identify as Republicans tended to avoid making interviews with candidates who appear Muslims on their social network pages [183] An instance that is a certain view as the discrimination of
Hijab in the workplace that has acquired the attention of the public and arrived at the Supreme Court was Eeoc V. Abercrombie & Fitch. The US employment opportunity Commission took advantage of its power granted by Title VII and made a case for a young Hijabi female who applied for a job, but was rejected because of his back that violated
  politics pre-existing and long-standing violated against head coatings and all black garments. [184] Discrimination levels vary depending on the geographical position: For example, South Asian Muslims in the United States [185] although South Asian Muslims in the United States [185] although South Asian Muslims in the United States [185] although South Asian Muslims in the United States [185] although South Asian Muslims in the United States [185] although South Asian Muslims in the United States [185] although South Asian Muslims in the United States [185] although South Asian Muslims in the United States [185] although South Asian Muslims in the United States [185] although South Asian Muslims in the United States [185] although South Asian Muslims in the United States [185] although South Asian Muslims in the United States [185] although South Asian Muslims in the United States [185] although South Asian Muslims in the United States [185] although South Asian Muslims in the United States [185] although South Asian Muslims in the United States [185] although South Asian Muslims in the United States [185] although South Asian Muslims in the United States [185] although South Asian Muslims in the United States [185] although South Asian Muslims in the United States [185] although South Asian Muslims in the United States [185] although South Asian Muslims in the United States [185] although South Asian Muslims in the United States [185] although South Asian Muslims in the United States [185] although South Asian Muslims in the United States [185] although South Asian Muslims in the United States [185] although South Asian Muslims in the United States [185] although South Asian Muslims in the United States [185] although South Asian Muslims in the United States [185] although South Asian Muslims in the United States [185] although South Asian Muslims [185] although South Asia
Muslim women in both positions are similar to describe discrimination experiences as subtle interactions and indirect. [185] ã, the same study also reports the differences between South Asian Muslim women wearing hijab, and those who do not wear hijab for Non Hijabis, they reported having lived more perceived discrimination
when they were around other Muslims. [185] perceived discrimination is harmful to well-being for the individual. [187] A study in New Zealand concluded that while Muslim women who wore the scarf actually did discrimination,
these negative experiences have been overcome by much higher feelings of religious pride, belonging and centrality. [187] See also Portal Portal Controversy scarf in France Mervà © kavakÃf§Ãx ± list of types of religious headgear types of hijab covering variants cowl ghoonghat paranja pudnah sari tagelmust (worn by men)
tudong yashmak non muslim christian 
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