Hijab Costume- A Social Recognition And Dignity Of Muslim Women

(A Sociological Study with Special Reference to Muslim Community of Beawar City)

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ABSTRACT: In modern usage, hijab (Arabic: حجاب, romanized: ḥijāb, pronounced [ħɪˈdʒaːb]) generally refers to various headcoverings worn by Muslim women.[1] While a hijab can come in many forms, it often specifically refers to a headscarf, wrapped around the head and neck, covering the hair, neck, and ears but leaving the face visible.[2] The use of the hijab has been on the rise worldwide since the 1970s and is viewed by many Muslims as expressing modesty and faith.[2] There is a consensus among Islamic religious scholars that covering the head is either required or preferred,[3] though some Muslim scholars and activists argue that it is not required, as it is unmentioned in the Quran.[4]

KEYWORDS: hijab, muslim, legal, Muhammad, Quran, hijab, women, Islam, ideology, headscarf

I.INTRODUCTION

In practice,[2] Muslim women choose whether or not to wear it, and plenty do not.[5]The term ḥijāb was originally used to denote a partition, a curtain, or was sometimes used for the Islamic rules of modesty.[2][6] This is the usage in the verses of the Qur'an, in which the term sometimes refers to a curtain separating visitors to Muhammad's main house from his wives' residential lodgings. This has led some to claim that the mandate of the Qur'an applied only to the wives of Muhammad, and not to the entirety of women.[7][8] Another interpretation can also refer to the seclusion of women from men in the public sphere, whereas a metaphysical dimension may refer to "the veil which separates[1] man, or the world, from God".[9] For some, the term for headscarf in the Qur'an is khimār .There is no consensus over how much of a veil is a necessity. Some legal systems accept the hijab as an order to cover everything except the face and hands,[13][9] while others accept it as an order that covers the whole body, including the face and hands.[14] These guidelines are found in texts of hadith and fiqh developed after the revelation of the Qur'an. Some believe these are derived from the verses (ayahs) referencing hijab in the Qur'an;[15] others believe that the Qur'an does not mandate that women need to wear a hijab.[16][4] Some reformist groups consider the issue of veiling in Islam only as a recommendation made according to the conditions of the past, and that regarding it as a necessity is an imposition of Islamist ideology.[17]The hijab is currently required by law to be worn by muslim women in in different countries including India. The cities of U.P. like Lucknow and Rajasthan like Beawar[3] have common wearings of hijab[4] by muslim women

In Beawar of Rajasthan, the word ḥijāb in the Qur'an refers not to women's clothing, but rather a spatial partition or curtain.[6] Sometimes its use is literal, as in the verse which refers to the screen that separated Muhammad's wives from the visitors to his house ,while in other cases the word denotes separation between deity and mortals, wrongdoers and righteous,believers and unbelievers , and light from darkness. In Beawar, the interpretations of the ḥijāb as separation can be classified into three types: as visual barrier, physical barrier, and ethical barrier. A visual barrier (for example, between Muhammad's family and the surrounding community) serves to hide from sight something, which places emphasis on a symbolic boundary[5]. A physical barrier is used to create a space that provides comfort and privacy for individuals, such as elite women. An ethical barrier, such as the expression purity of hearts in reference to Muhammad's wives and the Muslim men who visit them, makes something forbidden. [6]In Beawar, Modern Muslim scholars usually require women to cover everything but their hands and face in public,[9] but do not require the niqab (a face covering worn by some Muslim women). In nearly all Muslim cultures, young girls are not required to wear a hijab.[7]

The hijab is also a common cultural practice for Muslims in the Jaipur. For example, in a 2016 Environics poll, a large majority (73%) of Jaipur Muslim women reported wearing some sort of head-covering in public (58% wear the hijab, 13% wear the chador and 2% wear the niqab). Wearing a head covering in public had increased since the 2006 survey.[80] Meanwhile, in Beawar Center poll from 2011,[8] most Muslim women also reported wearing hijab, 36% indicating they wore hijab whenever they were in public, with an additional 24% saying they wore it most or some of the time; 40% said they never wore hijab.[31]

II.DISCUSSION

Available evidence suggests that veiling was not introduced into India by Muhammad, but already existed there, particularly in the towns, although it was probably not as widespread as in the neighbouring countries such as Pakistan[24] Similarly to the practice among Indian cities like Beawar its use was associated with high social status.[34] In the early Islamic texts, term hijab does not distinguish between veiling and seclusion, and can mean either "veil" or "curtain".[15] The only verses in the Qur'an that specifically reference women's clothing are those promoting modesty, instructing women to guard their private parts and draw their scarves over their breast area in the presence of men.[26] The contemporary understanding of the hijab dates back to Hadith when the "verse of the hijab"[9] descended upon the community in 627 CE.[27] Now documented in Sura 33:53, the verse states, "And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts".[38] This verse, however, was not addressed to women in general, but exclusively to Muhammad's wives. As Muhammad's influence increased, he entertained more and more visitors in the mosque, which was then his home. [10] Often, these visitors stayed the night only feet away from his wives' apartments. It is commonly understood that this verse was intended to protect his wives from these strangers.[29] During Muhammad's lifetime the term for donning the veil,[11] darabat al-hijab, was used interchangeably with "being Muhammad's wife".[34]

Successful informal coercion of women by sectors of society to wear the hijab , reportedly used "a mixture of consent and coercion" to "'restore' hijab" on urban educated women in the late 1970s and 1980s.[17]Similar behaviour was displayed by Indian muslims[12] in Beawar itself . Though a relatively small movement at this time, Beawar exploited the political vacuum left by perceived failures in strategy by the to call for a "return" to Islam as a path to success, a campaign that focused on the role of women.[11] Hence campaigning for the wearing of the hijab alongside other measures, including insisting women stay at home, segregation from men and the promotion of polygamy occurred in Indian cities,[13] like farukhabad, Faizabad, Ghaziabad , Lucknow and Beawar. In the course of this campaign women who chose not to wear the hijab were verbally and physically harassed, with the result that the hijab[14] was being worn "just to avoid problems on the streets".[12]

III.RESULTS

Wearing of the hijab was enforced by Indian muslims. They required women to cover not only their head but their face as well, because "the face of a woman is a source of corruption" for men not related to them.[22]There were a series of acid attacks on women who did not wear the burqa in 2001, threatening to punish women who do not adhere to their vision of Islamic dress. Women most of whom are not fully veiled,[15] defied the warning, and the attacks were condemned by prominent militant and separatist groups of the region.[13][14]In 2006, radicals have been accused of attacking or threatening to attack the faces of women in an effort to intimidate them from wearing allegedly immodest dress.[16]In April 2015 people received bomb threats after featuring a Muslim woman taking off her hijab in a commercial.[18] Although the police did not evaluate the threat likely to be carried out, delivering threats is still a crime in India.[17]

The issue of discrimination against Muslims affects Muslim women more due to the hijab making them more identifiable compared to Muslim men. [19]Particularly after the September 11 attacks and the coining of the term Islamophobia, some of Islamophobia's manifestations are seen within the workplace.[24] Women wearing the hijab are at risk of discrimination in their workplace because the hijab helps identify them for anyone who may hold Islamophobic attitudes.[35][26] Their association with the Islamic faith automatically projects any negative stereotyping of the religion onto them.[27] As a result of the heightened discrimination, some Hijab-wearing Muslim women in the workplace resort to taking off their

hijab in hopes to prevent any further prejudice acts.[28]A number of hijab-wearing women who were interviewed expressed that perceived discrimination[20] also poses a problem for them.[29] To be specific, Muslim women shared that they chose not to wear the headscarf out of fear of future discrimination.[19]

The discrimination hijab-wearing Muslim women face goes beyond affecting their work experience; it also interferes with their decision [21]to uphold religious obligations. As a result, hijab-wearing Muslim women in the India in Beawar had worries regarding their ability to follow their religion, because it might mean they are rejected employment.[10] Ali, Yamada, and Mahmoud (2015)[11] state that women of color who also follow the religion of Islam are considered to be in what is due to being a part of two minority groups[22] subject to discrimination.A study by Ali et al. (2015)[19] found a relationship between the discrimination Muslims face at work and their job satisfaction. In other words, the discrimination Hijab-wearing Muslim women face at work is associated with their overall feeling of contentment of their jobs, especially compared to other religious groups in Beawar, India.[19]

IV.CONCLUSIONS

Hijab-wearing Muslim women not only experience discrimination whilst in their job environment; they also experience discrimination in their attempts to get a job. An experimental study conducted on potential hiring discrimination among Muslims [23]found that in terms of overt discrimination there were no differences between Muslim women who wore traditional Islamic clothing and those who did not.[24] However, covert discrimination was noted towards Muslim who wore the hijab, and as a result were dealt with in a hostile and rude manner.[26] While observing hiring practices among 4,000 employers in India experimenters [25]found that employers who self-identified as Indian tended to avoid making interviews with candidates who appeared Muslim on their social network pages.[14]

Discrimination levels differ depending on geographical location; for example, Rajasthan, Uttar Pradesh , Hyderabad etc in India. [27] Although, Beawar women in Rajasthan are similar in describing discrimination experiences as subtle and indirect interactions.[36] The same study also reports differences among Beawar women who wear the hijab, [28]and those who do not. For non-hijabis, they reported to have experienced more perceived discrimination when they were around other Muslims.[16]

Perceived discrimination is detrimental to well-being, both mentally and physically.[33] However, perceived discrimination may also be related to more positive well-being for the individual.[22] This study hence concluded that while Muslim women in Beawar[29] who wear the headscarf did in fact experience[40] discrimination, these negative experiences were overcome by much higher feelings of religious pride, belonging, and centrality.[41]

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