



HIJAB AND CHALLENGES TO MUSLIM WOMEN IN WESTERN CULTURE

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ABSTRACT:

The study will highlight the core problems of a society that arise with the deficiency of a proper mode of education. Also, this research will emphasize the problems associated with the improper implementation of the current system of education and those that the current system has failed to encounter. It will provide an Islamic perspective in the light of the achievements it has had in the construction of a society in the past with emphasis laid on the background of those societies. The thesis will also highlight the aspects of application of Islamic ideas to a true purpose of education and its feasibility for the environment of the present day society and its pace of modernization. The research will be based on qualitative approach listing the facts to reach a conclusion. Previous thesis, relevant books, expert opinions and internet researches will be used to gather the facts in the process of this study. The qualitative scheme is preferred over the quantitative as the amount of knowledge about the Islamic ideology in general public, in devising an opinion about the Islamic motives, is questionable. Therefore, any conclusion formulated on the basis of the information collected from the surveys and opinion polls will be highly unjustified.

KEYWORDS: Hijab, Europe, Women, Muslims, Islam.

INTRODUCTION:

Islam is a religion of peace and harmony that dealing with the equality of all mankind within its teaching and practical philosophy. Women around the world have different statuses of living in accordance with the practices and traditions accumulated in their religion or way of living. Many religions except Islam, accept women's has a testimonial figure for men and their rigid policies create gender inequality. But on the other side of gender biases and disapproved status of women is omitted for economical and political stability within various states but lacks the prevailing status of women to participate in social affairs and politics freely as compared to men. Islam is a compacted religion with endless boundaries and limitless policies of humanitarian rules and policies. Islam is the religion that distinguished men and women on account of their capability and charm with equality. The religion itself promotes gender equality and abides all mankind to follow its virtue honorably and with the graceful symphony. The essence of Islam is to make all the will of mankind under the submission of Allah. The sovereign protector of Muslims bestowed the power of equality applicable for both men and women and its prevalence is necessary for both the gender to abide and follow. Under these circumstances what does Hijab or purdah for women have to do with gender equality? Islam accepts women's like the gem o f their religion, that's the reason why Jannat (The place of heaven) is associated with the tenderness of Women's feet.

As we all know that before the advent of Islam in Arab women's were degraded by men in every walk of life. They were prosecuted, murdered, or even buried alive for giving birth to a female child in the family. Arabs were just not the right place for women to live before Islam. But has the

birth of Islam in Arab rose to the height, humanitarian rights and gender equality spread region-wide. Women were the center of interest in Islam and they were treated with honor and pride in any prevailing affair existed at that time. Both men and women were given equal opportunities to live according to their will and choice with prejudice limits and boundaries. The women of Arab were secure and promoted to backed men up from behind in every advent of life. And the concept of Purdah or Hijab came into notion in Madina by the accumulation of Quranic verses before the Arabian tribe even before the time they accepted Islam has their soul religion.^[1] Ummu'l-muminin Ayesha also praised the existence of Women in Islam, especially the women of Al-Ansar has followed, “ I did not saw any women living better in this cruel world then the women’s of Al-Ansar, because they were strict and widening in following the faith of Allah. When An-Nur war revealed, women’s followed its virtue and covered their head over their neck and every one of them covered themselves with their robe (shawl) in accordance with the message given to them by Allah through revealing His Book. The very next morning they came walking behind Messenger (S.A.W) with their heads covered as if crows were resting on their heads.”¹

Hijab has been derived from an Arabic word that generally refers to the veil in English. It is a piece of large cloth that enables women to cover themselves immediately as they face outsiders rather than the members of their family. It also refers to the covering of women’s dignity and inappropriate region of the body which are not meant to be seen by men in

¹ Abu-Lughod, L. 2004. Modesty discourses: Overview. In *Encyclopedia of women and Islamic cultures: Family, law, and politics*, ed. S. Joseph and A. Najmabadi, 494–98. Leiden: Brill.

any public sphere or sectors. In Islamic history, men and women are distinguished from each other by their clothing and it gives a sense of modesty and purity of Islam itself.²

IMPORTANCE OF HIJAB FOR WOMEN IN ISLAM

The word Hijab is taken from the Arabic word 'Hajaba' which intends to stow away or to hide. The term 'Hijab' can be deciphered in three different ways: as a visual obstruction, a physical boundary, and an amoral hindrance. The visual boundary conceals something from sight; it permits the ladies to hold their humility, ethics, and opportunity of decision. They decide to cover since they trust it is freeing and permits them to maintain a strategic distance from badgering. The physical hindrance is utilized to make a space that gives solace and security to people, for example, the female world-class. The moral hindrance is to do the correct things and to look after humility. In Surah 24 of Quran it is stated about hijab that “Tell the believing men to lower their gaze and be modest. That is purer for them. Lo! Allah is Aware of what they do. And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or husbands’ fathers, or their sons or their husbands’ sons, or their brothers or their brothers’ sons or sisters’ sons, or their women, or their slaves, or male attendants who lack vigor, or children who know naught of women’s nakedness. And let them not stamp their feet so as to reveal what

² Ahmed, L. 1992. Women and gender in Islam: Historical roots of a modern debate. New Haven, CT/London: Yale University Press.

they hide of their adornment. And turn unto Allah together, O believers, in order that ye may succeed.”

Allah says in the Quran in Surah A Nur, Verse: 31

Moreover, state to the tolerant women that they ought to cut down their look and guard their regenerative organs; that they should not to show their superbness and trimmings beside what (ought to for the most part) show up thereof; that they should draw their khimār over their chests and not show their greatness however to their life partner, their fathers, their significant other's fathers their kids, their life partners' kids, their kin or their kin's kids, or their sisters' kids, or their women, or the slaves whom their right hands have, or male workers freed from physical needs, or little youths who have no sentiment of the disrespect of sex; and that they should not strike their feet in order to cause to see their covered embellishments”.³

Moreover, Allah says in Surah Al-Ahzab, Verse 59:

"O Prophet, tell your life accomplices and your little girls and the ladies of the fans to bring down over themselves [part] of their external articles of clothing. That is logically suitable that they will be known and not be mistreated. Besides, ever is Allah Forgiving and Merciful." (Qur'an, 33:59). With the hijab, a lady doesn't need to live as indicated by society's desires, and she doesn't need to utilize her magnificence to acquire acknowledgment among the individuals of the general public.

One of the significant elements of the hijab is to shield ladies from misuse and languishing. This especially incorporates different types of sexual

³ Barlas, A. 2002. *Believing women in Islam: Unreading patriarchal interpretations of the Qur'an*. Austin: University of Texas Press.

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maltreatment and provocation. Men frequently get blended and wrong signals and accept that ladies need their consideration by the manner in which they uncover their bodies. The hijab, despite what might be expected, imparts a sign to men that the secured lady is humble and pure who ought not to be annoyed.

Safiya bint Shaiba describes in Sahih al-Bukhari, 6:60:282:

"Aisha used to state: "They should draw their cloak (khumur) over their necks and chests (Ayyub)". A few ladies believe that the hijab causes them to feel like they're secured a pen or it's being forced on them. Notwithstanding, it covers the excellence of a lady and gives her respect, regard, and assurance as opposed to concealment.

Islam is the religion that gives a ton of regard to ladies than some other religion. Hijab is the immaculateness and the heart may turn out to be increasingly unadulterated with the Hijab as the sight is blocked and there will be the anticipation of abhorrence activities or thought. With the hijab, a lady can be made a decision by her character or her considerate mindset as opposed to her looks.

Hijab is exemplary nature, as Allah says in the Quran in Surah Al-Araf, verse:26

"O Children of Adam! We have offered garment to you to cover yourselves (your genitals) and as an enhancement; and the garments of honorableness, that is better".

It's a confusion that Hijab is intended for limitation rather it is a method where Muslim society works in a fitting and decent way. Islamic guidelines are exceptional to the best expectations of the Muslim personality of exemplary nature, and good uprightness. Islam ensures and defends a person's personality and society from ungainly circumstances.

The Messenger of Allah Prophet Mohammad (P.B.U.H) stated:

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"For each religion, there is a trademark, and the trait of Islam is Haya'a (unobtrusiveness, modesty, shyness)". [Ibn Majah]⁴

WOMEN AND HIJAB

In almost all nations overviewed, a larger part of Muslims state that a spouse ought to consistently comply with her better half. Simultaneously, there additionally is general understanding – in any event outside sub-Saharan Africa – that a lady ought to reserve the privilege to choose for herself whether to wear a cloak in broad daylight. Muslims are less bound together with regards to inquiries of separation and legacy. The level of Muslims who state that a spouse ought to reserve the option to separate from her better half fluctuates generally among the nations reviewed, as does the extent that accepts children and little girls ought to acquire similarly. In a few, however not all, nations overviewed.

Whatever the odds may be hijab being banned for women tends to be a new stage of raising Islamophobia to the height as it creates insurgency to women's security, while people of the west still accumulate them as terrorists. The crises arose with the attack over the world trade center and as drastically created a turmoil over the western hemisphere, the USA along with many states in Europe especially France has banned hijab and headscarf to be worn by women on any public sector s which in result shatters women right and integrity.

⁴ Croucher, S. M. (2009). A mixed method analysis of French-Muslims' perceptions of La Loi 2004– 228. *Journal of International and Intercultural Communication*, 2, 1–15.

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EUROPEAN STATES AND WOMENS HIJAB

Hijab is a symbol of women's dignity and adequate rights that distinguish women's integrity with men in different religions and societies in the middle east, Saudi Arabia, Pakistan, and Afghanistan in all fronts and promote gender equality in terms of women's politics to some extent. Women's are considered to be a virtue of pure spirituality in Islam that men wouldn't lay an eye on but some inadequate states of the west considers this prevailing way of dressing of women's under the reference of being a terrorist because of the fear of Islamophobia that created a fuss in the westernized world during the advent of 2001, as Taliban attack on the world trade center in the USA, now your be probably wondering how does this connects to human right violence on women in Europe? Isn't it obvious all the multinational institutional framework of the economy, politics and socio-economic investment are generated by the major power of the globalized world and if it shattered well humanity just can't exist.

Whereas if we talk about the European States like Germany, France, Britain, Austria, Hungary, Serbia these states are now under a state of dilemma in the west over the east and this turmoil seems to generate a view of Muslims women's as contradicted terrorist or agents of terrorists.

The overviewed history of France and its cases against hijabophobia contradicts the fact and reality of modern time which will be further discussed in the article below. France's secularism against Hijab paranoia tends to create conflict within the French public sector and society, which is debated below.

The discussion over Muslim ladies wearing the cloak has been reignited in France after a mother was loudly manhandled a month ago by a far-right government official during her child's school excursion to a local get

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together. The lawmaker requested the lady evacuate her headscarf or depart.

Wearing the cloak - known as the hijab - is prohibited in French schools and government workplaces. Government officials are currently analyzing a proposed law that would forbid guardians from wearing strict images on school trips. The enactment has minimal possibility of passing, yet it has put the issue of French secularism, exemplified in the standard of "laicite", solidly back in the spotlight. Pundits see a stressing pattern where laicite could enter more regions of French society. "We are seeing a change of 'laicite' into a lawful beast that it was not expected to be the point at which the law was actualized," said human rights specialist Rim-Sarah Alouane, who centers on strict opportunity and common freedoms. "We have the strict opportunity in question, yet also steady badgering and focusing of a piece of our populace," she included.

Benjamin Haddad, an executive at the Atlantic Council, says it ought to be adequate to have a political discussion about what some observe as issues with coordination. "You have a great deal of common Muslim ladies who state that they feel forced, they feel compromised ... you likewise have strict pioneers going to civic chairmen requesting to have separate hours out in the open pools among people. You'll have a lot of little youngsters who would prefer not to sit in science classes in school since they feel pressure from their folks or their siblings," Haddad said. "That makes it exceptionally convoluted for young ladies and different gatherings, for

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example, LGBTs to communicate," he included⁵

Moreover, an article published in the New York Times also predicts the case in Paris against women banned in Hijab the following way. As a cultural war exploded into the scenes, shroud and headscarves are political and social lightning bars in France, addressing issues so delicate — secularism, woman's rights and the incorporation of Muslims — that they appear to motivate outrage any place they show up. Despite the fact that the mother violated no laws by wearing the article of clothing, which doesn't cover the face, she goaded far-right individuals from the nearby get together that the schoolchildren were visiting. During the visit, a week ago, in the focal city of Dijon, one of the government officials, Julien Odoul, asked that the lady reveal herself. "Madame has plentiful time to wear her shroud at home, in the city, however not here, not today," he stated, referring to France's estimations of secularism, known as *laïcité*.⁶

Hejaz is one of the most prevailing cultural norms of women's in the Islamic society but as people tend to migrate due to disable economy many women's of the south migrate to the west or European side of the world but due to cultural backlash and unwarranted acceptability many women's in the western sphere suffers from cultural insurgency. Also, in numerous nations around the globe, ladies' decisions about their clothing and appearance are confined somewhat by government laws, strategies or guidelines. Lately, the majority of these nations have had laws or

⁵ Hargreaves, A. G. (2000). The challenges of multiculturalism: Regional and religious differences in France today. In W. Kidd & S. Reynolds (Eds.), *Contemporary French cultural studies* (pp. 95–110). London: Arnold.

⁶ Bramham, D. (2004, October 19). Rebuilding the firewall between church and state: What price tolerance? There comes a time when tolerance must give way to protecting core values. *The Gazette*.

arrangements that restrict ladies from wearing strict clothing out in the open places or point of confinement their capacity. By examination, far fewer nations expect ladies to wear specific kinds of clothing, (for example, headscarves or long dresses) for strict reasons.

It is estimated that in certain European, state strict policies over women's for wearing their cultural attire results in the origins of many civil conflicts resulting in a cope detect situation violating their social personnel identity and gender inequality. These underrated consequences also contradict the consequences of security dilemma the women's faces in the west and largely in European states. Moreover, the EU policies over women to wear their religious wardrobe also tend to influence women in a crucial way.

And it also entitles the favor of banning hijab for women in Europe.⁷ According to a report published in 2017, it was illustrated by the EU law and authority sector that businesses are qualified for forbidding staff from wearing obvious strict images a choice some said was an immediate assault on ladies wearing hijabs at work.

The European Court of Justice said it doesn't comprise "direct separation" if a firm has an inside guideline restricting the wearing of "any political, philosophical or strict sign". The court gave a judgment in the instances of two ladies, in France and Belgium, who were rejected for declining to evacuate their hijabs or the headscarf worn by numerous Muslim ladies who feel it is a piece of their religion.[9] Not only the EU tend to muster up its interest over societies of the west but also, the reports of Amnesty

⁷ Hofstede, G. (2018). *Cultures and organizations: Software of the mind*. London: McGraw Hill. International Helsinki Federation for Human Rights. *Intolerance and discrimination against Muslims in the EU: Developments since September 11*. Vienna: International Helsinki Federation.

International and Organization of Islamic states have also described the cause of these banned in European as well as in the west signifies the fact how west discriminates women directly by manipulating their religious norms.

Not only France but also Netherland tend to favor the violation of banned women's hijab within its territory like any other state because of the security dilemma it faces. But in some ways women are protesting to this unjust rule and policy, according to "Humanity in Action" it is justified by prevailing consequences that the women of the west are constructing a change that could be justified by adequate events. It also determined that Islam is somehow a religion based on homophobic thoughts and views. Also, according to the circumstances taken by the Netherland government hijab is strictly banned in these areas.

On May 16 2019, Austria's parliament endorsed a law prohibiting headscarves in open grade schools. While the boycott doesn't unequivocally make reference to headscarves, it restricts "ideologically or strictly impacted dress which is related to the covering of the head." Representatives of the preservationist overseeing alliance have even ventured to such an extreme as to outline the law as "a sign against political Islam" and a push to "free young ladies from the accommodation."⁸

⁸ Mishra, S and Shirazi, F (2010) Young Muslim women on the face veil (niqab)A tool of resistance in Europe but rejected in the United States Article in International Journal of Cultural Studies · January 2010

This is the latest restriction of Islamic apparel, an expanding pattern across European nations. Austria is the eighth European nation to boycott headscarves in an administration setting and the fourth nation to deny students from covering their hair in schools. Different governments, including Germany's North-Rhine Westphalia state, are thinking about comparable laws. In spite of the expanding omnipresence of headscarf bans, there is minimal precise proof of their effect.

In an ongoing report, we assess the impacts of headscarf bans, concentrating on the milestone 2004 French law forbidding prominent strict images in open essential and optional schools. Freely of standardizing or political inspirations for such laws, our exploration proposes that prohibiting headscarves in schools really upsets the monetary and social coordination of Muslim ladies.

To contemplate the impacts of the French law, we center on two gatherings of ladies: those conceived before 1986 that in this way finished auxiliary school under the watchful eye of the law was established in 2004, and those brought into the world 1986 and later who were in school during the boycott's usage. For this pre-and post-boycott partners, we look at Muslim ladies' instructive and monetary results with those of their non-Muslim companions (utilizing France's work advertise overview). At that point, we evaluate the adjustment in the distinction in results among Muslim and non-Muslim ladies for companions in school during the law's authorization contrasted and associate in school before the boycott.

By and large, Muslim ladies in France have been more awful off than their non-Muslim partners. We watch a hole in instructive fulfillment (and different results) among Muslim and non-Muslim ladies for all partners in our information. Be that as it may, if the boycott had no impact, the

distinction in results among Muslim and non-Muslim ladies would stay unaltered between companions conceived before 1986 — who were not presented to the 2004 restriction — and partners conceived from 1986 ahead — who were presented to the boycott.

We find that the hole is optional school accomplishment among Muslim and non-Muslim young ladies dramatically increased after the boycott. This was somewhat a result of Muslim young ladies leaving the educational system. Their differential pace of dropping out of optional school expanded by 6 rate focuses after the boycott. Influenced associates of Muslim young ladies additionally took more time to finish auxiliary instruction, further discouraging their fulfillment. This negative instructive stun hosed long haul results. After the boycott, the business hole among Muslim and non-Muslim ladies enlarged by a third, while the hole in labor power support extended by a half. Muslim ladies were additionally less free after the boycott; all things considered, they have more kids and are bound to live with their folks.⁹

WOMEN ACTIONS FOR BANNING HIJAB WORLD WIDE IN EUROPEAN REGIEM

Muslim ladies have been battling for their human rights everywhere throughout the world. They are confronting segregation and viciousness both in Islamic and non-Islamic nations. This is regularly associated with the commitment to dress as Muslim ladies and spread their heads or the whole body.

⁹Samuel, S (2018) Banning Muslim Veils Tends to Backfire—Why Do Countries Keep Doing It?

Subsequently, shroud, for example, the hijab and burqa progressively have been (intentionally) the subject of political discussions, security concerns, and media inclusion. Right now, it is Muslim ladies' bodies that are exposed to guidelines and political activities inside Western social orders for the sake of national security, saved national characters and sex equity (for instance, France bans wearing a burqa or niqab out in the open spaces). It is as though there is a concealed worldwide accord on a basic need to control Muslim ladies' bodies either in light of the fact that these ladies are apparently incapable to recognize what is beneficial for themselves, or on the grounds that they have been by one way or another mentally programmed and can't see their own torment. So, they are denying the Muslim ladies' office — their capacity to think and act autonomously.

Inside this atmosphere, hidden Muslim ladies' bodies have been marked as either mistreated or an apparent risk to national characters. These domineering messages have been served to the field of general assessment through different procedures and devices, however especially by means of the Western media.

Also in the previous advent of years, many of the non-muslim who converted into the circle of Islam also protested in the past for the banning of Hijab in states like Europe and USA, according to the research conducted by the International journal of cultural studies it is justified by the events occurred to women that they also tend to prevail Islamic rights and policy's after converting to it. consequently, some of the cases of women who suffered from prevailing their identity to the authorities are illustrated below.

Caitlin Killian (2003), in her examination on veiling in France, investigates how Muslim migrant ladies from North Africa see themselves

and the shroud in French society. Her discoveries uncover that more youthful and increasingly instructed ladies see the cloak 'as an issue of individual freedom and social articulation' (Killian, 2003: 567). Killian brings up that these ladies have likewise adjusted to French culture, since they utilize a particularly Western talk of a person rights and individual flexibility to help their position.

As apparent from our conversation up until now, Muslims everywhere throughout the world hold differing sees with respect to the niqab. It isn't uncommon to peruse warmed discussions between parties who contradict or bolster the wearing of the niqab. For instance, we come over a scope of perspectives communicated by Western female believers to Islam with respect to the niqab. Ms. Sultaana Freeman, an American proselyte to Islam, wouldn't expel her niqab for her driver's permit photo in Florida (Shirazi, 2003). She affirmed that a state request mentioning her to evacuate the niqab encroached upon her entitlement to watch her religion. In 2003, a Florida court dismissed her solicitation to keep her face shrouded in the photo what's more, brought up that 'an ideal decision could be misused by fear-based oppressors' (CNN, 2003). Ms. Freeman changed over to Islam in 1997. Maybe going above what's more, past the standard of strict necessity is something that a newcomer to a religion feels is important to demonstrate her commitment, faithfulness, and devotion to individual adherents. This may clarify Ms. Freeman's emphasis on covering her face as a demonstration of super-devotion.

In another ongoing legal dispute in Detroit, Michigan, Ms. Ginnah Muhammad, another Muslim believer, would not expel her cover previously Judge Paul Paruk, who decided that Ms. Muhammad should evacuate her face covering. At the point when Ms. Muhammad won't, her case was expelled. Judge Paul Paruk managed: 'I can't see your face and I

can't tell whether no doubt about it reality or not and I can't see certain things about your air and the personality that I have to find in a courtroom' (Brayton, 2008).¹⁰

Rather than the first stories from court decisions in the United States, Michael Young (2001), another believer to Islam, encourages ladies not to wear a niqab on a mainstream Islamic online interface taking into account new Muslims: As a western believer to Islam, I see direct very well indeed among my family, western associates and old friend network the outrageous damage face veiling does to the picture of Islam and to the endeavors to spread Islam in the west.

The fight over the niqab keeps on attracting consideration to different European media too. The accompanying report from the Oxford Mail uncovers the significance of the discussion on the niqab as a progressing European social and political issue ('Muslim Group', 2007):¹¹

The media is one of the most impressive determinants of a worldwide general feeling, forming well-known comprehension and convictions around socio cultural issues, for example, perspectives towards Muslim ladies. A few scholastic investigations have recommended that mainstream Western news sources unequivocally sustain a domineering perspective on Muslim ladies. On one hand, prevailing media inclusion of Muslim ladies is related to being persecuted and aloof. Then again, news sources routinely express concerns encompassing the cover as a social strict sign that is incongruent with the qualities and standards of the Western world.

¹⁰ European Network against Racism, "Forgotten Women: The Impact of Islamophobia on Muslim Women in Denmark Key Findings" (ENAR, 2016)

¹¹ Jamal, Z (2019) ARGUMENT: Quebec Is Poised to Undermine Religious Freedom

Simultaneously, the media arranges and interfaces the last issues with the worries and talks around the reconciliation of Muslim minorities in the West. Not all news sources, notwithstanding, outline the cover in negative settings and rather utilize their capacity/capacity to portray pictures that reflect real factors related to Muslim ladies' lives. There are a few outlets that offer a voice to Muslim ladies and a space to clarify their decisions and positive sentiments on wearing the shroud or even the burqa. Late articles in The Guardian and Aljazeera are models.

Well known Western culture considers them to be as established in the male-centric culture of Islam, which over hundreds of years has planned to deny ladies of their fundamental human rights, for example, rights to one's body.

In this manner, Muslim ladies are viewed as "abused" and subservient individuals who should be "illuminated" and "safeguarded". The religion is denounced for denying Muslim ladies opportunities in numerous perspectives, for example, the opportunity of development.

Considering the "oppression" of socially and politically developed perfect female bodies inside the design world, in any case, would one be able to truly guarantee that ladies in the West are living in a universe of opportunity and decision with respect to their own bodies? What's more, is it just Muslim ladies who are encountering an absence of opportunity?¹²

WOMENS ANTI –BURQAH MOVEMENT IN THE WESTERN EUROPE

¹² Hassan, R. 1999. Feminism in Islam. In *Feminism and world religions*, ed. A. Sharma and K.K. Young, 248–78. New York: State University of New York Press.

Islam in Europe is extremely different as far as the roots of the Muslim populace, the assortments of the confidence they follow, and in fact their strictness, yet concern about the 'disappointment' of Muslims (when all is said in done) to coordinate is at the core of the current the reaction against multiculturalism (Bowen 2011). There is alert about ghettoization, common dissidence and (self)exclusion, joined by requests that incomers become familiar with the national language and pronounce their reliability to the country state where they dwell, instead of to that whence they came, or to a global umma. Government officials stress the need to reassert 'basic beliefs' against those contemplations inconsistent with them.

9/11 and resulting occasions are clearly part of this, with requests for incorporation frequently framed as far as 'security' and worries about fear-mongering. The worldwide 'Islamic restoration' and the rising fascination of Salafist and comparable Islamic philosophies in the Islamic world (and among individuals of Muslim confidence in Europe) plainly too have a section to play. Islamophobia, which obviously has a long earlier history, is voiced through the figure of speech of the 'phantom of fundamentalism', and, in the contemporary talk, what must be portrayed as neurotic dreams about the undermined 'Islamization' of Europe, which explanations by some straightforward Muslim ministers in actuality support.

There are, as well, the progressive oil emergencies, and worries about vitality assets and costs, and not least clashes in the Middle East pre and post-9/11, all of which have contrived to develop 'Muslim' as a defamed social and social class.¹³

¹³ The Islamic and International Human Rights Law Perspectives of Headscarf: the Case of Europe” Mr. Nisar Mohammad bin Ahmad1 (Vol. 2 No. 16;)

In this article we will discuss about some of the states of Europe that gone under the protest of the moment. The article will demonstrate about women's efforts in Denmark and Canada Austria and many other state.

Denmark this week composed the most recent section in a worldwide story that is getting abnormally well-known. The nation's new restriction on any "piece of clothing that conceals the face out in the open"—broadly comprehended to target Islamic shrouds like the burqa and niqab—went into impact on Wednesday.

At that point, Muslims fight in the boulevards together with non-Muslims, some of whom wear shroud in solidarity. At that point comes one more round of uproarious discussion, intensified over the media. With time, reports demonstrate that oppression Muslims are ascending in the nation. Numerous Muslim ladies start to hold all the more firmly to their strict personality, and some who wear the cloak before, the boycott presently didn't begin wearing it as a demonstration of dissent. Some others select to remain at home; however, it's difficult to state how boundless the marvel is.

On the off chance that the boycott was genuinely intended to advance sexual orientation correspondence, it seems to blowback. But then, a couple of months after the fact, another nation sanction its own boycott, and the entire procedure happens once more.

In any case, she included that she and other ladies will not remove the cloak. "The niqab is a tremendous piece of my character. It's an exceptionally profound decision—and now it has additionally gotten an indication of dissent," she said. "I really accept that at whatever point

(September 2011) published in (International Journal of Business and Social Science)

government officials make these oppressive laws, we just get more grounded. We feel that this boycott has made us much increasingly vocal, fearless, and solid. We are urging much more ladies to wear the niqab. It has just brought about me being all the more firm in my convictions and holding all the more firmly to my niqab."¹⁴

In the event that the experience of spots like France, Quebec, and Austria are any sign, Denmark's boycott is probably going to continue exploded backward.

France restricted Muslim headscarves and different obvious strict images from government-funded schools in 2004 and prohibited full-face cover from every single open space in 2010. President Nicolas Sarkozy announced, "It is an issue of opportunity and of ladies' poise. The burqa is certifiably not a strict sign. It is an indication of the oppression, of the accommodation, of ladies." But as opposed to agreeing, some youthful Muslim ladies started to communicate hatred of French society and multiplied down on head-covering as a type of political dissent. "It's my method for battling, to disapprove of the administration, who removed my freedom," said one lady who started veiling herself after 2010.

"This is an instance of 'responsive ethnicity'— when you have the approach to boycotting a training, so individuals proceed with it in a fight," Jeffrey Reitz, a humanist educator at the University of Toronto who investigates Muslim movement, let me know in a meeting a year ago. "In France, it unmistakably reverses discharges."¹⁵

¹⁴ Killian, C Why do Muslim women wear a hijab? Published at (The Conversation) date of publish (January 15, 2019)

¹⁵Harkness, G (2018) Hijab Micropractices: The Strategic and Situational Use of Clothing by Qatari Women: vol 34

Likewise, reviews of perspectives toward French Muslims indicated that there was a solid connection between the exceptionally advertised enactment restricting headscarves in 2004 and an expansion in hostile to Muslim notions. In 2013, a pregnant lady endured an unnatural birth cycle after two men purportedly assaulted her for wearing the shroud and scammed it her face as she strolled down the road in a Paris suburb. A report that year showed that progressively Muslim ladies were remaining at home, in light of the fact that "after the boycott, they felt impressively less secure as a result of provocation and viciousness focused at them by individuals from the open who have been encouraged by the boycott ... Restrictions on the development and security of ladies in the open space have had critical negative outcomes on their physical and emotional wellness and on their connections."¹⁶

Quebec might be a canary for the America; however its proposed law joins a few late bans on hijabs and niqabs (full-face shroud) across Europe. Understanding the elements that have offered ascend to Europe's bans Muslim ladies face the brunt of Islamophobic fanaticism. The individuals who wear the hijab (headscarf), niqab (face cover), and burqa (full-body shroud) are obvious and helpless targets. for example, instructors, government legal counselors, and police, from wearing strict images of any size, including administrative collars, crosses, turbans, yarmulkes, and hijabs. (The boycott will just apply to the individuals who are new to the activity or who change employments. Laborers right now set up in any of

¹⁶ Weaver, M (2018) Burqa bans, headscarves and veils: a timeline of legislation in the west. (2018). Retrieved 8 December 2019

these callings will be permitted to keep wearing their strict images.) The proposed enactment would likewise be a true niqab boycott, as it precludes individuals from conveying or getting taxpayer supported organizations with their countenances secured. The showcasing firm Ipsos reports that almost 70 percent of all Canadians bolster a comparative boycott in their own areas.¹⁷

Like its European partners, Quebec's hijab boycott is a populist, secularist, against outsider marking of strict images as a danger to secularism. Like its European partners, Quebec's hijab boycott is a populist, secularist, hostile to worker marking of strict images as a risk to secularism.

DOES HIJAB FOR WOMENS HOLD'S ANY INTEREST OR FUTURE IN EUROPE?

In Canada, the area of Quebec has been discussing a comparable boycott for a considerable length of time. In 2013, the "Sanction of Values" tried to boycott "conspicuous" strict images—including the full-face cover, the headscarf, the turban, and the kippah—among open laborers, and contended that this measure would advance sexual orientation fairness. Muslims fought in the avenues, and a huge number of non-Muslims went along with them, with some wearing headscarves to show their solidarity. The sanction was rarely executed, however, a later emphasis known as Bill 62 passed into law last October. In any case, the disputable piece of that enactment that would ban ladies with secured faces from getting to open administrations was tested in court, and its institution was suspended

¹⁷ Rawat, M (2019) Burqa ban debate: Countries that proscribe veils, and those who make it compulsory. (2019).

pending legal audit. This June, a judge suspended it for the subsequent time. Despite the fact that that piece of the law hasn't become effective yet, ladies' gatherings have been announcing an expansion in verbal and physical assaults against hidden Muslim ladies.¹⁸

"It's self-evident. Since the discussion over the sanction, the expansion in narrow mindedness is substantial," Valérie Létourneau, a representative for an umbrella association of 17 ladies' communities across Quebec, revealed to The Globe and Mail in May. "It's adding to an atmosphere of dread. Hidden ladies are thinking that it's harder to leave their homes." She said that many ambushes against hidden ladies were accounted for to her during a solitary gathering of her alliance. One man had slammed a lady's shopping basket with his own and advised her, "Return to your nation." Another man shouted at a lady on a transport, "We ought to have never opened the entryway to you!" Other women's-focus workers demanded in a similar meeting that since the time the legislature began discussing a boycott, individuals have been encouraged to act forcefully toward Muslims. As Fabienne Mathieu put it, "They dropped a bomb and we're managing the shrapnel."¹⁹

In Austria, the prohibition on full-face covers that became effective a year ago has had a few unintended results. The individuals who were captured for violating the law, most were not hidden Muslims. All things considered, just around 150 Muslim ladies in Austria really wear a cover. Rather, the boycott brought about officials discovering one man for

¹⁸ Nanwani, S (2017) The Burqa Ban: An Unreasonable Limitation on Religious Freedom or a Justifiable Restriction? Volume 34

¹⁹ See Amnesty International, "Choice and Prejudice: Discrimination against Muslims in Europe" (2012) Amnesty International, page 100 accessed 14 March 2019.

wearing a shark outfit and another for wearing a hare ensemble. They additionally halted Asian travelers wearing enemy of contamination covers and a leukemia understanding who'd been requested to wear a veil to secure his invulnerable framework.²⁰

"In the event that this law was planned as a commitment in the battle against traditionalist Islam, at that point I can just say: its gone paunch up," said the police officer Hermann Greylinger. A few officials are currently declining to authorize the law. One portrayed the boycott as "only populism." In Denmark, as well, onlooker's state populism is part—however not all—of what's energized the boycott. "This enactment has been upheld by the Conservatives, the Liberal Party, and the Social Democrats," said Stig Hjarvard, a teacher at the University of Copenhagen who inquires about the job of religion in Scandinavian social orders. "There's both a populist hostile to foreigner or Islamophobic position and a common Enlightenment talk." The last contends that prohibiting cloak is imperative to liberating "mistreated" ladies.²¹

Hjarvard said that popular sentiment in the nation has been moving for a considerable length of time, to the point that a dominant part currently communicates worry about Islam as a risk to Danish culture. "Denmark is an exceptionally little nation, yet relatively it has been vigorously associated with the wars in Afghanistan and Iraq. So the entire War on Terror and the inquiry regarding Islam has been pushed high on the plan in Denmark, more than in nations like Norway and Sweden. Those inquiries

²⁰ Tariq, M & Syed, J: Intersectionality at Work: South Asian Muslim Women's Experiences of Employment and Leadership in the United Kingdom Published online 2017 Mar 25

²¹ Pastorelli, S & Ferrari, A: The Burqa Affair across Europe: between Public and Private space (Book · January 2013)

have spilled into this [burqa ban] conversation and been misused, not least by the populist right."²²

He included that Denmark's conservative lawmakers nowadays lean intensely on character governmental issues as a technique for political point-scoring and that the banned on hijab is the reaction of recent movement trailed by women's in the past.

Under these circumstances, prevailing circumstance prevalence of humanitarian rights for women, in this case, has been drastically violated in the European region of the western hemisphere. Whether it's the European Union or International Court of Justice prevailing of peace and harmony for the Muslim community had not been seen in modern times. The big question that still rests ashore is that is the Muslim community especially Women in the western globe have any motive left to resist.

CONCLUSION

Although it's been ages since the catastrophic attack of 9/11 had gone under in America and the operation against the war on terror runs swiftly has it paved forward but still, the consequences and the violation that the Muslim community faces in the western world tend to exceed its limit. It didn't just proclaim and created xenophobic thoughts in western citizens' minds, but also the European sphere of influences over their territory has also been shaken by it. Humanitarian crises have taken a new route toward violence and cultural recognition and religious identity have been taken by the Muslim minorities including a large number of women by the annex of

²² Anwar, S: Glory of Muslim women Hijab: Edition: firstIsbn: 978-3-659-41734-4: Publisher: Lambert Academic publisher

banding Hijab from their professional and social living. What s more striking that even though European states like France, Austria, Netherland, Germany as imposed implicit law and policy to enforced westernization over the immigrant women of the west by various means. But the international community of justice and human rights commission of the united nation along with European Union don't even bother to support these marginal and gender inequality issues. Even if women demanded women's rights in a certain revolution like The Arab Spring but still no good luck has yet been seen by the minorities of the west.

We can just rest ashore on the days yet to come that women of the west would get there traditional identity and religious attire back from European autonomy. The manipulation and pollutant of Islam phobic believe have taken a globalized formation of what is now termed has Hijabophobia in the west and under various European regimes and women are illicitly sufferings from it. The liberal mind on the contrary should determine the fact that history doesn't repeat itself when the world is so extensively globalized and human rights in international or state politics in modern days is termed as the modern imperialism of world politics and society worldwide



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