107783 - How can she make it easier for herself to wear hijab?

the question

How can I make it easier for myself to wear hijab?

Detailed answer

Praise be to Allah.

We appreciate your eagerness to adhere to the commands of Allah and to attain the status of true servitude to the Lord of the Worlds and to follow the straight path which Allah, may He be glorified and exalted, wants every person to follow, and commanded them to seek guidance to it at all times: “Guide us to the Straight Way” [al-Faatihah 1:6].

We advise you to hasten to that which is good and to compete in doing righteous deeds, for Allah, may He be glorified and exalted, urges us to do that in the verse in which He says (interpretation of the meaning):

“And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqoon (the pious)”

[Aal ‘Imraan 3:133].

And Allah, may He be glorified, says (interpretation of the meaning):

“So hasten towards all that is good”

[al-Baqarah 2:148].

The one who is truly a slave to Allah is the one who is content with Allah as his Lord, Islam as his religion, and Muhammad (blessings and peace of Allah be upon him) as his Prophet, and he does not hesitate, or seek people’s advice, or consult them, with regard to anything that Allah

commands him to do:

“It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error”

[al-Ahzaab 33:36].

Abu’z-Zinaad (may Allah have mercy on him) said in al-Faqeeh wa’l-Mutafaqqih (1/222):

What is prescribed as Sunnah is not to be contested, and should not be subjected to personal opinions. If people did that, no day would pass without them moving from one religion to another. Rather it should be adhered to and followed, regardless of whether it is in accordance with one’s opinion or otherwise. Indeed what is prescribed as Sunnah, and many other aspects of the truth, may often differ with one’s opinion, but the Muslims have no alternative but to follow them and submit to them. End quote.

Muhammad ibn Nasr al-Mirwazi (may Allah have mercy on him) said:

Whoever follows the religion of Muhammad (blessings and peace of Allah be upon him), let him accept what he brought, whether it is in accordance with his opinion or otherwise, and let him not develop any doubts about anything he said, because doubt about the words of the Prophet (blessings and peace of Allah be upon him) constitutes disbelief.

End quote from Ta‘zeem Qadr as-Salaah

This is the greatness of Allah’s way of disciplining those who believe in Him, and is a warning from Him to them lest the following of His religion be based on whims and desires and personal interests. Allah, may He be exalted, says (interpretation of the meaning):

“They (hypocrites) say: ‘We have believed in Allah and in the Messenger (Muhammad (blessings and peace of Allah be upon him)), and we obey,’ then a party of them turn away thereafter, such are not believers.

And when they are called to Allah (i.e. His Words, the Qur'an) and His Messenger (blessings and peace of Allah be upon him), to judge between them, lo! a party of them refuse (to come) and turn away.

But if the right is with them, they come to him willingly with submission.

Is there a disease in their hearts? Or do they doubt or fear lest Allah and His Messenger (blessings and peace of Allah be upon him) should wrong them in judgement. Nay, it is they themselves who are the Zalimoon (polytheists, hypocrites and wrong-doers, etc.).

The only saying of the faithful believers, when they are called to Allah (His Words, the Quran) and His Messenger (blessings and peace of Allah be upon him), to judge between them, is that they say: 'We hear and we obey.' And such are the prosperous ones (who will live forever in Paradise).

And whosoever obeys Allah and His Messenger (blessings and peace of Allah be upon him), fears Allah, and keeps his duty (to Him), such are the successful ones"

[an-Noor 24:47-52].

Shaykh as-Sa 'di (may Allah have mercy on him) said in his commentary on the verses quoted above:

Here Allah, may He be exalted, tells us about the situation of the wrongdoers, those in whose hearts is a disease, weakness of faith, hypocrisy, doubt or lack of knowledge. They speak words and make a show of commitment to faith and obedience to Allah, but then they do not act in accordance with what they say. Some of them turn away significantly from obedience, based on the fact that Allah says here: "then a party of them turn away". The one who turns away may have the intention of coming back to that from which he turned away, but in this case what is referred to is the one who turns away and does not turn back at all, and does not look at that from which he is turning away. You will find that this is applicable to many of those who claim to believe in Allah and be obedient to Him, but they are weak in faith; you will find that they do not do many acts of worship, especially those that are hard for many people, such as giving zakâh, spending in

ways that are obligatory or recommended, jihad in Allah's cause, and so on.

"And when they are called to Allah (i.e. His Words, the Qur'an) and His Messenger (blessings and peace of Allah be upon him), to judge between them" that is, if an issue arises between them and someone else where a judgement is required, and they are called to the judgement of Allah and His Messenger,

"lo! a party of them refuse (to come) and turn away", seeking the rulings of the time of ignorance, and preferring the rulings of man-made laws over the rulings of sharia, because they know that they are in the wrong and that sharia only judges on the basis of what really is the case.

"But if the right is with them, they come to him" that is, they come to the ruling of sharia

"willingly with submission" but that is not because it is the ruling of sharia; rather that is because it coincides with their whims and desires. So they are not doing anything praiseworthy in this case, even if they come willingly, because the one who is a slave of Allah in a true sense is the one who follows the truth whether he likes it or not, whether it suits him or not. As for the one who follows sharia when it coincides with his whims and desires and rejects it when it does not, and gives precedence to his whims and desires over sharia, he is not a slave of Allah in a true sense.

Allah says, criticising them for turning away from the ruling of sharia:

"Is there a disease in their hearts?" that undermines the healthy state of the heart and removes common sense, so that he becomes like a sick person who turns away from that which will benefit him and turns towards that which will harm him?

"Or do they doubt" and that has made them anxious about the ruling of Allah and His Messenger, so that they accused him of not judging in accordance with the truth?

"or fear lest Allah and His Messenger (blessings and peace of Allah be upon him) should wrong them in judgement?" That is, are they afraid that an unfair and unjust ruling will be passed against them? Rather that is how they are, "Nay, it is they themselves who are the Zalimoon (polytheists, hypocrites and wrong-doers, etc.)". As for the ruling of Allah and His Messenger, it is based on the

utmost justice and is in accordance with wisdom. “And who is better in judgement than Allah for a people who have firm Faith?” [al-Maa’idah 5:50].

These verses indicate that faith is not just words, unless those words are accompanied by action. Therefore the one who turns away from obedience has no faith. It is obligatory to submit to the ruling of Allah and His Messenger in all cases, and if a person does not submit to that ruling, this is indicative of a disease in his heart and weakness in his faith. It is forbidden to think negatively of the rulings of sharia or to think that they are contrary to justice and wisdom.

Having described the condition of those who turn away from the rulings of sharia, Allah now describes the condition of the praiseworthy believers:

“The only saying of the faithful believers” that is, the true believers whose deeds confirm their faith, when they are called to Allah and His Messenger so that he may judge between them, whether that is in accordance with their whims and desires or otherwise,

“is that they say: ‘We hear and we obey’” that is, we hear the ruling of Allah and His Messenger, we respond to that to which he called us, and we obey him completely, without any reservation.

“And such are the successful ones (who will live forever in Paradise)” it is only they who will be successful, because success means attaining what is sought and being saved from what one fears, and no one will succeed except the one who refers to Allah and His Messenger for judgement, and obeys Allah and His Messenger.

Having mentioned the virtue of obedience with regard to the rulings in particular, Allah now mentions the virtue of obedience in general terms, in all situations:

“And whosoever obeys Allah and His Messenger” by believing in what they say and complying with their commands,

“fears Allah” that is, fear accompanied by knowledge, so he refrains from what is forbidden to him and restrains himself from following whims and desires. Hence Allah says, “and keeps his duty (to Him)” by refraining from that which is prohibited, because keeping one’s duty to Allah (taqwa) –

when it is mentioned in general terms – includes doing what is enjoined and refraining from what is forbidden. When this is mentioned alongside righteousness or obedience – as in this case – it is interpreted as referring to warding off the punishment of Allah by refraining from disobeying Him.

“such” namely those who combine obedience to Allah, obedience to His Messenger, fear of Allah and mindfulness of Him

“are the triumphant ones” as they will be saved from the punishment, because they avoided the causes that lead to that, and they will attain reward, because they did that which leads to it. So triumph is theirs alone. As for those who were not like that, they will miss out on triumph, according to what they failed to attain of these praiseworthy characteristics.

End quote from Tafseer as-Sa‘di

Remember that your time in this world is very short, and no one knows when his time will be up. So it is better to prepare to meet Allah with that which is pleasing to Him, not with that which incurs His wrath and anger.

Remember that the Shaytaan is constantly urging you to procrastinate and delay, until there comes to you that which will prevent you from obeying Allah, for he has devoted all his efforts to tempt people and he will never miss any opportunity to deprive the believer of virtue, and he is always watching out for such opportunities. Therefore one of the early generations said: Beware of saying “I will…” for it is one of the troops of Iblees!

Hijab is an honour and a source of pride for the Muslim woman, but over and above all that, it is a means of attaining mercy and divine pleasure. Allah, may He be exalted, says (interpretation of the meaning):

“O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e., screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful”

[al-Ahzaab 33:59].

Do not think little of that piece of cloth, for it hides behind it purity, chastity, good manners and etiquette. It is the practice of the Mothers of the believers and the righteous women; it is the practice of Khadeejah, Faatimah, ‘Aa’ishah, Hafsah, Umm Salamah, and all the righteous, devout women who guard that which Allah would have them guard.

It pains us greatly to see crowds of girls hastening to display themselves and take off their hijab, not one of them paying any attention to good manners of feeling shy before people, not hesitating to display their charms and show their adornments, going against the natural characteristic of modesty that Allah has instilled in women, but because the Shaytaan makes that fair-seeming to them, they are able to do that.

After that, is there any reason to feel too shy to wear hijab or niqab? Can we approve of the situation in which those who commit sin do so openly and audaciously, whereas those who seek to obey Allah feel shy about their acts of obedience, their chastity and their purity?

Have the commands of Allah becomes so insignificant in our minds that we subject them to the whims and desires of the people and their views?

The first and most important step in wearing hijab is to be convinced that it is obligatory, and to submit to the command of Allah as something unavoidable. The believing woman does not have any choice about it, for Allah, may He be glorified and exalted, says (interpretation of the meaning):

“It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error”

[al-Ahzaab 33:36].

Then you should train yourself to ignore people’s stares and comments, because pleasing people is a goal that you can never attain, and the one who watches people’s reactions will die of worry.

Rest assured that Allah, may He be glorified and exalted, will be pleased with you for your obedience, and He can see what you are faced with in your efforts to follow the straight path, and He will grant you ease after hardship.

The Prophet (blessings and peace of Allah be upon him) said: “Whoever seeks to please Allah by incurring the wrath of the people, Allah will suffice him and will protect him from the people, but whoever seeks to please people by incurring the wrath of Allah, Allah will leave him to the people.”

Narrated by at-Tirmidhi (2414); classed as saheeh by al-Albaani in as-Silsilah as-Saheehah (2311)

‘Aa’ishah (may Allah be pleased with her) wrote this hadith in a letter to Mu‘aawiyah, after he asked her for advice, and she wrote to him again and said: To proceed: fear Allah, for if you fear Allah, He will suffice you against the people, but if you fear the people, they will not avail you at all before Allah. Wa’s-salaam.

Remember that the individual’s destiny is connected to his deeds, and that when the people carry him to his grave, and throw the dust onto his body, he will never find anything to comfort him except his righteous deeds, for he will be cut off from all means at that time, except the means that connect him to the Creator, may He be glorified and exalted. So let each of us prepare for that momentous Day.

Allah, may He be glorified and exalted, says (interpretation of the meaning):

“That Day shall a man flee from his brother,

And from his mother and his father,

And from his wife and his children.

Everyman, that Day, will have enough to make him careless of others”

[‘Abasa 80:34-37].

And He, may He be glorified, says (interpretation of the meaning):

“Friends on that Day will be foes one to another except Al-Muttaqoon (the pious)”

[az-Zukhruf 43:67].

So beware of being among the heedless, and beware of procrastination and delay; hasten to do good before it is too late, for this world is only a few transient days and its joys are fleeting. We ask Allah to guide us and you, and to make us steadfast in this world and the Hereafter.

Please see also answers no. 11967, 13998 and 69804

And Allah knows best.