

The Battle of the Hijab

(Translated)

News:

The khimar (Shariah headscarf) sparks a crisis in Azerbaijan... The crisis stems from a decision issued by the Azerbaijani Council of Ministers on 21 September last, bearing number 309, which prohibits wearing additional clothing that violates the unity of the school uniform or contradicts the principle of secularism in public education. (Sky News)

Comment:

The struggle against the true Deen, its Shariah, and its manifestations is as old as the conflict between truth and falsehood, taking on multiple forms and numerous guises. The battle over the khimar (head covering) was historically exemplified by the criminal Mustafa Kemal, who not only banned the khimar but also abolished the system of the Khilafah (Caliphate), fought all forms of religiosity, and threw himself into the embrace of the disbelieving West.

Then Europe entered the fray; for some time in France, and now the leader of the French far-right, Marine Le Pen, returns to spearhead the battle to ban the wearing of the hijab in public places at the forefront of the political scene, just a few months before the 2027 presidential elections, thereby reopening a highly sensitive file that has long been one of the most prominent banners of the National Rally party concerning issues of identity, immigration, and Islam in France.

Nor is the matter confined to France alone; rather, some states existing in the Muslim lands have previously banned the khimar such as Türkiye, Tunisia, and other states. Here, I pause at two points:

First Point: It relates to the West and the states that have become exasperated by a piece of cloth, seeing in it a danger to national security, even a danger to Western civilization! What states are these, and what civilization is it that a piece of cloth poses a danger to? It is a crime to call it a state, and a disgrace to consider it a civilization if that piece has become an existential threat that endangers its very structure.

Second Point: It is directed to the Ummah of Islam; for the Prophet (saw) said, «لَتَنْقُضَنَّ عَرِيَّ الْإِسْلَامِ عُرُوءَ عُرُوءٍ، فَكُلَّمَا انْتَقَضَتْ عُرُوءٌ تَشَبَّثَ النَّاسُ بِالتِّي تَلِيهَا، فَأُولَئِكَ نَقْضُ الْحُكْمِ، وَآخِرُهُنَّ «لَتَنْقُضَنَّ عَرِيَّ الْإِسْلَامِ عُرُوءَ عُرُوءٍ، فَكُلَّمَا انْتَقَضَتْ عُرُوءٌ تَشَبَّثَ النَّاسُ بِالتِّي تَلِيهَا، فَأُولَئِكَ نَقْضُ الْحُكْمِ، وَآخِرُهُنَّ الصلاة» **The bonds of Islam will be undone one by one. Every time a bond is undone, people will cling to the next one. The first to be undone will be the rule (al-hukm), and the last will be the prayer (as-salah).**»

You see with your own eyes the result of the absence of Islam from the seat of governance; whenever the West—or the regimes—preclude one form of governance, you simply cling to whatever follows it, at least for a time. For the absence of the

Khilafah and the implementation of man-made laws has opened upon you every door of humiliation, disgrace, and concession.

And Allah (swt) says, ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾ **“But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves”** [TMQ Surah An-Nisa: 65], and He (swt) says, ﴿وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ﴾ **“And judge, [O Muhammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you”** [TMQ Surah Al-Ma'idah: 49].

That a young girl is seen crying and insisting on her khimar (headscarf), having been forced to choose between a Shariah obligation and a human necessity, yet she chooses the ruling of her Lord and adheres to the khimar, is indeed glad tidings for an Ummah that has regained its honor, for which the Shariah rulings have become its demand, and which has restored its confidence in those rulings that the criminal West and its tools fought. For the girl who fell under the destruction in Ash-Sham and Gaza did not fear death and pain, but feared that her 'awrah (private parts) would be exposed! What a great Ummah it is that has in its righteous predecessors a role model!

Ata ibn Rabah said: قال: هذه المرأة السوداء، قال لي ابن عباس: ألا أريك امرأة من أهل الجنة؟ قلت: بلى، قال: هذه المرأة السوداء، قالت: إني أصرع وإني أتكشفت، فادع الله لي، قال: «إِنْ شِئْتَ صَبَرْتُ وَلَكَ الْجَنَّةُ، وَإِنْ شِئْتَ دَعَوْتُ اللَّهَ أَنْ يُعَافِيكَ»، قالت: أصبر، قالت: فإني أتكشفت فادع الله ألا أتكشفت، «فَدَعَا لَهَا» قال لي ابن عباس said to me, “Shall I show you a woman from the people of Paradise?” I said, “Yes.” He said, “This black woman came to the Prophet (saw) and said, ‘I suffer from epileptic fits, and I become uncovered, so supplicate to Allah for me.’ He said, **“If you wish, you can be patient and for you is Paradise, and if you wish, I will supplicate to Allah to cure you.”** She said, ‘I will be patient.’ She said, ‘But I become uncovered, so supplicate to Allah that I do not become uncovered.’ **So he supplicated for her.**”

By Allah (swt), by Allah, in this honor! As for the West, its civilization, its systems, and its tools, they have descended to a depth not even reached by animals in terms of exposure and corruption; it is the civilization of Epstein, a civilization that fears purity and chastity, and its days will not be prolonged; rather, it plummets deeper into an abyss every day.

**Written for the Central Media Office of Hizb ut Tahrir by
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