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The Evolution of Veiling in "MENA"

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Dedication

To the light of my eyes my mother

To my father for his financial support and love

To my beloved brothers Yassin and Abd Errahman and lovely sisters Marwa and Hamida

To all my extended family for their enduring love and continual support

I dedicate this modest work

Acknowledgments

First of all, I thank god for giving me the strength to accomplish my project within the limited time.

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Abstract:

The meanings of early modern veiling have been complex, conflicting and changing over time. This research work is sociolinguistic study examines the roots of veiling take after the historical foundation of the veiling counting civilizations claiming that the beginning of the cloak goes back to the time even before Islam and Christianity. Not at all like the suspicions, it has been more common exterior Middle Easterner community all through the history (Grace 14). As a questionable theme, it has typical implications pertinent to a few other issues, such as resistance, abuse, character, colonialism, and patriarchy instead of being fair an protest. This paper looks at the concept of the Islamic point of view of human rights and flexibility of expression as specified within the verses of the Quran. The dissertation exposed a short introduction about the evolution of the veil in 'MENA' then it described the status of veiled women inside and outside Islamic religion societies from Islamic and non Islamic perspectives the diachronic change of the veil through time. For the purpose of revealing a real point of view about the veil in the Algerian society. The researcher had to draw a research instrument " the questionnaire" to be analyzed and gather the findings to make a conclusion . The research tool " the questionnaire " is distributed for students of English department of the University of Mostaghanem, Algeria. The participants were from different regions and different ages and levels, for the aim of having different interpretations. The result shows that the veiled women are highly respected in the Algerian society. As a Muslim society and from Algerian Muslim university students that supposed to be educated it was something expected for the researcher. Also, the findings demonstrated the fact that in Muslim societies like Algeria people respect the veil and specially Allah's book "Quran" and they refused to discuss his orders or to disagree. But in some regions in Algeria they use patriarchy under the name of Islam. As a conclusion, the veil is an identity to be chosen whether to be a veiled woman or not. In some cases of patriarchy, the veil is obligatory for the girls in young ages forced by their parents, based on the quranic verses that mentioned it, not leaving them the freedom to choose nor to be convinced of what they would wear.

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General Introduction

After the disclosure of the heavenly Qur'an, which gave the hijab obligatory and women were required to cover the head and body with a cloth, and the common frame of clothing in her veil, Muslim women have started to comply with this commendable convention. Hijab in Arabic as "the veil" or "covered". So allude to any women's clothing that meets the prerequisites of Sharia, as in Western social orders a conventional Muslim woman's headscarf. Leila Ahmed's women and Gender orientation in Islam concentrates on the movement of women gender from the Antiquated Sumerian History to these days.

According to a famous American Historian Will Durant:

“If a Jew lady lacks in following the rules like for example she would go without covering her head in street or in front of other men, or even her voice get heard by other men or neighbors’. In this case her husband has the right to divorce her without giving her dowry.”

From above text it is apparent that the head covering rules in Jew was rather hard comparing to that of Islam.

The Qur'an gives these general rules, which may help in understanding how to interpret dress and other rules in modern times. The following verses are mainly the two credible references to the requirement of Hijab in Quran:

And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their khimar over their bosoms and not display their beauty except to [...]

(Qur'an 24:31)

Despite how small the holy book states on the subject of veiling, the woman's shroud has drawn people's consideration all through history and is still broadly wrangled about nowadays. The shroud or head covering comes in numerous shapes, and people from both inside and exterior the religion have deciphered it in numerous ways. The socially assorted hones of veiling loan particular meaning to both how a woman's dress is studied by her prompt community (identification) but moreover to how a lady chooses to dress (identity).

This research work examines the status of veiled women in Arab Muslim societies and even the perspectives of non Muslims. Islamic feminism is a part of feminism which deals with the problem of Muslim women in Muslim societies especially in the case of veiling.

This research study aims to investigate and analyze Muslims and non Muslims perspectives and interpretations on the veil in Arabic societies, from westerns point of view and from Algerian students in the University of Mostaghanem.

This dissertation is composed of three chapters. First chapter is a small introduction to the history of the veil, it contains a brief history of the veil, the definitions with a background of the veil before and after Islam, Veiling and Power Relations in the Context of Shifting Society, and Islam and Patriarchy.

The second chapter discusses the research methodology and procedures that have been used and employed in the case study of the research. This chapter is a pathway to involve the experiential work with the aim of gathering and interpreting data, it includes the research design with its context, the participants, the research tool and the reason behind choosing it, and the procedure; Also the chapter contains the description of findings and the perspective of westerns about the veiled Muslim women, and Confronting Prejudice Against Muslim Women in "MENA".

The last chapter is the practical part of the project, it is all about the findings and the analyses of the data collection, this chapter contains the findings of the research tool " the questionnaire ", the discussion of the results collected and analyzed, and the conclusion drawn from the findings.

Research Questions

Therefore, within the context of higher education, the aim of this research is to answer the following general questions:

1. How are the veil and veiled women represented in Muslim and non-Muslim societies?
2. To what extent does Quran support the obligation of the veil?

Hypothesis

1. The veil is an identity that represents the religious part of the personality of the veiled woman.
2. Islam protects the Muslim women and preserves thier beauty just for her husband.

Chapter One:
Review of Literature

Introduction

"O ye Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness,- that is the best. Such are among the Signs of Allah, that they may receive admonition!" (7:26)

Within the light of what has been tackled with respect to the veil, one is brought to stay for a minute upon a few terms like "veil/veiling", "scarf" or "hijab" as well as on their chronicled and sociological centrality. The display chapter is the hypothetical system of this study . It center on the beginnings and the history of the veil concurring to past researches, veiling and power relations, and the Islamic perspective and patriarchy.

1. A Brief History of the Veil:

In the last fifteen years, many middle and upper-class women are revealing or more accurately, adopting new versions of Islamic dress ranging from fashionable turbans and silky gowns to austere head-to-toe covering.

Veiling was another noteworthy image for women indeed in old history. For case, in Sumerian Civilization, Veiling was a image for women who were beneath the assurance of men; in other words, it was a course status for the women who were hitched.

Leila Ahmed in 'Women and Gender in Islam' indicates "Wives and daughters of seigniors" were obliged to cloak, "concubines accompanying their mistress had to veil; former sacred prostitutes, now married, had to veil; but harlots and slaves were forbidden to veil" (Ahmed, Women and Gender in Islam 14).

The cloak as a picture is pointed to stamp the upper classes and for the most part to create contrast between respectable ladies and the others. Going back to the time when Islam was raising to begin within Arabia and at that point the locales around it, veiling was as of now common that Prophet Muhammad did not present it into Arabia.

Women amid the time of Muhammad (PHUH) did wear the veil, but would wear it tied behind so their neck and upper chest were apparent. This verse is in this manner an arrange that the khimaar presently be drawn over the chest, so that the neck and chest were not bare.

It was worn in a few bunches, but for the most part within the nations which were in association with Syria and Palestine. Until that period, Greeks, Romans, Jews and Assyrians had hidden partially.

Amin and Ruler Cromer's 1 assault on veiling caused a counter assault and rise of an Arabic portrayal depending on the resistance to colonial considering. The shroud picked up a unused typical meaning that was the resistance story. Fanon shows "...the Algerians certified the cloak since convention requested the unbending separation of the genders as a result the occupier was bowed on disclosing Algeria" (Considers in a Biting the dust Colonialism, 164).

The veiled woman turned out to be the image of resistance in Algeria that fuelled the sense of personality and independence. Briefly talking, opposite to open conviction the religion of Islam was not the innovator of Hijab, or maybe this convention had existed and drilled in several shapes among the supporters of the two Abrahamic religions of Judaism and Christianity. The parallels that one can discover within the characteristics of Hijab and the logic behind it in these three religions, uncover the reality that in a way Islam has as it were altered and preceded this convention. Agreeing to Islam, moreover, the hone of wearing Hijab is basically pointed to protect the human esteem and respect of women when connection with men exterior the family circle and to supply a secure environment where everybody, man or lady, can perform their assignments viably and ethically. Additionally, the kind of Hijab that Islam characterizes for ladies is covering all parts of their body but their faces and hands [from wrists to fingers] through wearing a humble dress, Jewish and Christian ladies secured their head and were energized to wear non-provocative cloths. So, Islam, the final religion that changed the rules of the going before religions and completed the lessons of the past prophets through giving intensive and pertinent enlightening.

Long before Islam, before and after, Muslim and Christian women from the Center East, have continuously secured their faces with a dark shroud. In North Africa some time recently the Middle Easterner and Berber societies cover, the Kabyle and Touareg women had open faces. The shroud because it was communicated in Maghreb societies, be that as it may, it all of a sudden got to be a image of women's confinement and a separate of the working life. Within the final fifteen a long time, numerous center and upper-class ladies are revealing or

more precisely, receiving unused adaptations of Islamic dress extending from elegant turbans and sleek outfits to severe head-to-toe covering.

2. What is Veiling

Hijab is an Arabic word meaning obstruction or parcel. In Islam, be that as it may, it includes a broader meaning. It is the guideline of humility and incorporates conduct as well as dress for both guys and females. The foremost unmistakable shape of hijab is the head covering that numerous Muslim ladies wear. Hijab be that as it may goes past the head scarf. In one well known school of Islamic thought, hijab alludes to the total covering of everything but the hands, confront and feet in long, free and non see-through articles of clothing. A woman who wears hijab is called Muhaajaba.

The numerous styles of Islamic dress throughout the world today reflect local traditions and different interpretations of Islamic requirements.

The Hijab encompasses a number of diverse names such as a veil, headscarf, or Hijab. There are a number of diverse styles and shapes of a hijab and each has their possess merits, styles, and modern plan standards. Both men and women can wear them, however they are most commonly caution by women. The wearing of headscarves is common not as it were in Muslim culture but too in societies such as Christianity and Judaism- they speak to unobtrusiveness or internal dreams. The hone started much prior than we regularly think since it was utilized through numerous societies earlier to being coordinates into the Muslim culture.

The word deciphered here as " outer garments " is jalabib, the plural of jilbab. But it does not fundamentally allude to the display day article of clothing known as jilbab. Interpreters more often than not speak to the word jalabib with common terms like cloaks or external garments. The two most common insightful translations of jilbab are a voyaging coat or cloak and a sheet-like full body piece of clothing similar to the modern jilbab. Some insist that the Quranic meaning of jilbab is identical to the present day garment. Others maintain that today's garment was developed as late as 1970 by the Muslim Brotherhood in Egypt.

1.2. types of Headscarf

1. The Hijab

is one name for a variety of similar headscarves. It is the most popular veil worn in the West. These veils consist of one or two scarves that cover the head and neck. Outside the West, this traditional veil is worn by many Muslim women in the Arab world and beyond.

2. The Niqab

It covers the entire body, head and face; however, an opening is left for the eyes. The two main styles of niqab are the half-niqab that consists of a headscarf and facial veil that leaves the eyes and part of the forehead visible and the full, or Gulf, niqab that leaves only a narrow slit for the eyes. Although these veils are popular across the Muslim world, they are most common in the Gulf States. The niqab is responsible for creating much debate within Europe. Some politicians have argued for its ban, while others feel that it interferes with communication or creates security concerns.

3.The Chador

is a full-body-length shawl held closed at the neck by hand or pin. It covers the head and the body but leaves the face completely visible. Chadors are most often black and are most common in the Middle East, specifically in Iran.

4.The Burqa

is a full-body veil. The wearer's entire face and body are covered, and one sees through a mesh screen over the eyes. It is most commonly worn in Afghanistan and Pakistan. Under the Taliban regime in Afghanistan (1996–2001), its use was mandated by law.

3. Veiling and Power Relations in the Context of Shifting Society

The part women play inside relations of control is got to be the intrigued of women's activist scholars for so long. They regularly considered ladies as casualties, tolerating the inevitability of mastery. Others described women as consenting subordinates (to be second rate), and fulfilled with that respectful role. Recently, to battle this picture of victimization, women's activists have depicted ladies as effective wielders of covered up, casual impact. This final see begun to deal with the subtleties of control relations by enumerating a few shapes of control and by declaring that women are both dynamic subjects and subjects of mastery. Control connections must be seen as a advance relationship of battle, a battle complicated by women's inverse subjectivity and vague objectives.

Antonio Gramsci, the Italian Marxist that attempted to get it the astounds of lesson awareness and lower-class assent in modernizing social orders, his work was a builder of such point of view on control relations. His contentions is amplified on the sophistication of assent to consider the issue of dominance relations and sex resistance.

The case of Center Eastern women is especially curiously with reference to this issue. From a Western vantage point, Center Eastern and North African ladies are regularly felt sorry for as casualties of an particularly onerous culture which the extreme image of their persecution and their acknowledgment of inadequacy is the cloak. However this picture cannot be accommodated with the influential position of ladies in numerous Center Eastern settings. In Algeria, for occurrence, a part of ladies are more than loyal accomplices, playing compelling parts in their houses and in their community, and playing a genuine portion in protecting the social context.

In later few a long time, numerous of these women have grasped the disputable unused veiling, to desert Western dress by a deliberate women' movement in favor of a few frame of covered Islamic dress. The translation of the legislative issues of this dress base on its definition of an opposite message of both dissent and settlement. The unused veiling in North Africa takes put as a shape of hegemonic legislative issues in a modernizing environment not as a remainder of conventional culture or reactionary return to conventional patterns. The cloak has been an fixation of western scholars as the image standard excellence of women as

abused within the Center East and North Africa, a picture that overlooks inborn social of the veil's implications .

4. Islam and Patriarchy

The Quran encourages people to discuss matters openly, protest, accept ideas or reject them, and bring about all pretexts and evidences that might be available to contest Islamic teachings, even the devil is allowed to speak openly

[God] said: O Iblis [the devil], What prevents thee from prostrating thyself to one whom I have created with my hands? Art thou haughty? Or art thou one of the high [and mighty] ones? [Iblis] said: I am better than he: thou created me from fire, and him thou created from clay. [God] said: Then get thee out from here: For thou art rejected, accursed. And my curse shall be on thee till the Day of Judgment. [Iblis] said: O my Lord, give me then respite till the day the [dead] are raised. [God] said: Respite then is granted thee—till the Day of the Time Appointed. [Iblis] said: Then by Thy power, I will put them all in the wrong. Except Thy Servants amongst them, sincere and purified [by Thy Grace] .(Al-Imran: 79)

Among the scholars who argue that Islam is inherently patriarchal is Fatima Mernissi. In "The Regulation of Sexuality in the Pre- Islamic Social Order" (Beyond the Veil: Male-Female Dynamics in a Modern Muslim Society [Cambridge, Mass., 1975], 29-41) she argues that the patriarchal family, which controlled women's sexuality, became the cornerstone of the new Islamic community that superseded tribal loyalties.

(Rohloff.2008,p.32) in her book " The Changing Role of Women in Algerian society" claimed that some women were not lucky to ensure their wills just because they were veiled and that men insisted that women should dress conservatively and wear the veil to preserve the virtue of women.

Islam gives everybody the proper to work out flexibility of expression as long as they don't barge in upon the flexibility and nobility of other individuals. The Quran does not constrain individuals to embrace Islam, oblige them to do so, or rebuff them in case they don't . Islam does not constrain anybody: one has the opportunity to accept or not, and confidence remains one's choice.

A crucial assignment of women's considers is to look at religion from a sex point of view. It has been a commonplace that Islam made strides the position of ladies, in spite of the fact that a few researchers have started to address this. A summarization of the contention in favor of advancement shows up in Azizah Al-Hibri, "A Study of Islamic Herstory: Or, How Did We Ever Get into This Mess?" (Women Studies International Forum, V, 1982, 207-220).

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The Islamic dress itself is a controversy. Through the focal point of numerous women's activists hijab symbolizes the moment lesson position of women and their sexual segregation. Some thinkers accept that the shroud could be a restraint of individual freedom.

According to Orit Avishai Islam is orchestrated to stifle women's interface. Alya Baffon contends that Islam is patriarchal in her inquire about approximately Berber society in North Africa some time recently and after Islam, she marks that women in Berber society had sexual opportunity some time recently Islam. Alya, B. (2015)

Nawal Saadaui was one of the Middle easterner researchers who contend that Islam is patriarchal. But whereas a few feminists researchers say that Islam is patriarchal religion, other Muslim women's activists claim that Islam isn't patriarchal but men utilize patriarchy beneath the umbrella of religion.

Conclusion

This chapter has given a theoretical basis for this study. Historically, the Hijab was worn by women who spoken to higher classes. It was utilized as a image, comparative to British women's caps amid formal occasions, the Hijab was an thing of regard, nobility, and independence.

The articles of clothing were caution over numerous diverse bunches counting Greco-Roman, pre-Islamic Iranian, and Byzantine social orders. As time advanced through the 16th century the Hijab got to be coordinates into Muslim societies.

Presently, in show times, the Hijab can be worn as a articulation of fashion and design. It's a way for women within the world to require a socially smothered question, and make it an expression of opportunity, Freedom, and a attitude of acknowledgment and free-thinking. The Quran is the uncontested essential and prime source of Islamic educating without concealment or limits the elemental rights of any Muslim.

From discussion above it appears that patriarchy is profoundly connected to Islamic religion Some claimed that patriarchy exist in the context of "Shariaa" (the Islamic law). In the other side scholars and feminists specially Islamic and Arabic ones argues that patriarchy uses the religion.

Chapter Two:
Research Methodology

Introduction

The current chapter provides the research methodology employed in the present study and deals with the findings of the research tool chosen "the questionnaire" and discuss the results and the answer obtained from it. In order to value the review of literature in the above chapter and describe the procedure of the research design that has been followed through this study.

1. Research Design

1.1 The Context

This study was conducted at the University of Abd El Hamid Ibn Badis at the English department in Mostaghanem, Algeria. The first purpose of this study is to investigate the interpretation of Algerians toward the veil and veiled women in the society. Also this research aims at analyzing the freedom of choosing whether wearing the veil or not. A few members were selected as a sample for the study.

1.2 The Participants

As a sample for data collection, 20 participants from the department of English at the University of Abdel Hamid Ibn Badis were selected. The participants are students from different levels of English and from different cities. The purpose of choosing students was simply because they supposed to be educated; I wanted the participants' answers to be original. It is important to see if the age or the level of the person can affect his attitude through the analysis.

1.3 The Research Tool

In this research, a questionnaire was chosen as a tool for the data collection . Thirteen questions were designed for twenty participants. The use of questionnaire in gathering data is largely known for its efficacy. The results of the questionnaires can be quickly and easily quantified by the use of software package. It is more scientifically and objectively than other forms of research. it used in comparison between the work and previous research .

1.4 Procedure

The proposed study aims at investigating the interpretation on the veil and veiled women in the society. For the procedure of the study, 20 participants from the department of English language at the University of Abdel Hamid Ibn Badis. The purpose of the students questionnaire is to support the findings of the research procedures. The questionnaire consists of thirteen questions, closed and open questions. The three first questions aim was the general view of the veil. Then the two next questions are designed to see their interpretation about the religious and social part about the veil. Later, from the sixth till the eighth question are generally about the freedom and liberation on the veil. Ultimately, from the ninth to the eleventh question are about the affection of the veil on the veiled women and who can wear it. The last two questions are personal to know exactly how the participants are dealing with hijab in their lives.

The questionnaire was administrated to twenty participants on 16-05-2018. All the participants answered in the same day. Further description of the research and the tools of research are going to be illuminated all along this chapter.

2. Description of the Findings

In this section, a description of the obtained results of the data collection is going to be presented and transcribed.

The two questions above: identify the participants' age and profession. Most respondents' participation was female students who are between the age of 21 to 23 years old. The second majority of the respondents were also students who age from 24 to 26. The third mainstream was fair number and the less result of respondents' answer was of those who were between the ages of 27 and more.

Question 1: The first question was asked to know the interpretation of the participants on whether women are forced to cover up or not. The majority of the participants' answers is NO 14 from 20 answered with no, it means that women are not forced to cover themselves. The others answered with no, 6 from 20 participants said that women are forced to cover up and put on the veil.

Question 2: The second question was whether the participant is with or against wearing the veil, the question is: Are you with or against wearing the veil or nor with nor against. 18

from 20 participants answered with "With the veil" and just 2 from 20 participants answered with "Neither with nor against". and 0 of 20 participants is against wearing the veil.

Question 3: The third question was an open Question: How do you see women with hijab? the participants answers with different answers like : hijab gives women a prestige and makes them more conservative, a veiled woman is a religious, respectful and believe in god. One of them answered that it depends on the education but they are all respectful. Most of the answers was conservatives, respectful, honorable and religious. An expected answers from Muslim students.

Question 4: The fourth question was a closed question with explanation : Are you convinced with the quranic verses that oblige women to cover themselves? Almost all the participants had the same answer. 19 from 20 students said "YES" they are convinced with the quranic verses that oblige women to cover themselves, and just 1 participant answered with "NO" but with no justification of his/her answer.

Explanation: In this question the answers were very strict and almost the same, like: No debate on Allah's orders, no one have the right to discuss Allah's order and we are obliged to obey, we are Muslims and hijab is an obligation, there is a wisdom behind wearing hijab, no discussion, it is beneficial for women to cover themselves. They were all against discussing Allah's order and it is expected from Muslim educated students. the one who answered with no didn't justify his or her answer.

Question 5: the fifth question was a closed question with the explanation, it is about the modern change of hijab: Do you agree on the modern change of hijab with fashion? 18 from 20 participants' answers was "NO" that makes them against the modern change of the hijab with fashion and just 2 of them were with the modern change and said "YES".

Explanation: In this question the participants answer all in the same manner, the once against the modern change claimed that it doesn't represent a respectful dress for a Muslim woman and that it lost the true value of the hijab and that is not considered as hijab, one answered with, the modern hijab is not respectful and it does not even cover the woman. the most answers repeated are: not appropriate, not respectful, it does not represent the condition of the right hijab and that it does not cover the body. The two participants that answered with no one said that it gives a new change on the hijab, the other one said that it could be yes and no, yes in a respected way and no if it cross the lines of covering the body.

Question 6: the sixth question is a closed one, the answers are with yes or no. Do you think that women must wear the veil or it is up to them? 17 from 20 participants' answers are "YES" women must wear the hijab it is not an option for them, while just 3 from 20 participants' answers are "NO" it is up to them to choose whether to put it or not.

Question 7: the seventh question was an open question but no one answered it, the question is What is the conception of Muslim women? I got no response on that question, maybe they do not have an answer for it or the lines I gave are not enough for their response. Still do not know the reason of not answering on it.

Question 8: The eighth question is an open and closed one, the answer will be a yes or no with illustration it is about the freedom of wearing the veil. Can the veil be liberating? 15 from 20 participants answered with "NO" when the other 5 from 20 answered with "YES".

The majority answered with no it is an obligation and it cannot be liberating, a few of the participants answered with yes it can be liberating but with no illustration of their answers.

Question 9: The ninth question is a closed one. It is about the hidden part of being a Muhaajaba. The answers are with yes or no. the question is: Can it be empowering to see without being seen? not all of participants answered because not all of them are veiled females. 7 from 20 participants answered with "YES" and 2 from 20 answered with "NO", the last 11 from 20 participants did not give any answer on that question.

Question 10: The tenth question is also a closed question. The answers will be with yes or no or debatable. The question is about the veil in relation with Quran. The question is: Is the veil mandated by the Quran? the majority of the participants' answers are "YES" 19 from 20 students said yes the veil is mandated by the Quran, 0 answers for "NO", and 1 from 20 participants answered with "Debatable".

Question 11: The eleventh question is a closed direct one, the answer will be with yes or no. All the participants agreed on one answer on it. The question is: Do only women wear the veil? So 20 from 20 participants answered with "YES" the veil is just for women

Question 12: The 12th question is a personal closed one. The aim of it is to know the interpretation of the participant on the veil in his/her own life. The question is: Personally, are you going to force your daughter to wear the hijab? 13 from 20 participants answered with

"YES" they will forced their daughters to wear the hijab, and 7 from 20 participants answered with "NO" they will let them choose whether to wear it or not.

Question 13: The 13th question is the last one in the questionnaire, it is an open personal question. It is about the personal experiences of the veiled females' participants. The question is: How is your personal experience of wearing the hijab? just 9 from 20 answered.

Not all the participants answered on this question, some wrote that he is a male and some female answered with not yet. The once who are veiled almost have the same answer: A good feeling to wear it, Such an honor to be Muhaajaba, It is my duty and I'm proud of doing it, it is my choice and I'm proud of it. Convinced and proud. Those are their answers.

3. Muslim Women from Western's Eyes

"I am neither a Muslim nor a woman; however, I am attempting to enact feminism and social justice in the age of the 'War on Terror'. Consequently, I see the necessity of thinking and acting as an ally to Muslim women. This is obviously an incomplete, challenging, and humbling process, but it is necessary because Muslim women have become increasingly important symbols in struggles over war, feminism, immigration, and civil society while rarely having the space to communicate about themselves and their perspectives."

(Josh Cerretti . August 2, 2012) "Seeing Muslim Women with Western Eyes"

3.1. Muslim women have a history of their own

Numerous individuals have composed and talked of Muslim women within the most totalizing terms: they are imperceptible, they are limited, they are feeble. Ten a long time prior, the thinks about found how central ladies were to the foundational shows of Mohammed's life and how exceptionally obvious they were all through the history of Islam. By numerous translations, the exceptionally to begin with Muslim was a lady, Khadija the Incredible. Taking after Mohammed's passing, half the Muslim community revived around the administration of his most youthful spouse, Aisha, in an equipped battle over the heading of the developing community at the 'Battle of the Camel'. A multi-century dynasty (the

Fatimids) and the complete Shi'a confidence are built in expansive portion around the adoration of Mohammed's daughter Fatima. Rabia al-Basri has remained one of the foremost critical Sufi holy people since the 8th century. Within the 11th century, cutting edge day Yemen was ruled for decades by Arwa al-Sulayhi. Not befuddling al-Sulayhi with Sayyida Hurra of Tetouan, the 16th century Moorish queen; they are both referred to as "Sayyida Hurra" because, for at least a millennium, Arab Muslims have had the idea of "the woman sovereign who bows to no superior authority" (see Fatima Mernissi's *The Forgotten Queens of Islam*). These few examples of only some of the most prominent women are the barest scratching of the surface, especially considering that most Muslim women also identify with cultural traditions older and broader than Islam. But these stories – and, more tellingly, our widespread ignorance of them – suggest that we don't know as much as we think we do about Muslim women.

3.2. Muslim Women have Struggled both within Islam and without

That is to say, there are Muslim, Middle easterner, South Asian, North African, and other feminisms from the majority-Muslim districts that all have their possess histories, regularly interwoven with each other and those of Western feminisms. Whereas women's activists in Europe and the U.S. were battling for suffrage and legal personhood within the early twentieth century, comparative objectives were strived for by ladies like Hoda Shawari in Egypt and Halide Edip in Turkey, who were at the same time locked in in endeavoring to freed their nation of British and U.S.-American mastery. Whether in Hassock Anatolia, Baathist Iraq, Islamist Iran, or Suharto's Indonesia, Muslim ladies have routinely come together in open and private to share considerations, arrange battles, and enroll their discontent with whoever may be in control of their lives. Recalling usually significant for understanding everything from female aggressors in Palestine or Chechnya to the attack of Afghanistan and the Arab Spring.

3.3. Western Ideas have Triggered the Tumult Around Veiling

Quite simply, most of the world's Muslim women confront every day battles for survival; typically not one or the other overstatement nor a item of the cloak. From Libya to the Philippines, Muslim women are managing with a widespread of savagery over their nations of root that frequently gets to be indeed more life undermining once bunches of men sign peace arrangements. Millions of Muslim women are living as outcasts or inside uprooted. For those that move to the West, they can anticipate seriously examination at the border, consistent reconnaissance, wild separation, and, for ladies like Shaima al-Awadi, unmistakable Islamophobic kill. For those fortunate, courageous, and/or advantaged sufficient to take an interest in Western colleges, a veritable buffet of colonialist condescension is standing by any Muslim woman who won't offended her confidence and put of beginning. These issues, once more, have nothing to do with style conventions and everything to do with militarism, neocolonialism, and the unequal dispersion of sociopolitical, social, and economic power over lines of gender. One may claim that veiling symbolizes this unequal dispersion, but no non-Muslim, particularly a feminist, ought to be so shallow to accept that the foremost imperative thing around a woman is what she wears on her head. More than one in one hundred women in Afghanistan will die during childbirth, women are denied get to vote and open legislative issues in Saudi Arabia, and men are three times as likely as women to have gotten essential instruction in Yemen; these are a few of the real issues that women in these nations confront and are already battling against, whereas numerous non-Muslims are interested with divulging and see closet alter as the as it were alter they can believe in.

3.4. The 'Muslim world' and 'Western world' have an Intertwined History

This isn't to say Muslims have never done anything wrong to Westerners or each other, nor does it attempt to deny that there have been many productive, fruitful exchanges across the often-blurry lines between Islam and the West.

"Every one of us in the West has benefitted from the exploitation of Muslim women; we owe them some respect, they don't owe us anything."

(Josh Cerretti)

The transportation that moves you, the nourishment you eat, the power and the gadget you're perusing this on are all items of a petroleum-based economy that may not exist without phenomenal amounts of free and come up short on labor by Muslim women and the extraction of esteem from Muslim-majority districts to white-majority districts has been going on for well over one hundred a long time presently. The final Muslim armed force cleared out Spain in 1492 and Footrest control of the Balkans finished some time recently World War I. Since at that point, European and U.S.-American military endeavors have been propelled against Algeria, Libya, Egypt, Palestine, Yemen, Syria, Iraq, Turkey, Iran, Afghanistan, Indonesia, and a few other Muslim-majority states and bunches. No Muslim-majority country has attacked a Western country amid this time, but the West colonized fundamentally each Muslim-majority country from Morocco to the Philippines amid the 20th century. So why would anybody accept that political Islam some way or another undermines 'Western values'?

"These are important things to keep in mind when you look at Muslim women with Western eyes, whether one is a hyper-privileged white male like me or not. Because people you view as backward, helpless, and pre-political are never going to work with you. Seeing any people in this narrow way reflects existing inequalities of power rather than challenging them, and I know we can do better than that. I await The Feminist Wire's Forum on Muslim Feminisms hopefully because I think it will, for many, have the exact opposite effect by representing the diversity of Muslim women's ideas, experiences, and beliefs while also reflecting the common struggles they choose to make with each other against the oppressions that make their lives so challenging."

(Josh Cerretti 2.8.2012)"Seeing Muslim Women with Western Eyes".

4. Confronting Prejudice Against Muslim Women in MENA

Following the terrorist abomination in Paris on 13 November 2015, media outlets such as Al Jazeera, The Washington Post, The British Broadcasting Organization and The Gatekeeper detailed that the number of abhor wrongdoings against seen Muslims had skyrocketed, especially in France and Britain. Agreeing to these media articles, the lion's share of casualties were "visible" Muslim women, especially those wearing the cloak. (Anoosh Soltani,04-08-2016)

Muslim women have been fighting for their human rights all over the world. They are confronting separation and violence both in Islamic and non-Islamic nations. Typically regularly associated to the commitment to dress as Muslim women and cover their head or whole body. Muslim women's lifestyles and their reasons to wear a veil are highly influenced by factors such as their backgrounds and the social and political environments they live in and are shaped by. Therefore, it is neither easy nor precise to place all of these women in one broad social category.

Muslim women in nations like Saudi Arabia and Iran are constrained to wear cloak by laws and traditions that fit inside each government's form of true Islamic religion based on their interpretations and understanding of Islam. Many Western political leaders, counting George W. Bush, Nicolas Sarkozy and Tony Abbott, have expressed their sensitivity and sentiments for these "oppressed" secured women. This, in any case, proposes that the issue for Muslim women within the "modern West" still encompasses their female bodies and how to show and dress them.

Conclusion

As a conclusion, this chapter dealt with the methodology applied in this study. Specifically, the chapter maintained the research tool and the description of the findings and data collection process over and above data analysis, which identify repeating patterns and themes from the gathered answers participants' questionnaire. Finally, this part of discoursed the rightness of the research design, the procedure, the description of results.

Chapter Three:
Research Findings and Data
Analyses

Introduction

This chapter initiates the results and the data analysis of the findings obtained from the research tool provided in the previous chapter " the questionnaire" through the interpretation of Algerian students on the veil generally and personally. It provides a different perspectives about the veiled women. The purpose of this chapter is to report the results and findings from the description data gathered and transcribed from the participants' answers.

1. The Findings

The participants' answers of the questionnaire's questions were like the following:

The two questions above : On the age and profession of the participant.

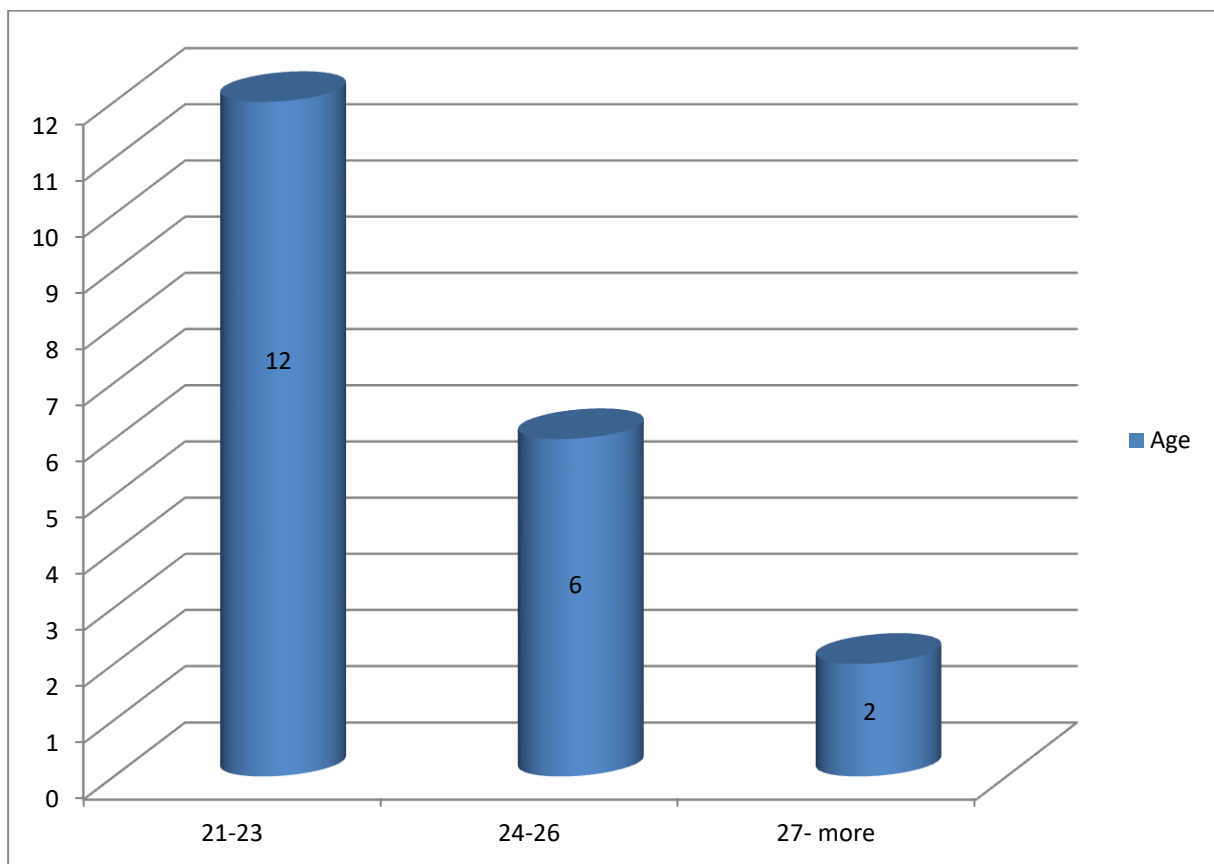


Figure 1. The Participants' Age.

Question 1: The first question was asked to know the interpretation of the participants on whether women are forced to cover up or not.

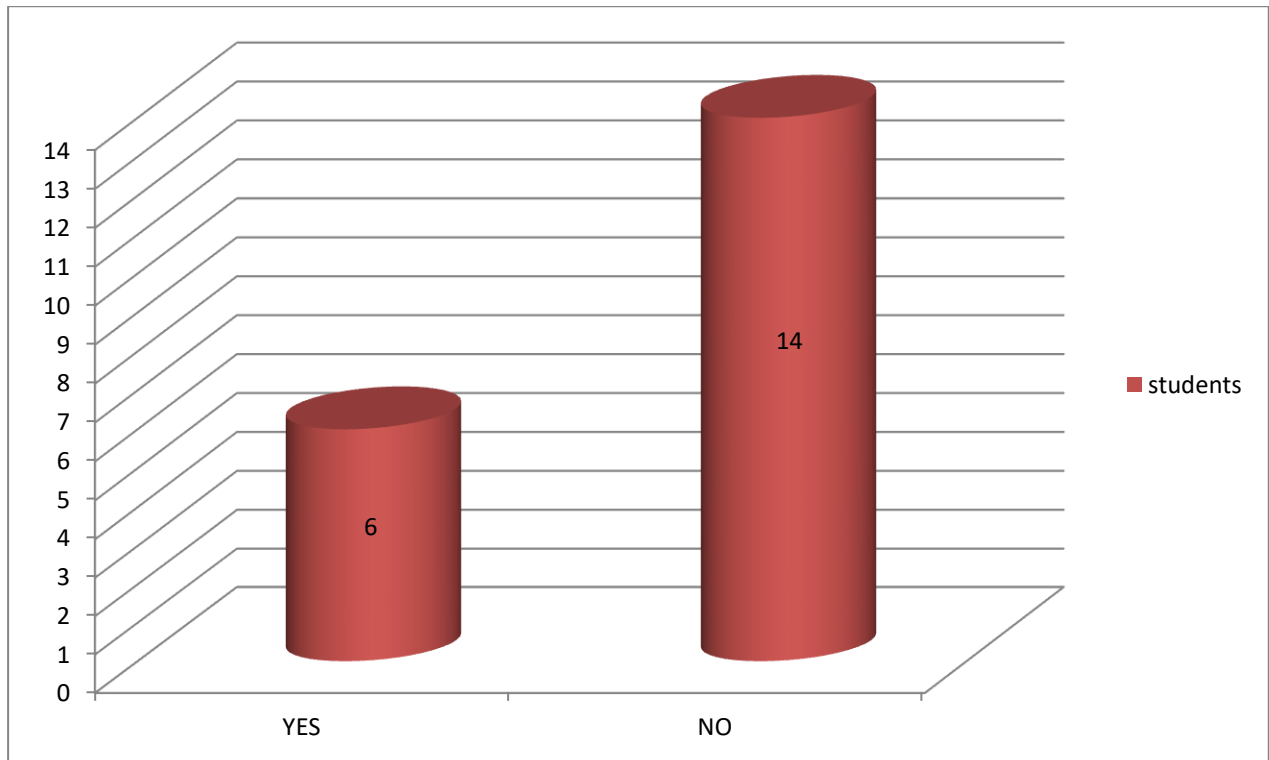


Figure 2. Participants' Answer on the 1st Question.

Question 2: The second question was whether the participant is with or against wearing the veil, the answers was as follow:

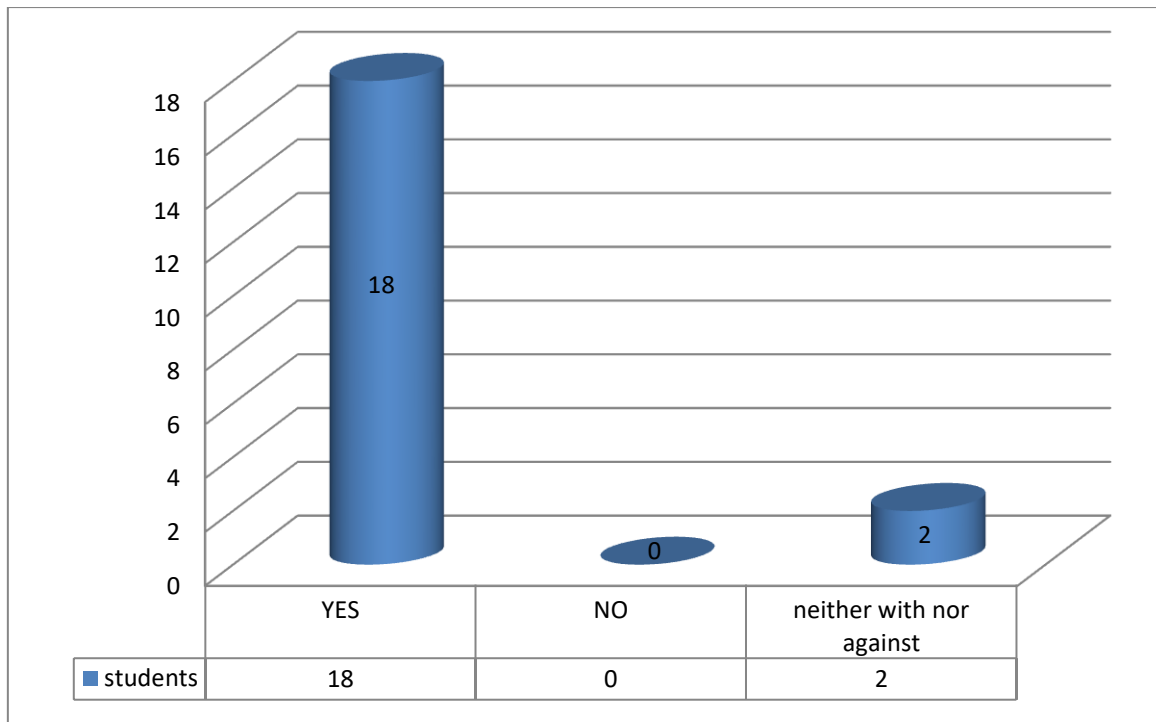


Figure 3: Participants' Answer on the 2nd Question

Question 3: The third question was an open Question: How do you see women with hijab? the participants answers with different answers like : hijab gives women a prestige and makes them more conservative, a veiled woman is a religious, respectful and believe in god. One of them answered that it depends on the education but they are all respectful. Most of the answers was conservatives, respectful, honorable and religious.

Question 4: The fourth question was a closed question with explanation : Are you convinced with the quranic verses that oblige women to cover themselves? the answers was as follow:

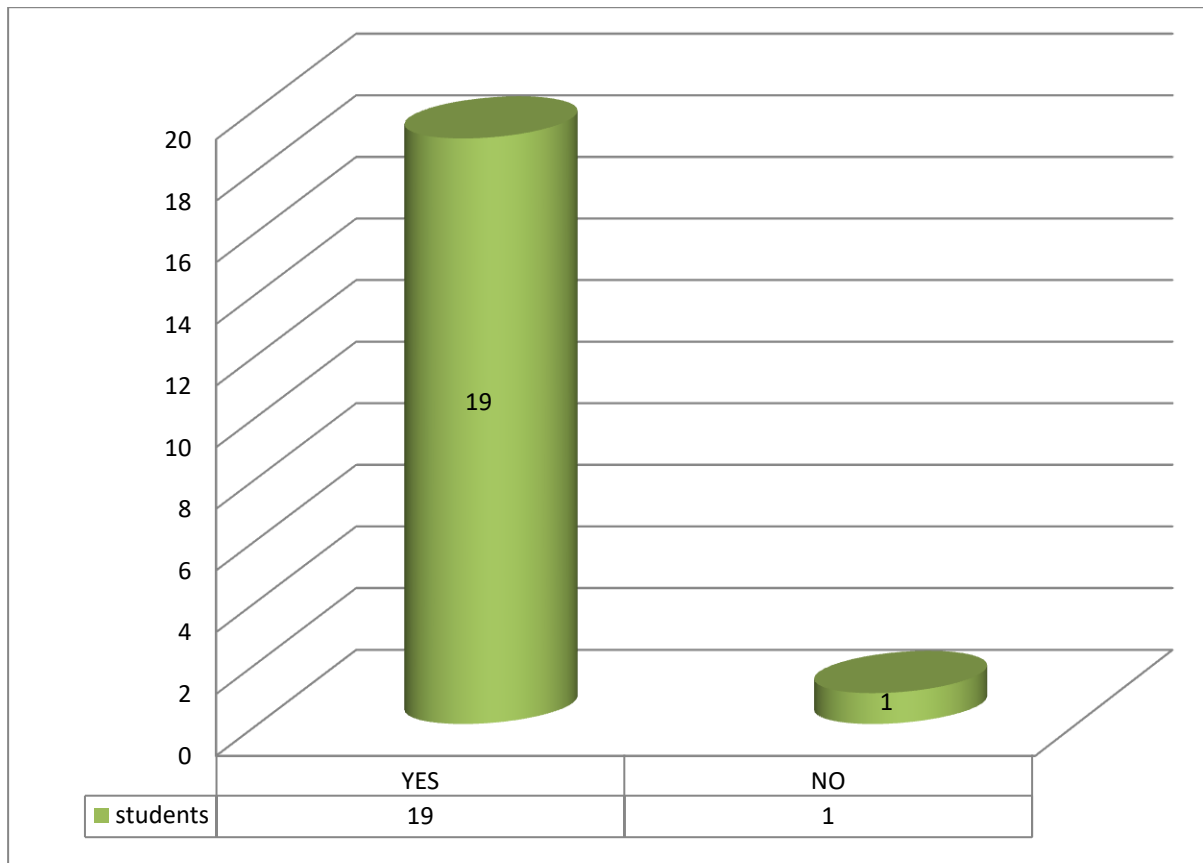


Figure 4. Participants' Answers on the Fourth Question.

In this question the answers were very strict and almost the same, like: No debate on Allah's orders, no one have the right to discuss Allah's order and we are obliged to obey, we are Muslims and hijab is an obligation, there is a wisdom behind wearing hijab, no discussion, it is beneficial for women to cover themselves. They were all against discussing Allah's order and it is expected from Muslim educated students. the one who answered with no didn't justify his or her answer.

Question 5: the fifth question was a closed question with the explanation, it is about the modern change of hijab: Do you agree on the modern change of hijab with fashion? the answers are as follow:

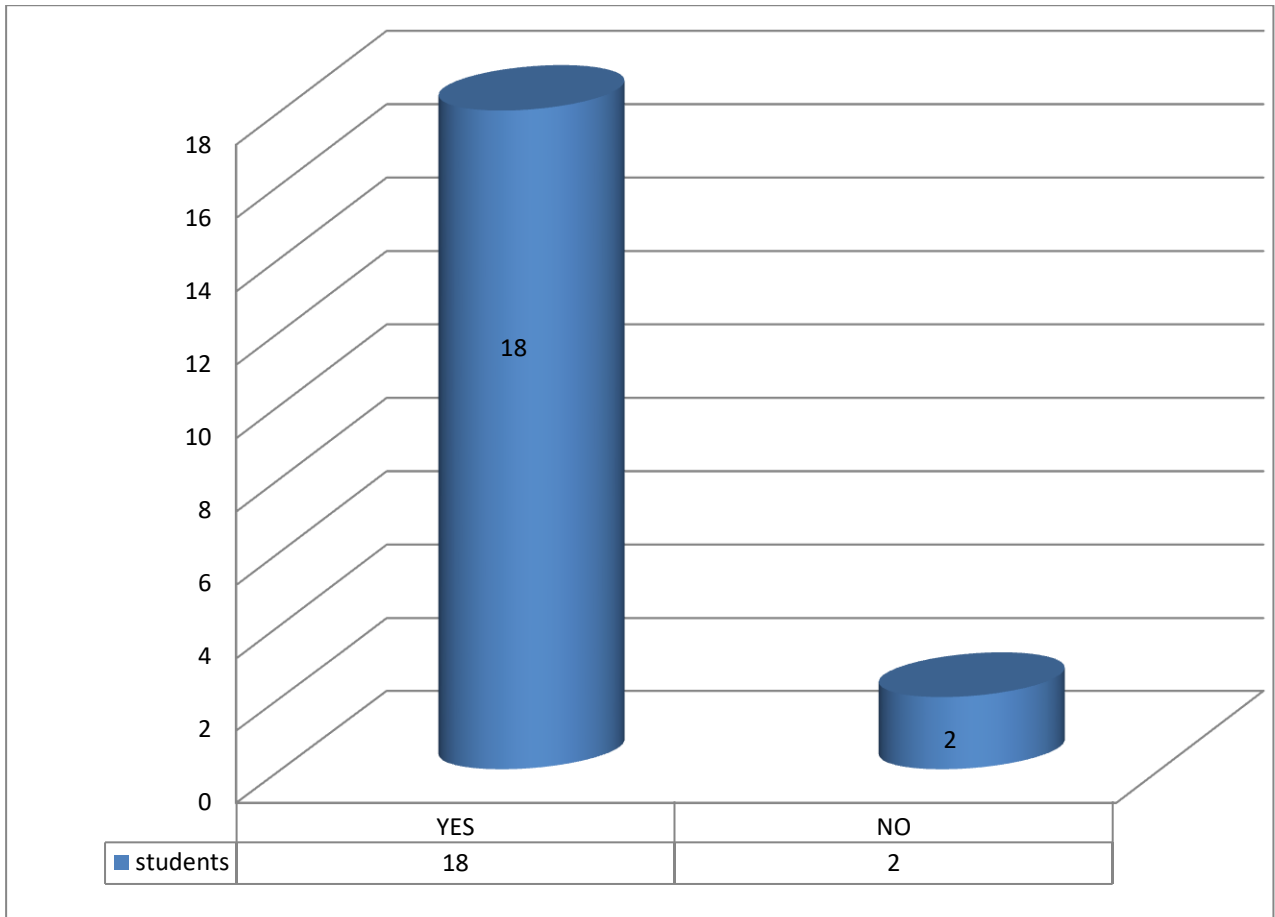


Figure 5. Participants' Answers on the Fifth Question

In this question the participants answer all in the same manner, the once against the modern change claimed that it doesn't represent a respectful dress for a Muslim woman and that it lost the true value of the hijab and that is not considered as hijab, one answered with, the modern hijab is not respectful and it does not even cover the woman. the most answers repeated are: not appropriate, not respectful, it does not represent the condition of the right hijab and that it does not cover the body. The two participants that answered with no one said that it gives a new change on the hijab, the other one said that it could be yes and no, yes in a respected way and no if it cross the lines of covering the body.

Question 6: the sixth question is a closed one, the answers are with yes or no. Do you think that women must wear the veil or it is up to them? the answers are as follow:

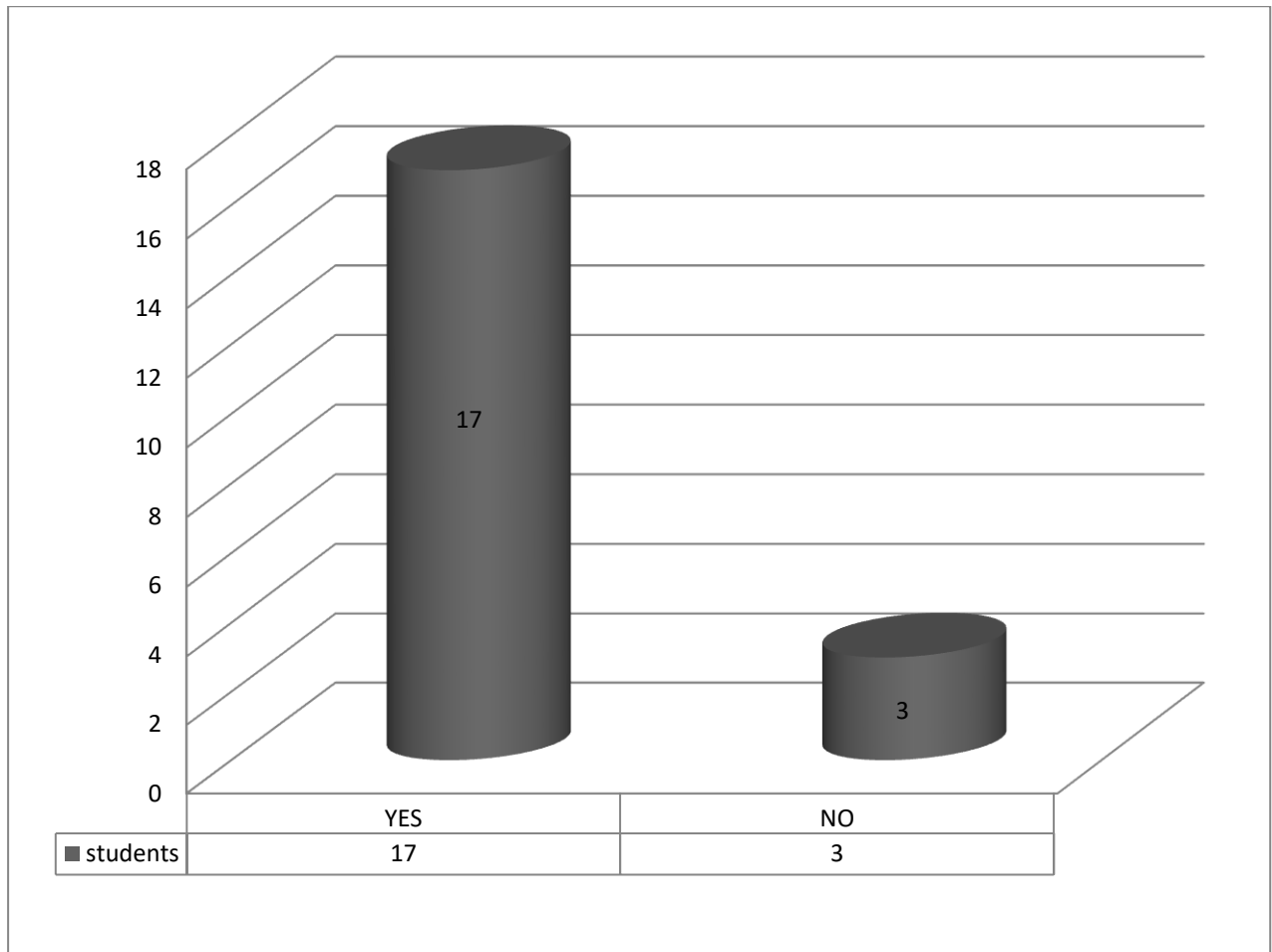


Figure 6. Participants Answers on the Sixth Question.

The majority of the participants answer with yes they must wear it , just a few of them answer with no it is up to them to choose to wear it or not.

Question 7: the seventh question was an open question but no one answered it, the question is What is the conception of Muslim women? I got no response on that question, may be they do not have an answer for it or the lines I gave are not enough for their response.

Question 8: The eighth question is an open and closed one, the answer will be a yes or no with illustration it is about the freedom of wearing the veil. Can the veil be liberating?

The majority answered with no it is an obligation and it cannot be liberating , a few of the participants answered with yes it can be liberating but with no illustration of their answers. the answers are as follow:

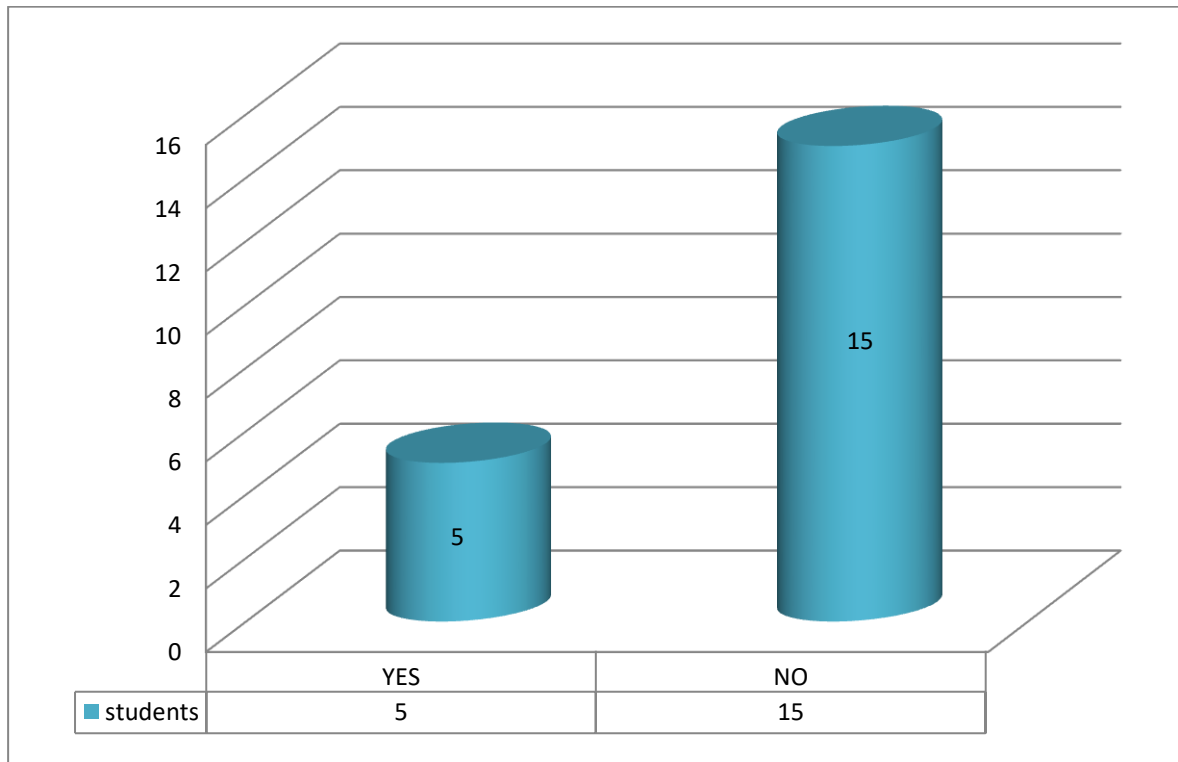


Figure 7. Participants' Answers on the 8th Question.

Question 9: The ninth question is a closed one. It is about the hidden part of being a Muhaajaba. The answers are with yes or no. the question is: Can it be empowering to see without being seen? not all of participants answered because not all of them are veiled females. the answers are as follow:

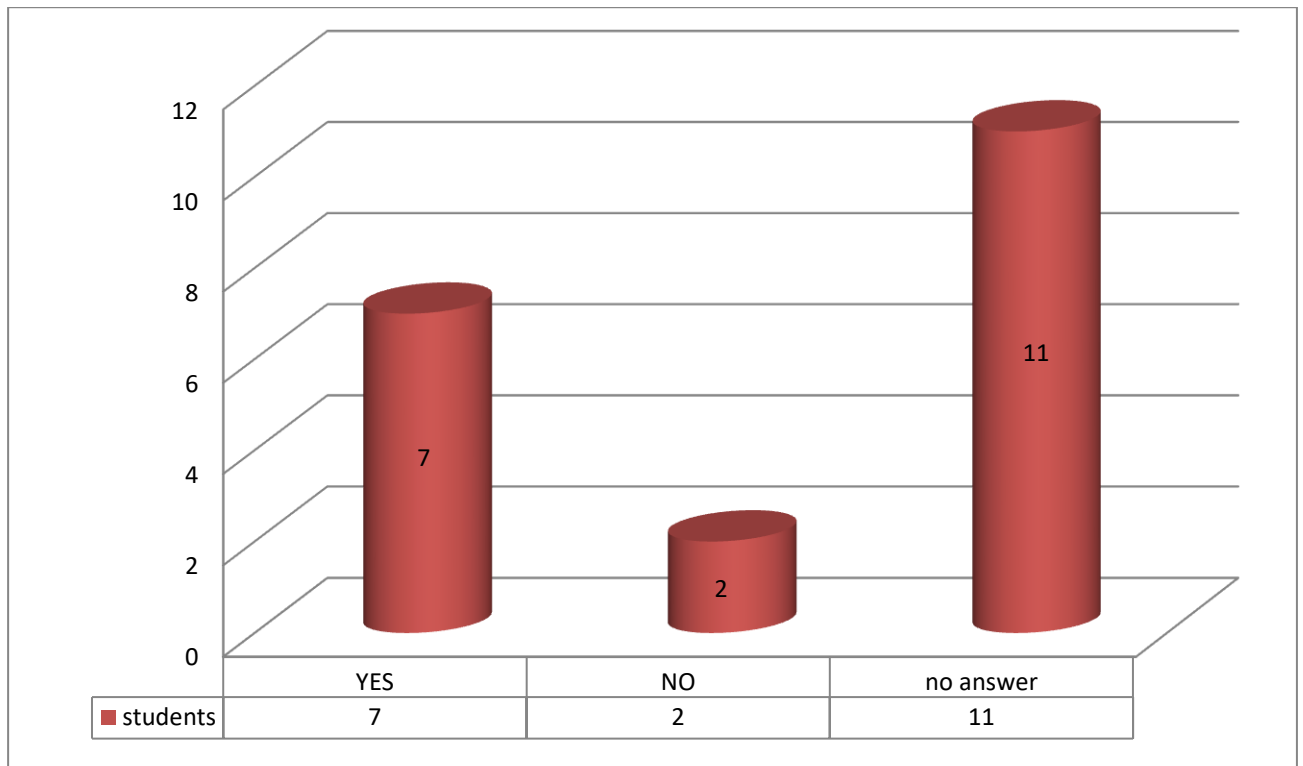


Figure 8. Participants' Answers on the 9th Question.

Question 10: The tenth question is also a closed question. The answers will be with yes or no or debatable. The question is about the veil in relation with Quran. The question is: Is the veil mandates by the Quran? The answers are as follow:

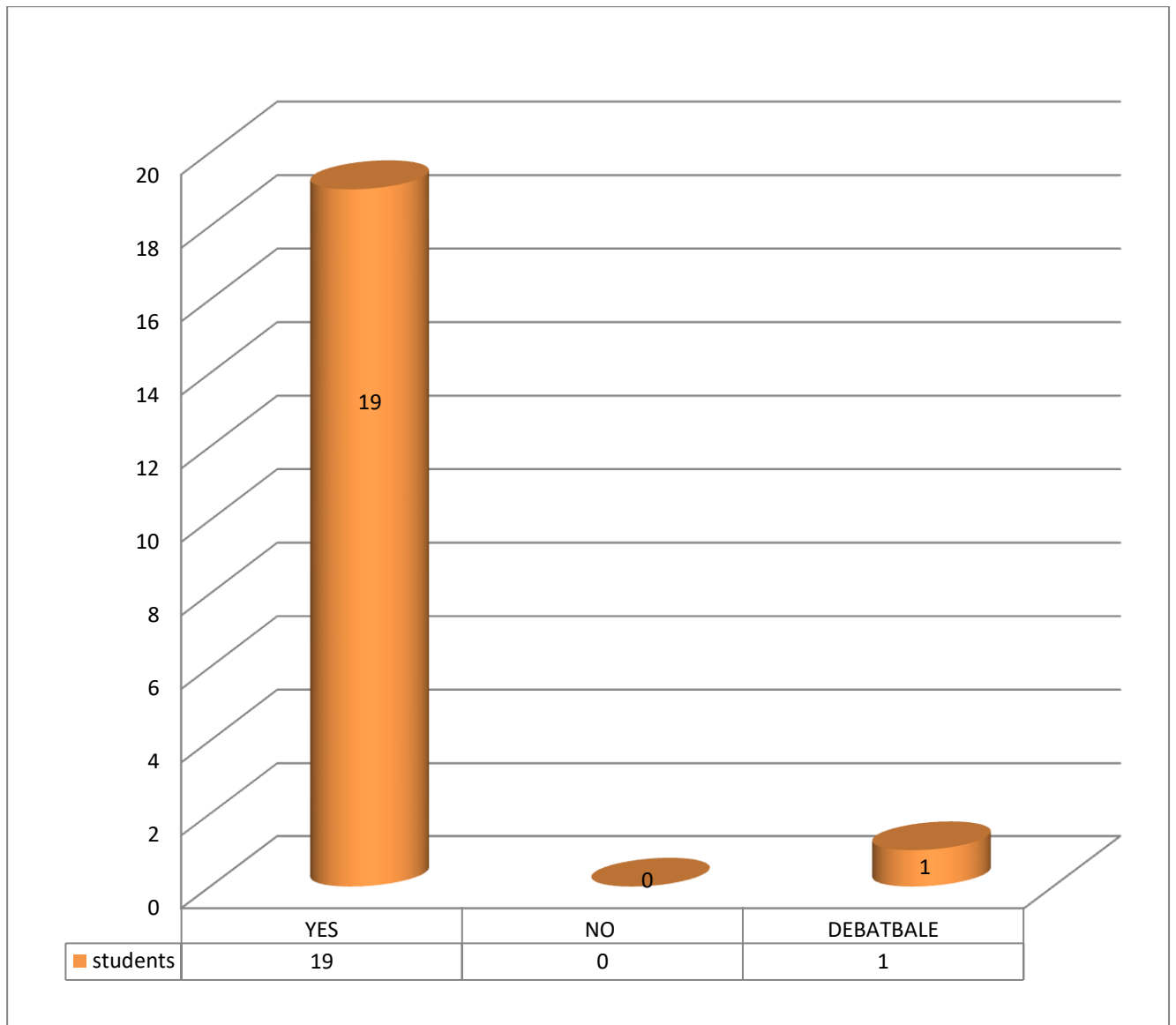


Figure 9. Participants' Answers on the 10th Question.

Question 11: The eleventh question is a closed direct one, the answer will be with yes or no. All the participants agreed on one answer on it. The question is: Do only women wear the veil? The answers are as follow:

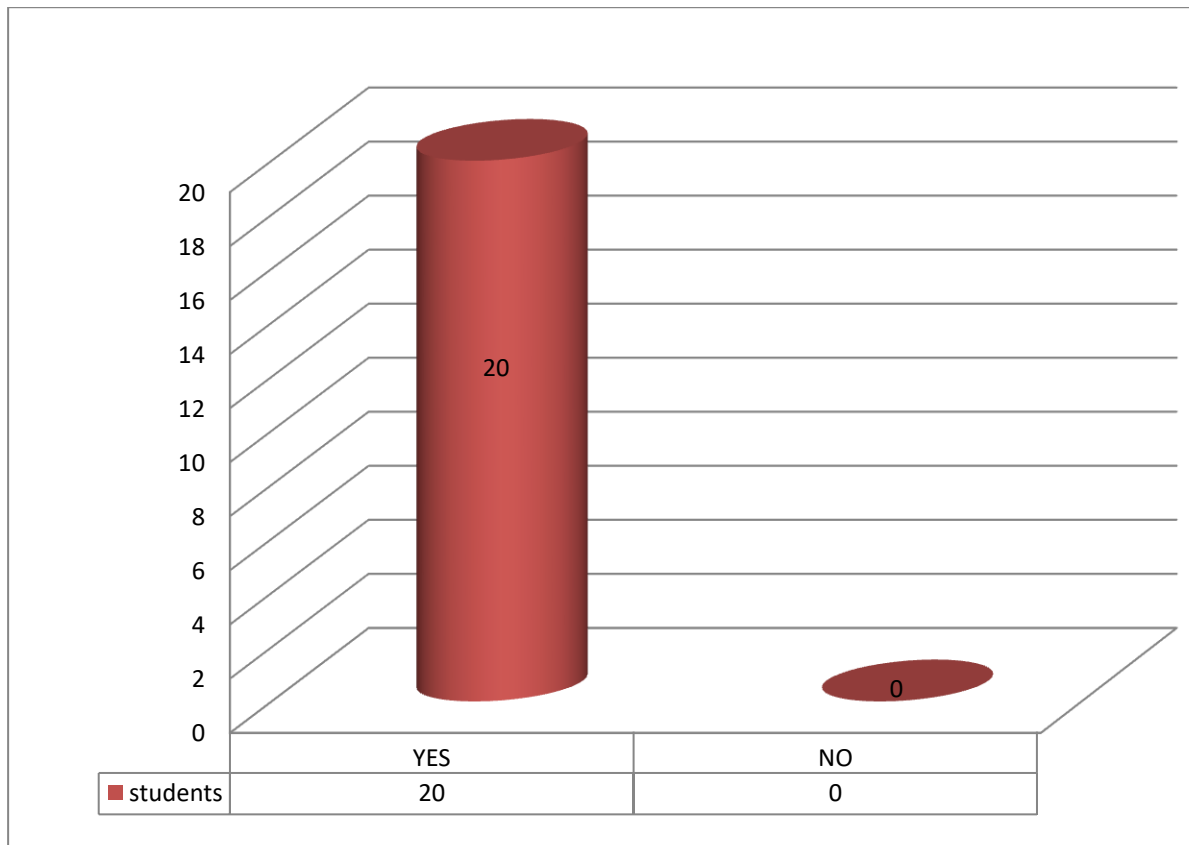


Figure 10. Participants Answer on the 11th Question.

Question 12: The 12th question is a personal closed one. The aim of it is to know the interpretation of the participant on the veil in his/her own life. The question is: Personally, are you going to force your daughter to wear the hijab? The answers are as follow:

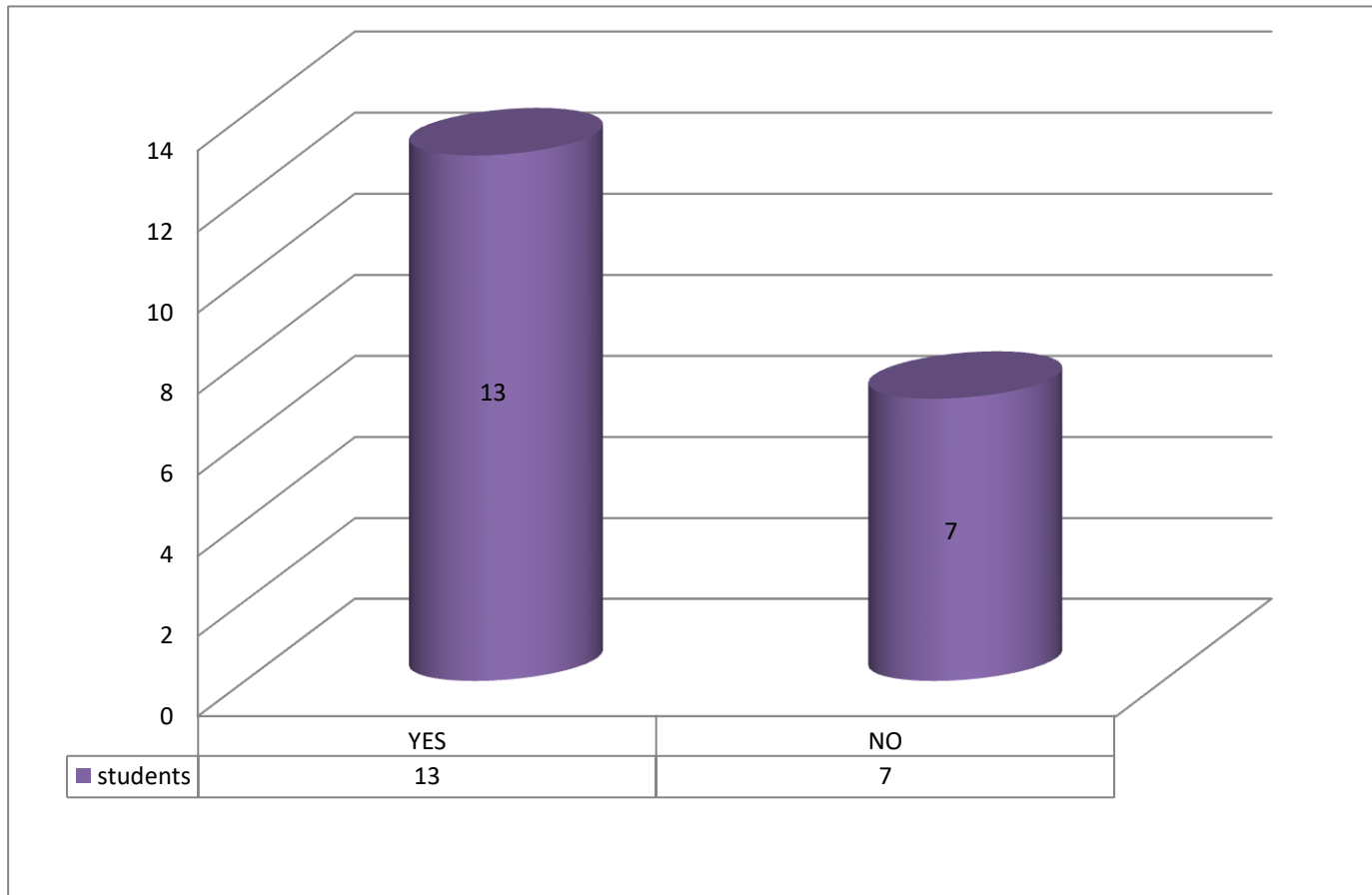


Figure 11. Participants' Answer on the 12th Question.

Question 13: The 13th question is the last one in the questionnaire, it is an open personal question. It is about the personal experiences of the veiled females' participants. The question is: How is your personal experience of wearing the hijab?

Not all the participants answered on this question, some wrote that he is a male and some female answered with not yet. The once who are veiled almost have the same answer: A good feeling to wear it, Such an honor to be Muhaajaba, It is my duty and I'm proud of doing it, it is my choice and I'm proud of it. Convinced and proud. Those are their answers.

2. The discussion of Findings

The results obtained from the research instrument were linked to the theoretical part that was established in the first chapter. The research objectives of this study were to examine the Algerian attitudes toward veiled women in the society and their interpretation about the quranic verses that talk about wearing the veil and if it is an option or an obligation to wear it. As a consequence, so as to validate the hypotheses formerly posed in the general introduction, a summary of the main findings of the research is now to be stated:

First of all, the participants are all in their young ages and they are from different regions of Algeria. Through the analysis of this study, the large number of the participants are with wearing hijab and the majority of them consider veiled women as a respectful and honorable women in the society.

Almost, the whole participants agree that the quranic verses that obliged women to cover themselves are more than convincing as nonnegotiable because it is Allah's orders. Concerning the modern change of hijab with fashion, the majority of the participants are against it stating that the modern hijab is not respectful and that it doesn't even cover the woman and shows her beauty, and that it does not follow Allah's orders. Also, when it comes to freedom of choice to wear the veil or not, most of them answered that women must cover themselves and that the veil is not liberating it is an obligatory. Finally, a big number of the participants agree that the veil is mandated by the Quran and that only women wear the veil, and when it came to the personal question of whether they will oblige their daughters to wear the veil, half of them said yes and the other half answered with no they will let them choose. The last question which was about their personal experiences, the females veiled participants all agree on one answer that it was a personal choice and an honor to wear it.

Conclusion

This chapter introduced the results, analyses and general discussion of the findings obtained from the questionnaire. Initially, the first section of the chapter dealt with the interpolation and report of the data obtained from the previously set tool of research. Furthermore, the last section had brought about the general discussion of the findings. Eventually, the analysis showed that in a Muslim society like Algeria the veil is Allah's order but still a personal choice. That is to say the target sample had different attitudes towards the interpretation of the veil in the society.

Limitation

There is no study research that could be drawn without acknowledging its limitation. A number of important limitations need to be considered. The most important limitation that faced the study is time restrictions that have been really constraining. Such studies are time-consuming and the researcher have been very restricted with time. It was very hard to accomplish the work in a short period of time. And that was about another limitation related to the survey also because due to the short period just a twenty English students were selected to answer though a thirty copies were taped to be answered but ten of them did not get back, Even the copies that have been given to teachers in order to be answered disappeared.

For the research maker, the research tool used "the questionnaire" was not sufficient instrument for data gathering but for such case studies it was very helping, because the participants faced difficulties to answer some qualitative questions' purpose and a number of participants did not give back the questionnaire that what made the researcher face some difficulties analyzing the data collection in the restricted time and found herself interviewing the participants in order to clarify the questions to get the right answers.

the hardest challenge that faced the researcher during distributing the questionnaire was the participants reaction while seeing the question and hesitated to answer when the questions were on the quranic verses and whether convincing or not, some of them did not want to answer such questions claiming that it is Allah's words and orders that cannot be discussed or disagreed on.

This case study would only enlighten the issue at this specific time and place. When future researchers appertain this study research results, they are obliged to be aware of those factors to pursue the objectivity of their studies. Finally, the researcher faced a tough period of time due to the responsibility and the conditions in that period of collecting data for the research.

Suggestion for Further Research

This research work highlights the attitudes and viewpoint of Muslims and non-Muslims toward the veil and veiled women and about the development of the veil through time. Also it aims to examine their interpretation of the Quranic verses that talk about the veil and its obligation for women. In this case study research purposes that future researchers explore and look at supplementary on the Islam as religion, veiled women as human with rights, and the interpretation of westerns on Muslim women and the veil especially. A lot of important points that should be taken into consideration while doing a research on a case study tackling the veil and its position in the wide world. Research is also required to eliminate the barriers separating Muslim women from enjoying gender equality which is suggested by the unlimited spirit of the Quran in many common cities.

General Conclusion

This study investigated a focused survey of twenty students from various regions in Algeria studying at the department of English at the University of Abdel Hamid Ibn Badis, Mostaghanem, Algeria.

The aim of this case study was to analyze and explore the status of the veil and veiled women in "MENA", its history and development through time within Islamic religion and even before Islam, the social and cultural changes that came on the veil and its representations in each region in the world wide, and to investigate the interpretations of Algerian understudies on the veil and how they see veiled women and their understanding of the Quranic verses that mentioned the veil and its obligation and conditions. In fact the review of literature chapter introduced several points linked to a brief history of the veil and the definition of it in general, types of the headscarf, a background, veiling and power relations in the context of shifting societies, Islam and patriarchy.

The second chapter concerned to be the practical part of the project. A case study method was utilized to address the objectives of the research study. Basically, a questionnaire was as most sufficient data collection tool for this study, the researcher used this as instrument to analyze the gathered data. This research study revealed some realistic steps that aim to narrow the gap of stereotyping the perspective on the link of veiled woman and patriarchy in the society through the analyses of the results gathered from the responses on the research tool used "The questionnaire". This dissertation also highlights the relation of social, tradition, and patriarchy can be warning of Muslim veiled women's rights in the name of Islam throughout this research.

The third chapter contained the findings of the study illustrated that there are a various attitudes toward veiled woman in the society and on how should it wear it and what to follow as conditions. The diversity of the answers from the data collection tends to show the verity of perspectives on the veil and the freedom of choosing whether to wear it and follow the religion or not, representing the veil as an identity of choice. Also, most the answers falsify that the modern change of the hijab with fashion is an acceptable change or that it follow what Allah's asks to be covered in the woman. Therefore, the central interpretation of the Quranic verses that mentioned the obligation of the veil on women were the participants' personal understanding but they all agreed that no discussion on Allah's orders.

Limitation

There is no study research that could be drawn without acknowledging its limitation. A number of important limitations need to be considered. The most important limitation that faced the study is time restrictions that have been really constraining. Such studies are time-consuming and the researcher have been very restricted with time. It was very hard to accomplish the work in a short period of time. And that was about another limitation related to the survey also because due to the short period just a twenty English students were selected to answer though a thirty copies were taped to be answered but ten of them did not get back, Even the copies that have been given to teachers in order to be answered disappeared.

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Appendix

1. Types of Headscarves



Hidjab

These veils consist of one or two scarves that cover the head and neck.



Niqab

The niqab covers the entire body, head and face; however, an opening is left for the eyes



Chador

The chador is a full-body-length shawl held closed at the neck by hand or pin.



Burqa

The burqa is a full-body veil. The wearer's entire face and body are covered, and one sees through a mesh screen over the eyes.

2. The questionnaire

As a part of my research project, I 'am conducting a questionnaire to analyze. I would be grateful if you answer the following questionnaire. Please put a tick in the corresponding box and make full statements whenever necessary.

Age:.....

educational Level/job:

1. Are women being forced to cover up (or uncover)?

yes

No

2. Are you against or with wearing hijab?

against

with

Neither with nor against

3. How do you see women with hijab?

.....

4. Are you convinced with the quranic verses that oblige women to cover themselves?

yes

No

Explain.....

5. Do you agree on the modern change of hijab with fashion?

yes

No

Explain.....

6. Do you think that women must wear the veil or it's up to them?

yes

No

7. What is the conception of Muslim women?

.....

8. Can the veil be liberating?

.....

9. Can it be empowering to see without being seen?

yes

No

10. Is the veil mandated by the Quran?

yes

No

Debatable

11. Do only women wear veils?

yes

No

12. Personally, are you going to force your daughter to wear hijab?

yes

No

13. How is your personal experience of wearing the hijab?

.....