Hijab in the Qur'an and the Contemporary Context (Double Movement Theory Analysis)

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Abstract: This paper discusses Muslim women's clothing, namely the issue of hijab. The term hijab in the Qur'an is also related to the terms khimar and jilbab. There are pros and cons related to the obligation to wear the hijab, as happened in Iran and Aceh. Because of the compulsion to wear the hijab, Iranian women are struggling to regain control over their own bodies, because this concerns women's right to choose how to dress. Thus, this article aims to examine how the hijab and related issues in the Qur'an are based on the socio-historical context with the Double Movement theory analysis approach. Therefore, this article is expected to find the universal value of the verse of hijab command in the Qur'an in the context of today.

Keywords: Hijab, Tafsir, Double Movement


Kata kunci: Hijab, Tafsir, Gerakan Ganda

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INTRODUCTION

Scientists believe that humans only discovered clothing around 72,000 years ago. According to them, our ancestors came from Africa with hot temperatures. Some of them moved from one area to another, and settled in cold areas, since then they dressed in animal skins to keep their bodies warm. About 25,000 years ago, a way to sew leather was discovered, then clothing continued to develop. (Quraish Shihab & Fauzi, 2013, p. 33) Meanwhile, in pre-Islamic times, the concept of the hijab (headscarf) was known in several religions and cultures, for example in the teachings of the Magi, Jews and Christians as well as in Roman, Persian and Indian culture.

The issue of the hijab is not a new issue, but an issue that has been discussed for a long time. Especially after the death of Mahsa Amini, a 22 year old woman who was detained by Iran's morality police for not wearing the hijab properly. The woman from Kurdistan died on September 16 2022 after suffering a heart attack and falling into a coma following her arrest. This sparked huge protests in Iran, where women burned their hijabs in rallies and cut their hair. While burning their headscarves they hailed freedom. (Arbar, 2022)

The pros and cons of the hijab in Iran have been a hot issue for 82 years. Iran initially banned the wearing of the hijab, which was seen as a symbol of women's backwardness. Then, after the Islamic revolution led by Ayatullah Ruhullah al-Musavi al-Khomeini, the hijab became mandatory for all Iranian women aged 13 years and over, even non-Muslim foreigners had to wear the hijab when in Iran. The meanings attached to the hijab are morality, modesty, identity and resistance. In Iran, women's resistance is actually directed at a country that does not provide women with clothing choices. For them, the hijab is not related to being allowed not to wear a piece of cloth, but the hijab has become the most prominent symbol of discrimination.

The struggle against mandatory hijab is closely related to efforts to regain control over their own bodies, not a question of questioning the hijab itself. This concerns a woman's right to choose how to dress. Their views are not much different from the views of most Islamists around the world, who view the hijab as a religious obligation for every Muslim woman, and the hijab is not something that must be imposed by the state. Which is why women all over Iran want complete freedom of clothing.

Not only Iranian women are against the hijab, orientalists also comment on the hijab. Meyda Yegenoglu in her article entitled Lifting the Veil, Modernizing the Woman mentions several orientalist opinions which say that the hijab is a symbol of stagnant religious practices (Woodsmall), subordination of women (Juliet Minces), oppression and backwardness of civilization. Therefore, removing the hijab is an effort to modernize an underdeveloped culture. (Donaldson & Kwok, 2015, p. 85) Apart from that, many people in Aceh also consider coverings in general to be a form of goodwill from non-Muslim residents in respecting local wisdom in Aceh. For those who want to visit Aceh, it is mandatory for women without exception, even if what they wear is not a headscarf or headscarf. This is a problem for non-Muslim women in Aceh who wear the hijab when outside. Local rules governing how to dress in Aceh currently still refer to Qanun Number 11 of 2002 concerning the implementation of Aceh Islamic Sharia in the fields of aqidah, worship and Islamic law. This was also confirmed by the Head of the Aceh Islamic Sharia Service.
In the Islamic view, women have a place and position of honor so that they have equality and the same responsibilities. Among Islam's respect for women is the requirement of the hijab for Muslim women because in this way, women do not become spectacles for men who are not their mahrom. (Fakih, 1996, p. 130) The verses that talk about the hijab come down to respond to the conditions and cultural context of society, the emphasis being on issues of ethics, law and security of the society in which the verses were revealed.

The term hijab in the Koran is also mentioned in connection with the terms khimar and headscarf. By using the Double Movement interpretation method, this article will examine how the hijab is used and what is related to it in the Al-Qur'an based on the socio-historical context. It is hoped that this article can find the universal value of the verse commanding the hijab in the Koran in today's context.

METHODS

This research uses a qualitative method, which is research conducted naturally, in accordance with nature, in accordance with real life, and also based on journals, books and news. In addition, data is collected by means of library research conducted by reading, studying, presenting data analysis and interpreting and concluding the verses concerned with the value contained in the concept of the Qur'an, the function of this research is to find explanations and answers to problems and provide alternatives to the possibilities that can be used for problem solving.

The results showed that the understanding of hijab in the Qur'an and associated with the current context. Fazlur Rahman's method of interpretation is Double Movement, referred to by his book entitled Islam and Modernity. The first movement starts from looking at the time situation and problems when the Qur'an was revealed to see the purpose of the verse, then the second movement is to bring the specific moral value and generalise it to the present. (Raḥmān, 2002, p. 5)

RESULTS AND DISCUSSION

In the Qur'an you can find many special terms, all of which have relatively the same meaning as the hijab, including hijab and khimar. Talking about this is of course related to Muslim women's clothing. According to language, hijab means curtain or separation (sātir or fāsil). In terms of hijāb, it is a covering that functions as a means of barrier or separation between men and women, so that they do not look at each other. Hijab means covering; hide something, cover it with a veil. (Manzhur, 2003, p. 777) Literally hijab comes from the word hajaba in Arabic which means barrier or covering (Oral Al-a' Arabic Juz 1, nd, p. 298). The meaning of the hijab, apart from being a covering, also refers to a sense of separation, protection and covering. This meaning contains concrete and metaphorical meaning. (McAuliffe, 2001, p. 412)

In Sufism, hijab means something that covers a person's heart, so that the eyes of the heart are able to see non-empirical realities, especially God's secrets. When all that is covered by the hijab can be removed or revealed, then the eyes of the heart can see the secrets of God, and in this way the person is said to have obtained true ma'rifatullāh (knowledge of God). (Syarif Hidayatullah State Islamic Religion Institute, 1992, p. 385) This means that the meaning of the word hijab does not only refer to one particular object, not just a barrier, wall, curtain, barrier, but hijab can also be interpreted as women's clothing such as a headscarf that can cover from head to toe. Apart from that, there is also
a hijab between God and His servants. As Allah mentions the Hijab in the Qur'an, one of them is in the QS. al-Ahzab: 53:

"O you who believe, do not enter the houses of the Prophet unless you are permitted to eat without waiting for the cooking time (for the food), but if you are invited then enter and when you have finished eating, go out without being engrossed in prolonging the conversation. Indeed, this will disturb the Prophet and then the Prophet will be ashamed of you (to tell you to leave), and Allah is not ashamed (of explaining) what is true. If you ask for something (need) from them (the Prophet's wives), then ask from behind a veil. that way is purer for your heart and their hearts. and you must not offend (the heart of) the Messenger of Allah nor (also) marry his wives forever after he dies. Indeed, this act is a very great (sin) in the sight of Allah."(QS. al-Ahzab: 53)

The verse above explains that if you are invited to attend a banquet at the Prophet's house. So do not enter the small house if you know that the food is ready and cooked. Because before that the people of the Prophet's house were certainly busy, so they couldn't serve you. And sometimes they still wear clothes that are not neat, and are still working so it is not good for you to see them in that condition, which is not halal to look at. However, Rasulullah SAW invites you, then you enter the house where you are permitted to enter, if you have eaten the food you were invited to eat, then disperse and come out and do not stay there to chat more. Abd bin Hamid issued a narration from Ar-Rabi' from Anas, he said "people waited while talking until the food was cooked, so Allah sent down His revelation.(Ibn- Aṣūr, 1997, p. 81)
"Say to the believing women: "Let them restrain their eyes and their private parts, and let them not reveal their jewellery, except what is (normally) visible from them. And let them cover their veils over their breasts, and let them not reveal their jewellery except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or Muslim women, or slaves they own, or male servants who have no desire (for women) or children who do not understand about women's private parts and let them not hit their feet so that the jewelry they hide is known and you all repent to Allah, O you who believe, may you prosper." (QS. an-Nur: 31)

The verse above explains the meaning that Allah SWT, in Surah An-Nur verse 31, gave orders to the Prophet Muhammad SAW, which were addressed to believers (Muslims) to always lower their gaze and guard their private parts. Allah SWT also added the law of taklif to the prohibition on showing jewelry except to mahrams and close relatives. This is more important and good for a woman, unless the jewelry appears unintentional and with bad intentions. So there is no sin for that person, because Allah SWT is Forgiving and Merciful. The revelation of verse 31 of QS. tells the story: Asma bint Martsad was in the date palm garden of the Bani Harith, then the women also entered the garden, without wearing long cloth, so that their legs and ankles and chest could be seen. So Asma said how bad this is." Then Allah SWT revealed a verse which means "And tell the believing women that they should lower their eyes and protect their private parts." (Setyo Budi, 2023, pp. 73–74)

In the interpretation of these two verses regarding women's clothing (libas al-mar'ah), Fazlur Rahman really emphasizes the importance of historical studiessis to the Qur'an in order to understand the development of themes and ideas. The Koran in its entirety. And it also requires a serious study of the socio-historical background of a verse in order to avoid making mistakes in assessing the purpose of the Qur'an and the actions carried out by the Prophet SAW. (Fanani, 2010, p. 270)

Women's Clothing from Fazlur Rahman's View

Fazlur Rahman has applied his double movement hermeneutics to several fiqh issues, including regarding women's clothing with the double movement theory of understanding only a legal problem, but rather the universal message that lies behind the particular reasons. In other words, what is being looked at is not just the specific legal aspect, but what is more important is the moral ideal aspect that underlies the purpose of the legal paragraph. (Sibawaihi, 2007, p. 74)What is meant by the moral ideal of the Qur'an is the basic moral goal enjoined by the Qur'an. Meanwhile, specific legal is a legal provision that is specifically determined. The moral ideals of the Qur'an are more applicable than its specific legal provisions. Because moral ideals are universal, at this level the Qur'an is considered valid for every time and place. The Qur'an is also seen as elastic and flexible. Meanwhile, the specific legal is more particular. Laws formulated textually are adapted to the conditions of time and place. (Sibawaihi, 2007, p. 56)

For Rahman, the first step is to understand the meaning of the Al-Qur'an in specific provisions describing responses to specific situations, then proceed with the second step, namely to explain the specific answer, as an objective social moral statement, to each era's developments by looking for rationes. his legis. According to him, the mistake of the Muslim legal tradition was to consider the Koran, as a legal book and not a source of religious law. For Fazlur Rahman, the "rationes legis" aimed at by the Qur'an is more
important than its specific legal provisions. For this reason, he argued, "if the law is contrary to reason then the law must be changed." For example, in understanding the Qur'an, Surah 4:34, which says that men are superior to women, according to Fazlur Rahman, this verse is not absolute but functional. This means that if a woman is economically self-sufficient and can fulfill her household needs, then men's superiority over women will be reduced, so that he no longer feels superior to his wife.(Raḥmān, 2002, p. 7)

According to Fazlur Rahman, the hijab/purdah was not invented during the time of the prophet, meaning that the use of the hijab or veil cannot be separated from historical factors of Muslims in practicing their religious teachings. At that time, gender segregation seemed to have developed after the death of the prophet. According to him, the Al-Qur'an's statement regarding how to dress modestly shows that there is no purdah or veil and there is no separation of genders in clothing, because if this were not the case then the message of the Al-Qur'an in Surah An-Nur verses 30-31. Which explains about commanding the mu'min and mu'minat to keep their eyes closed, meaning that the Qur'an does not differentiate between genders in terms of dressing modestly and keeping a low view of the opposite sex, because how can there be a command to keep one's gaze if there is already a command for women? to wear a veil or purdah.(al-amin as-syinqiti & al-batani, 09 february)

According to the Maliki Madzhab, women are aurat. Second, a woman's entire body is aurat except the eyes. Third, the entire female body except the eyes and palms of the hands. Fourth, a woman's entire body is aurat except for the palms of the hands, arms, heels or feet. Fifth, the boundaries of women's private parts are adjusted to the local area provided that it is the part that is normally visible and does not violate existing norms.

As for aurat, according to M. Syahrur, it is not much different from the opinion above, which is classified as a rare and controversial opinion. He expressed his opinion in his work, namely the book al-Kitāb wa Al-Qur'ān; Qirā'ah Mu'āshirah which was then refined by the fourth book entitled Naḥwa Uṣul al-Jadīdah li al-Fiqh al-Islāmī which discusses the issue of women's clothing quite uniquely with its boundary theory. The limit theory discusses the minimum and maximum limits on the law of something. This is a more flexible alternative in responding to people's problems, so that they feel satisfied with the interpretation which is relevant at that time. If this limit theory is put into practice in the matter of women's clothing, M. Syahrur is of the opinion that the minimum limit for clothing is that at least women wear clothes that can cover their chests and genitals. The maximum limit is for women to wear clothing that covers their entire body except the face and palms of the hands. Thus, if it is still within these limits, women are considered to be dressed in clothing that covers their private parts.(Mustautina, 2020)

**Restrictions on Covering Private Parts**

Aurat according to language is a disgrace and blemish on something and that something has no guard or restraint. Meanwhile, according to the term, it is a part of the body that makes a person ashamed, both for men, namely from below the navel to the knees, and for women the whole body except the face and palms.(Manzhur, 2003, p. 3166)M. Qurais Shihab defines the aurat as parts of the body that should not be visible except for certain people. Islam does not like it if the private parts, especially the large private parts, namely the genitals, are seen by anyone because the basic idea of the private
parts is that they are covered or not seen even if they are concerned alone. (Shihab, 2000, p. 161) Imam Malik, as-Shafi'i and Abu Hanifah are of the opinion that men are obliged to cover their entire bodies from the navel to their knees, thus there are also scholars who are of the opinion that only those parts of a man's body must be covered between the navel and his knees. namely his genitals and buttocks. (Shihab, 2000, p. 162)

According to the Shafi'i and Hambali schools of thought, the aurat is the whole body down to the nails. Because according to them the face and palms are part of the body Khalqiyah adultery. So it is haram to show your face and palms in front of a man who is not your mahram. Meanwhile, according to the Maliki and Hanafi schools of thought, the face and palms are not part of the aurat. Both interpret that it is actually an exception to anything that is visible, meaning, firstly, the ability to show the face and palms is only when there is a need, secondly it is precisely the face and palms that are jewelry that must be visible. (Ali as Shobuni, 2020, p. 130)

According to al-Jaziriy, he has his own opinion regarding women's private parts, he said that when a woman is praying or is with a man who is not her mahram, her private parts are all of her body organs, except for her face and the palms of her hands. Meanwhile, when she is alone or in the midst of other Muslim women, or in the midst of men who are mahram, her aura is the part of the body that is between the psar and her knees. In fact, al-Jaziriy regarding the boundaries of women's private parts between mahram men is one of the loosest opinions among several other ulama's opinions. (Al-Jaziriy, 2011, p. 192)

The Problems of Hijab in Islam

The religion of Islam is synonymous with the robe, hijab, burqo, and is often associated with Middle Eastern Culture. Concealed women are seen by most non-concealed women as something different because they dress in unexpected ways and regularly look different to the women around them. Around them. It is not unusual to see hidden women in Indonesia. This is often the case as Indonesia is a predominantly Muslim country. Many Muslims in Indonesia follow certain views, indeed despite the fact that they are Muslims if they follow certain views, they will be considered as Muslims. Indeed, regardless of the fact that they are Muslims, if they have different views, they will look different both in dressing and in collaborating in social life. Many people give support to veiled women or hijab-wearing women. This is a stigma that is built by society in interpreting the existence of clothing in their lives (Jennah et al., 2021, p. 23).

Historical Context

In the context of clothing, Syahrur explained that closed clothing, now called the hijab, is not a religious obligation but is a form of clothing that is required by social life and the environment and can change with changes in society. Arabs before the arrival of Islam, as well as during the time of the Prophet Muhammad and after, distinguished between the clothing of freedom and slavery. Free women's clothing is a head covering that can ward off heat shock and gather hair so it doesn't get messy, as well as long clothes that cover the lower part of the body. This is because at that time underwear was not yet known. Free women's clothing at that time was also loose, giving them freedom of movement in all their activities, both inside and outside the home. This garment has no exposed parts except where the head is inserted, so that when the women are dressed, their breasts can be seen when they look down. The clothing of female servants is very
different. This difference is based on two things, namely because they do work to serve their masters and because of social position. (Shihab, 2018, p. 129)

Philip K. Hitti in his book History of the Arabs describes how the appearance of the Bedouin people was adapted to the weather conditions and regions in Arabia. The monotony of life and the aridity of the desert are well reflected in the physical and mental character of the Bedouin people. Anatomically they are a collection of nerve, bone and muscle tissue. The aridity of their land is reflected in their physical appearance. Their daily food is dates and various snacks made from flour, or roasted corn mixed with water or milk. The clothing of the ajuga brand is as simple as their food: a long robe (tsawb) equipped with a belt and a top garment (aba) whose style is widely known. Their heads are covered by a head covering (kufiyah) tied with a rope (iqal).

Head coverings are also found in Catholic religious traditions. This is because there is a command to wear veils stated in 1 Corinthians verse 11:6, namely when Paul ordered the female population in Corinth to wear veils. This tradition is still found in Orthodox Christian Masses (Mantilla) and nuns.

“If a woman does not veil her head, it is good for her hair to be shaved. If it is a shame for a woman to have her head shaved or bald, let her wear a veil." (translated 2015). (Bible.Sabda.Org, nd)

From this first movement, several points were found related to the hijab command, namely, to purify the heart, self-identity between a free woman and a slave, and to protect oneself. Purify the heart as stated in QS. Al Ahzab is to maintain the dignity of the Prophet's wives.

From the moral values above, if we look at the present day, apart from being the identity of Muslim women, the hijab also means that women take better care of themselves. This does not mean that women's bodies are the reason for harassment and violence, but more than that, the value of "self-protection" aims to require women to take maximum care of both their mental and body (self-love) in various ways, such as skin care, giving space to hobbies, maximizing talents and interests as well as other useful activities.

From the explanation above, it can be seen that the hijab does not originate from Islam. Hijab has been a culture before Islam came and then Islam reproduced it with better values. If the use of the hijab is connoted as oppression, this is very unreasonable because the moral values contained in the command to wear the hijab are for the benefit of women.

CONCLUSION

The issue of the hijab has been around for a long time, both in relation to criticism of the practice of the hijab itself and criticism attacking religion. Moreover, events in Iran have increasingly marginalized the hijab as a strict religious commandment with the essence of oppression. Commands regarding the hijab are found in several verses of the Koran in various contexts.

From the explanation above, the commandment for the hijab, if viewed using the double movement theory, is for women (in particular) to take care of themselves, both physically and mentally. Guarding here can mean using it for positive things, and can also be guarding in the literal sense as an expression of gratitude to Allah. Apart from that, taking care of yourself is also intended for women to avoid despicable traits.
The Koran has a limited number of texts, the angel Gabriel is no longer in charge of descending to deliver revelations in response to problems currently occurring in society. Problems arise all the time, so a formula is needed to solve the various existing problems. To respond to this, a contextual interpretation model emerged, one of which was initiated by Fazlur Rahman with the double movement theory.

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