



HIJAB ACCORDING TO THE INTERPRETATION OF QURAIISH SHIHAB AND MUSTHAFA AL-MARAGHI

Amin Mukrimun¹, Moh. Faisal Aulia²
IAI Khozinatul Ulum Blora¹, UIN Sunan Gunung Djati Bandung²

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Abstract

Hijab is a garment that is obligatory by Allah for Muslim women. In the Qur'an, there are arguments related to the hijab. Among them is the Qur'an letter an-Nur verse 31. However, in understanding this verse, the mufassir differed on whether the headscarf is an obligation or a recommendation, and whether the face must be covered with a headscarf or not. Then how about the boundaries of women's genitals? The author takes the mufassir figures M. Quraish Shihab and Mustafa al-Maraghi. Because the two figures have different understandings in interpreting the verse about the headscarf, they agree that the headscarf is a Muslim dress that is used to cover a woman's private parts. This paper uses comparative studies and Hans George Gadamer's hermeneutic theory. Gadamer in his theory says that in interpreting, the interpreter is not in a vacuum. The interpreter's pre-understanding which is influenced by social, political, economic, and scientific conditions greatly determines the results of interpretation

.Keyword: Headscarves, M. Quraish Shihab, Mustafa al-Maraghi, Hans George Gadamer's Hermeneutics

INTRODUCTION.

Islam is a perfect religion, so Islam never lets every virtue and goodness pass by without orders to carry it out. Likewise, every ugliness or humiliation will not pass without an order to leave it. In terms of clothing, for example, Islam is known as a religion that upholds and respects the values of beauty, cleanliness, and neatness. Islam always encourages its followers to decorate and beautify themselves in a normal and natural manner to worship and seek the pleasure of Allah. (M. Walid M.A, & Uyun, Fitratul, 2012)

Unfortunately, the necessity to cover the private parts perfectly is not the main reason some Muslim women choose and wear clothes in the current era. Some of them generally prefer to put forward an attractive, beautiful, and sexy appearance when viewed by the opposite sex, even though they have to be far from Islamic

requirements, namely modest dress that can cover their private parts as perfectly as possible.

The phenomenon of the slang headscarf covers part of the hair and leaves other body parts open. minimalist clothing that shows underwear that occasionally shows the navel in the middle of the stomach. Sensual headscarves, namely models of headscarves that are wrapped around the neck with the chest left open, tight clothes that can describe the curves of a woman's body, or transparent clothes that can describe the wearer's skin color are images that are common today. (M. Walid M.A, & Uyun, Fitratul, 2012)

In the Al-Quran, many special terms contain relatively the same meaning as the headscarf, namely headscarves, khimar, and hijab. (Munawir, 2002) According to Rabiah Adhawiah Beik, the shari'a of the veil in Islam is determined by four propositions: the arguments of the Koran, namely in the letter An-Nur verse 31, the hadith of the Prophet, (hadis Mas'adah bin Ziyad menukil dari Imam Ja'far Shadiq as) history, and reason. Each of the four arguments is sufficient for us to determine the shari'a tan of the headscarf for women. (Deni Sutan, 2019)

This verse is used by scholars as a basis for determining the boundaries of women's private parts, namely the word of Allah in QS. An-Nur [24]: 31.

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا
وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ [النور ٣١]

"Say to women who believe:" Let them restrain their eyes, and their genitals, and let them not show their jewelry, except what (ordinary) looks from it. and let them cover their breasts with a veil."

Differences of opinion arise among scholars in interpreting the sentence *illâ mâ Zahara minhâ* (except what is visible from it (the jewelry)) in this verse Al-Qurtubi suggests that Ibn Mas'ud understood the meaning of *illâ mâ Zahara minhâ* as clothing. Meanwhile, Sa'id bin Jubair, Atha', and al-Auza'i think that what can be seen is a woman's face, both palms beside the clothes she is wearing. While Ibn Abbas, Qatadah, and Miswar bin Makhzumah argue that what can be seen includes

eye shadow, bracelets, and half of the hand which is customary for Arab women to be decorated with henna, earrings, rings, and the like. According to the description of Ibn Umar, Ikrimah, and Atha' in the history of Ibn Kathir, zahir jewelry is the face and both palms, and rings. Another history of Ibn Kathir states that what is meant by zahir jewelry is the face and palms. Meanwhile, according to Tafsir Khazîn, Ibn Mas'ud explained that except for what is zahir it is clothing. (Chamim Thohari, 2012)

In this case, Mustofa Al-Maraghi argues in his commentary. That *"let them not reveal a bit of their jewelry to foreign men. Except for what is usually visible and impossible to hide, such as rings, eye shadow and lipstick. So in this case they do not get tormented."* (al-Maraghi, 1993) Mustafa Al-Maraghi strictly forbade women from showing any bit of their jewelry. In his interpretation, only the face and the palms of the hands are allowed to be seen, apart from that they are not allowed to be visible. In contrast to Quraish Shihab who interprets the word *illâ mâ Zahara minhâ* by quoting the opinions of previous scholars, *except what (ordinary) appears from it*. He also quoted Muhammad Tahir Ibn Ashur *"we believe that the customs of a people may not be forced on other people in the name of religion, they cannot even be forced on that people."* (Shihab, 2004)

In some Arabic-speaking countries as well as Western countries, the word *hijab* more often leads to the word *"hijab"*. But in Islam, the hijab is not limited to the headscarf, but also to the appearance and behavior of people every day. *Hijab* means curtain or separator (*sātir* or *fail*). In the Arabic dictionary, the headscarf itself is defined as a long bracketed shirt, a type of robe. Meanwhile, *khimār/khumrun* means to cover, veil, or women's head cover. (Munawir, 2002)

METHOD

This research is a type of library research, namely research that uses books as a source of data. While the nature of this research is descriptive analysis, namely by

systematically describing and describing the discussion materials obtained from various sources and then analyzing to obtain research results.

DISCUSSION

A. Quraish Shihab Biography

M. Quraish Shihab was born on February 16 in the Dendeng Rampang district in South Sulawesi. (Shihab, 2007) About 190 Km from the city of Ujung Pandang. He comes from an educated Arab descent. Shihab is his family name (father) and is commonly used in the Eastern region (the Indian subcontinent including Indonesia). M. Quraish Shihab grew up in a devout Muslim family. At the age of nine, he was used to following his father when teaching. His father, Abdurrahman, shaped his personality and even his later education. He graduated from Jammiyah al-Khair Jakarta, the oldest Islamic educational institution in Indonesia. His father was a professor in the field of interpretation and had served as the rector of IAIN Alaudin Ujung Pandang and also as the founder of the Indonesian Muslim University (UMI) Ujung Pandang. According to M. Quraish Shihab, since he was 6-7 years old, he was required to hear his father teach the Qur'an. Under such conditions, a father's love for knowledge is a source of motivation for him to study the Qur'an. (Atik Wartini, 2014)

Apart from being self-employed, since he was young, his father was also busy preaching and teaching. Amid his father's busy life, he always leaves time, both morning and evening, to read the book of interpretations.

M. Quraish Shihab's contribution to the field of education is evident from his efforts to foster two tertiary institutions in Ujung Pandang, namely the Indonesian Muslim University (UMI) and IAIN Alauddin Ujung Pandang. He was also recorded as the chancellor of both universities. His father, Abdurrahman, believes that education is an agent of change. His advanced attitude and views can be seen from his educational background, namely Jami'atul Khair, the oldest Islamic educational institution in Indonesia. Students who study at this institution are taught about the ideas of renewal of Islamic movements and thought. This is because this institution has a close relationship with sources of renewal in the Middle East such

as the Hadramaut, Haramaian, and Egypt. Many teachers were brought to the institution, including Syekh Ahmad Soorkati who came from Sudan. (Moh. Cholil, 2015)

B. Interpretation of Hijab

Al-Ahzab verse 59

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُوجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَىٰ

أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا { [الأحزاب: ٥٩]

"Hy Prophet, say to your wives, your daughters and the wives of believers: "Let them stretch out their headscarves all over their bodies". This is so that they are easier to recognize, therefore they are not disturbed. And Allah is all-forgiving and all-merciful."

In the past, the way of dressing for free women or slaves was almost the same. Many

men often bully women, especially those they know or suspect are slaves. To avoid this disturbance, and to show respect for Muslim women, the above verse was revealed: *hy Prophet Muhammad, say to your wives, daughters, and women in the families of the believers so that they stretch out over themselves, that is, throughout their bodies. their headscarves.* This makes it easier for them to be recognized as respectable women as Muslim women, or as free women so that they are not disturbed.(Shihab, 2004)

The word (جلباب) hijab is disputed by the Ulama. Al Biqa'i mentions several opinions.

These include loose clothes or headscarves that cover women's heads or clothes that cover the clothes and headscarves they wear, or all clothes that cover women. All of these opinions according to Al-Biqa'i can be the meaning of the word. If what is meant by clothing, then it is covering her hands and feet, if it is a veil, then the order to stretch it is her face and neck. If it means clothes that cover clothes, then the order to stretch it is to make it loose so that it covers the whole body and clothes. (Shihab, 2004)

Tabataba'i understands the word hijab in the sense of clothing that covers the entire

body or a veil that covers the head and face of a woman.

Ibn Assyria understood the word veil to mean a garment that is smaller than a robe

but larger than a veil or face covering. This is placed on the woman's head and extended on either side of the veil over the cheeks to the entire shoulder and back. Ibn „Asyur added that the hijab model can vary according to the different circumstances (tastes) of women which are directed at customs. "*...make them easy to spot so they don't get bullied.*"

Almost all scholars agree that the commandment of the verse above applies not only to the time of the Prophet but also throughout the present and the future. However, some contemporary scholars understand that this only applies during the time of the Prophet Muhammad, when there was slavery and a distinction was needed between slaves and free women, and the aim was to prevent nosy men from disturbing them. According to adherents of this last understanding, if this goal can be achieved in one way or another, then at that time the clothes worn are in line with religious guidelines.

According to Quraish Shihab, is the command to stretch out the headscarf in this verse valid only at the time of the Prophet, or is it valid for all time? Quraish Shihab understands that this order only applies during the time of the Prophet saw when there was slavery and it was necessary to make a distinction between slaves and free women and was aimed at avoiding annoying men. According to him, before the revelation of this verse, the way of dressing for free women or slaves was almost the same. Because of this nosy men often bully women, especially those they know or think are slaves. To avoid these disturbances, as well as to show respect for Muslim women, the verse above was revealed. (Chamim Thohari, 2012)

C. Musthofa al-Maraghi biography

Full name Aḥmad al-Muṣṭafā ibn Muṣṭafā ibn Muḥammad ibn 'Abd al-Munīn al-Qāḍī al-Marāghī, he was born in 1300 H/1883 AD in the town of al-Marāghah, Suhaj province, about 700 meters from the south of Cairo. According to 'Abd al-Azīz al-Marāghī, who was quoted by 'Abd al-Jalīl, the city of al-Marāghah is the capital of the al-Marāghah district which is located on the west bank of the Nile,

has a population of 10,000 people, with the main income of wheat, cotton, and rice. Aḥmad Muṣṣṭāfā al-Marāghī came from a family of devout scholars and mastered various religious knowledge. (Khoirul Hadi, 2014)

After entering school age, he pursued formal education by entering a madrasa in his birthplace, Maraghah. At the age of 14, he was ordered by his parents to go to Cairo to study at al-Azhar University. At the same time, al-Maraghi also attended education at the Darul Ulum Faculty of Cairo which was later incorporated into Cairo University. In 1909, he completed his education at both universities simultaneously. (Enghariano & Amarudin, 2017)

D. Interpretation of Hijab

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أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا { [الأحزاب: ٥٩]

"Hy Prophet, say to your wives, your daughters and the wives of believers: "Let them stretch out their headscarves all over their bodies". This is so that they are easier to recognize, therefore they are not disturbed. And Allah is all-forgiving and all-merciful."

According to a history that after free women and slaves in Medina came out at night to fulfill their needs in toilets and among the date groves without anything distinguishing between free women and slaves, while in Medina, there were still many men the wicked man who harasses slave women, who harass free women. When they were rebuked for their actions, they said, We thought they were slaves. So Allah told the Prophet to order free women to differentiate themselves from slave women in matters of dress, and to cover themselves so that they could be distinguished and feared so that no one disturbed them. (Al-Maraghi, 1993)

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُوجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ

Allah ordered the prophet Muhammad SAW to order ruminant and Muslim women, especially his wives and daughters, to stretch out their headscarves over their bodies, when they leave their homes. To be distinguished from slave women.

Ali bin Talha has narrated from Ibn Abbas, he said that Allah ordered the wives of the believers when they left their homes for a reason, so that they covered their faces from the top of their heads with headscarves, and were allowed to show only one eye.

يُذْنِبْنَ عَلَيْهِنَّ مِنْ جَلَابِيهِنَّ

Umm Salamah said that the Ansar women came out with their heads like crows because they were calm, while they were wearing black clothes.

The conclusion is that a Muslim woman when she leaves her house for something necessary is obliged to stretch her clothes over her body so that her entire body and head are covered without showing anything from the parts of her body that can cause slander such as the head, chest, two arms and so on. etc. (Al-Maraghi, 1993)

ذَلِكَ أَذْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ

Covering the body like that makes it easier for them to recognize themselves as respectable ladies so that they are not disturbed and do not encounter unwanted things from those who are tempted because those who are tempted because they will still respect them.

Because a dandy woman will be the target of men's desires. Such a woman will be looked upon with ridicule and ridicule, as can be seen in every age and city. Even more so nowadays, when indecent clothing is spread, there is much ungodliness and wickedness.

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

And your Lord is Most Forgiving towards what is usually the result of neglecting to cover the genitals, also has much mercy for those who obey his orders in dealing with women, so that Allah will give him a great reward and reward him with the most perfect reward. (Al-Maraghi, 1993)

ANALYSIS OF THE INTERPRETATION OF HIJAB IN THE QURAN ACCORDING TO M QURAIISH SHIHAB AND MUSTHOFA AL-MARAGHI AND THE DIFFERENCES, AND SIMILARITIES OF THEIR INTERPRETATION

A. Interpretive Analysis of M. Quraish Shihab

In his interpretation, why does Quraish Shihab tend to advocate rather than oblige to wear the headscarf? According to the author, when viewed from the life of Quraish Shihab who lives in Indonesia, he tends to adjust to Indonesian social conditions at the time when he interpreted the verse about the headscarf. According to Gadamer, the interpretation of Quraish Shihab is seen from the theory of awareness and pre-understanding. According to the author, before Quraish Shihab interpreted, he first looked at history at the time the veil verse was revealed. Gadamer says that it is historical factors that influence interpretation. Maybe that's the reason why his interpretation is different from the scholars in general who say the headscarf is mandatory for all believers. And before he interpreted the veil verse, he first understood the meaning of the verse.

The next is seen from the theory of application and interpretation of *ma'na-cummaghza*. According to Gadamer, the interpreter finds the intended meaning when a text is revealed, then develops the interpretation so that it is not textual. But you also have to pay attention to the continuity between the initial meanings. When viewed from the interpretation of Quraish Shihab, he developed the meaning of the veil verse for today's context. Previously, the headscarf was mandatory for all women. Now Quraish Shihab tends to provide relief for women who wear the headscarf. But Quraish Shihab also doesn't allow women not to wear headscarves.

B. Musthafa thought analysis

In interpreting the verse about the headscarf according to the author, why does his interpretation tend to require the headscarf to be worn by women, because looking at the social context of his life that comes from the Arab lands, where generally the style of dress there tends to cover all parts of the body and only the eyes are visible, how to dress it is useful for protection from heat and cold and seen from the conditions there that allow sandstorms to occur. Therefore, the form of clothing, in general, there is very closed.

Then the interpretation of Al-Maraghi when viewed using Gadamer is a fusion of horizons and feels that may have al-nashsh. That is, in interpreting two horizons must be considered and assimilated. Namely the text horizon and interpreter horizon. (Sahiron, 2017) According to Gadamer, interpretation can be known by conducting a study of what is in the text, that is, according to the author Al-Maraghi, knowing the meaning contained in a verse through linguistic analysis. This can be seen in Al-Maraghi's interpretation, he includes explanations of words in language if there are words that are difficult for readers to understand. And the study of something surrounding the text, according to Gadamer, an interpreter analyzes the micro-historical aspect (asbab annual) and the macro-historical aspect (the condition of the Arab nation when the Koran was revealed. According to the author in Tafsir Al-Maraghi, why did he include asbab an-nuzul and the events that occurred when the verse was revealed, because the aim is to gain more knowledge about the headscarf?

C. Contextualization of the hijab today

The context of the hijab today is different from the past. In the past, wearing the headscarf was used to cover the genitals, but nowadays the headscarf is considered a Muslim fashion trend in the era of globalization, many women wear the headscarf just to look fashionable and not out of date. Few women cover their genitals according to Islamic law. In general, many women now wear headscarves, but their clothes are tight and their chests are deliberately not covered. They think that their current style of dress is trending, slang, and not out of date. Some women cover their genitals according to the Shari'a, as is currently the trend, namely the syar'i robe. but other times, women who wear sari clothes look sexy, they don't even have a headscarf.

The whole body of a woman is essentially a private part that must be covered. So it is not permissible to show it in the slightest unless you accidentally reveal it. And if you look at the two verses above, namely Surah An-Nur verse 31, that what the Qur'an requires is covering the private parts,

not wearing the headscarf. If someone has covered his nakedness, then various styles of clothing are very influential on the customs of a society

In wearing the headscarf, the author assumes that a woman must be aware of her position as a Muslim woman. There are verses about the headscarf in the Koran. It's just how a woman takes care of her nakedness. The hijab is obligatory. However, given the conditions in Indonesia where the headscarf is generally not covered, the headscarf is considered a recommendation because, in essence, the headscarf is a way to cover the private parts to maintain the piety of a woman. Many women wear headscarves but do not protect themselves as Muslim women. And there is also a Muslim woman who rarely wears a headscarf, but she takes great care of herself as a Muslim woman. According to the author, if a woman feels that she is Muslim, then she is obliged to protect her religion by obeying the existing laws. By the way, a woman must cover her nakedness by wearing a headscarf. But also not excessive in its use like wearing a veil. Because they saw the hot conditions in Indonesia and it was not suitable to wear clothes that covered the whole body that only showed the eyes. The author thinks that the most important thing for a woman is to cover her genitals and meet the criteria for covering her genitals such as wearing a headscarf, her clothes are not too tight, not see-through, neat and polite.

CONCLUSION

According to Mustafa Al-Maraghi, the Hijab is a cloth that is placed over the veil (head covering), then extends to the upper chest under the neck, so that they can cover their hair. Her neck, and her chest, were so that not a bit of her was visible. And the wearing of the headscarf was obligatory for Muslim women, especially the wives of the Prophet to avoid moral abomination because, at that time, many nosy men wanted to channel their desires. Meanwhile, according to M. Quraish Shihab, the hijab is clothing that is used to cover a woman's body and is equipped with a head covering. He interpreted the command to wear the headscarf as a suggestion, not an obligation. He thought that the headscarf is a custom and a cultural product, therefore it is not permissible to impose a custom on other people.

The interpretation between M. Quraish Shihab and Mustafa Al-Maraghi when viewed using Gadamer's hermeneutics that at the beginning of interpreting a verse, they see the context of life in their respective areas of residence by looking at the traditions that existed at the time of interpreting the verse. They also first understand the verse with the knowledge they will interpret. Because when someone wants to interpret, if he doesn't understand the text first, an interpreter will find it difficult to understand it.

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