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Interpretation Imam IBN Katsir and Imam Fakhruddin Ar-Razi About Jilbab

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Abstract

This research is entitled "Interpretation of Hijab According to Mufassir Mazhab Shafi'i (Tafsir Imam Ibn Katsir and Imam Fakhruddin ar-Razi)". The purpose of writing is to evaluate the extent of the use of hijab in Indonesia in accordance with the interpretation of the mufassir of madhhab Shafi'i. This study uses two mufassirs who follow the Shafi'i madhhab, namely Imam Ibn Katsir and Imam Fakhruddin ar-Razi. The research method used is a literature study, where data is obtained from various books, books, and other sources, then analyzed thematically using a content analysis approach. This approach is used to examine the contents of documents, such as books, manuscripts, or books. The results of the research on the verses analyzed by Mufassir Imam Ibn Katsir and Imam Fakhruddin ar-Razi concluded the following: 1) Wearing the hijab is mandatory based on Allah's command. 2) Hijab is interpreted as loose clothing that covers the entire aura of a woman, except for the face and palms which are not required to be covered. 3) The context of the use of hijab in Indonesia society is still far different from the views of Imam Ibn Katsir and Imam Fakhruddin ar-Razi.

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Introduction

Islam is a religion that emphasizes the importance of respect for humans. In this regard, men and women must try to uphold each other's behaviors such as good manners, simple life and not showing off.

In Islam, women have a high and honorable place or position. This can be achieved by wearing clothes that are in accordance with religious law, for example covering the awrah, not being veiled, and not tight that can reveal parts of the woman's body. Among the Islamic respect for women is the sharia of the hijab, by not showing except the face and the palms of the hands. Because there is an ijma that obliges the person praying to cover his awrah, this opinion is correct, and the face and both hands are required to be open when praying for women and the other parts are to be covered ^[1]. That way women are more honored from the view of men who are not mahrams.

From time to time, the hijab always changes shape according to the tastes of the people in their respective regions. Recently, there have been many trends in the use of hijab to the point that it is out of the rules. If we pay attention to the hijab phenomenon in Indonesia, then we will be able to find various hijab models. Starting from the hijab that follows the fashion, such as many who wear the hijab casually but still show their body parts. Usually they like to wear tight pants, tight t-shirts covered with transparent fabrics ^[2].

Some others even took off their hijab, but they still professed Islam. This phenomenon is not only found in the general public,

¹ Nashiruddin Al-Albani, Hijab Wanita Muslimah, ed. Hidayati, 3rd ed. (Yogyakarta: Media Hidayah, 2002). thing. 50.

² Hatim Badu Pakuna, "The Phenomenon of the Hijab Community; Between obedience and fashion," Farabi 1, no. 2 (2014). thing. 8-9.

but can also be found from religious leaders/their families^[3]. As a result, they lost their identity as a Muslim woman. An example is one of the controversial opinions expressed by the figure of Indonesia tafsir Quraish Syihab. He argued that women were enough to wear honorable clothes and did not need to wear a hijab^[4]. In the opinion of K.H. Husein Muhammad, the hijab is not an obligation imposed by the sharia, but the hijab is a product of Arab culture^[5]. Ustadz Sukron, Deputy Chairman of the Banten Nahdlatul Ulama Regional Board, said, "Being forced to wear a hijab is a big problem. In fact, for Muslims themselves, wearing the hijab is not mandatory by law"^[6]. This opinion has also received a lot of criticism by scientists, because it contradicts existing opinions. For example, the opinion of Imam Ibn Katsir and Imam Fakhruddin ar-Razi that wearing the hijab is mandatory based on the command of Allah Almighty^[7]. The Qur'an is the root of Islamic law that has mentioned the relevant verses about the hijab. As Allah said Q.S an-Nur verse 3, and also his words Q.S al-Ahzab verse 59: Imam Wahbah az-Zuhaili said, Allah commands all women to cover their entire bodies with a cloth that is not transparent and not tight, namely by wearing a hijab. The wisdom of the presence of this mandate is so that the characteristics of a Muslim woman are not the same as the characteristics of other women and so that it is easy to be recognized. With this mandate, Muslim women are not easily disturbed and are safer in their safety, to maintain the position of women^[8]. The people of Indonesia, the majority of Shafi'i fiqh believers, should know the interpretation of these verses in the eyes of the Syafi'iyah mufassirin^[9]. And with the many types of hijab models around Indonesia society (which the author has mentioned above), it raises the question for the author, whether the use of hijab in Indonesia is in accordance with their madhhab. So the writer here will interpret the hijab verses in Surah an-Nur verse 31 and al-Ahzab verse 59 by referring to two mufassir figures with a background in the Shafi'i madhhab so that it is easier for the people of Indonesia to accept it, namely Imam Ibn Katsir and Imam Fakhruddin ar-Razi^[10].

Imam Ibn Katsir In addition to the Shafi'i madhhab, his book is also a book that is often studied in Indonesia^[11]. In addition, he also interpreted the Qur'an using the method of tafsir tahlil, a method or style of interpretation that is considered very good (ahsan Turuq at-Tafsir)^[12]. Imam Fakhruddin ar-Razi is a scholar who has high knowledge with all his abilities in terms of science and breadth of insight into madhhab Shafi'i^[13]. So that by knowing the interpretation of the hijab verses from the two mufassirs, the public can find out whether the use of hijab in Indonesia is in accordance with the view of their madhhab, namely the Shafi'iyah Mazhab.

Theoretical Framework

Tajweed Science

Hijab comes from the root Arabic word *jalaba-yajlibu-jalban* which means to bring or bring^[14]. Meanwhile, Ibn Manzur defines with *shuaq as-shay'i min maudi'i ila end*^[15]. According to Ibn Kathir, the hijab is *ar-Rida'* (covering cloth) over the veil^[16]. Some people believe that the hijab is a wide garment that Muslim women wear to cover their bodies, such as baju kurung, thick blankets, and so on^[17].

In addition to the word hijab itself, there is the word *hijab* which comes from the Arabic word *hajaba-yahjubu-hijaban* which means to wall and cover^[18]. Hijab is a Muslim woman's clothing that covers all parts of her body from head to soles of feet^[19].

In addition to the term *hijab*, the hijab in the Qur'an can also be called *khimar*, the word *khimar* also comes from the Arabic language which means to cover, hide, secret^[20]. *Khimar* is what many people call *al-Maqani'* or veil^[21]. The cloth that covers it is covering the head. There are also those who say that *khimar* is like a veil that does not cover the chest^[22].

From the above understandings, we can conclude that the hijab and hijab have the same meaning, namely a covering cloth that can cover the entire female body so that it cannot be seen. So, the hijab in this thesis is a hijab which is generally interpreted as a loose baju kurung accompanied by

³ Lathifah Nayli Khikmawati, "Hijab in the Qur'an (A Comprehensive Study of the Interpretation of Ath-Thobari and Muhammad Syahrur)" (Thesis, Institute of Islamic Religion Negri Kudus, 2018). thing. 11.

⁴ Seputar Negeri, Pendapat Quraish Shihab Muslimah Tidak Wajib Berhijab, n.d., accessed June 28, 2021, https://www.youtube.com/watch?v=QqJec4MZ_Gw.

⁵ Qoidud Duwal, "The Concept of Hijab in Islamic Law" (Thesis, Universitas Islam Negri Sunan Kali Jaga, 2009).

⁶ Tagar News, "Ulama Nahdlatul Ulama: Wearing the Hijab is Not Mandatory by Law," TAGAR, last modified December 23, 2017, accessed July 17, 2021, <https://www.tagar.id/ulama-nahdlatul-ulama-memakai-jilbab-hukumnya-tidak-wajib>.

⁷ Imam Ibnu Katsir, Tafsir Al-Qur'an Al-Adzim, vol. 6 (Damam - KSA: Daar Ibnu Al-Jauzi, 1431). Hal. (UEA: Maktabah Al-Furqon, 1999) Jehovah's Witnesses would be pleased to discuss these answers with you. Hal. 49. Muhammad Ar-Rozi Fakhruddin bin, Mafatih AL-Gaib, vol. 1, 3 vols. (Lebanon: Dar Al-Fikr, 1981). Hal. 206.

⁸ Wahbah Zuhaili, Al-Tafsir al-Munir Fi 'Aqidah Wa al-Shari'Ah Wa Manhaj (Damascus: Dar Al-Fikr, 2009). Hal. 491.

⁹ Anny Nailatur Rohmah and Ashif Az Zafi, "Traces of the Existence of the Shafi'i School in Indonesia," Journal of Islamic History and Culture 8, no. 1 (2020). thing. 175.

¹⁰ Ahmed Sikar, Ummat-e-Tafseer, Vol. 1, 3 Vol. (Messer: Darul Wafa, 2014). Hal. 21 Dan Muhammad Husayn az-Dhahabi, At-Tafsir wa al-Mufassar, Vol. 1, 3 Vol. (Kiro: Maktaba Wahba, n.d.). Circumstance. 210.

¹¹ "These 3 books of Qur'an Tafsir are a reference all the time | Republika Online," accessed July 7, 2021, <https://www.republika.co.id/berita/q5l2yi320/3-kitab-tafsir-alquran-ini-menjadi-rujukan-sepanjang-masa>.

¹² Ibrahim Shalih al-Humaidi, Manahiz al-Mufassirin (Damam - KSA: Dar IBNU al-Jozi, 2019). Plow. 100.

¹³ Mani' Abd Halim Mahmud, Manhaj Al-Mufassirin, trans. by Syahdianor and Faisal Saleh, Interpretation Methodology of a Comprehensive Study of the Methods of Tafsir Experts (PT Raja Grafindo Persada, 2006). thing. 320.

¹⁴ Ahmad Warson Munawir, Al Munawir The Most Complete Indonesia Arabic Dictionary (Surabaya: Pustaka Progresif, 1997). p. 119.

¹⁵ Muhammad ibnu Mukarrim ibnu Ali ibnu Manzur, Lisan al-Arob, 3 ed., vol. 2, 15 vol. (Beirut: Dar Shodir, 1993). Entri "J"

¹⁶ Imam Ibnu Katsir, Tafsir Al-Qur'an Al-Adzim, Vol. 6 (Damam - KSA: Daar Ibnu Al-Jauzi, 1431). 247.

¹⁷ Asthma berlas, the Qur'an's way of liberating women. Terj. R. Cecep Lukman Yasin (Jakarta: Serambi, 2003). p. 138.

¹⁸ Mahmud Yunus, Indonesia Arabic Dictionary (Ciputat: PT. Mahmud Yunus Wa Zurriyah, 2010). thing. 97 reviews

¹⁹ Abdul Hamid al-Bilali, my sister, what is holding you back from wearing a hijab?, trans. by Ainul Haris bin Umar Arifin, 12 ed. (Jakarta: Darul Haq, t.t.). p. 3

²⁰ Ahmad Warson Munawir, Al Munawir The Most Complete Indonesia Arabic Dictionary. p. 367.

²¹ Imam Ibnu Katsir, Tafsir Al-Qur'an Al-Adzim. From 528 B.C.E., Ibnu Katsir, Tafsir Ibnu Katsir, ed. oleh Abdullah bin Muhammad bin Abdurrahman bin Isaac, trans. oleh M. Abdul Ghoffar dan Abu Ihsan al-Atsari, 5 ed., vol. 6, 8 vol. (Bogor: Pustaka Imam Asy-Syafi, 2008). 46. Muhammad Ar-Razi Fakhruddin bin, Mafatih AL-Gaib, vol. 1, 3 vol. (Lebanon: Dar Al-Fikr, 1981). 207.

²² Nashiruddin Al-Albani, Hijab Wanita Muslimah, ed. by Hidayati, 3 ed. (Yogyakarta: Media Hidayah, 2002). p. 48.

a veil that covers the head, back and chest of a woman. The khimar is a smaller veil (under the hijab) that does not cover the chest.

Research Methods

This type of research is included in the thematic type of figures. The theme of the hijab is reviewed in tafsiriyyah according to the mufasssir of the Shafi'i madhhab. Among the mufasssirs of the Shafi'i school selected in this study are Imam Ibn Katsir and Imam Fakhruddin ar-Razi. The data analysis method is content analysis, which is used to explore the contents of a document in the form of books, manuscripts, books and others. In this study, the author will review the contents of the tafsir book of Imam Ibn Katsir and Imam Fakhruddin ar-Razi regarding the verses of the hijab.

Discussion

The entire female body is an aurah that must be covered. So it is not allowed for them to appear in the slightest. Allah *Almighty* has sent down the Qur'an as a guide for his servants, in which there is a verse that commands women to wear the hijab to cover their awrah.

For researchers, the context of the hijab today is different from the past. In the past, wearing a hijab was useful to cover the aurat, but nowadays the hijab is considered a fashion trend so that many Muslim women wear hijab just to look fashionable and not to be outdated.

Many women now wear hijab but are still out of the hijab rules themselves. If we pay attention to the hijab phenomenon in Indonesia, then we will be able to find various hijab modes. Starting from the hijab that follows the fashion, such as many who wear the hijab casually but still show their curves. Usually they like to wear tight pants, tight t-shirts covered with transparent fabrics. There are also those who wear hijab only to cover their hair, while the neck and arms are still visible. They wear hijab but with tight clothes so that the curves of the other bodies stand out. Lately, many people have been wrong in understanding the true essence of the hijab. They consider that wearing a piece of cloth tied back and combined with a tight t-shirt plus jeans means that they have worn a hijab. This is clearly a very wrong understanding that is far from the mission of the hijab itself.

In wearing the hijab, the author thinks that a woman must be aware of her position as a Muslim woman. The verses related to the hijab are already found in the Qur'an. It's just a matter of how a woman wears the hijab correctly. The people of Indonesia, the majority of Shafi'i fiqh adherents, should apply the interpretation of the hijab verses in the eyes of *Shafi'iyah* mufasssir.

Cover

From the above explanation, the author concludes that the contextualization of the hijab in Indonesia society today is much different from the thinking of the two mufasssir figures above, namely Imam Ibn Katsir and Imam Fakhruddin ar-Razi. Because in their thinking in wearing the hijab, that is, by loosening it so that it is not tight, so that the curves of the body do not appear, it must be thick so that it does not spread to the part of the body and sticks it out to cover its body (its aurat) except for anything that is usually visible to women, namely, the face and palms of the hands. So that in the context of the thinking of the two Imams, the wisdom in wearing the hijab has not been obtained by the people of Indonesia.

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