

CHAPTER IV

THE EXEGETICAL DEVELOPMENT OF WOMAN'S CLOTHES VERSES AND ITS INFLUENCE ON THE CONCEPT OF WOMAN'S DRESSING

Basically the Quran only gave general information related to clothes concept as a cover of genitals especially for women, in this research as has already been explained that will analyze the interpretation development of Quranic verses which talk about woman's clothing, they are QS: al-Ahzâb [35]: 59 and QS an-Nūr [24]: 31.

A. Classification of the Interpretation

Based on each interpretation of the verses, we had classification of the interpretation. **First;** all of the Quranic commentators explained that the *asbâb al-Nuzûl* of QS: al-Ahzâb [35]: 59 is about a habit of women in the past that there is not differentiation between Muslim women, Independent women, *Musyrik* and servant women in dressing and when a woman was coming out at night, she would be disturbed by the naughty men.

Second; the disturbing was because of the women used a dress in the same way (open genitals), so the verses asked to Muslim women to wear different dressing for differentiating them by stretching out *Jilbâb* over whole body of them.

Third; when the women had to wear the different dressing means stretched out *Jilbâb* over whole body of them, it made them more known that they are Muslim women (their identity) and they will not be disturbed because they covered their genitals.

Forth; in QS an-Nūr [24]: 31. The commentators explained that women have to maintain their sight and genitals and never show their beauty/ *Zīnatahun* except parts that are commonly seen.

Fifth; the verse asked to Muslim women to wear *khūmur* to cover their chest and never show their beauty except to husband, father, father in law, sons, husband's sons, brothers, sisters, sons of brothers and sisters, fellow Muslim women or servants or male servants who did not have desire to women and also might be seen to children who did not understand what genitals are.

B. The Context of the Interpretation (*Language Analysis*)

That became the main sentence on the first verse is “*that they should cast their Jalâbib over their persons (when out of doors) that is most convenient.*” The word *Jalâbib* is plural from *Jilbâb* which mean assortment, Abd. Raūf al-Singkilī defined the word *Jilbâb* into term *kain*, an-Nawâwi defined it into *tsiyâb*, Mahmūd Yūnus defined the word into *baju mantel*, then Hasbi Ash-Shiddeqy defined it into *selendang* and Hamka, Department of Religion and M. Quraish Shihab defined the word into *Jilbab*.

Based on the meaning above, we can give definition of the words. *First;* *penutup wajah* (face cover). In Indonesia the word *penutup* is derived from the

word *tutup*, in KBBI *tutup* (cover) means object that become tool to limit a place so that it does not look its content, cannot be bypassed and gated. *Menutup* means making something unopened. *Penutup* means a tool used to cover something.¹ It means that *Jalâbib* is tool to cover something and the something in this verse is face.

Second: Tsiyâb means clothes,² the clothes are something which are worn on the body, such as shirts, pants, tie, etc.³ An-Nawawi explained *Tsiyâbihinna allatî yaltahifna bihâ* means clothes that are used on the head that also cover the chest.

Third: Baju Mantel (coat) in KBBI translated as the thick long clothe to cover the entire body (not include the head),⁴ in other words is meant by *Jilbab* is the command to cover body so that not visible beauty (the body).

Forth: Selendang (the Shawl) in KBBI translated as fabric used to cover part of the neck, but in researcher's opinion based on Ash-Shiddeqy interpretation that is meant shawl is long fabric which use to head (like veil but not same) up to close chest.⁵

¹Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2001), 1230-1231.

²A.W. Munawwir, *Kamus al-Munawwir*, Surabaya: Pustaka Progressif, 1997), 158.

³Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia*, ..., 813.

⁴Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia*, ..., 713.

⁵Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia*, ..., 1019.

Fifth: Jilbab (veil) in KBBI translated as wide veil which used by Muslim women to cover gtheir head, neck to chest.⁶ But there is a shift of meaning from the word *Jilbab* that is meant by each *Mufasssir*.

As the interpretation of Hamka before that *Jilbab* is a sarong that covered all over the body and only half of the face is visible. Department of Religion explained that *Jilbab* means clothing that covered the whole body, although the veil (*Jilbab*) model can be various but the desired goal of headscarf is apart from covering the genitals as well so that Muslim women are better known their identity so they are not disturbed because *jilbab* became characteristic of people who took care of themselves and avoid distractions.

Whereas Quraish Shihab based on his interpretation was drawn from some expositions of scholars explained it in two parts. The first is the veil which means clothes that cover the entire body of women including the face and the palm of the hand. The second is the veil which means clothes that are used to cover the whole body of the woman except the face and palms.

On the second verse, the main sentence is *that they should draw their khimar over their bosoms*. There are so many meaning of *khimar* from each commentators.

Al-Singkili defined it by *Telekung*, in KBBI the meaning is a sheath cloth that commonly used by Muslim women when they want to do pray,⁷ it means that the meaning of *that they should draw their khimar over their bosoms* is women

⁶Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia*, ..., 473.

⁷Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia*, ..., 1162.

have to spread their *khimar/ telekung* on their body so that their chest is not visible.

An-Nawawi defined the word by *qina* means *cadar*⁸ in KBBI *cadar* is a cloth which is used to cover half of woman's face,⁹ it means the *quna* has to used then spread to the chest of woman.

Yūnus defined the word by *kudung*, in KBBI the meaning is a sheath cloth that are used to cover part of head.¹⁰ So that the meaning of this verse is a commanding for the women to wear *kudung* to cover their part of head then spreading it into their chest, but Yunus viewed from the other side that the instruction to close the head it is telling about the woman clothing civilization which commonplace in Arab land, it means that Yunus opined that there was not obligatory for Indonesian women to wear it because Indonesia has different context with Middle East.

Hamka explained that the meaning of *khimar* is *selendang* (the shawl) in KBBI translated as fabric is used to cover part of the neck, it means that are used on head should be spread until it could be covering the chest of woman.

Department of Religion and Shihab defined *khimar* by *kerudung* means is a cloth to cover part of head.¹¹ It related with the meaning of *jilbab* in *Al-Quran dan Tafsirnya* dan *Tafsir al-Misbah* that the *khimar / jalabib* are worn to cover the

⁸A.W. Munawwir, *Kamus al-Munawwir*,..., 1163.

⁹Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia*,..., 186.

¹⁰Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia*,..., 608.

¹¹Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia*,..., 557.

part of head then spread it into the chest so that the beauty (chest) cannot be seen by others.

C. Analysis of Continuity and Change

It cannot be denied that the study of the Quran has always evolved since the Quran was revealed to this present day. The emergence of various interpretation works loaded with a variety of methods and approaches is a clear proof that efforts to interpret the Quran never stops. This is a historical necessity, because Muslims in general want to always make Quran as a dialogue partner in living and developing civilization. The dialectic process between the limited text and the infinite context are actually the trigger for development of interpretation.

Each period of development, interpretation has its own characteristics and peculiarities and between a period with other periods cannot be imposed exactly, both in terms of patterns and methods. This was showing that each period has different characteristics and distinctiveness when compared with other periods. The characteristics and peculiarities are solely to comply the needs of people in exploring of understanding of the Quran.

However, what about the exegetical works which are written by the scholars of Indonesia, especially on the discussion of woman's clothes verses. Therefore, to know the position of continuity and change in each interpretation, let's look at the interpretation works that they used to be main references in interpreting the verses, then knowing is there something new from the interpretations.

Generally, most of Indonesian Quranic Commentaries took the references in interpreting the verses from the interpretation works that are written by scholars from Middle East. Here let's see where the continuity of the interpretations and which are the result of the thought of interpreters.

As mentioned in the chapter before that there are two verses which are being the main data of this research. They are QS: al-Ahzâb [35]: 59 and QS: an-Nûr [24]: 31.

The two verses are an inseparable unity, because the two verses give each other explanations for each other. In the interpretation of al-Singkili used the method of *ijmali* and taking the source of interpretation from some Middle Eastern interpretation works, such as *Tafsir Qur'an al-'Azim* and *Tafsir al-Baidhawi*. In both interpretations explained that in the QS: al-Ahzâb [35]: 59 described the commandment of women to wear the *Jalabib* to cover the whole body including the face and the palm of the hand,¹² even in the *Tafsir Quran al-'Azim* mentioned that women should only show one eye.¹³

QS: an-Nûr [24]: 31 explained about tolerance of the two interpreters, in *Tafsir Quran al-'Azim* mentioned that what was meant by *illa ma zhahara minha* is divided into two, the first that may appear from women are face and palm because both of them are commonly seen in any activities. The second, if the face and the palm can cause slander then women must close that for their own

¹²Nashir al-Din al-Baidhawî, *Tafsir al-Baidhawî*, (Bairut: Dar Ihya al-Tarats al-'Araby, n.y), 237.

¹³Al-Imamayni, *Tafsir al-Quran al-'Azim*, (Dar al-Fikr, 1999), 307.

security.¹⁴ As well as *Tafsir al-Baidhawy* explained that the usual looks are face and palm, because when in an emergency face and palm are not become genitals, such as when treatment because of illness, the face and palm can be seen.¹⁵

Based on the interpretations, it seems there are continuity interpretations in al-Singkili's interpretations. In the first verse al-Singkili interpreted that woman has to cover all of their bodies including their face and palm with *tutup muka* (face cover), but he did not mention the limitation in covering the face. In the second he also explained that *illa ma zhahara minha* was the usual looks, they are face and palm, because when in an emergency but he gave an example like women who would be a witness. It means there are continuity interpretations between al-Singkili's interpretation and the interpretations before.

It was also in the same way with an-Nawâwî's interpretation that in the first verse that woman has to cover whole body including face and palm of hand by wearing clothes (*Tsiyab*) because it is more suitable for them as independent women and the women who used it is impossible to inflict adultery. Here he gave a reason why it could this be? Because who had been covering the face they must do not want to open their genitals and it makes them be secure.

In the second verse, there is the same interpretation that women did not allow to show their beauty to other people, but here he gave the beauty to be three parts as mentioned on the previous chapter even the kinds of beauty are like mentioning in the works before but he made the explanation of that have been

¹⁴Al-Imamayni, *Tafsir al-Quran al-'Azim*, ..., 257.

¹⁵Nashir al-Din al-Baidhawy, *Tafsir al-Baidhawî*, ..., 104-105.

more easy, then the meaning of *illa ma zhahara minha* is same with the interpretation of al-Singkili, it means there is a continuity in this interpretation even though an-Nawawi did not mention that he took reference in interpreting the verse from al-Singkili's work.

The third interpretation works is *Tafsir Quran Karim* by Mahmud Yunus. Contary to the previous two commentators, Yunus interpreted these verses more closely by looking at the context of Indonesian context,¹⁶ in the sense that there was no hearing in interpreting these verses. In his view that women should wear a *mantel* (coat) to cover their body, while the head did not include a women's nakedness, because if women are required to cover the entire body, they will be difficult to do many activities, it seems this was also caused by the condition of Indonesian at the time, which was in the period of colonization was not possible for women to cover whole body of them including the head. It means the interpretation of Yunus is very different with the interpretation of two interpreters before.

The fourth are *Tafsir an-Nur* and *Tafsir al-Bayan* written by Ash-Shiddieqy, he explained that in the first verse was not the same interpretation with interpretation before (the three interpretations), he interpreted this verse using historical approach, in the sense that the command to wear face cover is not an obligation, because the women at the beginning of Islam gather with men were doing various jobs with face and hands were open. If two interpreters before have

¹⁶It was overtly mentioned in his work that the context of Arab Nation and Indonesian is very different. Therefore the order to cover the face is only ordered for Arabian women. See: Mahmud Yunus, *Tafsir Quran Karim ...*, 517.

interpreted this verse as a command for using of face cover, and another one explained this verse as injunction for wearing of a decent dress while it's not wearing a headscarf then Ash-Shiddieqy interpreted this verse was not the same as those three interpreters.

The fifth is *Tafsir al-Azhar* written by Hamka. The explanation of the first verse was same explanation with al-Singkili and an-Nawawi's interpretation that women have to cover whole body including their face and palm of hand, but he did not explain it only, he gave information about women's clothes at the time in his work. He gave more explanation about the way to wear clothes for Indonesian women on the second verse that the women have to cover all of their body except face and palm of hand because both of them are commonly seen in Indonesian context, it means that in this interpretation work there is the same interpretation with interpretation works before but in Hamka's work gave more explanation of the context in Indonesia factually and it does not happen in interpretation before.

The sixth is *Al-Quran dan Terjemahnya* written by Ministry of Religion. This interpretation work is different with interpretation works before. Seen from writing, this interpretation work is systematic as when has mentined the verse then given the weakest of the verses, then proceed with the vocabularies of the verse by using narrations, and the last step of the interpretation, this interpretation work gave the conclusion of the verse.¹⁷

¹⁷The explanation style like this is not only done on the verses but, it is done to all Quranic verses, so that the interpretation was more tidy and easy to read by readers.

About the interpretation of the two verses above, in *Al-Quran dan Tafsirnya* explained that women have to extend their *jilbab* to their entire body, it is so that they easily recognized from their clothes. In his step seems like there is not differences with the interpretation works before but based on the meaning of *jalabib* which the commentators gave that this interpretation more resemble with Hamka's interpretation and for the second verse also there is not different interpretation with interpretation works before, even though the commentators of this interpretation work did not mention that they took or not the interpretation work as their reference in interpreting the verses.

The last interpretations works are *Tafsir al-Misbah* and *Tafsir al-Lubab*, before we look for the continuity and change of the interpretation on the verse, we have to know first the differences between both of them. In general, there is not different interpretation between them because both of them are written by the same scholars, M. Quraish Shihab, but the thing that made them look different is method that used in each of them. In *Tafsir al-Misbah* used method of *tahlili* whereas *al-Lubab* used method of *ijmali*.

For interpretation of the verse, Shihab gave explanation by using two side as explained on the previous chapter, but for the last part of his interpretation he gave explanation back on that he was agree with the interpretation of Yunus, even though he did not mentioned it.

Based on the two analyzes we can know that there are some development of Indonesian Quranic Commentaries, it can be known by its interpretation works

generally and on the verses especially. The development was influenced by the development of era.

Generally there are same interpretations in each interpretation works on the verses, but based on analyzes above, we have found the explanation on woman's dressing in the Quran, but from the result of the interpretation told us that divided into three kinds of woman's dressing:

1. Clothes that cover the whole body including face and palm oh hand.
2. Clothes that cover the whole body except face and palm of hand.
3. Polite clothes that will not make other people (men) have desire to the wearer even though the woman did not wear *jiblab*.

Table of Interpretation Works

Interpretation Work	Method/ Genre/ Pattern	Result (Woman's dressing type)
<i>Turjumân al-Mustafîd</i>	<i>Ijmali</i> / did not focus on one pattern	Fist type
<i>Tafsîr Marâh Labîd</i>	<i>Ijmali</i> / <i>Tafsîr bi al-Ra'y</i> which has pattern as analytical language	Fist type
<i>Tafsîr Quran Karim</i>	<i>Ijmali</i> / combined between <i>bi al-Ma'tsur</i> and <i>bi al-Ra'y</i>	Third type
<i>Tafsîr an-Nûr</i> and <i>Tafsîr al-Bayân</i>	The works are <i>ijmali</i> and the genre is <i>bi al-Ma'tsur</i>	Second type

<i>Tafsîr al-Azhâr</i>	Used several methods such the interpretation of <i>al-Ma'tsur</i> , <i>al-Ra'y al-Isyâry</i> . However the genre of <i>al-Ma'tsur</i> shaped most of his interpretation.	Second type
<i>A-Quran dan Tafsirnya</i>	The genre of the interpretation is <i>bi al-Ma'tsur</i> and using the method of <i>tahlily</i> .	Second type
<i>Tafsîr al-Misbâh</i> and <i>Tafsîr al-Lubâb</i>	<i>Tafsîr al-Misbâh</i> used the method of <i>tahlily</i> , and using so many approaches such as language, correlation of the verse, etc. <i>Tafsîr al-Lubâb</i> used the method of <i>ijmali</i>	Third type

Basically, the interpretation of woman's dressing verses in each interpretation works have a lot of similarities, both of which interpret on the first verse type, second type or last type. Geberally every interpreters did not mention directly that the previous Indonesian QURanic Commentaries affect the interpretation thereafter but same interpretations are still happening.

While differences of interpretation also still occur in each interpretation work. The differences are caused by many aspects such as it is caused by the

different time of the interpretation works, the references that they took for interpreting the verses, and the different method that they used in interpreting the verses even the differences are caused the interpreter itself.