

Received : 30 March 2024, Accepted: 25 April 2024

DOI: <https://doi.org/10.33282/rr.vx9i2.249>

Philosophy of Hijab and Feminist Theology of Fatima Marnesi: A Critical Review in the Light of Islamic Teachings

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Abstract

Hijab is an important textual order in Islamic teachings about women, the purpose of which is to highlight the dignity and respect of women and provide them with social and social security. Feminist women, like other interpretations and teachings of the Qur'an and Hadith, hijab. It was also made controversial by making it a target of criticism, in which Fatima Marines (feminist) played an important role. Her main purpose was to criticize the interpretations and interpretations related to the Qur'an and Hadith, and to re-interpret the texts related to women, including a re-evaluation of Islamic history. The need was highlighted. Since his intellectual orientation is mostly related to cultural studies and social research aimed at academic and cultural criticism, then this criticism includes politics, religion, culture, And all the fields like society come and the case of women is also fought under these fields. Under the guise of this goal, she played a leading role in the promotion of western values. Because the element of westernization prevailed in her thoughts on hijab or other feminine issues, this is the reason why she is not just a feminist, but a so-called feminist. It has also been declared that they have been publishing western ideas behind the scenes. Fatima Marines has criticized the philosophy of hijab and purdah of Islam, claiming that the meaning of purdah described by Muslim commentators and historians is just their personal understanding.

Keywords: Fatima Marines, Feminism, Feminist, Theology, Neo-Interpretation, Western Thought

Introduction

Fatima Marnesi :

Muslim women have played a significant role in the development and development of society in various fields and one of them is Fatima Marnesi (30 November 2015 - 27 September 1941). Fatima Marnesi was born in Fez, Morocco. She was known as a feminist and sociologist in Morocco, France and other countries. She raised her voice for women's rights and wrote several books. There was a mixed response to his ideas, some strongly supported him, while there were also opponents of the thought of Marnesi.

Islam hijab/veil:

Islam has honored the woman and given her the respect that every non-Muslim woman aspires to. One of the places of respect and honor for a woman in Islam is to wear hijab because it is the hijab that makes a woman a precious gem and pearl of great price. The jurists and experts of the objectives of the Shariat have made it clear that no order of the Islamic Shariat is devoid of wisdom and wisdom.

"O Prophet ﷺ! Tell your wives, your daughters and the women of the believers to hang the sides of their cloaks over themselves. In this way, it is more expected that they will be recognized and they will not be persecuted."¹

The general style of the Holy Qur'an is that it focuses on the basic commands without going into the details of the commands, but there are some commands that the Qur'an has mentioned in detail in order to clarify the wisdom and interests of these commands. There is also a ruling on the veil and hijab, which the Qur'an has mentioned in detail at different places, one of which is mentioned here. In it, the wisdom of the veil is described as protecting the Muslim woman from any kind of pain and creating an environment based on chastity for her.²

We see that for the Eastern woman, especially the Muslim woman, the hijab-based society is a symbol of her chastity and purity. According to Sharia, hijab means that a woman covers her entire body and adornment so that strangers cannot see any part of her body or adornment. In addition to the Qur'an, the teachings of the Sunnah of the Prophet (peace be upon him) are also very clear and detailed in this regard, one of the hadiths is described below:

"A woman is a veil, when she goes out, the devil looks at her."³

The word "Awrah" mentioned in this hadith indicates that the Islamic view of women is that a woman is a hidden and hidden thing, so her instinct and nature requires that she wear hijab and veil. I should stay.

Meaning of Fatima Marnesi's concern about hijab:

As a sociologist, Fatima Marnesi has tried to understand hijab in a social context. Hijab was described as a limitation and obstacle in achieving the political and social goals of women on a collective and collective basis. Hijab is a reflection of the dominant male concept and patriarchal trends in the society, which aims to present women in a cursed and useless position in the society, because according to Islamic teachings, women are a temptation and an evil creature, which the hijab is used to control. And other restrictions were arranged just to maintain male dominance. Fatima Murnesi considers it necessary for this That these texts and works should be studied anew, based on which the traditional religious thinkers are adamant about the immoral and immoral treatment of women in the name of hijab and purdah, and because of this attitude, the opportunities for free life in the society for women. are becoming extinct. On the other hand, Fatima Marnesi hijab in socio-cultural context

She sees and she does not consider hijab as a permanent religious and shari'a order, but rather as an optional act that men have implemented to control the dangerous sexual nature of women.

According to Fatima Marnesi, the literal research and purpose of Hijab philosophy:

Fatima Marnesi mentions the lexical research of the word "hijab" and says that this word is derived from the word "h, c, b" in which the meaning of concealment, invisibility, seventy and covering is found. Marnesi states that the meaning of the hijab varies from context to context: Arab nobles used to cover their faces (cover their faces) to protect themselves from the eyes of courtiers and to shield visitors from the glare of a prince's light. In addition, the Sufis also use purdah when they refer to those who have been distracted from the vision of Allah by the pleasures of the world. Interpretively, hijab has the meaning of limitation and protection, so there are two types of hijab: the veil of dignity and the veil of appearance.⁴

Murnesi's view is that in Islam women are considered as evil and dangerous creatures that must be controlled. In Islam, the purpose of hijab and other restrictions on women is only to prevent the danger, temptation and chaos that women can cause.

A Critical Review Thought of Fatima Marnesi from Islamic Texts:

By studying Marnesi's thought, it is known that in Islam, women are considered as a cause of danger, a source of sedition, a source of curse and a sex that needs to be controlled. However, there is not a single verse in the Holy Quran that proves this thought or worry. In the Holy Qur'an, both men and women have been declared equal, both are born from the same soul and the divine spirit has been breathed into them.

Guys! Fear your Lord, Who created you from a single soul, then made it its mate, then spread from them many men and women (in the world).⁵

While the verse of Surah Nisa states that each gender is created from one self, the verse of Surah Sajda states that in human birth, whether male or female, there comes a stage after which Allah Almighty They breathe their souls into human beings.

Then He fixed it in (the mother's womb) and breathed into it His (born) soul and made your ears, eyes and heart.⁶

From the above mentioned verse, it becomes clear that the thought of Marnesi is invalid. Because it is not the case that being a woman, possessing femininity, being the opposite sex of a man is a devil or such a sex is impure and abominable, rather, like a man, a woman is also a creature in which the Almighty breathes his soul, men. Both women and men are born in the same way, and both have the same origin.

Apart from this, the claim that the purdah is only for women is completely wrong, so it is permissible to say that simply imposing restrictions on women reflects that Islam is against the freedom of women.

(O Prophet)! Tell believing men to lower their gaze and protect their private parts. (O Prophet)! Ask the believing women to lower their gaze and protect their private parts.⁷

In these two verses, both men and women have been ordered to observe ghaz-basar equally, but men have been told first and women have been told later. That is, the Qur'an sees the common interest and need of the society in any ruling, the mere gender of a man or a woman is not the basis of the ruling to object to partiality or the worthlessness of a gender.

Marnesi's unique perspective on the revelation of the Ayat-e-Hijab:

Fatima Marnesi tries to present her theory about the hijab through her own interpretation of the Qur'anic texts, so she argues from the revelation of the verse about

the hijab that this event dates back to the time when the Prophet (peace be upon him) married Hazrat Zainab bint Jahsh. Guests came to his house, some of them stayed there for a long time. He ﷺ could not tell them to go back, so he ﷺ waited in Hazrat Aisha's house until the guests left. Hazrat Anas bin Malik went to call the Prophet (PBUH) back from the house of Hazrat Aisha (RA), so during this time these verses were revealed to the Prophet (PBUH).⁸

Marnesi's purpose in narrating all this background is that she wants to prove that hijab was not a divine order for women, but it was a recommendation of a Sahabi to protect her from hypocrites and foolish people. Although what should have happened was that the hypocrites should be taught to treat chaste wives and women with respect, on the contrary, they were locked in the prison of Purdah to establish male dominance over women.

Fatima Marnesi's objection to Hazrat Umar Farooq:

Marnesi believes that despite the hypocrites' arguments, he did not agree with Hazrat Umar's desire to enforce the hijab, but the crisis was not over, so a way had to be found to distinguish between free and enslaved women. So, to establish this difference, the verses of Surah Al-Ahzab were revealed and the wives of the Mutharat and other independent Muslim women were ordered to wear the jilbat. Murnesi believes that the Prophet (pbuh) dreamed of a society where women could move freely in Medina, but the hypocrites' ethics saw women only as objects of lust and violence.

Therefore, Marnesi says that in such a situation, the hijab orders were actually a victory for the hypocrites, which remained in favor of the slaves, and they continued to be the target of attacks by the hypocrites.

So Islam divides women into two groups:

- (1) free women, who are forbidden to rape,
- (2) and slave women, who are allowed to rape.

This is the original philosophy of the hijab, which was enacted in Medina in response to sexual abuse, acknowledging that a woman's body would remain hidden, and sacrificing slave women to protect free women. After all this debate.⁹

Murnesi is critical of the Islamic system and praises the colonial system, writing that:

“This body of thought made dar ai-Islam (the land of Islam) at the outset a pioneering experiment in terms of individual freedom and democracy. But the hijab fell over Medina and cut short that brief burst of freedom. Paradoxically, 15 centuries later it was colonial power that would force the Muslim states to reopen the question of the rights of the individual and of women.”¹⁰

He wanted to resist the pressure of Hazrat Umar, but finally surrendered to Hazrat Umar's decision because circumstances and events and his age did not require any kind of resistance to continue. Although he (PBUH) was fighting for women's rights and allowing them to live in complete freedom, as was evident from his earlier life.

Fatima Marnesi's response to Critic on Hazrat Umar Farooq:

Murnesi says that the Prophet (peace and blessings of Allah be upon him) imposed the hijab on the rest of the believing women due to the pressure of Umar bin Al-Khattab, otherwise the original order would not have been this. However, if you look at the interpretation of the verse of hijab that Marnesi has explained, then this claim is a complete exaggeration that when the orders of hijab mentioned in this verse were not for women, then how could Hazrat Umar intervene in it. were doing, and what kind of compulsion happened that he changed the entire meaning of the verse because of a companion?

Prophet Muhammad (pbuh) reluctantly accepted Hazrat Umar Farooq's opinion to Fatima Marnesi, although this is a very superficial and baseless claim and this view is controversial in many ways.

Because in it, the character of the Prophet (ﷺ) and obedience to his revelations have been questioned. That is, if the Prophet (ﷺ) could not issue his decision under the pressure of a companion, then what is the justification for following their further decisions? It is possible that many other decisions will be made under pressure. Therefore, this claim of Marnesi is very weak and completely against the position of Prophethood.

There is further confusion in the fact that such an objection seems to imply that the Holy Prophet (PBUH) did not convey the Qur'an to us as a revelation, but wrote it himself, although the entire Muslim Ummah agrees that the Holy Prophet (PBUH) presented the written Qur'an. No, even if it is said that any changes were made in this book by force.

According to Fatima Marnesi, woman is a temptation in the form of Develism:

According to Fatima Marnesi, a woman in Islam has been described as a temptation, possessing satanic attributes and a danger to society. For this claim, Marnesi has argued with a few hadiths, for example, it is mentioned in a hadith that once upon a time He saw a woman, came home quickly, had intercourse with his wife Hazrat Zainab and then addressed the people and said:

“A woman comes in the form of Satan and returns in the same form, so if one of you sees a woman, he should go to his wife so that the thought that entered his heart can be resolved.”¹¹

Do not go alone with women whose husbands are not at home, because the devil is embedded in a person as blood is embedded.

Marnesi means that women are impure in Islam, not only that, but also saying that the hijab cuts off a woman's connection with Allah.¹²

According to Marnesi, when he proved that Islam is hostile to women, against women, considers them cursed, the hijab is only for oppression, injustice and to establish the dominance of men over women and women in society. Makes existence pointless.

Answers to objections to specific hadiths:

From the above-mentioned hadiths, Marnesi has tried to prove that in Islam, women have been declared to be fitna, possessed of satanic attributes and a danger to the society. Such concern is just antichrist and deception, Islam has never declared women as Satan and danger to society.

If seen, this hadith is addressing men, but the same principle applies to women as well, because women, according to their nature, like the same things in a man that a man likes in a woman. If a woman feels a lustful desire and her natural desires flare up, she should ask her husband to fulfill her desire, so that her chastity is preserved and she stays away from the forbidden.¹³

In the Hadith of the Prophet, peace and blessings be upon him, the mention of Satan coming and going in the form of a woman has been answered by saying that the Prophet (peace and blessings of Allah be upon him) wants to explain that when a man is in front of a woman, Satan makes the matter beautiful. Presents and evokes it. Therefore, excitement arises in his lust and desire,

Therefore, the claim of coercion and coercion related to the hijab is mere dogma, there is no scientific, academic and intellectual evidence to support it. Moreover, the fact that hijab creates social separation, women are completely separated from society, this is also just an assumption, because there are many examples in Islamic history that women, while veiled, have engaged in academic, Social, political and medical responsibilities have not only been handled, but they have been carried out well. Therefore, the hijab does not prevent women from participating in social activities, but allows them to fulfill their social and religious responsibilities under Islamic principles.

Summary Discussion:

In summary, Marnesi has based many solid evidences and proofs on the matter of hijab and based on mere guesses and automatic reasoning, which is not supported at all by Quranic texts and prophetic hadiths. If it is seen, Marnesi has unknowingly

claimed that in the orders of hijab revealed in the Holy Qur'an, women have not been taken into consideration at all, nor has it been seen that such orders will harm the society and What are the effects on society?

However, this claim is extremely baseless and false, because it can never be imagined on the part of a wise and reformed person that he has given an order that has no wisdom and no goodness to humanity in it. While the Qur'an never mentions this

“Allah wants ease for you, and does not intend any kind of hardship”.¹⁴

Therefore, the correct teachings in the matter of hijab are the same which have been followed by the Muslim Ummah for fourteen hundred years, Marnesi's thought is only influenced by Westernization, colonialism and liberalism, which has nothing to do with Islam.

Conclusion:

As for a woman's obligation to wear hijab, it does not mean that it is forced upon her, rather it is a voluntary and optional attraction to the Shariah dress. Just because girls in western societies wear tight, jeans and revealing clothes, it does not mean that they are pressured to wear such clothes. Rather, it is also a voluntary and optional decision in their choice of social dress. Likewise, for Muslim women, wearing hijab is a personal and voluntary choice that is part of their religious and cultural background. Every society gives freedom in choosing clothing according to its own standards and values, and so the hijab is a cultural and religious choice that Muslim women adopt voluntarily.

Note and References

¹ Surah Al-Ahzab: 33:59

² Verses related to veil: Al-Ahzab: 53-55; Al Noor: 31.

³ At-Tirmidhi, Sunan At-Tirmidhi, Kitab al-Radha, Hadith: 1173.

⁴ Kathryn Bullock, Nazarat al-Gharb for Hijab, first edition (Lebanon, Dar al-Kitab al-Ilamiya), p. 231.

⁵ Surat al-Nisa: 4:1

⁶ Surah Al Sajdah: 32:9

⁷ Surat al-Nur: 24:30-31

⁸ Mernissi , Fatima , The Veil and the Male Elite :A Feminist Interpretation of Women's Rights in Islam,(Perseus Books Publishing, L.L.C. 1991):85.

⁹ Mernissi , Fatima , The Veil and the Male Elite :A Feminist Interpretation of Women's Rights in Islam :196-197.

¹⁰ Also: p. 198.

¹¹ Muslim, Sahih Muslim, Kitab al-Nikah, Hadith: 3407.

¹² Kathryn Bullock, Nazarat al-Gharb for Hijab, first edition (Lebanon, Dar al-Kitab al-Ilamiya), p. 231.

¹³ Ibn al-Jawzi, Kashf al-Mushkil from Hadith al-Saheehin (Riyadh, Dar al-Watan, 1997) Vol. 1, p. 746

¹⁴ Surat al-Baqarah: 2:185