

History of Appearance and Distribution of Hijab and its Types

K. Zh. Monkebayeva, N. Zh. Baitenova, and A. A. Mustafayeva

Abstract—According to historical legend, after the revelation of the holy Qur'an, which gave the hijab compulsory and women were required to cover the head and body with a handkerchief, and the general form of clothing in her veil, Muslim women have begun to comply with this worthy tradition. This article discusses the history of the rise and spread of the hijab and its types. And here is described in detail types of hijab and its intended value, style hijab in different regions. Now wearing the hijab, hijab in general the problem is important not only in the Arab world, but also in the world.

Keywords—Hijab, Islam, women's clothing, Arab world.

I. INTRODUCTION

IN studying the history of the hijab, we note that since the creation of man, the veil was one of his most basic needs, so he tried every means to cover themselves. This veil sometimes protect it from cold, snow, rain and heat, and sometimes guarded their honor and chastity. In addition, the cover gives a person a kind of beauty and accuracy, but over time the human clothing, as well as other tools of his life, has changed its simple form and become more diverse.

Hijab in Arabic as the “veil” or “covered.” So refer to any women's clothing that meets the requirements of Sharia, as in Western societies – a traditional Muslim woman's headscarf.

Hijab – a kind of veil for the body. Professor Motahari in his book “Hijab” believes that the word-to-one with the word “cover”, which is also used to mean “the veil” or “that covers”. Anyway, the hijab has a great antiquity. The study of the history of the hijab reveals that even before the Islamic headscarf has been circulated among some people. Vadzhdi Fried writes in “The Encyclopedia of the XX century”: “Hijab is women's greater antiquity. About the Hijab said the ancient Greek writers, Greek women cover their heads, but his face was left open, except when they were going to the market. Then they were required to cover the face.”

K.Zh. Monkebayeva is 2nd year undergraduate, Faculty of Philosophy and Political Science, Department of Religious Studies of the Kazakh National University named after Al-Farabi, 0500062, Kazakhstan (phone: +7(701)2701778, e-mail: kamshat_isa@mail.ru).

N.Zh. Baitenova is professor of Philosophy and Political Science Department of Religious Studies of the Kazakh National University named after Al-Farabi 050040, Kazakhstan (phone: +7(701)4810079, e-mail: zhanat52@mail.ru).

A.A. Mustafayeva is with the Department of Arabic and Persian studies of the Kazakh National University named after Al-Farabi as PhD, 050040, Kazakhstan (phone: +7(701)7177470, e-mail: rummana@mail.ru).

II. HISTORY OF APPEARANCE AND DISTRIBUTION OF HIJAB

Drawings on the cave walls, rocks, stone and other places that have survived from the past, talk about how the first people covered the nakedness. As for the clothing of primitive man Ruth Whitehouse writes in his book “First City”: “The men wore a sort of woolen skirts and a waistcoat of wool trodden down, and the women wore a long scarf that covered all their body except the right shoulder” [1].

The American historian Will Durant writes about clothes: “The women were at an angle on the shoulders of the veil, and men tied a blanket around the pulleys.”

From the historical literature is not difficult to understand what the hijab is not peculiar to a particular religion, and existed long before the advent of Islam. Professor Morteza Motahari puts it: “In ancient Iran, the Jews, and in all probability, in India and comply with the hijab, and in more severe form than in Islam.”

Will Durant wrote of the Jews and the laws of the Talmud in the “History of Civilization”: “If a woman violated the Jewish law, for example, appeared in public without a veil on her head, talking to strange men, or say at home is so loud that she heard neighbors, that her husband was entitled to divorce her without paying her the agreed dowry, even” [2].

According to historical literature, the hijab was part of the clothing of women in ancient Rome and ancient Greece and was considered a peculiar subject of jewelry for women. The late Indian Prime Minister Jawaharlal Nehru said that the Romans also observe hijab under the influence of the Jews. The Greeks were mainly of the hijab in religious ceremonies and rituals. In medieval Europe, the hijab is also considered part of women's jewelry.

In India also, as in ancient Iran, the hijab is fully respected. Professor Motahari writes: “If we assume that asceticism and renunciation of worldly pleasures was one of the causes of the hijab, it should be recognized that India since ancient times took the veil, because India was a center of propaganda of asceticism and renunciation of material enjoyment.”

In pre-Islamic Iran as a woman wearing the hijab. As for the ancient Iranians, Will Durant writes: “In Zoroaster women enjoy high respect, it is freely and properly communicate with the people. After Darius women communicate with the public, especially among the wealthy class, it was brought under control. Poor women were forced to work and interact naturally with people. Therefore, they were more free. But other women, especially given the fact that during menstruation, they were isolated, spread blankets compliance” [3].

The American historian writes: "Women of the higher classes of society did not dare leave the house, except that a covered palanquin. Married women had to hide, even from his father and brothers" [4].

Count Gobineau writes in his book "Three years in Iran": "When the Sassanids in Iran was taken not only compliance with the veil for women, and women in the maintenance of secrecy, that they were shielded from the princes and priests, who often hankered for beautiful women."

After the Iranians accepted Islam, Iranian women have to respect the hijab as an Islamic value and be proud of him. They appeared in public in full hijab, believing that the Islamic hijab woman gives value and holiness, and brings her out of isolation. In future programs, we'll talk more about the hijab in Islam and Iran.

Before the Renaissance, most women in Europe wear the hijab, but with the beginning of the Industrial Revolution, and after the Second World War, this was a movement for the emancipation of women and other feminist organizations. This movement rejected the hijab, and putting forward the idea of equality between women and men, a woman removed from her spiritual and family values. The big capitalists, encouraging women to activism, began to use it as a tool and forced it to a new form of oppression.

After the revelation of the verses of the revelation, woman covering herself with dignity, freedom began to emerge in society. As a result, men also have to change his view of women. French historian Gustave le Bon writes in his book "History of the Islamic and Arab civilization": "Islam is quite an effort for the advancement of women. Islam was the first religion that has raised the rank of women in society and women in the East began to enjoy great respect, scientific vospitatelskim value and other benefits than European women" [5].

According to historical legend, after the revelation of the holy Qur'an, which gave the hijab compulsory and women were required to cover the head and body with a handkerchief, and the general form of clothing in her veil, Muslim women have begun to comply with this worthy tradition. Pakistani thinker Abul Maududi, Ali talks about hijab: "In view of the revelation of the verses of the hijab, women and men committed themselves to respect the hijab, while in the Hijaz, women and men go almost naked, and even performed tawaf, ie ritual walk around the Kaaba, in the nude" [6].

Will Durant in his "History of Civilization" for the Arab hijab women, and writes about the importance of the hijab in the late first century on the lunar Hijra: "In those days, women wore the veil, which covers the face below the eyes. This habit continued. The study of the history of Islamic societies show that women themselves endorsed the hijab, and tried to initiate a new form of hijab to cover her body" [7].

In the tradition of Ibn Dawood is believed that Arab women began to wear a black veil, since the advent of Islam. In the interpretation of Ibn Kathir also says: "Mind Salama transmits, when it was revealed the verse of the hijab, the women of the tribe Ansar began to cover their heads with black woolen material, and as such passed God's Prophet

(Allah bless him and his family). Dear Prophet of Islam said they did not, suggesting that his lordship reiterated their initiative" [8].

The Islamic headscarf has also had positive consequences for women of early Islamic period. There is a tradition that women with hijab who took to the streets in Arabia, were known as free women who are not abused by ignorant people and bullies.

Muslim exegete and historian Ibn Jawzi said: "libertines molested women who have left the house at night and did not have a hijab. They pestered open to women, went after them and mocked them. Therefore, compliance with the hijab for women in society has brought peace and security" [9].

With the spread of Islam to other areas, the hijab has been approved by the Muslim women of the same areas. In the travel notes of Portuguese explorer Taya Hiraya written in the 16th century under the name "Ground travel from East India to Italy," we read that "women in Baghdad, go on the streets, carrying on a great deal of material, which is similar to the wide gown and call him chadel, but it is non-black veil of color." In the travel notes by Peter Della Valle read that the hijab women in Constantinople called Foradzha, hijab women in Egypt – Azar, and the hijab of women in Cairo – Mel. Some veils were similar to the cape, in which her ladyship Holy Mary is depicted in icons and paintings. British traveler Porter also wrote in his memoirs about the hijab women in Baghdad, "Baghdad All women, both poor and rich, appeared in public in Sadr City. Family and social situation of women, dressed in this Sadr, determined by the amount of gold fringe sewn on the veil" [1].

Another European traveler Buckingham writes in his memoirs about the veiled women in Baghdad, "Baghdad Women's Robe just like the clothes of the poorest women living in the villages of Mesopotamia, because women of all classes in Egypt, his body covered with a checkered blue material" [11].

III. HIJAB'S TYPES

In different regions, historical and cultural traditions of the ideological function of calibrated attire - the hijab - do khimar, niqab, chador and their variations.

Abaya – the long traditional Arabic dress cut free, not involving the belt. Designed to be worn in public places. In some Arab countries, Muslim clothing compulsory.

Khimar – head cover, style, length and manner of wearing which may vary. Khimar in a headscarf common in the Middle East, Turkey, among European Muslim women and is the most mild form of hijab.

Chador – a light blanket of white, blue or black, which covers the entire body, including the head. The upper portion may have an additional piece of light fabric that covers the face. Is the traditional Iranian version of Islamic women's clothing.

Niqab (from the Arabic "mask") – a hat that hides her hair and the woman's face, leaving only a slit for the eyes. As a rule, black. Sometimes it is attached like a veil. As in the case

of the hijab, there are a large number of variants forms niqab and its combination with other subjects of Islamic women's dress. Distributed in the Gulf countries, Yemen, in southern Pakistan.

The simplest consists of a niqab frontlet (strips of velvet, fastened on the forehead with the back straps) and sewn to the frontlet of two rectangular shawls. One scarf is sewn to the bottom frontlet, and only at the edges – it should fall on your face so that the slit for the eyes remained. The second big scarf sewn without any cuts – it should completely cover the hair woman cooks. Sometimes the same frontlet is fastened another piece of light transparent fabric – it forms a veil and closes his eyes.

Wearing clothes that hides the face, practiced for various reasons, among them – the local traditions and customs, protection of persons from sand, dust, sunlight (in tropical countries).

Burka – blanket covering the body with the head, with the net tightened slit for the eyes. In fact, mandatory for women in much of Afghanistan and northwest Pakistan. It is usually blue in color and is made of cheap plastic.

The veil is a long gown with false sleeves. It hides the whole body, leaving a slit for the eyes, covered with a dense rectangular grid chachvanom. The name comes from the Persian word “Faraj,” which originally meant a wide cloak. The most popular tradition of wearing the veil was in the late XIX – early XX century in Central Asia.

Al-Amir – a modern version of khimar. It consists of two components: a cotton cap, over which then ties a head scarf. Sometimes, instead of a scarf, complete with a hat is the “pipe” of the same fabric.

Sheila – a long rectangular scarf that wrap around the head. The ends of the hidden or lie along the shoulders. One of the best free options khimar. Distributed in the Gulf countries.

Burkina – a bathing suit that meets the requirements of Shariah. On a cut close to pajamas, covers the whole body except the feet, hands and face. He has sat firmly on his head a hood. There are options for doing other sports.

Overriding principle is to be concluded in this dress – it is shutting down aurat.

Aurat – this is the part of your body that you want to cover the garment from prying eyes. Women awrah is the whole body except face, hands and feet.

Hijab (Arabic – “the veil”) in Islam – any clothes. The hijab is the head of the furniture and dresses (costumes), consistent with the principles awrah cover: fabric clothing should be such that, under her body was not visible, that is neprosvechivayuschey, coloring fabrics should not be “flashy”, a colorful, clothes should not be to emphasize the shape of the body.

Hijab is mandatory in Afghanistan and Saudi Arabia.

Niqab (from the Arabic – “blanket”) – the Muslim woman's headdress that covers the face, with a narrow slit for the eyes. As a rule, made of black cloth.

Reading and analyze the historical literature, we can conclude that the hijab is not peculiar to a particular religion, and existed long before the advent of Islam. Professor Morteza

Motahari puts it: “In ancient Iran, among the Jews, and, in all probability, in India also observe hijab, and in a more rigorous way than in Islam.”

IV. CONCLUSION

The exact date of the appearance of rugs, including the hijab, in everyday dress can not be called. It was a long process with different periods of not only between nations, but also in the different areas. The main purpose of the hijab is a woman hiding from the public eye, but it also served another function – it fencing, women of all “impure” forbidden, “evil” eye.

It evolved from the local forms of clothing in accordance with the ideological and social norms of society.

Like any other clothing, hijab has its regional and social characteristics. As for the quality of fabric and color can be identified not only the age and social status of its owner.

In some countries, the national traditions of non-Islamic canons, impose a strong imprint on the Muslim rule. In countries where it is not provided with the appropriate training of the population, ethnic traditions are woven into Islamic submission and often not only easier, but also distort the Islamic values.

Wearing clothing that covers a woman's face is not mandatory injunction of Islam, as many mistakenly believe. As for some of the backward countries, where the heads of women wearing bags with slits for the eyes, this medieval tradition is explained not by the requirements of Sharia, geographic location and social status, customs and superstitions of the Gentiles, who converted to Islam.

In fact, according to Sharia, believing woman ordered to wear a headscarf or veil extra space – “hijab”, which are symbols of the dignity of Muslim women, her face, however, remains open. Clothing must meet the generally accepted concept of modesty in Islam: not slim silhouette, not to be transparent, and low-necked dresses and skirts should not have any cuts and the length should be the maximum possible.

In general, the study of the historical development of the hijab reveals that the veil has deep roots and, of course, in the development and evolution of the hijab particular role, not only religion, and social status, and regional characteristics, ethnic traditions of the people to Islam.

REFERENCES

- [1] Jalilov A.D. From the history of women in Central Asia before and after distributing Islam. Dushanbe: Irfon, 1974, pp. 13-17.
- [2] Mertsalova MN Suit different times and peoples. Volume 2, St. Petersburg, 2001, p.208.
- [3] Herman Weiss. The cultural history of the peoples of the world. M.: Penguin Books, 2005, pp. 138-141.
- [4] في وقت مبكر - محمود جمال الدين. اللباس العربي الوطني: التاسع عشر. في القرن العشرين 1994. القاهرة، 19 - ص 239
- [5] التاريخة المقالات: العربية الجزيرة شبيه من الدعوى الشعوب ص 295. الكويت - والإثنوغرافية 1979.
- [6] Mohammed Chamakh. The position of women in Sunni Islam. Berlin, 1968, p. 34-38.
- [7] Folk arts and crafts of the Kazakhs. [Album. Come. Art. N.A.Orazbaevoy], Almaty. 1970, pp. 51-59.

- [8] Mertsalova M.N. Suit different times and places. Volume 2, St. Petersburg, 2001, p. 114.
- [9] Peoples of the Arab costume pouostrova: historical and ethnographic essays. Kuwait, 1979, pp. 201-205.
- [10] Shaydullina L.I. Arab woman and modernity. Moscow: Nauka, 1978, p.223.
- [11] Akhmedov. Social doctrine of Islam. Moscow: Prostor, 1982, p.121.