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The phenomenon of the Hijab Wrapping Tightly in the Qur'an Sunnah Review and its Comparison with the Veil and Burqa

Erma Rahmawati¹; Fikri Abdul Aziz²; Gina Raudhatul Jannah³

Abstract

Islam sets various norms for its followers, including Muslim women, who are required to cover their aurat, maintain good character, and beautify their speech. Various types of coverings such as jilbab, hijab, khimar, niqab, and burqa serve the same function but have different forms. The niqab covers the face except for the eyes, while the burqa covers the entire face. Although modern technology makes it easier for Muslim women to choose comfortable and fashionable clothing, many prioritize trends over the function of covering the aurat. The interpretation of the Qur'an and Hadith regarding how to cover the aurat needs to be understood and applied correctly. This study uses an interpretative approach to understand tafsir literature. The hijab aims to protect women's dignity, and although slavery has been abolished, the hijab remains relevant to distinguish free women and maintain morality. The hijab controversy often arises due to differing interpretations of religion and gender. The majority of scholars agree that a woman's entire aurat should be covered except for the face and hands. This study provides an understanding of the meanings of hijab, niqab, and burqa and invites society, especially women, to understand and implement these teachings according to Sharia.

Keywords: *Islam; Niqab; Jilbab; Burqa.*

¹ UIN Sunan Gunung Djati, Bandung, Indonesia, Email: ermarahma2205@gmail.com

² UIN Sunan Gunung Djati, Bandung, Indonesia, Email: aafikri2022@gmail.com

³ UIN Sunan Gunung Djati, Bandung, Indonesia, Email: raudhatulgina42@gmail.com

Introduction

Islam stipulates an obligation for Muslim women to cover the Aurat as a form of self-respect and preservation of glory. This is in line with the word of Allah SWT in Surah An-Nur verse 31. Islam provides a wide selection of Aurat covering tools for Muslim women, including hijab, hijab, khimar, veil, veil, and burqa[1]. Each has its own characteristics and different levels of covering the aurat[2]. The veil covers the entire face except the eyes, while the burqa covers the entire face without exception. Modern technology offers convenience for Muslim women in choosing models and aurat covering materials that are comfortable and in accordance with trends[3].

Unfortunately, trends and appeals sometimes shift Muslim women's understanding of the meaning and purpose of covering the aurat. Phenomena such as tight headscarves that reveal body contours (jilboobs) indicate the need for education and a deeper understanding of the limits of Sharia in dress[4]. A comprehensive discussion based on the Qur'an and Hadith is needed to explain how to cover the aurat properly and its limits according to the Shari'a[5]. A thorough understanding of the meaning and purpose of covering the aurat will encourage Muslim women to apply it with full awareness and obedience.

The use of aurat covering clothing is not only limited to fulfilling religious obligations, but also a reflection of the morals and identity of a Muslim woman[6]. Understanding and practicing the correct way to cover the aurat will have a positive impact on religious life, increase piety, and maintain self-glory.

Method

This research uses literature research or known as *library research*. Data collection is done by collecting and retrieving relevant data and then reviewing literature sources such as books or journals. The type of research used is qualitative[7]. While the approach used is content *analysis*, this is done by reviewing the content and explaining the material that has been learned descriptively[8]. These steps are a way to obtain a complete explanation of the concepts of Islam, the veil, the hijab and the burqa.

Result and Discussion

The Hijab Phenomenon

Islam states that women are obliged to cover their Aurat, such as hair, chest, and other body parts with hijab and Islam advocates a modest lifestyle, including dressing modestly and avoiding wearing too much jewelry. This is to ensure that women can protect their reputations, show their moral nature, and

show a deep understanding of religious doctrine by hiding their Aurat[5]. The Prophet's Sunnah on hijab is very straightforward and in line with the morals of the Prophet of Allah[6], which is to avoid materialistic prisons and always abstain from pride.

The style of hijab is strongly influenced by the changing dynamics of society. The hijab is no longer basic as understood in the Quran; Instead, these clothes have evolved in response to current fashion trends, thus allowing women who wear them to appear graceful and follow societal norms[9]. Many contemporary hijab styles emerged as a result of fashion inventions. Rectangular hijab with a variety of colors and patterns, pashmina, and hijab are fast ready to wear. The group of people wearing hijab is increasing. Not only women who attend *Pesantren* and work as activists of Islamic groups, but also the general public, artists, government employees, even women involved in criminal cases and wear hijab to protect their faces from the spotlight of the media.

In Indonesia today, Muslim clothing is a commodity that is bought and sold, sold, and worn; it can be seen as a component of popular culture. The process of turning everything into a commodity, or assigning an exchange value to everything, is strongly related to the presence of mass culture. The last ten years have seen a very rapid increase in Muslim fashion in Indonesia, which contributes to the global hijab fashion trend. Today, Indonesia is considered a global leader in Muslim fashion trends[11]. Muslim clothing has evolved into a traded commodity, contributing to a way of life that projects a certain image on the women who wear it[12]. The spiritual significance of Muslim clothing itself seems less important than the outward appearance of beautiful, luxurious, and fashionable clothing.

Niqab (Cadar) is a word absorbed from the language (نقاب), when seen in the Munawir dictionary the word "Niqab" has the meaning of cloth covering the face. Usually the niqab is a separate cloth from the hijab fabric, this niqab serves as a partial covering of the woman's face that complements the use of the hijab. Indonesians commonly refer to this term "niqab" as "veil". In the Qur'an itself, the word "niqab" is not found at all, there is only the mention of hijab as stated in QS. Al-Ahzab: 59.

There are not so many models of the niqab, some are just a piece of cloth enough to cover part of the face that extends towards the bottom of the chin. There are large sheets of cloth for veils and robes that cover the entire female body, as the outer layer that covers the inner layer of clothing.

Mulhandi Ibn Haj states that the veil is a cloth covering the face or part of a woman's face, which at least covers the mouth and nose, so that only the eyes can be seen. In Arabic usage, the meaning of veil is also called khimar, niqab,

synonymous with burqa'. Thus, it can be said that the veil is a cloth that can limit and cover part of a woman's face from human vision.

Understanding Hijab

The word hijab is etymologically derived from the word جلب which means to cover something with something else so that the aurat is not visible. Later the word has the plural form جلب (jalaabiib) which means to carry and gather (something detached)[16]. In terms of the term hijab, it is defined as a clothing fabric that covers all the outer women's clothing to cover the entire body such as the use of coats.

Hijab has several meanings when the Quran was revealed, such as in the interpretation of the book Ruuhul Ma'ani, Imam Alusi argues the hijab is a head covering, a second-layer clothing worn by women, and all clothing worn by women that serves as a full-body covering[18]. According to Al-Biqai, hijab is a loose garment or veil that covers a woman's head or is worn over the veil and clothing worn. According to Imam Al-Qurthubi, hijab is a garment that covers the entire body and is larger in size than a khimar (veil).

Based on some of the notions described above, it can be concluded that the hijab is a garment that covers a woman's aurat except for the face and palms to the wrist[20]. The hijab does not contradict the interests of the few Muslims who use it, so Islam recognizes it and from the other side also allows it to give space to a group of believing women who have used it as a clothing model.

Definition of Burqa

Etymologically, the word burqa comes from the Arabic vocabulary "al-burqu" which means handkerchief or black cloth or two eyeballs. Sheikh Mohammad Tantawi, grand imam of al-Azhar University, one of the world's leading Islamic universities, said that the burqa is a type of clothing designed only for women that covers the entire body, from head to toe, with special attention to the face. Mahbub Ma'afi Ramdhan and Alamsyah M. Dja'far stated that the burqa is a type of clothing that covers the entire body and face, except for a slight gap in the eyes which is covered with a thin mesh cloth[21]. As explained earlier, a burqa is a garment or cloth that covers a woman's entire body, including her face but leaves part of her eyes open. The purpose of perforated fabric that resembles a net is to make it easier for women to see.

The History of Hijab in Tradition

Long before Islam was established in the seventh century AD, women had adopted the custom of covering their private areas with clothing often known as the "hijab tradition". Actually, the idea of hijab head covering existed even before the Samawi religion (Judaism and Christianity) appeared[22]. The history of hijab

dates back to Syrian legal documents from the thirteenth century BC. In those days, only wealthy "aristocratic" women could wear the hijab to distinguish themselves from "ordinary women"[23]. This hijab custom was also followed by ancient Greek society[24]. The difference between "Ancient Syria" and Ancient Greece is that in Ancient Greece the hijab was worn by ordinary women and the "elite class".

According to Jewish literature, original sin is the reason behind the wearing of hijab. Specifically, Eve's transgression in seducing Adam. Adam's act of telling Eve to eat the forbidden fruit caused this transgression. Thus, Eve and her people were cursed. Hijab has absolutely nothing to do with condemnation in Islam, in contrast to the understanding in Jewish and Christian traditions. Two verses in the Qur'an, Q.S. al-Ahzab: 59 and Q.S. an-Nur: 31, serve as the foundation of the Islamic hijab. The hijab lies between issues of dress, body, and culture. The purpose of hijab in Islam is to distinguish between free women and slave women[25]. Today's Slave Women may be viewed as the will of their owners. However, such things are outdated nowadays. The slavery system is no longer used in Islam; The author states that this is done for more important reasons than simply protecting women from knowledge by covering them in sheets. However, such things are outdated nowadays[26]. Islam has long abolished the practice of slavery; The author claims that this was done for more reasons than just protecting women from harassment by covering them with a cloth[27]. But it is possible if women's potential is maximized humanistically.

Indonesian hijab culture has evolved over time to reach the present that utilizes advanced technology. Currently, hijab culture is very widespread in the socio-cultural field and even affects the economy[28]. As a result, Muslim women today also follow the latest fashion by making their hijab better. Ever since hijab became popular, they have invested in making their lives more than just hijab; They also think about when and how to wear it, which makes Muslim women's lives tidier. They use Western cultural influences to recognize and appreciate hijab fashion[29]. They develop hijab through cyberspace according to global trends. Major promotional platforms include Google, Facebook, Instagram, online stores, Twitter, and so on. In addition, they use famous, beautiful, and attractive artists or celebrities as advertising collateral because of the rapid development of fashion[30], hijab fashion like this might fill the market or make hijab marketing soar. Today's Muslim women's hijab is equally beautiful and provides a balance between the world market and the present.

However, Muslim women should be careful while wearing hijab. Fashion trends can cause variations in hijab styles that are not in accordance with Islamic law. Many hijabs and hijabs that are popular today only hide hair as a background. Their necks and chests are visible because this style leaves the area

exposed especially the hijab worn transparently, tight, short, etc., violating Islamic law. Therefore, Muslim women should keep their clothing in accordance with Islamic law so as not to be misled by society that promotes improper behavior.

Hijab and Islam

According to Quraish Shihab, Islam is a religion that applies to everyone; It only teaches matters of worship and other basic principles. When it comes to women's clothing, sharia law must be adhered to, the local community has full control over the fashion. In the early days of Islam, women in Medina also used to wear the hijab[31]. Nevertheless, it leaves part of their chest, neck, and ears uncovered[32]. Islamic law is quite explicit and comprehensive when it comes to women's privacy. But the boundaries actually depend on the woman he interacts with, or rather the circumstances around the woman. Except for the face and palms, a woman's entire body is aurat when facing Allah in prayer. A woman's entire body, except her face and wrists, is considered aurat when going out of the house, according to the al-Shafi'i school.

In addition to appearance, there are other more important things related to covering the aurat. Clothing serves as a kind of decoration and symbol of inner principles, especially in terms of the garment of piety, as described in the Qur'an. Its role is more than just hiding one's private parts. God said, "O posterity of Adam, indeed We have sent down unto you garments to cover your flesh and fur (as a garment material to adorn yourself). (However,) the garment of piety is the best. Such are some of the signs (power) of Allah that they should always remember" (Q.S. al-A'raf: 26)[33]. Therefore, Islam takes into account the challenges that develop at the physical and mental levels as well as external challenges. If there is a problem, the possibility of attaining mental values depending on external needs has also been met. Muslims also need to bring about world peace and happiness, and they will succeed if they abide by the rules in the Hereafter.

Problematic Hijab

The shift in meaning related to the wearing of hijab today among Muslim communities is an interesting issue. Women wearing hijab indicate that the woman is most likely a Muslim woman, but on the other hand gives a different meaning, for example, modern people who are religiously observant[35]. Different opinions about the wearing of hijab for women are always interesting to discuss. The hijab controversy arises due to different interpretations of religion and gender (in feminist terms)[36]. In the feminist view, the hijab is a tool that limits women's views and ideas. But in the Islamic view, hijab is a religious effort

to elevate women and protect them from dangerous situations such as harassment and negative issues.

Islamic teachings regulate the wearing of hijab in such a way that it must not be transparent, must not reveal the curves of the body, must not resemble the clothes of infidels, and must not resemble the clothes of men. But over time, the impact of modernity has become more and more apparent, and can influence the way Muslim women wear the hijab[37]. Only, a small percentage of the many women wearing hijab today completely cover their aurat[38]. The hijab is now part of a region's culture and not just a religious obligation. Some regions have different hijab styles based on the climate and culture of each country. This is due to the fact that Shari'ah law recognizes the validity of 'urf on condition that it does not contradict adab or shari'ah law.

Some Muslim women in Indonesia, nowadays wear hijab just following *fashion* trends or just cover their heads tightly to protect themselves from heat and pollution on the streets. Although she is wearing a headscarf, her curves are still clearly visible. They wear it as jewelry that only covers the head and uses it to look trendy. In Islam, women are forbidden to wear revealing, tight and transparent clothing. As mentioned in As-shahih of Abū Hurairah(ra), he said that the Holy Prophetsa said:

Women are forbidden to wear clothes that are too tight or transparent in Islam. From Abū Hurairah (ra) in the book As-Saheeh, he narrated that the Prophet Muhammad (peace be upon him) said:

"There are two kinds of inhabitants of hell that I have not yet seen. The first, the ones who had whips like cow's tails, were used to beat people. Secondly, women are dressed, but the same is true of nudity (because the clothes are too minimal, thin or translucent, too tight, or clothes that stimulate men because some of the aurat is exposed), and women who are easily seduced or seduce, their hair (pressed) is like a camel's hump. These women cannot go to heaven, not even smell heaven. Though the smell of heaven can be smelled from a great distance. (HR. Muslim)

The Prophet used the word "dress" in the text of the hadith presented above because he was seen wearing clothes. However, it is also called "naked" because the clothes are thin, quite translucent, and tight that can reveal body parts and curves. The recommended clothes can be adjusted to the preferences of the model and according to individual tastes, with a note that body parts, especially breasts and buttocks, are tightly closed, loose and do not attract attention[39]. So that Muslim clothing is not labeled half naked, the material worn must not be tight and transparent and in order to cover the shadow of the body.

The growth of religious awareness is one of the factors causing the hijab phenomenon among Muslim women. But this reason cannot be considered the only reason, because, consciously or not, there are other women who wear hijab but do so in a way that is not in accordance with the religious and cultural norms of Islamic society[37]. Nowadays, countless women dance shamelessly while wearing hijabs and clapping the hands or even hips of men who are not mahram. Here, hijab serves as a widely adopted style of dress and not as a religious guideline.

A noble Muslim woman is not a woman who dresses but is essentially naked, who is lulled by the culture of modern society, far from Allah's guidance and has no purpose in reaping Him[41]. This is common among women because they wear hijab without the support of credible sources, sufficient information, logical argumentation, or clear guidance from the Qur'an. Although some women who wear hijab are just for fashion, if the wearing of hijab meets the guidance of Sharia, then it is already a good deed

Today, the majority of scholars argue that hijab is an obligation for women. If a woman wears it because she really wants to cover her entire body – apart from her face and palms – and she intends to show it only to her husband or mahram, then it is such a noble deed. However, since the Qur'an does not clearly explain its substance as mentioned by M. Quraish Shihab, we cannot immediately strongly condemn a woman who has not worn hijab as a member of hell[43]. But, it's good to be careful and vigilant, wear wider and longer clothes, to protect yourself from annoying little creatures like flies and mosquitoes, which can sometimes spread various kinds of diseases, and to prevent acts of slander. In addition, by wearing long and wide clothes, body movements will be more flexible and not worry if the inside of the body appears from the outside.

When people first learn to wear hijab, they often understand it as a head covering. However, it can also be interpreted as a full-body covering. This variation in perception of hijab cannot be separated from people's perception of it. Similarly, one's knowledge of hijab, educational background, and understanding of one's faith may have an impact on the way one chooses to wear hijab[44]. Some people are unaware of the rules governing hijab and its meaning, while others know it but choose not to wear it. It is the deficit of self-awareness that causes this difficulty. Hijab is a method used by women to cover the aurat. The most famous opinion states that the entire female body, except the face and palms, is aurat. Therefore, hair is also considered as aurat that should not be seen let alone touched by just anyone. Hijab has evolved since ancient times. In the past, only a small number of Muslim women used it, but now its use has been increasingly as a necessity to cover their aurat.

The phenomenon of "jilboobs" is gaining popularity among teenagers as time goes by. This is the impact of the growth of fashion culture which has a significant impact on the way Muslim teenagers dress today, because they do not want to look out of fashion or outdated. The original purpose of hijab to hide the aurat has been replaced by fashion trends that oppose Islamic teachings, such as the trend of "jilboobs", which show breasts through tight clothes.

The hijab is still seen as something that elevates women even though its meaning has changed over time, according to the reconstruction of its meaning by contemporary interpreters. Reconstructing the meaning of hijab, Quraish Shihab, for example, concluded that hijab is an Arabic custom whose application only dates back to the time of the Prophet Muhammad (PBUH). Nevertheless, this does not deviate from the rule of law and still prioritizes religious principles. Quraish Shihab, a mufassir today, also understands that the main purpose of wearing hijab is to respect and avoid harassment, despite differences of opinion with the views of earlier mufassirs. Meanwhile, a trend known as "jilboobs" takes the hijab literally, which only covers the hair but still highlights body parts that are more likely to cause harassment or slander.

The same thing also appears in the reconstruction of the meaning of hijab put forward by Muhammad Syahrur, especially when using the hudud theory which states that women must at least cover the upper part of their body (breasts and armpits) in applying the Qur'anic commandment about hijab. Although in "*al-Hud al-A'la*" Muhammad Shahrur held the view that covering the whole body was a violation of the rules of the Prophet Muhammad and was a violation. But Syahrur emphasized that the purpose of hijab is to cover women's private areas, especially breasts which are highlighted by followers of the Jilboobs trend.

The nobility of a woman is one of the normative concepts affirmed by Riffat Hasan in his interpretation of hijab. According to Riffat, the assumption that women are as honorable as men is the basis for not compulsory hijab, because it should not limit women's freedom of movement or ability to carry out certain activities. Based on the three interpretations and reconstructions of the meaning of hijab above, the author concludes that hijab serves as a means of maintaining and elevating women's honor. The main argument put forward by today's interpreters in the verses discussing hijab is the subject presented by the Prophet Muhammad, namely to raise the status of hijabi women, but the author does not fully agree with the reconstruction of the three mufassir about the meaning of hijab mentioned above[50].

Verse Interpretation

There is the word "خمر" in Surah An-Nur verse 31 and there is the term "جلايب" in Surah Al-Ahzab verse 59, both verses are verses that are relevant to the subject of this study. These two verses deal with hijab, niqab, and burqa – three types of clothing of women that cover their aurat.

1. Q.S. In-Noor Verse 31

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ
خُجُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ
بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنَاتِ إِخْوَانِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ
أُولَى الْأَرْبَةِ مِنَ الرِّجَالِ أَوْ الْطِفْلِ الَّذِينَ لَمْ يَطْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا
يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

Translation

Say to the woman of faith: "Let them hold their eyes, and their genitals, and show not their adornments, except those that are (usually) visible from them. And let them cover their breasts, and show not their adornments except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or the women of Islam, or the slaves they have, or the male servants who have no desire (for women) or Children who do not understand about women's aurat. And let them not beat their feet lest the jewels they hide be known. And repent to Allah, you believers so that you may be fortunate.

Asbabun Nuzul

In the context of the teaching of Surat An-Nur at that time it was the majority of Arab women at that time who wore khimar, which is worn around the neck and covering the chest[51]. Not infrequently also in the middle of a group of men, Arab women often wander around shirtless, and most of their necks are still open from behind[52]. Apart from this tradition, they love to show off their jewelry to others and also show off and move the jewelry on their legs while walking[44]. Surah An-Nur verse 31 explains that Allah intended for the Prophet to reject or disagree with their customs at that time.

Munasabah

Verse 31 of Surah An-Nur has munasabah with the previous verse, verse 30, Say to the 1 believers, turn a blind eye to 1 Father¹ of them¹ and keep their joys¹ that you have to 1 for them¹ that Allah is an expert² in what they do.

Say to men of faith: "Let them keep their eyes up, and keep their genitals; such is holier to them, verily Allah knows what they do".

The verse is addressed primarily to Muslim men and tells them to close their eyes or bow their eyes. The verses shown to men automatically apply to women as well. Although there is a verse aimed primarily at women, namely in the previous verse, Allah Almighty gives a clear and independent explanation in the context of Surah An-Nur verse 31. This shows that there is a functional role, so that the khitob verse is not only reserved for men. The reason is that both sexes, both men and women must maintain their eyesight to avoid immoral behavior and immoral behavior[53]. Regarding the descent of Surah An-Nur verse 30, Allah SWT sent down verse 31 specifically, which is essentially the same as verse 30. In verse 31, Allah Almighty expressly commands women to pray, therein lies the distinction.

Quotation of Tafsir

Tell also, O Muhammad, to the women of faith, that they are commanded not to look at anything that is forbidden, to cover their aurat, to stay away from forbidden relations, and to cover the parts of the body that can attract men, such as the hands and chest, except those that are usually seen with no purpose to be revealed such as the palms of the hands and face[54]. O Prophet, ask them to cover exposed areas of their bodies, such as the chest and neck, especially by wearing head coverings. In addition, ask that they hide their physical attractiveness from everyone except their spouse and family members who are forbidden to marry, such as fathers, grandfathers, biological children, stepchildren, siblings, or nieces.

These exceptions included men who were their companions as well, whether they were slaves or freemen, men living with those who had no shahwat to women such as the elderly people. Likewise with small children who do not have yahwat[55]. Also, advise them not to stomp on the ground to make the jewelry in their clothes heard or do anything else that might draw men's attention to their hidden jewelry. O believers, repent to Allah of all your iniquities. Follow religious ethics at all times so that you can find happiness both in this world and in the Hereafter.

This interpretation of Tafsir Al-Misbah's perspective emphasizes the importance for women to maintain their dignity and honor by covering their aurat, especially by wearing hijab or head covering. This is the demand of Islamic law to protect oneself from temptation and maintain purity in social associations. This interpretation emphasizes the importance of covering the aurat as part of adherence to religious teachings and maintaining moral values in society.

- Q.S Al-Ahzab Verse 59

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Translation

O Prophet, say to your wives, daughters and wives of believers: "Let them stretch out their veils all over their bodies". This is so that they are easier to recognize, therefore they are not disturbed. And Allah is the Most Forgiving and Merciful.

Asbabun Nuzul

A narration says, after the descent of the verse about hijab, a wife of the Prophet named Siti Saudah, left the house because of a need. People may easily recognize him because he has a tall and large body. When Umar saw him at that moment, he said, "O Saudah. By Allah, we will somehow be able to know you[51]. Therefore think why did you come out?" Siti Saudah immediately returned home in a hurry and at that time the Prophet was at Aisha's house eating in a state holding a bone. When he got there he said, "O Messenger of Allah, I went out for something errand, and Umar rebuked me (because he still knew me)". Surah al-Ahzab verse 59 was revealed as a result of this incident to the Prophet (saw) when the Prophet was still holding a bone in his hand. Then the Prophet (peace be upon him) said:

"Indeed, Allah has allowed you to go out of the house for some purpose. One narration reports that the wives of the Prophet Muhammad (peace be upon him) once wanted to relieve themselves so they had to get out of their homes[57]. But the hypocrites hurt and harassed them at that time. The Prophet Muhammad was informed about this problem so he rebuked the hypocrites. "We're just harassing slaves," they replied. With the derivation of Surah al-Ahzab verse 59 this became a command for Muslim women to dress covered to distinguish themselves from slaves[56].

From this it is clear that the verse was revealed for reasons other than to protect women's aurat, namely to protect them from nosy and evil men.

Munasabah

In Surah Al-Ahzab verse 59 has a correlation with verse 53. Q.S Al-Ahzab Verse 53:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرِ نَظِيرٍ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَحْيِي

مِنْكُمْ ۖ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ ۚ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۚ ذَٰلِكُمْ أَطْهَرُ
لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ ۚ وَلَا أَنْ تُنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا ۚ إِنَّ
ذَٰلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا

O believers, do not enter the houses of the Prophet unless you are permitted to eat without waiting for the cooking time (of the meal), but if you are invited then come in and when you finish eating, go out without prolonging the conversation. Verily such a thing will disturb the Prophet and the Prophet will be ashamed of you (to send you out), and Allah is not ashamed (to explain) the right. When you ask them (the wives of the Prophet) for something, ask from behind the veil. Such a way is holier to your heart and theirs. And you must not offend the Messenger of Allah and not marry his wives forever after he dies. Indeed, the deed was very great (his sin) in the sight of God.

In conclusion, Surah Al-Ahzab in verse 53 and verse 59 is related or harmonious because they both discuss the "cover" addressed to the wives of the Prophet Muhammad (peace be upon him) and to women in general. Although the context of the two verses is different, the purpose and content are the same, which both contain sharia which mandates that women cover their aurat and uphold their honor.

Hadis

According to the hadith narrated by Imam al-Tirmidhi , "*Cover your aurat except in the presence of your wife and slave girl*". Another hadith narrated by sayyidah Aisha (r),

"Indeed, Asma bint Abu Bakr (Aisha's sister) entered the house of the Messenger of Allah, and she was wearing thin clothes, so the Prophet turned away from her saying: O Asma, verily the woman when she is menstruating (puberty) should not be seen from her except this and this. (The Prophet hinted to the face and palms)" HR. Abu Dawud.

Quotation of Tafsir

According to Tafsir al-Misbah, before the descent of Surah al-Ahzab verse 59 men were often nosy towards women, especially to those they knew or considered slaves, and often annoyed them. This was because both free women and slaves dressed similarly, regardless of whether they were considered good or immodest. Verse 59 comes down to show respect for Muslim women. So that they are not disturbed, this helps them become better known as respectable women, Muslim women, or free women.

Conclusion

The phenomenon of the Hijab wrapping tightly can be examined through the lens of the Qur'anic teachings, the Sunnah (practices and sayings of the Prophet Muhammad), and compared with other traditional forms of Muslim attire like the veil and the burqa. Here's a summarized conclusion based on these perspectives:

Qur'anic Perspective: The Qur'an emphasizes modesty in dress and behavior for both men and women. Key verses often cited include Surah An-Nur (24:31) and Surah Al-Ahzab (33:59). These verses instruct believing women to draw their veils over their bodies and cover their adornments except for what is necessarily apparent. The primary aim is to ensure modesty, protect women from harm, and maintain social decorum.

Sunnah Perspective: The Sunnah provides additional context and examples from the life of the Prophet Muhammad and his companions. The hadith literature includes descriptions of how women at the time of the Prophet dressed, emphasizing modesty without specifying the exact style or manner of wrapping. Various hadiths highlight the importance of covering the body adequately but do not mandate a specific method or style, leaving room for cultural and personal variations.

Comparison with Veil and Burqa: **Hijab:** Generally refers to a headscarf that covers the hair, neck, and sometimes shoulders but does not cover the face. It is the most commonly worn form of Muslim modest dress. **Veil (Niqab):** Covers the face, leaving only the eyes visible. It is worn in addition to the hijab, providing a higher degree of coverage. **Burqa:** Covers the entire body, including the face, with a mesh screen to see through. It represents the most comprehensive form of coverage.

Contemporary Practice and Interpretation: The style and manner of wearing the hijab have evolved and vary significantly across different cultures and personal preferences. The concept of "tight hijab" refers to a style that closely follows the contours of the head and neck, contrasting with looser draping styles. The tightness or looseness of the hijab is often debated, with some arguing that a tightly wrapped hijab may conflict with the principle of modesty if it reveals the shape of the body or hair. Others argue that as long as it meets the basic requirements of covering the hair and neck, it fulfills the Islamic criteria for modesty.

In conclusion, while the Qur'an and Sunnah provide general guidelines on modesty and covering, they do not prescribe a specific style of hijab wrapping. The tightly wrapped hijab, like other forms of modest attire, is subject to

interpretation and personal choice, influenced by cultural norms and individual preferences. Comparing it with the veil and burqa highlights the diversity in practices among Muslim women, reflecting the flexibility and adaptability of Islamic teachings on modest dress.

Author Contributions

Erma Rahmawati: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Fikri Abdul Aziz:** Methodology, Writing – review & editing, Investigation. **Gina Raudhatul Jannah:** Conceptualization, Methodology, Writing – review & editing, Investigation.

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Conflict of Interest

The authors declare no conflicts of interest

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