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**Rabiatul Adawiah, Srimusdikawati**

*Contextualization And Entextualization Mandarese Patriotism In  
Kalindaqdaq Pettomuaneang Performance*

**Mahmuddin**

*دراسة لغوية عن المجاز وعلاقته في فهم التعاليم الدينية*

**Andi Miswar**

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Quran Perspective*

**Aksa Muhammad Nawawi**

*أعراض الاستفهام بـ "هل" في الذكر الحكيم*

**Syamzan Syukur**

*Endogamy Marriage Tradition Of Sayyid Community In Sidenre  
Village, Binamu District, Jeneponto Regency*



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## Table of Contents

<b>Rabiatul Adawiah, Srimusdikawati</b> .....	<b>1-17</b>
<i>Contextualization And Entextualization Mandarese Patriotism In Kalindaqdaq Pettomuaneang Performance</i>	
<b>Mahmuddin</b> .....	<b>18-46</b>
دراسة لغوية عن المجاز وعلاقته في فهم التعاليم الدينية	
<b>Andi Miswar</b> .....	<b>47-61</b>
<i>Semantic Analysis On The Use Of Hijab And Jilbab Based On Qur'an Perspective</i>	
<b>Aksa Muhammad Nawawi</b> .....	<b>62-85</b>
أغراض الاستفهام بـ "هل" في الذكر الحكيم	
<b>Syamzan Syukur, Arbianti</b> .....	<b>86-102</b>
<i>Endogamy Marriage Tradition Of Sayyid Community In Sidenre Village, Binamu District, Jeneponto Regency</i>	

## SEMANTIC ANALYSIS ON THE USE OF *HIJĀB* AND *JILBĀB* BASED ON QUR'AN PERSPECTIVE

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### Abstract

The article explores the difference of the word *hijāb* and *jilbab* in the Qur'an verses through semantic analysis. The use of the word *hijāb* for veil clothing is popular and both words are sometimes interpreted in the same meaning without defining the slightest difference with connotation on clothing. Moreover, a qualitative descriptive analysis processes with a lexical semantic analysis method that is used to interpretation variety technique through *maudhui* method in al-Qur'an verses which related to the use of the word *hijāb* and *jilbab*. It is revealed that the two words *hijāb* and *jilbab* have different meaning. Although, those words have the same term as the cover. The results revealed that the word *hijāb* shows the meaning of covering, boundary or wall, as an intermediary which limited between men and women or between objects with another object, which aimed to prevent adversity (assimilation) with the opposite sex, and the use of the word *hijāb* has been mentioned in the Qur'an eight times scattered in eight chapters, and there is no definite quraniq text (word) found that the meaning of clothes attached to a woman's body. While the use of the *jilbab* word is mentioned twice and found in two chapter, which indicated the meaning of clothing that covers the entire body of a woman, even though some people argued except covering the face and palms. Thus, this article is important because it discussed the difference meaning of the use of both words in al-Qur'an through semantic analysis, and it contributed to provide the real meaning and straighten the misunderstanding about those words.

Keywords: *Hijāb*; *Jilbāb*; semantic; al-Qur'an

### Abstrak

Artikel ini membahas perbedaan penggunaan kata *hijāb* dan *jilbāb* dalam ayat-ayat al-Qur'an dengan analisis semantik. Penggunaan kata *hijāb* untuk pakaian *jilbab* menjadi populer dan kedua kata tersebut terkadang diartikan sama tanpa memiliki perbedaan sedikitpun dengan berkonotasi pada pakaian. Namun setelah melalui proses analisis secara deskriptif kualitatif dengan metode analisis semantik leksikal yang menggunakan pendekatan berbagai teknik interpretasi dalam metode tematik (*maudū'i*) dengan obyek penelitiannya pada ayat-ayat al-Qur'an

yang berkenaan dengan penggunaan kata *hijāb* dan *jilbab*, ternyata kedua kata tersebut memiliki makna yang berbeda, meskipun secara umum dari segi bahasa, keduanya dapat berarti penutup. Hasil penelitian menunjukkan bahwa kata *hijāb* menunjukkan makna tabir, batas atau dinding, sebagai perantara yang membatasi antara pria dan wanita atau antara satu benda dengan benda lainnya, yang bertujuan untuk mencegah *ikhtilāt* (pembauran) dengan lawan jenis, dan dari seluruh penggunaan kata *hijāb* yang disebut dalam al-Qur'an sebanyak delapan kali yang tersebar pada delapan surah, tidak ditemukan secara pasti redaksi yang menunjukkan makna pakaian yang melekat pada tubuh wanita. Sementara penggunaan kata *jilbāb* yang disebut sebanyak dua kali yang terdapat pada dua surah, keduanya menunjukkan makna pakaian yang menutupi seluruh anggota tubuh wanita, meskipun ada yang memahami kecuali muka dan telapak tangan. Dengan demikian, artikel ini menjadi penting karena mengurai perbedaan makna penggunaan kedua kata tersebut dengan analisis semantik Qur'ani, dan berkontribusi untuk memberikan pemahaman sehingga tidak terjadi kekeliruan, baik dalam penggunaan term tersebut maupun dalam memahami ayat yang terkait.

Keyword: *Hijāb; Jilbāb; semantic; al-Qur'an*

### ملخص

تطل هذه المقالة على أوجه الاختلافات الدلالية بين لفظي الحجاب والجلباب في آيات القرآن الكريم إطلالاً قائماً على التحليل الدلالي، فإطلاق لفظة الحجاب على الجلباب أصبح شائعاً في هذه الآونة إذ أطلقت كليهما على نفس المعنى من غير أي اختلاف في المدلول. إلا أن التحليل الذي أجري وصفيًا نوعيًا بتحليل المعنى المعجمي الذي استعان بالتقنية المتعددة التفسير وبالمنهج الموضوعي يشير إلى أن آيات القرآن المتصلة باستخدام كلتا اللفظتين أي: الحجاب والجلباب، معاني تختلف عن المعاني التي تفيدها اللفظة الأخرى، علي الرغم بشكل عام من حيث اللغة كلاهما يعني ستر؛ فنتيجة البحث تدل على أن لفظة الحجاب تفيد معنى الحد أو الحائط وهو ما يفصل بين الرجال والنساء أو ما يفصل شيئاً ما عن غيره من الأشياء الأخرى بهدف الصد عن الاختلاط بين جنس وجنس آخر، فقد ورد ذكر لفظة الحجاب في 8 سور من القرآن الكريم، حيث لم تعد لها دلالة واضحة على الرداء الملتصق على جسم امرأة، وبينما استخدمت لفظة الجلباب التي تم ذكرها مرتين في السورتين من القرآن الكريم استخداماً دالاً على الرداء الذي يغطي جميع جسد المرأة، رغم أن بعض العلماء استثنوا منه الوجه والكفين. ومع

ذلك، فإن هذه المقالة تعتبر ذات أهمية فإنها تورد أوجه الفرق بين مدلول كل منهما باستخدام التحليل الدلالي القرآني، وهي تساهم في إجداء المفاهيم المطلوبة سدا لما يمكن أن يكون من سوء الفهم، سواء فيما يخص استخدام كل من المصطلحين معا، أو فيما يخص الآيات المتصلة بهما.

المفردات المفتاحية: الحجاب، والجلباب، الدلالي، القرآن الكريم

### A. Introduction

The examination of the terminology of the *hijāb* and headscarf in the Qur'an specifically uses comprehensive semantic analysis through *mauḍūḍī* interpretations (thematic methods), and interpretation techniques, revealing that the two terminologies have different meanings. The use of the *hijāb* term has become more popular with the term *hijāb* which is connoted as clothing for women since the emergence of various types of Muslim clothing designs. The problem is whether the two terms really have different or just meanings, and how these two terms are used in the verses of the Koran.

The meaning of *hijāb* and headscarves was still discussed since years which caused many scientists still examines those through semantic point of view on the problem of the different meanings of the two terms, *hijāb* and *jilbab* in the Qur'an perspective. The books which talked about *hijāb* and headscarves mostly found in preaching books that were written by the Da'i and Preachers based on the interpreters of the Qur'an who still wrote partially. It is just like the work of Abdul Halim Muhammad Abu Syuqqah who spoke about *Tahrīr al-Mar'ah fī Ashri al-Risālah*.<sup>1</sup> This book includes preaching books that explore a woman's body cover characteristics. Muhammad Fuad al-Barazi in his book *Hijāb al-Muslimah Baina Intihāl al-Mubṭilīn wa Ta'wīl al-Jāhilīn*, alludes to the existence of a school which allows women to open their faces and palms and allow them to interact among men as long as they do not do *khalwat*. This statement along with Qasim Amin (1803-1908 AD) who offered the cancellation of the *hijāb*. Many writings related to *hijāb* and headscarves which discussed about the model and technical uses, without observing the morphological syntactic aspect and the differences meaning of the terms used in the Qur'an verse.

Muhammad Quraish Shihab argued on his book *Jilbab View of past scholars and contemporary scholars*, the word of *hijāb* at first meant something that was obstructing two people which means that someone prevents others from seeing who they want to meet and this word also means closing.<sup>2</sup> Muhammad Ismail Ibrahim in *Mu'jam al-Alfāz wa al-A'lām al-Qur'āniyah* believed that *hijāb* is the closure or obstruction of something from view which means that something blocks between the

<sup>1</sup> Abdul Halim Mahmud Abu Syuqqah, *Tahrīr al-Mar'ah fī Ashri al-Risālah*, Juz IV (Kuwait: Dār al-Qalam 1410 H/ 1990 M), page. 6.

<sup>2</sup> M. Quraish Shihab, *Jilbab, Pakaian Wanita Muslimah, Pandangan Ulama Masa Lalu dan Cendekiawan Kontemporer* (Edition. I; Jakarta: Lentera Hati, 2004), page. 60.

two people or everything between two things.<sup>3</sup>Based on these theories, it was found that the word *hijāb* is a single form of the word *hujub* which derived from the root words with the letters ha, jim and ba which means cover (*satara*),<sup>4</sup>it also means a barrier,<sup>5</sup>at first means objects or material that hinder or blocking a body.<sup>6</sup>Ibn Arabi in the *Ahkam al-Qur'an* believed that the scholars argued that the entire of a woman body is *aurat* (including the face and the palms of her hands, which based on the understanding the *hijāb* in the sense of a partition, because the veil obscures and obstructs the sight of something behind it.<sup>7</sup>

Talking about the use of the term *hijāb* in the Qur'an, all the use of the term referred to the meaning of separation between two spaces (dividing the inhabitants of heaven and hell) as found in QS *Al-A'raf*/7: 46; the separating element between the believer and the reluctant (QS *Fuṣṣilāt*/41: 5; QS *Al-Isrā*/17: 45; the separating wall for those who read the Qur'an with those who do not believe in the Hereafter (QS *Al-Syūrā*/26: 51. Likewise, the person who is behind the barrier, the cover or the partition, which means that the person is categorized as someone who is behind the *hijāb*. As in QS *Al-Ahzāb*/33: 53 which reads:

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسَأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ

Translation:

And when you ask (his ladies) for anything you want, ask them from before a screen that makes you for greater purity for your hearts and for theirs.<sup>8</sup>

The word '*hijāb*' in the verse above means a curtain, a barrier, a divider or a barrier that obstructs the eye.<sup>9</sup> That is the closing curtain in the Prophet's house as a boundary that blocks or separates the place of men from women so that they can not see each other. Based on the information above, the writer concludes that the definition of *hijāb* is a curtain, a veil or barrier that separates men and women from being seen in their body shape in order to avoid men and women stayed together in the same place. This shows that the *hijāb* is not really a garment attached to a woman's body. The term

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<sup>3</sup>Muhammad Ismail Ibrahim, *Mu'jam al-Alfāz wa al-A'lām al-Qur'āniyah* (Kairo: Dār al-Fikr al-Arabiyy, t.th), page. 116.

<sup>4</sup>Ibrahim Anis, *Mu'jam al-Wasit* (Egypt: Dār al-Ma'ārif, 1986), page. 177.

<sup>5</sup>Fāris bin Zakariyā, Abī Husain Ahmad, *Mu'jam maqāyīs al-lughah*, juz 2 (Without Publisher: Dār al-fikr, t.th), page. 143.

<sup>6</sup>Muhammad Muhammad Qurais Ibrahim, *Al-Mu'jam al-Wāfi li-kalimāt al-Qur'an al-Karīm* (Edition I; al-Qāhirah: Maktabah al-Adāb 1427 H/ 2006 M), page. 358.

<sup>7</sup>Abu Bakar Muhammad Ibn Abdillah, Ibn al-Araby *Ahkam al-Quer'ann*, Mesir, Isa al-Halabi, Edition I. 1958, Volume III, page. 1567.

<sup>8</sup>Abdullah Yusuf Ali, *The Holy Qur'an*, (Beirut-Libanon: Dar al-Arabiyyah, 2012), page. 1124.

<sup>9</sup>Muhammad Muhammad Qurais Ibrahim, *Al-Mu'jam al-Wāfi li-kalimāt al-Qur'an al-Karīm*, (Edition. I; al-Qāhirah: Maktabah al-Adāb 1427 H/ 2006 M), page. 358.

of *hijāb* in Qur'an regarded toward the Prophet wives who were very guarded by the sanctity of her heart and herself.

The word *jilbāb* is the form of masdar which means الثوب الواسع (long and loose clothes), derived from the word *jalbaba*, *yujalbibu*, *jilbāban* meaning *albasu al-jilbāb* (using *jilbāb*).<sup>10</sup> It is from the same root word which formed the word الجلابية (al-jallābiyyah) which means الجلباب (long robe clothes of a kind of robe).<sup>11</sup> Which equipped with a veil that covers head, part of the face and chest.<sup>12</sup> Some people even say that it is included the face and both palms. Malik Ghulam Farid, he said:

They should pull down upon them of their outer cloaks their heads over their faces” he explained that *jalābib* (outer cloaks) is the plural of *jilbab* which means, (a) a woman's outer wrapping garment; (b) a garment that envelops the whole body ; (c) a garment worn by a woman that entirely envelops the body so that not even a hand is left uncovered.<sup>13</sup> Even though the variety of *jilbab* meanings, it can be concluded that the veil is a roomy garment that covers the entire body of a woman and there is an exception to the face and palms. In contrast to the use of the word *hijāb* known to the public in general, namely clothing that covers a woman's body, regardless of the tight or loose shape coupled with a head covering or veil.

## B. Discussion

The discussion about terminology of *hijāb* and *jilbab* contained in the Qur'an presented using lexical semantic analysis and various interpretation techniques.

### 1. Term Al-Hijāb ( الحجاب )

The word *hijāb* with all forms of invocation is used in the Qur'an eight times, spread over eight verses, in eight surah, seven times in the form of masdar and once in the form of ism maf'ul.<sup>14</sup>

In language terms, the word *Hijāb* means the closing (al-sātir) barrier (al-man'u),<sup>15</sup> it also means veil, curtain, screen, bulkhead, dividing wall, gutter.<sup>16</sup> The word *hājib* is interpreted as the doorman (al-bawwāb), and the word al-hājibāni means two

<sup>10</sup>Yusuf Syakriy farhāt, *Mu'jam al-Thullāb* (edition VI; Beirut Libnān: Dār al-Kutub al-Ilmiyah, 1428 M/ 2007 H), page. 81.

<sup>11</sup>Ahmad Warson Munawwir, *Kamus al-Munawwir* (Yogyakarta: Unit Pengadaan Buku-buku Ilmiah keagamaan Pondok Pesantren al-Munawwir, 1984), page. 215.

<sup>12</sup>Tim Penyusun Kamus Pusat Bahasa Indonesia dan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 1989), page. 363.

<sup>13</sup>Malik Ghulam Farid, *The Holy Qur'an: Arabic Text and English Translation with Commentar* (London: The London Mosque, 1981), page. 917.

<sup>14</sup>Al-Bāqi, Muhammad Fuād 'Abd. *al-Mu'jam al-Mufāhras li Alfādz al-Qur'an al-Karim*, (al-Kāhirah: Dār al-hadīs, 1428 H/ 2007 M), page. 237.

<sup>15</sup>Ibrahim Anis, *Mu'jam al-Wasit* (Egypt: Dār al-Ma'ārif, 1986), page. 177-178.

<sup>16</sup>Abd Azis Dahlan, (ed). *Ensiklopedi Hukum Islam*, jilid II (Edition I; Jakarta: PT.Ichtiar Baru Van Hoeve, 1996), page. 545.

bone petals that cover two eyeballs, which is meant by this term is hair (al-sya'ru),<sup>17</sup>The word hijāb is the singular form of the word hujub which comes from the root word with the letters ha, jim and ba which means cover (satara),<sup>18</sup>it also means a barrier,<sup>19</sup>at first means an object or material that hinders or obstructs a body..<sup>20</sup>

In lexical terms, hijāb is the closure or obstruction of something from view which means that something blocks between two people or two things,<sup>21</sup>And hijāb between two things is the state between the two things. In Fiqh term, there are two meanings, first, the meaning is about preventing women from seeing. Therefore, the woman who covers her body or her whole body with clothes is called mutahājġibah, and the person who hinders someone from being able to meet another is called hājġib. Second, a barrier for someone to get inheritance rights.

One of the verses mentions about the *hijāb* found in QS Al-Ahzab / 33: 53 which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاطِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكَ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا

Translation:

Ye who believe enter not the Prophet's houses until leave is given you, for a meal,(and then) not (so early as) to wait for its preparation: but when ye are invited, enter:and when ye have taken your meal, disperse, without seeking familiar talk, such (behaviour) annoys the Prophet: he is ashamed to dismiss you, but God is not ashamed (to tell you) the truth. And when you ask (his ladies) for anything you want, ask them from before a screen, that makes you for greater purity for your hearts and for theirs, that ye should annoy God's Apostle, or that ye should marry his widows after him at any time, truly such a things is in God's sight an enormerty. <sup>22</sup>

<sup>17</sup>Ibrahim Anis, *Mu'jam al-Wasit* (Dār al-Ma'ārif, 1986), page. 177.

<sup>18</sup>Ibrahim Anis, *Mu'jam al-Wasit* (Mesir: Dār al-Ma'ārif, 1986), page. 177.

<sup>19</sup>Fāris bin Zakariyā, Abī Husain Ahmad, *Mu'jam maqāyīs al-lughah*, Volume 2(Without Publisher: Dār al-fikr, t.th), page. 143.

<sup>20</sup>Muhammad Muhammad Qurais Ibrahim, *Al-Mu'jam al-Wāfi likalimāt al-Qur'an al-Karīm*(Edition I;al-Qāhirah: Maktabah al-Adāb 1427 H/ 2006 M), page. 358.

<sup>21</sup>Muhammad Ismail Ibrahim, *Mu'jam al-Alfāz wa al-A'lām al-Qur'āniyah* (Kairo: Dār al-Fikr al-Arabiyy, t.th), page. 116.

<sup>22</sup>Abdullah Yusuf Ali, *The Holy Qur'an*, (Beirut-Libanon: Dar al-Arabiyyah, 2012), page. 1124-1125.

After the previous verse talks about the wives of the Prophet Muhammad. As well as the arrangements relating to the Prophet himself, this verse actually sets out the rules relating to the Muslims in their relationship with the Prophethousehold.

The verse above begins with *la nahy*, namely لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ prohibition directed at Muslims who want to enter the Prophet's house without permission, along with the rules for attending invitations without staying too long to disturb the Prophet. the prohibitions indicated that it does not only mean to the Prophet's house, but to everyone's home. Furthermore, the command to use *hijāb* in that verse is when someone wants to interact with the Prophet's wives, by doing it behind a curtain. This shows that this is one of the characteristics or criteria of *ummahat al-mukminin*, as glorification and respect for their position, as stated by Al-Qadhi Iyadh (d. 544 H) that the wives of the Prophet Muhammad had special features with faces and second closed palm.<sup>23</sup>

This verse explains that Allah Swt taught modesty in the Prophet's household to be noticed by all the guests who visited Prophet house. If there is something related to the wives of the Prophet, then let the request be carried out from behind the veil and not doing face to face. Because it purifies the hearts of both parties and does not hurt the Prophet's feeling.

Regarding to the divine verse فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ, it shows that Allah Swt has ordered to ask them (the wives of the Prophet) from behind the veil concerning a need or to ask a question that requires an answer, so that the word حِجَابٍ (*hijāb*) what is meant by the paragraph is a barrier or separation boundary which is similarly to the story in the history of *asbāb al-nuzul ayat*. Both give an indication of the meaning of the veil or curtain and not clothes. The writer has outlined the previous discussion that the term *hijāb* at first means an object or material that hinders or obstructs a body.<sup>24</sup>

In the lexical aspect, حِجَابٍ (*hijāb*) is the closure or obstruction of something from view which means something that blocks between two person or two things..<sup>25</sup>In the commentary al-Azhar Hamka who argued that the use of the word *hijāb* in the verse implies ways and ethics of contacting the wives of the Prophet for men who are not his mahram, to ask something and not doing face to face and see their faces, but they talk to each other from behind *hijāb* which means wall or curtain.<sup>26</sup> *Hijāb* in this case is

<sup>23</sup>Imam Al-Hafidz Ahmad bin Ali Al-Asqalani, *Fath al-Bāri*, Juz. 13 (Beirut: Dār al-fikr, 1993), Page 260.

<sup>24</sup>Muhammad Muhammad Qurais Ibrahim, *Al-Mu'jam al-Wāfi likalimāt al-Qur'an al-Karīm* (edition. I; Al-Qāhirah: Maktabah al-Adāb 1427 H/ 2006 M), page358.

<sup>25</sup>Muhammad Ismail Ibrahim, *Mu'jam al-Alfāz wa al-A'lām al-Qur'āniyah* (Kairo: Dār al-Fikr al-Arabiyy, t.th.), page 116.

<sup>26</sup>Haji Abdul Malik Abdul Karim Amrullah (Hamka), *Tafsir Al-Azhar* (Edition I; Singapura: Pustaka Nasional PTE LTD, 1987), page 5766. Lihat pula Muhammad Mahmud al-Hijāzī, *Al-Tafsir Al-Wādh* (Edition IV; Al-Qāhirah: Matba'ah Al-Istiqlāl al-Kubra, 1388 H/ 1968 M), page 23.

intended to avoid mixing.<sup>27</sup> and hijāb between two things is the condition between two things. Such as those found in mosques that there is a barrier between men and women, or curtains that are hung on part of the walimah to avoid mixing between men and women.

The scholars argue that a woman's entire body is aurat, then the command to use hijāb is here, although it is directed towards the wives of the Prophet, but the law is considered to cover all Muslim women. Likewise the intention of further verses **نَلِّكُمْ** **أَطَهْرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ** (this is more sacred to your heart and their hearts.) This verse confirms that the use of *hijāb* will cleanse and maintain the purity of the hearts of both parties, because the views of both parties are protected. Muhammad 'Izzuddin al-Sulamī (d. 660 H) stressed that the purpose of this verse is to create a sense of security from the possibility of having lust between men and women.<sup>28</sup> logically the purity of the heart is not only demanded from the wives of the Prophet, but it referred to all Muslims.

Likewise they understand the word *hijāb* in the sense of veil, and the demands included all Muslimah. They believed that the goal was to cover their entire bodies.<sup>29</sup> Because they believed that whole woman's body was aurat, because of the fact during the time of the Prophet, it is not only the wives of the Prophet who wear face masks and hands (covering his entire body), but it is also to all Muslimah.

The verses of **وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسَأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ**, Allah alludes to the Prophet's houses in the prophetic territory and the *hijāb* problem in the verse related to the wives of the Prophet which seemed to contain extra protective meanings to the wives of the Prophet, because at the end verse, it was prohibited to marry a wife - the Prophet's wife after his death.

Sayyid Qutub (w.1966 AD), argues that verse states the use of *hijāb* is more sacred to all their hearts. Therefore, it is not true that people say that *ikhtilāt* (mixed between women and men without limits, removal of *hijāb*) is more sacred to the heart, cleaner than the conscience, and easy to the control of stored passions and to the consciousness of the two types of people in behave, civilized and had tasteful.<sup>30</sup> On this matter, al-Imām Jalalain interprets that if there is a need, then you may ask from the

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<sup>27</sup>Muhammad Mahmud al-Hijāzī, *Al-Tafsir Al-Wādhī* (Edition IV; Al-Qāhirah: Matba'ah Al-Istiqlāl al-Kubra, 1388 H/ 1968 M), page 22.

<sup>28</sup>Al-Sulamī, Muhammad 'Izzuddin bin Abd al-Azīz, *al-Isyārah ilā al-Ījāz fī ba'ḍi anwā'i al-Majāz*, ditahqiq Muhammad bin al-Hasan bin Ismail, Edition I; Beirūt-Libnān: Dār al-Kutub al-Ilmiyyah, 1416 H/ 1995M. page 285.

<sup>29</sup>M. Quraish Shihab, *Jilbab, Pakaian Wanita Muslimah, Pandangan Ulama Masa Lalu dan Cendekiawan Kontemporer* (Edition I; Jakarta: Lentera Hati, 2004), page 60.

<sup>30</sup>Sayyid Quthb, *fi zhiḥl al-Qur'an*, Part 19-25. volume 5 (Edition 12; Qahirah: Dal-Syurūf li Atthibāh wa al-Nasy 1987 M/ 1406 H), page. 2878.

back of the curtain, because this method is more sacred to both parties than it causes suspicious feelings.<sup>31</sup>

The fragment of the verse *ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ* (it is more sacred to your heart and their heart), it is understood that the eyes is door of the heart. So if the eye is blocked from vision, the heart will not feel interested. Conversely, if the eye has seen, then there are two possibilities, namely the emergence or absence of desire. Muhammad 'Izzuddin al-Sulamī (d. 660 H) stressed that the purpose of this verse is to create a sense of security from the possibility of lust between men and women.<sup>32</sup> Because if the eye is obstructed to see, then the condition of the heart will be more sacred (athar) and thus it will be more protected from slander.

The history is mentioned that the asbab al-nuzūl verse above is that a man came to the Prophet, and stay longer at the place until the Prophet come out of the house three times in order to warn the person follows him out. When Umar came in, he showed a resentment on his face toward the man. He said to the man that you might have disturbed the Prophet. Rasulullah Saw said: "I have stood up three times in order that the person follows me, but he does not do it." Umar said, O Rasulullah, what if the Prophet made the *hijāb*, because the Prophet's wife was not like the other wives. This will calm down and purify their hearts which becomes the causes Allah Swt descend the verse about *hijāb*.<sup>33</sup> Because the wives of the Prophet are the most sacred of his heart and the highest position as a model and role model for the wives of the Muslims in all aspects of life.

The explanation above can be understood that *hijāb* means a veil, boundary or wall as an intermediary or which limits one object to another. This is one of the benefits of the *hijāb*, which is to prevent intermingling (*ikhtilāf*) with the opposite sex which is not *muhrim*, and to avoid the cause of slander and damage. The word *hijāb* is referred to eight times in the Qur'an, there is no definitively interpreted or associated with clothing (*al-libās*). However, there are those who understand that the *hijāb* referred to in QS. Al-Ahzab (33): 53 shows the meaning of headscarves (closed clothing) and not just a kind of barrier from men's viewpoints, so the terminology of *hijāb* became the designation for women's clothing as veil or clothing Muslim women. But the verse about the *hijāb* is mentioned redactionally related to communicate toward the Prophet's wives behind the curtain or veil. (However some people associated this verse with the wives of believers generally.

<sup>31</sup>Imām Jalaluddin Muhammad bin Ahmad al-Mahally dan Jalaluddin Abd Rahman bin Abi Bakar Al-Sayuti, *Tafsīr Jalalain* (Beirut: Dār al-Kutub al-Ilmiyah, t.t.), page. 552.

<sup>32</sup>al-Sulamī, Muhammad 'Izzuddin bin Abd al-Azīz, *al-Isyārah ilā al-Ījāz fī ba'di anwā'i al-Majāz*, ditahqiq Muhammad bin al-Hasan bin Ismail, Edition. I; Beirut-Libnān: Dār al-Kutub al-Ilmiyah, 1416 H/ 1995M. page. 285.

<sup>33</sup>Imām Abi al-Hasan Ali bin Ahmad al-wāhidīy, *Asbāb Nuzūl al-Qur'an* (Edition I; Beirut-Libnān: Dār al-Kutub al-Ilmiyah, 1411 H/ 1991 M), page. 373.

The further explanation can be seen on asbab al-nuzul QS Al-Ahzab / 33: 53 which mentioned in a history, when Rasulullah Saw married with Zainab bint Jahsy.<sup>34</sup> It was stated that the Prophet made a barrier between him (and his wife) and Anas, indicating that the word *hijāb* in that verse was in the form of a curtain or a limiting cover so that no appearance were seen, so Anas r.a. did not see the Prophet with the Prophet's wife Zainab. Thus the command to use *hijāb* in that verse is when someone wants to interact with the Prophet's wives, by doing it behind a curtain. So it is clear that the word *hijāb* mentioned in the verse is not a garment attached to the body that functions as a cover of genitals.

## 2. *Al-jilbāb* (الجلباب)

The word *jilbāb* with all forms of invented words is used twice in the Qur'an, which is spread into two verses in two surah, both of which are in the form of fi'il Amr and the other in the form of isim.<sup>35</sup>

In terms of language, the word *jilbāb* means, تنغى به المرأة رأسها وظهرها وصدرها كالمنعقة (clothes worn by women covering their heads, backs and chests like headgear / veil)..<sup>36</sup> The word *jilbāb* is the sole form of the word جلابيب and has root words with al-jīm, al-lām, al-ba'. That is جلب which mean شئ يغشى شياً (syai 'yugassyā syai'an) which means something cover something.<sup>37</sup>

In the lexical terms, the word *jilbab* contains several meanings, namely: ثوب أوسع من الثوب المشتمل على الجسد كله (clothes larger than the veil), ثوب يستر جميع البدن (clothes covering the entire body),<sup>38</sup> or similar loose brackets that cover the entire body except the face and palms. This last definition is almost the same as the definition put forward by Al-Raghib, that the headscarf is loose clothing consisting of long clothes, but he added with a veil that covers the body except the face and palms.<sup>40</sup> Khimar was originated from *khamr* (cover) which defined as *hijāb covered cover up to the chest and it is known as jilbab* (kerudung).

<sup>34</sup>Imām Abi al-Hasan Ali bin Ahmad al-wāhidīy, *Asbāb Nuzūl al-Qur'an* (Edition.I; Beirut-Libnān: Dār al-Kutub al-Ilmiyah, 1411 H/ 1991 M), page 373-374.

<sup>35</sup>Al-Bāqī, Muhammad Fuād 'Abd. *al-Mu'jam al-Mufāhras li Alfādz al-Qur'an al-Karim* (al-Kāhirah: Dār al-hadīs, 1428 H/ 2007 M), page 214.

<sup>36</sup>Abu al-Fadl Jamāl al-Dīn Muhammad bin Mukram bin Manzūr, *lisān Al-Arab*, Volume I, (Beirut: Dār al-Fikr, t.th), page 272-273, Lihat juga Butros al-Bustani, *Qutrul Muhīt*, Part II (Beirut: Maktabah Libnan, 1869), page 290.

<sup>37</sup>Ibn Fāris bin Zakariyā, Abī Husain Ahmad, *Mu'jam maqāyīs al-lughah*, Part1(t.tp: Dār al-fikr, t.th.), page 469.

<sup>38</sup>Ibrahim Anis, *Mu'jam al-Wasit* (Mesir: Dār al-Ma'ārif, 1986), page 149.

<sup>39</sup>Muhammad Muhammad Qurais Ibrahim, *Al-Mu'jam al-Wāfi likalimāt al-Qur'an al-Karīm* (Edition. I; al-Qāhirah: Maktabah al-Adāb 1427 H/ 2006 M), page. 340.

<sup>40</sup>Abu Al-Qasim Al-Husayn Ibn Abu Fadhl Al-Raghib, *Al-Mufradat fī Gharib Al-Qur'an* (Kairo Al-Bābi al-Halabi, 1971), page 366.

Other people argued that Jilbab is identical to veils, voile, even though a headscarf or veil is not the same as a veil. Marmaduke means that *hijāb* to draw their cloaks close round them (when they go abroad), that the *hijāb* is in the form of a robe drawn covering their entire body when they hang out.<sup>41</sup>

Understanding further about the meaning of the *jilbāb* desired by the Qur'an, it is first traced to its use in the Qur'an. In Q.S.Al-Ahzab / 33:59 which reads:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ  
فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾

Translation:

O Prophet, Tell thy wives and daughter, and the believing women, that they should cast their outer garments over their persons (when abroad): That is most convenient, that they should be known (as such) and not molested. And God is Oft forgiving, most merciful.<sup>42</sup>

The command to wear the headscarf (Jilbab) in that verse is aimed to the Muslimah, and some scholars have different idea about the understanding of the word *jilbab* in that verse. Thabāthabā'i argues that the word *jilbāb* in the verse means clothes covering the entire body or veil covering the head and face of a woman.<sup>43</sup> While al-Biqā'i (885 H / 1480 AD), mentions several opinions about wearing veil namely, loose clothes (which covering hands and feet) or veils of women's head covering (which covers the face and neck), or clothes that cover the clothes and veils they wear (loose clothes that cover all bodies and clothing), or all clothing that covers a woman's body.<sup>44</sup>

Ibn Āsyūr (1879 AD), stated that the word *jilbāb* in the sense of clothing is smaller than a robe but larger than a veil or face covering. He added that the *hijāb* model could vary base on differences in women's circumstances and which were directed by custom.<sup>45</sup> Most important thing is that the purpose of this verse is to make them known so that they are not disturbed.

<sup>41</sup>Marmaduke Pickthall, *The Meaning of The Glorious Koran* (London: t.p. 1957), page. 435-436.

<sup>42</sup>Abdullah Yusuf Ali, *The Holy Qur'an*, (Beirut-Libanon: Dar al-Arabiyyah, 2012), page. 1126-1127.

<sup>43</sup>Al-Allāmah al-Sayid Muhammad Husain al-Thabā' thabā'i, *Al-Mīzan fī Tafsīr al-Qur'an*, Juz XVI (Edition. II; 1393 H/1973 M), page339.

<sup>44</sup>Ibrahim Ibnu Umar Al-Biqā'i, *Nazmal-Durūr fī Tanāsub al-aayāt wa al-Suwar*, Part VI. (Edition I; Beirut: Dar al-Maktabah al-Ilmiyah, 1415 H /1995 M), page135.

<sup>45</sup>Muhammad Thahir Ibnu 'Āsyur, *Tafsīr Al-Tahrir wa al-Tanwīr*, Jilid IX. Juz XX (t.t.: Dār Sahnun li Al-Nasyr li al-Tauzi', t.th.), page 107.

The common law contained in this verse along with Hasbi Al-Shiddieqy argument (d. 1975) is the obligation for women to keep away themselves from attitudes that can cause slander or negative accusations, and to dress appropriately and politely.<sup>46</sup>

The word *يدنين* is derived from the word *دنا* which means close,<sup>47</sup> by Ibn Assy (1879 AD), which means to use or put.<sup>48</sup> This verse is interpreted as an order to extend it to those who are not perfect in wearing it, especially for those who have not used the *hijāb*. Next the word *عليهن* (above them), this gives the impression that their entire body should be covered by clothes. But the hadith of the Prophet Muhammad excluded faces and palms.

The word *جلابيب* is the plural form of the word *جلباب* which means clothing that covers the entire body.<sup>49</sup> Even though the Jilbab models are various, the main purposes is to close the genitals and make it easier to be known as a faith person and to create a respectable image so that they are not harassed and disturbed, because headscarves are a feature of people who guard themselves and avoid interference.

The history tells us that at first the independent women wore clothes like those worn by slaves, then Allah told the wives of believers (Mukmin) and believing women to extend their headscarves as well as possible until they completely covered their genitals, which indicated that the applied veil referred to a medium preventive when women hang out and socialize. Because it was feared that the wicked youths could not distinguish between free women and slave women whom they made as objects to be disturbed. This shows that the meaning of the verse in order that they (the women appointed by the verse) are not dressed as slaves when they hang out or go out to fulfill their needs, not by opening their hair and face, but by *hijāb* on their bodies so that wicked people do not disturb them when they know that they are free women.

The word *jalābīb* in the verse that reads *يدنين عليهن من جلابيبهن* is the plural form of *jilbāb* interpreted by the adherents who argue that the entire body of a woman is aurat, they stated that the word *jilbab* means clothes that cover clothes and veils, so that the veil becomes like a blanket. By Ibn Qutaibah (d. 276 H) the sentence *يدنين عليهن من جلابيبهن* is interpreted as *يلبسن الأردية* (wearing robe-like clothing).<sup>50</sup> While Al-Alusi (d. 127 H), an interpreter expert concluded that the word *عليهن* means throughout their bodies, but he continued that it meant was above their heads or their faces, because what appeared at the time of jahiliyah was their faces.<sup>51</sup>

<sup>46</sup>Tengku Muhammad Hasbi Al-Shiddieqy, *Tafsir Al-Qur'anul Majid Al-Nūr* (Edition II; Semarang: PT. Pustaka Rizki Putra, 2000), page 3307.

<sup>47</sup>Ahmad Warson Munawwir, *Kamus al-Munawwir* (Yogyakarta: Unit Pengadaan Buku-buku Ilmiah keagamaan Pondok Pesantren al-Munawwir, 1984), page 459.

<sup>48</sup>Muhammad Thahir Ibnu 'Āsyur, *Tafsir Al-Tahrir wa al-Tanwīr* (t.t.: Dār Sahnun li Al-Nasyr li al-Taūzi', t.th), page 571.

<sup>49</sup>Ibrahim Anis, *Mu'jam al-Wasit* (Mesir: Dār al-Ma'ārif, 1986), page 149.

<sup>50</sup>Abi Muhammad Abdullah bin Muslim bin Qutaibah al-Dīnawarī, *Tafsir Garīb al-Qur'an*, tahqiq by Al-Sayyid Ahmad Ṣāqir (Beirut: al-Maktabah al-Ilmiyah, 1428 H/ 2007 M), page 352.

<sup>51</sup>Mahmud Al-Alūsi, *Rūh al-Ma'āni*, Jilid 22 (Edition IV; (Cairo: al-Muniriyah, 1985), page 89.

Having analyzing every meaning of the verse and some views of the ulama, the writer tends to agree with Ibn ysyūr (1879 AD), which states that extending *jilbāb* throughout the body is to cover all members of the body, except the face and palms (which if both are covered make the wearer unfree), with forms and models according to taste, but they do not violate religious norms.

Therefore, the difference between the *hijāb* term and *jilbāb* is clear where the jilbab means clothes that cover the entire body of a woman, and some people understand except the face and palms. While *hijāb* is a partition, boundary or wall as an intermediary that limits between one object to another. For example, the separator between women and men that is usually found in mosques.

### C. Conclusion

This article outlines the differences in the use of *hijāb* and jilbab terms contained in the verses of al-Qur'an contextually and it contributes to provide a clear understanding of the differences in the meaning of the two terms, both the terms of the use and the meaning of the the Quran verses. The terms related to women's clothing in the Qur'an are very diverse. The terminology of *hijāb* and jilbab means closing generally, but there are differences between them. In linguistic structural through semantic approach that emphasizes the relationship of the meaning of the word *hijāb* to the word group or in the context of the sentence in QS Al-Ahzab/33: 53 it actually means a partition or barrier between men and women, either in the form of veils, curtains or walls, as an intermediary or boundary between one object to another, and there is no indication of clothing attached to the body. Because the command to use the *hijāb* in the verse when someone wants to interact with the wives of the Prophet, it is done behind the veil or curtain. While the jilbab term also means closure, the closing meaning of the *hijāb* terminology is very clear containing the meaning of clothes attached to the body with a variety of meanings, including: long and loose clothes, long robe clothes like robes, clothes worn by women to cover their head, back and chest, the point is clothing that is used by women to cover all members of the body, although some argue that the whole body except the face and palms.

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### Example in footnotes:

<sup>1</sup>Mircea Eliade (ed.), *The Encyclopedia of Religion*, vol. 8 (New York: Simon and Schuster, 1995), h. 18.

<sup>2</sup>Norman Daniel, *Islam and the West* (Oxford: One World Publications, 1991), h. 190.

<sup>3</sup>Syeikh Ja’far Subhānī, *Mafāhim Al-Qur’ān* (Beirut: Mu’assasah Al-Tarīkh Al-’Arabī, 2010)., Juz 5, h. 231.

<sup>4</sup>Syeikh Ja'far Subhānī, *Mafāhim Al-Qur'ān*, h. 8-9.

#### Example in bibliography:

Subhānī, Syeikh Ja'far. *Mafāhim Al-Qur'ān*. Beirut: Mu'assasah Al-Tarīkh Al-'Arabī, 2010.

Eliade, Mircea (ed.). *The Encyclopedia of Religion*, vol. 8. New York: Simon and Schuster, 1995.

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Shihab, Muhammad Quraish. *Sunnah-Syiah Bergandengan Tangan: Mungkinkah? Kajian Atas Konsep Ajaran Dan Pemikiran*. Cet. III. Jakarta: Lentera Hati, 2007.

#### Detail informations of the footnotes:

##### 1. Holy book

Al-Qur'ān, Al-Baqarah/2: 185.

Perjanjian Baru, Mrk. 2: 18.

##### 2. Qur'anic translation

<sup>1</sup>Departemen Agama RI, *al-Qur'an dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 55.

##### 3. Book

<sup>1</sup>Muḥammad 'Ajjaj al-Khaṭīb, *Uṣl al-Ḥadīth: 'Ulumuh wa Muṣṭalaḥuh* (Beirut: Dār al-Fikr, 1989), h. 57.

##### 4. Translation Books

<sup>1</sup>Toshihiko Izutsu, *Relasi Tuhan dan Manusia: Pendekatan Semantik terhadap al-Qur'an*, terj. Agus Fahri Husein dkk (Yogyakarta: Tiara Wacana, 2003), h. 14.

##### 5. Voluminous book

<sup>1</sup>Muḥammad al-Ṭāhīr b. 'Ashur, *al-Taḥrīr wa al-Tanwīr*, Vol. 25 (Tunisia: Dār al-Suḥūn, 2009), h. 76.

<sup>1</sup>Muḥammad b. Ismā'īl al-Bukharī, *al-Jam' al-Ṣaḥīḥ*, Vol. 2 (Beirut: Dar al-Kutub al-'Ilmiyah, 1999), h. 77.

##### 6. Article in book

<sup>1</sup>Sahiron Syamsuddin, "Metode Intratekstualitas Muhammad Shahrur dalam Penafsiran al-Qur'an" dalam Abdul Mustaqim dan Sahiron Syamsuddin (eds.), *Studi al-Qur'an Kontemporer: Wacana Baru Berbagai Metodologi Tafsir* (Yogyakarta: Tiara Wacana, 2002), h. 139.

##### 7. Article in encyclopaedia

<sup>1</sup>M. Th. Houtsma, "Kufr" dalam A. J. Wensinck, at al. (ed.), *First Encyclopaedia of Islam*, Vol. 6 (Leiden: E.J. Brill, 1987), h. 244.

##### 8. Article in journal

<sup>1</sup>Muhammad Adlin Sila, "The Festivity of *Maulid Nabi* in Cikoang, South Sulawesi: Between Remembering and Exaggerating the Spirit of Prophet", *Studia Islamika* 8, no. 3 (2001): h. 9.

##### 9. Article in mass media

<sup>1</sup>Masdar F. Mas'udi, "Hubungan Agama dan Negara", *Kompas*, 7 Agustus 2002.

10. Article in Internet

<sup>1</sup>Muhammad Shaḥrūr, “Reading the Religious Teks: a New Approach” dalam <http://www.shahrour.org/25> Februari 2010/diakses 5 Juni 2010.

11. Thesis or dissertation

<sup>1</sup>Syahrudin Usman, “*Kinerja Guru Pendidikan Agama Islam pada SMAN dan SMKN Kota Makassar*”, *Disertasi* (Makassar: PPs UIN Alauddin, 2010), h. 200.

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