***SEMANTIC ANALYSIS ON THE USE OF HIJAB AND JILBAB BASED ON QUR’AN PERSPECTIVE***

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**Abstract**

*The article explorer the difference of the word hijab and veilin the Qur'an verses through semantic analysis. The use of the word hijab 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, through a qualitative descriptive analysis process with a lexical semantic analysis method that usedan interpretationvariety technique through maudhui method with research object in al-Qur’an verses which related to the use of the word hijab and veil,it revealed that the two words hijab and veil have different meaning. The results revealed that the word hijab 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 hijab has been mentioned in the Qur'an eight times scattered in eight surah, and there is no definite editorial found that the meaning of clothes attached to a woman's body. While the use of the veil word is mentioned twice and found in two surah, 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 mis understanding about those words both terms and understanding the related verses.*

*Keyword: Hijab, Jilbab and Al-Qur’an*

Abstrak

Artikel ini membahas perbedaan penggunaan kata hijab dan jilbab dalam ayat-ayat al-Qur’an dengan analisis semantik . Penggunaan kata hijab 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 maudhui dengan obyek penelitiannya pada ayat-ayat al-Qur’an yang berkenaan dengan penggunaan kata hijab dan jilbab, ternyata kedua kata tersebut memiliki makna yang berbeda. Hasil penelitian menunjukkan bahwa kata hijab 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 ikhtilat (pembauran) dengan lawan jenis, dan dari seluruh penggunaan kata hijab 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 jilbab 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..

Key word : Hijab, Jilbab dan al-Qur’an

**ملخص**

تطل هذه المقالة على أوجه الاختلافات الدلالية بين لفظتي الحجاب والجلباب في آيات القرآن الكريم إطلالا قائما على التحليل الدلالي، فإطلاق لفظة الحجاب على الجلباب أصبح شائعا في هذه الآونة إذ أطلقت كلتاهما على نفس المعنى من غير أي اختلاف في المدلول. إلا أن التحليل الذي أجري وصفيا نوعيا بتحليل المعنى المعجمي الذي استعان بالتقنية المتعددة التفاسير وبالمنهج الموضوعي يشير إلى أن لآيات القرآن المتصلة باستخدام كلتا اللفظتين أي: الحجاب والجلباب، معاني تختلف عن المعاني التي تفيدها اللفظة الأخرى؛ فنتيجة البحث تدل على أن لفظة الحجاب تفيد معنى الحد أو الخائط وهو ما يفصل بين الرجال والنساء أو ما يفصل شيئا 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 استخداما دالا 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، والقرآن الكريم

1. **Introduction**

Research,the writer examines the problem of terminology of hijab and veil in the Qur'anspecifically using comprehensive semantic analysis through the interpretation of mauḍū‘‘ī (thematic) method, and interpretation techniques. The results of the study was revealed that the two terminologies had different meanings as well as the use of hijab terms and veil in the Qur'an In the last decade, the use of hijab terms has become more popular with the term hijab which is connoted as clothing for women since the emergence of various types of Muslimah clothing designs. The problem is whether the two terms have the same or different meaning, and the way of the two terms are used in the Qur'an verses.

In this scientific which also contained different meanings.

The discussion about the meaning of hijab and headscarves, the writer has not been found the scientific research which specifically examines through semantic point of view on the problem of the different meanings of the two terms, hijab and headscarf in the Qur'an perspective. The books which talked about hijab and headscarves mostlyfound 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.[[1]](#footnote-2)This book includes preaching books that explore a woman's body cover characteristics. Muhammad Fuad al-Barazi in his book Hijab al-Muslimah Baina Intihāl al-Mubthilīn 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 hijab.Many writings related to hijab and heads carves 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 hijab 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.[[2]](#footnote-3) Muhammad Ismail Ibrahim in Mu'jam al-Alfāz wa al-A'lām al-Qur’āniyah believed that hijab is the closure or obstruction of something from view which means that something blocks between the two people or everything between two things.[[3]](#footnote-4)Based on these theories, it was found that the word hijab 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),[[4]](#footnote-5)it also means a barrier,[[5]](#footnote-6)at first means objects or material that hinder or blocking a body.[[6]](#footnote-7)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 hijab in the sense of a partition, because the veil obscures and obstructs the sight of something behind it.[[7]](#footnote-8)

Talking about the use of the term hijab in the Qur'an, all the use of the term refered 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 Fusshilat / 41: 5; QS Al-Isra / 17:45; the separating wall for those who read the Qur'an with those who do not believe in the Hereafter (QS Al-Al-Syūrā / : 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 hijab. As in QS.Al-Ahzab / 33: 53 which reads:

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعاً فَسْئَلُوْهُنَّ مِن وَرَاء حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ

Translation:

And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts.[[8]](#footnote-9)

The word ‘hijab’ in the verse above means a curtain, a barrier, a divider or a barrier that obstructs the eye.[[9]](#footnote-10)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 cannot see each other.Based on the information above, the writer concludes that the definition of hijab 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 hijab is not really a garment attached to a woman's body. The term of hijab in Qur'an regarded toward the Prophet wives who was 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).[[10]](#footnote-11)It is from the same root word which formed the word الجلاّ بيّة (al-jallābiyyah) which means الجلبا ب (long robe clothes of a kind of robe).[[11]](#footnote-12)Which equipped with a veil that covers head, part of the face and chest.[[12]](#footnote-13)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” ia menerangkan bahwa jalabib (outer cloaks) is the flural of jilbab which means, (a) a woman’s outer wrapping garment; (b) a garment thet 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. [[13]](#footnote-14)Even though the variety of hijab 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 hijab 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.

1. **Discussion**

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

1. **Term Al-Hijāb ( الحجا ب)**

The word hijab 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'ūl.[[14]](#footnote-15)

In language terms, the word Hijab means the closing (al-sātir) barrier (al-man’u),[[15]](#footnote-16)it also means veil, curtain, screen, bulkhead, dividing wall, gutter.[[16]](#footnote-17)The word hājib is interpreted as the doorman (al-bawwāb), and the word al-hājibāni means two bone petals that cover two eyeballs, which is meant by this term is hair (al-sya'ru),[[17]](#footnote-18)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),[[18]](#footnote-19)it also means a barrier,[[19]](#footnote-20)at first means an object or material that hinders or obstructs a body..[[20]](#footnote-21)

In lexical terms, hijāb is the closure or obstruction of something from view which means that something blocks between two people or two things,[[21]](#footnote-22)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 mutahājjibah, and the person who hinders someone from being able to meet another is called hājib. Second, a barrier for someone to get inheritance rights.

One ofthe verses mentions about the hijab found in QS Al-Ahzab / 33: 53 which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَن يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعاً فَاسْأَلُوهُنَّ مِن وَرَاء حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَن تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَن تَنكِحُوا أَزْوَاجَهُ مِن بَعْدِهِ أَبَداً إِنَّ ذَلِكُمْ كَانَ عِندَ اللَّهِ عَظِيماً

Translation:

O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behavior] was troubling the Prophet, and he is shy of [dismissing] you. But Allah is not shy of the truth. And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not [conceivable or lawful] for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be in the sight of Allah an enormity.[[22]](#footnote-23)

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 hijab 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.[[23]](#footnote-24)

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 editorial verse **فَاسْأَلُوهُنَّ مِن وَرَاء 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 hijab at first means an object or material that hinders or obstructs a body.[[24]](#footnote-25)

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..[[25]](#footnote-26)

In the commentary al-Azhar Hamka who argued that the use of the word hijab 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 hijab which means wall or curtain.[[26]](#footnote-27)hijāb in this case is intended to avoid mixing.[[27]](#footnote-28)and hijāb between two things is the state between the two. 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 **ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ** (this is more sacred to your heart and their hearts.) This verse confirms that the use of hijab 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.[[28]](#footnote-29)logically the purity of the heart is not only demanded from the wives of the Prophet, but it refered to all Muslims.

Likewise they understand the word hijab in the sense of veil, and the demands included all Muslimah. They believed that the goal was to cover their entire bodies.[[29]](#footnote-30)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 مَتَاعاً فَسْئَلُوْهُنَّ مِن وَرَاء حِجَاب**, Allah alludes to the Prophet's houses in the prophetic territory and the hijab 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 hijab 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 hijab) 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.[[30]](#footnote-31)On this matter, al-Imām Jalalain interprets that if there is a need, then you may ask from the back of the curtain, because this method is more sacred to both parties than it causes suspicious feelings.[[31]](#footnote-32)

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.[[32]](#footnote-33)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 longerat the place until the Prophet come out of the house three times in order to warnthe 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 hijab, 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 hijab.[[33]](#footnote-34)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 hijab means a veil, boundary or wall as an intermediary or which limits one object to another. This is one of the benefits of the hijab, which is to prevent intermingling (ikhtilāṭ) with the opposite sex which is not muhrim, and to avoid the cause of slander and damage. The word hijab 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 hijab 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 hijab became the designation for women's clothing as veil or clothing Muslim women. But the verse about the hijab is mentioned redactionally related to communicatetoward the Prophet's wives behind the curtain or veil. (However some people associated this verse with the wives of believers generally.

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.[[34]](#footnote-35)It was stated that the Prophet made a barrier between him (and his wife) and Anas, indicating that the word hijab in that verse was in the form of a curtain or a limiting cover so that no apparitions were seen, so Anas r.a. did not see the Prophet with the Prophet's wife Zainab. Thus the command to use hijab 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 hijab mentioned in the verse is not a garment attached to the body that functions as a cover of genitals.

1. **Al-jilbāb ( الجلباب )**

The word jilbāb with all forms of invented words is used in the Qur'an twice, 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.[[35]](#footnote-36)

In terms of language, the word jilbāb means,تغطّى به المرأة رأسها وظهرها وصدرها كالمنعقة (clothes worn by women covering their heads, backs and chestes like headgear / veil)..[[36]](#footnote-37)The word jilbāb is the sole form of the word جلا بيب and has root words with al-jīm, al-lām, al-ba '. That is جلبwhich mean شئ يغشّى شيأ (syai 'yugassyā syai'an) which means something cover something.[[37]](#footnote-38)

In the lexical terms, the word jilbab contains several meanings, namely: ثوب أوسع من الخمار (clothes larger than the veil),الثوب المشتمل على الجسد كلّه (clothes covering the entire body),[[38]](#footnote-39)ثوب يستر جميع البدن(clothes covering the entire body,[[39]](#footnote-40)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.[[40]](#footnote-41)

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 hijab to draw their cloaks close round them (when they go abroad), that the hijab is in the form of a robe drawn covering their entire body when they hang out.[[41]](#footnote-42)

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 قُل لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاء الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُوراً رَّحِيماً ﴿٥٩﴾

Translation:

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.[[42]](#footnote-43)

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.[[43]](#footnote-44)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.[[44]](#footnote-45)

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 hijab model could vary base on differences in women's circumstances and which were directed by custom.[[45]](#footnote-46)Most important thing is that the purpose of this verse is to make them known so that they are not disturbed.

The common law contained in this verse along with Hasbi Al-Idieqy 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.[[46]](#footnote-47)

The word **يد نين** is derived from the word **دَنا** which means close,[[47]](#footnote-48)by Ibn Assy (1879 AD), which means to use or put.[[48]](#footnote-49)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 hijab. 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 جَلآبِيْب is the plural form of the word جِلْبَابwhich means clothing that covers the entire body.[[49]](#footnote-50)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 indincated that the applied veil refered 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 hijab on their bodies so that wickedpeopledo not disturb them when they know that they are free women.

The word jalābī in the verse that reads يدنين عليهنّ من جلابيبهنّ 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 veil means clothes that cover clothes and veils, so that the veil becomes like a blanket . By Ibn Qutaibah (d. 276 H) the sentence يدنين عليهنذ من جلابيبهنّ is interpreted as يَلْبَسْنَ الأرْدية (wearing robe-like clothing).[[50]](#footnote-51)While Al-Alusi (d. 127 H), an interpreter expert concluded that the word عليهنّmeans 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.[[51]](#footnote-52)

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 hijab term and jilbāb is clear where the veil means clothes that cover the entire body of a woman, and some people understand except the face and palms. While hijab 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.

1. **Conclusion**

The writer can conclude that: The terms related to women's clothing in the Qur'an are very diverse. This study specifically discusses about the hijab and the veil. The terminology of hijab and headscarf 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 hijab 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 hijab in the verse when someone wants to interact with the wives of the Prophet, it is done behind the veil or curtain. While the headscarf term also means closure, the closing meaning of the hijab 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.

This article outlines the differences in the use of hijab and veil 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 in its use and understanding the meaning due to the verses.

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