

HIJAB IN THE QUR'AN **(Comparative Study of Tafsir Al-Mishbah and Tafsir Al-Azhar)**

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ABSTRACT

The hijab, which is special clothing for Muslim women, has become a trend in Indonesia in recent years. But over time, emerging models of the hijab that seem ruled out the function of the veil itself, so that the use of the hijab seems not accordance from its original function. On the other hand, there are still many Indonesian women who have not worn this Muslim dress with several pretexts. In this research, the author compares with the opinion of two Indonesian commentators, namely Prof. Dr. M. Quraish Shihab and Dr. Abdul Malik Karim Amrullah, they both have different points of view regarding the hijab. Furthermore, the research question is; what is the the hijab in the Qur'an, and how the views of Quraish Shihab and Hamka relate to the verse of the hijab. To make this research systematic, the researcher uses the descriptive-comparative method by comparing the thoughts of Quraish Shihab and Hamka regarding the hijab through their two works of interpretation, namely the tafsir al-Misbah and tafir al-Azhar, as well as other references that are still related to the theme. Furthermore, from the author's analysis, it can be concluded that the hijab in the Qur'an is a woman's honorable clothing, which in defining it the scholars still have different opinions. Meanwhile, Hamka and Quraish Shihab view that the command to veil (use jilbab) in the Qur'an is actually an order to wear respectable and polite clothes, while the model it is various according to the traditions and culture of each region, because the Qur'an does not specifically mention it, details about the dress model. However, in his tafsir Quraish Shihab also included a different opinion from the majority of scholars by quoting the words of Ibn Asyur, who said the hijab as the culture of the Arabs, but here Quraish Shihab did not step on the attitude of tarjih, only expressed the diversity of opinions of experts without setting one options.

Keywords: hijab, clothing, woman

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Background

Clothing, which in fact is the primary need of every human being, is a piece of jewelry for every wearer, especially for women. Because, actually most of women always want to look elegant and charming in appearance, so that sometimes they even override the function of the dress itself.

In Surat Al-A'raf verse 26, Allah has said:

يٰٓبَنِي ۤءَادَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا
يُورِي سَوْءَاتِكُمْ وَرِيشًا وَلِبَاسٌ
الَّتَقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ
ءَايَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ

O son of Adam, We have sent down to you garments to cover your nakedness and beautiful garments for adornment. and the garment of piety That is the best. Such are some of the signs of God's power, I hope they always remember.⁴

In this verse, the two functions of clothing are explained, namely to cover the genital, that is things that prohibit for seeing others and sensitive to "accidents" (means unwanted things happen, such as

sexual harassment, etc.) and become jewelry for the wearer.⁵

Therefore, it is inappropriate for a Muslim while wear a dress but is not accordance with the function of "covering the genital" just want to look attractive and seem luxurious.

One of the Muslim clothing that is familiar in Indonesia is the hijab, or what is often called the veil. The hijab, which has been entrenched in Indonesia for a long time, can be said to be a symbol of one's Muslimness, so even a non-Muslim, if she wears this dress, she will be considered a diligent and obedient Muslim woman, although it cannot be claimed that people who do not wear the hijab means not a Muslim.

The Qur'an implicitly commands to extend the hijab. In the surah of Al-Ahzab verse 59 Allah said:

يٰٓأَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ
وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ
جَلْبَابٍ ذَٰلِكَ أَذَىٰ أَنْ يُعْرَفْنَ
فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ عَظِيمًا
رَّحِيمًا

O Prophet, say to your wives, your daughters and the wives of the believers: "Let them stretch their veils over their

⁴ Translator Organizer
Foundation/Interpreter of al-Qur'an, *Al-Qur'an al-Karim wa Tarjamah Ma'aniyyah ilā allughah al-Indūnīsiyyah*, (Jakarta: RI, 1971) p. 224.

⁵M. Qurais Shihab, *Jilbab Pakaian Wanita Muslimah Pandangan Ulama Terdahulu & Cendekiawan Kontemporer* cet. VI (Tangerang: Lentera Hati, 2012), p. 50.

bodies". so that they are more easily recognizable, therefore they are not disturbed. and Allah is Oft -Forgiving, Most Merciful.⁶

In this verse, Rasulullah was commanded by Allah to order his wives, daughters, and wives of believers so that when leaving the house they should wear the *jilbab*.⁷

This was due to the habit of the Arabs at that time going out of the house to defecate by wearing simple clothes so that their faces could be seen, as did slaves, so that it could not be distinguished which one was a slave and which one was a free woman, so Allah ordered to stretch out *jilbab*.⁸ At this time, the hijab in Indonesia is the most popular style of dress for Muslim women. This can be seen from the number of hijab wearers in Indonesia increasing fastly⁹, also with the emergence of the hijab or *jilbab* as the main topic of news both in magazines and on social media, so the author interested for discuss it.

⁶Departemen Agama RI, *Al-Qur'an dan terjemahnya...* p. 678.

⁷Hamka, *Tafsir Al-Azhar* Cet. I (Jakarta: Pustaka Panjimas,1988), juz XXII p. 94.

⁸Syekh Imad Zaki Al-Barudi, *Tafsir Al-Qur'an al-Azhim li An-Nisā'*, transl. Of indonesia *Tafsir Wanita* by Samson Rahman (Jakarta: Pustaka Al-Kautsar, 2003) p. 461.

⁹Juneman, *Psychology of fashion fenomena perempuan melepas jilbab* cet. II (Yogyakarta: LKis, 2012) p.viii.

Furthermore, according to the hijab phenomenon in Indonesia, the use of Muslim clothing is familiar to all levels of society, even it has become a daily scenery in the surrounding environment. Among students, employees, and even artists, who usually look ugly in appearance, are now starting to wear the hijab too.

In this case, there are many analyzes of the factors that support the spread of the veiling phenomenon among Muslim women. It cannot be denied that the development of religious awareness is one of the main factors. However, it cannot be stated that it is the only factor. There are also opinion that economic factors involved it, the high cost of beauty salons and life style change make woman to choose for wearing *jilbab*.¹⁰

On the other hand, there are also many Muslim women who do not wear the hijab, some even take off their *jilbab* that they previously wore,¹¹ in addition, there are still hijabs that may be considered less appropriate with its main function, such as wearing clothes that are too tight, so as to reveal the curves of the woman's body, clothes that are too

¹⁰M. Qurais Shihab, *Jilbab Pakaian Wanita ...* p. x-xi.

¹¹ Like the news of artist Marsyanda who openly announced to take off her hijab. This news became trending topic in magazines and newspapers as well as being the discussion of netizens in the virtual world

thin to look transparent or translucent, etc., so that the author concluded that the use of hijab in Indonesia has value deviation (*tabarruj*, economic value, *da'wah* value, and so on).

Based on the explanation above, so the author wants to correlate it with the opinion of two Indonesian scholars of tafsir who seem to have different perspectives on the hijab. Firstly, the author chooses the character of the author of the interpretation of al-Misbah, Prof. Dr. M. Quraish Shihab, who has issued several contradictory statements regarding the hijab, includes:

*So the hijab is good, right. But it may be more than what God wants; I think the hijab is good. But do not force people to wear the hijab because there are scholars who argue that the hijab is not obligatory. There are scholars who say that covering the genital is obligation. While the understanding about the genital is still debate among the scholars*¹².

Secondly, the author choose the character of Buya H. Abdul Malik Karim Amrullah (Hamka), a scholar who participated in contributing his thoughts in enriching the treasures of Indonesian science, especially in the field of

¹² This statement is stated in the Metro TV interview with the Shihab Family on Eid al-Fitri 1430 H

interpretation (*tafsir*) through the book of interpretation that he wrote, tafsir al-Azhar. From the two interpretations by Hamka and Quraish Shihab, the author will examine and compare the thoughts of the two figures regarding the hijab, which according to the author's hypothesis, have different points of view regarding the hijab. I hope it can be an interesting discussion to study, because the two characters both come from Indonesia and grew up there too, but have different points of view.

Research Question

Based on the background above, the researcher wants to formulate the matter of hijab in the Qur'an and break it down 2 (two) questions in order to focus on the discussion, that is: What is Jilbab in the Qu'an? And how do the views of Hamka and Quraish Shihab relate to the verse of the jilbab?

Method of research

As the title implies, this research is qualitative¹³ which is

¹³ This research is descriptive, it means the collected data are from word by word and pictures instead of numeral. It stresses on the meaning of the topic concerned on human's life. The application of this method can be done by formulating the problem, collecting data, analyzing data and formulating the conclusion. See Sudarwan Danim, *Menjadi Peneliti Kualitatif*, (Bandung: Pustaka Setia, 2002),p. 51

purely based on bibliographical research. In this research, the sources of data are written texts relating to the topic.

To analyze the data the researcher uses the method of comparatif study (*tafsir Muqaran*). The researcher explains and compares the thoughts between the two exegetes by search for information about the similarities and differences in the viewpoints of the two figures.

Result and Discussion

A. Overview of Hijab (*Jilbab*)

The phenomenon of the hijab cannot be separated from the existence of a doctrine that requires Muslim women to cover their genital¹⁴. This phenomenon began to be trending topic by some Muslim women in Indonesia since the 1980s. However, this does not mean that the hijab was new in Indonesia in the year 1980, because long before that, in 1926 Hamka said that he had found women in Tanjung Pura and some other areas who had worn the hijab, its shape is like kind of covered *sarong* that cover to the whole body and only half of the face can be seen.¹⁵

Talking about the hijab, etymologically the hijab comes from

¹⁴ M. Quraish Shihab, *Wawasan al-Qur'an, Tafsir al-Qur'an Maudhu'i atas Berbagai Persoalan Ummat*, (Bandung: Mizan, 2000), p. 199.

¹⁵ Hamka, *Tafsir Al-Azhar juz XXII* (Jakarta: Panji Mas, 1988), p. 97)

Arabic – جلب – يجلب – جلبية

(جلبية – جلبية – جلبية – جلبية) “jalbaba-yujalbibu-jalbabatan-jilbāban”¹⁶ which means a long robe,¹⁷ or means a robe or loose clothing .¹⁸ Meanwhile, in terminology, the hijab can be interpreted as clothing that is larger than the khimar (veil / head cover),¹⁹ or a large veil worn by Muslim women to cover the head and neck to the chest, as in the Big Indonesian Dictionary, even the hijab can be interpreted as clothing that covers the entire body.²⁰

In the Qur'an, the verse that implicitly talks about the hijab is only found in Surat al-Ahzab verse 59, even by using the wording of *Jalābīb*, which is a plural form of the word hijab itself, that is :

O Prophet, say to your wives, your daughters and the wives of the believers: "Let them stretch their veils over their bodies, so that they may be easier to recognize, therefore they are not bothered. And

¹⁶ M. Ma'shum, *Amtsilah at-Tashriyyah*, p...10-11.

¹⁷ Achmad Warson Munawwir, *Kamus Al-Munawir* (Yogyakarta: Pustaka Progresif, 1997), hlm. 199.

¹⁸ See Kamus Al-Munjid, cet. Bairut p. 96.

¹⁹ Abdullah Muhammad bin Ahmad al-Anshari al-Qurthubi, *al-Jāmi' li Ahkām al-Qur'an*, juz 7 (Bairut, Dār al-Kutub al-ilmiiyah, 2000), p. 156.

²⁰ Dr. Hasan Muhammad Badujah, *Ta'ammulāt fi Sūroh al-Ahzāb* (Makkah: Mathabi' al Shafa, 1981), p. 488.

Allah is Most Forgiving and Most Merciful.²¹

However, in the existing literature, not only this verse is used as a reference to discuss Muslim clothing, because as mentioned above, the discussion of the hijab cannot be separated from the discussion about the limitations of women's genital. Therefore, this discussion will also include verses relating to the limits of women's genital, namely Surah an-Nur verse 31, that is:

وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَرِهِنَّ
وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا
ظَهَرَ مِنْهَا ۗ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى
جُيُوبِهِنَّ ۗ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ
أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ
أَبْنَاؤَ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنَاتِ إِخْوَانِهِنَّ
أَوْ بَنَاتِ أَخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ
أَيْمَانُهُنَّ أَوْ التَّالِفِينَ ۗ غَيْرِ أُولَى الْأَرْبَابَةِ مِنَ
الرِّجَالِ أَوْ الْوَالِدِ الَّذِي لَمْ يَظْهَرُوا عَلَى
عَوْرَاتِ النِّسَاءِ ۗ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ
لِيُعْلَمَ مَا يَخْفَيْنَ مِنْ زِينَتِهِنَّ ۗ وَتُوبُوا إِلَى اللَّهِ
جَمِيعًا ۗ إِنَّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

Say to the believing women:
"Let them restrain their looks,
and their private parts, and let
them not reveal their
ornaments except what is

²¹*Al-Qur'an dan Terjemahannya*,
(Kudus: Menara Kudus, 1997), p 427.

(usually) visible from them.
And let them cover their
 chests, and let them not
 reveal their ornaments 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
 Muslim women, or slaves
 whom they have, or male
 servants who have no desire
 (for women) or children who
 have not understood about
 women's private parts, and let
 them not strike their feet so
 that the ornaments they hide
 may be known, and repent,
 all of you. Unto Allah, O ye
 who believe, that ye may
 prosper.²²

Surat an-Nur verse 31, this
verse was revealed because of the
women in the time of the Prophet
saw covering their heads with veils
and stretching them towards their
backs, so that the upper part of the
chest and neck are left without
anything to cover them both. So this
verse came down to order the
believing women to stretch their
veils towards the front so that they
cover the holes in their clothes in
order to cover their chests.²³

²²*Al-Qur'an dan Terjemahannya*,
(Kudus: Menara Kudus, 1997), p 531.

²³ M. Quraish Shihab, *Jilbab Pakaian
Wanita Muslimah...*p. 212.

B. Analysis of Quraish Shihab's Interpretation Related to The Hijab Verse

In interpreting surat al-Ahzab verse 59, Quraish Shihab first gave an Indonesian translation of this verse, then displayed *asbāb an-nuzūl* from this verse; that this verse was revealed because the way free women and slaves were dressed when it was almost said to be the same, therefore, nosy men often harass women who incidentally are not slaves, because of the similarity in the way they dress, so this verse was revealed to avoid the existence of such interference and to show the honor of a Muslim woman.²⁴

Further, Quraish Shihab presents a study of linguistics, by giving an explanation of the fragments of verses that are felt necessary to be given a more in-depth explanation. This is the special characteristic of *tafsir al-Misbah*, according to the author, which in almost every discussion in every verse of this method is always used by Quraish Shihab.

Firstly, it explains the meaning of the word (نساء المؤمنین), *nisā' al-mu'minīn*, he is more inclined to interpret as *women who are believers (mukmin)*, so this verse also includes the girls of all *mukmin* and even their families, which by the department of

religion is interpreted by the wives of believers (*mukmin*).²⁵

secondly, the word *alaihinna* (عليهن), suggest that their entire bodies are covered by clothing. The Prophet excluded the face and palms or some other parts of the woman's body (as in Surah an-Nur verse 31), and the Prophet's explanation is the interpretation of this verse. *Thirdly*, the word *jalābīb* (جلابيب) which is the plural form of the word *jilbāb* (جلباب), in this case he explains some of the opinions of scholars, because the meaning is still disputed.

First of all, he displays the opinion of al-Biqoi, who interprets the hijab as the loose shirt or veil covering a woman's head, or the garment that covers the shirt, and the veil she wears, or all the clothing that covers the woman. All these opinions for al-Biqo'i can be the meaning of the word hijab. If the meaning is clothes, then the command of this verse is to cover the hands and feet, if it means a veil, then the command to stretch means to cover the face and neck, if it is interpreted as garment that cover the clothes, then the command of this verse makes it flexible so that it covers all the body and clothes.²⁶

Furthermore, Quraish Shihab cites the opinion of Thabathaba'i, which defines the

²⁴ M. Quraish Shihab, *Tafsir al-Misbah*, Vol. XI..., p. 319.

²⁵ M. Quraish Shihab, *Tafsir al-Misbah*, Vol. XI..., p. 320.

²⁶ M. Quraish Shihab, *Tafsir al-Misbah*, Vol. XI..., p. 320.

hijab as clothing that covers the entire body, or a veil that covers the head and face of a woman. The opinion of Ibn Asyur is also included in the interpretation of this verse, which argues that the hijab is a clothe that is smaller than a robe but larger than a veil or face covering, which is placed over the head and extends both sides of the veil through the cheeks to the entire shoulder and back. Ibn Asyur also added that the hijab model can vary according to the different circumstances (tastes) of women and those that are directed by customs.²⁷

Thirdly, the word *tudnī* (تدني) taken from the word *danā* (دنا) that means close, and according to Ibn Asyur is defined as wearing or attaching. Further Quraish Shihab said:

The verse above does not command Muslim women to wear the hijab, because it seems that at that time some of them were wearing it, it's just that the way they wear it does not support what this verse wants. This opinion is obtained from the redaction of the above verse which states *their hijab* and what is commanded is that *they should stretch out*. This means that they have worn the hijab but have not yet stretched it out. Well, to those

²⁷ M. Quraish Shihab, *Tafsir al-Misbah*, Vol. XI., p. 321.

who have worn the hijab, of course, especially those who have not worn it, God said "*Let them stretch their hijab*"²⁸.

Finally, in interpreting the word (وكان الله غفورا رحيمًا) *wa kānallahu ghafūran rahīma*, Quraish Shihab also presents the opinion of al-Biqoi understanding it as a sign of God's forgiveness for believing women who at that time did not wear the hijab, before the revelation of this verse, it can also be said that the sentence as a sign that forgiving the women of today who were once open her genital, if they immediately cover it or wear the hijab, or Allah forgives those who do not fully carry out the guidance of Allah and the Prophet, as long as they are aware of their mistakes and try their best to conform to His instructions.²⁹

Furthermore, in the interpretation of Surat an-Nūr verse 31, Quraish Shihab also interprets by displaying the Indonesian translation first, then gives an explanation by explaining the meaning of verse by verse, that is, in this verse women are required to restrain their eyes as has been commanded to the men in the previous verse. And let a woman not display her part of body which may excite men, except that which is commonly seen, or which has been

²⁸ M. Quraish Shihab, *Tafsir al-Misbah* Vol. XI., p. 321.

²⁹ M. Quraish Shihab, *Tafsir al-Misbah* vol. XI., p. 322.

seen without intent to show it, such as the face and palms. Continuing the verse, they should cover their veils to their chests, because indeed one of the main part of interesting body of women is her chest, and also do not show the beauty of their bodies, here Quraish Shihab describes the exceptions to those who can see the woman's body by including the reason for the ability to see it.³⁰

After describing the exceptions, then Quraish Shihab continues the interpretation of this verse, that a woman should also not reveal hidden part of interesting body, which can attract the attention of men, such as stamping her feet. It is also forbidden for him to wear fragrances that can stimulate anyone around him. According to Quraish Shihab, indeed to do this is not easy, it may sometimes not be done perfectly, and it takes strong willpower. Therefore, he continued, the end of this verse demands to repent, to regret and correct the mistakes that have been made.³¹

As in most verses, in interpreting Quraish Shihab always displays an explanation of the articulation of words which according to him needs in-depth explanation, so also in this verse. There are some words in this verse that according to him need to be

studied in more depth. *Firstly*, the word *zīnah* (زينة) is defined as something that makes others beautiful and good, or in other words jewelry. *Secondly*, the word *khumur* (خمر) , is the plural of (خمار) interpreted as a long headgear. According to him, at the last time women have used headgear, it's just that some of them do not use it to cover but let it wrapped around their backs, so this verse commands them to cover their chests with the veil. *Thirdly*, the word *juyūb* (جيوب) is the plural form of *jaib* (جيب) which means a hole in the neck of the shirt, which is used to insert the head, so what this word means is the neck to the chest.³²

According to Quraish Shihab, this verse says that the chest should be covered with a veil, which means also requires covering the head or hair. Logically, the main purpose of wearing the hijab is to cover the head or hair. However, here Quraish Shihab explains, that there are differences of opinion regarding the interpretation of fragments of the verse *illā mā dhahara minhā* (إلا ما ظهر منها) which according to Ibn Asyur, in addition to the face and palms, feet and hair are also allowed to be seen.³³

³⁰ M. Quraish Shihab, *Tafsir al-Misbah vol. VIII cet. IV* (Ciputat: Lentera Hati, 2011), p. 526.

³¹ M. Quraish Shihab, *Tafsir al-Misbah vol. VIII cet. IV...*, p. 527.

³² M. Quraish Shihab, *Tafsir al-Misbah vol. VIII cet. IV...*, p. 527-528.

³³ M. Quraish Shihab, *Tafsir al-Misbah vol. VIII cet. IV...*, p. 528.

Finally, Quraish Shihab underlines two things from this verse. First, the Qur'an and the Sunnah definitely prohibit all activities that give rise to sexual arousal of the opposite sex. Second, the Qur'an's guidance regarding dressing is closed with a call to repentance, as in Surat al-Ahzab it is closed with the statement that Allah is Most Forgiving and Most Merciful. According to him, this is a signal that a small or large violation of the guidance of maintaining a view of the opposite sex is not easy to avoid. So everyone is required to try their best and according to ability. As for his mistakes, he should ask God for forgiveness, because He is the Most Forgiving and the Most Merciful. Similarly, the message found at the end of Surat al-Ahzab above, means that Allah forgives their past mistakes in dressing as long as they are aware of their mistakes and shortcomings and try to obedient to His instructions.³⁴

C. Analysis of Hamka's Interpretation Related to The Hijab Verse

In interpreting Surat al-Ahzab verse 59, Hamka first translated the verse, then explained that this verse is a command of Allah to the Prophet to order the wives and daughters of the Prophet all believing

³⁴ M. Quraish Shihab, *Tafsir al-Misbah vol. VIII cet. IV...*, p. 534.

women (*mukminah*) to wear hijab when leaving the house.³⁵

Furthermore, in his tafsir, the names of the Prophet's daughters are mentioned, it is the meaning of this verse "O Prophet, Tell your wives and daughters ...", so that at the end of the discussion about the son -Daughter of Rasulullah, Hamka concluded that what is meant by the daughter of the Prophet in this verse is Zainab, Ruqoyyah, Ummu Kultsum, and the last is Fatimah. Hamka added, if this verse did come down in the fourth or fifth year of the Hijri, then Ruqoyah is not included in it, because he died in the second year of the Hijriyah.³⁶

It seems that Hamka's interpretation took a lot from the interpretation of Al-Qurtubi, al-Jami' li Ahkam al-Qur'an, because the author found many similarities in the interpretation of this verse, ranging from narratives related to the prophet's sons and daughters and their husbands, information about events moving to Medina, the marriage of Ruqoyyah with the son of Abu Lahab, because of the divorce of Ruqoyah, until the poems sung by the Quraysh girls when Ruqoyah was betrothed to Sayyidin Ali.³⁷

³⁵ Hamka, *Tafsir al-Azhar* juz XXII..., p. 94

³⁶ Hamka, *Tafsir al-Azhar* juz XXII..., p. 94.

³⁷ See *al-Jami' li Ahkam al-Qur'an*, by al-Qurthubi juz VII, cet. Bairut p. 155-157.

In interpreting this verse, he also quoted the opinions of previous scholars, including the opinion of al-Qurthubi :

Al-Qurthubi in his tafsir said that the hijab is wider than the shawl. Ibn Abbas and Ibn Mas'ud, both companions of the Prophet who are considered pious, said that the hijab is rida ', a kind of wide blanket. Al-Qurthubi explains once again: The truth is a piece of cloth that covers the whole body.

He also included the opinion of Ibn Katsir, who stated that the hijab is covered to the body above the shawl.³⁸

Furthermore, Hamka explained about the end of this hijab verse, that the wearing of the hijab for Muslim women is a sign that they are honorable people. Furthermore, Hamka explained that past mistakes, namely before this verse was revealed which at that time they had not worn the hijab so that the way they were dressed with the slaves was the same, according to him, this was forgiven, because the end of this verse says "And Allah is the Giver of Forgiveness and Merciful".

At the end of the discussion on her interpretation, Hamka explained about the hijab culture in Indonesia which has been going on for decades. In 1926, he went to

Tanjung Pura and Pangkalan Berandan, where he found the women were wearing the hijab. As he found in Makasar (1931-1934), Bhima (1956), Gorontalo (1967), all of the women there had worn the hijab. Likewise, what he met in Yogyakarta, where Aisyiyah not only wore a *khimār* as a head covering, they also spread it over their chests. This shows that the existence of the hijab has existed in Indonesia for years ago.

In the interpretation of Surat an-Nur verse 31, he explained that the Prophet was also told to explain to women (which before this verse was the object is men), to maintain his sight as well. In addition, they should not show off their jewelry, except for the real ones, which means jewelry that is not flashy and seductive. It exemplifies this jewelry with rings, faces and hands.³⁹

Women are also told to cover with shawl to *Juyūb* or the hole that opens the chest so that it can show the breast base. According to him, this verse indicates that this section is an area that is very sensitive to sexual arousal for male; therefore it is required to cover it with hijab. Next, Hamka talked about lust (*syahwat*) in the philosophy perspective by presenting the opinions of Sigmund Freud, an Austrian psychiatrist. After talking

³⁸ Hamka, *Tafsir al-Azhar* juz XXII ..., p. 94-96..

³⁹ Hamka, *Tafsir al-Azhar* juz XVIII..., p. 205.

about Sigmund Freud's philosophy on sex theory, Hamka continues by summarizing the people who are allowed to see women's *jewelry (part of body)* and its reason, as Quraish Shihab did in his tafsir.

It is the nature of every woman to always be decorated, and religion does not forbid it. It's just that - continued Hamka's explanation - Islam regulates it so that it does not become a catastrophe, because in essence the decoration is only intended for only one person, namely the husband, in order to maintain family harmony.

Continuing his interpretation, Hamka said that women should not stomp their feet on the ground so that other people don't know about hidden jewelry. This means that all attitudes that contain "attractiveness" to men who are "infatuated" should be limited, if they still want to be called good Muslims.⁴⁰

Finally, the last part of this verse commands to repent, because, according to Hamka human will not escape the persuasion to indulge in lust, most of man fascinate by beautiful women, and vice versa. Islam commands to take good care of it and arrange it to be guided by faith, commanded to limit the sight

of the eyes, restrain the heart, and maintain honor.⁴¹

D. Comparative of Quraish Shihab and Hamka Interpretation

1. Similarity of Interpretation

In interpreting the verses of the Qur'an, especially the interpretation of the verses of the hijab, between Quraish Shihab and Hamka both use the same method of analysis, or in the science of tafsir called the method of *tahlili*. Because in its interpretation there is at least an explanation of the meaning of the vocabulary, Asbab an-Nuzul, *munasabah* of verse, as well as the content of various aspects of knowledge and law.⁴²

Based from the form of interpretation, both can be classified in the form of *bi al-ma'tsūr*, although it cannot be said to be pure *bi al-ma'tsūr*, because it also cannot be separated from the author's *ijtihad* in interpreting, while the style of each interpretation, both al-Misbāh and al-Azhār is included *adābi ijtimā'i*, which is a style of interpretation that tends to social problems and prioritizes the literature of language style.⁴³

In interpreting, both also did not escape from the quotation of the opinion of the previous scholars,

⁴⁰ Hamka, *Tafsir al-Azhar juz XVIII...*, p. 211.

⁴¹ Hamka, *Tafsir al-Azhar juz XVIII...*, p. 211.

⁴² Abdul Mu'in Salim, *Metodologi Ilmu Tafsir* (Yogyakarta: Teras, 2005), p. 42.

⁴³ Abdul Mu'in Salim, *Metodologi Ilmu Tafsir...*, p. 45.

only the opinions offered by Quraish Shihab are more than Hamka in interpreting this verse of the hijab. Hamka only quotes the opinions of al-Qurthubi, Ibn Abbas, Ibn Mas'ud and Ibn Katsir in defining what the hijab is⁴⁴, but, regarding the limits of women's genital, in other literature he also displays many scholars' opinions that have different opinions⁴⁵. While Quraish Shihab took the opinion of many scholars' opinions, including al-Biqo'i, Thabathaba'i and Ibn Asyur, and explained more widely related to the discussion of *zīnah* by describing the opinion of al-Qurthubi, (which includes the opinion of Ibn Abbas, Miswar Ibn Makhzumah), also the opinion of Sheikh Muhammad 'Ali as-Sais, Ibnul' Arabi, and also Ibn Athiyah.⁴⁶ The study of linguistics also does not escape in their interpretation, only in this case Quraish Shihab is also more dominant than the interpretation of Hamka.

Finally, in relation to their views on the hijab verse, both agree that the message of this verse contains a commands to wear honorable clothing, clothing that shows modesty.

2. Difference of Interpretation

⁴⁴ Hamka, *Tafsir al-Azhar* juz XXII...p. 96.

⁴⁵ Hamka, *Hamka Membahas Soal-Soal Islam, cet. IV (Jakarta: Dharma Charaka, 1985), p. 162-163.*

⁴⁶ M. Quraish Shihab, *Tafsir al-Misbah vol. VIII cet. IV...*,p. 528-533.

As for the differences in the interpretations of Quraish Shihab and Hamka, although the author has said above that both of them use the *tahlili* method in interpreting, they both have different characteristics, especially in interpreting this hijab verse.

Quraish Shihab is more likely to explain linguistic studies, and offer a number of classical and contemporary ulama's opinions, so that according to the authors this interpretation is richer in information, because display differences of opinion from the scholars so that it can give more flexible thinking and tolerant attitude towards existing problems. Meanwhile, Hamka is more inclined to describe historical studies, in which he describes the sons and daughters of the prophet who quote a lot from the interpretation of al-Qurtubi, as the author stated above, and presents the existence of the hijab in Indonesia, which he has met since 1826, as described above, and he explained at the end of the interpretation of Surah al-Ahzab verse 59. In addition, there is also a philosophical aspect of this interpretation, as in his interpretation in Surah an-Nur verse 31, he explained more related to lust from the perspective of philosophy by offering the opinion of Sigmund Freud.

Another difference that the author finds in discussing mahram in

this verse, Quraish shihab adds a list of mahram members that are not mentioned in the editorial of the Qur'an, this kind is not found in the tafsir of al-Azhar.

Conclusion

After doing research on the verses discussing about Hijab in the Qur'an which are stated implicitly, the researcher can conclude some points:

1. Hijab in the Qur'an is a woman's honorable clothing, which in defining it the scholars still has different opinions. There are those who interpret the hijab as covering the head to the chest, there are those who think that the scarf covers the head and women's clothing, and there is also the clothing that covers the entire woman's body.

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2. Regarding the hijab verse, Hamka and Quraish Shihab view that the command to veil in the Qur'an is actually in order to wear honorable and polite clothes, while the model can vary according to the traditions and culture of each region, because the Qur'an did not mention in detail about the model of dress. However, in his tafsir, Quraish Shihab includes a different opinion by quoting the oppinion of Ibn Asyur, who views the hijab only as a teaching that considers Arab culture, so that countries other than Arabia do not apply the guidance of this teaching.

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