

TUDUNG : FASHION OR RELIGION REQUIREMENT

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# **TUDUNG: FASHION OR RELIGION REQUIREMENT**

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**AUTHOR DECLARATION**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for quotations and summaries, which have been duly, acknowledged.

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Wassalam.

## ABSTRAK

Kajian ilmiah ini membincangkan mengenai tajuk bertudung, fesyen atau tuntutan agama. Penulis telah membahagikan kajian ini kepada lima bab. Bab pertama, mengandungi proposal, manakala bab ke dua, pengertian tudung menurut Islam, di dalam bab ke tiga, penulis telah membincangkan masalah pemakaian tudung sebagai sebahagian daripada pakaian muslimah. Bab ke empat pula, menerangkan mengenai masalah-masalah yang di hadapi berkaitan dengan pemakaian tudung pada zaman sekarang. Penulis telah menggunakan kaedah kajian perpustakaan dan telah mengumpul banyak daripada sumber rujukan yang berkaitan dengan tajuk kajian ilmiah ini. Kemudian, penulis juga turut mengkaji dan membincangkan dengan menggunakan kaedah pemerhatian serta berpandukan nas-nas atau sumber dari al-Qur'an dan hadis. Di dalam penutup kajian ilmiah ini, penulis telah menerangkan kesimpulan dan cadangan. Hasil kajian ilmiah ini, penulis mendapati bahawa bertudung adalah merupakan kewajipan agama, dan pemakaian dari segi syara' telah di pandang serong oleh pelbagai tuduhan dan rintangan yang dihadapi olehnya. Sesungguhnya, tudung bukanlah merupakan satu fesyen atau pakaian yang menjadi ikut-ikutan, sepertimana yang berlaku pada hari ini.

## ABSTRACT

The Academic Project Paper discusses about the tudung (cover head), fashion or religious requirement. The writer divides the research into five chapters. In the first chapter, the writer explains the proposal and the definition of tudung in Islamic perspective in the second chapter. In the third chapter, the writer discusses the problem of wearing tudung as Muslimah cloth, and in the fourth chapter, it discussed about the problem of wearing tudung at this moment. The writer uses library research methodology and set more addition information relates to the topic from other resources. Besides, the writer also uses observation methodology and refers to al-Qur'an and hadith. The writer makes conclusion and suggestions. The findings indicate that wearing tudung is a religious requirement and set but interpretation from other people in syara' perspective. Indeed, wearing tudung isn't a fashion or trend as occurs at this time.

## ملخص البحث

يتناول هذا البحث موضوع الخمار بين الشريعة وتقاليد الأزياء, وقد تناولت الباحثة في فصول خمسة, عرضت في الفصل الأول خطة البحث وفي الفصل الثاني تعريف الخمار في الإسلام, وفي الفصل الثالث ناقشت مسألة لبس الخمار كجزء من لبس المسلمات, وفي الفصل الرابع المشكلات التي توجه لبس الخمار في العصر الحاضر, وقد اعتمدت الباحثة دراسة مكتبية وجمعت المراجع والمصادر المتصلة بهذا الموضوع ثم درست وناقشت متبعة منها تحليليا, مستدلة بنصوص من القرآن والسنة, وفي نهاية البحث عرضت الباحثة خلاصة وتوصيات, وقد انتهت الباحثة من دراستها إلى نتيجة هي أن الخمار واجب ديني ولباس شرعي بعض النظر عن كل المعوقات والالتزامات التي وجه إليه, وأنه ليس من الأزياء أو الملابس التقليدية.

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## GLOSSARY

<i>Al-Quran</i>	The Holy Book revealed by Allah SWT to Prophet Muhammad
<i>Surah Al-A'raf</i>	Chapter Seven of Al-Quran
<i>Surah An-Nur</i>	Chapter Twenty-Four of Al-Quran
<i>Surah Al-Ahzab</i>	Chapter Thirty-Three of Al-Quran
<i>Surah Al-An'am</i>	Chapter Six of Al-Quran
<i>Surah Al-Hujurat</i>	Chapter Forty-Nine of Al-Quran
<i>Surah Al-Tahrim</i>	Chapter sixty-six of Al-Quran
<i>Muslim</i>	believer of Islam
<i>Surah</i>	Chapter of the Al-Qur'an. The number preceding colon denotes the chapter number while numbers after the colon denotes the verse number
<i>Syara'</i>	A penalization based on Islamic doctrine.
<i>Haram</i>	That which is forbidden and unlawful, also sinful.
<i>Hukm/hokum</i>	Judgement, valuation, opinion, decision.
<i>Ibadah</i>	Worship, devotional action, observance require by the Islamic faith.
<i>Ulama/ulama'</i>	Religious scholars.
<i>Wajib</i>	Obligatory.
<i>Maksiat</i>	Bad deeds
<i>Fatwa</i>	A technical term used in Islamic law to indicate a formal legal judgment or view.

ARABIC WORDS TRANSLITERATION SYSTEM  
TRANSLITERATION TABLE

<u>EXAMPLE</u>	<u>TRANSLITERATION</u>
أجنبي	ajnābi
الإسميت	al-ismit
بالغ	bāligh
جلباب	jilbāb
جيو بكن	Juyubihinna
حجاب	Hijāb
خلوات	khalwat
خمار	Khimar
رباً	riba <sup>°</sup>
رياً	riāk
شريعة	syari <sup>°</sup> at
عاملين	<sup>°</sup> amilin
عورة	<sup>°</sup> aurat
فاسد	Fasād

EXAMPLETRANSLITERATION

مؤمن	mu'min
مؤمنة	mu'minah
محرم	Mahram
معصية	ma'asiat
نية	Niat

## ABBREVIATION

AS	- <sup>ʿ</sup> alayh as-salām
Bhd	- Berhad
bil.	- Bilangan
Dr	- Doctor
ed.	-Editor / edition / edited
Hlm	- halaman
Ibid	- ibidem
M	- Masihi
n.a	- no author
n.d	- no date
n.pb	- no publisher
n.pl	- no place
No	- Number
p	- page
pp	- pages
RA	- radiya Allāh <sup>ʿ</sup> a layh wa ssallam
SAW	- peace be upon him
Sdn	- Sendirian
SWT	- sub han ahu wata <sup>ʿ</sup> āla
Trans.	-Translated
Vol	- Volume

## CHAPTER 1 INTRODUCTIONS

{ يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْءَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ  
ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ }

(Al-Quran, al-A'raf 7:26)

**Meaning:** “O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment; and the raiment of righteousness, that is better. Such are among the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah , that they may remember (i.e. leave falsehood and follow truth).<sup>1</sup>

Covering the aurah is compulsory to all the Muslims especially women’s or muslimat. Nowadays, majority of female teenager (muslim) wearing tudung, cover the upper part of the head or wear tudung receive positive feedback from us. Besides that, stressing good conduct or portraying good ethical behavior has been practicing by our society in order to mould the characteristic personality of good muslimah. In conjunction of this scenario, varieties of tudung (type and name) have been introduced in the market. Some of the tudung makers use the name of the celebrities to sell the tudung. Besides that, there are a lot of ways of put the tudung such as simple tie or put it beside the check.

The way of using tudung become a trend in our society. Some of them wearing tudung because of fashion and not because of responsibility as Muslim. Besides that, some of them wearing tudung because of the University rules and regulation or because of their friends without the own will to do something lead to the tension.

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<sup>1</sup> Al-Qur’an. Al-A’raf 7:26, (All Quranic translation in this writing are based on ‘Abdullah Yusuf ‘Ali. 1994. The Holy Qur’an, Text and Translation. Kuala Lumpur: Islamic Book Trust. Translations from others sources will cited accordingly.

At here also, wearing tudung is something that had stated by hukum syara' where it is obligation to all Muslim women. This obligation must be followed by them where it is mention in surah an-Nur aayah 31.

### **1.1 Problem Statement**

Nowadays, we found a various of veils that are came out with a various of fabric, pattern, and decorative design. Starting with the veil wardina, any others veil named Rosalinda, Waheeda veil, Bienda veil and others have arisen in this country.

As we know, the wearing of veil is obliged to all muslimah and should be implemented in their lives completely most of them think that veil is the basis for covering the 'aurat' without implement the it based on the true the guidelines. Especially for the teenagers in this country. In fact, a part of them wearing the veil based a circumstance and has not applied it completely. This situation showed that they are living in hypocrite and unable to show their self-confident to dress like others people.

But the most important that we should emphasised here is a person who is wearing the veil is able to see at the flower gorden, night club and cinema. Long time ago, we are so difficult to see a women that wearing the veil loafing at the places. Today, they are exposing with the new cultural that should bring them into sufficient. They also has been exposed by a new cosmetic product and were encouraged to us it cosmetic is important in their lives and being a normality or habitual action without cosmetic they unable to appear in public and think that they look like imperfect person.

Besides that, the decarative veil is suitable for the woman parallel the changing of the lifestyle. Sometimes, they wore the veil contradicts with the syariat. They look like wearing the veil parallel on the lates and style. A patr of them wearing the veil not unable to perform 'solat' as well as other people the image of woman who wearing the veil for following the fashion only and not wearing it based on syariat.

Most of them wearing the veil based on the circumstances. They wore the veil for covering their embarrassment from their siblings, friends, classmate and neighbours. As the result, they felt so embarrass to see their friends. Then, they make the decision to wear the veil although they are has no intention or not ready yet to do it.

A part of them, wearing the veil by following the friends without understand what the real meaning of veil? They also are wearing the veil because their parents or husband has forced them. So that, we found that many women unable to fulfill the obligation completely. Today, the wearing of veil is descend and being the veil is a subject to fulfill their self-satisfaction, and live style.

## **1.2 Background of the Research**

Meanwhile, during the early 80<sup>th</sup>, there not so many women who wear veils. On that time, a woman who wears veils is facing a big problem because the societies will slander her. They are alleging as an extreme, astray and not up to date. Apart of that, there are also who said that wearing veils is Arabic Fashion. This situation is unqueer. It is because the societies are blind towards the obligation to cover the “aurat”. Based on the patient of the women who wear veils on that period, lastly the societies become more conscious and understand that wearing veils is obligation of Islamic Syariat.

But nowadays, the numbers of people wearing the veil become increasingly. We can see many of women wearing the veil everywhere whether at the factory, school, bus-station, office, University and also in many towns. Besides that, the newscasters also wearing the veil during appearing at the television. For long time ago, we have never seen the women who wearing the veil looting at the garden but today, we can see many women fulfill their time by looting with their boyfriend at the garden, night club, cinema and hold hand with their boyfriend without feeling shame from other people.

Long time ago, the women face clears from any cosmetics but today, all of them had practiced all the cosmetics and make f necessary in their life. They told their life

meaningless without the cosmetics. They are very up to date in determining of veil fashion. They wear many colorful veils but sometimes the veil that was wearing by them is not follow the Syariat.

Today, the images of women who wearing the veils was polluted by the any fashion which are contradict with the Syariah. If we compare it, between today and for years ago, we found many differences. For years ago, we found that the women who wearing the veil feeling shame to go cinema, shame to falling in love, to go night club and others. But now, the veil has no any role in our society. It is unable to prevent them from doing immoral offences. When we think about it, what the reason we can relate it in this case? So the result is that the women are ignorant about the purpose and the role of wearing the veil.

Today, many of women who wearing veil are just because of the influence of the environment. When their friends, colleges, and neighbors wearing the tudung, they are quite ashamed with this situation. So, they are trying to wear veils even they are not like it.

Those are also who are wearing veils because of coerce and exigency from family and husband. Some of them deals veil as current fashion. In certain time, they are in veil, and in certain time they are in free hair. From this, the values of veils not like the women who stand in pioneer era of wearing veils.

All of good deeds that done without knowledge and understanding beside of a big confidence, they will look weird and the result is wilting.

### **1. 3 Literature Review**

According to the Iman Besar S.S.A.A.shah Mosque ustaz S.F Haji Othman Hamzah Al-Hafiz, wearing tudung is our obligation (female), which has been stress in our syariah. In al-Quran, Surah an-Nur aayah 31 said about this matter. Female Muslims are asked to cover the upper part of head without showing their brest.

Faithful Muslimah also need to understand that wearing tudung is not as a trend but it is an obligation that should be exercise by Muslim syariat.<sup>1</sup>

According to Ustaz, when someone wearing tudung they have exercise their duty as Muslim but when they discard the tudung or wearing tudung they did not abide by the rule had been prescribe and this is a sinful act. This is to show us that Islamic religious take this matter as a serious case that need to be cured in the way that they understand between fashion and obligation as Muslimah.

As-Syakh Muhammad Al-Babiy give comment in his book.

He said:

*“Kalau kita mengikut ayat Quran dan Sunnah Muhammad, serta mengikut amalan ulama-ulama salaf, tentang masalah seperti ini, maka jelaslah bagi kita bahawa wanita-wanita muslim yang hendak keluar rumah wajib menutup seluruh tubuhnya serta tidak memperlihatkan perhiasan (auratnya) sedikitpun”.*

This paragraph can refer in al-Quran Surah An-Nur aayah 31. This aayah says:

“And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron) and to draw their veils all over Juyubihinna (i.e. their bodies, face, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband’s fathers, or their sons, or their husband’s son, or their brother or their brother’s son, or their sister’s son’s, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigor, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful”.

(Surah An-Nur: 18:31)

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<sup>1</sup> Ustaz Othman Hamzah Al-Hafiz, Majalah Dara, 2003, p 90.

#### **1.4 Significance Of Study**

- 1- To find the actual purpose of wearing the veil among the women.
- 2- To inform that wearing of veil is oblique among muslimah.
- 3- To reveal symbolic of wearing the veil which has been spread among the women especially among the teenagers.

#### **1.5 Objective Of Research**

- 1- To give awareness that wearing of veil is oblique for muslimah.
- 2- To make muslimah wearing the veil according with Syariah not wearing it based on the fashion.
- 3- To give an awareness about the wearing of veil and able encourage them to wear the veil and practice it in their live.
- 4- To inform the women actual wearing about the meaning of veil exactly and clearly and not making them will understand with wearing of the veil.
- 5- To study about the reason of wearing the veil deeply.
- 6- To know how far the wearing of veil among the women based a Syariah and not follow the fashion at all.
- 7- To know why, the women wearing the veil based on the fashion and not follow Syariah exactly.
- 8- To know the main purpose of women wearing the veil.

#### **1.6 Scope Of Research**

This research is to know how far the wearing is to fulfill the Islamic religion obligation, or just wear it as an up to date individual that follow up the fashion world that provide a various type of veils and styles.

Researcher is also try to make awareness to our muslim ladies that is wearing veil is not just a fashion, but it is an obligation and compulsory to muslim women, as stated as in Qur'an, verse An-Nur, 31. Researcher want to emphasize that there is no fault-

wearing veil in any fashion and trendy, but it must not out of Islamic rule. For instance, someone who wears veil, but her neck and chest is uncovering in whole. This problem that exist nowadays, where it is not fulfill the Syara' obligation.

### **1.7 Research Method**

In this academic project, the researcher used several methods in collecting and gathering data. This is to make sure that the data is accurate and valuable. The methods:

#### **1. Observation**

This study to test the hypothesis, which was made from the observational survey. From the observation about how the Muslimah wear the tudung, more to religion requirement or fashion. So, this study actually to test the hypothesis that been developed, and to get the true result about it.

#### **2. Survey**

This surveys is made at Kuala Lumpur Centre, Kajang and Warta Shopping Complex at Bandar Baru bangi. This is to fine an information and than put it in academic project.

#### **3. Library**

The researcher has collected gathered the data and information from library, such as books, magazines, thesis, newspaper and others.

-The libraries involved are:

- a. Perpustakaan Kolej Universiti Islam Malaysia, KUIM.
- b. Perpustakaan Utama, Universiti Malaya
- c. Perpustakaan Tun Sri Lanang, UKM
- d. Perpustakaan Negara Malaysia, Jln Tun Razak

## **1.8 Definition of Term**

### **1.3.1 Tudung:**

Tudung, noun a piece of fine material worn by women to protect or conceal the face, a white bridal veil. Tudung is a “kain kelubung” (external clothes) clothes that cover women’s body. The others clothes that not like an equable by Allah S.W.T, like “mini telekung” or headscarf and etc. The mu’min women must covered their body and face with jilbab when meet formally “ajnabi” man (mahram). By disclose their aurat deliberately it same as disobedience to Allah S.W.T command’s.

### **1.3.2 Fashion:**

Fashion is a popular trend, especially in styles of dress and or nament or manners of behavior. Combining from in the manner of something specified; dog-fashion/constanet-fashion. In the style associated with a specified place or people: American –fashion/ British –fashion. Characteristic of, influence by, or representation a current popular trend or style: fashionable clothes. (of a person) dressing or behaving according to the current trend.

### **1.3.3 Effectivenes:**

A change caused by something that happens or by something that someone does. For writer, its means a change caused by wear tudung to people. In the other words, how far can make the person change their lifestyle, for example change their bad habit to good habit after wear tudung.

## CHAPTER 2

### DEFINITION OF TUDUNG IN ISLAM

#### 2.1 The Meaning Of Aurat And Tudung

Before we go further about what is meant by the word “veil”, it is better for us to know about “aurat” first.

Aurat comes from Arabic. In dictionary, “aurat is a matter which not good to see, or anything embarrass when it is seen”.

Otherwise, according to syara’ aurat is anything that prevented by Allah to display to other people who is unlawful to see it.<sup>1</sup>

In the other source, aurat literally means “deficient”. Dictionary “Al-Munjid”, matter 537 by Louis Ma’luf gives the meaning of aurat with:

- a) Anything which able to cover up.
- b) Anything that embarrass
- c) Any part of body that covered because of humiliation or embarrass to open display it.

In other source, aura’ mean degrade. Then, in Fiqh studies, the meaning of aura’ is a ‘part of body someone that should be closed and protected by seing.<sup>2</sup>

Syeikh Ibrahim al-Bajuri in his book, ALBAJURI bind 1, page 141, said that: Aurat literally means “less” and in terminology: “anything that obligatory to cover up”, and it is meant also by anything which unlawful to see it.

<sup>1</sup> H. Suhairy Ilyas, MA. 1988, Pakaian Wanita Islam Mengikut Al-Quran Dan Sunnah, , Pustaka Al-Mizan, p.44.

<sup>2</sup> Wan Muhammad bin Wan Muhammad Ali, 1980, Al-Hijab, , vol.4, p.1.

Syeikh said bin Muhammad Ba'isyah in his book "Busyra al-Karim bind 1 page 92, said that: "aurat" literally is "less" and anything bad. In Islamic Terminology, aurat is anything which unlawful to see it, it's mean all part of human body, although servant or child, and separated from body such as hair which was feel down. It is also mean with anything which compulsory to cover up in pray (solat)". This is what is meant by this discussion.

### 2.1.1 Limitation of women's aurat

Most of ulama' said that limitation of women's aurat is all part of their body except face and hand site.

The evidences, which they are used, are:

Allah said:

{ يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا }

(al-Qur'an, al-Ahzab 22:59)

Meaning:

"O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veil) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is ever Oft Forgiving, Most Merciful.<sup>1</sup>

The verses above show clearly about the obligation of wearing jilbab (to cover up head and all body) among women in Islam.

In book "Asbabunnuzul" (cause of verses a light) clarified that, before the verses alight, the women servants always bothered by man when they go out from their home. At that time, there are no different between servant clothes and independent

<sup>1</sup> al-Qur'an. Al-ahzab 22:59.

women clothes. So, these verses alighted to command the bother; and to show clearly the different between servants and independent women.

Nevertheless, cause of the verses alighted is closely related to the servants problem, but we can't say that the command is just to know the identity between servants and independent women. This is because in usul fikah method, we know that:

"العبرة بعموم اللفظ لا بخصوص السبب"

"Some punishment is based on general lafz, not just a particular things".

In other words, cause of verses alighted not limit the command that contains in those verses, whether it is al-Quraan or al-Hadis.

### 2.1.2- The Important Warning About Aurat

1- The non Muslim women same like "ajnabi" man, it means muslim women cannot be showing their "aurat" (except face and two hand) infront of non muslim. Because it prohibited based on comment by Syaikh as-Sawi in his book " To avoid non muslim storied a bad situation about Islam".

2- In medicine, the muslim women can open a part of body in series sotuation. But it limited on place of illness only, not at all.

As-Syaikh Ahmad Dardir said in his book, "Akrabul Masalik" he said:

*"Wajib menutup aurat daripada pandangan orang yang haram melihatnya. Yang tidak haram dilihat seperti isteri, hamba abdi atau dalam keadaan darurat tidak haram dibuka, bahkan ianya adalah wajib".*

If in serious situation, must open it! For example a doctor can see a part of illness like virgin. But it better if women see than man.

3- As-Syaikh Muhammad Nasiruddin Al-Babiy said, the clothes must fulfill this criteria:

1- Covering all of body

- 2- Not wear the decoration
- 3- It clothes not brightness or thin
- 4- Not too narrow
- 5- Not spray perfume
- 6- Not same with man clothes
- 7- Not same with non muslim clothes
- 8- No sexy.<sup>1</sup>

### 2.1.3 The Meaning Of Tudung (veil)

When we learn terminologically in Arabic standard dictionary, we will find that the meaning of veil as below:

- 1- Lisanul Arab:

“Jilbab” means shawl, or width clothes which women wore to cover up their head, chest and back.

- 2- Al-Mu’jam al-Wasit:

“Jilbab” means clothes which it is inside (gamis) or shawl (khimar) or clothes to cover up outside all women clothes to close the body like mantel.

- 3- Mukhtar Shihah:

“Jilbab” from the word “jalbu”, which means pull or collect. Meanwhile jilbab means width clothes like mantel.

From the third sources of the above dictionaries, we can make conclusion that, in general jilbab is width clothes, loose and cover up all body as said by al-Qurtuby: “Jilbab is clothes which cover up all body”.

For Indonesian and Malaysian, jilbab generally means shawl which cover up head, until neck and chest. This definition not dissent with general definition above because

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<sup>1</sup> Abduh Ghalib Ahmad Isa Wahbi Sulaiman Ghawiji, 1990, Adab Seorang Muslimah, Pustaka Syuhada, pp 39-40.

<sup>2</sup> H. Suhairy Ilyas MA, 1988, Pakaian Wanita Islam Mengikuti Al-Quran Dan Sunnah, Pustaka Al-Mizan, pp.46-47

it's also said in Lisanul Arab or Mu'jam al-Wasit and al-Qurtuby take it from Ibnu Abbas who said jilbab is rida' or shawl.<sup>2</sup>

#### 2.1.4 Interpreter Debate

After we know about general meaning and terminology on jilbab, it is better for us to refer to the explanation of ulama that is expert in Allah's law. We can learn from their interpretation on jilbab and veil in urah al- Ahzab, verses 22: 59.

1- Ibnu Abbas interpretation:

Shawl or jilbab- veil – must cover up neck and chest of women to protect from slander and avoid from the dangerous of adultery.

2- Qurtuby Interpretation:

Allah S.W.T commands the entire Islamic women to cover up all part of their body and not to display it even skin except in front of their husband because only husband is free to enjoy their beautification.

3- Ayatul Ahkam interpretation:

Jilbab-veil- is an "ibadat" (worship) in feature to obey Allah's command. Allah said in surah al-Ahzab verses: 59, for Islamic women, wearing jilbab-veil is same as perform the solat (pray) because both of it are obligatory in al-Quran. When an Islamic women refuse to wear jilbab-veil – with an intentional to contradict Allah's law, it's mean she was apostate because of contradict to al-Quran, when she leave out because be a follower to the others neglected, so she include among whom disobey to Allah.

4- Zilali Quran interpretation:

Allah order to the Prophet's wives and Islamic women generally in order to cover up all part of body, head until chest with jilbab and veil when go outside from home. The jilbab and veil must not too thin and can't penetrated by eyes.

This matter is to protect their identity as Islamic women in order to protect from bad hands and ignorant persons. Therefore they will disappointed when

see the women who wearing dignity clothes, so that their bad intention would be leased and they will respect to that women.<sup>1</sup>

## 2.2 The Concept of Wearing Tudung

Religious awareness among society nowadays better than a decade ago. This phenomenon would be seen from the aspect of wearing veil and clothes to cover aurat. Anywhere we can see Islamic women dressy many style of clothes and veils. However, how far the wearing of veil is accurate to syariat needs?

Based on al-Quran, Allah s.w.t said:

“O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment; and the raiment of righteousness, that is better. Such are among the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah , that they may remember (i.e. leave falsehood and follow truth).<sup>2</sup>

This verse explained that there are two types of clothes. First, cover the aurat and second beautiful clothes for ornament. Though, it is fault if a person give a priority to beautiful clothes only without take care of an obligation to cover the aurat.

It is not a fault to ornament the clothes as long as its concept does not far away from al-Quran meaning. It is explained that the clothes is wearing to scare to Allah and not to show to the other or to get esteem, whose clothes more beautiful.

Wearing clothes because of sincerely religious means wearing a clothes which its able to someone to remember to Allah and encourage her to perform Allah’s command and avoid from prohibition. Here, we not contradict to the people to seen as beautiful or to dressy such as to the wearing veil with many style like we seen today, or just to put it on head only like we seen before. That is the beautification of Islam, which give a

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<sup>1</sup> Ibid

<sup>2</sup> al-Qur’an. al-A’raf 7:26.

freedom to its followers to choose clothes and veil as long as its not contradict from the original concept to cover the aurat and to sincerely religious.

{إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ}

(al-Quran, al-Hujurat 49:13)

Meaning: “Verily, the most honorable of you with Allah is that (believer) who has At-Taqwa [he is one of the Muttaqun”.<sup>1</sup>

{وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكَمُ  
وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ}

(al-Quran, AL-An’am 6:153)

Meaning: “And verily, this (i.e. Allah’s commandments mentioned in the above two verses 151 and 152) is my straight path, so follow it, and follow not (other) paths, for they will separate you away his path. This he has ordained for you that you may become Al-Muttaqin”.<sup>2</sup>

Islam also not determine specific colour. Rasulullah s.a.w himself used to wear many type of colours besides green and white. Merely if the colour is very obtrusive and would be a libel, it is better to avoid. However, some people holding to wear black colour only, it’s supposed not to be a libel because it’s not attractive.

“If asked to designers, they said: “black is beauty”. Black is their favorite colour to make dinner clothes or special ceremony because it’s elegant. So we cannot just by colour, instead we must see how a person dressing, it’s appearance or intention. Choosing of colour depends on individual taste. We cannot prevent it because Islam give a freedom as long as it’s still accurate to syariat needs that is to cover the aurat and wearing clothes sincerely religious”.

<sup>1</sup> al-Qur’an. al-Hujurat 49:13.

<sup>2</sup> al-Qur’an. al-An’am 6:153.

Meanwhile, in fabric using an applicable fabric is important to guarantee that a person is truly covering her aurat. "The clothes which made from smooth fabrics which anybody able to catch sight of her body are not applicable to make a clothes. It is need to avoid.<sup>1</sup>

For Islamic women, it is not a mistake to dressy but do not choose transparent veil until hair and neck would be seen. "May be many people suppose that just put up a veil is adequate to cover the aurat, at the same time their clothes is not perfect such as t-shirt, short shirt, too tight and transparent. This phenomenon arises because of lack of understanding on the concept of covering aurat. For example we see the veil that wore by Waheeda is beautiful, so we bought it. Instead, our original concept is wearing to cover aurat because it is Allah's command not to follow the creation. There are many people wearing veil out of home such as working place, school and so on. Otherwise, at home they are not, although their guest is stranger. This matter is far from the concept to cover the aurat.

Besides that, a person who wearing veil also must take care of Islamic image and its symbol. Sometimes there is person who wearing veil but her appearance is not tidy so the people who see it would not attract to wearing veil. It is important to an individual to have a beautiful appearance so that her attitude not is a libel to her religion itself.

Other than that, it is also not a mistake to choose an accessory as long as its not over and the purpose is to seen as tidy. As a Muslim, a person must hold on moderate concept. For the reason, the accessories that used not to show to the others or to show luxurious.

Allah's command to Islamic women to cover the aurat is for their advantages them self. This is because Islam not obliges a matter or prevents it except it has rational reasons. However, if a person has wearing veil so she must improve her moral and behavior because Islam is take care of external and internal advantages. Necessarily,

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<sup>1</sup> Dato' Dr. Mashitah Ibrahim, 2003, Bertudung Antara Menutup Aurat Dan Berfesyen, , Inovasi p.56.

the person who covering aurat able to control their attitude, habits and behavior, also increase their scare to Allah to protect Islamic image and its symbol.

### 2.3 The Status of veil as Islamic women clothes

Tudung is a form of clothes, which commanded, by Allah for women to wearing it. This command is stated, when Allah s.w.t said:

“O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veil) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is ever Oft Forgiving, Most Merciful.<sup>1</sup> (al-Ahzab 22:59).

In the above verses, Allah s.w.t stated that the clothes for Islamic women (when they are going out, or together and face to face with ajnabi) are “jilbab”. What is jilbab? Many people are confused about what is the jilbab actually some of them give the meaning of jilbab with “baju kurung” which wore with “mini telekung” (scarf / veil). The other said that jilbab is adequate cover the head with scarf.

Actually, the above meaning of jilbab wrong and not accurate to the actual what it is. The great ulama a long time ago was made researchers and debate on jilbab problem with the guideline from al-Quran and as-Sunnah. They were giving more explanation about this matter.

It was stated in the interpretation of al-Bahrul Muhith, wrote by Abu Hayyam Muhammad bin Yusuf al-Andalusi juzu' 10, page 280. What is meant by **يديين من جلابيين** is “must cover all body? And what is meant by word **عليهن** is to cover their faces with jilbab. Abu al-Su`ud, explained in his interpretation; “jilbab is a clothes which cover face and head.

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<sup>1</sup> Ibid.

Al-Tarmizi when interprete verse 59, Surah al-Ahzab, said that the meaning of that verse is covers head and face. It is, in that verse, the Islamic women must over their face and head as ordered by Allah.

The whole of interpretation members among Muslims clarified that jilbab is a type of clothes which cover all body including face. Not anyone from the greatest interpretation members who gives the meaning of jilbab except this meaning. Otherwise, the modern interpreter always gives the different interpretation. This is may caused by the influence of western life among Muslims nowadays. It is not weird if there is the person who is called “ulama” tries to applicable the Islamic teaching with western view.<sup>1</sup>

Based on al-Quran explanation, the clothes that ordered to women to wear it when they are going out and facing with the ajnabi is jilbab. So, it is showing clearly that jilbab is the clothes for all Islamic women, it is not the Arabs clothes or ignorant people clothes. All criticize on jilbab and its wearing is not true and absolutely contradict with al-Quran and as-Sunnah explanation.

As a pious person, don't say this clothes is not applicable, extreme, out of dated and so on. It is important to know that, covering aurat with cover all part of body including face [wearing jilbab] is recognized as أمر مشروع محمود [syariat matter which is good] by ulama' who are 'amilin', because there are the invidence in al-Quran, Hadith and Athar of Sahabat (companions of Rasul). Therefore, it is cannot to suppose it as an extreme or something like that. It is supposed as extreme or something like that. It is supposed as extreme if we just it according to our feeling and following the ideas from western civilization. (Al-Hijab, Wan Muhammad bin Wan Muhammad Ali, page 27).

Allah s.w.t give the order to wearing jilbab with the purpose to protect women dignity, besides to protect any type of bad deeds, which would happen by the reason of

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<sup>1</sup> Hamizan Husin, 1988, Wanita Islam Beberapa Nasihat dan Peringatan, Dewan Pustaka Fajar, p

uncovered aurat. There is no explanation, which shows that the purpose of Islamic women at Rasulullah time, wore jilbab to protect their face from dusts. The reality is they are wearing jilbab absolutely to obey Allah's command.

It cannot be denied that when aurat is uncovered among society, so it is the time to begin a collapse of the society. This reality was happened in human history life.

At Rasulullah time, Islamic ummah, which is, consist companions, among who are strong faith. They are supposed as the best ummah, as said by Rasulullah s.a.w:

"خير الناس قربي ثم الذين يلونهم ثم الذين يلونهم"

(Riwayat Bukhari & Muslim)

In strong and steady faith generation, Allah s.w.t give the command to their women to cover their face in order to avoid from ajnabi men to see it. At present times, Islamic ummah far away from Rasulullah path, bad deeds more than good deeds. So, Islamic women nowadays should cover their aurat. Social free between men and women also must prevent.

The ulama' said that the women are allowed to show their hand and face if it is not bring to libel. But, at present times, who dare to say that there is free from libel? Is it overwhelming of rape cases, decrease of moral, out of ashamed among women is free from libel? The pious ulama' is maintain to said that the Islamic women is oblige to cover their face and their hand although there is free from libel.<sup>1</sup>

#### 2.4 The Condition Of Correct Tudung

Firstly:

It should cover all the body apart from whatever has been exempted. Allah says (interpretation of meaning):

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<sup>1</sup> Hamizan Hussin, 1988, Wanita Islam Beberapa Nasihat Dan Peringatan, Dewan Pustaka Fajar, pp 53-55.

“O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is ever oft-forgiving, most Merciful”.

This aayah clearly states that it is obligatory to cover all of a women’s beauty and adornments and not to display any part of that before non-mahram men (strangers) except for whatever appears unintentionally, in which case there will be no sin on them if they hasten to cover it up.

Al-Haafiz ibn Kathir said in his Tafsir: This means that they should not display any part of their adornment to non-mahrams, apart from that which it is impossible to conceal. Ibn Mas’ud said ; such as the cloak and robe, i.e., what the women of the Arabs used to wear, an outer garment which covered whatever the woman was wearing, except for whatever appeared from beneath the outer garment. There is no sin on a woman with regard to this because it is impossible to conceal it.

Secondly:

It should not be an adornment in and of itself. Allah says (interpretation of the meaning): “...and not to show off their adornment...” [Quraan Surah Al-Nur 24:31]. The general meaning of this phrase includes the outer garment, because if it is decorated it will attract men’s attention to her. This is supported by the aayah in Surah Al-Ahzab (interpretation of the meaning):

“And stay in your houses, and do not display yourselves like that of the times of ignorance” [Quran Surah Al-Ahzab 33:33]. It is also supported by the hadith in which Rasulullah said: “There are three, do not ask me about them: a man who leaves the jama’ah, disobeys his leader and dies disobedient; a female or male slave who runs away then dies; and a women whose husband is absent and left her with everything she needs, and after he left she made a wanton display of herself. Do not ask about them”. [Narr by al-Hakim, 1/119; Ahmad, 6/19; from the hadith of Faddaalab bint ‘Ubayd. Its isnaad is Sahih and it is al-Adab al-Mufrad].

Thirdly:

It should be thick and not transparent or “see-thru” because it cannot cover properly otherwise. Transparent or see-thru clothing makes women more tempting and beautiful. Concerning this Rasulullah said: “During the last days of my ummah there will be women who are clothed but naked, with something on their heads like the humps of camels. Curse them, for they are cursed”. Another hadith adds: “they will not enter Paradise or even smell its fragrance, although its fragrance can be detected from such and such a distance”. [Narrated by Muslim from the report of Abu Hurairah].

Ibn ‘Abd al-Barr said: what Rasulullah meant was women who wear clothes made of light fabric, which describes and does not cover. They are clothed in name but naked in reality. [Transmitted by al-Sayuti in Tanweer al-Hawalik, 3/103].

Fourthly:

It should be loose, not tight so that it describes any part of the body. The purpose of clothing is to prevent fitnah (temptation), and this can only be achieved if clothes are wide and loose. Tight clothes, even if they conceal the color of the skin, still describe the size and shape of the body or part of it, and create a vivid image in the minds of men. The corruption or invitation to corruption that is inherent in that is quite obvious. So the clothes must be wide. Usaamah ibn Zayd said: “Rasulullah gave me a thick Egyptian garment that was one of the gifts given to him by Duhyat al-kalbi, and I gave it to my wife to wear. He said, ‘why do I not see you wearing that Egyptian garment?’ I said, ‘I gave it to my wife to wear’. He said, ‘Tell her to wear a gown underneath it, for I am afraid that it may describe the size of her bones’.” [Narr by al-Diyaa’ al-Maqdisi in al-Ahaadith al-Mukhtarah, 1/442, and by Ahmad and al-Bayhaqi, with a Hasan Isnaad].

Fifthly:

It should not be perfumed with bakhoor or fragrance. There are many ahaadith which forbid women to wear perfume when they go out of their houses. We will quote here some of those which have Sahih Isnaads: Abu Musa al-Ash’ari said: Rasulullah said:

“An women who puts on perfume then passes by people so that they can smell her fragrance, is an adulteress”.

Zaynab al-Thaqafiyyah reported that Rasullullah said: “If any one of you (women) goes out to the mosque, let her not touch any perfume”.

Abu Hurairah said: Rasulullah said: “Any women who has scented herself with bakhour (incense), let her not attend ‘Ishaa’ prayers with us”.

Musa ibn Yassar said that women passed by Abu Hurairah and her scent was overpowering. He said, O female slave of al-Jabbar, are you going to the mosque?” She said, “Yes”. He said, “And have you put on perfume because of that?” She said, “Yes”. He said, “Go back and wash yourself, for I heard Rasulullah say: ‘If a woman comes out to the mosque and her fragrance is overpowering, Allah will not accept any prayer from her until she goes home and washes herself.’”

These ahaadith are general in implication. Just as the prohibition covers perfume applied to the body, it also covers perfume applied to the clothes, especially in the third hadith, where bakhour (incense) is mentioned because incense is used specifically to perfume the clothes.

The reason for this prohibition is quite clear, which is that women’s fragrance may cause undue provocation of desires. The scholars also included other things under this heading of things to be avoided by women who want to go to the mosque, such as beautiful clothes, jewelers that can be seen, excessive adornments and mingling with men. See Fath al-Baari, 2/279. Ibn Daqeeq al-‘Eed said: This indicates that it is forbidden for a woman who wants to go to the mosque to wear perfume, because this causes provocation of men’s desires. This was reported by al-Manaawi in Fayd al-Qadeer, in the commentary on the first hadith of Abu Hurairah quoted above.

Sixthly:

It should not resemble the clothing of men. It was reported in the Sahih ahaadith that a woman who imitates men in dress or in other ways is cursed. There follow some of

the ahaadith that we know: Abu Hurairah said: “Rasulullah cursed the man who wears women’s clothes, and the woman who wears men’s clothes”.

“Abd-Allah ibn ‘Amar said: I heard Rasulallah say: ‘They are not part of us, the women who imitate men and the men who imitate women’.”

Ibn ‘Abbas said: “Rasulullah cursed effeminate men and masculine women. He said, ‘Throw them out of your houses’.” He said: “Rasulullah expelled so and so, and ‘Umar expelled so and so”. According to another version: “Rasulullah cursed men who imitate women and women who imitate men”.

“Abd-Allah ibn ‘Amr said: “Rasulullah said: ‘There are three who will not enter Paradise and Allah will not even look at them on the day of Resurrection: one who disobeys his parents, a woman who imitates men, and the dayooth (cuckold, weak man who feels no jealousy over his womenfolk)”.

Ibn Abi Maleekah-Whose name was “Abd-Allah ibn ‘Ubayd-Allah-said: “It was said to ‘Aa’ishah (may Allah be pleased with her), ‘what if a woman wears (men’s) sandals?’ She said: ‘Rasulullah cursed women who act like men’.”

These hadith clearly indicate that it is forbidden for women to imitate men and vice versa, this usually includes dress and other matters, apart from the first hadith quoted above, which refers to dress only.

Abu Dawud said, in Masa’il al-Imaam Ahmad (p.261): “I heard Ahmad being asked about a man who dresses his slave woman in a tunic. He said, ‘Do not clothe her in men’s garments, do not make her look like a man”. Abu Dawud said: “Isaid to Imam Ahmad, can he give her bachelor sandals to wear? He said, no, unless she wears them to do wudoo’. I said, what about for beauty? He said, no. I said, can cut her hair short? He said, no.”

Seventhly:

It should not resemble the dress of kaafir women. It is stated in sharee'ah that Muslims, men and women alike, should not resemble or imitate the kuffaar with regard to worship, festivals or clothing that is specific to them. This is an important Islamic principle, which nowadays, unfortunately, is neglected by many Muslims, even those who care about religion and calling others to Islam. This is due either to ignorance of their religion, or because they are following their own whims and desires, or because of deviation, combined with modern customs and imitation of kaafir Europe. This was one of the causes of the Muslims' decline and weakness, which enabled the foreigners to overwhelm and colonize them. "...Verily, Allah will not change the condition of a people as long as they do not change their state themselves..."[Quran Surah Al-Ra'd 13:11- interpretation of the meaning]. If only they knew.

It should be known that there is a great deal of Sahih evidence for these important rules in the Quran and Sunnah, and that the evidence in the Quran is elaborated upon in the Sunnah, as is always the case.

Eighthly:

It should not be a garment of fame and vanity. Ibn 'Umar said: "Rasullah said: 'Whoever wears a garment of fame and vanity in this world, Allah will clothe him in a garment of humiliation on the day of Resurrection, then he will cause fire to flame up around him'." [Hijaab al-Mar'ah al-Muslimah, p. 54-67].

"Whosoever introduces in Islam innovation, and holds it to be something good, has indeed alleged that Muhammad (S.W.T) has betrayed his message! Read the saying of Allah: This day I have perfected your religion for you, completed my favor upon you and I have chosen for you Islam as your religion. So that, which was not part of the deen at that time cannot be part of the deen today! And the last part of this Ummah cannot be rectified, except by that which rectified its 1<sup>st</sup> part."-Imam Malik ibn Anas

(rahimahullah). Al-Ankabut (29): 21- “Do people think that they will be left alone upon they saying: ‘We believe,’ and will not be tested”.<sup>1</sup>

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<sup>1</sup> <http://www.darulnuman.com/mhikmah/tudung.html>.