

# The Motive Of Wearing a Face Veil in the Early Islam: Two Narratives of Prophetic Tradition

*by* M. Ridwan Hasbi

---

**Submission date:** 26-Jun-2023 12:36PM (UTC+0700)

**Submission ID:** 2122783506

**File name:** il\_In\_The\_Early\_Islam\_Two\_Narratives\_Of\_Prophetic\_Traditions.pdf (472.89K)

**Word count:** 9164

**Character count:** 41895

# THE MOTIVE OF WEARING A FACE VEIL IN THE EARLY ISLAM: TWO NARRATIVES OF PROPHETIC TRADITIONS

M. Ridwan Hasbi  
Universitas Islam Negeri Sultan Syarif Kasim Riau  
ridwan.hasbi@uin-suska.ac.id

Hasbullah  
Universitas Islam Negeri Sultan Syarif Kasim Riau  
hasbullah@uin-suska.ac.id

Jamaluddin  
Universitas Islam Negeri Sultan Syarif Kasim Riau  
jamaluddin@uin-suska.ac.id

1

**Abstract:** This article discusses the motives for wearing a face veil in early Islam. With the lens of prophetic historical reflection, it focuses on two narratives of the *ḥadīth* on veil: the Arab women who sold in the market of Banī Qaynuqā' and 'Aishah on *ḥadīth al-ifk*. This article argues that the motives of covering their faces has close related to the situation and conditions occurred at the time. Historically, the two stories explained that wearing a face veil as a protection of dignity and self-esteem from an uncomfortable milieu. Sociologically, the face veil was cultural habits in guarding women from any social disorders and negative treatment. While psychologically, wearing a face veil symbolized the purity of an honor and the high value of personality embedded in the dignity of women so as not to invite a slander.

**Keywords:** Prophet History, Motive, and Face Veil.

**Abstrak:** Artikel ini membahas motif-motif pemakaian cadar dengan merefleksikan pada narasi awal Islam. Dengan lensa refleksi historis kenabian, tulisan ini memfokuskan pada dua narasi hadis tentang jilbab, yaitu: perempuan Arab yang berjualan di pasar Banī Qaynuqā' dan kisah 'Aishah dalam *ḥadīth al-ifk*. Artikel ini berpendapat bahwa motif menutupi wajah sangat erat kaitannya dengan situasi dan kondisi yang terjadi saat itu. Secara historis, kedua cerita menjelaskan bahwa memakai cadar merupakan upaya perlindungan atas martabat dan harga diri dari lingkungan yang tidak nyaman. Secara sosiologis, cadar merupakan budaya dalam menjaga perempuan dari gangguan sosial dan perlakuan negatif. Sedangkan secara psikologis, pemakaian cadar melambangkan kemurnian suatu kehormatan dan nilai kepribadian yang tinggi yang tertanam dalam harkat dan martabat perempuan agar tidak mengundang suatu fitnah.

**Keywords:** Sirah Nabawiyah, motif dan cadar.

Mutawatir: Jurnal Keilmuan Tafsir Hadith

Volume 8, Nomor 2, Desember 2018 | p-ISSN: 2088-7523; e-ISSN: 2502-6321 | 254-274

2  
**Introduction**

The reality of Moslem women who draw their body parts to be covered by wearing a veil (*ḥijāb*) is in the position of majority that can be divided into groups<sup>1</sup> i.e. *ḥijāb* in the fashionable form of “not *sharʿī*”<sup>2</sup> and *sharʿī*. On the *sharʿī* level, the *ḥijāb* is formulated in the *ḥijāb* without face veil and *ḥijāb* with face veil. The *ḥijāb* without face veil is much more adapted and used than *ḥijāb* with face veil, and it can be seen in the development of understanding the function of face veil and its motive.

The issue of wearing a face veil seems to be an ongoing controversial issue among Moslems, and rises some critical debated with various arguments among both proponents. The debate on the face veil has existed since the time of the companions. It surely can be traced from the tradition narrated in the major book of prophet tradition (*ḥadīth*). However, this difference of opinion arises because of various interpretations on the *ḥijāb* verse.

In social reality, the construction of understanding on the use of face veil has come into two points of culmination: those who considers that the face veil is obligatory which must be wore by every Moslem woman who have come to the phase of puberty (*balīgh*) and those who argues that face veil is permissible (*mubāḥ*), which thus did not entail any transgression if someone takes off the veil. In Indonesian context, wearing a face veil become a widely discussed issue, both by scholars and academics. This issue increasingly sticking to the surface after the prohibition of wearing a face veil for female

---

<sup>1</sup> Jilbab (*ḥijāb*) in terms of language, derived from the rooted word of *jalaba*, means to gather and bring, its plural is *jalābīb* means something (cloth) or loose clothing used to cover the whole body of woman. According to Quraish Shihab, the *ḥijāb* is a loose curly dress equipped with a veil [as] a head covering (outer garments or mantle and cloak) that can cover the whole body. See, Fathonah K. Daud, “Jilbab, Hijab dan awrat Perempuan (Antara Tafsir Klasik, Tafsir Kontemporer dan Pandangan Muslim Feminis),” *AL-HIKMAH Jurnal Studi Keislaman* 3, no. 1 (2013), 5–6.

<sup>2</sup> *Sharʿī* is returned to the term *sharīʿah*, that is, everything that is given by God for His servants which covers issues of faith, worship, morals, *muʿāmalah* and all forms of life rules for the happiness of the world and hereafter. See, Mannāʿ al-Qattān, *Tārīkh al-Tashrīʿ al-Islāmī* (Kairo: Maktabah Wahbah, 1989), 13. The context of *sharʿī* in fashion is returned to all the rules of God for the benefit of mankind.

**1** students issued by the rector of UIN Sunan Kalijaga Yogyakarta in 2018.<sup>3</sup>

The *ḥijāb* dress that is associated with the face veil is always questionable in context, whether the face veil is an expression of Arabic culture or as an application of Islamic teachings. In addition, there are very sensitive questions, whether the face veil is a symbol of piety and obedience of Moslem woman who have come to the phase of puberty (*balīgh*) or the face veil as part of a symbol of resistance and confirmation of Moslem identity. Thus, the face veil is an Islamic teaching that its legal obligation is still debated.<sup>4</sup>

The stigma of face veil is always associated with Arabian culture as a socio-cultural identity and it is not related to Islamic teachings. For those who argue that the face veil is not a culture and states that the face veil is obliged is based on the Qur'an<sup>5</sup>, ḥadīth<sup>6</sup>, and *qiyās* which are generally giving instruction in such details; (1) Keep the genitals is obligate and cover the face is including to keep the *'awrat* (body parts that should be covered), then the law is obligatory; (2) The commands of Allah and His messenger to women to wear *ḥijāb*

<sup>3</sup> The face veil in Arabic is called *niqāb*, which means the cover of a woman's face. Terminologically, *niqāb* is the act of women covering their faces, either by sticking out parts of the *ḥijāb* or *kbimār* cloth where the only ones open are eyes to see. Dervish Mustafa Hasan, *Faṣl al-Kbiṭāb fī Mas'alat al-Ḥijāb wa al-Niqāb* (Bairut: Dār al-Itiṣām, t.t.), 10-11.

<sup>4</sup> Lisa Aisiyah Rasyid and Rosdalina Bukido, "Problematika Hukum Cadar dalam Islam: Sebuah Tinjauan Normatif-Historis," *Jurnal Ilmiah Al-Syir'ah*, Vol. 16, No. 1 (2018), 75.

<sup>5</sup> Muhammad Kudhori, "Kontroversi Hukum Cadar dalam Perspektif Dialektika Syariat dan Adat," *Ijtihad Jurnal Wacana Hukum Islam dan Kemanusiaan*, Vol. 18, No. 1 (2018), 33–56.

<sup>6</sup> QS. al-Aḥzāb [33]: 59 and QS. al-Nūr [24]: 31.

<sup>7</sup> Among the ḥadīths that serve as the foundation are:

عَنْ أُمِّ سَلَمَةَ، قَالَتْ: كُنْتُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ **1** إِذْهُ مَيْمُونَةُ، فَأَقْبَلَ ابْنُ أُمِّ مَكْتُومٍ وَذَلِكَ بَعْدَ أَنْ أُمِرْنَا بِالْحِجَابِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اِخْتَجِبَا مِنْهُ»، فَقُلْنَا: يَا رَسُولَ اللَّهِ، أَلَيْسَ أَعْمَى لَا يُبْصِرُنَا، وَلَا يَعْرِفُنَا؟ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَفَعَمِيَاوَانِ أَنْتُمَا، أَلَسْتُمَا تُبْصِرَانِي»

“From Umm Salamah said: Me and the Prophet Muhammad and his side were Maimunah, then accepted Ibn Ummi Maktum and after we were told to wear ḥijāb, the prophet Muhammad said: “You two should be wearing ḥijāb from him”, then we said: Ya Rasulullah, isn't he blind see us and don't know us. Then the Prophet said: “Are you not blind, have you not seen it?”

See, Sulaymān b. Abī Dāwūd, *Sunan Abū Dāwūd*, ḥadīth no. 4112, vol. VI (Bairut: al-Maktabah al-Aṣriyah, t.t.), 63.



2

from men other than their *mahram* (relatives) and to hide their jewelry, including covering their faces, mean that it is obligatory; (3) the *qiyās* of women whom are obliged to cover their legs, neck and others because they are worry to wave temptation, then, cover the face is more compulsory; (4) The habits of companions women, especially the *ummahāt al-mu'minīn* (the mother of the believers), in covering their faces mean that it is a required wearing. While the opinion of scholars who are requiring a face veil is based on the contextualization of the Qur'an and Ḥadīth, which is common with the provisions that the *ḥijāb* is a command but the face veil form should be contextualized to the motive<sup>7</sup> behind the wearing.

The context of the motive for wearing a face veil is returned to the prophetic history (*sīrah Nabawīyah*) as a mirror of the socio-culture at the time of the Prophet Muhammad lived, either in Mecca or in Medina. The historical approach based on the prophetic history is an aim of this article. It is used as a methodology related to the method of law-determination which can be least classified into three models, namely linguistic interpretation methods, causation methods, and alignment methods. This study is a literature review, that is by conducting a search on *sīrah Nabawīyah* related to wearing a face veil during the Prophet's life.

There are several articles written related to this study: those who are discussing the face veil from the legal aspects,<sup>8</sup> those who are considering the *ḥijāb* with focus on the discussion of normative reviews, and those who are examining it with regards to its fashion.<sup>9</sup>

<sup>8</sup> Motives in an Indonesian dictionary means patterns; style, one of the dominant ideas in literature, and the reason (why) someone does something. See, <http://kbbi.co.id/arti-kata/motif>. Ngalim Puranto explained that motives are an impulse of a conscious effort to influence a person's behavior so that he is moved to act something so as to achieve certain results or goals. See, Ngalim Puranto, *Psikologi Pendidikan* (Bandung: PT RemajaRosdakarya, 2014 Rosdakarya, 2014), 71. In this paper, the meaning of the motive in question is the reason or cause to do something.

<sup>9</sup> Munawir Haris, "Metodologi Penemuan Hukum Islam," *Ulumuna Jurnal Studi Keislaman*, Vol. 16, No. 1 (2012), 1–20.

<sup>10</sup>Rasyid and Bukido, "Problematika Hukum Cadar;" Kudhori, "Kontroversi hukum Cadar;" Haidir Rahman, "Cadar Perspektif Mufasir: Interpretasi Mufasir Salaf Hingga Muta'akhirin Terhadap Ayat 59 Surah al-Ahzāb," *Diyā al-Afkār*, Vol. 5, No. 1 (2017), 1–45.

<sup>9</sup> Lina Meilinawati Rahayu, "Jilbab: Budaya Pop dan Identitas Muslim Di Indonesia," *Ibda' Jurnal Kebudayaan Islam*, Vol. 14, No. 1 (2016), 139–55; Muhamad

2

Further, this article analyzes the motive of wearing a face veil based on the prophetic history.

This article does not only address the facts and historical datas, but includes the causes, backgrounds and motives summarized in the understanding of historical text that will eventually reveal the principles, conventions, and laws.<sup>10</sup> The study of prophetic history on veil with linguistic interpretation<sup>11</sup>, causation<sup>12</sup> and alignment<sup>13</sup> are related to the religiosity of women who live at the time of the Prophet Muhammad which escorted by the revelation to form an identity of Moslem women who are awake from slander, immorality and competed to do good. In the context of face veil in the form of linguistic interpretation, if it is obligatory for Moslem women, of course there are verses or ḥadīth that specifically relied much on it, but at the level of causation and alignment in term of face veil is only a general guidance. Thus, this article aims to explain the wearing a face veil in the perspective of prophetic history (*sīrah nabawīyah*) that will reveal the root of covering the face issue for Moslem women based on the motives related to the historical and cultural memories in the age of the prophet.

## Wearing A Face Veil in the Light of Prophet History

### 1. Moslem Women's Story who Disturbed by Jews of Banī Qaynuqā'

---

Saprudin, Muslihin Amali, and Sari Narulita, "Motivasi Pemakaian Jilbab Mahasiswi Islam Universitas Negeri Jakarta," *Jurnal Studi Al-Quran*, Vol. 12, No. 2 (2016), 182–93; Rofiul Mula Hela, Moh Yasir Alimi, and M S Mustofa, "Pemakaian Jilbab Kreasi Barudi Kalangan Mahasiswi (Studi Kasus Terhadap Mahasiswi Universitas Negeri Semarang)," *Solidarity: Journal of Education, Society and Culture*, Vol. 2, No. 2 (2013), 95–104; Dadi Ahmadi and Nova Yohana, "Konstruksi Jilbab sebagai Simbol Keislaman," *MediaTor*, Vol. 8, No. 2 (2007), 235–48.

<sup>10</sup> Muḥammad Ramaḍān al-Būḥārī, *Fiqh al-Sīrah al-Nabawīyah ma'a manjaẓ li Tārīkh al-Khilāfah al-Rashīdah* (Bairut: Dār al-Fikr al-Muḥāsir, 1991), 21.

<sup>11</sup> Linguistic interpretation method is a method that operates by interpreting the texts of the Koran and hadith, used in cases that already have the text but are still vague. See, Hariş, "Metodologi Penemuan."

<sup>12</sup> The method of causation is a method that attempts to construct cases that have no text by referring to its *'illat* (causes) and *maqāṣid shari'ah*. Ibid., 13.

<sup>13</sup> The synchronization method is a method that seeks to harmonize various legal propositions which may be contradictory to one another. Ibid., 14.

أَنَّ امْرَأَةً مِنَ الْعَرَبِ قَدِمَتْ بِحِلْبٍ لَهَا، فَبَاعَتْهُ بِسُوقِ بَنِي قَيْنُقَاعَ، وَجَلَسَتْ إِلَى صَائِعٍ بِهَا، فَجَعَلُوا يُرِيدُونَهَا عَلَى كَشْفِ وَجْهِهَا، فَأَبَتْ فَعَمِدَ الصَّائِعُ إِلَى طَرْفِ نَوْبِهَا فَعَقَدَهُ إِلَى ظَهْرِهَا، فَلَمَّا قَامَتْ انْكَشَفَتْ سَوَائِهَا، فَضَحِكُوا بِهَا، فَصَاحَتْ. فَوَثَبَ رَجُلٌ مِنْ الْمُسْلِمِينَ عَلَى الصَّائِعِ فَقَتَلَهُ وَكَانَ يَهُودِيًّا<sup>14</sup> وَشَدَّتْ الْيَهُودُ عَلَى الْمُسْلِمِ فَقَتَلُوهُ فَاسْتَصْرَخَ أَهْلُ الْمُسْلِمِ الْمُسْلِمِينَ عَلَى الْيَهُودِ، فَغَضِبَ الْمُسْلِمُونَ فَوَقَعَ الشَّرُّ بَيْنَهُمْ وَبَيْنَ بَنِي قَيْنُقَاعٍ.<sup>14</sup>

“An Arab woman wore a hijāb (to sell in the market), then she sold at Bani Qaynuqā’ market, and sat toward a goldsmith, then people (in the market) wanted to open her face but she refused. A goldsmith held her edge of cloth, then tied it to her back, so when an Arab woman stood up and opened her ‘awrat (body parts to be covered), and they were laughing at her, so she shouted. Then, a Moslem man struck a goldsmith and then killed him and he (a goldsmith) was a Jew. And the Jews invaded a Moslem man until they killed him, so a Moslem man’s family asked for the Moslems to help over Jews and the Moslems were angry so that there was hostility between them and Banī Qaynuqā’.”

The war of Banī Qaynuqā’ basically started from the Jewish betrayal to the Moslems in an agreement made at the beginning of the Prophet’s migration to Medina.<sup>15</sup> Among their betrayal was disturbing Moslem women who sold at Arab markets. In the story, they were dressing up the whole body until the face. One of the Jews of Banī Qaynuqā’ opened a Moslem woman’s ‘awrat until she shouted, and

<sup>14</sup> The story of a Muslim woman who sells in the market and is disturbed by the Jews of Bani Qaynuqā’ is one of the causes of the Qaynuqā’ war found in the narration of Ibn Hishām from ‘Abdullāh b. Ja’far b. al-Manṣūr b. Mukhramah from Abū ‘Awn. See: al-Buthy, *Fiqh al-Sīrah*, 247; Ṣafī al-Raḥmān al-Mubārakfurī, *Al-Raḥiq al-Makbtūm* (Saudi: Multaqā Ahl al-Ḥadīth, t.t.), 200. Whereas Ibn Ishāq in the *sīrah* (history) does not tell the story of “a face veil of an Arab women who sell in the Banī Qaynuqā’ market,” so is al-Ṭabarī in the book of the Chronicle and Ibn Sa’ad in his *Ṭabaqāt*. In this story, there is no explanation of Arab women names, names of murdered Jewish goldsmiths and also the names of Moslem men who killed. Because Ibn Ishāq did not narrate it so that it would be authentic, therefore it could not be traced. See, Muhammad Ridho, *Muḥammad Rasūlullāh Ṣallallāh ‘Alayh wa Sallam* (Cairo: tp., t.t.), 264.

<sup>15</sup> In the history of al-Ṭabarī and al-Wāqidi that the events of Banī Qaynuqā’ occurred in the middle of the Shawwal in the second year of the hijrah. Ibid., 480.



1  
came a Moslem man who helped then a fight broke out and a Jew was killed. In this story, there was a sentence that an Arab Moslem woman wore a *ḥijāb* *بِجَلْبِهَا* (dressed *ḥijāb*) and covered her whole body until the face; i.e. wearing a face veil in selling at the market *يُرِيدُونَهَا عَلَى كَشْفِ وَجْهَهَا* (They want her to open her face). Their desire to open the face of an Arab Moslem woman was to accomplish their treatment of humiliation. This veiled face can even be interpreted in its connotation that the Arab women were traditionally wearing a face veil when they go off the house. The reality of this story did not provide any contextualization of covering the face as an obligation or just to maintain attitudes and behavior.

#### a. Historical view

The war of Banī Qaynuqā' which occurred in the mid of Shawwal in the second year of migration (*hijrah*) with reference to the story above was a war taken place a month after the Battle of Badr. The obligation of Moslem women to wearing *ḥijāb* in the age of *tashrīḥ* (shariatization) began with the descent of surah al-Nūr [24]: 31. 'Aishah further expressed her admiration of the Anṣār (Medinan Muslims) women when they got the instruction to covering the 'awrat, they were spontaneously looking for the cloth, immediately covered their body, and the men directly turned away their faces from seeing the women.<sup>16</sup>

#### b. Sociological view

The culture of Arab women was ignorance before Islam, they opened their 'awrat and displayed their elegance, while some of them covered their bodies until they were visible with only two eyes to maintain their personality. The sociological context of the above story infers that covering the face was patterned on self-care and dignity. It can be seen from the common atmosphere of the market that many were men. Then, using face veil was aimed at protecting women from slander

#### c. Psychological view

One of the highest respect for women in Islam was wearing *ḥijāb*. The context that occurred in the Arab women at the market was related to the market conditions that are mostly men. Then, covering their face will be able to discourage from the annoyances of the nosy

<sup>16</sup> 'Alī 'Abd al-Ḥalīm Mahmūs, *Al-Tarbiyah al-Islāmiyah fī Sūrat al-Nūr* (Kairo: Dār al-Tawzī' wa al-Nashr al-Islāmiyah, 1994), 152-153.



2 people, guarding them from the behavior of the Jewish people. The market belongs to Jews who mentally every woman entered and sold to be subject to the Jewish rule. Therefore, using *hijab* by covering the face was part of the efforts to create a solid protection.

## 2. 'Aishah's Story in *Hadith al-Ifk*

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَخْرُجَ سَفْرًا، أَفْرَعَ بَيْنَ نِسَائِهِ، فَأَيْتَهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَهُ. قَالَتْ عَائِشَةُ: فَأَفْرَعَ بَيْنَنَا فِي غَزْوَةِ غَزَاهَا، فَخَرَجَ فِيهَا سَهْمِي، فَخَرَجْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَذَلِكَ بَعْدَ مَا أَنْزَلَ الْحِجَابَ، فَأَنَا أُحْمَلُ فِي هَوْدَجِي، وَأُنزَلُ فِيهِ مَسِيرَنَا حَتَّى إِذَا فَرَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَزْوِهِ، وَقَفَلَ، وَذَنُونا مِنَ الْمَدِينَةِ، أَذِنَ لَيْلَةً بِالرَّحِيلِ فَعَمْتُ حِينَ أَذِنُوا بِالرَّحِيلِ، فَمَشَيْتُ حَتَّى جَاوَزْتُ الْجَيْشَ، فَلَمَّا قَضَيْتُ مِنْ شَأْنِي أَقْبَلْتُ إِلَى الرَّحْلِ، فَلَمَسْتُ صَدْرِي فَإِذَا عِقْدِي مِنْ جَزَعِ ظَفَارٍ قَدْ انْقَطَعَ، فَارْجَعْتُ فَالْتَمَسْتُ عِقْدِي فَحَبَسَنِي ابْتِغَاؤُهُ وَأَقْبَلَ الرَّهْطُ الَّذِينَ كَانُوا يَرْحَلُونَ لِي فَحَمَلُوا هَوْدَجِي فَرَحَلُوهُ عَلَى بَعِيرِي الَّذِي كُنْتُ أَرْكَبُ وَهُمْ يَحْسِبُونَ أَنِّي فِيهِ، قَالَتْ: وَكَانَتِ النِّسَاءُ إِذْ ذَاكَ خِفَافًا، لَمْ يُهْبَلْنَ وَمُ يَعْشَهُنَّ اللَّحْمَ، إِنَّمَا يَأْكُلْنَ الْعُلُقَةَ مِنَ الطَّعَامِ، فَلَمْ يَسْتَنْكِرِ الْقَوْمُ ثِقَلُ الْهُودَجِ حِينَ رَحَلُوهُ وَرَفَعُوهُ، وَكُنْتُ جَارِيَةً حَدِيثَةَ السِّنِّ، فَبَعَثُوا الْجَمَلَ وَسَارُوا، وَوَجَدْتُ عِقْدِي بَعْدَ مَا اسْتَمَرَ الْجَيْشُ، فَجِئْتُ مَنَازِلَهُمْ وَلَيْسَ بِهَا دَاعٍ وَلَا مُجِيبٌ، فَتَيَمَّمْتُ مَنْزِلِي الَّذِي كُنْتُ فِيهِ، وَظَنَنْتُ أَنَّ الْقَوْمَ سَيَفْقِدُونِي فَيَرْجِعُونَ إِلَيَّ، فَبَيْنَا أَنَا جَالِسَةٌ فِي مَنْزِلِي غَلَبَنِي عَيْنِي فَنِمْتُ، وَكَانَ صَفْوَانُ بْنُ الْمُعَطَّلِ السُّلَمِيُّ ثُمَّ الذُّكْوَانِيُّ قَدْ عَرَسَ مِنْ وَرَاءِ الْجَيْشِ فَادَّجَى، فَأَصْبَحَ عِنْدَ مَنْزِلِي فَرَأَى سَوَادَ إِنْسَانٍ نَائِمٍ، فَأَتَانِي فَعَرَفَنِي حِينَ رَأَيْتِي، وَقَدْ كَانَ يَرَانِي قَبْلَ أَنْ يُضْرَبَ الْحِجَابَ عَلَيَّ، فَاسْتَيْقَظْتُ بِاسْتِزْجَاعِهِ حِينَ عَرَفَنِي، فَخَمَرْتُ وَجْهِي بِجِلْبَابِي، وَوَاللَّهِ مَا يُكَلِّمُنِي كَلِمَةً وَلَا سَمِعْتُ مِنْهُ كَلِمَةً غَيْرَ اسْتِزْجَاعِهِ، حَتَّى أَنَاخَ رَاحِلَتَهُ، فَوَطِئَ عَلَيَّ يَدَيْهَا فَرَكِبْتُهَا، فَانْطَلَقَ يَقُودُ بِي الرَّاحِلَةَ، حَتَّى أَتَيْنَا الْجَيْشَ، بَعْدَ مَا نَزَلُوا مُوَعِرِينَ فِي نُحْرِ الظُّهَيْرَةِ، فَهَلَكَ مَنْ هَلَكَ فِي شَأْنِي، وَكَانَ الَّذِي تَوَلَّى كِبْرَهُ عَبْدُ اللَّهِ بْنُ أَبِي ابْنِ سَلُولٍ، فَقَدِمْنَا الْمَدِينَةَ فَاشْتَكَيْتُ، حِينَ قَدِمْنَا الْمَدِينَةَ شَهْرًا، وَالنَّاسُ يُفِيضُونَ فِي قَوْلِ أَهْلِ الْإِفْكِ، وَلَا أَشْعُرُ بِشَيْءٍ مِنْ ذَلِكَ...<sup>17</sup>

1 <sup>17</sup> This story is narrated by Muḥammad b. Iṣḥāq from al-Zuhri from 'Alqamah b. Waqqāṣ and from Sa'īd b. Jabir from 'Urwah b. al-Zubayr and from 'Ubaydillāh b. 'Utbah. See, 'Abd al-Mālik b. Hishām b. Ayyūb al-Humayrī, *Al-Sīrah al-Nabawīyah*,

“When the Prophet Muhammad wanted to travel, he voted by lottery among his wives, whoever left the lottery, she will go with the Prophet Muhammad. ‘Aishah said: Then he voted by lottery among us in a war and came out my turned, so that I went with the Prophet Muhammad. The incident was revealed after a verse about the *ḥijāb*. Then I was taken on my saddle. In the midst of my journey down until the Prophet Muhammad had finished from a war and he returned to Medina. One night I was with a group of Moslems. When they slept, I woke up and walked until I preceded them. After I had finished fulfilling my business, I rejoined the Moslem group. When I felt my chest, it turned out that my necklace from Zhafar Yemen had broken up. So I came back and looked for my necklace, the search made me late. And a group of people who brought my saddle had departed and they were walking by putting my saddle on my camel. They thought I was already in it. ‘Aishah said: At that time, the wives were thin and light, they never ate meat, but they only ate snacks. So that no one is suspicious on the weight of the saddle when they walked and lifted it. Moreover, I was a child. Eventually, they brought their camels and walked. I got my necklace when the army had passed, so that when I went to their seat, no one was calling and no one was answering. Then, I went back to my seat where I sat. I hope there will be a people (from the army of Moslems) who find me and return to pick me up. When I sat in my seat, I felt sleepy and asleep. Ṣafwan b al-Mu‘aṭṭal al-Sulamī and the Dhakwān people lived behind the troops (checking if there were missed). They walked early in the night and in the morning they arrived at my

---

vol. 4 (Beirut: Dār al-Jayl, 1411 H), 261-262; Abū al-Qāsim b. ‘Asākir, *Faḍl Umm al-Mu‘minin ‘Aishah* (Lebanon: Dār al-Bashā’ir al-Islāmiyah, 2005), 32. In addition, this story is found in Moslem history, ḥadīth no. 56 (2770) of Ḥibbān b. Musa told us ‘Abdullāh b. al-Mubārak told us, Yūnus b. Yazīd al-Ayī told us also Ishāq b. Ibrāhīm and Muḥammad b. Rafī‘ told us, and ‘Abd b. Ḥumayd said Ibn Rafī‘: told us and said ‘Abd al-Razāq told us Ma‘mar from al-Zuhri from Sa‘īd b. al-Musayyab, ‘Urwah b. al-Zubayr, ‘Alqamah b. Waqqāṣ and ‘Ubaidillāh b. ‘Abdullāh b. ‘Utbah b. Mas‘ūd from ‘Ā’isha. See: Muslim b. al-Ḥajjāj Abū al-Ḥasan al-Qushayrī al-Nisābūrī, *Al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar bi Naql al-‘Adl ‘an al-‘Adl ilā Rasūlillāh*, Vol. 4 (Beirut: Dār Iḥyā’ al-Turāth al-‘Arabī, t.t.), 2129. The history of Imām Aḥmad b. Ḥanbal, ḥadīth no. 25623 from ‘Abd al-Razāq told us that Ma‘mar told us from al-Zuhri that Sa‘īd b. al-Musayyab told me and ‘Urwah b. al-Zubayr and ‘Alqamah b. Waqqāṣ and ‘Ubaidillāh b. ‘Abdullāh b. Mas‘ūd of ‘Ā’isha, see: Aḥmad b. Muḥammad b. Ḥanbal, *Musnad al-Imām Aḥmad*, Vol. 42 (Beirut: Mu’assasat al-Risālah, 2001), 404.

seat. Ṣafwan b. al-Mu‘aṭṭal al-Sulamī saw someone who was still asleep, so he came to me and he had known me when he saw me. Because he had looked at me before being obliged to wear the *ḥijāb* on me. When I woke up and I heard him *istirjā’* when he wanted me, I immediately covered my face with my *ḥijāb*. For the sake of Allah, he did not speak a word, and I did not hear a single word except his words *istirjā’* (*innā lillāb wa innā ilayb rāji‘ūn*). Finally, he bowed his camel and I ride it. Then he went to guide the camel until we succeeded to follow the troops of the Moslems after they had rested at al-Zharih beach. Woe to the one who has made a bad thought at my business. Then the most visible man in his pride was ‘Abdullāh b. Ubay b. Salūl. Finally, I arrived in Medina. Upon our arrival, I suddenly got sick for almost a month, while people continued to talk about the accusations (addressed to me), even though I did not feel the slightest bit of doing that ...”

1

The story of *ḥadīth al-ifk* revealed about the accusation of ‘Āishah committing a disgraceful act that was spread by hypocrites as propaganda dropped the dignity of Muhammad and implanted the Moslems until Allah revealed His words in surah al-Nūr [24]: 11-17, as an explanation that ‘Āishah did not do it. In this story, there was a deed that ‘Āishah covered her face as a form of face veil to protect her from slander. The statement of ‘Āishah *فَحَمَّرْتُ وَجْهِي بِجِلْبَابِي* (I immediately covered my face with my *ḥijāb*) explained about wearing a face veil with the motive to avoid slander. In that case, it can be seen from the meaning *فَحَمَّرْتُ وَجْهِي بِجِلْبَابِي* is<sup>18</sup> *سترته بثوبي* (I covered it with my cloth). It also explained *عَطَّيْتَهُ بِثَوْبِي وَالْجِلْبَابُ كَالْمِقْنَعَةِ تُعْطَى بِهِ الْمَرْأَةُ رَأْسَهَا يَكُونُ*<sup>19</sup> *أَعْرَضُ مِنَ الْخِمَارِ* (I covered it with my cloth and *ḥijāb* like a piece of cloth used by women to cover my head who wider than *khimārs*) its connotations with the term *khimār* and *ḥijāb* in the application meaning of the phrase ‘Āishah about covering the face, without seeing from the context of the motive.

<sup>18</sup> Ibn al-Mulqan Sirājuddīn, *Al-Tawdīb li Sharḥ al-Jāmi‘ al-Ṣaḥīḥ*, vol. 21 (Damaskus: Dār al-Nawādir, 2008), 277.

<sup>19</sup> Abū al-Faḍal Zaynuddīn ‘Abdurrahīm, *Ṭarḥ al-Tathrīb fī Sharḥ al-Taqrīb*, Vol. 8 (Cairo: Dār al-Fikr al-‘Arabī, t.t.), 53.

1 If sorted from the phrase, then there was a term *ḥamr* derived from the word *ḥamr* which implemented the term *al-ḥimār* is<sup>20</sup> *مَا تُعْطَى بِهِ الْمَرْأَةُ* (something that the women used to cover or a hood that covered their heads). It was found in the Qur'an;<sup>21</sup> *وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ* (and they should cover the cloth on their chest) is a cloth used by women to cover the top to the bottom. In the social reality, it is very closely related to the head, chest and face. The head is the place of *kbimār* in the context of the *imāmah* (turban) for men, as can be seen in the ḥadīth al-Mughīrah, Thawbān, Bilāl, Salmān, and even Umm Salamah wiped her *kbimār* during taking ablution.<sup>22</sup> Chest is the meaning of *ḥabir* from *عَلَىٰ جُيُوبِهِنَّ* (on the chest) related to the cloth covering from the head breaking down to cover the woman's chest.<sup>23</sup> The face is a part that is traversed by *kbimār* that extends from the top to the bottom so that it can cover part of it.<sup>24</sup> The relationship between *kbimār* and *niqāb* is that *kbimār* is cover for the women's head, while *niqāb* is cover for the face starting from the nose or from under the bend of the eye to the bottom.

The word *waḥḥī* derived from *waḥḥ* is the face or face whose construction starts from the place of the hair to the bottom of the chin and from one ear to another.<sup>25</sup> The context of 'Aishah laid the cover over her face to concealed her face and keep her dignity with a man who was not her relatives (*maḥram*).

The word *jalbābī* derived from *jalbāb* is a cloth formed like a hallway or tunnel loose and not thin but it can cover from the woman's head to her chest, so the *hijāb* model is wider than *kbimār* and its use above *kbimār*.<sup>26</sup> It is found in the Qur'an<sup>27</sup> *يُدْنِينَ عَلَيْنَهُنَّ مِنَ الْجَلْبَابِ* (let them

<sup>20</sup> Muḥammad b. Makram b. 'Alī Jamāluddīn b. Manzūr, *Lisān al-'Arab*, vol. 6 (Beirut: Dār ṣādir, 1414 H), 257.

<sup>21</sup> QS. al-Nūr [24]: 31.

<sup>22</sup> 'Abd al-'Azīz b. Marzūq al-Ṭarīfī, *Al-Hijāb fī al-Shar' wa al-Fiṭrah bayn al-Dalīl wa al-Qawl al-Dakbīr* (Riyad: Maktabah Dār al-Minhaj, 1436H), 47.

<sup>23</sup> Ibid., 48.

<sup>24</sup> Ibid., 49.

<sup>25</sup> Ibn Manzūr, *Lisān al-'Arab*, vol. 13, 556.

<sup>26</sup> Muḥammad b. Aḥmad b. al-Azharī al-Harawī, *Tabdhīb al-Lughab*, vol. 11 (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 2001), 64.

<sup>27</sup> QS. al-Aḥzāb [33]: 59.



1  
extend their *ḥijāb* to their whole body) means that the *ḥijāb* is a sack shirt that cover from the upper and the middle body position.<sup>28</sup>

The meaning of ‘Aishah’s act in covering her face during her journey to catch up the Moslem forced and the respected act of Ṣafwan b. al-Mu‘aṭṭal al-Sulamī to the wife of Muhammad and rode ‘Aishah on the camel, while Ṣafwan b. al-Mu‘aṭṭal al-Sulamī guided her in front of the camel, was a copyrighted condition that can be kept away from slander. The existence of the word ‘Aishah with فَخْمَرْتُ وَجْهِي بِحِجَابِي (I immediately covered my face with my *ḥijāb*) correlated with *ḥijāb*, where there is a combination of *kbimār*, *ḥijāb* and not *tabarruj*. The *kbimār* is to cover the veil cloth to her chest, and it does not reveal her jewelry, while the *ḥijāb* is extending the cloth which is not transparent in the whole body until it cover her face. The context of not *tabarruj* is the copyrighted condition that related to not exposing her beauty

#### a. Historical view

The tragedy of ‘Aishah’s falling behind the troops when returning to Medina was a major event with the associated hypocrites propaganda to drop the authority of the Prophet Muhammad. The incident occurred after the war of Banī al-Muṣṭaliq in the month of Sha‘bān in 6 H.<sup>29</sup> Muhammad on the way home from Banī al-Muṣṭaliq, he stayed overnight in the middle of a trip near Medina. ‘Aishah went out to have an urge. Upon her return, she lost her necklace and quickly returned to the place to look for it. At that time, there was a command departing and the troops that guarding ‘Aishah came and lifted the saddle on her camel. They thought it was already inside. After she returned, the troops were gone and she panicked without any idea on what to do. Then, she decided to lie down in the place covered in a long veil that she wore. Shortly after Ṣafwan b. al-Mu‘aṭṭal al-Sulamī who was late from the group. Once he saw the wife of the Prophet Muhammad then he took down the camel and invited ‘Aishah to ride, then led the camel with his control and walked quickly until they can follow the group.<sup>30</sup> In this case, ‘Aishah covered

<sup>28</sup> Al-Ṭarifi, *Al-Hijab fi al-Shar'*, 52.

<sup>29</sup> ‘Abd al-Salām Hārūn, *Tabdīb Sīrah Ibn Hisbām* (Beirut: Mu‘assasat al-Risālah, 1992), 168.

<sup>30</sup> Ibid. Nizar Abazhah, *Bilik-Bilik Cinta Muhammad: Kisah Sehari-hari Rumah Tangga Nabi*, terj. Asy’ari Khatib (Jakarta: Penerbit Zaman, 2009), 117.

1 her face with a long veil that she wore as a form of self-care on a night trip with people who were not her relatives. For hypocrites, they spread the news that 'Aishah was doing the despicable with Şafwan without any evidence and did not see the fact that 'Aishah covered her face while Şafwan led the camel on a quick run to chase the group.

#### b. Sociological view

The culture of Arabian women before Islam is used to show their *'awrat* and displayed their elegance to men. So that when 'Aishah was separated from the group and walked with a man who was not her *maḥram*, then it was accused of being perverted. Their accusations were based on the pre-Islamic Arabian society and it served as sociological propaganda to the Prophet Muhammad.<sup>31</sup> However, what was done by 'Aishah starting from finding Şafwan to riding on a camel is spontaneously covering her face until she met the group. The assumption of the Arab society before Islam with the deeds of 'Aishah is out of sync, because she created a condition far from *tabarruj* by covering her face. *Tabarruj* is a woman's deed that reveals her jewelry or beauty and beautiful things from herself to a man who is not her *maḥram*, so *tabarruj* for women is to reveal her very prominent beauty, i.e the face. Then, if any woman reveals or shows her facial beauty and neck, then it is said that she is doing *tabarruj*.<sup>32</sup>

#### c. Psychological view

'Aishah was the only wife of the Prophet Muhammad who was married at the age childhood before *hijrah* (migration) and he touched her after staying in Medina. When she was with the Prophet Muhammad on the Battle of Banī al-Muṣṭaliq, 'Aishah was less than fifteen years old.<sup>33</sup> The physical and the level of the face was very beautiful, until the Prophet Muhammad called her *ḥumayra*. The existence of 'Aishah's left behind the group and followed by a man who was not her *maḥram* contained a potential danger assumption. Potential that opened the opportunity for the enemy of the Prophet Muhammad to spread the negative news, such as the act of cheating as 'Aishah was still a young girl. Given the condition that committed with Islamic teachings; maintaining attitude and behavior in the form

<sup>31</sup> Abazhah, *Bilik-Bilik Cinta*, 118.

<sup>32</sup> Ibn Manzūr, *Lisān al-'Arab*, Vol. 3, 33.

<sup>33</sup> Abazhah, *Bilik-Bilik Cinta*, 117.

1

of covering the face and not conversing the word with Şafwan, as well as the behavior of Şafwan b. al-Mu‘aṭṭal al-Sulamī who said *istirjā* reflects a psychological touch that he got a calamity or test so that he did not speak with ‘Aishah unless giving only a sign language to ride, then the camel guided quickly to catch up the group. Covering the face was then a psychological mirror of ‘Aishah’s effort of distancing herself from the danger of slander.

### The Motive of Face Veil for Women

The existence of covering the *‘avrat* for women is called *ḥijāb*, both in the form of natural *ḥijāb* in the house is a curtain used as a barrier to speech between men who are not the relatives, and the form of *ḥijāb* in the clothing form that covers the whole body of women. *Hijāb* is more common than veil, while the veil is part of the *ḥijāb* which covers the face of the Moslem woman with a separate cloth, or take part from the veil and it can also be derived from the *ḥimār* so that the men cannot see their faces when they leave the house.<sup>34</sup>

*Hijāb* with the veil and *ḥijāb* with *ḥimār* modified parts to cover the face. The realization of this second form relates to the boundary of a woman’s whole body besides the face and palm. However, when associated with perfectly covered including the face and palm, there are differences in the phenomenon analysis related to three factors, namely objectives, motives, and rules.

The objective factor is all objects related to the action or events that can be seen from the above, namely the action of an Arab women who selling by covering the face in Banī Qaynuqā’ market and the deed of ‘Aishah when she was left behind from a group of Moslem troops by covering her face. The object seen from this case is the purpose of covering the face by reference as a means of maintaining the dignity and closing all the opportunites that lead to the acts that are not justified by Islam, the context of *sadd al-dharī‘ah*.<sup>35</sup>

<sup>34</sup> Hasan, *Faṣl al-Khiṭāb*, 15.

<sup>35</sup> *Sadd al-Dharī‘ah* is a terminology that consist from two words, *idāfah* is closing everything that forbidden, including damage or danger. Generally, *sadd al-Dharī‘ah* is a method of prohibition on doing something that is forbidden. See, M. Ridwan Hasbi, *Hamil Duluhan, Nikah Kemudian?: Analysis of MBA Wedding on Hadith Perspective, Sadduz Zariab Approachand fathuz Zariab* (Pekanbaru: Daulat Riau, 2014), 77-78.

1

The paradigm of motives related to the motivation and/or psychological encouragement of actors in doing to create a principle of Shariah and realization of their interests. The manifestation of this motives are seen from the first actors; an Arab women who sold in Banī Qaynuqā' market, she wore *ḥijāb* بِجَلْبِهَا (dressed *ḥijāb*) so that يُرِيدُونَهَا عَلَى كَشْفِ وَجْهِهَا (they wanted her to open her face), second; *ḥadīth al-ifk* is 'Aishah's performance in reacting herself upon other people whom are not her relatives, فَحَمَرْتُ وَجْهِي بِجَلْبَائِي (immediately covered my face with my *ḥijāb*). The motivation to cover the face of the actors "an Arab women in the market of Banī Qaynuqā' and 'Aishah" can meaningfully protect them from the slander that comes from the face. With veil, it will be able to protect the dignity as honorable Moslem women. The consequences in what the actors do by covering the face will lead them to things to maintain their attitude and behavior. Moslem women cover the face get an extra protector, for them it will be more careful especially guarding their association with the Moslem men who are not relatives. It is also able to provide comfort in attitude and behavior.

The implementation of motives in the face veil with reference to the motivation and psychological encouragement of actors "an Arab women in the Banī Qaynuqā' market and 'Aishah" is the realization of an attempt to keep themselves from slander other than basing the veil as clothing used by the wives of the Prophet Muhammad and the companions. Apart from the obligatory or the sunnah of the face veil, that covering the face has existed since the time of the Prophet Muhammad and its issue is very related to the motive.

The motive of wearing the face veil for Moslem women identified with three motives; *First*, historical reason motive is a face veil used to bury the past history, as a promise after marriage, the form of devotion to the husband and religion, and to guard against the disorder of men who are not the relatives. The context makes the face veil as a 'brake' in acting and behavior, as the symbol of honor and marriage. *Second*, religious reason motive is a face veil used as a synthesis result of the religious dialectics understanding that continues to evolve. The face veil is believed to be good deeds that are recommended until the sunnah stage must be done. *Third*, the motive for leaving worldly pleasures is to use the face veil to become a means

1



1  
of manifesting love for Allah. The belief of the world is a temporary life and there is still eternal afterlife.<sup>36</sup>

The rule factor is a technical procedure that must be followed by the actor to achieve the goal of their actions. The actions of an Arab women who sold in the Bani Qaynuqā' market, she wore *ḥijāb* قَدِمْتُ بِحِلْبَالِهَا (dressed *ḥijāb*) and 'Āishah بَجَلْبَابِي وَجْهِي فَخَمَّرْتُ (I immediately covered my face with my *ḥijāb*) bound by a belief in how to dress them and it is a commitment to what they believe it. Their commitment to the values of the *ḥijāb* they wore, it make them think of the rules they were charged for. This is evidenced by their way of achieving the noble goals they have believed. So here, there is a perspective or pattern of thinking in following the rules.

The rule of being a factor for *ḥijāb* used by covering the face is the only way to achieve their life goals in order to achieve peace both in the world and in the hereafter. The paradigms of the rules of wearing a face veil for Moslem women are identical with wearing loose *ḥijāb shar'ī* which is equipped with a face veil cloth from the bottom of the eyes on the nose, and only reveals the two eyes. The principle of every Moslem should cover the face with regard to the belief that the face is a part of jewelry and it can invite slander.

The phenomenon of the social-historical walk on the discovery of the law of the face veil and the face is not *'awrat* for woman, so the face veil is very related to the purpose and motives. This context is a difference; among them there are those who consider the face veil an obligation for every Moslem woman, but there are also those who consider it as a *sunnah*, not an obligation, some even consider the face veil to have nothing to do with religion, but only Arabic culture in the past.

When viewed from the deeds of an Arab women in the Bani Qaynuqā' market and 'Āishah covered their faces as the context of the face is not a woman's *'awrat*, but the face is a part of the women's jewelry that can invite immorality to implement motives. Among the motives of urgent is to avoid slander and reveal the appearance of women in front of men, it is feared to be slander. This opinion can be used as a reference that the face veil for women related to five commandments; face veil can be obligatory, face veil can be *sunnah*,

<sup>36</sup> Mira Rizki Wijayani, *Gambaran Resiliensi Pada Muslimah Dewasa Muda yang menggunakan cadar* (Jakarta: FPSI UI, 2008), 33-34.

2

face veil can be *mubāḥ* (permissible), face veil can be *makrūḥ* and it can be *ḥaram* (prohibited).

The context of the face veil in a decree is obligatory by referring to the issue of slander, which is not an absolute decree. It can be seen from several arguments among the deeds of Arab women in the Bani Qaynuqā' market and 'Āishah whose construction is related to motives. In addition, it can be reviewed from various aspects:

1. The woman's face can invite slander is a manifestation of *maqāṣid al-sharī'ah* based on the Qur'an, ḥadīth, *ijmā'* or *qiyās*, but still related to each paradigms in the motive of conditions, situations and consequences.
2. The order of face veil for Moslem woman with make a fear of inviting slander as *'illat* in the prohibition of exposing the face is an opinion that is not based on *naṣṣ*, either *ṣarīḥ* or *dilālah*. The connotation of fears in inviting slander cannot be used as a benchmark in the process of determining the prohibition to reveal the face as well as the determination of obligate the face veil.
3. Wearing the face veil is the realization of *sadd al-dhari'ah* (prevention) that covers all means that lead to something forbidden, including things that are destructive or dangerous. The connotation of fears in inviting slander over the woman who opened her face with the foundation of *sadd al-dhari'ah* is not in accordance with the context of *naṣṣ*. Because the meaning of *sadd al-dhari'ah* includes general and specific meaning, the general meaning is an implementation of the etymological meanings that are all means or paths that lead to something benefit or damage. Whereas the general meaning is an action that appears to be invisible into the category of *mubāḥ* (permissible) but can lead to *mafsadah* or *maḍarrab* (danger), then the correlation is obligatory, *sunnah*, *mubāḥ*, *makrūḥ* and *ḥaram*.
4. The rules of all means that deliver to something that is forbidden are *ḥaram*, irrelevant to the prohibition on opening faces and the necessity to wear the face veil with the reason of the slander. The construction of the rule correlates with that every means of being able to deliver on something that is forbidden, must fall into the category of strong guesses that can produce something that is *ḥaram*. Likewise, the provisions

1 of *ḥaram* must be declared by *naṣṣ sharʿī*, not based on the reason.

Covering the *ʿawrat* is a primary necessity as well as an obligation that must not be abandoned by every Moslem woman, while *ḥijāb* is the supporting means to keep the boundaries between men and women. But opening the face or covering it is a provision laid out by the teachings of Islam over women with constant guidance and etiquette in the matter of urgent need. Because, as for the women's care for herself, it is also what they have to get the care of the environment on herself.

The essence of the face veil in fact in the field connotation with the motive that affect the legal provisions on wearing it. So the legal construction is related to obligatory, *sunnah*, *mubāḥ*, *makrūb* and *ḥarām* which cannot be separated from orders and prohibitions; The order of covering the *ʿawrat* and the prohibition of revealing and contrasting it. The connotations of the motive within the prophetic history approach lead to the determination that the face veil is formulated with the situation and conditions.

Theologically to wear a face veil in the perspective of the prophetic history is adjusted to the standards of sharia which reflect the moral quality of Moslem woman, a symbol of awareness and synonymous with being intelligent in religion. Psychologically, wearing a face veil in a perspective the prophetic history is adjusted to its context and function, so as to reflect the personality, image value and aesthetic of the wearer.

The 'sharia' dressing with *ḥijāb* without face veil and/or *ḥijāb* with face veil does not create a Moslem, but the clothes can encourage the wearer to behave as good Moslem, or vice versa. Honorable clothing, inviting a person to behave and approach honorable places, while preventing them from bad places.

### Conclusion

The approach of prophetic history in discussing the issue of face veil related to two stories, an Arab women who sold in the Bani Qaynuqā' market and 'Aishah in the case of *ḥadīth al-ifk*, was historically related to the situation and the right conditions to cover the face. Both events were the consciousness of a Moslem woman in maintaining the dignity, keeping the honor and keeping away from slander.



1

The reality of *ḥijāb* with face veil and *ḥijāb* without face veil in two stories related to the situation and condition where a Moslem was located, because the obligatory provision for a Moslem woman was *ḥijāb*, while the face veil covered the face that was not legally part of the woman's *'awrat*, but the face is a part that can invited slander to certain conditions and situations. Thus, the connotations of the Arab culture and application of Islamic doctrinal decree on the face veil were no construction, so wearing the face veil was returned to the "non-cultural and also obligatory totality" but formulated in five laws.

Covering the face with a face veil was not the primary necessity of every Moslem woman, while covering the *'awrat* was an obligation and two stories in the prophetic history to be a reference to opening the face or covering it was a provision that was placed Islamic teachings on women while staying on the guidance and etiquette that existed in the matter of urgent needed. Because, as for the women's care for herself, it was also what they have to get the care of the environment on herself.

### Bibliography

- 'Abdurrahīm, Abū al-Faḍal Zaynuddīn. *Ṭarḥ al-Tatbīr fī Sharḥ al-Taqrīb*. Cairo: Dār al-Fikr al-'Arabī, t.t.
- 'Asākīr (ibn) Abū al-Qāsim. *Faḍl Umm al-Mu'minin 'Aishab*. Lebanon: Dār al-Bashā'ir al-Islāmīyah, 2005.
- Abazhah, Nizar. *Bilik-Bilik Cinta Mubammad: Kisab Sebari-bari Rumah Tangga Nabi*. Diterjemahkan oleh Asy'ari Khatib. Jakarta: Penerbit Zaman, 2009.
- Ahmadi, Dadi and Nova Yohana. "Konstruksi Jilbab sebagai Simbol Keislaman." *MediaTor*, Vol. 8, No. 2 (2007).
- Būḩī (al), Muḥammad Ramaḍān. *Fiqh al-Sīrah al-Nabawīyah ma'a manjaḥ li Tārīkh al-Khilāfab al-Rashīdah*. Bairut: Dār al-Fikr al-Mu'aṣīr, 1991.
- Dāwūd, Sulaymān b. Abī, *Sunan Abū Dāwūd*. ḥadīth no. 4112, vol. VI. Bairut: al-Maktabah al-Aṣrīyah, t.t..
- Daud, Fathonah K.. "Jilbab, Hijab dan awrat Perempuan (Antara Tafsir Klasik, Tafsir Kontemporer dan Pandangan Muslim Feminis)." *AL-HIKMAH Jurnal Studi Keislaman*, Vol. 3, No. 1 (2013).
- Ḥanbal (ibn), Aḥmad b. Muḥammad. *Musnad al-Imām Aḥmad*. Beirut: Mu'assasat al-Risālah, 2001.



- Hārūn, ‘Abd al-Salām. *Tabdhīb Sīrab Ibn Hishām*. Beirut: Mu’assasat al-Risālah, 1992.
- Harawī (al), Muḥammad b. Aḥmad b. al-Azharī. *Tabdhīb al-Lughab*. Beirut: Dār Iḥyā’ al-Turāth al-‘Arabī, 2001.
- Haris, Munawir. “Metodologi Penemuan Hukum Islam.” *Ulumuna Jurnal Studi Keislaman*, Vol. 16, No. 1 (2012).
- Hasan, Dervish Mustafa. *Faṣl al-Khiṭāb fī Mas’alat al-Hijāb wa al-Niqāb*. Bairut: Dār al-I’tisām, t.t..
- Hasbi, M. Ridwan. *Hamil Duluan, Nikah Kemudian?: Analysis of MBA Wedding on Hadith Perspective, Sadduz Zariab Approach and fathuz Zariab*. Pekanbaru: Daulat Riau, 2014.
- Hela, Rofiul Mula, Moh Yasir Alimi, and M S Mustofa. “Pemakaian Jilbab Kreasi Barudi Kalangan Mahasiswi (Studi Kasus Terhadap Mahasiswi Universitas Negeri Semarang).” *Solidarity: Journal of Education, Society and Culture*, Vol. 2, No. 2 (2013).
- Humayrī (al), ‘Abd al-Mālik b. Hishām b. Ayyūb. *Al-Sīrab al-Nabawīyah*. Beirut: Dār al-Jayl, 1411 H.
- Kudhori, Muhammad. “Kontroversi Hukum Cadar dalam Perspektif Dialektika Syariat dan Adat.” *Ijtihad Jurnal Wacana Hukum Islam dan Kemanusiaan*, Vol. 18, No. 1 (2018) .
- Mahmūs, ‘Alī ‘Abd al-Ḥalīm. *Al-Tarbiyah al-Islāmīyah fī Sūrat al-Nūr*. Kairo: Dār al-Tawzī‘ wa al-Nashr al-Islāmīyah, 1994.
- Manzūr (Ibn) Muḥammad b. Makram b. ‘Alī Jamāluddīn. *Lisān al-‘Arab*. Beirut: Dār ṣādir, 1414 H.
- Mubārakfurī (al), Ṣafī al-Raḥmān. *Al-Raḥiq al-Makhtūm*. Saudi: Multaqā Ahl al-Ḥadīth, t.t..
- Nīsābūrī (al), Muslim b. al-Ḥajjāj Abū al-Ḥasan al-Qushayrī. *Al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar bi Naql al-‘Adl ‘an al-‘Adl ilā Rasūlillāh*. Beirut: Dār Iḥyā’ al-Turāth al-‘Arabī, t.t.
- Puranto, Ngalm. *Psikologi Pendidikan*. Bandung: PT RemajaRosdakarya, 2014 Rosdakarya, 2014.
- Qaṭṭān (al), Mannā’. *Tārīkh al-Tashrī‘ al-Islāmī*. Kairo: Maktabah Wahbah, 1989.
- Rahayu, Lina Meilinawati. “Jilbab: Budaya Pop dan Identitas Muslim Di Indonesia.” *Ibda’ Jurnal Kebudayaan Islam*, Vol. 14, No. 1 (2016).

- Rahman, Haidir. "Cadar Perspektif Mufasir: Interpretasi Mufasir Salaf Hingga Muta'akhirin Terhadap Ayat 59 Surah al-Ahzāb." *Diyā al-Afkār*, Vol. 5, No. 1 (2017).
- Rasyid, Lisa Aisyah and Rosdalina Bukido. "Problematika Hukum Cadar dalam Islam: Sebuah Tinjauan Normatif-Historis." *Jurnal Ilmiah Al-Syir'ah*, Vol. 16, No. 1 (2018).
- Ridho, Muhammad. *Muhammad Rasūlullāh Ṣallallāh 'Alayh wa Sallam*. Cairo: tp., t.t.
- Saprudin, Muhamad, Muslihin Amali, and Sari Narulita. "Motivasi Pemakaian Jilbab Mahasiswi Islam Universitas Negeri Jakarta." *Jurnal Studi Al-Quran*, Vol. 12, No. 2 (2016).
- Sirājuddīn, Ibn al-Mulqan. *Al-Tawdīb li Sharḥ al-Jāmi' al-Ṣaḥīḥ*. Damaskus: Dār al-Nawādir, 2008.
- Ṭarīfī (al), 'Abd al-'Azīz b. Marzūq. *Al-Hijāb fī al-Shar' wa al-Fiṭrah bayn al-Dalīl wa al-Qawl al-Dakbīr*. Riyad: Maktabah Dār al-Minhaj, 1436H.
- Wijayani, Mira Rizki. *Gambaran Resiliensi Pada Muslimah Dewasa Muda yang menggunakan cadar*. Jakarta: FPSI UI, 2008.

# The Motive Of Wearing a Face Veil in the Early Islam: Two Narratives of Prophetic Tradition

## ORIGINALITY REPORT

80%

SIMILARITY INDEX

80%

INTERNET SOURCES

0%

PUBLICATIONS

2%

STUDENT PAPERS

## PRIMARY SOURCES

1

[jurnalfuf.uinsby.ac.id](http://jurnalfuf.uinsby.ac.id)

Internet Source

60%

2

[repository.uin-suska.ac.id](http://repository.uin-suska.ac.id)

Internet Source

21%

Exclude quotes On

Exclude matches < 2%

Exclude bibliography On