

Women's Aurat in the Qur'an Surah Al-Ahzab Verse 59: Discourse Relevance of the Veil in the Indonesian Context

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Abstract

This paper explores women's genitalia as far as QS sees it. al-Ahzab [33] verse 59. The specific explanation is related to the use of the veil, which is widespread in the Indonesian context. This study uses a thematic analysis method of the verses of the Qur'an, and it is concluded that there are differences of opinion regarding women's genitalia, especially regarding the face and palms, whether they are classified as aurat or not. This difference then developed in the legal issue of wearing the veil for women. Regarding the use of the veil, scholars consider social conditions so that there are scholars who require women to wear the veil since there has been a lot of slander spread in the community. Some scholars do not require women to wear the veil because the veil is considered a culture that grows from the local culture. However, wearing the veil for women remains relevant in Indonesia because, in addition to the veil protecting women from naughty views of the opposite sex, it will also affect their subconscious to improve religious practices in their lives.

Keywords: Genital Women, Veil, Indonesia, QS. al-Ahzab verse 59.

Abstrak

Tulisan ini berusaha mengupas tentang aurat perempuan sejauh yang dipandang QS. al-Ahzab [33] ayat 59. Penjelasan secara spesifiknya dikaitkan dengan penggunaan cadar yang marak dilakukan dalam konteks Indonesia. Penelitian ini menggunakan metode analisis tematik terhadap ayat-ayat al-Qur'an, dan didapati kesimpulan bahwa terdapat perbedaan pendapat terkait aurat perempuan, khususnya mengenai wajah dan telapak tangan, apakah tergolong aurat atau bukan. Perbedaan ini kemudian berkembang pada masalah hukum memakai cadar bagi kaum perempuan. Terkait penggunaan cadar, ulama mempertimbangkan kondisi sosial sehingga ada ulama yang mewajibkan perempuan memakai cadar, dengan landasan telah banyak fitnah tersebar di tengah-tengah masyarakat. Ada pula ulama yang

tidak mewajibkan perempuan memakai cadar, karena cadar dianggap sebagai budaya yang tumbuh dari kultur setempat. Meski demikian, pemakaian cadar bagi kaum perempuan tetap relevan di Indonesia, karena selain dengan bercadar dapat melindungi perempuan dari pandangan nakal dari lawan jenis, juga akan mempengaruhi alam bawah sadarnya untuk meningkatkan praktik keagamaan dalam kehidupannya.

Kata Kunci: Aurat Perempuan, Cadar, Indonesia, QS. al-Ahzab ayat 59.

A. Introduction

Islam is a perfect religion that regulates how humans interact with Allah SWT (*hablun minallah*) and how humans interact with each other (*hablun minan-nas*). In this interaction with fellow human beings, mixing between men and women is an unavoidable condition in the realm of life because it is difficult to avoid social activities. Therefore, Islam regulates in such a way how to interact between the two, including the obligation for women to cover their genitals in front of men who are not their mahram.

The obligation to cover the genitals for women is not an order that appears without any basis or arises from mere habit but is an order that is clearly stated in the Qur'an, so all women must obey it. The command to cover the genitals for women is a form of manifestation of the Shari'a, which positions women as sacred creatures. The purpose of the obligation to cover the genitals is precisely to maintain chastity and glorify women, as well as to prevent them from opposing views and the desires of men who want to harass them.¹

In order to cover their genitals for women, many women in Indonesia have begun to use the veil to cover their genitals. Most of the public considers this veiled phenomenon a new thing in social life. It is not uncommon for ordinary people who see veiled women have different perceptions. Some respond positively because women who wear the veil indicate that the woman keeps their body out of the sight of men. However, many also respond negatively. The veil is considered a form of exclusivity and an excessive attitude in social life. There is even a cynical view of veiled women by considering them as members of mass organizations affiliated with radical groups because it is often seen that terrorists wear veils when carrying out their actions.

The 'hijrah' movement is one of the driving forces for developing the use of the veil in Indonesia. This movement often conducts Islamic studies that are wrapped in a modern way so that millennials readily accept it. In its study, this movement discusses many

¹ Muhammad Ali al-Shabuni, *Mukhtasar Tafsir Ayatil Ahkam*, (Lirboyo: Dar al-Mubatadi'in, 2017), h. 243.

problems of young people, such as dating, marriage, and sometimes even the motivations for young people in life. This movement also inserts messages to its congregations to be guided by the Qur'an, follow the sunnah of the Prophet Muhammad, imitate his life, and practice it in everyday life. One of the results is the prevalence of wearing the veil, and it is not surprising that most of the women who wear the veil come from young people. Thus, the author will specifically review women's aurat from the perspective of QS. al-Ahzab [33] verse 59, with a focus on the application of women's *aurat* restrictions from the point of view of the scholars with relevance to the use of the veil in Indonesia.

B. Research Method

This paper was developed from *library research*, namely a study conducted by referring to references in the form of verses of the Qur'an, the hadith of the Prophet, several books and books, journals, and other references that are still considered relevant. This research includes qualitative-descriptive research because it seeks to describe and critically interpret the meaning of all the explanations contained in the discussion to find a new insight.

The reference sources used as the author's reference are primary and secondary. *Primary sources* are the primary data that is the centre of the study in the discussion. This source is obtained from QS. al-Ahzab [33] verse 59. While secondary sources are obtained from library references, such as books of interpretation, books or journals whose discussion is relevant to the theme of the study.² Meanwhile, in analyzing the data, the author uses *content analysis* techniques, namely a mechanism that is used to examine an in-depth meaning contained in the reference literature.³ In this stage, the author analyzes the data found to then be examined with an Indonesian approach.

C. Finding Research

1. Definition and Limits of Women's Aurat

Aurat is a disgrace or something that is considered harmful. Meanwhile, according to syara', *aurat* is defined as a part of the body that is forbidden to be exposed or a part of the body that cannot be seen.⁴ From this understanding, it can be understood that instinctively, humans consider the genitals as something terrible when seen, so that the

² Umadi Suryabrata, *Metodologi Penelitian*, (Jakarta: PT raja Grafindo Persada, 1998), 85.

³ J. Lexy Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: PT Remaja Rosdakarya, 2005), h. 163.

⁴ Muhammad bin Ahmad bin Zakariya al-Anshari, *al-Syarqawi 'ala Syarah al-Tahrir*, (Jakarta: al-Haramain, 1999) Juz I, h. 171.

obligation to cover the genitals in the Shari'ah is in line with human instincts. The obligation to cover the genitals is a form of legitimacy from the Shari'a so that humans are protected from something unwanted.

Generally, there is no contradictory view regarding women's obligation to cover their genitals. However, regarding the limits of women's *aurat* and some parts of the body that are allowed to be exposed, it is still a point of difference of opinion.

Generally, there is no contradictory view regarding women's obligation to cover their genitals. However, regarding the limits of women's *aurat* and some parts of the body that are allowed to be exposed, it is still a point of difference of opinion.⁵ In *Nihayat al-Zain*, Imam Nawawi al-Bantani classifies women's *aurat* into four conditions. *First*, the genitals in prayer. A woman's *awrah* in this situation requires her to cover her entire body except for the face and the palms of the hands. *Second*, when alone, with mahram men and fellow Muslim women. In this case, the woman's *aurat* is between the navel and the knees. *Third*, with non-Muslim women. His *awrah* is the whole body except the part required to be exposed in work. *Fourth*, with other men. In the presence of other men, a woman's *awrah* is the entire body up to the face and the palms of the hands.⁶

'Abdurrahman al-Suyuti, in his book *Ashbah wa al-Nadzair* agrees with the above division and adds one more category, namely the state of being with her husband. According to him, there is no limit to the *aurat* for women when they are with their husbands, including *farji*.⁷ From the division of women's *aurat* above, the most severe limitation of *aurat* is when with other men. Women must protect their entire body from men who are not their mahram because it can lead to immoral acts when direct interaction between women and men is without any restrictions. Therefore, scholars make strict rules that must be obeyed by men and women when they interact with each other.

From the perspective of Jurisprudence, the discourse on the face and palms is a problem that is not agreed upon by all scholars. They have different views about whether the face and palms are *aurat*. This is because there are no *shariah* arguments from the Qur'an and hadiths that explain the limits of women's *aurat* clearly and clearly. This difference can be seen from the cross of opinion between the four schools of thought regarding whether the face and palms are part of the women's *aurat*.

⁵ Muhammad Sudirman Sesse, *Aurat Wanita dan Hukum Menutupnya Menurut Hukum Islam*, Jurnal Al-Maiyah, Vol. 9, No. 2, Tahun 2016, h. 321.

⁶ Muhammad Nawawi al-Bantani, *Nihayat al-Zain*, (Jakarta: al-Haramain, 1998), h. 47.

⁷ M Jalaluddin al-Suyuthi, *Asybah wa al-Nadzair*, (Beirut: Dar al-Kutub, al-Ilmiyah, 1998), h. 410.

In the book of *Tafsir al-Munir*, for example, Wahbah al-Zuhaili explains the difference of opinion. In the Malikiyah and Hanafiyah schools, except for the face and palms, all body parts are included in the *aurat*. Meanwhile, according to the Hanabilah school of thought, the limbs, including the face and palms, are all genitals. While in the Shafi'iyah school, there are two opinions regarding this issue. According to the first, all body members, including the face and palms, are genitals, while according to the second opinion, the face and palms are not included in the *aurat*. Of these two opinions, the first opinion is the opinion that is superior and very familiar.⁸

Based on this description, there are differences of opinion among the scholars of the four schools of thought regarding the face and the palms of the hands, whether it is a woman's *aurat* or not. The implications of these differences are still being used as guidelines by women in Indonesia, so it is very natural that many of them do not cover their faces with a veil or not because they have their tendencies based on the opinions of the scholars of these schools.

2. Types of Women's Head Covers

Women are jewels of the world that are always attractive to anyone who looks at them. So, it is not surprising that women have heavier obligations than men in matters of *aurat* because every woman's behaviour is always the centre of attention for the men around her. So, there needs to be awareness from women to cover their *aurat* using a cover that can block the views of the men around them. The scholars, among others, express at least five women's head coverings:

a. *Niqab*

The niqab is a cloth used by women to cover their faces. According to Ibn Mandzur, the *niqab* is a covering cloth placed on the top of the nose. Meanwhile, Ibn al-Farra' details the meaning of the cloth that covers the face. If the cover is extended over his eyes, it is called *waswasah*. Meanwhile, if it does not cover the eyes but covers the eyelids, it is called *a niqab*. However, if it covers the nose, it is called *lifam*.⁹ From the several definitions that have been mentioned, it can be understood that the *niqab* is the same as the term veil, which women in Indonesia widely use.

⁸ Wahbah al-Zuhaili, *Tafsir al-Munir*, (Beirut: Dar al-Kutub al-Ilmiyah, 2002), Juz XVIII, h. 217.

⁹ Tim penyusun, *Muasu'ah al-Fiqhiyah*, (Beirut: Dar Fikr, 2005), Juz II, h. 21.

b. *Burqa'*

Burqa' means the cloth used by women to cover their faces. Ibn Mandzur interprets the *burqa* as a cloth covering the face with two eye holes. In form, the *niqab* and *burqa'* are not much different. The fundamental difference is that there are only two eye holes in the *burqa'*. Some even argue that the *niqab* and the *burqa'* are the same things.¹⁰ In Indonesia itself, most people prefer the *burqa'* as a veil because the physical form between the *niqab* and the *burqa'* looks the same, so when someone says veil, it could be that they mean the *niqab* or the *burqa'*.

c. *Khimar*

Linguistically, *khimar* means to cover. The meaning of *khimar* for women can be interpreted as a cloth used to cover the head. According to al-Raghib al-Asfahani, the word *khimar* means something that is used to cover, and then it is used to define the cloth used by women to cover their heads. *Niqab* and *khimar* are two similar coverings for Muslim women, but both have significant differences. *The niqab* is a kind of cloth that women use to cover their faces, while *khimar* is only used to cover their heads.¹¹ From this understanding, the term *khimar* is the same as the veil used by women in general.

d. *Jilbab*

In the book *Tafsir al-Wasith*, Thantawi describes the *jilbab* as a cloth used by women to cover their entire body, where the cloth is used over the clothes they have used.¹² This understanding is in line with what Wahbah al-Zuhaili explained, that the *jilbab* is a long cloth used by women on a robe or clothing that covers the entire body.¹³ As for Ibn' Asyur, the *jilbab* is considered a garment that is narrower than a scarf, but wider than a *khimar*. These garments are worn on women's heads, and the cloth goes down the cheeks. In contrast, others extend to the shoulders and back.¹⁴ Even in *Tafsir al-Jalalain*, it is explained that the *jilbab* is a cloth used by

¹⁰ Tim penyusun, *Muasu'ah al-Fiqhiyah*, Juz I, h. 71.

¹¹ Tim penyusun, *Muasu'ah al-Fiqhiyah*, Juz I, h. 71.

¹² Muhammad Sayyid Thantawi, *Tafsir al-Wasith*, (Beirut: Dar al-Fikr, 1999), Juz XI, h. 245.

¹³ Wahbah al-Zuhaili, *Tafsir al-Munir*, Juz XXII, h. 106.

¹⁴ Muhammad Thahir Ibn 'Asyur, *al-Tahrir wa al-Tanwir*, (Bierut: Dar al-Tarikh, 2000), h. 3396.

women when leaving the house to cover their bodies, except for only showing one eye.¹⁵

Some of these definitions have differences between the *jilbab*, which is often referred to in Indonesia, and the definition of *jilbab*, described by the commentators above. The term headscarf is usually defined as a hood or head covering worn by women. However, the commentators understand that the *jilbab* is not a covering for the head but instead extends down to cover the entire body. Thus, the term *jilbab*, commonly heard in Indonesia, is not the same as the *jilbab* defined by the commentators. The term *jilbab*, widespread in Indonesia, maybe to the understanding of *khimar*.

e. *Hijab*

Linguistically, the hijab is a cover. *Hijab* can also be interpreted as something women use to cover their bodies.¹⁶ The *hijab* trend is growing and thriving in Indonesia. However, there is a significant difference between the term *hijab*, which is becoming a trend and the notion of *hijab* put forward by scholars. The hijab, a trend only refers to the veil or women's head covering. In contrast, according to scholars, *hijab* is a covering used by women to cover their entire body, so hijab in this view is more general than the developing term *hijab*.¹⁷ Therefore, the meaning of the word *hijab* is very general, not only referring to the veil or other head coverings, but clothing also includes *hijab* because it is also used as a cover for women's bodies.

Of the five kinds of head coverings for women above, it seems that the most relevant for the current practice of the veil is the term *niqab*. The veil is called the *niqab* because it is a covering for a woman's face starting from the nose or from under the curve of the eye. According to M. Quraish Shihab, the veil and other closed garments are not part of the Arab culture.¹⁸ The veil and the like have been famous in ancient society long before the advent of Islam. This veil has become a tradition rooted

¹⁵ Jalaluddin al-Mahalli dan Jalaluddin al-Suyuthi, *Tafsir al-Jalain*, (Bierut: Dar al-Hadits, 1995), Juz XIII, h. 103.

¹⁶ Tim penyusun, *Muasu'ah al-Fiqhiyah*, Juz I, h. 71.

¹⁷ Tim penyusun, *Muasu'ah al-Fiqhiyah*, Juz I, h. 71.

¹⁸ M. Quraish Shihab, *Jilbab Pakaian Wanita Muslimat*, (Jakarta: Lentera Hati, 2014), h. 48.

in the Persians, especially the Iranian Sassans, whose demands for use are far greater than those of Islam.¹⁹

3. The Relevance of the Veil in Indonesia: Discourse on Women's Aurat in QS. Al-Ahzab [33] Verse 59

The verse about the issue of women's *aurat*, among others, is mentioned in the QS. al-Ahzab [33]: 59 the following:

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

"O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves of their outer garments. That is more suitable that they will be known and not be abused. Furthermore, ever is Allah Forgiving and Merciful."

If observed carefully, the above verse has coherence with QS. al-Nur [24]: 30-31 the following:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ. وَقُلْ
لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا.

"Say to the believing men: "Let them hold their gaze and guard their private parts; that is holier to them. Verily, Allah is well-acquainted with what they do." Say to the believing women: "Let them hold their gaze and genitals and let them not reveal their adornments except what is (usually) visible from them."

Asbab al-Nuzul QS. al-Nur [24]: 30 above begins with the story of a man who lived at the time of the Prophet. Once, the man was walking in the city of Medina and saw each another with a woman. Then the devil made both look at them with admiration so that the man, without realizing it, hit the wall, which made his nose hurt and bleeding. Then the man said: "By Allah, I will not wash my blood until I come to the Prophet and tell him this incident." After meeting the Prophet, the man told what had happened to him, and the Prophet said that it was a recompense for his sins. Then Allah revealed the above verse.²⁰

According to al-Zuhaili, the command to hold his gaze in verse above does not mean closing his eyes until he cannot see or lowering his head down, but it means lowering his gaze with shame. This verse instructs a Muslim to keep his eyes on things that Allah

¹⁹ Murtadha Muthahari, *Gaya Hidup Wanita Islam*, ter. Agus Efendi dan Alwiyah Abdurrahman, (Bandung, Mizan, 1990), h. 34. Dikutip oleh, Muh. Sudirman, *Cadar Bagi Wanita Muslimah*, DIKTUM: Jurnal Syariah dan Hukum, Vol. 17, No. 1, Tahun 2019, h. 55.

²⁰ Al-Shabuni, *Mukhtasar Tafsir Ayatil Ahkam.*, h. 229.

forbids and not to look at anything except what Allah has permitted.²¹ Meanwhile, in *Tafsir al-Madzhari*, the word *min* in the verse *min absharihim* is interpreted with a partial meaning, because believers are not ordered to lower their gaze from all things in absolute terms, but are only directed to things that Allah forbids. In addition, it also means not to lower the gaze from first sight. That cannot be avoided. What is ordered is to turn away from the second sight.²²

As for *asbab al-nuzul* QS. al-Nur [24]: 31, Ibn Kathir explains that this verse began when the companions of Asma Bint Murtsidah came to many women who wore immodest clothes. They wore clothes with bracelets on their feet, exposing their chests and hair. Then Asma said, "What could be worse than this?". Then the verse above came down.²³

Al-Qurtubi, when interpreting the verse, outlines two parts of jewellery that apply to women. *First*, it is *khalqiyyah* (innate decoration), namely the face, which is a source of aesthetics and an identifier to distinguish it from others. *Second*, it is *muktasabah* (decorated decoration), namely jewellery used by women to beautify their bodies, such as wearing jewellery, shadows, and dyes.²⁴ Al-Baghawi added by citing the opinion of *tabi'in* such as Said bin Jubair, al-Dhahak and Auza'i, that scholars have different opinions regarding the tolerable parts of the female body as seen by Islamic law. For them, the above verse indicates that it is permissible for a man to look at the face and hands of a woman, to see clothes, ring jewellery and wrist jewellery.²⁵

From the explanation of the two verses above, the scholars gave a formulation when interpreting the QS. al-Nur [24]: 30-31, a man should hold his eyes by subduing from something forbidden by Allah, including the women's *aurat*. The explanation of women's *aurat* will be more specific and comprehensive when referring to the QS. al-Ahzab [33]: 59, which is the study's focus in this paper's discussion.

In the *Tafsir Ayat al-Ahkam* it is explained, that the verse of QS. al-Ahzab [33]: 59 revealed by Allah to the Prophet because, at that time, many free women and enslaved people went out of the house at night to defecate in the gardens and among the date palms, without making any difference between free women and enslaved people. Under these conditions, many men who harass enslaved people sometimes also harass free women

²¹ Wahbah al-Zuhaili, *Tafsir al-Munir*, Juz XVIII, h. 213.

²² Muhammad al-Utsman al-Madzhari, *Tafsir al-Madzhari*, (Beirut: Dar al-Rusydi, 2004), h. 2703.

²³ Abu al-Fida' Ibn Katsir, *Tafsir al-Qur'an al-'Adzim*, Juz III, (Beirut: Dar al-Kutub al-'Ilmiyah, 1998), h. 344.

²⁴ Abu Abdullah Muhammad bin Ahmad al-Anshari al-Qurthubi, *al-Jami' li Ahkam al-Qur'an*, Juz XII, (Beirut: Dar al-Alim al-Kutub, 2003), h. 227.

²⁵ Abu Muhammad al-Husain bin al-Mas'ud al-Baghawi, *Ma'allim al-Tanzil - Tafsir al-Baghawi*, Juz VI, (Beirut: Dar al-Thibah, 1997), h. 34.

because they do not know that the women they harass are free. Finally, free women were ordered to wear different clothes from enslaved people. Free women cover their bodies with cloth so they are not disturbed by men when they leave the house. Ibn al-Jauzi added *asbab al-Nuzul* verse above that many men disturbed women at night when they left the house. When they notice women who cover their faces, they ignore them, whereas when they see women who do not cover their faces, they annoy them. Then the verse above was revealed to legitimize free women wearing different clothes from enslaved people.²⁶

According to al-Zuhaili, the verse above is used as proof by scholars that women must cover their faces when leaving the house. The scholars in question, such as Ibn al-Jauzi, al-Thabari, Ibn Kathir, Abu al-Hayyan, Abi al-Sa'ud, al-Jashshas and al-Razi, who interpret the verse as a form of the commandment to extend the headscarf to cover the face, body, and hair in front of other men, or when leaving the house.²⁷

Based on this understanding of the interpretation, the phenomenon of veiling in Indonesia began to experience rapid development. This is inseparable from the 'hijrah movement', which is now also mushrooming in various parts of Indonesia. This movement attracts many young people who do not have time to study Islamic scholarship to follow their studies wrapped in modern packaging. Hence, few young people are interested in the studies being carried out. As a result of these activities, Muslim youths have finally changed their personality from a religious perspective for the better, one of which has implications for many women who switch to wearing the veil.

This change has a positive impact and deserves to be appreciated, but unfortunately, the change in their behaviour becomes more extreme in dealing with religion. This attitude is none other because the religious understanding they get is generated instantly from narrow-minded studies, so it is not uncommon to have different understandings with most Muslims. This factor makes veil users often ostracized by the surrounding community. The veil is labelled as a symbol of hard-line Islam when there is no implication between the veil and extreme behaviour in dealing with religion. The harsh behaviour comes purely from instant understanding and cannot be confused with the veil they wear.

²⁶ Ali al-Shabuni, *Mukhtasar Tafsir Ayatil Ahkam*, h. 282.

²⁷ Ahmad bin Muhammad al-Khalut al-Shawi, *Hasyiah al-Shawi ala at-Tafsir al-Jalalain*, (Beirut: Dar al-Fikr, 2004), h. 1515.

Apart from the existing controversy, the law on the use of the veil has indeed become a polemic among scholars regarding the obligation to cover one's face or not. The veil is an integral instrument for scholars who require covering the face because the function of the veil is to cover women's faces. So scholars who require covering the face automatically also require wearing the veil. Meanwhile, scholars who do not require indirectly covering the face do not require the use of a veil because allowing the opening of the face also means not requiring women to cover their faces using a veil.²⁸

According to 'Ali al-Shabuni, the veil in the present context is obligatory because scholars who argue that the face and palms are not parts of the body that must be covered require no slander. Meanwhile, at this time, many women decorate their faces and bodies intending to beautify themselves and show them in front of men who are not mahram. Of course, such a goal is considered haram by all scholars. Scholars who think that the face and palms are not part of the genitals do not mean that they are obligatory or sunnah to open them. For al-Shabuni, scholars are allowed to open their faces and palms in an emergency but must be safe from slander.

Looking at the current conditions, none of the scholars allow women to open their faces because the reality is that various kinds of diseases have spread to society, especially women who are competing to decorate their faces. This kind of reality demands the obligation to cover the face of women for fear that there will be slander that spreads and causes absolute destruction. In the current context, continued al-Shabuni, what must be applied is the mandatory law for women to cover their faces.²⁹

Further, al-Shabuni also quoted Sayyid Qutb's opinion to strengthen his opinion. In Sayyid Qutb's view, Islam must encourage its adherents to form a social environment that is protected from negative behaviour, does not invite lust and seeks to suppress it because inviting lust will increase the turmoil of lust that is difficult to quell. Gazing, waddling, decorations, and bodies that are shown will grow lust which is an animal's very nature. One way to create an environment that is protected from negative behaviour is to curb lust, not indulge it, nor to allow and provide an opening for men or women to channel their desires to the opposite sex, a desire that is an instinctive and innate human trait.³⁰

From the explanation above, if you look closely, what is actually in the spotlight is the behaviour of today's women who are competing to decorate their faces. For al-Shabuni,

²⁸ Tim penyusun, *Muasu'ah al-Fiqhiyah*, Juz I, h. 71.

²⁹ Ali al-Shabuni, *Mukhtasar Tafsir Ayatil Ahkam*, h. 37.

³⁰ Ali al-Shabuni, *Mukhtasar Tafsir Ayatil Ahkam*, h. 243.

this situation is considered slander, so that according to scholars who say the face is *aurat*, or those who say that the face is not genitals, agree that it is obligatory to cover the face. Because scholars who say it is permissible to open the face require no slander, today is an era full of slander.

On the other hand, 'Ali Jum'ah, in his book *al-Niqab 'Adah Laisa' Ibadah*, explains that the veil is not obligatory for a woman to wear. According to him, a star's clothing is any clothing that does not cause slander and is not tight, that can cover the whole body except the face and palms. It is also okay for a woman to wear coloured clothes as long as it is not conspicuous and does not invite slander. So women can leave the house wearing clothes that meet these criteria.³¹

In the view of 'Ali Jum'ah, a valid opinion regarding the veil is not obligatory because, according to the majority of Hanafi, Malikiyah and Shafi'iyah scholars, the face is not part of the *aurat*, so it is permissible to open it. Even according to al-Mardawi, al-Auza'i, and Abu Tsaur, the veil is even makruh if it does not become a habit in the area. The veil is considered an excessive expression of religion. This opinion is also the opinion of the Malikiyah School. 'Ali Jum'ah also expressed the opinion of Zakariya al-Anshari, that the nakedness of women in prayer or front of other men is the whole body except the face and palms.³²

According to 'Ali Jum'ah, clothing is a product of local customs and culture, a superior opinion allowing women to open their faces. This is a fatwa in the State of Egypt. As for people who mingle with the Hambali school of thought, who say that they are obliged to wear a veil, there is no problem wearing the veil because the use of this veil arises from the habits of the surrounding community so that it becomes a culture in their respective regions.³³

For 'Ali Jum'ah, what needs to be considered is that the legal difference in the matter of the veil applies when the veil does not become a symbol of the division of the ummah, nor does it become an attribute of the heretics. Suppose the veil has become a symbol of division or an attribute of heretics. In that case, the sunnah law is permissible to turn into heresy because the veil has been used as a mount so that the people disagree and become the cause of the division of Muslims, which destroys and makes Muslims

³¹ 'Ali Jum'ah, *al-Niqab 'Adah wa laisa 'Ibadah*, (Beirut: Dar al-Kutub al-Mishriyah, 2008), Juz I, h. 16.

³² 'Ali Jum'ah, *al-Niqab 'Adah wa laisa 'Ibadah*, Juz I, h. 16.

³³ 'Ali Jum'ah, *al-Niqab 'Adah wa laisa 'Ibadah*, Juz I, h. 19.

miserable.³⁴ From this opinion, it can be understood that the veil arises from people's habits which eventually become culture. 'Ali Jum'ah presented several opinions that wearing the veil was considered an excessive expression of religion if, in that area, wearing the veil was not a habit.

From the two opinions of Ali al-Shabuni and 'Ali Jum'ah above, M. Quraish Shihab agrees on the legal differences in using the veil. In interpreting QS. al-Ahzab [33]: 59, Shihab cites the opinion of al-Biqai'i and Ibn' Asyur. They also have different views that it affects the law of wearing the veil.³⁵ The Muhammadiyah organization in Indonesia also conveyed this difference of opinion regarding the veil. This, as stated by Sholik that using the veil does not have a strong and detailed argument and is based on the consensus of the Companions, the *Salaf* scholars, the Imams of the Hanafiyah, Malikiyah, Shafi'iyah, and Hanbali schools, which are based on the hadith of the Prophet.³⁶

Likewise, according to Lajnah Bahtsul Masail Nahdlatul Ulama divides, the law of the veil into two. *First*, the use of the veil for women is a shari'ah obligation, and *second*, wearing the veil is not obligatory for women.³⁷ Anwar Abbas, the representative of members of the Indonesian Ulema Council (MUI), said that the use of the veil in Islam is *furu'iyah* (a branch issue), not *ushuliyah* (fundamental issue). For MUI, this veil is included in the realm of *furu'iyah*, and there are differences of opinion among scholars, especially on the four Imams of the madhhab: Imam Malik; Imam Hanafi; Imam Ahmad bin Hanbal; and Imam Shafi'i. In the Hanafi and Maliki schools, the veil is a sunnah which means that if you do it, you will get a reward. Otherwise, you are not sinful. For the two schools of thought, the face is not *aurat*. While in the Shafi'i and Hanbali schools, the *aurat* is the whole body, so it is assumed that covering the face or veil is mandatory for women who will meet people who are not their relatives.³⁸

The public can choose which opinion they want to apply from the differences of opinion on the use of the veil. The stigma attached to the veil identical to terrorists does not

³⁴ 'Ali Jum'ah, *al-Niqab 'Adah wa laisa 'Ibadah*, Juz I, h. 16.

³⁵ M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, (Jakarta: Lentera Hati, 2002), Vol. II, h. 320.

³⁶ PWMU. 2017. *Bagaimana Hukum Bercadar Menurut Muhammadiyah?*. <https://pwmu.co/45294/12/13/bagaimana-hukum-bercadar-menurut-muhammadiyah>. Dikutip oleh Muh. Yunan Putra, "Cadar, Jenggot dan Terorisme serta Sudut Pandang Ulama Klasik, Kontemporer dan Ulama Indonesia", *Sengaji: Jurnal Pemikiran Syariah dan Hukum*, Vol. 2, No. 2, 2018, h. 222.

³⁷ Lihat, Silmi Fitrotunnisa, *Hukum Memakai Cadar (Studi Komparatif Terhadap Putusan Hukum Lajnah Bahtsul Masail Nahdlatul Ulama Dengan Majelis Tarjih Dan Tajdid Muhammadiyah)*, Jurnal Penelitian Medan Agama, Vol. 9, No. 2, Tahun 2018, h. 243-244.

³⁸ Umar Mukhtar. 2019. MUI: *Utamakan Toleransi soal Cadar dan Celana Cingkrang*. <https://republika.co.id/berita/q0bfm8384/mui-utamakan-toleransi-soal-cadar-dan-celana-cingkrang>. Dikutip oleh Muh. Yunan Putra, "Cadar, Jenggot dan Terorisme...", h. 223.

affect the law because they are only individuals. The fact is that some are veiled, but they are not terrorists. In this case, the veil is still relevant in Indonesia even though many pros and cons arise in society. Whether it is recognized or not, the veil has many positive impacts on women who wear it. Besides being able to protect him from mischievous views from the opposite sex, it will also gradually influence his subconscious to improve religious practices in his daily life.

D. Conclusion

From the relatively short explanation above, it can be concluded that women's *aurat* in the perspective of QS. al-Ahzab [33]: 59 there is a disagreement among scholars regarding the face and palms, whether they are classified as *aurat* or not. This difference then impacts the legal problem of wearing the veil for women, whether it is mandatory or not. Regarding the use of the veil, scholars consider social conditions so that some scholars require women to wear the veil because slander has spread in the community. Some scholars do not oblige women to wear the veil because the veil is considered a culture that grows from local culture, so there is no need for women to wear the veil if it is not a habit in the surrounding community. People can choose which opinion they want to apply from these two opinions. The veil is still relevant in Indonesia, although many pros and cons arise in society because it can positively impact women who wear it.

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