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Interpretation of the Commandment to Women's Hijab Authorize According to the Quran, Al Hadith and Ahlussunnah Waljamaah Ulama

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Abstract---This research discusses the interpretation of the obligation to wear hijab for Muslim women according to various sources, such as hadith scholars and also verses of the Quran. Moreover, it has received a series of inputs from literary sources in the form of books and also writings of Islamic committees, which we have reviewed to obtain answers to the research questions. The data were processed through a data review system to verify, code, interpret and summarize the results to obtain accurate data and high validity. Based on the data, we can convey that the obligation to wear the hijab is legally obligatory following the hadith which states that women should wear their headscarves all over their bodies. In closing, women are required to cover their private parts, which means Muslim women must wear clothes that cover their bodies from head to toe except for their faces and palms; and if this is violated, they will receive a sanction.

Keywords---Hadith scholar, Hadith, interpretation Hijab, Muslim woman, Quran.

Introduction

Covering the body or hijab is one of the obligations of Muslim women, namely, covering the genitals by wearing a headscarf or headscarf. Hijab is also an obligation for women after marriage and maintaining social relations in an Islamic manner (Amini & Daulay, 2022). However, there are still many women who still need to learn the reasons why it is obligatory to wear the headscarf and what are the reasons and explanations for this. Actually, in the Qur'an, there are several arguments regarding the obligation of women to wear the veil. Likewise, many hadiths and the opinions of scholars implied the implied meaning for women to be careful in showing the limits of normal body posture for every human being. Islamic teachings in regulating laws regarding the physical existence of women, one of which is to use the term "aura." Which cannot be seen according to Islamic law, the minimum limit of the human body that must be covered by God's command as outlined in the Qur'an, hadith, and the thoughts of both past and present scholars. Therefore, this study wants to gain understanding by examining the three sources and arguments above (Mirza, 2013; Brown, 2006; El Saadawi, 1982; Samsudin et al., 2021).

From this, it can be concluded that genitalia is not synonymous with body parts that are covered according to the habits of a group of people. If the hijab is applied to a woman's body, it is related to the Woman's condition (Siraj, 2011). This situation can generally be distinguished in three ways: when he is praying before Allah when his family surrounds him, and when he is surrounded by people who are not his family. Women differ in three circumstances that surround women's movement space. In the context of Islamic legal discourse, the issue of hijab is very urgent. The idea of women's private parts is often used as study material to discredit their existence, especially in the context of their activities (Conroy et al., 2013).

Meanwhile, the mission of Islamic studies, also known as Islamic law, is to foster a friendly and harmonious atmosphere and provide valuable ideas to anyone who follows religious laws strictly. Therefore, the issue and benefits of covering body parts are essential in the Islamic religion, which is limited to young women and does not oblige women of grandmother's age and young daughters. All provisions are based on the principle of benefit and necessity, which prospers women and saves men from wrong views (Shirazi, 2020).

Hijab is one of the world's problems that raises pros and cons. The difference in views about the hijab is caused by some Muslims who think it is an order from Allah and others, both Muslims and non-Muslims, who think it looks ugly (Hass, 2020). The hijab has gone down in history against discrimination, especially in the West, where people who wear it are considered monsters who must be removed from society. Hijab etymologically comes from the word *jalaba*, which means to bring. In the Lugawi language, veil means clothing removing brackets (Jassem, 2016). According to Ibn Abbas and Qatadah, the hijab is a garment used to cover the temples and nose. Harun Nasution said Islam does not clarify the hijab issue. Most Islamic teachings regulate women's physical existence using the term "aura." Islam prioritizes women, namely the obligation to wear the headscarf for women who have reached puberty to avoid nosy men who do not respect women (Arianto, 2020). Some women already wear headscarves, and some do not or do not understand the importance of covering their private parts. The order to cover genitalia for Muslim women is intended to protect women from harassment by people who abuse opportunities. At the time of Rasulullah SAW, women who wore headscarves became a differentiator and a sign of freeing women from enslaved people. Covering the body is a command from Allah that must be obeyed; therefore, if a servant carries out an order and stays away from Allah's prohibitions, the servant will avoid sins (Hermawan, 2017).

The author chose the theme: Interpretation of the command to wear the hijab for women according to the Quran, Al-Hadith, and Ulama Ahlussunnah waljamaah' to gain an in-depth understanding of how to interpret various sources on the same issue, which is one of many ways—understanding the commandment that obliges hijab Muslim women regarding the headscarf as reference material for this study (Khatun et al., 2021). This is because the interpretation of the Qur'an for Women follows the style of fiqh, which talks about various issues related to women and their laws, including the headscarf, which will be discussed in this study. The author of this study tries to present mufassir Imad Zaki al-Barudi based on the fact that he describes women as a whole in his commentary as a means of supporting women. According to Choiri & Fathony (2021), this interpretation discusses the nature of a woman and her responsibilities in the world. She provides structured explanations in her book about the various interpretations of mufassir's perspectives on women's rights and obligations from the perspective of law, morality, and society. Women can use this interpretation to guide their lives by following the guidelines of the Qur'an. Women can experience the pleasures described in the Qur'an if the rules are followed. Many Tafsir books discuss women, but very few specifically discuss women. In addition, this Tafsir is written in a language style that is easy to understand and has a well-organized writing system that makes it easier for women to carry out their responsibilities wherever they are (Abdurrouf, 2020).

This study aims to examine the command of hijab for Muslim women according to several sources of the quran Al Hadith and also expert scholars of Sunnah Wal jamaah (Kardono et al., 2019). The author believes that various groups' understanding of the obligation to wear the hijab for women can be sourced from a variety of literature so that every reading about the hijab often brings debate and different views; journals and other chemical academic works that address the issue of the obligation of hijab for Muslim women. We searched the data through electronic data and then analyzed it under a phenomenological approach which involved, among other things, a data coding review system interpreting the data and drawing conclusions (Snelgrove, 2014), to obtain valid data and findings in answering study questions. We design this study report in a positive qualitative way to understand several existing data through interpretation and in-depth analysis to find answers. We based this data on what was published for 12 years, from 2010 to 2022. Thus, among other things, the method and study process from the beginning started with problems and data search and search with reporting (Smith & Fieldsend, 2012).

Research Method

This study is qualitative descriptive research with the approach of the library or library research about the verses of the Qur'an, Hadith, and opinions of scholars about the command to use the Hijab. The primary data source in this paper is obtained through the analysis of the verses of the Qur'an, Hadith, and the opinions of scholars Ahlus Sunnah Wal Jama'ah, by tracing the books of tafsir. the books of Hadith muktabarah, the works of scholars related to the discussion, opinions, and views of scholars about the command to wear the Hijab as well as some other supporting literature. Meanwhile, secondary data sources, in the form of books support the writing of this article, journals, and related articles. This research method uses descriptive analysis so that the arguments that are built in this paper can be accounted for.

Result and Discussion

Hijab in various perspectives

Hijab in language and terms, according to KBBI, the hijab is a long loose shirt combined with a scarf that covers the head, part of the face, and chest (Meysitta, 2018). Hijab is a form of mashdar from the word jalaba, which means to bring or collect, and the plural form jalabib is a bracketed shirt that covers all body members. Almarwaey & Ahmad, (2021), defined it as broad and spacious clothing covering Muslim women's aurat except for the face and both palms. The origin of the word hijab is 'jalabib, which means clothing that covers the entire body, from head to ankles, like a raincoat. According to Miswar (Miswar, 2019), the hijab can also be understood as clothing that covers the entire body except for the face and palms of the hands. The hijab, also known as the jalabiyah in the Arabic-Indonesian dictionary Al-Munawwir, can also be referred to as a baju kuning, a type of cloth (Taufiqurrochman & Suci, 2020).

Meanwhile, in Arabic, it is defined as a wide cloth covered with outer clothing covering the entire body from head to toe and is usually worn when women want to leave their house. At first, the headscarf was a garment to cover the genitals. Philosophically, it is explained that the headscarf is a kind of sidrab (tunnel) or sinmar (hallway), which means loose clothing worn every day, such as the baju kuning. The oral dictionary of al-Arab explains that the veil is a cloth that can cover a woman's entire body, in contrast to the khimar, which only covers the head and chest. Terms that are similar to the headscarf are often found in the Qur'an, including khimar and hijab. The origin of the word hijab is "jalaba," which means 'bring' (Abid & Raban, 2016).

Hijab According to Classical and Contemporary Scholars, the Commands of Allah SWT. for women to protect themselves from bad possibilities are self-explanatory and firm (Ali, 2018). Hijab, according to scholars, varies because everyone has different opinions, but the opinions given are all based on the opinions of previous people. The opinion of scholars regarding the headscarf is as follows: according to al-Hafiz Ibn Hajar, the headscarf is a cloth worn by women to cover their bodies over the clothes they wear (Janmohamed, 2020). Meanwhile, Ibn Hazm argues that the hijab recommended for women to wear, according to Arabic, covers the entire body, not one that only partially covers it (Abid & Raban, 2016). Then according to Shaykh Anwar al-Kasimiiri, he thinks that clothing covers from the tip of the hair to the soles of the feet. According to Sa'id bin Jubair, the headscarf is a cloth covering the head that covers the khimar. Meanwhile, according to Imam Zamahsyari in Al-Kasysyat, it is stated that covering the private parts by covering the face and chest and lengthening the veil down; in this case, the veil must be long, and it is not sufficient to cover only the head and neck but also the chest and body (Maula, 2022).

Hijab in Pre-Islamic and Islamic history, before the advent of Islam, Arab women were used to wearing models and forms of clothing to cover their bodies, such as long dresses, and cover their heads like a headscarf that some women used to hide their faces with holes in both eyes, as well as headscarves that worn over a long dress with a headscarf (Rohadi, 2020). At this time, the headscarf was well known, but what distinguished it was the essence of the headscarf for those who wore it. However, over time, the headscarf was used for menstruating women among the nobility, likewise with the Greeks who believed that menstruated women had to be socially isolated because they were dirty and believed to be easily possessed by the devil. Therefore, menstruating women must wear a headscarf to prevent the devil from entering (Lodi, 2020). Today, the headscarf symbolizes high social status among Jews because it honors and glorifies women so that their social norms and values do not collapse. In its historical context, the headscarf was used by women to protect themselves from harassment by men who lacked manners and to differentiate themselves as free women and slave women. Some commentators say that ignorant women, known as enslaved people, are often harassed by nosy men and are used to walking in front of men with their necks and chests open. Islam determines the law in a gradual method, as in the case of genitalia, at first Allah ordered the Prophet's wives not to do what women were doing at that time, then Allah ordered them to cover their bodies when they needed to leave the house (Stowasser, 2020).

The Law of Wearing the Veil of Allah S.W.T. said:

"Say to your wives, your daughters, and the wives of the believers, "Let them cover their headscarves all over their bodies." This is so that they are easier to identify and are not disturbed and Allah is Forgiving, Most Merciful" Surah Al Ahzab verse 59.

Another surah, Surat Al-Ahzab Ayat 53:

Meaning: "O you who believe, do not enter the Prophet's houses unless you are permitted to eat without waiting for the cooking time (the food), but if you are invited, then enter and when you have finished eating, leave you without being engrossed in extending the conversation." "Verily, that would disturb the Prophet, and the Prophet was ashamed of you (to order you out), and Allah is not ashamed (to explain) the truth." "If you ask for something (necessity) from them (the wives of the Prophet), then ask from behind the curtain." "That way is purer to your heart and theirs. Moreover, it is not permissible for you to hurt

(the heart of) the Messenger of Allah and not to marry his wives forever after he dies. Indeed, this deed is a tremendous (sin) in the sight of Allah".

Then Rasulullah put a hijab between him and me, and Allah sent down this verse (H.R. Bukhari and Muslim; *hadith sahih*) (Rani, 2021). Second, some believers will attend the Prophet's invitation to eat. They entered to meet the Prophet before the meal was ready until meal time arrived. Then they eat and do not come out after eating. Their behavior disturbed the Messenger of Allah, so this verse was revealed. That is what Ibn Abbas said. Umar bin Khattab said, "O Messenger of Allah, the guests have come to your wives. Among them, there are people whose temperament is good, and there are also those who are bad. It would be nice if they wore the hijab, then this hijab verse was revealed" (Bukhari and Muslim; authentic *hadith*). *Fourth*, Interpretation of Imad Zaki al-Barudi on Hijab for Women in Islam (Analysis of Verses about Hijab in Tafsir Al-Qur' and Women by Imad Zaki Al-Barudi) 191 ordered the wives of the Prophet to wear the hijab (Maula, 2022).

Zainab said, "Ibn Khaththab, you are a man who is very jealous of us while revelations descended on our house." Then come down this verse. The opinion said by Ibn Mas'ud. *Fifth*, Umar said to the Prophet, "Hijabilah wives." However, the Prophet did not do that, so Sauda went out at night to relieve himself (Marhumah, 2014). When he met Umar, Umar said, "We already know you, O Sauda." He said these words to express his desire for a hijab between the wives of the Messenger of Allah and other people, so this verse of hijab was revealed (HR. Bukhari and Muslim; authentic *hadith*). Sixth, some of the Prophet's companions ate with him. At that time, one of their hands touched Aisyah's hand, who was with them. The Prophet did not like that, so this verse about hijab came down. This is the opinion of Mujahid. The reason for mentioning the revelation of this verse is because it will help in understanding this verse more precisely. The people then entered the Prophet's house (Ramadana, 2021). They saw the wives of the Prophet and vice versa.

Because of that, Allah forbade the Muslims to do this and ordered the wives of the Messenger of Allah to wear the hijab, covering the cloth so that men would not see it (Maula, 2022). Mandatory Wearing Hijab of Allah SWT. Said, which means:

O Prophet! Say to your wives, your daughters, and the wives of the believers, "Let them cover their heads all over their bodies," that is so that they are easier to recognize, so they are not disturbed. And Allah is Most Forgiving, Most Merciful" (al-Ahzab [33]: 59).

Ibn Jarir said in his commentary,

Allah said to His Prophet Muhammad, 'O Prophet, say to your wives and daughters, and the wives of the Muslims, do not resemble enslaved people in their clothes. They reveal their hair and faces if they go out for their sake. They should stretch out their headscarves so that no wicked people bother them with nosy remarks and threats if they find out that they are their women.

The commentators differ on the meaning of "stretching the headscarf" Allah ordered them to do. Some commentators say, "That means they should cover their faces and heads and let them not reveal anything from their limbs except one eye." According to Ibn Abbas and Ubaidah as Salami, a woman should extend her headscarf so that it covers all of her limbs, except for one eye, so that she can see (Marhumah, 2014).

The Hadith and Contemporary Scholars

From a different point of view, the hijab has many meanings. Etymologically, the hijab is considered a material, which refers to the long cloth worn by women to cover the head and shoulders, and some even cover the face. From the point of view of the hijab as space, it is "covering" in the sense of "covering" or hiding or disguising. Separate or hide something behind it. Hijab etymologically comes from the Arabic word *hajabayahjubu-hajaban* (hijab), which means to cover, isolate, hide, put up curtains, and form jewelry (Wahidah & Azhar, 2019). Hijab means to cover, veil, curtain, screen, partition, barrier, wall, barrier. Hijab comes from the word *hijab* in Arabic, which means a barrier or cover. Thus the hijab is a separator between something and something that blocks the two (Karlsson, 2022).

According to Ibnu Faris, the hijab comes from *ha-JA-ba*, which has only one meaning, namely to prevent, so that a woman who uses the hijab means that she has prevented herself from seeing other people's jewelry in the sense that she has worn Muslim clothing (Usman, 2020). Meanwhile, according to *fiqh*, hijab is defined in two senses. First, everything that blocks or covers the "female genitalia from prying eyes." Second, people use the rights of heirs either in whole or part because there are people who are more entitled to receive them. Whereas in the field of Sufism,

hijab means something that closes one's heart so that the eyes of his heart cannot see non-empirical realities, especially God's secrets. If everything that becomes the hijab can be removed or revealed, then the eyes of the heart can only see the secrets of God, and thus that person is said to have obtained the true ma'rifatullah (knowledge of God). Terminologically, hijab means Islamic women's clothing to cover their hijab (Hassim, 2014; Mahmud & Swami, 2010; Rahmath et al., 2016; Ho, 2007).

Similar to Q.S. al-Ahzab: 53: The meaning of the hijab in this verse is that it was used to prevent men and women from mixing in the Prophet's home by blocking or separating their space. The Prophet's home was accessible to all men and women prior to the revelation of this verse. However, the Prophet's wife's privacy was invaded one day, so the verse was made public. Umar bin Khattab, who requested a "hijab" from the Prophet. This indicates that the meaning of the word "hijab" refers to more than just one thing; instead, it is based on the assumption that the word "hijab" has always been associated with women, specifically the clothing that women wear to cover their bodies or hide behind curtains. The hijab can be interpreted as women's clothing, such as a veil that can cover from head to toe, in addition to being a barrier, wall, curtain, and barrier, as described above. As can be seen now, social dialectics has given the hijab a new meaning as clothing similar to the headscarf or what is commonly referred to as Muslim clothing (Jalili & Mohammadi, 2019).

Currently, two popular terms are used to refer to the names covering female genitalia, namely hijab, and headscarves. Hijab is interpreted as a cover because it shows a function as a cover, as the veil said. From this meaning, the term hijab seems inappropriate when interpreted as Muslim clothing that covers female body parts. Meanwhile, the headscarf comes from the root word Ja-la-ba, which can be interpreted as bringing, bringing, or gathering (Vissers et al., 2014). Hijab also means loose clothing brackets. If examined on the side of the hijab in the era of the Prophet, the hijab is a garment used to cover the genitals of both men and women, which is large and loose, covering head to toe can be seen in Arab lands as well as its function as protection from the hot sun and sand in the desert (Wahyudin et al., 2019). Based on the definition above, it can be understood that the headscarf or hijab cannot be understood in a very narrow sense, limited to covering the head or chest, but rather that the headscarf or hijab is a woman's clothing that covers the genitals from top to bottom. So more precisely, the headscarf is interpreted as a model of clothing which, according to Indonesian terms, is a negligee complete with a head covering. From this, it can be understood that there is a shift (narrowing) in the meaning of the headscarf or hijab, which is only limited to women's head coverings. The meaning of the headscarf or hijab was different at the time of the Prophet, where a man also wore the hijab to cover his genitals and protect himself from the sun and dust of the desert (Yulikhah, 2017).

Modern hijabs

Modern hijab has its right to exist in the religious world. Previously, the development of the hijab world experienced discrimination in various parts of the world. Just like Cordoba, Austria, Morocco, Spain, and other countries, which were the centers of Islamic civilization in the world, these countries have now become Muslim minorities after the Crusades (Gaouas et al., 2021). The country now discriminates against people who use the hijab, but the country also does not prohibit its citizens from wearing the hijab; even there, mosques may be built for worship or deliberations, but the land is rented or bought at very fantastic prices because there is minimal land (Wilkins, 2020). The hijab, as a Muslim trend, is no less critical in its development in Indonesia. Even though Islam appeared and spread earlier in Indonesia, the hijab trend has not received much attention because the spreaders of Islam are more concerned with monotheism than the cultural demands that must be equated with Arabs (Hassan et al., 2020).

With the development of the times, Indonesian hijab culture has increased until the current era uses sophisticated technology. The hijab culture currently has a high presence in the field of culture and social life, even having an impact on the economic sector. Therefore, Muslim women now have the latest trend to overcome this discrimination by improving the quality of the hijab. With the emergence of the hijab fashion, they use this to invest in making their lives not only limited to the hijab but also to consider the feasibility of wearing it, leading to an increasingly existential life for Muslim women. They use the influence of Western culture to appreciate their hijab fashion. Through cyberspace, they develop hijab according to international trends. The leading promotional media are Google, Facebook, Instagram, online stores, Twitter, and so on. They also use famous, beautiful, attractive celebrities or artists as promotional media (Ahmed & Gorey, 2021).

Because hijab fashion like this can crowd the market or hijab marketing soars with the rapid development of fashion. The hijab used by Muslim women today balances the modern era and the world market and is no less attractive (Latiff & Alam, 2013). Muslim women are now paying more attention to their hijab fashion; they use more colorful hijabs to show their beauty, like the colorful flowers that bloom in the garden. Not only that, but the

headscarves they wear are also gorgeous, forming spheres on the top of their heads as a fashion. The colors and models of hijab they use must constantly be updated, so they are not out of date. Not only that, but today's Muslim women also have their organizations in specific fields; of course, they can identify their hijab, thus enabling them to better integrate into the world of hijab fashion. These organizations then discussed the development of hijab fashion, and companies appeared in fields such as fashion competitions and hijab fashion shows (Sofiyah & Zafi, 2020).

However, Muslim women must be careful when wearing the hijab. Fashion that develops can lead to deviations from hijab clothing that are not following the rules of Islamic law. Currently, there are lots of hijab models that only cover their hair with a headscarf or hijab as a background. This fashion does not cover their necks and chests, so their chests and necks can be seen. In addition, the hijab used is transparent, tight, short, and so on, which does not follow the provisions of Islamic law. Therefore Muslim women must maintain their clothing following Islamic law so that they are not confused with a culture that leads astray. For this reason, Islamic law also requires Muslim women to wear the hijab and use a thick hijab material to wear the hijab, which can hide the color of the skin covered by it, not stand out and attract attention because this will cause lust for the opposite sex, who is not a mahram, Not like men's clothing, nor non-Muslim or non-Muslim clothing (Hassan & Ara, 2021).

Editorial Hadith on hijab

Have told us what Yahya bin Bukair said, what Al-Laits said, and what 'Uqail from Ibn Shihab from Urwah from 'Aisyah told me: The wives of the Prophet Sallallahu 'alaihi wasallam come out at night to the open field where they defecate. "Hijabilah your wives sir," Umar once told the Prophet sallallaahu 'alaihi wasallam. However, the Prophet (peace be upon him) did not carry it out. The wife of the Prophet sallallaahu 'alaihi wasallam, Isha Saudah bint Zam'ah, then emerged one night to urinate (Koura, 2018). In addition, Sauda is a tall woman. After that, Umar addressed him by saying, "Indeed, we already know you, O Saudah!" Umar made this statement because he was extremely eager for the verse about the hijab to be revealed. The verse about the hijab then came from Allah. Zakaria let us know Abu Usamah from Hisham canister 'Urwah from his dad from 'Aisyah from the Prophet sallallaahu 'alaihi wasallam, he said: " You, the wives of the Prophet, have been permitted to go out and fulfill your desires by Allah. "That is the defecation," Hisham declared (HR. No, Bukhari. 143).

According to Ibn Hajar al-Asqalani in the book *Fathul Baari Syarah Shahih Bukhari Hijablah*) means prevent your wives from leaving their homes. The proof is that after the verse about the hijab came down, Umar told Saudah as he would explain. However, it is also possible that he meant ordering them to cover their faces (Piela, 2021). Then after receiving the order as he expected, he also wanted the Prophet's wives to close themselves (in the house). However, this is not mandatory because there are reasons that require them to leave. The second possibility is much stronger than the first. Umar bin Khattab considered the revelation of the hijab verse as one of those events where his will coincided with God's command. On this basis, closing one self to the wives of the Prophet occurred in several circumstances (Othman, 2006; Jaschok & Chan, 2009; Abdelhadi, 2019; Zohdi, 2017).

Among other things, they cover themselves with the darkness of the night because they only come out at night and do not want to show themselves during the day. This is described by Aisha in this hadith, "That the wives of the Prophet used to go out at night." Then a similar statement will be explained in Aisha's hadith regarding the false news that was accused of her, where it was said, "Um Mistah went out with me to the field where we relieved ourselves. At that time, we did not go out except at night." Then came down the verse of hijab, so they covered themselves with clothes. However, their appearances were sometimes still visible, and because of that, Umar said to Sauda the second time after the revelation of the hijab verse, "Know, by Allah, you are not hidden from us (Grine & Saeed, 2017).

Hijab according to the Syafi'i teaching

If we explore the explanation from Imam Nawawi, a great scholar of Syafi'iyah-we will get a clear point as to what hijab is meant. Imam Nawawi Rahimahullah said, "As mentioned in Al Bayan, the hijab is khimar (head covering) and izar (body covering). Al Khalil said, "The veil is wider than the khimar and thinner than the izar." Al Mahamili said, "The hijab is the izar (body cloth) itself." The author of the book *Al Matholi'* said An Nadhr bin Syamil (Muljo, 2016). "The hijab is a cloth shorter than the khimar, which is wider and covers a woman's head." The writer Matholi' said other scholars said the hijab is a wide cloth other than a ride (coat) covering a woman's back and chest. Ibnul A'robi also said that the hijab is an izar (cloth covering the body). Some scholars say, "Hijab is a long dress." (Fadhil & Sebgag, 2021).

Other scholars say that the hijab is a long garment that covers a woman's inner garments. Imam Syafi'i, Imam Asy Syaerozi, and other Shafi'iyah scholars mean this last opinion. That is what is meant by izar by the scholars expressed above, such as Al Mahamili and others. What Izar is referring to here is not a sarong." (Al Majmu', 3: 125). Then Imam Nawawi brought up the argument regarding the issue of covering the female genitalia above by bringing a hadith from Umm Salamah Radhi Allahu anha (Kadir et al., 2022). He asked the Prophet Sallallahu alaihi wa Sallam about whether it was permissible for a woman to pray with a robe (which covers the body to the feet) and khimar (head covering); she does not wear an izar (sarong). Rasulullah shallallahu 'alaihi wa sallam replied;

It is okay if the robe covers the back of the soles of his feet." (Narrated by Abu Daud no. 640. Imam Nawawi said that this hadith is sayyid). Imam Nawawi stated that most narrators narrated from Umm Salamah in the marqah, meaning only the words of Umm Salamah. Al-Hakim said that the hadith is authentic according to Al Bukhari's requirements (Usman, 2020).

From Ibn 'Umar, he said that the Prophet sallallahu 'alaihi wa sallam said, "Who sticks out his clothes (below the ankles) because he is arrogant, Allah will not look at him on the Day of Judgment." Umm Salamah said, "Then how do women respond to the ends of their clothes?" The Prophet sallallahu 'alaihi wa Sallam replied, "Let them stick it out an inch." Umm Salamah said again, "Then the soles of his feet are still exposed." He shallallahu 'alaihi wa sallam said, "Leave one cubit, not more than that." this is authentic). See Al Majmu', 3: 124. Some understand that the headscarf is just a head covering. From the description we saw at the beginning of the Syafi'iyah scholars, it can be concluded that the headscarf is more than just a head covering. As for the head covering, it is usually called khimar. At the same time, the veil covers the outside of the body (Hasni, 2021).

Conclusion

In this final section, we will summarize the study's results to discuss the results of the interpretation of the command to wear hijab for Muslim women based on the Quran, hadith, and expert scholars' opinions, Sunnah Wal Jamaah. Through reviewing various sources of literature in the form of books and other scientific journal works, we can finally conclude how the views and interpretations of the obligation for Muslim women to wear the hijab originate from 3, namely the Quran, hadith, and also the opinions of the scholars. Among other things, we have obtained the obligation to wear the hijab from various perspectives; among others, we have found that the hijab is an obligation in Islam to cover the genitals so that it follows the guidelines of the Qur'an and hadiths and also the thoughts of the clergy. Furthermore, we also get the understanding that what is mentioned in the hadith is that there is a slight etymological difference regarding the hijab. However, when referring to the obligation for women to cover their genitals, in the end, various sources can understand although they understand. Differently, this suggestion still receives the same recognition from several literature sources.

Furthermore, we also found several sources in the form of the word of the Qur'an and Al-Hadith, all of which provide an understanding of the various arguments that wearing the hijab or Muslim clothing is a necessity that cannot be bargained anymore. Likewise, the hijab, according to the teachings of the Shafi'i School, is equipped with various explanations so that the three sources have obtained the same understanding even though differences occur, which are understood and studied by various thinkers or scholars. This is the summary of the study results with the theme of discussing the interpretation of the obligation to wear the hijab for good Muslim women who come from various thoughts of hadith scholars and the holy book of the Quran. The author realizes that this study report certainly has weaknesses and limitations. Therefore we hope for your input, criticism, and feedback so that we can improve the quality of similar studies in the future.

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