



A HISTORICAL STUDY OF THE EVOLUTION OF THE HIJAB (THE OUTER GARMENT IN THE PAST)

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Abstract

The research aims to study the types and forms of the outer garments for women, such as the Hijab throughout history, and to study the evolvement of types and forms of the outer garments for women, such as the Hijab, during different eras. This research follows the historical descriptive approach. The research concluded the presence of the Hijab as an outer garment in different eras, as it was used since ancient times to protect the body and cover up, and sometimes for adornment. And there are changes that appeared in the forms of the Hijab, where its shapes, materials, colors, and methods of cutting and sewing it changed during the different eras. It found that there was a relation between wearing the hijab and its functional aspect, as the reasons for wearing it differed, such as wearing it for adornment, and for covering up, and sometimes for protection from climate fluctuations, as the materials from which it was made differed, so wool was used in cold weather and silk or linen in hot weather.

Introduction

Many events and developments took place in the life of the first man who spread on the surface of the Earth before he was able to walk through the stages of progress that were an announcement of his entry into historical times.

The study of fashion is considered one of the most important factors that show the extent of the civilizational progress and the economic prosperity for any people (Altuoobshi, 2001 AD), also the historical costumes are considered as a landmark and an element of the most important elements of civilized culture that arouse the interest of many people in terms of the historical, scientific, artistic and social heritage that deserves study. It is not the birth of the current century, where it is inherited from previous generations and eras. It arose since ancient times, then developed and changed and took on certain characteristics through historical eras and social changes due to the political, religious and economic factors.

The first human started by using tree leaves to cover up, then he gradually used grass, twigs, and fibers, and made from them suitable fabric out of them. Then he took aprons from animal skin and fur, before he was reached to the method of making threads from linen, wool, or other things. Then he made from those threads a simple primitive fabric at first, and then he woven it by many methods and took over it with decoration in order to take on a look that the wearer would feel a bit of pride. And the matter did not stop with regard to clothing to the extent of meeting the need and filling it with regard to nature, and its fluctuations and the covering of the private parts, but rather went beyond that to take it as an element to show his adornment, beautify himself and gain the respect of others, so he added a color of beauty to his clothes from sewing, decoration and color, and highlights the beauty of his body through it. There is no doubt that fashion differ according to the traditions and customs of peoples (Nasr and Tahoun, 1996 AD).

Garment is considered one of the basic needs those are necessary for human needs, and the human has used it since the creation appeared, and that to protect his body from the effects of climate fluctuations and to protect him from the external dangers to which he may be exposed. The clothing was initially simple, then its types, shapes, purposes, and materials from which it was made had been developed with the development of the civilization and the progress of humanity (Roshdiy, 1980 AD).

Garment varies from one person to another, from one class to another in society, from region to region and from country to country, and is controlled by weather, environmental, geographical, social, historical, economic, psychological, religious and political factors everywhere. The art of fashion is considered one of the fine arts that has its components, methods and elements that make it a special and distinct unit. Many of the traditional costumes in most regions and countries of the world are still worn until today, and they have not changed for several centuries, which prove that they were the most appropriate to the surroundings of the environment in which they originated. Despite of the similarity or different names for peoples' costumes, many of them took their forms from the historical origins of clothing, which date back to the era of the Pharaohs and what beyond it to the Islamic era. As well as the influence of the fashion of the Islamic countries on the fashion of European countries, especially in the Middle Ages.

Regarding the historical origins of the traditional costumes, and with some observations, we see that some traditional costumes during different ages, such as the shirt, pants, caftan, jubba, cloak, purdah, and head coverings, such as the turban, the cap and the veil, may have the same name, and the names may have differed from one country to another. We also find the same anatomical shape of the piece with different lengths and breadth. (Nasr, 1998 AD)

The relation between the human and fashion is an ancient and inseparable relation since the advent of human on Earth. The fashion industry in ancient civilizations lived between being influenced by and borrowing from each other and developed gradually. (Alrubaie, 2013 AD)

From this point of view, it is clear to us the importance of studying the historical evolvment of the Hijab in order to know the different forms of the evolvment of the Hijab and to know the relation between wearing the Hijab and its functional aspect.

Research problem and its questions:

Studying and analyzing the types and forms of women's going out garments, such as the hijab that had worn by women during historical ages, and identifying the various developments during these ages, and that with the aim of reaching the origin of the Hijab, documenting and rooting the forms and types of the going out garments since the ancient times, and studying the relation between what existed during the ages and the currently known Hijab. The research problem is summarized in the following questions:

- Did the Hijab exist during the different eras?
- What are the types of hijabs worn by women throughout history?
- What are the developments of the Hijab through the different eras?

Research importance:

The importance of the study appears in identifying the forms and types of the Hijab throughout history and knowing the changes and developments that occurred in it.

Research objectives:

- Studying the types and forms of women's going out garments, such as the Hijab throughout history.
- Studying the evolution of the types and forms of women's going out garments, such as the Hijab, during different eras.

Research hypotheses:

- Was the Hijab found as an outer garment in the different eras.
- There are changes that have appeared in the forms of the Hijab.
- There is a relation between wearing the Hijab and the functional aspect of it.

Research Methodology:

This research follows the historical descriptive approach. Alassaf (1995 AD) clarified that the historical approach is a return to the past by means of all evidence and its evaluation, and then scrutinizing it, and finally composing it; and that in order to show the facts to be firstly presented correctly in its meanings and composition, and to reach a conclusion of a group of results with clear scientific evidence at that time.

The descriptive method depends on studying the reality or the phenomenon as it exists in reality and is concerned with describing it as an accurate description and expressing it in a qualitative or quantitative expression, and the qualitative expression describes the phenomenon for us and clarifies its characteristics, while the quantitative expression gives us a numerical description that shows the amount or size of this phenomenon and the degrees of its association with the other different phenomena (Adass et al., 2005 AD)

Terminologies:

The Hijab (veil):

The Hijab is the concealment and the prevention, and be veiled means preventing him from entering. (Hallaq Wadu, 1999 AD)

It is said that the woman veiled her face means concealed it, and the veil is what covers it, and what prevents between two things. (Farahat and Yacob, 2003 AD)

Hijab is said to cover because it prevents viewing. (Alfayoumi D. T)

And obscuring is the preventing without seeing, concealing from sight, hidden from sight. (Na'ma et al., 2001 AD)

Types of the outer garments throughout history:

The Ancient Egyptian Civilization (4000 – 1084 B.C.):

Women wore the wrap (shawl or sari) and it has several forms in the way it is worn. It consists of a piece of cloth about five meters long and about half a meter wide. This piece is wrapped around the left shoulder and the upper part of the right arm, leaving the end of the cloth hanging over the left arm, while the the other end is over the right shoulder, then under the right arm, and then the two ends are knotted. (Picture 1) (Hossein, 2000 AD, Nasr and Tahoun, 1996 AD, and Alrubaie, 2013 AD).



Gown or cape: It is a rectangular garment that reaches the feet and is made of thick white linen fabric (Girges, 2001AD).

The Sumerian Civilization (5000 B.C.):

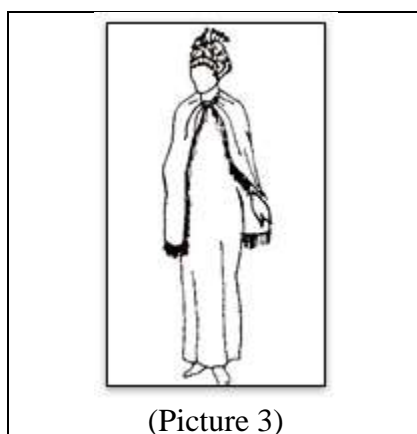
Women were wearing a long shawl that covered the body from the shoulders to the feet, and ending at the bottom with a band of tassels, leaving the right shoulder bare in most cases. They also wore a cloak with short sleeves. This cloak reaches just above the feet, and it is open from the front, and its front and back

ends are surrounded by two bands ornamented with motives. The fabric used was either linen, wool, or animal skins, and often appeared in tree leaf shapes or fan-shaped, whether this was for the whole outfit or for the bottom of the outfit (Picture 2) (Alrubaie, 2013 AD).



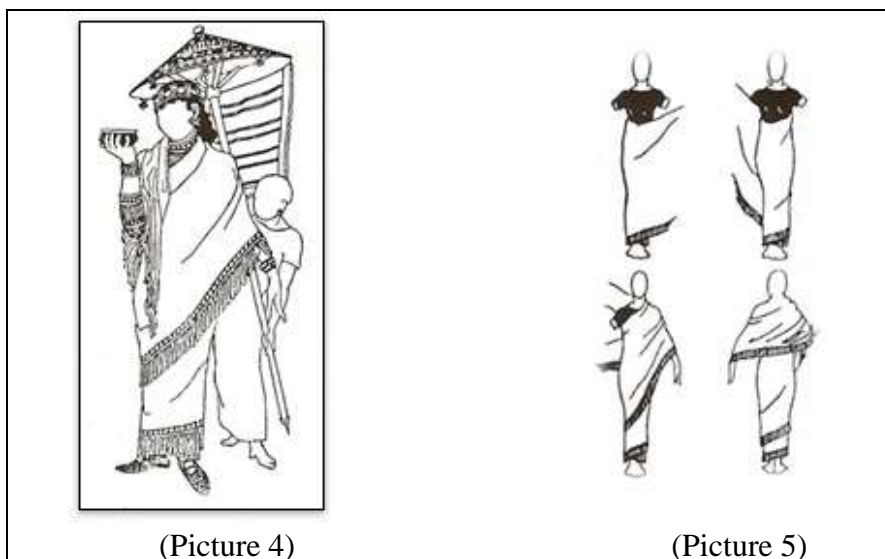
The Babylonian civilization and Chaldean civilization (2000 B.C.):

Women wore a short gown, which is a rectangular piece of cloth wrapped around the neck at one end and the other end hangs around the body. It is one of the outer garments and is worn over the inner bosom. Also, women wore the shawl (Hossein, 2000 AD and Alrubaie, 2013 AD) (Picture 3).



The Assyrian civilization (2000 - 612 B.c.):

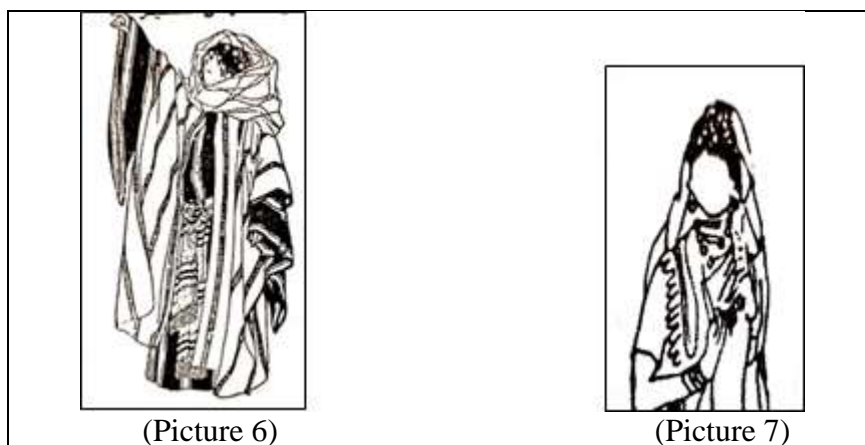
Women wore a garment with a wrap (shawl) on it, which is a rectangular piece of cloth, the width of which is the length of the distance from the waist to the foot, and its length is three yards. One end of the wrap is decorated with tassels (Picture 4). The method of wearing the mullaf is that one end of it is placed under the left armpit of the body from the front, then it is wrapped on the back to return from under the right armpit, covering the chest and raised over the left shoulder and from there to the right shoulder from behind, where the last end rests. (Hossein, 2000 AD and Alrubaie, 2013 AD). (Picture 5)



The clothing of the Hebrews (from the eighteenth to the thirteenth century BC):

Women wore a shirt with wide sleeves and a gown open from the front. The length of the gown varies. Women put on a veil (niqab) that covers their heads and faces when they go to the temple. It is made of light cloth or has two holes in the place of the eyes, and women used to cover the forehead and neck with a piece of transparent cloth over which the niqab falls (Picture 6). Women used to cover their heads with the following:

- High hat. (Picture 7)
- The short head cover is made of luxurious fabric decorated with sequins, and is worn over another cover made of light white cloth, or a large scarf with embroidered edges (Hossein, 2000).



The Persian civilization (559 - 330 B.C.):

Women wore a long, tight-fitting garment with short, narrow sleeves that reached just above the elbow. they wore a cape or a large handkerchief with it, which is a rectangular piece of cloth decorated with

tassels on its edges. Women put the right end on the right shoulder, where it hangs from the front to above the knee, and the rest of the cloth passes under the left armpit, then it is thrown over the left shoulder, and the rest of the cloth is left to hang over the back from the left side. They also used head covering like a veil and a high hat decorated with sequins (Picture 8) (Hossein, 2000 AD).



Greek civilization (3000 - 1000 B.C.):

____ Women wore the gown in various forms, including: (himachi or himation) made of white, colored or embroidered wool, or of linen, or of teal in hot weather. It is a rectangular piece of cloth of different sizes and its length may be 540 cm and its width is 360 cm, and on its edge is a band with Greek drawings, and it is worn by leaving its ends hanging from the front over the arms like a shawl (Picture 9). It was also worn in another simple way, which is that the robe starts from under the right arm, then wraps around the left arm, then around the back and over the head, and then hangs over the right arm again (Picture 10). And with this garment, they wore the niqab, and they covered their heads with the upper end of the Douri garment or himachi, which is a habit usually followed when leaving the house, in mourning, or in fulfilling vows. Also, when going out or in cases of traveling or hunting, women wear sun hats made of wicker or broadcloth (Picture 11) (Nasr and Tahoun, 1996 AD, Hossein, 2000 AD, and Gerges, 2001 AD).



(Picture 9)



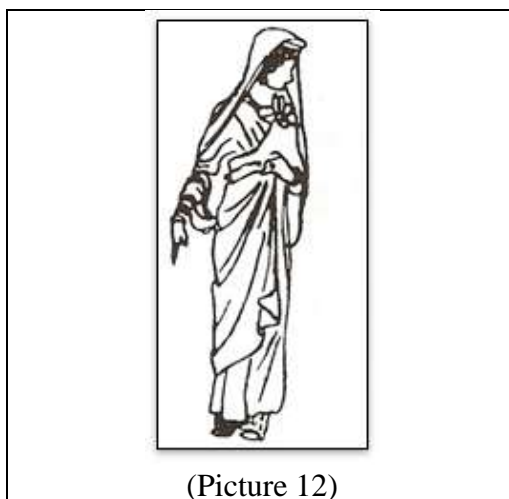
(Picture 10)



(Picture 11)

Roman civilization (753 BC - 476 AD):

In the early Roman era, women wore the gown that men used to wear, that is the toga, and when they abandoned it out of desire for independence, they wore a cloak of their own that is palla(Gerges, 2001AD). Women wore a gown that is called (palla): It is similar to the Greek Himachi gown, and the method of wrapping it is the same as the Greek method, except that it is attached to the chest on the left side, and it is made of wool. (Picture 12) (Hossein, 2000 AD).



(Picture 12)

Gown (Pinola): It is round in shape and attached with it a coif as a head cover. It has been used by both men and women in travel and emergency situations. (Picture 13) (Hossein, 2000 AD and Alrubaie, 2013 AD).



(Picture 13)

Civilizations in Europe:

The era of immigration and the Byzantine civilization:

Women wore the gown and used to fix it with a clasp or a strip of leather, and it was made of teal, wool, fur, or leather. The gown is round in shape and is fastened to the right shoulder with a clasp, and it may be lined sometimes (Picture 14). Women also wore the gown known as the cape, and the short cloak that covered the shoulders; also they wore the palla, a lacherna, bardicules, and a bira.



(Picture 14)

Women also wore a Mashmala gown that was patterned and unpatterned, and it worn in the Roman method, except that it held by a belt at the waist. The gown may be pulled over the head to cover it in cases of extreme cold or bad weather.

Some women wear a pallium, which is a rectangular piece of cloth worn over the left shoulder, and some women preferred the shawl and often put it on their heads and fixed it with a brooch or pins, or they wore it in a Roman style by putting it on one of the two shoulders to form drapes and wrap it back under the armpit on the opposite side, then holding its last end with the same hand from which this shawl started (Picture 15) (Nasr and Tahoun, 1996 AD, Hossein, 2000 AD, and Ahmed, Gerges, and Shahatah, 2001 AD).



(Picture 15)

Women wore a large rectangular veil made of ivory colored silk on her head, and they also wore Albalodamntah gown that is a semi-circular gown and was worn only by empresses (Gerges, 2001AD).

Dark Age:

Firstly: The Merovingian Dynasty (500-751 AD):

Women wore two distinct forms of gowns, the first of which is the palla, which is similar to the rectangular or square Roman palla, and it is the same shawl worn by Germanic women in the era of immigration (Picture 16), but they added a long band decorated with jewels to resemble the Roman toga decorated with a band at the longitudinal line, and it is similar to the pallium gown of the Byzantine era. Women also sometimes wore another gown known as the Mantle, which was worn so that it appeared open from the front and fastened with a clip, and it was made of fabrics woven with threads (Ahmed, Gerges, and Shahatah, 2001 AD).



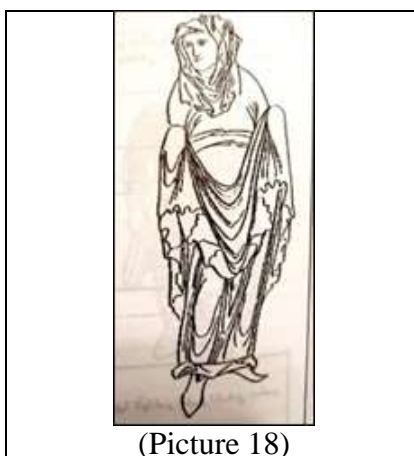
(Picture 16)

Secondly: The Carolingian Dynasty (752-987 AD):

Women wore gowns adorned with a long, jeweled band resembling a canary embroidered in a Roman toga with a pleat, similar to the ecclesiastical pallium (Picture 17). Women also wore the gown known as the Mantle, and it took on a sophisticated shape, as it is taken from the gown of the palla and is long to the ground, and is fastened on the shoulder with decorative pins or a brooch. This gown is lined with fur or leather, which takes a color that contrasts with the color of the outer gown, and sometimes it has a band of another color to beautify it.



The gown was distinguished at the end of the Carolingian period in that it was taken from the shape of the Chasuble gown, which is a closed circle with a hole that allows the head to enter, and this hole is close to the center of this circular piece, and accordingly the shortest part was the front part (Picture 18), and women wore a belt with it (Ahmed, Gerges, and Shahatah, 2001AD).



The Romanesque era (from the end of the tenth century to about the middle of the twelfth century):

Women wore the royal gown, and it became restricted to members of the high classes after the year 1000 AD, and name Mantle replaced the old names of the gown and was indicative of the outer clothing of rich class ladies. The new fashion that appeared in gowns in this period is the royal green gown lined with

fur, and the gown was not fastened as it was in the past with a brooch or pin, but rather it had a strip of cloth or golden cordon and a pin or brooch on the left shoulder that worked as a clasp when needed (where the golden band is fastened in it). The bride wore a scarlet gown lined with fur, and the shape of the gown had to be either circular or rectangular, and decorated with a decorative band around the neck and tail. It could be embroidered or decorated with appliques those are attached together. The length of the gown reached the knee only, and it remained with this length until the middle of the eleventh century (Picture 19). Women also wore the gown, known as the Cloak, which was circular or triangular in shape, which was known in the previous period as the Cape or Chasuble, and the lady sometimes lifted it on her head to cover her hair when leaving the house or in informal times (Picture 20) (Ahmed and Gerges Shahatah, 2001 AD).



(Picture 19)



(Picture 20)

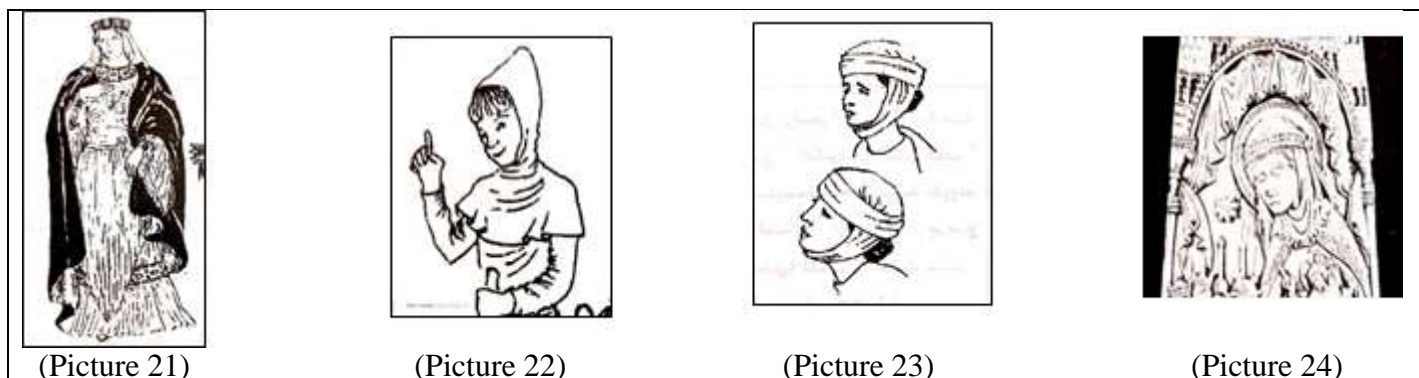
Gothic era (from about the middle of the twelfth century to the middle of the fifteenth century):

The twelfth century:

Women wore the long gown known as the Mantle, and its length reached the ground or hung on it, which adds more volume to the wearer and gives a sense of finite length. These gowns are either rectangular or circular in shape (Picture 21). It is made of soft materials and falls from the shoulders to the tail, emphasizing grandeur and majesty. Its two ends are fixed in a traditional way at the neck with a string band and a pin or clip. We often find the edges of the gown embroidered extensively. Women also wore a shoulder cover, which dates back to the bardocules, which were worn by the Germans at the beginning of the Migration Age.

Women from the common people used head coverings, so they wore the hood separated from the shirt, known as the Sayoon (Picture 22). Women also wore small hats made of rough, hand-spun materials. This is in addition to the turban and the veil that is a large rectangular or square piece made of thin white linen or silk. It passes below the chin and its two ends are pulled up on the top of the head and fastened together with a brooch. It surrounds the face and covers the neck and part of the shoulders, and its lower end is gathered sometimes inside the neck opening of the inner garment, and a veil or any head covering can be placed over the Hijab (Picture 23). The veil was varied in sizes, sometimes it was long, falling down the entire back, or short, reaching the bottom of the neck. The veil is placed on the head and its end falls on the

forehead, then it falls on both sides of the face and is sometimes fixed with decorative pins with the garment at the shoulders. In the middle of the twelfth century, a cap called a barbette appeared, and it is a band of the striped linen, often narrow in the middle and wide at the ends, it is placed below the chin, and fixes the two ends up on the top of the head. It became one of the common head coverings at that time (Picture 24), worn under the veil or cap.



The thirteenth century:

In official times, noblewomen wore very long and wide gowns, which often lined with fur or light golden cloth, and this gown took multiple shapes, either circular or rectangular (Picture 25). Women wore the gown in a very distinctive style for the thirteenth century, as we find them always controls its width by holding one side of the gown with the hand opposite to this side, thus creating many folds and fringes. The gown was fixed by a string or two across the chest, fixed on both sides of the gown with clasps. This string or thread was not taut, but was left loosely hanging to hang on the chest. It is considered a kind of adornment and decoration, and the woman often holds these strings with one or two fingers to collect the gown, and control its expansion. Distinctive French cloaks appeared, and they had an inverted collar made of fur or the materials with which the gown was lined (Picture 26).



Women wore several forms of gowns in informal times, so they wore a guard corps like men (Picture 27), and this gown was derived from the Cyclas robe when it had very long and excessively wide sleeves, and

these sleeves are sewn with only the upper part of the armpit. As was the case, this gown is often attached to the head cover known as the Hood, and it is one of the preferred robes, especially when traveling. Women also wore the gown known as Ganach, which was worn by men, and it was also derived from the Cyclasic robe when the shoulder lines extended to cover the upper part of the arm (Picture 28). There are also various styles of head coverings worn by peasant women. They wore linen handkerchiefs so that the hair seemed to be wrapped inside. They also wore hats of straw or coarse cloth. They also wore the chaperon, like men, whom a head is covering, that has something like a longitudinal tube at its top that goes backwards (Picture 29).



(Picture 27)



(Picture 28)



(Picture 29)

The nuns wore the headdress called the Wimple, which consisted of a rectangular piece of white linen, wrapped around the head, starting from the chin, and returned upwards at the top of the head, and its two ends were fixed with a pin. The nuns wore a linen band over the wimple, which is a narrow linen band that wraps around the forehead and knots its two ends behind the head to fastening the wimple. Then, over all of this, they wear a veil of black woolen cloth that is rectangular in shape, and placed on top of the head and falling down on the shoulders and covering the neck and part of the back. And the headdress called the Barbette, which was worn in the previous century, continued to be worn. It consisted of a strap sometimes called the chin strap, and is mostly white in color. It is attached to the top of the head with a pin and wrapped around the head, passing by the chin. The French called it the wimple (Picture 30). Italian women also followed Western forms of head coverings that distinguished by the heavy decorations, especially the turban with folds. The ladies wore a hood that was connected to part of the neck and shoulders. They also wore (the kuaff), which is similar to a children's headdress, as its two ends are tied below the chin, and its color is mostly white, and it was worn by young girls.



(Picture 30)

Women also wore small hats, which sometimes had an outer edge turned up and studded with jewels, or surrounded by ornaments. A head covering was spread in France, known as Floted cap, and it has a flat top with a slight roundness, and the top is wider than the bottom part (Picture 31). It is made of linen cloth and lined with a strong and reinforced material. Women wore it over or without the barrett. Women wore the Crispin, which is a net that contains the hair inside it, and most often the hair is shown only from the back. And at the beginning of the appearance of this cover, they considered it among the obscene covers, because the hair was showing under it. At the end of the thirteenth century, this net became bigger and became one of the manifestations of fashion, and we find that it covered the entire hair (Picture 32). Ladies of the upper classes wore a crisspin made of golden or colored metal threads studded with jewels and precious stones. Ladies also distinguished themselves in a very special way of covering the head, which is the use of a long rectangular piece of linen or silk, which is placed on the head and the hair is wrapped at the end inside the piece, then wrapped around the ears, so it was known as Ramshorn, meaning the horns of a ram, and the breadth of this piece covers the head from behind, giving a shape Drape folds (Picture 33).



(Picture 31)



(Picture 32)



(Picture 33)

The fourteenth century:

Women of the fourteenth century continued to wear the long, wide gown that they had worn in the previous century, and it was often lined with fur, this gown took the rectangular shape, and its outer edges were decorated with the most expensive and luxurious types of fur (Picture 34). Women also continued to wear the gown fastened with strings that they wore in the thirteenth century (Picture 35). Women continued to wear the gowns known as the Ganches and the Guardcorp, and they preferred them combined with the hooded headdress.



(Picture 34)



(Picture 35)

Different styles of hair and head coverings have appeared that had distinguished by their conical shapes. And a new form of the Wimble veil appeared, known as Georgette (Picture 36). It is a cover for the neck and chin, the ends of which go up to the ears, and the long hair is hidden underneath, and if the veil is added over the Georgette, it is difficult to differentiate between the Wimble and the Georgette. It was forbidden for queens or barons to wear Georgette or Wimples without covering the chin. Women also used a hair net encrusted with jewels and precious stones, and the women wore it in a very distinctive style, as the hair is wrapped in coils over a spherical structure, or it is braided first and then wrapped several times on the spherical structure fixed at the ears, and then the hair is covered after that with the golden net encrusted with jewels and precious stones, then the lady puts on the veil or crown, and this style was known as the Temple, and it took many forms (Picture 37). Ladies also wore hats. In the second half of the fourteenth century, the veil became limited to nuns and widows. The new covers showed an increasing height and heavy decorations, and if the woman wears the veil, she wears it as a decoration over the new head covers.



(Picture 36)



(Picture 37)

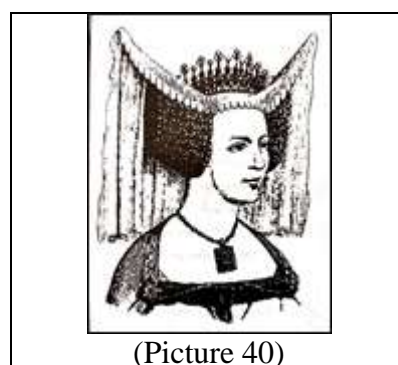
The fifteenth century:

Women continued to wear the gown on major occasions, and the gown remained in its previous shape, taking the semi-circular shape or the shape of an ellipse. The gown was very long and fell slightly down on the half-back line, and was fastened with clasps on the shoulders or chest. The gown was made of the finest fur or velvet lined with fur, which gives it a sophisticated and attractive appearance, and with these materials it confirms the loftiness, sublimation, and height that characterized the arts of the Gothic era.

One of the most important styles of head coverings is the Henin cap, which is a conical head cover reinforced from the inside and fixed at its top a long transparent veil that falls on the back (Picture 38), and the veil turned to adornment, unlike its previous use of modesty. And a cover appeared taken from the Henin, but it took the shape of a beheaded funnel, to resemble that of a tarbush, and this cover is fixed on the head by a narrow band that passes below the chin, and its two ends are fixed upwards on the top of the head with a pin. Women often put the transparent veil over the head cover with a specific formation of folds fixed with pins (Picture 39).



Larger head coverings also appeared, and the hair was wrapped inside a circular frame that has a spherical shape covered with a jeweled net. This cover is derived from the cover known as the horns of a ram, except that the two horns have increased in size, and on top of the two horns a veil is placed supported by metal wires, and it is decorated with soft folds fixed in place with pins, which form the shape of an umbrella. These covers differed in their sizes, but they are all featured by the large size (Picture 40) (Ahmed, Gerges, and Shahatah, 2001 AD).



The sixteenth century:

The gown: It was worn by women while traveling, riding horses, and for protection from the cold, as it became an important part of fashion with its elegant lines, the beauty of its materials, and the lining used in it. In fact, it was more useful to women than it was fashionable for them. In northern Italy and Venice, women were wearing wide French gowns. These gowns were made of different shapes and sizes, and they could have been made in a rectangular shape, or a semi-circle, or a square, of heavy valuable material, and they were sewing and lined with a different material, and their length had reached the knee or the heels, and some of them were attached with them the hood, and it was thrown on one hand or on the shoulders, and some of them were hanging and fixed by a tie.

The seventeenth century:

Women while traveling or riding horses wore the long, wide gown with long, wide sleeves, similar to what was worn in the sixteenth century, and it was worn as outer clothing without a belt, or fastened with buttons to the end of the front, and sometimes they wore a huge semi-circular or full circular gown attached to the hood, and this form of gown was an extension and continuation of the sixteenth century, and its origin goes back to the style of Gothic gowns spread in the fifteenth and sixteenth centuries. These gowns also

took the form of a huge shawl worn on the shoulders of the corsage, and its length reached the knee, in order to give more warmth, It was known as a “Tippet” or waist length cape, and it was made of velvet and sometimes silk, and lined with fur and decorated with tassels, fur, or embroideries. It is similar to the gown that was worn by the Greek women (Ahmed et al., 2008 AD).

The Islamic eras:

The era of the Messenger, may God bless him and grant him peace, and the Rightly Guided Caliphs (610-662 AD / 13 BC -41 AH):

Al-Murt: A long, wide garment made of wool or linen that is worn around the waist, and it was said that it is the green garment. It may be made of silk: it is woven with its warp of silk and its weft of wool, and it is characterized by different colors, black and green (Al-Rabee', 2013 and Al-Tobshiy, 2001 AD).

Al-Habra: It is a type of Yemeni brocade.

jilbab: It is the garment over the veil, and it was mentioned in the Almighty's saying: "Oh Prophet, tell your wives and your daughters and the women of the believers to bring down their jilbab over themselves" Surah Al-Ahzab, verse (59) (Iskandaraniy, 2013 AD).

Khimar: It is a covering with which a woman covers her head and wraps around her neck.

The woman wore a turban. (Nasr and Tahoun, 1996 AD, and Tobshiy, 2001 AD).

Niqab: It is a covering for the whole face, from which only the eyes are visible.

Al-Omar and Al-Naseef: Al-Omar is a headscarf that only the free women wear. While the Al-Naseef is the veil or a garment with which a woman drapes it over her clothes, and she may have been disguised with some of it. (Iskandarani, 2013 AD).

Al-Matarrif: A square silk robe with flags on its edges (Al-Ali, 2003 AD).

Khameesah: A square black garment with two flags of silk or wool, and the flags or ends embroidered with different colors. It may have one flag or one end.

The Tie, the Wrap, and Melhafah: it is characterized by whiteness, and sometimes it is dyed with safflower (yellow).

The tie: white in color, consisting of one piece that cannot be wrapped (Roshdiy, 1980 AD).

Wrap: It is the tie with two wraps. Al-Ali (2003 AD) mentioned that the Wrap is the Tie, Melhafah, and it is the lower garment.

Melhafah: It is the quilted Wrap, the most famous of which are the Yemeni and Suholi. It is the garment that is worn over all clothes. It is usually colored, and most of it is yellow or red (Roshdiy, 1980 AD).

Al-Burdah: A black square garment that wrapping with it, it and made of wool. It is the striped gown, which is a Yemeni fabric attributed to different places in Yemen that were known for their manufacture.

Al-Bit: A thick woolen garment, which is a square, thick, hanging loosely, green garment that a woman wraps it around her in so that she is concealed, or made of silk.

The robe: Every garment attached to his head, whether it was a shield, a raincoat, or a jubbah. It is a long skullcap (Al-Ali, 2003 AD).

The Umayyad era (662-750 AD / 41-132 AH):

There is no difference in the types of clothing from what preceded it, so we find that the types of clothing remain, where women wore the apron, loincloth, shield, and robes, but luxury increased, and this appeared on the types of fabrics used, and they wore luxurious clothes made of the best and most expensive fabrics, and they wore embroidered clothes made of silk and brocade cloth of different colors. (Iskandaraniy, 2013 AD).

The Abbasid era (750-1258 AD / 132-656 AH):

The outer clothing consists of the garment, the loincloth, the white-tailed trousers, and the wearing of the tie. Women also wore the corsage, which is a head-dress like a veil covering the chest and shoulders, and it is made of leather (Rushdi, 1980 AD).

Jilbab: It is a garment that covers a woman's body up to her feet.

The scarf: Women used to put it on their chests, and it was decorated with jewels, and it was mostly used by princesses.

The sheet: A long garment that covers a woman's entire body from her head to her feet. She also wore the gown, Tabari garments, colored reeds, and silk (Al-Tobshiy, 2001 AD). (Picture 41).



(Picture 41)

Izar: A large piece of cloth that is wrapped around the body and fixed on the head with a girdle or an embroidered thread (Roshdiy, 1980 AD).

Head coverings for women varied in the Abbasid era, including:

Al-Bakhnaq: a type of head covering used by women to cover their heads.

The mask: It is considered one of the covers used by women for the head and the face together.

Albornoz: It was worn by high-class women as a headdress, and it was encrusted with jewels and decorated with a golden chain inlaid with precious stones (Picture 42). Turban: The woman wore the turban.



Niqab: A type of burqa, and the fabric used was either transparent or perforated, through which the face could be seen.

Burqa: It is a rectangular piece of cloth that does not allow the face to appear except for the eyes only. It is tied at the back with two straps to be fixed on the woman's head.

Prevention: It was worn by women under the mask and headband, and it was made of very precious fabric. (Nasr and Tahoun, 1996 AD, and Altobshiy, 2001 AD).

Khimar: It is the veil or the mask. It is a woman's burqa. It covers the head and neck, the chin and the mouth, and is attached to the top of the head.

The bandage: It is a square-shaped black silk veil with a red or yellow border that is folded diagonally and wraps the head with the knot hanging from the back (Roshdiy, 1980 AD).

The Fatimid era (909-1171 AD / 297-567 AH):

Ladies wore the following headgear:

Turban: similar to a man's turban.

The veil: it falls on the chest.

The bandage: The woman used to wrap the veil with a bandage that was tied around the head and part of it hung on the side of the head. Headbands were made of silk cloth or cloth encrusted with jewels (Picture 43) (Nasr and Tahoun, 1996 AD, and Altobshiy, 2001 AD).



(Picture 43)

The Mamluk era (1250-1382 AD / 648-784 AH):

Al-Bahtla: It is a type of shirt with a long tail that falls to the ground and has very wide sleeves.

Quba'a: It is open from the front. It has two long, narrow sleeves that women wear over their clothes. And singled out Muslim women. (Picture 44)



(Picture 44)

The sheet: Women wore the loose sheet, which was a large piece of blue and white striped cotton cloth. Woman was wrapped in a loose sheet known by several names, including: the cloak, the Melhafah, and the loincloth, which was the most common way.

The robe: It is what covers the whole body and has a round neck opening, and the sleeves are wide and long, reaching the wrists.

Al-Murt: It is a garment made of wool or silk, which a woman wraps herself with it.

Izar: It is what covers the entire body of a woman and was worn over the shirt.

The loincloth is one of the common outer garments worn by women in the Mamluk era, and women used it during the era of the Messenger, may God bless him and grant him peace.

Al-Sablah: It was worn over the shirt. Al-Sablah was white for all Muslim women, while for Dhimmis women it was obligatory for them to wear Al-Sablah of distinctive colors. Christian women wear blue, Jewish women yellow, and Samaritan women red. However, the method of tailoring and sewing clothes was the same for women, but the difference is the tightening of the girdle for Christian women over her clothes.

The veil: One of the head coverings used by women (Nasr and Tahoun, 1996 AD, and Altobshiy, 2001 AD).

Turban: Women used turbans in the Mamluk era during the second half of the 9th century AH / 15th century AD, then the turban was replaced by a long "Tartur" covered by a loincloth that was used as a headdress for women, it is in the form of a mug or a large cup wrapped in a precious cloth decorated with ornaments. Then the women returned to wearing turbans again. <https://www.sada-elarab.com/90444>

The Ottoman era (1299-1922 AD / 699-1340 AH):

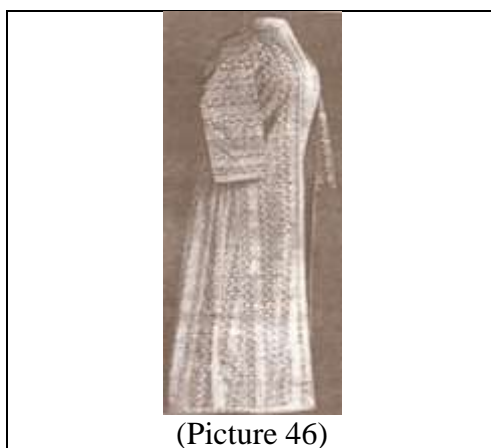
Women wore a variety of outer clothes, including:

Al-Antari: A robe open from the front, with different fabrics, decorations, and lengths. It is made of thin muslin cloth decorated with embroidery (Picture 45).



(Picture 45)

Jubba: It took many different forms in terms of fabric, decoration, length, breadth, sleeve length, and width. As for its fabrics, it was made of broadcloth, velvet, brocade, cotton, or linen (Picture 46).



(Picture 46)

Lilac: It is worn by women over a shirt and pants. It is a narrow robe to the middle and then falls wide. The neck opening is wide, oval, square, or 7-shaped and closed with buttons and buttonholes to the waist. As for the sleeves, they are narrow to the elbow, then wide to the wrist, and the shirt and pants appear through lilac (Picture 47).



Women's outer clothing (Tazbira): The old woman's clothing that she wears outside the house (Nasr and Tahoun, 1996 AD). Perhaps it is from Zira, which means the visitation body, and modesty and hijab were considered in women's outer clothes, and that they meet the necessary conditions for the clothes worn by Muslim women.

Al-Sablah: It is the first garment of the garments that make up the Tazbira, which is derived from the verb asbel (lower). It is a wide shirt made of black, pink, or purple silk that covers all clothes and hangs until it touches the ground, and the width of its sleeves is almost equal to its length. It is worn by women when they go out of the house and when they go to the bath or make a visit.

Burqa'a (mask): The word burqa refers to the thing that the Turkish word (yashmak) refers to. It is made of black cotton or silk. It is a long and narrow piece that covers the entire face except the eyes, and its length reaches the chest and may reach the knees or feet. It is indispensable for the woman when leaving her house, after the women wear Al-Sablah, they put on the burqa, i.e. the covering of the face, and fasten it from its top with a thin band that is sewed in the two corners of the burqa from above, where it passes on both sides of the forehead and is tied behind the head, or it connects to the band over the forehead on both sides, or it is pulled to the head with a narrow band that passes over the forehead and is sewn from both ends. Upper niqabs with a band wrapped around the head.

The women of the upper and middle class wear a burqa made of soft white silk or linen fabric, while the burqa of the general class women is made of black crochet fabric, although some of them do not veil themselves. A small burqa was found in Egypt called (Al-she'riah) to cover the eyes only, and it was worn over the niqab, which is a larger veil that covers the face. It has two holes at the place of the eyes, and it is believed that Egypt knew the use of Al-she'riah after the Ottoman conquest.

As for the burqa's adornment, the upper part of the burqa is adorned with ornaments resembling pearls, pieces of gold coins, and other ornaments of the same metal, which are small and are called lightning, and sometimes with beads of coral and gold.

Al-Habra: It is the third and last garment in the Tazbira, and it is a kind of robe made in Yemen. It is a wide striped robe, and some women wear it by putting the burqa on their faces, and Al-Habra is placed over the head and covers the tie, clothes and hands with it, and Al-Habra of the married woman of the upper and middle class consists of two pieces of black silk fabric, each of which is an arm's width and three arms' length, and they are fastened together at or near the hem according to the woman's height, while the sewing is laid horizontally in relation to the manner in which this garment is worn. At the top of Al-Habra from the inside, fifteen centimeters away from its end, there is a narrow band of black silk, and it is tied around the head and sometimes under the chin from the front so that it does not fall. It is either to wear it open and the lady holds it in her hand, while they are hidden. As for gathered the front of Al-Habra where all clothes are hidden except for part of the niqab.

As for the unmarried women, they wear a white silk Habra, or Habra of a shawl. The women's outer clothing (Tazbira) was heavy and confusing when walking, and although it was acceptable to the ladies of the upper class who rarely saw men, it was also worn by others who did not have the fare for riding. This, if indicative, indicates their keenness and adherence to their religion in order to hide their adornment, as God, Glory be to Him, commanded them. (Nasr and Tahoun, 1996 AD, <https://www.sada-elarab.com/90444>). (Nasr and Tahoun, 1996 AD, <https://www.sada-elarab.com/90444>).

Headcoverings:

Khimar: It is a head covering that is worn around the neck. Women used various types of it, differing in terms of types of fabrics, decoration and embroidery, or completely devoid of any decoration.

The woman had worn cap, tarbush, and turban (Picture 48).



The veil: women wore the veil, which was sometimes embroidered, sometimes decorated, and sometimes it was black or white, with different fabrics used for this type of head covering. The veil fabrics and their decoration were according to the layers. Women used other types of head coverings, which are the band or the tie, as some historians call it.

Headbands: They are made of fabrics embroidered with different colors and motifs. They are medium in size, rectangular or square in shape, and they are folded into a triangle shape. Sometimes the headbands were made of metal. Sometimes a woman wore more than one type of headgear at the same time.

Kessler: Women wore a head covering called Kessler, and this name is given to money bags as well. The reason for naming it by this name is due to the fact that it is a bag in which hair is placed. This type spread among the women of the Ottoman era (Nasr and Tahoun, 1996 AD).

The head covering that women wear inside the house (the sanctuary) is called the tie: it consists of the cap, the tarbush, and the swaddle. The cap is called Al-Erqaya (sudoriferous), and it indicates a cotton cloth that directly touches the head in order to absorb sweat and protect the tarbush from it. It is placed under the tarbush, then the swaddle is wrapped around them. The part that around the lower head is red or of any bright color, or a handkerchief or more is wrapped around it called "Farodeh" of white embroidered or printed silk cloth. This is for the public high- and middle-class women.

As for the turban of the women of the public class, they wrap their heads with a black handkerchief called "Asaba" with a red or yellow border, or its edges are decorated with silk threads and folds, folded obliquely, and knotted in one knot from the back, Women's use of turbans as coverings for their heads was a matter of imitation and likeness to men's turbans, and women also used them in the Mamluk era, and it was the subject of intense criticism and controversy, as the clergy attacked women who wore turbans. The wearing of turbans continued after the Ottoman conquest of Egypt until the middle of the 11th century AH / 17th century AD, where women once again wore the tarator (conical cap), as Ibn Abi Srouir Al-Bakri, one of the historians of the 11th century AH / 17th century AD, mentions (a thing happened in our time called a tarator that is wide at the top and narrow at the bottom, worn by women over their heads from Tumors and the children of the Arabs, where the tarator is sold for seven piasters to less than it, so every woman from among the children of the Arabs and others, if she owns two piasters or more, bought a tarator with it, even the women of slave girls of their genders began to wear it, and it was one of the most heinous innovations).

Al-Mudawarat (Turbans): Another type of head covering for women was popular, which consisted of colored muslin pieces (small pieces of thin cloth) that women tied and made like cakes and leaned on their foreheads in a way known to them, and they named Al-Qazdghliyya that taken from "koztuğlu" which is a Turkish word and it consists of three syllables: (koz) meaning goose, (tuğ) meaning wolf, and (lu) suffixed. The overall meaning of this word is the head covering, and it is likely that this head cover resembles a goose in terms of its roundness and elongation, and it ends on one side with a fringe where the end of the piece of cloth ends.

This turban stirred up the clergy and considered it a departure from perfection, modesty and decency, which prompted them to intervene in defining their clothes, as happened on Rajab 7 in the year 1201 AH / April 25, 1787 AD - as mentioned by Al-Jabarti and Ali Pasha Mubarak - where it was announced to women (that if they go out for a need, they go out in their perfection and they do not wear sandals or franks, and they do not tie the turbans known as Al-Qazdghliyya, known as Al-Mudawarat, and they make them similar to cakes, and they lean them on their foreheads, curved in a manner known to them, and women began to take over the industry for a fee equal to the status of her owner, and some of them gave the seller a thousand dinars or more or less, and all women did that, even the slave girls). Then, soon after,

the turban came back again, as it was mentioned in the description of the scholars of the French campaign for women's clothing in the year 1213 AH / 1798 AD, and the women of the high class used to put around their heads a prominent cylindrical band studded with pearls and precious stones, and fixed in front of it a round ball of gold studded with precious stones. As for the women of the public class, they only take it from gold. Then the veil is placed over the head, which is a long piece of white silk decorated on both sides with colored silk threads, gilded metal threads, and small gold plates like fish money (sequins) <https://www.sada-alarab.com/90444>

Results:

1- From the previous, it is clear that the Hijab existed as an outer garment in different eras, as it was used since ancient times to protect the body and cover up, and sometimes for adornment.

2- There are changes that appeared in the forms of the Hijab, as its shapes, materials, colors, and methods of cutting and sewing changed throughout the different eras.

3- There is a relation between wearing the Hijab and its functional aspect, as the reasons for wearing it differed, including for adornment, some for covering up, and some for protection from the fluctuations of the climate, as the materials from which it was made differed, so wool was used in cold weather, and silk or linen was used in hot weather.

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