

***Tabarruj* According to Tafseer Al-Qurṭubi and Sayyid
Qutb**

**(Analysis of the Al-Qur'an Surah Al-Aḥzab verse 33,
Surah An-Nur verse 31 and verse 60)**



THESIS

Submitted to Ushuluddin and Humanity Faculty in Partial
Fulfillment of the requirements for the Degree of S-1 of
Islamic Theology

On Tafsir Hadith Department

By:

RIAYATUR ROKMANIYAH

NIM : 134211081

SPECIAL PROGRAM OF USHULUDDIN

AND HUMANITY FACULTY

UIN WALISONGO

SEMARANG

2018

DECLARATION

I declare that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, July 17, 2018

The writer,



Riayatur Rokmaniyah

NIM: 134211081

ADVISOR APPROVAL

Dear Sir,

**Dean of Ushuluddin and
Humanity Faculty
UIN Walisongo Semarang**

Assalamu'alaikumWr.Wb.

After correcting it to whatever extent necessary, we state that this mini-thesis belongs to a teacher as below:

Name : Riayatur Rokmaniyah

NIM : 134211081

Department : Tafsir Hadith

Title : **Tabarruj According to Tafseer Al-Qurṭubi and Sayyid Quṭb**

(Analysis of the Al-Qur'an Surah Al-Aḥzab verse 33, Surah An-Nur verse 31 and verse 60)

Is ready to be submitted joining in the last examination.

Wassalamu'alaikumWr.Wb.

Semarang, July 17, 2018

Academic Advisor I



Moh. Masrur, M.Ag

NIP. 197208092000031003

Academic Advisor II



Muhtarom, M.Ag

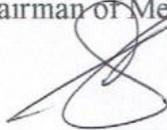
NIP.196906021997031002

RATIFICATION

This final project by Riayaturokmaniyah, NIM : 134211081 under title “*Tabarruj* According to Tafseer Al-Qurṭubi and Sayyid Quṭb (Analysis of the Al-Qur’an Surah Al-Aḥzab verse 33, Surah An-Nur verse 31 and verse 60)”.

This paper was examined by two experts and passed on **July 27, 2018**. Therefore, this paper is accepted is one requirements for Fulfilling undergraduate degree of Islamic Theology.

Chairman of Meeting



Dr. Ahmad Musyafiq, M.Ag

NIP. 19720709 199903 1002

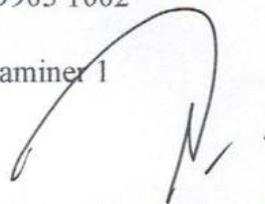
Academic Advisor I



Moh. Masrur, M.Ag

NIP. 19720809 200003 1 003

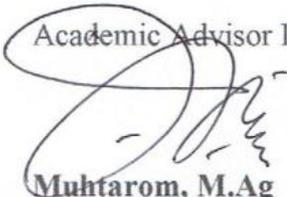
Examiner 1



H. Sukendar, M.Ag., M.A.

NIP. 19740809 199803 1 004

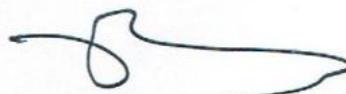
Academic Advisor II



Muhtarom, M.Ag

NIP.19690602 199703 1 002

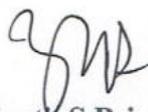
Examiner II



Dr. H. M. Mukhsin Jamil, M.Ag.

NIP. 19700215 199703 1 003

Secretary of Meeting



Fitriyati, S.Psi. M.Si

NIP. 19690725 200501 2 002

MOTTO

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ

وَأَتِينَ الزَّكَاةَ وَأَطِعْنَ

اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ

تَطْهِيرًا (33)

“And stay quietly in your houses, and make not a dazzling display, like that of the former times of ignorance; and establish regular prayer, and give regular charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, ye members of the family, and to make you pure and spotless.

DEDICATION

Alhamdulillahirabbil'amin

All the praises and thanks be to Allah, the Lord of the
'Alamin

The thesis is dedicated to:

- ❖ My dear parents; Ahmad Muhajir and Hidayatul
Husna

Love and respect are always for you. Thank you for the
valuable efforts
and contributions in making my education success.

- ❖ My beloved sisters Luluk Umi Zulfa and Zahrotun
Nafi'ah, you are everything for me, the most
beautiful present I've ever had. God, how should I be
grateful for this great gift. Their love is
overwhelming to my shed, and sure, it is your love,
God.

❖ My classmates, my great friends from FUPK 9
who coloring my spirit and feeling in unforgettable
moments, LOVE
YOU SO MUCH.

❖ All of my friends thanks for lovely friendship.

TRANSLITERATION

English transliteration system

International version¹

I. Single Consonant

Arabic	Written	Arabic	Written
ب	B	ط	ṭ
ت	T	ظ	ẓ
ث	Th	ع	‘
ج	J	غ	Gh
ح	ḥ	ف	F
خ	Kh	ق	Q
د	D	ك	K
ذ	Dh	ل	L
ر	R	م	M

¹Tim penyusun skripsi, *Pedoman Penulisan Skripsi Fakultas Ushuluddin*, Fakultas Ushuluddin, Semarang, 2013p, 142–144.

ز	Z	ن	N
س	S	و	W
ش	Sh	ه	H
ص	ṣ	ء	ʿ
ض	ḍ	ي	Y

II. Double Consonant

Double consonant, including *syaddah*, is written in double.

For example: رَبَّكَ is written *rabbaka*

الْحَدُّ is written *al-ḥaddu*

III. Vowel

1. Short Vowel

Vowel or *harakat fathah* is written as *a*, *kasrah* as *i*, and *ḍammah* as *u*.

For example: يَضْرِبُ is written as *yaḍribu*

سُئِلَ is written as *su'ila*

2. Long Vowel

Long Vowel (māddah), which in Arabic uses harakat and hurûf, is written as hurûf and stripe (-) above it: ā, ī, ū.

For example: قَالَ is written as *qāla*

قِيلَ is written as *qīla*

يَقُولُ is written as *yaqūlu*

3. Double Vowel

a. *Fathah + ya' sukūn* is written as *ai* (أَيَّ)

For example: كَيْفَ is written as *kaifa*

b. *Fathah + wawu sukūn* is written as *au* (أَوْ)

For example: حَوْلَ is written as *haulā*

IV. Ta' Marbūṭah (ة) in the End of Word

1. Ta' Marbūṭah (ة) in the end of word with *sukūn* is written as *h*, except Arabic word that is used as Indonesian word, such as *salat*, *zakat*, *tobat*, etc.

For example : طَلْحَةَ is written as *ṭalḥah*

التَّوْبَةَ is written as *al-taubah*

فَاطِمَةَ is written as *Fātimah*

2. Ta' Marbūṭah (ة) that is followed by *al* (ال), if they are separated or read as *sukun*, it must be written as *h*.

For example: رَوْضَةُ الْأَطْفَالِ is written as *rauḍah al-atfāl*

But if they are read a unit, it must be written as *t*.

For example: رَوْضَةُ الْأَطْفَالِ is written as *rauḍatul atfāl*

V. Article Alif + Lam (ال)

1. Article (ال) that is followed by *huruf syamsiyah* is written as how it is read and separated by stripe (-).

For example: الرَّحِيمِ is written as *ar-Raḥīmu*

السَّيِّدِ is written as *as-sayyidu*

الشَّمْسِ is written as *asy-syamsu*

2. Article (ال) that is followed by *huruf qamariyah* is written as *al* and separated by stripe (-).

For example: الْمَلِكِ is written as *al-Maliku*

الكَافِرُونَ is written as *al-kāfirūn*

VI. Word as Part of Phrase or Sentence

1. If the structure of words does not change the way to read it, it is then written separately in each word, or
2. If the structure of words changes the way to read it and unites them, then it must be written as the way it is read, or separated in the structure.

For example: خَيْرُ الرَّازِقِينَ is written as *khair al-rāziqīn* or *khairurrāziqīn*

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ABSTRACT

Formulation of The Problem is 1) What the interpretation of the Qur'an Surah Al-Aḥzab verse 33 and An-Nur verse 60 and verse 31 according to Al-Qurṭubi and Sayyid Quṭb about *Tabarruj* 2) What to contextualize the second interpretation for now.

The purpose this research, to uncover meaning *Tabarruj* and knowing the interpretation of Qur'an surah Al-Aḥzab verse 33 and Surah an-Nur verse 31 and 60 according to Tafseer Al-Qurṭubi and Sayyid Quṭb and to know the contextualization of the second interpretation for now.

To answer this problem, this research use library research and use Comparative methods (muqaran) 1) Compare the verses of the Qur'an with the hadith of the prophet who at birth among both look contradictory 2) Compare the range of opinion among the scholars of tafseer in interpreting passages of the Qur'an.

`In the definition of it is clearly visible that the interpretation of the Qur'an using this method has a very broad scope, not limited to only comparing the verse with verse, but also comparing the verse with the hadith which at

the inception of the visible contradicting the opinion of exegetes and comparing in interpreting a verse.

In this research uses the second model, comparing the opinion of the Muslim scholars in interpreting the verses of the Qur'an between the interpretations of Al-Qurṭubi in the book *al-Jami' liahkam al-Qur'an wa al-mubayyin lima taḍammanahu min as-sunnah wa ayi al-furqan* and interpretation of Sayyid Quṭb in the book of *Tafseer fi zilalil Qur'an*.

CHAPTER I

INTRODUCTION

A. Background

The development of mode is currently undergoing rapidly, day after day it is changing continuously and endlessly. In terms of dress for example, whenever people talk about clothing or outfit, it instantly refers to mode because the clothing and fashion cannot be separated each other. Especially in this modern age, so many fashionable clothes are already created by people, ranging from the tight clothes to the very loose, ranging from the very simple to the very expensive materials, both for male and female. Especially for females, it is very important thing in this era. Starting from open mode of clothing that shows female's jewelry until the much closed mode.¹

A phenomenon that is often found and becomes a problem is when a female experienced dilemma in combining the primary function of the clothes, in this

¹Darby Jusbar Salim, *Busana Muslim dan Permasalahannya*, (Jakarta: Proyek Pembinaan Kemahasiswaan Direktorat Jendral Pembinaan Kelembagaan Agama Islam Departemen Agama RI, 1984), p. 3

case, which is as a cover from nakedness and the tertiary function that is as a form of jewelry. In this case, people are occasionally trapped and slipped on tertiary function of clothing. They are more concerned with the aspects of beauty and ignore the aspects of primer's clothes as a cover from the nakedness.²

Decorating is beautifying female's self by using beautiful clothes or luxurious jewelry. In the Qur'an, God does not describe in detail about jewelry or something beautiful. What needs to be emphasized is that it cannot be excessive or so-called *tabarruj*. If it is excessive then it will invite the desire of other men.

The *mujtahid* scholars have agreed (*ijma'*) that a woman may leave the house in a state that her face is open and it is necessary for men not to look at her with desire, if indeed the woman is covering her entire body except the face and the palms of her hands. *Ijma'* has been quoted by many scholars including Al-Imam al-Mujtahid Ibn Jarir at-ṭabari, al-Qadli' Iyadh al-Maliki in al-Ikma, Imam al-Haramayn al-Juwayni, al-Qaffal asy-Syasyi, al-

²M. Alim Khoiri, *Fiqih Busana Telaah Kritis Pemikiran Muhammad Syahrur*, (Yogyakarta: Kalimedia, 2016), p. 30

Imam ar-Razi, even Ibn Hajar al-Haytami quoted from a group of scholars who mentioned *ijma* 'in this issue.³

Islam has provided a guide for women to dress politely and cover their privates in accordance with the Islamic law so that their lives is more secure than wearing the clothes that are forbidden by Islam. With this, women should take care not to do things that can bring themselves to *tabarruj*, because *tabarruj* is prohibited in Islam. Including *tabarruj* in clothing that are not as usual. *Tabarruj* means decorating woman's self with beauty and revealing the beauty of the body and the beauty of the face. Qatadah says *tabarruj* is a woman whose way of walking is creepy and flirty. According to *Muqatil* *tabarruj* is a woman's action by releasing her hijab so that her bracelet and necklace is shown. Ibn Kathir says *tabarruj* is a woman who leaves the house by walking in front of a man. That is called *tabarruj* ignorance. Bukhari says *tabarruj* is the act of a woman who reveals her beauty to others.⁴

³Kholil Abu Fatih, *Masa'il Diniyah Jawaban Tuntas atas Konsep dan Amaliyah yang Banyak diperselisihkan Umat Islam*, (Yogyakarta: Mitra Pustaka, 2012), p. 142

⁴*Ibid*, p. 143

Tabarruj is the action of a woman to show her jewelry, her beauty and all that she needs to cover that raises the lust of men.⁵

The arguments of forbidding *tabarruj* are:

1. From the Qur'an:

a. Allah says:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ
وَاتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ
الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا 33

“And stay quietly in your houses, and make not a dazzling display, like that of the former times of ignorance; and establish regular prayer, and give regular charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, ye members of the family, and to make you pure and spotless.⁶

⁵Abu Malik Kamal bin Sayyid Salim, *Fiqhus Sunnah Lin Nisa Panduan Fiqih Lengkap Bagi Wanita*, (Solo: Pustaka Arafah, 2014), p. 528

⁶ ‘Abdullah Yusuf ‘Ali, *The Holy Quran (Koran)*, (The King Fahd, 1978), p. 213

b. Allah says:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا
يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ
وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ
أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي
أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي
الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ
النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا
إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ 31

“And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (most ordinarily) appear there of; that they should draw their veils over their bosoms and not display their beauty except to their husband, their fathers, their husband’s fathers, their sons, their husband’s sons, their brothers or their brothers’ sons, or their sisters’ sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or

small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! Turn ye all together towards Allah, that ye may attain Bliss.”⁷

c. Allah says:

وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ
جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ
لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ (60)

“Such elderly women as are past the prospect of marriage, there is no blame on them if they lay aside their (outer) garmets, provided they make not a want on display of their beauty: but it is best for them to be modest: and Allah is One who sees and knows all things.”⁸

According to one of the classic mufassir Al-Qurtubi *tabarruj* is to show something that should be covered. The word *tabarruj* is actually taken from the meaning of ‘freedom’, such as the phrase ‘*fi asnaanihi burjun*’ (there is a gap between his teeth), which means

⁷ *Ibid*, p. 175

⁸ *Ibid*, p. 178

his teeth are sparsed and separated. This meaning is conveyed by Al Mubarrad.⁹

According to Al-Qurtūbi women are required not to do the things that women before them has done, which are walking by swaying, being graceful, flirtatious, showing their body's beauty to men and so forth that are prohibited by the religion. This prohibition also includes the way a woman speaks to other people who are not their relatives and other things.¹⁰

Besides, according to one modern *mufasssir*, Sayyid Qūṭhb, *tabarruj* means ‘do not you decorate yourself whenever you need to fulfill responsibility and being forced to be out of the house after God ordered you to stay home’. Women in the days of *jahiliyah* are persecuted or decorated in order to minimize. But all the stories that mention the *tabarruj* of the past were simply and still embarrassed when compared to the *tabarruj* that occurred in our century of ignorance.¹¹

⁹Syaikh Imam Al Qurthubi, *Tafsir Al Qurthubi*, trans. Fathurrahman Abdul Hamid, (Jakarta: Pustaka Azzam, 2009), p. 448

¹⁰*Ibid*, p. 450

¹¹Sayyid Quthb, *Tafsir Fi-Zhilalil Qur'an (dibawah naungan Al-Quran) Jilid XXII*, (Jakarta: Gema Insani Press, 2000) p. 263

In the current time, free views, free talk, promiscuity, laughter among females and males, and spreading of hidden slander (in the body), all of them are considered as a form of escape, entertainment, and prevention of depression and psychological complexity. All this is rampant after the spread of materialism, especially Freud's theory based on the principle of human characteristics that distinguishes them from animals, and the return of mankind to the law of animals that are drowning in the mire of humiliation.

This, however, is nothing but a mere hypothesis that has been countered and aborted by the reality witnessed by people in the most independent countries of social, moral, religious and humanitarian ties. In countries where there is not a single restriction on the practice of openness and intercourse with all its forms and models, Sayyid Quṭb witnessed by himself that all this will not lead to the arrangement of physical impulses, but it will only lead to a crazy bohemia which will not be satisfied and calm.

There, Sayyid Quṭb witnessed psychical diseases and mental complexities that are arising only from deprivation (the inevitability to achieve what is desired).

In addition, there are also sexual deviations of all kinds, as a direct result of unrestrained free association practices. Sexual propensity between men and women is a profound natural tendency. Stimulation of this tendency at all times will increase his new spark. View, movement, laughter, and joking will stimulate his lust. A safe way to overcome this is to minimize these stimuli. And this is the approach chosen by Islam, in addition to structuring the nature, bustling human energy by tackling other issues in life besides fulfilling the meat impulse.¹²

Tafseer al-Qur'an has evolved in line with the development of science and the development of the times. Therefore, various works of *Tafseer* has emerged and has given huge contribution to Islamic science. In this study, the author will use the interpretation of the *Tafseer* Al-Qurṭubi (*al-Jami 'liahkam al-Qur'an wa al-mubayyin lima taḍammanahu min as-sunnah wa ayi al-furqan*) written by Shaykh Imam Al-Qurṭubi and the interpretation of Sayyid Qutb (*Tafseer fi zilalil Qur'an*).

The main reason for studying these two figures is that Shaykh Imam Al-Qurṭubi is a famous mufassir who

¹² Ibrahim bin Fathi bin Abd Al-Muqtadir, *op.cit*, p. 272-274

is also an expert in *fiqh* or Islamic jurisprudence. His thoughts known to be moderate and he has grown up in the West, Cordova.

While Sayyid Quṭb is a thinker who has spent his life mostly in the Egyptian region but his thoughts are known to be hard and not moderate.

B. Formulation of The Problem

Based on the background of the problems above, then it can be taken a few formulation of problems as the discussion in this research, they are:

1. What is the interpretation of the Qur'an chapter Al-Aḥzab verse 33 and An-Nur verse 60 and verse 31 according to Al-Qurṭubi and Sayyid Quṭb about *tabarruj*?
2. What is the contextualization of both interpretations for nowadays problem?

C. Research Objectives

Having regard to the formulation of the problem above can be in the know of the purpose the writer doing research, namely:

- a. To explain the meaning of *tabarruj* and knowing the interpretation of Qur'an chapter Al-Aḥzab verse 33

and Surah an-Nur verse 31 and 60 according to Tafseer Al-Qurtubi and Sayyid Quṭb.

- b. To know the contextualization of both interpretations for nowadays problems.

D. The Benefits of Research

The results obtained can be useful, whether theoretically or practically.

1. Theoretically this research is important to increase vocabulary and libraries are expected to become additional insights knowledge and information for the reader that fits with the theme of this research, according to the phenomena that occur in the community about the style dressed especially for the Muslim women.
2. Practically, the benefit of this research is to broaden scientific knowledge in order to answer the issues and debates that arise in the wider community of Muslim clothing that complies with Islamic jurisprudence.

E. Review of The Literature

A discussion of *tabarruj* is not something new, with a variety of approaches. So much research has

discussed about it, then here will put forth some theses related to the discussion in order to make reverence in accordance with the problems that have been formulated above, the writer find some scientific studies related to the issue was discussed, among other are:

1. Thesis Sri Harini (UIN Sunan Ampel Surabaya) 1995

Tabarruj Tentang Wanita Menurut Pandangan Islam (Study Tafseer Al Qur'an)

Issues raised in this thesis is, what *tabarruj* in the Qur'an is, why to apply restrictions and what the considerations behind the *tabarruj* are. The discussion of this study uses library method whether from *the* Qur'an or the hadith and other sources. That result in the conclusion of this research is that in the Qur'an mentioned that *tabarruj* is the act of a woman who shows her jewelry and beauty in front of others, because *tabarruj* or show off a woman's privates is behavior that shows humility about the degree of her femininity. While the wisdom of prohibition to do *tabarruj* is to avoid all sorts of slander, so that why it

can awake his honor and glory.¹³ Principal problems of this thesis are about the law of *tabarruj*.

2. Thesis Annida Diniyya (Universitas Islam Bandung) 2014

Implikasi Pendidikan dari Q.S Al-Aḥzab ayat 32-34 Tentang Anjuran Bagi Wanita Tetap dirumah Terhadap Tanggung Jawab Seorang Ibu Dalam Keluarga.

Formulation of the problem in this thesis is:

- 1) The opinion of exegete's chapter Al-Aḥzab verse 32-34.
- 2) The essence contained in chapter Al-Aḥzab verse 32-34.
- 3) The opinions of the experts about the responsibilities of a mother within the family.
- 4) The educational implications contained in chapter Al-Aḥzab verse 32-34 of advice remains at home against the responsibilities of the mother in the family.

¹³Sri Harini, "*Tabarruj Tentang Wanita Menurut Pandangan Islam (Study Tafsir Al Quran)*", Undergraduate thesis UIN Sunan Ampel Surabaya, 1995

Method used in this thesis is the method of descriptive analysis.¹⁴

3. Thesis of Zuhroful Afifah, 2011

Tafsir Larangan Bersolek (Tabarruj) Dalam Surah Al-Aḥzab Ayat 33 Menurut at-Ṭabari.

The problems studied in this study are:

1. How is the quality of *mufasir* at-Ṭabari
2. How does the *tabarruj al-jahiliya* interpretation in the surah of Al-Aḥzab verse 33 according to at-Ṭabari.

The purpose of this study is to know the quality of at-Ṭabari, both his weaknesses and advantages and to know the quality of interpretation at-Ṭabari in interpreting the word *tabarruj al-jahiliya*.

In answering these problems, this research used library research and *tahlili* (analytical) method that is interpreting the verses of the Qur'an by describing all the aspects contained in verse 33 of Al-Aḥzab and

¹⁴ Annida Diniyya “*Implikasi Pendidikan dari Q.S Al-Aḥzab ayat 32-34 Tentang Anjuran Bagi Wanita Tetap dirumah Terhadap Tanggung Jawab Seorang Ibu dalam Keluarga*” Skripsi, Universitas Islam Bandung, 2014

explaining the meanings covered in it in accordance with the expertise and tendency of the interpretation of the verse.¹⁵

The difference of this research from the third thesis is that this thesis discusses *tabarruj* according to Al-Qurṭubi and Sayyid Quṭb in al-Qur'an surah Al-Aḥzab verse 33 and An-Nur verses 31 and 60. More specifically on the interpretation of *mufassir*, while the second above the more general about women should be in the house.

F. Research Method

Research method is the way or the path in the search for exploring, processing and discussing the data in a study, to regain a solution to the problems.¹⁶

Research method is a way that is used in collecting data.¹⁷

¹⁵ Zuhroful Afifah “*Tafsir Larangan Bersolek (Tabarruj) dalam Surat al-Ahzab Ayat 33 Menurut at-Thabari*” Skripsi, 2011

¹⁶ Joko Subgyo, *Metodologi Penelitian dalam Teori dan Praktek*, (Jakarta: PT. Rineka Cipta, 1994), p. 2

¹⁷ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, (Jakarta: PT Rineka Cipta, 2002), p. 194

1. Type of Research

This research constitutes qualitative research which is based on bibliographical observation (Library Research).¹⁸ This type of research is a library research (using data library), so the data gained from this research is through books of Tafseer, the study of texts or books that are relevant to the above issues.

2. Data Of Resources

There are two resources of data on which this research is based:

a. Primary Data Resource

The primary data of this resesarch consist of *Tafseer Al-Qurṭubi (al-Jami' liahkam al-Qur'an wa al-mubayyin lima taḍammanahu min as-sunnah wa ayi al-furqan)* and *Tafsir Sayyid Quṭb (Tafseer fi zilalil Qur'an)*.

¹⁸Winarno Surahmad, *Pengantar Penelitian Ilmiah*, (Bandung: Tarsito, 1982), p. 251

b. Secondary Data Resource

Secondary data of this research includes all books, research, journals, or other treatises related to the research. Some of them are the book *Wanita berjilbab vs Wanita pesolek* by Ibrahim bin Fathi bin Abd Al-Muqtadir, *Risalah buat Wanita Muslimah* by Khalid Al-Namadi.

3. Collecting Data

The data obtained is collected by documentation method, which is by searching and collecting some papers related to the theme to be studied either in the form of books of *Tafseer*, books, journals and others related to the object.

4. Data Analysis

Data analysis is a method used to analyze, study and cultivate a particular group, so it can be taken a concrete conclusion about the issues being studied and discussed.¹⁹ Data analysis is the last step in a research activity. The analysis is a

¹⁹ *Ibid*, p. 205

process of data collection based on all data that has been processed. Analysis of this data is an explanation of the results of research obtained.²⁰

Based on the research objectives to be achieved, the first step is to examine all the data already available from various sources of documentation. Then the data that the author obtained from the literature summarized in choosing the things that are basic and arranged more systematic so easily arranged and adjusted and use descriptive that is exploring, describing within certain limits and facts of a particular language that is meaning *tabarruj* as keywords.

Based on the data we've collected, then analyzed through the following methods:

Comparative methods (*muqaran*), namely:

1. Comparing the verses of the Qur'an with the hadith of the prophet who at birth among both look contradictory.

²⁰Soerjono Soekanto, *Penelitian Hukum Normatif*, (Jakarta: Rajawali, 1984), p. 62

2. Comparing the range of opinions among the scholars of tafseer in interpreting some verses of the Qur'an.

In the definition of it, it is clearly visible that the interpretation of the Qur'an using this method has a very broad scope, not limited to only comparing the verse with verse, but also comparing the verse with the hadith which at the inception of the visible contradicting the opinion of exegetes and comparing in interpreting a verse.

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This study uses the second model, which is comparing the opinion of the Muslim scholars in interpreting the verses of the Qur'an that is between the interpretation of Al-Qurṭubi in the book *al-Jami' liahkam al-Qur'an wa al-mubayyin lima tadammanahu min as-sunnah wa ayi al-furqan* and interpretation of Sayyid Quṭb in the book of *Tafseer fi zilalil Qur'an*.

²¹Nashruddin Baidan, *Metode Penafsiran Al-Qur'an Kajian Kritis Terhadap Ayat-ayat yang Beredaksi Mirip*, (Yogyakarta: Pustaka Pelajar, 2002), p. 59-60

G. Structure of Writing

A Systematics of writing is required in writing to make results of the study so that the problem can be systematically arranged and not out of the principal problems that will be examined. Therefore, the authors devised a systematic discussion as the following:

Chapter I, the preface that contains: background, problem formulation, goals, and benefits of writing, literature review, methods, systematic of writing. In the first chapter describes the contents of the overall research but in a concise and compact to be a guideline for writing the next chapter.

Chapter II contains about the practice of *tabarruj* from the time of jahiliyyah from time to time until now and what is its purpose.

Chapter III is data about interpretation of Al-Qurṭubi in the book of *al-Jami' liahkam al-Qur'an wa al-mubayyin lima tadammanahu min as-sunnah wa ayi al-furqan* and interpretation of Sayyid Qutb in *Tafseer fi zilalil Qur'an* surah Al-Aḥzab verse 33 and -Nur verse 31 and verse 60.

Chapter IV is analysis data that is described in the previous chapter and compares the two interpretations and explains the current contextualization.

Chapter V is closing. This chapter contains conclusions and suggestions. The conclusion is the answer to the problem formulation after the discussion. And suggestions that are the author's recommendation of the research results.

CHAPTER II

TABARRUJ

A. Understanding Tabarruj

Tabarruj is the act of a woman showing her jewelry, her beauty and all things she must cover that could evoke the lusts of men.¹ *Tabarruj* also means dressing up to show woman's beauty, whether her body or her face.

According to Qatadah, *tabarruj* is a woman who walks by swinging and swaying flirtatiously. According to Muqatil, *tabarruj* is the act of a woman who removes her hijab to show her bracelet and necklace.

Meanwhile, according to Ibn Kathir, *tabarruj* is a woman who came out of the house by walking in front of men. This is called as *tabarruj jahiliyah*.

According to Bukhari, *tabarruj* is the act of a woman who reveals her beauty to others. 2

¹ Abu Malik Kamal bin Sayyid Salim, *Fiqhus Sunnah Lin Nisa Panduan Fiqih Lengkap Bagi Wanita*, (Solo: Pustaka Arafah, 2014), p. 528

² Syaikh Kamil Muhammad Uwaidah, *Fiqih Wanita*, terj. M.Abdul Ghoffar, Pustaka Al-Kautsar, Jakarta, 1998 page.662

So, from some of the above definitions, it can be concluded that *tabarruj* is the act of a woman who comes out from her house and deliberately shows the beauty of her face and body with a flirtatious and wiggled way, so that her jewelry is beautifully shown in front of other people to attract them and look for their attentions, even to stimulate the passions of men who walk over or to earn praise from others.

Muslim women must know that *tabarruj* is a characteristic of ignorance and backwardness. If a woman dress up for people whom not her husband, then Allah will burn her with the fires of hell, for that act is included in *tabarruj* and can invite the lust of other men. If a woman does this, it means that she has made damage and betrayed her husband.³

B. Various kinds of *Tabarruj*

From the time of early *jahiliyah* until this modern *jahiliyah*, the actions of women who does *tabarruj* are not significantly different but equal. In addition, the jewelry and the behavior of the early *jahiliyah* is much better, because women on that era still have ashame and

³*Ibid*, p. 664

get dressed a bit more covered than the jewelry and the actions of women on modern *jahiliyah*, which is in the 20th century.

Things and actions included in *tabarruj*.

There are seven prerequisites of appropriate dress for women Muslim, as following ⁴

1. It must cover the whole body. However, Muslim scholars have different opinion about face and palms, whether they must be covered or not.

Allah says in the Qur'an surah an-Nur: 31

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ

⁴ Ibrahim bin Fathi bin Abd Al-Muqtadir, *Wanita berjilbab vs wanita pesolek*, trans. Khasan Aedi, (Jakarta: Amzah, 2007), p. 530

التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا
عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضُرُّنَّ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ
زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

(31)

“And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (most ordinarily) appear there of; that they should draw their veils over their bosoms and not display their beauty except to their husband, their fathers, their husband’s fathers, their sons, their husband’s sons, their brothers or their brothers’ sons, or their sisters’ sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! Turn ye all together towards Allah, that ye may attain Bliss.”⁵

⁵ ‘Abdullah Yusuf ‘Ali, The Holy Quran (Koran), (The King Fahd, 1978), p. 175

And Allah says,

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ
مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا
رَحِيمًا (59)

“O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And Allah is Oft-Forgiving, Most Merciful.⁶

The scholars agree that a woman is required to cover her entire body. The difference of opinion is about covering the face and two palms.

2. Clothing is not used as jewelry

According to what Allah says in the Quran chapter an-Nur verse 31:

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

⁶ *Ibid*, p. 214

"And let them not show their jewelry, save the ordinary of it."

This verse describes its general explanation that the outer dress that is shown will look more beautiful and could attract the eyes of others, especially men. And based on the Prophet's say,

ثَلَاثَةٌ لَا تَسْأَلُ عَنْهُمْ رَجُلٌ فَارَقَ الْجَمَاعَةَ، وَعَصَى إِمَامَهُ، وَمَاتَ
عَاصِيًّا، وَأَمَةٌ أَوْ عَبْدٌ أَبَقَ فَمَاتَ، وَأَمْرَأَةٌ غَابَ عَنْهَا زَوْجُهَا، قَدْ
كَفَاهَا مُؤْنَةَ الدُّنْيَا فَتَبَرَّجَتْ بَعْدَهُ، فَلَا تَسْأَلُ عَنْهُمْ

"The three kinds of people you do not ask about them:
(1) a man who separates himself from the congregation, commiserate to his priest and dies in immorality; (2) a slave girl or a disobedient slave man flees from his master and he dies; (3) a woman left behind by her husband, while her husband has sufficient for her world, and then she dresses her beauty to others (do *tabarruj*), then you should not ask about them. (HR. Ahmad bin Hanbal no. 23399)

The purpose of an order to wear the veil is to cover the jewelry that women have, so it makes no sense if the veil itself is embellished and made into jewelry. It is clearly explained that the shirt that is said to be jewelry is embroidered or woven with a number of colors or that there are embroidered by gold or silver, which makes people desire to see it and make the eyes captive to look at it.

3. The clothes should be thick, do not reveal anything covered

What is meant is that women who wear thin clothes, so that the shape of their bodies are revealed and seem like not covered. Therefore, they are called as women who are dressed but in essence they are naked.

4. The clothes must be loose, not pressed (tight) in order not to show the curves of women's body.

From Usamah bin Zaid he said,

كَسَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فُبُطِيَّةً كَثِيفَةً كَانَتْ مِمَّا

أَهْدَاهَا دِحْيَةُ الْكَلْبِيِّ، فَكَسَوْتُهَا مِرَاتِي، فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى

الله عليه وسلم ما لك لم تلبس القبطية؟ قلت يا رسول الله
صلى الله عليه وسلم مرها فلتجعلن تحتها غلالة إني أخاف أن
تصف حجم عظامها.

"The Messenger of Allah gave me a thin Egyptian-made shirt, which was previously given by Dihyah Al-Kalbi to him. I put the clothes on my wife. The Prophet asked, "What happened to you, why do not you wear that Egyptian garment?" I replied, "I gave the clothes to my wife," the Messenger of Allah said, "Tell her to wear the clothes again in that this dress because I worry about the clothes it will show the curves of her body." (HR. Ahmad bin Hanbal no. 20787)

Al-Qibthiyyah is a made in Egypt shirt and *al-ghilalah* is the underwear that is usually worn before the outerwear.

From Musa Al-Ash'ari, he said that the Messenger of Allah said,

أَيُّمَا امْرَأَةٍ اسْتَعْطَرْتِ فَمَرَّتْ عَلَى قَوْمٍ لِيَجِدُوا مِنْ رِيحِهَا فَهِيَ زَانِيَةٌ

“Any woman who uses fragrance perfume and then she passes through a group of people to make them smell its fragrance is actually a prostitute”.

The reasons of why this action is forbidden is clear, which is because that perfume will arouse sexual desire of other people. Muslim scholars also include other stuffs into this category, they are beautiful clothes, expensive and luxurious jewelry, and when man and woman come together into a place.

Al-Haitsami explained in the book az-Zawair that woman who comes out from her house by using perfume and get dressed beautifully is included as performing a big sin, even though her husband has given his permission.

5. The clothes must not like clothes for men

From Ibnu Abbas, he said,

لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ

بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ

“The Messenger of Allah curse men who resemble women, and also women who resemble men.” (HR. Bukhori no. 5885)

The meaning is that it is not permissible for men to resemble women in dress and to wear jewelry specially worn by women, and vice versa.

From Abu Hurairah, he said,

لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّجُلَ يَلْبَسُ لِبْسَةَ الْمَرْأَةِ
وَالْمَرْأَةَ تَلْبَسُ لِبْسَةَ الرَّجُلِ

Rasulullah cursed men who wear women's clothes, and women who wear men's clothes. (HR. Abu Dawud no. 4098)

The provisions on the prohibition of the Messenger of Allah not to resemble to other do not refer only to men's or women's preferences, desires, and habits, but to what it is appropriate for both men and women. For the proper clothes for women must be in accordance with the commandment given to them, which is to cover the whole body and cover its private parts without performing *tabarruj* and exposing the

body. The Shari'a in this case has two purposes; the first is to distinguish between man and woman, while the second is to cover women's body. Both of these goals must be realized.

6. The clothes must not resemble the clothes of a *kafir* woman

The Shari'a has stipulated that it is not permissible for Muslims either men or women to resemble the unbelievers either in their worship, or their festivals or in their distinctive attire and appearance.

A number of divine texts has reinforced this rule. The hadith that explains the clothes what is narrated by Abdullah bin Amru, he said,

رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ ثَوْبَيْنِ مُعَصْفَرَيْنِ،

فَقَالَ إِنَّ هَذِهِ مِنْ ثِيَابِ الْكُفَّارِ فَلَا تَلْبَسْنَهَا

“The Messenger of Allah saw me wearing two yellow garments. He said, "This is, in fact, the dress of the unbelievers, then you should not wear it." (HR. Shahih Muslim bab Libas no. 5389)

A Muslim woman should not wear the clothe resembling what worn by infidel women, since the similarity of outward appearance will result in the suitability and similarity of the form between these two groups, then it will lead to similarities in morals and deeds, this case can actually be observed.

7. The clothes is not clothing of *syuhrah* (to find popularity)

Based on the hadith of Ibn Umar, he said that the Messenger of Allah said,

مَنْ لَبَسَ ثَوْبَ شُهْرَةٍ فِي الدُّنْيَا أَلْبَسَهُ اللَّهُ ثَوْبَ مَذَلَّةٍ يَوْمَ الْقِيَامَةِ، ثُمَّ أَهْبَبَ فِيهِ نَارًا

Whoever wears the shuhrah clothes in the world, then Allah will put on the clothes of disgrace on the Day of Judgment, then Allah lit a flaming fire upon him.

The clothing of *syuhrah* is all the clothing that the purpose of using it is to be famous in the public, whether it is the expensive and luxurious clothes worn by women for the pride of the world and as her

beautiful jewelry, or even by wearing the ugly clothes to reveal the ascetics side or to show off her goodness.

7

C. The Dangers of *Tabarruj*

Here is the danger of showing off jewelry and clothing:

1. The dangers of *tabarruj* for women (the wearer)
 - a. Women will be enslaved by the fashion of open clothes. He will be traded and used as cheap commodities that do not need to be advertised again. Because, the woman herself is already a pretty compelling advertisement. If women were goods, then she is not different from cat food or auto parts.
 - b. Women will fall asleep and constantly show off their jewelry and open their *aurat*. And finally there are immoral acts.
 - c. Women will turn away from family obligations and duties of nature to spread their slander. This is certainly very dangerous for family and children.

⁷ Ibrahim bin Fathi bin Abd Al-Muqtadir, *Wanita berjilbab vs wanita pesolek*, trans. Khasan Aedi, (Jakarta: Amzah, 2007), p. 530-543

- d. Women will be exposed to various diseases because their bodies are often not covered (maybe even naked) or because of the negative effects of technology applied to cosmetic devices.
- e. The loss of shyness in women, whereas shame is characteristic of femininity and essential factors that can cause men to fall in love with her.
- f. She will potentially be in violation of God's law.⁸

2. The dangers of *tabarruj* for men

- a. Men will neglect their duties and obligations because they are distracted by the gigantic appearances of the women he sees in the streets, vehicles, markets, and so on.
- b. The emergence of a desire to commit a planned crime. Because, indirectly they have received an unofficial invitation from the women who showcased their body.
- c. The wide opportunity to direct their view to women.
- d. The loss of man's reputation and pride if the one who exhibits the jewelry or the body was his wife or a

⁸ Shaleh Ibnu Al Ghanim As Sudlan, *Bahaya mode*, tt, p. 85-86

member of his family. He will get reproach and humiliation from the community. It will be worse if he went out with her, because by going out together means that he is blessing her act.

- e. It will increase the wrath of God if men direct their views on women's libel.⁹

3. The dangers of *tabarruj* for the Community.

- a. It will raise the sexual turmoil in people who see those things. Thus, it can weaken their mind and brain.
- b. It can cause illegal sexual act in society. To show clothes or body of women can be the main cause of this problem. As a result, families and communities will be damaged and cannot be denied any more disaster will befall them. Various gross maladies due to sex will spread, as what has happened in countries where women have a free lifestyle.
- c. It will invite divisions among families. Harmony of married life between husband and wife will no longer

⁹ *Ibid*, p. 86

exist, because the husband will be so cold to the wife.

- d. It can bring to the waste of money, because the treasures are only spent on clothing and jewelry. Treasure is only used for things that are not useful.

Provoking crime. It means that women who showcase jewelry or clothing have basically invited danger to themselves. There are many crimes such as theft, mugging, rape or even murder are caused by the negligence of women. This of course can disrupt the security stability.¹⁰

The bad things that might be happen because of doing *tabarruj* without hijab and having bold make up as people in *jahiliyah* era, they are:

1. *Tabarruj* is a form of disobedience to Allah and His Messenger. And whoever deals with Allah and His Messenger, then it will be self-defeating, while God will not be affected at all.
2. *Tabarruj* will only reap curse and get rid of God's grace circle. If the curse is an expulsion signal from

¹⁰*Ibid*, p. 87-88

the circle of God's grace, and the cause of all this is *tabarruj*, it would not make sense if a wise woman insists on dressing up while she knows exactly that by acting so, it means that she is willing to be driven from a circle of grace.

3. *Tabarruj* is a great sin of destruction. The prophet juxtaposed *tabarruj* (having makeup as in *jahiliyah* era) with big sins that can destroy, like syirk and adultery.
4. *Tabarruj* is the nature of the inhabitants of hell. If women who dress up are threatened not to be able to enjoy heaven, even if only to smell its fragrance, then how can a woman still remain preoccupied with life that led to the misery in hell.
5. *Tabarruj* is the darkness on the Day of Resurrection. The parable is an exaggerated woman in the ornament intended not for her husband is as dark as the darkness on the Day of Resurrection without any light for her. In the other words, the woman who dresses up not for her husband and waddles while dragging her shirt will come later on the Day of Judgment in a pitch-black state as if she were alone

with the darkness. For pleasure in committing sin is a torture, being asleep is a pain, satiation is a hunger, and fragrance in committing sin is a rottenness. On the contrary, the odor of the mouth of an odorous fasting person is even more fragrant for Allah than the smell of musk oil, the color of the blood of the fallen in the way of Allah is the blood that smells of musk oil.

6. *Tabarruj* is hypocrisy. If a woman who likes having bold make up is included in hypocritical women, while we know exactly that the hypocrites will one day occupy the bottom crust of hell and no one will help.
7. *Tabarruj* is an immoral act (*fahisyah*), because women are not well covering their body and showing it means doing immoral acts and damned.
8. *Tabarruj* is an offense and an embarrassing scandal. Any woman who volunteers herself to violate morals and engage in an embarrassing scandal by being a demon follower who provokes immorality, then she must recorrect his faith. Removing the clothes while outside of the husband's home is a metaphor of

appearing openly in front of strange men and not covering it well in front of them. Such woman is said to have torn the veil between herself and God, for Allah has lowered the garments to cover their private parts, which is the fashion of piety. And because she has embarrassed herself, not preserving her self-image and betraying her husband, God is not reluctant to dismantle his shame before humanity, both in the world and in the hereafter.¹¹

9. *Tabarruj* is the tradition of the devil. The story of Adam and Eve with the devil depicts how much the ambition of the enemy of God is to dismantle the defects, tear the veil and spread the act of immorality. This is what the devil wants to achieve. Satan is the pioneer of open-body campaigns and initiators of the *tabarruj* campaign at all levels, even he is the supreme commander of demons and evil who promote the emancipation and freedom of women from the norm of closure, guard and decency.

¹¹ Ibrahim bin Fathi bin Abd Al-Muqtadir, *Wanita berjilbab vs wanita pesolek*, Amzah, Jakarta, 2007, page. 396-405

10. *Tabarruj* is a cruel tradition of *jahiliyah* era. Prophet Muhammad calls it as something rotten and must be removed. A Muslim woman is not allowed to exalt what the Messenger of Allah has denied or glorify what he humiliated related to the time of ignorance, whether in the form of usury of ignorance, *tabarruj jahiliyah*, appeals of *jahiliyah*, law of *jahiliah*, arrogance of *jahiliyah* or tradition of *jahiliyah*.
11. *Tabarruj* is animal behavior and retarded. If you want to observe the events between Adam with his enemy that is devil, it will be seen that the embarrassment to appear nakedly and show the body is the character that has been embedded in human beings. On the contrary, being naked has been the nature of animals since they were created and this condition has not changed. Different from human beings, who were born in naked conditions but then dressed. So, if there are human beings who like this animal nature, then he has actually fallen into a lower level than human dignity.

12. *Tabarruj* is a horrible crime gate.¹²

If we examine divine texts and events throughout history, then we can ascertain the depravity of the *tabarruj* and its harmful effects for religion and the world, especially when combined with the culture of promiscuity.

These horrific effects are as the following:

1. The splendor of competition in the field of forbidden jewelry to attract other's attention, which makes women as a cheap commodity to be displayed in front of anyone who wants to see it.
2. The high degree of reluctance to marry and (as a result) the culture of prostitution was spreading and lust dominates.
3. The loss of jealousy and the fading of shame.
4. The high number of crime and wickedness.
5. The moral degradation of men, especially among young people and adolescents, which further plunges them into diverse types of prohibited obscene.

¹² Ibid, page. 406-416

6. The collapse of family ties and loss of trust among family members and the rise of divorce case.
7. The crowded trade of women as a commodity of propaganda or entertainment.
8. The deterioration of the image of women as a result of their own actions that publicizes the decay of their intentions and the abominations of their ambitions, thereby it can force them to fall into the hand of ignorant and evil people.
9. The spread of outbreaking disease.
10. The easier to commit the sin of eyes.
11. The more difficult it is to subdue the eyes' view that God commands in order to gain His approval.
12. Alternately various kinds disasters happened, from earthquakes to nuclear bombs.

Whoever seeks Allah's approval and at the risk of being hated by men, Allah will be pleased with him and He will make people happy and pleased with him. But whoever seeks the pleasure of a man and at the risk of

God's wrath, God will be angry with him and He will make people hate him.¹³

¹³ *Ibid*, page. 416-420

CHAPTER III

INTERPRETATION OF AL-QURṬUBI AND SAYYID QUṬB ON *TABARRUJ* IN THE QUR'AN CHAPTER AL-AḤZAB VERSE 33, AND CHAPTER AN-NUR VERSE 31 AND 60

A. Al-Qurṭubi And His Book of Tafseer

1. Biography Al-Qurṭubi

The writer of Tafseer al-Qurṭubi is Abu Abdullah Ibn Ahmad Ibn Abu Bakr Ibn Farh al-Ansari al-Khazraji al-Qurṭubi al-Maliki. The biographers have nothing related to the information about the year of his birth, they only mention the year of his death, which is in 671 H in the town Maniyyah Ibn Hasib Andalusia. He is regarded as one of the characters who follow Maliki school of thought. According to one source, Hasbi Ash-Shidieqi mentioned that he was born in Andalusia in 486 H and died in 567 H year Mausul. However, this information is very weak because: the first, Hasbi does not mention an obvious source of where it is obtained; the second, it is most likely Hasbi misquoted when he write this birth year, because these data are the correct year of birth of a person who is

also attributed to the name of al-Qurtubi, but his name is Abu Bakr Ibn Yahya Ibn Sa'id Ibn Muhammad al Tamam Azdi al-Qurtubi. This very weak information was quoted for granted by the Author Team of Tafsir al-Jami'ah made by Tafaqquh Fiddin Majlis al-Islami (MTFI).¹

He has made his intellectual activity in searching various knowledge seriously under the guidance of some famous scholars at the time, including the al-Shaykh Abu al-'Abbas Ibn 'Umar al-Qurtubi and Abu' Ali al-Hasan ibn Muhammad al-Bakri. Some important works produced by al-Qurtubi is al-Jami 'li Ahkam al-Quran, al-Asna fi Sharh Asma' Allah al-Husna, Kitab al-Tazkirah bi 'Umur al-Akhirah, Syarh al-Taqaasi, Kitab al-Tizkar fi Afdal al-Azkar, Qamh al-Hars bi al-Zuhd wa al-Qana'a and Arjuzah Jumi'a Fiha Asma al-Nabi.²

¹ Dosen Tafsir Hadis Fakultas Ushuluddin UIN SUKA, *Studi Kitab Tafsir, Cetakan 1*, (Yogyakarta: Teras, 2004), p. 66

² *Ibid*, p. 67

2. Book of al-jami' li Ahkam al-Qur'an

a. Regarding the name of the book

This book of interpretation is often called as tafsihr al-Qurtubi, this can be understood because of this interpretation is the work of a man whose family name is al-Qurtubi or it could be because the cover page of his book itself is written under the title, Tafseer al-Qurtubi al-Jami 'li Ahkam Al-Qur'an. So it's not entirely wrong when someone mentions this interpretation as the interpretation of al-Qurtubi, when the question is the interpretation written by al-Qurtubi. The full title of this book of commentary is al-Jami' li Ahkam al-Quran wa al-Mubayyin Lima Tadammanah min al-Sunnah wa Ayi al-Furqan which means that this book contains a collection of laws in the Qur'an and Sunnah. Preceded by a sentence "Sammaitu bi..." (I called). Thus it can be understood that the title of this commentary are the author's own thought.³

³ *Ibid*, p. 67

b. The Order of the Book (Systematics)

It is well known that there are three systematics in writing the book of commentary: the first, namely the book mushafi systematic, which is interpretation based on the order arrangement of the verses and letters in the manuscripts, from the beginning of Surat al-Fatiha, al-Baqarah and so on until the verse al-Nas. The second, nuzuli systematic that is in interpreting the Koran, the interpreter is using chronological order of revealed chapters of the Koran, the example is Muhammad 'Izzat Darwazah with commentary entitled al-Tafsir al-Hadith. The third, maudhu'i systematic, which is interpreting the Koran based on specific topics by collecting the verses that are related to a particular topic and then interpret it.

Al-Qurtubi writes in his commentary book starting from the letter al-Fatihah and ended with the letter al-Nas, so he uses mushafi systematics, which is interpreting the Koran in accordance with

the order of verses and letters contained in the manuscripts.⁴

c. Manhaj (Method)

The method used by the commentators, according to Al-Farmawi can be classified into four: the first, Tahlili method, which is by using this method, commentators are trying to explain all the aspects contained by the verses of the Koran and reveal all the intended meaning. The advantage of this method is the interpreter enthusiastically can find a wide understanding of the verses of the Koran. The second, the ijmalī method. By this method, the verses of the Koran are described by notions outline only. A very famous example is Tafsir Jalalain. The third, Muqaran method, which is explaining the verses of the Koran based on what is written by some previous commentators by comparing them. The fourth, Maudu'i method, which is when a commentators are collecting verses under a particular topic and then interpret them.

⁴Tafsir Hadith Faculty Lecturer UIN Ushuluddin LOVE, Study Book of Tafseer Molds 1, Yogyakarta, patio, 2004, page. 67-68

The steps carried out by al-Qurtubi in interpreting the Koran can be explained with the following details:

1. Giving criticism in terms of language.
2. Mentioning other verses and the hadiths related to the discussion on the verses by mentioning the original source as proposition.
3. Citing scholars' opinion by mentioning the sources as a mean to explain the laws related to the subject matter.
4. Rejecting the argument considered incompatible with the teachings of Islam.
5. Discussing scholars' opinion with each argument, then doing *tarjih* and taking opinion he considered the most correct one.

The steps he takes may still be able to be expanded again by doing more thorough research. One thing that really stands out is that there is a lengthy explanation of the issue related to islamic jurisprudence (*masa'il fiqhiyah*), which is very easily found in this commentary.

By paying attention to such detailed discussion presumably can be concluded that the method he uses is *tahlili*, as he strives to describe all aspects contained in the Koran and reveals all the intended meaning. As an illustration, it can be taken instance when he interpreted the chapter of al-Fatihah, about the revealed verses and laws contained in it, the part of *ta'min* (reading amin), and the part on *qiraat* and *i'rab*. Each of these parts contains several problems.⁵

d. *Lawn* (Type of Interpretation)

Al-Farmawi divides it into seven types of interpretation, namely al-Ma'tsur type of interpretation, *al-Ra'yu*, *Sufi*, *Fiqhi*, *Falsafi*, *'Ilmi* and *adabi ijtima'i*. Researchers of interpretation includes commentary by al-Qurtubi into *fiqhiy* type of interpretation, therefore it is often called as *Tafsir Ahkam*. Because in interpreting the verses of the Koran are more associated with legal issues.

The example can be seen when he interpreted the letter of al-Fatihah. Al-Qurtubi

⁵ *Ibid*, p. 70

discusses *fiqh* issues, especially with regard to the position of *basmalah* when read in prayer, as also the problem of reading *Fatihah* for *makmum* when *imam* read it loudly (*jahr*). To the same verse, the other commentators that use *tafsir ahkam* discuss only at glance, as was done by Abu Bakr al-Jassas. He did not specifically discuss this verse deeply, but simply mentioned in a chapter entitled “*Bab al-Fatihah qirâ'ah fi al-Salah*”. Ibn al-'Arabi also does not explain this verse thoroughly. He left the exegesis of *al-Rahman al-Rahim* and *Malik Yaum al-Din*.⁶

3. Interpretation of Al-Qurtubi on Al-Ahzab: 33 and QS.An-Nur: 31 and 60 In the *Tafsir al-Jami' li Ahkam al-Quran wa al-mubayyin lima tadammanah min al-Sunnah wa Ay al-Furqan*.

⁶ *Ibid*, p. 71

- a. Al-Qurtūbi interpretation on the Qur'an Al-Aḥzab verse 33

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ
وَاتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ

الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (33)

“And stay quietly in your houses, and make not a dazzling display, like that of the former times of ignorance; and establish regular prayer, and give regular charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, ye members of the family, and to make you pure and spotless.⁷

In this verse, he discussed five issues, they are:

The first, *Jumhur* scholars read “*waqorna*” word using the vowel *kasrah* for ‘*qaf*’ (*waqirna*),

⁷ ‘Abdullah Yusuf ‘Ali, The Holy Quran (Koran), op, cit, p. 175

while Ashim and Nafi ' read it using *fathah* vowel (*waqorna*).⁸

The second: The purpose of this verse is a command for women to remain in the home. Although this verse is *intended* for the wives of the Prophet Muhammad, but the other women are also included into its meaning.

However, although there is no other proposition which specifically mentions *women* as a whole, but teachings in Islamic Shari'a state that women are encouraged to always be in their home. Moreover, they strongly emphasized to not get out of the house unless it is in a state of force. It has also been mentioned in several places in this divine book.

So is *the* case with the wives of the Prophet, they are commanded by God to always be in their home. It is emphasized to them in this verse as a tribute to them. If they were forced to get out of the house, they were forbidden to dress excessively

⁸ Shaykh Imam Al-Qurthubi, *Tafsir Al-Qurthubi*, trans. Fathurrahman Abdul Hamid, (Jakarta: Pustaka Azzam, 2009), p. 445

(*tabarruj*). They were told also that the excessive ornate is one of the actions carried out by the women of the previous *jahiliyah*, through the word of God "*Wa la tabarrojna tabarrujal jahiliyatil ula*" And do not ornate and behave like those of ignorant first."

Tabarruj meaning itself has been described on *the* interpretation of Surat An-Nur, which is the core meaning of showing something that should be covered. *Tabarruj* word is actually taken from the meaning of flexibility, such as expression "*fi asnaanihi burjun*" (There is a gap between his teeth), referring to the teeth loose and fragmented. This meaning is conveyed by Al Mubarrad.⁹

As for the meaning of *al jahiliyatil ula* (Those of ignorant first), the scholars *differed* slightly:

1. This period is the time when the birth of the Prophet Abraham, because at that time women used to wear outerwear made of pearls (like armor commonly used by people in ancient

⁹ *Ibid*, p. 448

times to fight), then they waddle on the road as if they are offering themselves to men.

2. Age that lies between the times of Adam and the days of Noah, in the range of about 800 years. This narration is delivered from Al Hakam bin Uyainah, and on the history is also mentioned that they have a very bad way of walking.
3. Ibn Abbas argued that the era is between the days of Noah and the days of the Prophet Idris.¹⁰
4. Al Kalbi argued that it is the time between the days of Noah and the days of Abraham, which was narrated outerwear (such as a jacket or coat) worn by women of that era were made of pearl on the right side and on the left are very plain (not sewn or not fused), while the clothes are usually very thin that their bodies remain clearly visible.
5. Age that lies between the time of Moses and the time of the Prophet Isa.

¹⁰ *Ibid*, p. 449

6. Ash-sya'bi argues, the intended age is the age that is between the time of Jesus and the time of the Prophet Muhammad.
7. Abu Al Aliyah argued, that era is the era of Prophet David and the days of Solomon, which at that time women's clothing made of pearls that are not stitched sides.
8. Abu Al-Abbas Al Mubarrad say, the era is also often called as *jahiliyatul juhala* (the time of ignorance fools). The women in those days are shamelessly showing what is not good to be shown, even a wife does not feel embarrassed to sit three, with her husband and a friend of her, where her husband only wore clothes that covered the lower part of his body and his friend was wearing clothes that cover the upper part of his body, or vice versa.¹¹

Mujahid said, "At that time, women are free to walk outside the house around a lot of men. That is the *tabarruj*."

¹¹ *Ibid*, p. 449

While Ibn Athiyyah said, "What is obvious to me is that this verse indicates the time of *jahiliyah* that is known by the wives of the Prophet, and they were ordered to change the nature of their walk and all things that are similar with *jahiliyah* era. That is the ignorance before the revelation of the law, the ignorance that is filled with action of *kufr*, because at that time they did not have jealousy, and their women were wearing revealed clothes. "¹²

The mention of the word "*Al-ula*" is to explain that it has occurred at earlier age. Its meaning is not in the days of *jahiliyah* era, because *jahiliyah* that is known at the time in this verse was referred to the people who lived in *jahiliyah* era before Islam. For example is the phrases that they used to say, such as *jahili* poem, or as conveyed by Ibn Abbas and narrated by Al-Bukhari, "I once ever heard my father said at the time of *jahiliyah*", or other examples.

¹² *Ibid*, p. 450

According to Al-Qurtubi: This is a very good idea, and this is what is meant by the previous ignorance (*al-jahiliyah al-ula*). This opinion was once denied the notion saying that the Arabs are poor, miserable and wearing shabby clothes, while those who abound with pleasure and always includes the property that they have just happened in the time of *early jahiliyah*, not the time of *jahiliyah* before the arrival of Islam.

In essence, this verse explains that women are required not to do things that are done by the women before them, which is walking with a waddle, being graceful, flirty, showing the beauty of the body in front of men, and so forth which are prohibited by Islam. This prohibition also includes how a woman talk to others whom they not married with and so on.

They are required to always be in the house. If there is an interest that requires them to get out of the house, then they should make every effort to not

spread the charm and must wear clothing that covered their body.¹³

The third: Ats-Tsa'labi and several other scholars narrated that whenever Aisha read this verse, he cried even her veil she wears becomes wet because of her tears.

Another history states that Sauda once asked Aisha, "Why do not you go Hajj or Umrah, as practiced by your sisters". She replied, "I've performed Hajj and Umrah. That's enough for me. I do not want a lot out of the house, because God told me to always be in my house."

The narrator of this tradition says, "I swear, I never saw Aisha out of her door until he died."¹⁴

Ibn Al Arabi said, "I've visited more than a thousand cities, but I have never seen any city that the women are always maintaining the sanctity of themselves and protecting their children than women of Nablus city (one of the city's name in the land of Palestine), which is a very historic town

¹³ *Ibid*, p. 451

¹⁴ *Ibid*, p. 451

where Abraham once has been thrown into the fire. I've lived in this city, but as long as I lived there I never saw a single woman who was in the public area during the day, except Fridays. The women in the city went with the men to perform Friday prayers, then the mosque in the city is so full of people that were there. After Friday prayers finished, the women returned to their respective homes, and I do not see any of them out of the house until the next Friday comes.

In the Aqsa mosque, I also see girls who guard their chastity (not get married yet) not out of the mosque until they become martyrs in it.¹⁵

The fourth: Ibn Athiyyah said, "Aisha's Sadness that made her crying and wetting her hijab while reading this paragraph, it must be caused by traveling (she gets out of her house of necessity) that she did in the war Jamal. While in the war Amar reminds her, "Allah has ordered you to remain in your house."

¹⁵ *Ibid*, p. 452

Ibn Al-Arabi said, "The followers of the Rafidhah (cult), use this verse as a stab for the actions of the Faithful Umm Aisha Jamal when he led to war. They said Aisha had disobeyed the Prophet when he acted as the leader of the army that brought him, do battle and take part in the dispute is fraught with danger, filled with puncture, beatings, which are not supposed to do and not allowed him.

They also say that at the time Caliph Uthman was surrounded and in danger, he even told his entourage to tidy up their things to go on pilgrimage, while Marwan also reminded him, "Stay in your home, O Mother of the Believers, command divisions to return to their homes, because making peace here would be better than doing the pilgrimage".

Ibn Al-Arabi argued against Rafidhah's reproach to the Mother of Believers, he said, "About Aisha who was out of her house to perform Hajj, she actually had to go to perform Hajj, because she had made a promise to perform it long

time before the chaos. She actually did not want to break her promise and stay at her house, because by being at home the condition at the time will get better and could be solved.¹⁶

About Aisha out of his house for a war of Jamal, in fact she is not out of the house for the intention of fighting. At that time, people are very dependent to her, they complained to her about what they are experiencing and happened to them. They expect a blessing from her and hope that she can be the pioneer of peace in the middle of the chaos that occurred at that time. Therefore, Aisha decided to fulfill their desires, accompanied by the very basic foundation of God that she knew from the divine word,

“Were it not for the grace and mercy of Allah on you, in this world and the hereafter, a grievous penalty would have seized you in that ye rushed glibly into this affair.”¹⁷ (QS. An-Nisa’ verse 14)

¹⁶ *Ibid*, p. 453

¹⁷ ‘Abdullah Yusuf ‘Ali, *The Holy Quran (Koran)*, op,cit, p. 174

Also his word, “If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair (and just).¹⁸ (QS. Al-Hujurat verse 9).

The command to build peace among all human beings are commanded to all, not only for men but also women and not only for free person but also the slaves. Although God did not fated yet to give them peaceness. What happened at that moment just war, stabbings and fights among them, until almost the two sides shattered and nothing left anymore.

After the unintended war caused many victims on both sides, there are some parts among them who want the destruct Islam took the initiative to impose the camel ridden by Aisha. Although

¹⁸ *Ibid*, p. 265

many people maintain that camel, but in the end it can be dropped because of their deceit. After the camel fell, Muhammad bin Abu Bakr brought Ayesha went from there to the city of Basrah.

At that moment there are thirty women who was with Aisha. They all are eventually delivered by Ali with his troops to Medina. Although they were out of their homes, but they still are women who are devout, dutiful and perform *ijtihad* they think it is right, and they will reap the reward because of it, for all the *mujtahid* to determine a law will surely be rewarded.

The war experienced by the Muslims at the time was known as the War of Jamal (camel war) and the camel's name was discussed earlier in the interpretation of Surat An-Nahl.¹⁹

The fifth: Word of God,

"And be steadfast in prayer, pay the poor due, and obey Allah and His Messenger," the

¹⁹ Shaykh Imam Al-Qurthubi, *Tafsir Al-Qurthubi*, op.cit, p. 454

meaning is to obey commands and prohibitions of Allah and His Messenger.

Innamaa yuridullahu liyudzhiba ankumurrijsa ahlal Baiti "Allah intends going to eliminate sin from you, O Ahl al-Bayt." Az-Zujaj say what is meant by Ahl al-Bayt here is the wife of the Prophet Muhammad. However, some other scholars argue that the definition of Ahl al-Bayt is the wife of the Prophet and his entire family.

Sentence *Ahl al-Bayt* in this paragraph is read *nashab* (by 'A' vowel/*fathah*) because it shows the meaning of praise. Or it could be as a substitute. The word can also be read *rafa* ' (by 'U' vowel/*dhammah*) and *khafadh* (by 'I' vowel/*kasrah*).

An-Nuhas said, "It is read *khafadh* because the word serves as a substitute of dhamir 'kum' contained in the previous word."

However this is not allowed by Abu Al Abbas and Muhammad ibn Yazid, they say that *badal* can not be a substitute for *dhamir mukhathab*

(pronoun for the second person) because it does not require an explanation.

Wayuṭahhīrokum ṭaṭhīro "And cleanse you a thorough cleansing." The word *ṭaṭhīron* is *maṣḍar* form in which there is an affirmation of meaning.²⁰

b. Al-Qurṭubi interpretation of the Qur'an An-Nur verse 31

وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا
يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ
وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ
أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي
أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي
الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ

²⁰ Shaykh Imam Al-Qurthubi, *Tafsir Al-Qurthubi*, trans. Fathurrahman Abdul Hamid, (Jakarta: Pustaka Azzam, 2009), p. 444-455

النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا

إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ 31

“And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (most ordinarily) appear there of; that they should draw their veils over their bosoms and not display their beauty except to their husband, their fathers, their husband’s fathers, their sons, their husband’s sons, their brothers or their brothers’ sons, or their sisters’ sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! Turn ye all together towards Allah, that ye may attain Bliss.”²¹

²¹ ‘Abdullah Yusuf ‘Ali, The Holy Quran (Koran), op.cit, p. 175

Divine word, وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ

وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ

"Say to the believing women, let them gaze and his cock and they must not reveal her jewelry ... jewelry that they hide."

This verse discusses the following matters:

God's Word *"Tell the woman of faith,"* God specializes to talk to women as an affirmation. For the actual word of God, *قل للمؤمنين* "Tell the men who believe" (QS.An-Nur: 30) it was enough. Because God said, generally includes men and women from among those who believe, like all other public talks in the Qur'an.²²

God began to hold and then maintain public view, because the view is a leader for the heart, as fever is a leader for death.

Mujahid said, "When a woman comes, then Satan sat on her head, then she decorates her to people who see her. When she left, the satan was

²²Shaykh Imam Al-Qurtubi, Tafsir Al-Qurthubi..page. 572

sitting in the back or her butt, and it decorates her to people who see her. "

It was narrated from Abu Imran bin Khalid, he said "Do not ever you follow the views of the former with the latter view. Therefore, it may be a servant to be looking at something that causes his heart to be broken, as the skin becomes damaged, so it can not be used. Allah has commanded the believers, both men and women to restrain their gaze from something that is not allowed. A man is not permitted to see a woman, and a woman is also not allowed to see man. Because a woman's dependability to a man is as a man's dependability to a woman. The intention of a woman to a man is like a man to a woman."

Az-Zuhri said about women who have not menstruation yet, "it is not proper to look at them even at glance, which is a woman who desired to be seen, although she is a little girl."

Aṭa' assumed that it is *makruh* see young girls, who peddle something in Mecca unless they wanted to buy something.

Thus, it is not lawful for a woman who believes in Allah and the Last Day, to show her jewelry except in people who are lawful for her, or for people whom are forbidden to marry for eternity (*mahram*). For these people may not be interested in her, because these people will find it impossible to marry.²³

Allah ordered women not to show the jewels to those who saw her, except to those who are excluded on the continuation of that verse above. It's all due to fears of libel. Furthermore, God excludes the usually visible jewelry.

Responding to this matter, Ibn Mas'ud said that usually visible jewelry is clothes. Ata 'Al-Auza'i and Sa'id ibn Jubayr add face, palms, and clothes. Ibn Abbas, Qatadah, Miswar bin Makhramah say, the usual jewelry is kohl, bangles, henna, until half sleeves, earrings and more. All were allowed by a woman to show in front of everyone who met her.

²³Shaykh Imam Al-Qurtubi, Tafsir Al-Qurtubi, page. 574-575

Ibn Khuwaizimandad from Maliki school of thought says, if a woman is flawless and feared a libel on the face and her palms, it is not allowed for her to show. But if she is elderly or ugly, then she may open her face and her hands.

There are two parts of jewelry, namely:

1. *Khilqiyyah*

Khilqiyyah jewelry is a woman's face. The face is the main jewelry, the beauty of creation or appearance and identity characteristics. Because on the face lies a lot of benefits and signs to be able to introduce the woman.

2. *Muktasabah*

Muktasabah jewelry is something that is done by a woman to fix her appearance, such as clothing, jewelry, kohl and henna.

Among those jewelries, some are visible and others are hidden. The visible jewelry seems forever to be allowed to be seen by everyone, either unrelated people or even strangers. While

hidden jewelry must not be visible except the ones mentioned by Allah in this verse, or those that replace them.²⁴

At the time, there was different opinions about bracelet. She said that it is included as commonly seen jewelry because it is used at hands. Mujahid said, "It is included as the hidden jewels. Because it is beyond the palms, it is in the arm. "Ibn Al Arabi said,"The colour of nails is included as hidden jewelry when it is used on both feet".

The reason of revealing this verse is that women at the time cover their heads with veil, which is a cover for head that is dangled behind their back.

An-Naqqasy said, "As the nuns did."

Therefore, the top part of the chest, neck and both the ear are not covered. Allah then ordered them to use their cloth to cover their

²⁴ Shaykh Imam Al-Qurtubi, Tafsir Al-Qurthubi..page. 578-579

chest. It was performed by a woman by stretching her veil to cover her chest.

People have different opinions about the permissibility of a husband to see his wife's genital. In this case there are two opinions, they are:

1. It is allowed because if the husband is allowed to make pleasure with it, let alone to see it.
2. It is prohibited, based on what Aisha tells about her condition along with the Prophet, "I never saw it in him, and he has never seen it to me."

The first opinion is the more authentic opinion, and this in accordance with the ethics. Such is the opinion expressed by Ibn Al-Arabi. Ashbagh, one of our scholars said, "The husband may lick his wife's genital with his tongue." Ibn Khuwaizimandad said, "Husband and master are allowed to see the whole body and the outside of the genital, but not the inside part. Likewise with the wife, she is also permitted to see her

husband's genital. Slave women had the right to see the nakedness of his master. "

According to Al-Qurtubi: It was narrated from the Prophet, he said, "Looking at the genitals can lead to blindness." That is for people who see it. According to one opinion, the child born of them will be born in a state of the blind.

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According to Al-Qurtubi: It was narrated from the Prophet, he said, "Looking at the genitals can lead to blindness." That is for people who see it. According to one opinion, the child that is born by them will be in a state of blind.²⁶

The scholars differed about the obligation to cover the whole body unless the face and both hands. In this case there are two opinions, namely:

1. It is not obligatory, because it is not a *taklif*.

This is the correct opinion.

²⁵ *Ibid*, p. 583-584

²⁶ Shaykh Imam Al-Qurtubi, Tafsir Al-Qurthubi..page. 583-584

2. It is an obligation, because sometimes the men have the desire (sexual desire because he saw the face and both hands), and sometimes even the woman does.

If a person is in the midst of puberty, then the necessity to cover the nakedness is the same as the law for one who has reach *baligh*. The similar example is an old people who has no sexual desire. In this case, the scholars are differed in the two groups, as in the case of young children. The valid opinion is the opinion stating that the old men are remains forbidden to show their privates. Such is the opinion expressed by Ibn Al-Arabi.

Muslims agree that the genitals and anus are the privates of men and women and that the whole body of women is their privates except the face and hands. Because scholars are still different on the face and hands of women, the majority of them said about men's *aurat*, which is "Starting from the navel to the knee is men's privates and should not be visible and must be

covered.” Ar-Ra'yi Aṣḥab said, "Women's privates in the presence of the male slave is starting from the navel to the knees."

Word of God, "And let them not strike their feet," means that women should not be stamped their foot when they are walking in order to make their anklet's voices can be heard. It is because to make others hear the sound of jewelry is the same with to show them the jewelry, even more. The purpose of the prohibition is to shut down.

Al-Tabari narrates from Al-Mu'tamir from his father that he said, "A *Hadrami* claimed that there is a woman makes silver anklets and *jaz'u* (similar with beads), then she wears it on her calf. She then passes through a people and she stamps her feet to the ground so that the anklet and *jaz'u* make noise. Then this verse are revealed. The sound that is produced by the moved jewelry was more lust than displaying them. This opinion is declared by Az-Zujaj.

Whoever among women who perform such acts as proud of her jewelry, that such actions is actually *makruh*. Whoever among those who committed the act because *tabarruj* and show off to men, then such actions are unlawful act and reprehensible.

Similarly, among men who stamped his sandals. If he does so with pride, then it is an unlawful act. For cocky is a big sin. If he did that because *tabarruj* then such actions are not allowed.²⁷

c. Al-Qurṭubi interpretation of the Qur'an An-Nur verse 60

وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ

جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ

حَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ (60)

He said that *Al-Qawaidu* is weak women who cannot take action because of being old, and

²⁷*Ibid*, p. 595-598

which cannot be pregnant and menstruating anymore. It is the opinion of the majority of scholars. Rabi'a said, *al-Qawaidu* are women who, when you see them you will feel disgusted because they are old. Abu Ubaidah said *al-Qawaidu* are women who cannot enjoy sexual desire. However, this argument is not true, because sometimes they are unable to get pregnant but are still able to have fun. This is the opinion of Al Mahdawi.

"With no (intended to) show the jewelry,"

The point is not to uncover and intentionally shows her jewelry to be seen, because that act is such a bad act and the most deviated act from the truth. The meaning of the word *at-tabarruj* is open and visible by the eye. From the word *at-tabarruj* emerge other expressions such as *Buruuj Mushayyadah*, *Buruuj As-Samaa'* and *Buruuj Al Aswaar* that means 'not having a barrier that covers'.²⁸

²⁸*Ibid*, p. 775

Ata 'said that when a woman came out of her house, so she is not allowed to put off or not wearing her hijab. Furthermore, according to one opinion if a woman wears a thin top and bottom clothes, which describe their skin color then it is included *tabarruj*. The women in this day and age, especially young people, they are accustomed to ornate and out to showcase their jewelry. Thus they are the ones who use clothes because they dressed but actually they are naked, either physical or spiritual because they show their jewelry and do not care about the people who see them. In fact, that is their purpose (to attract the attention of men). This is phenomenon that can be seen from them, if they fear of Allah, then they will not do it.²⁹

B. Sayyid Quṭb and His Book of Tafseer

1. Biography of Sayyid Quṭb

As-Shaheed Sayyid Quṭb was born in 1906 in village Musyah, City Asyut, Egypt. He grew up in a family that focuses on the teachings of Islam and loves

²⁹*Ibid*, p. 779

the Qur'an. He has the title *hafiz* before the age of ten years. Recognizing her talent, her parents moved to Halwan, a suburb of Cairo. He gained the opportunity to enter Tajhiziah Darul-'Ulum. In 1929, he enrolled at the Darul Ulum (the old name of Cairo University, a leading university in the field of Islamic studies and Arabic literature science, and also the Al-Imam Hassan Al-Banna previous study). He obtained a bachelor's degree education in 1933.

His father has passed away when he was in the college. Soon (1941) his mother also has passed away following his father. The death of the two people he loves made him feel very lonely. But on the other hand, this is precisely the situation that positively influences him in writings and thoughts.

Since graduated from the college until 1951, his life seemed unremarkable, while his writing show the high literary value and clean, and do not wallow in depravity like most writers in those days. In the end, his writings are more inclined to Islam.

In the same year, while working as a school inspector in the Ministry of Education, he was given

the task to study in the United States to deepen his knowledge in the field of education for two years. He divides his time of study between in Wilson's Teacher's College in Washington, Greeley College in Colorado and Stanford University in California. He also visited many cities in the United States, UK, Switzerland, and Italy as well.

Unlike his companions, his departure to the United States turned out to give a greater share to himself in raising his awareness and gaining the real Islamic spirit, especially after he saw the American people that were having a party on the death of al-Imam Hasan al-Banna in early 1949.

The result of his study and experiences in the United States expand his thoughts on social problems caused by the understanding of materialism that is lack of divinity awareness. When he returned to Egypt, he became sure that Islam will able to save humanity from materialism, so people can be released from the grip of insatiable material.

Sayyid Quṭb then joined the Islamic movement 'the Muslim Brotherhood' (Ikhwanul Muslimin) and

became one of the influencing figures, in addition to Hasan al-Ouda Hidaybi and Abdul Qadir. When the ban on the Muslim Brotherhood was lifted in 1951, he was elected as a member of the executive committee and led the division of preaching. During 1953, he attended conference in Syria and Jordan and often gives lectures about the importance of morality as a prerequisite for the revival of the people.³⁰

On July 1954, he became chief editor of the Muslim Brotherhood daily. However, just two months later, the daily was closed because of the order from Egyptian President, Collonel Gamal Abdul Nasser for criticizing the Egyptian-British agreement on July 7, 1954.

On around May 1955, Sayyid Quṭb was one of the leaders of the Muslim Brotherhood who were detained after the organization was banned by President Nasser on charges of plotting to topple the government. On July 13, 1955, the People's Court sentenced him to fifteen years of hard labor. He was

³⁰ Sayyid Quthb, *Tafsir Fi-Zhilalil Quran (dalam naungan Al-Quran)* Volume 1, trans. As'ad Yasin and others, (Jakarta: Gema Insani Press, 2000), p. 406

detained in various prisons in Egypt until the middle of 1964. He was released later that year for the request of Iraqi President Abdul Salam Arif who hold a goodwill visit to Egypt.

On the New Year he enjoys freedom, he was re-arrested along with his three siblings. Muhammad Qutb, Hamida, and Amina. There were also members who were arrested, approximately 20,000 people, some of them are 700 women.

On Monday, 13 Jumadil Awwal 1386 or August 29, 1966, he and his two friends (Abdul Fatah Ismail and Muhammad Yusuf Hawwash) passed away in the beam outrigger.

Sayyid Quṭb wrote more than twenty books. He began to develop his writing talent to make a book for children that narrates the experience of the Prophet Muhammad and other stories from the history of Islam. His attention was then spread by writing short stories, poems, literary criticism, as well as articles for magazines.³¹

³¹ *Ibid*, p. 407

In the early writing career, he wrote two books about the beauty of the Qur'an: *at-Taṣwir al-Fanni fil-Qur'an* 'Stories of The beauty of the Qur'an and *mushaahidat al-Qiyama fil-Qur'an* 'Day of Resurrection in the Qur'an'. In 1948, he published his famous work: *al-'adaalah al-ijtimaa'iyah fil-Islam* 'Social Justice in Islam', followed *Fi zilalil Qur'an* 'Under the Shade of the Qur'an' which he completed it in the prison.

Other works:

1. *As-Salaam al-'Alami wal-Islam* (Islamic and International Peace) in 1951.
2. *An-Naqd wa al-Adabii Usuluhuu Manaahijuhuu* (literary criticism, principles and methods).
3. *Ma'rakah al-Islaam war-Ra'sumaaliyah* (clash of Islam and Capitalism) in 1951.
4. *Fit-Tariikh, fikrah wa Manaahij* (Theory and Method in History).
5. *Al-Mustaqbal Lihadhad-Din* (Future Being in the Hands of Religion This).

6. Nahw Mujtama' Islaami (Islamic Society embodiment).
7. Ma'rakatuna ma'al Yahud (We clash with the Jews).
8. al-Islam wa al-hadara Mushkilah (Islam and the Problems of Culture) in 1960.
9. Hadha ad-Din (This Religion) in 1955.
10. Khaṣaiṣ at-Taṣawwur wa al-Islami Muqawwamatuhu (Characteristics and Value Vision of Islam) in 1960.

While in the custody, he wrote his last work: *Ma'alim fiṭ-ṭariq* (Hint Road) 1964. In this book, he formulated the idea of the need for total revolution, not merely in individual attitudes, but also on the structure of the state. During this period, the logical of the first conception of prominent Islamic state was emerged. This book is also used as the main evidence in the trial that accuses him as being in a conspiracy to to grow Naseer regime.

His blood drops and scratches-pen have inspired and breathed the spirit of *jihad* in almost all Islamic movements in the world.³²

Sayyid Quṭb takes the *Tahlili/tartib muṣḥafy* method of interpretation. While the source of interpretation consists of two phases namely: taking resources from *bil ma'tsur* interpretation, then interpret it by rational thoughts, opinions, or explanation of his argumentation. His interpretation does not use the traditional interpretation method, which is a method that often refers to previous accepted explanation. Sayyid Quṭb often express personal response and spontaneity of the verses of the Qur'an. This commentary emphasizes more on the intuitive approach to faith, which means directly without the need to be rationalized or explained with reference to philosophical methods. Faith must be applied directly in everyday actions.

However, his interpretation has globally been sourced from *Tafseer bil ra'yi* because of using people's social thought and literature more. Beside

³² *Ibid*, p. 407

these two sources, he also took references from various discipline science, ie history, biography, *fiqh*, even social, economic, psychology, and philosophy.

2. The interpretation of Sayyid Quṭb on QS. Al-Aḥzab: 33 and QS. An-Nur: 31 and 60 in Tafseer Fi Zilalil Qur'an

a. QS. Al-Aḥzab verse 33

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ
وَاتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ
الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (33)

“And stay quietly in your houses, and make not a dazzling display, like that of the former times of ignorance; and establish regular prayer, and give regular charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination

from you, ye members of the family, and to make you pure and spotless.³³

Islam came to the Arabs who found it like most people at that time, where all people see women as only the objects of lust and pleasure. Therefore, in *jahiliyah* era, the public's view of women as human is very low.³⁴ Similarly, there is chaos in sexual relation in society, and the family system is in a mess. In addition, the views towards sex, aesthetic beauty, prominent physical forms, and ignoring the beauty and appreciation of the beauty and honor, cool and clean. This overviews are contained in the *jahiliyah* poems that describes the beauty of woman's body, touching the most sensitive part of it, and the most despicable of its meaning.

After Islam came, it began to recorrect people views and elevate the appreciation of public perception on women. Islam concerned on the

³³ 'Abdullah Yusuf 'Ali, *The Holy Quran (Koran)*, (The King Fahd, 1978), p. 213

³⁴ Sayyid Quthb, *Tafsir Fi-Zhilalil Quran (dalam naungan Al-Quran)* Juz XXII, trans. As'ad Yasin and others, (Jakarta: Gema Insani Press, 2000), p. 260

humanitarian aspect of the relationship between male and female. So, it is not just physical gratification for sexual desire and extinguishing of turmoil flesh and blood. However, this relationship is a relationship between two types of people from the same soul, between the two intertwined love and affection, and the relationship between the two there is peace and tranquility. And this relationship has a purpose related to the will of God in human creation, wealthy earth, and human caliphate on it with the *Sunnah* of Allah.

Thus, Islam began to rearrange and reorganize family ties. It gives some principles to arrange social system. It also prepares family as a place where new generations grow and develop. In addition, it even provides sufficient guarantees to keep place and means of parenting and cleanse it from all feelings and perceptions that pollutes its atmosphere.

Shari'a discussion on family takes place a very large part of the discussion of Islamic law and the portion of its discussion in the verses of the

Qur'an are very visible. Beside it, there is also continuous advice and guidance to strengthen its foundation and main subject that build people. The guidelines particularly concerns on the purification of the soul, the sanctity of the relationship between both male and female, the maintenance from depravity, the cleaning from the wild lust that merely focuses on physical relationship.³⁵

In this chapter, the portion of discussion about family problem and community systems take a large part. In some verses that we are studying on, there is a call to the wives of the Prophet and guidance to them in making relationship with people, whether dealing with themselves in particular, and associated with God. Allah says,

"Allah intends going to eliminate sin from you O *Ahlul-bait*, and cleanse you a thorough cleansing." (Al-Aḥzab: 33).

"And be ye remain in your house ..."

³⁵ *Ibid*, p. 259-260

Etimologically, the meaning of *waqara-yaqaru* is significantly heavy and persistent. However, the meaning of the statement was not that they had to stay and settle permanently in the house so they may not come out at all. But what is meant is a sign that their home is the main and principle foundation. Their house are the main and primary place of their life. While the others are the secondary, where they should not feel hard to go away and had to settle in it. Secondary places are just the place to meet the needs in accordance with the levels and timing needs.

Home is the place where God has provided for women who find themselves in accordance with the nature of God's will. They are women who are not contaminated, perverted, and defiled by lust and not enslaved by the tasks that are actually not their duty that has been provided by God in their nature.

In order to prepare a good environment and protect the generation that grew up in it, Islam requires the provision of a living over men as something that obligatory. Thus, it may provide an

opportunity to the mother and housewife to present all their energy, time and a lot of love and care in supervising and guiding the generation that began to crawl and grow. Also prepare her duties in her capacity as a wife to foster family system, its fragrance, and brightness.

Because the mothers who are tired of the effort to make a living and depressed by career obligations are bound by the promises and working hours and spent all their time to pursue a career, not be able to help the family of fragrant and brilliant. They also are not possible to give rights to the children who grew up under their surveillance and protection. Household of career women and working women are no more than hotels and lodgishouse. The fragrance must not be dispersed in that house as the fragrance that is supposed to spread in general households.³⁶

The essence of households will not exist if not created by a woman. The fragrance of the household will not be spreaded when not exhaled

³⁶ *Ibid*, p. 262

by a wife. Love and affection in the home will not spread but at the hands of a mother. So women, wives, and mothers who spend their time, energy, the power of the soul in the work and career do not deploy anything in domestic life, but stress, fatigue, and boredom.

Indeed, the release of women from home to work is a disaster that is only allowed when an emergency occurs. Meanwhile, when people advised him when they were able to avoid it, then it has turned into a malediction that struck spirits, conscience-conscience and reason in an age that is upside down, vile and perverted.

While the release of women not because of the pursuit of career and work, which came out to mix with men, having fun, joking and doing immoral things, that wallow in the black mud that plunges into the life of the animal.

The woman at the time of the Prophet has been used to go out to pray without any prohibition law in this regard. However, at that age where honor in respect high and piety into the handle. The

woman came out to pray in a wrapped state did not show limb carries the slightest slander. Nevertheless, the release of Aisha RA disliked women to pray after the Prophet's death.³⁷

In the Ṣahih Bukhari and Ṣahih Muslim, Aisha said,

"The women of the believers attending dawn prayers (dawn) with the Prophet. Then they returned to their homes with scarf-shawl to wear them, they are not known because it is still dark."

In the Sahih Bukhari and Ṣahih Muslim, Aisha said,

"If the Prophet sees what has been done by the women of the new things at the moment, so he'd never let them go to mosques as Israelite woman is forbidden too long ago."

So what is updated by the women at the time of Aisha, and what they do so Aisha to argue that if the Prophet was still alive, then he would certainly prohibit them from praying at the mosque

³⁷ *Ibid*, p. 262

and then compare it with what is happening in our day today and we see with our own eyes.

"And do not ornate and behave like ignorant people first"

Do you make up the time should fulfill the needs and forced to leave the house after God told you to stay home. Women in the age of ignorance are doing *tabarruj* or ornate order garish. However, all the history that says ignorance former *tabarruj* really simple and they have no shame when compared with *tabarruj* happened in the days of ignorance of this century.³⁸

Mujahid said, "She got out and walked among *tabarruj* ignorance that picture first." Qatadah said, "They walked with her catwalk and flirty. Allah forbids such behavior. "Muqatil bin Hayyan said," *tabarruj* is putting the hijab (*ḥimars*) on top of the head but without bound. Thus, encircling their necklaces, earrings them and their necks. All of it looked from the woman, it was called by *tabarruj*. "

³⁸ *Ibid*, p. 263

Ibn Kathir says in his commentary, "Some women among women walking in the midst of ignorance male with open chest (not breast), uncovered by anything. Sometimes his neck, hump-hump her hair, and earrings also revealed. So, God instructed the women faith to close in the conditions and the circumstances of them."

That some idea of the *tabarruj* in times of ignorance, which is to be corrected by the noble Qur'an, in order to cleanse the Islamic society of all its influence and keep them away from the factors of slander and temptations irregularities. Also in order to elevate culture, their perceptions, their feelings and their taste. It says "taste" for human taste was struck by the beauty and contours of his naked body. It is a basic taste and hard. And taste it, without doubt, lower than the taste that is struck by the beauty shyly and simple, as well as what was raised by him with the beauty of the soul, keep yourself and your beauty feelings.

Standard and barometer are never wrong in recognizing the height of human dignity and

progress. Indeed bashfulness is intrinsic beauty and height. However, such a beauty that cannot be felt by people ignorant, who see that beauty is just the body and bare flesh. And they are not interested but only with real physical attractiveness.

Nash Qur'an *tabarruj* ignorance hinted that he is a relic of centuries of ignorance, in which people who have exceeded the age of ignorance should take it off. They should have reached the perception, idol and a higher taste and liberate themselves from the perception, idol, and taste of ignorance.

Ignorance was not a particular historical period in a limited time. But, in fact, it is the condition and situation of a particular community in the form that has a certain perception about life. The possibility of this condition and this perception is very possible at any age and any place. So, the conditions and the perception that is the measure of the presence or absence of ignorance in a place and at a time.

By this standard, we find ourselves being in the realm of ignorance blind, feeling petrified, the perception of the animal, which fell to the degree that most contemptible of all human beings. We are fully aware that there is no cleanliness, purity, and blessing of living in this society, who do not live and make grip means of purification and hygiene were found by God as a way for men to cleanse themselves of dirt and freeing oneself from ignorance first.

Among the first to undergo and holds the principle of *Ahlul Bait*, it is the wife and family of the Prophet, though no doubt that they are saints, shining and clean.³⁹

b. QS. An-Nur verse 31

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا
يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ
وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ

³⁹*Ibid*, p. 264

أَبْنَائِهِمْ أَوْ أَوْلَادَهُمْ بُعُولَتِهِمْ أَوْ إِخْوَانِهِمْ أَوْ بَنِي إِخْوَانِهِمْ أَوْ بَنِي
أَخَوَاتِهِمْ أَوْ نِسَائِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ أَوْ التَّابِعِينَ غَيْرِ أُولِي
الْإِزْبَةِ مِنَ الرِّجَالِ أَوْ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ
النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا
إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ 31

“And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (most ordinarily) appear there of; that they should draw their veils over their bosoms and not display their beauty except to their husband, their fathers, their husband’s fathers, their sons, their husband’s sons, their brothers or their brothers’ sons, or their sisters’ sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in

order to draw attention to their hidden ornaments. And O ye Believers! Turn ye all together towards Allah, that ye may attain Bliss.⁴⁰

"Say to the believing women, 'Let their gaze, and maintains his cock".

Do not let the women who believe that hunger releasing their views and their glances were charming, with a view arouse passions hidden in a chest-chest man. Do not get them to surrender his cock but by lawful and good to meet the desires of lust with a clean atmosphere and did not make children born to her ashamed of society and life.⁴¹

"And they do not reveal her jewelry, except that, looked out of her".

Watch lawful for women to meet the needs of nature. Every woman always wants to look attractive and beautiful to look at. Different jewelry every age and time. But the fundamental point in

⁴⁰ 'Abdullah Yusuf 'Ali, *The Holy Quran (Koran)*, op.cit, p. 175

⁴¹ Sayyid Quthb, *Tafsir Fi-Zhilalil Quran (dalam naungan Al-Quran)* Juz XVIII, trans. As'ad Yasin and others, (Jakarta: Gema Insani Press, 2000), p. 234

nature is the desire to look beautiful and to improve the beauty to attract men.

Islam did not fight the pleasure of this nature. But he set it up and give the sign-its sign and direct it just show it to a man that her husband, she is entitled to see what cannot be seen by others. The *mahram* and persons mentioned in the next paragraph else can come to see a piece of jewelry because they will not raise its orgasm with the vision.

While jewelry visible on the face and two hands may be shown. Because the open face and two hands allowed the hadith that the Prophet said to Asma' bint Abu Bakr, "O Asma', in fact, if she had reached the age of puberty (menstruation) should no longer be seen from him but this." He pointed to his face and two Palm.

"And let them shut crippled cloth to his chest ..."

Al-jaibare parts of the clothes in the chest, *ḥimar* is the cloth covering the head, neck, and chest to cover libel temptations available to him.

Let a woman spy show that hunger, even to the eyes that just passed. People fear Allah always keep away from the temptation that view either to prolong and repeat it again. Because sometimes after a view toward the slanders that desire, then it becomes latent lust and tempestuous. Moreover, if the Islanders were left open. Allah does not want to plunge caution those who believe in the exam and disaster like this.

Faith women who get this ban warnings carefully illuminated by the light of God's never too late to respond with obedience, although in nature they also want to look with jewelry and beauty. The women in the time of ignorance-as occurred in this modern ignorance-casually open his chest in front of men. Even neck, hair and earrings hump is left open or even more than that. After God commanded women to cover her chest with ḥimars and not reveal her jewelry, women faith behave as described by Aisha in Bukhari history, "May God always bless the women of the first immigrants. After Allah revealed the verse, "... and let them close the crippled cloth to his chest ..." then they

tore their clothes and then make it a cloth that covers their bodies. "

Safia bint Abi Shaybah who said, "When we were on the side of Aisha, we mention the privilege of women of Quraysh. So Aisha said, "Indeed women have the privilege of Quraysh. Indeed, by Allah, I never saw a woman more important than women Helpers. They mostly believe in the Qur'an Allah's Book. No woman is more faithful to the verses that fall out of them. When it comes down verse 31 Surah an-Nur, and let them close the crippled cloth to his chest, "the man from the Helpers immediately returned to their respective homes to recite verses which fell to their women. A man reading to his wife, daughter, and sister, even to each of his relatives. So none of the women but hasten to take their clothing. Then tethered to their heads, as justification and their faith to Allah revealed the verse in the book of his. In the morning they had been in the back of the Prophet

with clothing tied around their heads as if in their minds there is a crow."⁴²

Islam has raised the taste of Islamic society, and cleans her appreciation of beauty. So it is no longer the nature of the animal is more dominant in the measure of beauty. However, human nature that has formed and educated. Beauty because it opens the nakedness and the body is a beauty that flavor is low and the degree of animals, although full of harmony and perfection. While the beauty of character that sacred beauty that lifts one's appreciation of beauty, making it feasible and appropriate for humans, and covered it with cleanliness and purity in the senses and fantasy.

Thus Islam is currently building an appreciation in the ranks of women faith, although public taste has been broken, controlled by animal passions and make it tend to open-aperture, naked and out of control like animals. The women faith it with full devotion and awareness slander parts

⁴² *Ibid*, p. 235

covered their bodies, in the community who love open-aperture and excessive preening and the women freely flirting and teasing him like female seducing male.

Honor with a sense of shame is one precaution to safeguard people and pilgrims. Therefore, when slander safe, Qur'an allowed leaving the procedure. So that the *mahram* excluded men who usually tend to be uninterested and their lust usually do not rise,

"Except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, brothers and their brothers, the sons of their brothers, or sons of their female relatives..."as also excluded muslim women,

"Or women of Islam ..."

While non-Muslim women are not. Because they can describe to her husband and their brothers and their children about the beauty of muslim women and genitals of them. In Şahih Bukhari and Muslim there is a hadith which states that the Prophet said, "Do not be a woman sees another

woman later described it to her as if her husband saw her."

Women faith trustworthy and always keeping mandate. Their religion prevents them from describing the Muslim woman's body and beauty to their husbands. People who are excluded is,⁴³

"... Or the slaves they possess,"

There are suggestions that the slaves, "that women only", there is also an opinion, "including slaves men too because the slave was usually not eager to host the women". The first opinion is more mainstream held. Because the male slaves were also people who its lust surge like most other human beings, even though he was in a certain condition in some time.

Also excluded are people who,

"... or servants of men who do not have the desire (for women) ..."

⁴³ *Ibid*, p. 236

They are men who have no lust for women caused by any such person who castrated, impotent, not sought, crazy and all causes that make men do not lust for women. Because in such conditions do not arise slander and temptations.

Also excluded are people who, "or children who do not understand about the female genitalia ..."

Namely, the children who did not rise desires to see the woman's body. If they had been able to distinguish and feelings of lust that has been raised, although they are not yet of legal age then the children as it was not included in this exception.

All of the foregoing, there is no sin on them and there is no sin on a woman when seen also by their private parts, except the part between the center and above the knee because of the accusations did not exist. As for her husband, then allowed him to see the whole body of his wife without exception. Because deterrent target of this nakedness closing procedures, the clause prohibiting women faith of movements that indicate

the existence of the hidden jewels, teasing lust stored, and awaken feelings of lust was sleeping. Although the movement was not to show the jewelry.⁴⁴

"... Do not let them strike their feet in order to know that they hide jewelry ..."

Indeed, this verse reveals how God know in depth about the assembly of the human form, trends, and responses-responses. Therefore, sometimes it is a more powerful delusion effect in arousing lust than seeing blatant. Many people are more excited when they see women's shoes, clothes, and jewelry than when viewed straight woman's body. As many people are more excited by fantasizing about a woman rather than the presence of women directly in front of him. The conditions of such well-known psychiatrist by specifically investigate the mental lapses.

Hearing its sound jewelry and fragrances of far too many evoke lust of men who are not able to refuse. Then the entire Qur'an anticipates these

⁴⁴ Ibid, p. 236

opportunities. Because the substance is lowered and omniscient God who created what he created. And He is aware again Most Soft. In the end, the editorial paragraph carefully directed to God. He opened the doors for repentance for behavior before the revelation of this verse.

Ibn Abi Ḥatim narrated from Muqatil that they got word that Jabir bin Abdillah reported that Asma 'bint Marstad when it was in the garden dates. Suddenly some women came into the garden without wearing clothes that look jewelry (ie bracelets) in their legs, chest and hair were also seen them. Then Asma 'said, "How bad it is!" Then Allah revealed about it, "And say to the believing women, that they keep the gaze, and maintains his cock, and do not reveal her jewelry (private parts) ..."

Ibn Jarir narrated from a man who came from the ḥadramaut that a woman put two silver bracelets and wearing jade, and then he passed in front of a group of people and he stamped his foot so that his feet hit the jade bracelet and a sound. So

Allah revealed the verse "And do not they stomped his feet in order to know that they hide jewelry."⁴⁵

"... And all of you repent to God, O believers that you prosper."

With the paragraph raised a feeling of God's presence and supervision, affection, custody and his help on humans. All were raised against their weakness in the face of the tendency of lust and depth of character that may not be able to curb it as good as the affected restraints were influenced by a feeling of control and piety toward God.⁴⁶

c. QS. An-Nur verse 60

وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ
جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ
لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ (60)

⁴⁵Jalaluddin As-Suyuti, *Sebab Turunnya Ayat Al-Qur'an*, trans. Tim Abdul Hayyie, (Jakarta: Gema Insani, 2008), p. 466

⁴⁶ Sayyid Quthb, *op.cit*, p. 235-236

It has been stated previously that the command hides her jewelry is the anticipation of the rise of the temptations of lust and lust. So here redaction back to the discussion about exceptions elderly women who have been freed from craving lust to men and their bodies were missing elements of slander for the rise of lust.

Old women who had been freed from the lustful desires no blame on them to take off their outer clothing provided they are not open their nakedness nor could they reveal the jewelry. Better for them is still wearing the clothes outside. This behavior is called the *isti'faf*, which is more like the sanctity and pursue it. Because the ornate *tabarruj* lust and slander are closely related, and the hijab close the genitals and chastity (*iffah*) it is also very closely related. That's according to the Islamic view that the best way to holiness that is narrowing the chances of irregularities. Also, create a deterrent fortress between plants tempting lust with souls. Allah the Hearer and All-knowing, certainly knows what was said by the tongue and what vibrated from the promptings of the spirit. The case here is a

matter of intention and the response is in the
conscience.⁴⁷

⁴⁷ *Ibid*, p. 261

CHAPTER IV

ANALYSIS *TABARRUJ* IN THE QUR'AN

1. Differences in Interpretation on *Tabarruj* Verses and Methodology between Tafseer Al-Qurṭubi and Tafseer of Sayyid Quṭb

Al-Qurṭubi interprets the usual visible jewelry is face and palms. Because face and palms are commonly seen when women are running their activity and performing religious service, such as prayers and pilgrimage. This is indicated by the hadith narrated by Abu Dawud and Aisha, that Asma' bint Abu Bakr ever met the Prophet wearing thin clothing. Seeing that, the Prophet then turned away from her and said to her, "O Asma', if the woman has been menstruating, so she is actually not proper to be seen but this. He then motioned to the face and both hands. (HR. Abu Dawud).

Meanwhile, according to Sayyid Quṭb, visible jewelry on the face and hands may be shown. Because to open the face and hands are allowed based on the hadith narrated by Abu Dawud.

1. Method of Interpretation

The steps carried out by Al-Qurṭubi in interpreting the Qur'an can be explained with the following details:

- a. Giving criticism in terms of language.
- b. Mentioning other verses and the hadiths pertaining by mentioning its sources as the evidence.
- c. Citing scholars' opinion by mentioning its source as a means to explain the laws relating to the subject matter.
- d. Rejecting the argument which is considered incompatible with the teachings of Islam.
- e. Discussing scholars' opinions along with their arguments, then doing *tarjih* and taking the most considered as correct opinion.

The steps used by Al-Qurṭubi may still be expanded again by doing more thorough research. One thing that really stands out is that long explanation on *fiqhiyah* problems is very easily found in this commentary.

By paying attention to such detailed discussion presumably can be concluded that the method he uses is *tahlili*, as he strives to describe all aspects contained in the Qur'an and reveal all the intended meaning. As a bit of an illustration, it can be seen for instance when he interpreted chapter *al-Fatihah*, its way of revelation and laws contained in it, the part of *ta'min* (reading *amin*), and the part of *qiraat and i'rab*. Each of these parts contain several problems.

Sayyid Quṭb takes the *Tahlily/tartib mushafy* method of interpretation, *and* the source of interpretation consists of two phases namely: taking resources from *bil ma'tsur* interpretation, then interprets the verses with rational thoughts, opinions, or cited opinion as additional explanation of his argumentation. His interpretation does not use the traditional interpretation method, which is a method that often refers to previous accepted explanation. Sayyid Quṭb often express personal response and spontaneity of the verses of the Qur'an. This commentary emphasizes more on the intuitive approach to faith, which means directly without the need to be rationalized or explained with reference to

philosophical methods. Faith must be applied directly in everyday actions.

2. Contextualisation of Al-Qurṭubi and Sayyid Quṭb Thought about *Tabarruj* in This Present Time

According to Al-Qurṭubi, women are not allowed to do things that are done by the women in previous era, which are walking by swaying, being graceful and flirt, showing the beauty of their body in the presence of other men, and other actions that are prohibited by religion. This prohibition also includes the way women talk to other persons, especially men who are not their *muhrim*. Women are commanded to always be in the house. If there is an interest that requires them to get out of the house, then they should make every effort to not spread their charm and out by wearing clothing that covered their body.

Meanwhile, according to Sayyid Quṭb, women must not decorate themselves at the time they should fulfill their needs and are forced to leave the house after God ordered them to stay home. Women in the age of *jahiliyah* were doing *tabarruj* or decorated themselves luxuriously. However, all the history that says that the

last *tabarruj* is actually simpler and still have shame when it is compared with *tabarruj* happened in the days of *jahiliyah* of this era.

Currently, being out of the home for women nowadays are common. They race each other to beautify themselves in order to attract men, while it is described in the Qur'an that hali is part of *tabarruj*, and *tabarruj* is forbidden. Therefore, we as Muslims, especially women must be careful of having self decoration and the intention of beautifying herself only for her husband for those who are married. For those who are not married, always keep away from things related to *tabarruj* by beautifying commonly as general beauty and not be exaggerated because it can cause danger and trial for themselves. Muslims must always get dressed in a closed and courteous dress as possible to close their privates as the *Shari'a* and must not merely follow the trend. Because God made the commands and prohibitions only for the good of the people themselves.

Differences Aspect	Al-Qurṭubi	Sayyid Quṭb
Definition of	Jewelry looks is	Jewelry visible on

<i>Tabarruj</i>	the face and palms	the face and hands may be shown
Metodology	Tahlily	Tahlily/Mushafy
Mufassir	Clasic	Modern
Thoughts	Moderate	Not Moderate
<i>Laun</i>	Fiqhi	Adabi Ijtima'i
Teacher	Abu Al-Abbas bin Umar Al-Qurthubi Abu Al Hasan bin Muhammad bin Al Bahri	Hasan Al Banna, Abu A'la Al Maududi
<i>Madzhab</i>	Maliki	Not Found
Approuch	Linguistic	<i>Tashwir</i> (Description)

Women in the age of *jahiliyah* indeed tabarruj or ornate to garish. However, all the narrations mentioning the first jahiliyah that did *tabarruj* was still simple and

have shame when compared with the *tabarruj* that occurred in the age of *jahiliyah* in this century.

According to the author Sayyid Qutb it is true, because at this time the practice of *tabarruj* is common. Moreover, we as women muslimah, fashion developments and accessories supporting the appearance are growing very rapidly. As if we are competing to look beautiful and attractive in front of many people. Yet it has been clearly stated in the Qur'an and hadith about the danger and threat to the perpetrator of *tabarruj*. Thus, if we already know the things associated with *tabarruj*, as much as possible to minimize all possibilities so that we are not including the servant of Allah he cursed. Because God does not judge his servants in terms of physical or appearance but from their respective devotion.

CHAPTER V

CLOSING

A. Conclusion

The arguments forbidding *tabarruj*:

From the Qur'an:

a. Surah Al-Aḥzab verse 33

According to Al-Qurṭubi, *tabarruj* meaning itself has been described on the interpretation of Surah An-Nur, which is the core meaning of showing something that should be covered.

In essence, this verse explains that the women are required to not do things that are done by the women before them, which is run by waddle, weak-graceful, flirty, show the beauty of the body in their possession to the men, and so forth which is prohibited by religion. This prohibition also covers how to talk a woman against others who been married individuals and other things.

While according to Sayyid Quṭb, Indeed, the release of women from home to work is a disaster that is only allowed when an emergency occurs. Meanwhile, when

people advised him when they were able to avoid it, then it has turned into a malediction that struck spirits, conscience-conscience and reason in an age that is upside down, vile and perverted.

While the release of women not because of the pursuit of career and work, which came out to mix with men, having fun, joking and doing immoral things, that wallow in the black mud that plunges into the life of the animal.

b. Surah An-Nur verse 31

According to Al Qurthubi, God began to hold and then maintain the public view, because the view is a leader for the heart, as fever is a leader for death.

Thus, it is not lawful for a woman who believes in Allah and the Last Day, to show her jewelry except in people who are lawful for him, or for people who are forbidden to marry for eternity. For these people may not be interested in him, because these people will find it impossible to marry.

Allah ordered women not to show the jewels to those who saw it, except to those who are excluded on the

continuation of the paragraph above. It's all due to fears of libel. Furthermore, the usual jewelry excludes God visible.

Watch it there are two parts, namely:

1. *Khilqiyyah*

Khilqiyyah jewelry is a woman's face. The face is the main jewelry, the beauty of creation or appearance and identity characteristics. Because on the face lies a lot of benefits and signs to be able to introduce the woman.

2. *Muktasabah*

Muktasabah jewelry is something that is done by a woman to fix her appearance, such as clothing, jewelry, kohl and henna.

Among those jewelries, some are visible and others are hidden. The visible jewelry seems forever to be allowed to be seen by everyone, either unrelated people or even strangers. While hidden jewelry must not be visible except the ones mentioned by Allah in this verse, or those that replace them.¹

While according to Sayyid Quṭb, watch lawful for women to meet the needs of nature. Every woman always

¹ Shaykh Imam Al-Qurtubi, Tafsir Al-Qurthubi..page. 578-579

wants to look attractive and beautiful to look at. Different jewelry every age and time. But the fundamental point in nature is the desire to look beautiful and to improve the beauty to attract men.

Islam did not fight the pleasure of this nature. But he set it up and give the sign-its sign and direct it just show it to a man that her husband, she is entitled to see what cannot be seen by others. The *mahram* and persons mentioned in the next paragraph else can come to see a piece of jewelry because they will not raise its orgasm with the vision.

c. An-Nur verse 60

According to Al-Qurtubi, the women in this day and age, especially young people, they are accustomed to ornate and out to showcase their jewelry. Thus they are the ones who use clothes because they dressed but naked of real piety, either physical or spiritual because they show their jewelry and do not care about the people who see them. In fact, that their purpose (attract the attention of men). This phenomenon can be seen of them, if they fear Allah, then they will not do it.

While according to Sayyid Qutb, Old women who had been freed from the lustful desires no blame on them to

take off their outer clothing provided they are not open their nakedness nor could they reveal the jewelry. Better for them is still wearing the clothes outside. This behavior is called the *isti'faf*, which is more like the sanctity and pursue it. Because the ornate *tabarruj* lust and slander are closely related, and the hijab close the genitals and chastity (*iffah*) it is also very closely related. That's according to the Islamic view that the best way to holiness that is narrowing the chances of irregularities. Also, create a deterrent fortress between plants tempting lust with souls. Allah the Hearer and All-knowing, certainly knows what was said by the tongue and what vibrated from the promptings of the spirit. The case here is a matter of intention and the response is in the conscience.

B. Suggestions

Commentaries will never stop because the Qur'an itself will never run studied. Assessment of the Qur'an one of which is an interpretation. The scholars also tried to find a new methodology of interpreting the Qur'an so that the dynamics interpretation is always changing. Commentaries comparative study is not new in the world of interpretation.

Even so, the research that has been done is expected to provide benefits to the academic.

Research conducted the study authors are not final, so that still leaves room for further research with different studies.

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CURRICULUM VITAE

Nama : Riayatur Rokmaniyah
Tempat/TanggalLahir : Demak/ 15 Juni 1994
JenisKelamin :Perempuan
Alamat : Desa Banjarsari RT 5 RW 3
Kec. Gajah Kab. Demak
KodePos : 59581
No. Telp/Hp : 085727821207
Nama Orang Tua.

- Ayah : Ahmad Muhajir
- Ibu : Hidayatul Husna

Email :

Riayatur.Rohmaniyah@gmail.com

JENJANG PENDIDIKAN

PENDIDIKAN FORMAL		
Jenjang Pendidikan	NamaSekolah	Tahun
SD	• SDN Banjarsari 1	• 2000-2006
SMP/MTs	• MTs Khozinatul 'Ulum Blora	• 2006-2009
SMA	• MA Khozinatul 'Ulum Blora	• 2009-2012

PENDIDIKAN NON FORMAL

Madin	Miftahul Ulum Banjarsari	2000-2006
Pesantren	<ul style="list-style-type: none">• Pondok Pesantren Khozintaul ‘Ulum Blora• Asrama Ulil Albab Tanjungsari Ngaliyan• Rumah Tahfidz Nurul Hayat Kedungmundu Semarang• Rumah Tahfidz Al-Amna Jatisari Mijen Semarang	<ul style="list-style-type: none">• 2006-2012• 2013-2016• 2016-2017• 2017- Sekarang