

**THE PROHIBITION OF TABARRUJ IBN ‘ĀSYŪR PERSPECTIVE
IN THE BOOK OF *TAHRĪR WA TANWĪR*
(*Maqāṣidī Tafsīr Study*)**



THESIS

Submitted to Faculty of Theology and Humanities
In Partial Fulfillment of the thesis requirements
For the Degree of S-1 of Islamic Theology
On Al-Qur'an Science and Tafseer Department

Submitted By :

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DECLARATION

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With full honesty and responsibility, the author declares that this thesis does not contain material written by other people or published. Likewise, this thesis does not contain other people's thoughts, except for the information contained in the reference which is used as a reference.

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Dear,

The honorable Dean of Theology and Humanities of Walisongo
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Assalamu 'alaikum Wr. Wb.

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PERSPECTIVE IN THE BOOK OF TAHRĪR WA TANWĪR (Maqāṣidī Tafsīr Study)

We hereby agree and request that it be tested immediately, Thus, thank you for your attention

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MOTTO

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ أَرْوَجُكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ ۚ ذَلِكَ أَدْنَىٰ أَنْ
يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

“O Prophet! Tell thy wives and daughters, And the believing women, that they should cast their outer garments over their persons (when out of doors): that is most convenient, that they should be known (As such) and not molested. And Allah is oft-forgiving, most merciful”. (QS. Al-Ahzab : 59)

TRANSLITERATION

The transliteration of Arabic words used in writing this thesis is guided by the "Arab-Latin Transliteration Guidelines" based on the Joint Decree of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia number: 158/1987 and number 0543b/U/1987. Dated January 22, 1988, as follows:¹

1. Consonant Words

Arabic consonant phonemes which in the Arabic writing system are denoted by letters, in this transliteration some are represented by letters and some are represented by signs and some by letters and signs at the same time.

Arabic font	Name	Latin word	Information
ا	Alif	Not symbolized	Not symbolized
ب	Bā'	B	Be
ت	Tā'	T	Te
ث	Śā'	Ś	es (with dot above)
ج	Jīm	J	Je
ح	Hā'	Ḥ	ha (with dot below)
خ	Khā'	Kh	ka and ha
د	Dāl	D	De
ذ	Žāl	aŽ	zet (with dot above)
ر	Rā	R	Er
ز	Zai	Z	Zet

¹.The team of compiling the thesis, *Pedoman Penulisan Skripsi Fakultas Ushuluddin dan Humaniora* (Fakultas Ushuluddin dan Humaniora UIN Walisongo Semarang 2020), p. 98- 103.

س	Sīn	S	Es
ش	Syīn	Sy	es dan ye
ص	Śād	ṣ	es (with dot below)
ض	Dād	ḍ	de (with dot below)
ط	Ṭā	ṭ	te (with dot below)
ظ	Zā'	ẓ	zet (with dot below)
ع	'Ain	'	Inverted comma on top
غ	Gain	G	Ge
ف	Fā'	F	Ef
ق	Qāf	Q	Qi
ك	Kāf	K	Ka
ل	Lām	L	El
م	Mīm	M	Em
ن	Nūn	N	En
و	Wāw	W	W
ه	Hā'	H	Ha
ء	Hamzah	'	Apostrof
ي	Yā'	Y	Ye

2. Vowel

Arabic vowels are divided into two, namely single vowel and double vowels. The statement is as follows:

a. Single vowel

Is a single Arabic vowel marked with a symbol in the form of a sign or vowel, the transliteration of which is as follows: Arabic vowels like

Indonesian vowels, consist of a single vowel or monoftong and multiple vowels or diphthongs.

Arabic font	Name	Latin word	information
--◌ْ--	Fathah	A	A
--◌ِ--	Kasrah	I	I
--◌ُ--	Dhammah	U	U

b. Double Vowel

Arabic double vowels whose symbols are a combination of vowels and letters, transliteration in the form of a combination of letters, namely:

Arabic font	Name	Latin Word	Information
--◌ْـي	Fathah and ya'	Ai	a-i
--◌ْـو	Fathah and wau	Au	a-i

Example :

كَتَبَ	kataba	بَيْنَكُمْ	bainakum
فَعَلَ	fa'ala	قَوْلٌ	qaula
كَيْفَ	kaifa		

3. Maddah

Maddah or long vowels whose symbols are vowels and letters, transliteration in the form of letters and signs, namely:

Arabic font	Name	Latin Word	Information
اَ	Fathah and alif	Ā	A and line above

ي	Fathah and ya	Ā	A and line above
ي	Kasrah and ya'	Ī	I and line above
و	Dhammah and wau	Ū	U and line above

Example :

جَاهِلِيَّة	Jāhiliyyah
تَنْسَى	tansā
كَرِيم	karīm
فُرُوض	furūd

4. Ta'marbutah

There are two transliterations for ta marbutah:

a. Ta marbutah li

Ta marbutah who live or get harakat fathah, kasrah and dhammah, the transliteration is /t/

b. Ta marbutah dies:

Ta marbutah who dies or gets sukun, the transliteration is /h/

c. If the last word with ta marbutah is followed by a word that uses the article al and the reading of the two words is separate, then ta marbutah is transliterated with ha (h)

Example :

رَوْضَةُ الْأَطْفَالِ	- raudah al-aṭfāl
رَوْدَاتُ الْأَطْفَالِ	- raudatul aṭfāl

5. Syaddah

Syaddah or tasydid which in the Arabic writing system is symbolized by a sign, shaddah sign or tasudid sign, in this transliteration the shaddah sign is denoted by a letter, which is the same letter as the letter marked with the shaddah.

Example :

رَبَّانَ	rabbanā
نَزَّلَ	nazzala
الْبِرِّ	al-birru

6. Article

Articles in the Arabic writing system are denoted by letters, but in this transliteration, articles are distinguished by articles followed by the letter syamsiyah and the word sandnag followed by the letter qamariah.

- a. The article is followed by the letter syamsiyah The article followed by the letter syamsiyah is transliterated according to its sound, namely the letter /i/ is replaced with the same letter as the letter that immediately follows the article.

السَّمَاءُ as-Samā'

الشَّمْسُ asy-Syamsu

- b. Articles followed by the letter qamariah

Articles followed by the letter qamariah are transliterated according to the rules outlined in front and according to their sound. Whether followed by the letter syamsiyah or the letter qomariah, the article is written separately from the word that follows and is connected to the article.

الْقُرْآنُ al-Qur'ān

الْقِيَاسُ al-Qiyās

7. Hamzah

It is stated in advance that hamzah is transliterated with an apostrophe, but that only applies to hamzah which is located in the middle and at the end of the word. If the hamzah is located at the beginning of the word, it is not symbolized, because in Arabic it is an alif.

Example:

تَأْخُذُونَ	ta'khuzūna
أَكَلْ	akala
النَّوْءُ	an-nau'

8. Word writing

Basically every word, whether fi'il, isim, maupyn harf, is written separately, only certain words written in Arabic letters are usually combined with other words because there are letters or vowels that are omitted, so in this transliteration the writing of these words is also arranged in other words following it.

وان لله لهو خير الرازقين	wa innallāha lahuwa khai arrāziqīn
و لله على الناس حج البيت	walillāhi 'alan nāsi hijju al-baiti

9. Capital letters

Although in the Arabic writing system capital letters are not recognized, in this transliteration they are used as well. The use of capital letters is like what is done in EYD, including: capital letters are used to write the first letters of self-names and the beginning of sentences. If the personal name is preceded by an article, then what is written in capital letters remains the initial letter of the personal name, not the initial letter of the article.

Example:

وما محمد الا رسول	wa mā Muhammadun illā rasūl
الحمد لله رب العالمين	alhamdu lillāhi rabbi al-ālamīn

The use of capital letters for Allah only applies if the Arabic script is a complete and if the writing is combined with other words, so that letters or vowels are omitted, capital letters are not used.

Example:

الله الامر جميعا

lillāhi al-amru jamī'an

والله بكل شيء عليم

wallahu bikulli syai'in alim

10. Tajweed

For those who want fluency in reading, this transliteration guide is an integral part of the Science of Tajweed. Therefore, the inauguration of the Latin Arabic transliteration guidelines (international version) needs to be accompanied by recitation guidelines.

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ABSTRACT

The word *tabarruj* in the Qur'an describes a phenomenon of society. *Tabarruj* is defined as the behavior of women who dress up excessively and show their beauty and body shape to the opposite sex; however, from various studies or interpretations that explain the prohibition of *tabarruj* in surah QS. Al-Ahzab verse 33 and Q.S An-Nur verse 60 have not reached the purpose or intention behind it. Therefore, the *maqāṣidī tafsīr* in this study is considered relevant to explain with a different understanding so that it can provide understanding to humans in depth and breadth, especially among Muslim women.

The author uses the type of literature (Library research) in this research. Primary data sources refer to the interpretation of surah Al-Ahzab verse 33 and surah An-Nur verse 60 in the book of *Tafsīr Tahrīr wa Tanwīr* by Ibn 'Āsyūr. At the same time, secondary data sources include books that discuss *tabarruj*, journals and other literature works that are still related to the theme of this research discussion. This research uses the *maudhu'i* method with analysis through the *maqāṣidī tafsīr* approach.

Maqāṣidī tafsīr is a contextual interpretation theory that tries to relate the text's meaning and the context's needs and tries to find out the *maqāṣid* element behind a text. The author is interested in studying using the *maqāṣidī tafsīr* method because he hopes to reveal broadly and deeply the implied meanings of a verse, not just explore the text's literal meaning.

From his interpretation of *tabarruj*, it can be concluded that one of the *maqāṣid* forbidden *tabarruj* is to maintain honor and position as a Muslim woman. According to Ibn 'Āsyūr thought, the prohibition of *tabarruj* can be seen from *maqāṣhid 'ammah* and *maqāṣid khāṣṣah*.

Keywords: *Tabarruj, Maqāṣidī Tafsīr, Ibn 'Āsyūr, Tahrīr wa Tanwīr*

CHAPTER I

INTRODUCTION

A. Background of the Problem

In the current era, the rapid advancement of technology has significantly impacted the beauty industry. For example, we can find the technology of eyebrow embroidery, eyelash plucking, and the tendency to go overboard in adornment known as *tabarruj*. In a television show, an actress revealed that she had undergone plastic surgery at a cost of billions of rupiah for the treatment. The show reflects the phenomenon of women's lives today, where they compete with each other to look beautiful. For women, beauty is often an inherent part of who they are. Many women express their beauty through their appearance. As a result, consciously or not, women tend to match the color of their clothes with bags, shoes, headscarves, and accessories. This is not always done to attract attention or get compliments from men or fellow women, but rather a tendency to look suitable for personal satisfaction. This phenomenon often traps women in forgetting the primary function of clothing: covering the aurat. It shifts their attention to the secondary part of clothing, which is the aspect of beauty.²

In several traditions, the Prophet has provided clear guidelines regarding dress ethics. One of the traditions of the Prophet prohibits every woman who has reached puberty from showing her aurat. Aurat is the adornment of women that must be covered after adulthood. If a woman removes her clothes and exposes her beauty, she will lose the sense of shame and honor that are unique characteristics and will decrease her

² Yuliana Restiviani, "Wanita Dan Tabarruj Perspektif Al Quran (Kajian Terhadap Surat Al-Ahzab Ayat 33)", dalam *Liwaul Dakwah: Jurnal Kajian Dakwah dan Masyarakat Islam*, Vol.10, No.1, (2020), p. 86.

humanity. Nothing can cleanse a woman from the stain attached to her except Jahannam (hell). Prophet Muhammad (SAW) said:

عن ابي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صِنْفَانِ مِنَ أَهْلِ النَّارِ لَمْ أَرَهُمَا قَوْمٌ
مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيلَاتٌ مَائِلَاتٌ
رُءُوسُهُنَّ كَأَسْمَةِ الْبُحْتِ الْمَائِلَةِ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ
مَسِيرَةِ كَذَا وَكَذَا

Meaning: *Abu Hurairah reported: The Messenger of Allah (saw) said: "Two groups of Hell dwellers I have never seen: those who carry a whip like a cow's tail with which they beat people and women who are clothed (but) naked, they strut and lean (from obedience), their hair is like the hump of a camel that is tilted, they will not enter Paradise and will not smell its odor, (Naisaburi) whereas the smell of Paradise is smelled from a journey as far as this and this" (HR Muslim).*

The meaning of the term "clothed but naked" is when a person covers part of their 'awrah but still reveals the rest. This can happen because the clothing is too skimpy, too thin or see-through, or too tight, or it is clothing that stimulates men because part of the aurat is exposed. On the other hand, some people try to cover their entire aurat but use thin clothing to make the inside of their body visible. In Islam, dressing and preening excessively to attract attention is prohibited. Despite this, some women ignore the prohibition, even women of higher financial means. They change the gift of Allah given to them by modifying their bodies and faces. For them, it becomes routine and sometimes even an addiction. They do not hesitate to spend more money to pursue outward perfection and perfect parts of their body that are considered imperfect. Therefore,

beauty salons with experts ready to help them move straight according to consumer demand, especially women.³

However, Islam has regulated against excessive adornment. Muslim women are prohibited from showing off their aurat (*tabarruj*). In addition, Islam also prohibits the use of flashy or attention-grabbing clothing to show off. There are even some people who feel insecure if they do not use or polish their face at all. Therefore, it is not surprising that today, we often see many women who look menor, even in institutions previously considered formal, such as schools, colleges, or universities, and among students. These students put thick lipstick on their lips or add eye shadow to their eyes, which sometimes looks excessive for a student or college student.⁴

There are different physical boundaries and characteristics between men and women, and this study focuses on *tabarruj* in women. In Islam, this has been clearly explained both in the Qur'an and in the Prophet's hadith. One of the verses in the Qur'an that prohibits *tabarruj* is found in Surah An-Nur (24) verse 60:

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ
غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَغْفِرْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Meaning: “Such elderly women as are past the prospect of marriage,- there is no blame on them if they lay aside their [outer] garments, provided they make not a wanton display of their beauty: but it is best for them to be modest: and Allah is One Who sees and knows all things.”⁵ (QS. An-Nur : 60)

³ Yuliani Restiviani, “Wanita Dan Tabarruj Perspektif Al Quran (Kajian Terhadap Surat Al-Ahzab Ayat 33)”, p. 87.

⁴ Nanda Elok Prasasti, *Tabarruj Menurut Ahmad Muṣṭafa Al-Maragi Dalam Kitab Tafsir Al-Maragi*, Thesis : Fakultas Ushuluddin Adab dan Dakwah Institut Agama Islam Negeri Bengkulu, 2021, p. 5.

⁵ Abdullah Yusuf Ali, *The Holy Qur'an : Al Qur'an terjemahan dan tafsirnya*, terj. Ali Audah, Jakarta : Pustaka Firdaus, 1993, p. 174.

From ancient times to the present, women have always wanted recognition and praise. The times and the influence of foreign cultures have caused many women to overstep their boundaries. Modernization has permeated all areas of life, including appearance. With technological advances such as social media like Facebook, Instagram, Twitter, and so on, some women use these platforms to show off. The showing off referred to here is in the context of beauty and appearance to attract attention from the public. This can be categorized as a small example of *tabarruj* in this modern era.⁶

Islam protects women with various regulations, including in terms of adornment. Women are allowed to adorn themselves but in compliance with the existing rules and sharia. Another verse related to *tabarruj* is verse 33 of Surah Al-Ahzab in the Qur'an.

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

Meaning: "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 SWT only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless".⁷ (QS. Al-Ahzab : 33)

The desire to enhance beauty through dressing up, adorning, using perfume, and the like also impacts the economic level. Fashion and beauty trends encourage a consumptive and wasteful attitude without realizing it. Teenage girls push themselves to look attractive and spend their money on

⁶ Rita Rohmawati, *Pandangan Hamka Tentang Tabarruj Dalam Tafsir Al-Azhar*, Thesis : IAIN Ponorogo, 2021, p. 2.

⁷ Abdullah Yusuf Ali, *The Holy Qur'an*, p. 209.

makeup. However, this is not by Islamic teachings. Therefore, Allah SWT revealed a verse that guides us to avoid sinful acts.⁸

QS. an-Nur (24) verses 30-31:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

Meaning: “Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do”.⁹ (QS. an-Nur : 30)

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 بَنَاتِ إِخْوَانِهِنَّ أَوْ بَنَاتِ أَخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبَعِينَ غَيْرِ أُولَىٰ الرَّزْيَةِ مِنْ الرِّجَالِ أَوْ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

Meaning : “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 [must ordinarily] appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands'

⁸ Rita Rohmawati, *Pandangan Hamka Tentang Tabarruj Dalam Tafsir Al-Azhar*, p. 3

⁹ Abdullah Yusuf Ali, *The Holy Qur'an*, p. 171.

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.”¹⁰ (QS. an-Nur : 31)

This verse is the most significant key to salvation because it contains a call to restrain the view to avoid despicable acts.¹¹

In this study, the author tries to explain the interpretation of *Tabarruj* from the perspective of Ibn 'Āsyūr in the Book of *Tahrīr Wa Tanwīr* with the approach of *maqāṣidī tafsīr*. Ibn 'Āsyūr is a contemporary scholar from Tunisia who wrote a complete tafsir book recognized as having high quality and value today. The book of interpretation is known as "*Tahrīr al-Ma'na al-Sadīd wa Tanwīr al-'Aqli al-Jadīd min Tafsīr al-Kitāb al-Majīd*," but it is better known as "*Tafsīr At-Tahrīr wa At-Tanwīr*." The book consists of 30 juz, and Ibn 'Āsyūr wrote 15 juz of them over 39 years. Although he also produced other works during this period, his books and papers show his dedication, sincerity, and determination in realizing his obsession to create a complete tafsir that combines the benefits of this world and the hereafter.¹²

The author is interested in Ibn 'Āsyūr interpretation because of his ability to interpret and communicate the messages of the Qur'an in the present context, which makes him famous and respected by experts and lovers of the Qur'an. Ibn 'Āsyūr makes his tafsir a place to express thoughts that previous scholars have never expressed. In addition, he also uses the book of tafsir to convey his views on differences of opinion

¹⁰ Abdullah Yusuf Ali, *The Holy Qur'an*, p. 171-172.

¹¹ Rita Rohmawati, *Pandangan Hamka Tentang Tabarruj Dalam Tafsir Al-Azhar*, Thesis: IAIN Ponorogo, 2021, p. 4.

¹² Widya Oktavia, *Tafsīr Maqāṣidī Mahar Ibn 'Asyur*, Thesis: UIN Syarif Hidayatullah Jakarta, 2020, p. 30.

among previous scholars. Ibn 'Āsyūr argues that previous works of interpretation are generally only a collection of the ideas of previous scholars without any innovation, often only with a brief or long explanation.¹³

Muhammad at-Thahir Bin 'Āsyūr, a great scholar and reformer of Islamic education from Tunisia, is the most important figure in the development of *maqāṣid al-syarī'ah* in the modern era. The theory of *maqāṣid al-syarī'ah* would not have developed and advanced this far without the contribution of Ibn 'Āsyūr. He not only "revived" and reorganized the thoughts of As-Syatibi, but also made significant contributions so that *maqāṣid al-syarī'ah* became more functional in Islamic law in the face of the dynamic realities of today, especially in muamalah or other than worship. For this reason, al-Misawi calls at-Thahir Bin 'Āsyūr, the father and second teacher of *maqāṣid al-syarī'ah* after As-Syatibi.¹⁴

Although he appreciates the classical works of Tafsir, he also has a critical, selective, and cautious approach when using them as references in his interpretation. In addition, Thahir Ibn 'Āsyūr is considered an objective scholar. Although he follows the Maliki school, he still emphasizes the importance of a culture of objectivity in his works. For example, in his approach to contemporary tafsir, he is not trapped in the views of a particular school or group. He even confirmed the opinions of other schools of thought because they were more clearly based on the hadith narrations.¹⁵

Furthermore, the author explains that there are two points of significance in this verse that are interrelated with each other. Namely: (1) the recommendation to maintain the honor and safety of women, (2) the

¹³ Widya Oktavia, *Tafsīr Maqāṣidī Mahar Ibn 'Asyur*, p. 3.

¹⁴ Orien Effendi, "Kontribusi Pemikiran Maqāṣid Syarī'ah Thahir Ibnu Asyur Dalam Hukum Islam", dalam *Bilancia: Jurnal Studi Ilmu Syariah Dan Hukum*, Vol.14, No.2, (2020), p. 254.

¹⁵ Orien Effendi, "Kontribusi Pemikiran Maqāṣid Syarī'ah Thahir Ibnu 'Āsyūr Dalam Hukum Islam", p. 268-269.

recommendation to protect property. Both meanings of the significance of the verse have relevance when contextualized in the present era. As has become common knowledge, the way modern humans behave is not much different from humans in the *Jāhiliyah* period. This has led many scholars to categorize it as a new form of *Jāhiliyah*. In addition, the challenges in the modern world are much more complex. For example, in ancient times, as told in the verse, *tabarruj* behavior was interpreted as adorning oneself to attract the opposite sex (Spread the charm). But in this modern era, women adorn themselves excessively and change His creation.

The meaning of *tabarruj* and the limits for Muslim women are still vague, making researchers interested in conducting this research. The discussion of *tabarruj* is extensive. Therefore, the author narrows the discussion with the title “**THE PROHIBITION OF TABARRUJ IBN ‘ĀSYŪR PERSPECTIVE IN THE BOOK OF TAHRĪR WA TANWĪR (Maqāṣidī Tafṣīr Study).**”

B. Problem Formulation

From the background of the problems that we have described above, we can formulate several problems that will be discussed in this study:

1. How is the approach of *Maqāṣidī Tafṣīr* to the verses of *Tabarruj* in the book *Tahrīr wa Tanwīr*?
2. How is the relevance of Ibn 'Āsyūr interpretation in the book *At-Tahrīr wa Tanwīr* with the reality of *Tabarruj* in the present?

C. Objectives and Benefits of Research

The research objectives are used to discover some of the main problems described to make the research results clear and appropriate. The following are the research objectives:

1. Understanding the approach of *Maqāṣidī Tafsīr* to the verses of *Tabarruj* in the book *Tahrīr wa Tanwīr* Ibn 'Āsyūr
2. Understand the relevance of Ibn 'Āsyūr interpretation in the book of *At-Tahrīr Wa At-Tanwīr* with the reality of *Tabarruj* in the present day.

The benefits of research that the author expects for this thesis are:

1. Theoretical Benefits

That is to provide a systematic description of the facts and explain the phenomena that occur in the present and the relationship with the phenomenon being studied. The results of his research can make a scientific contribution to the study of *Maqāṣidī Tafsīr* in the study of Al-Qur'an and Tafsir Science, especially the discussion of the prohibition of *tabarruj*.

2. Practical Benefits

To add to the treasury of knowledge and broaden insights about the prohibition of *tabarruj* through the *maqāṣidī tafsīr* approach both for the author himself, students, and the community.

D. Literature Review

In research, the literature review is an important thing that must be included because, with the literature review, it can be seen that the position of the research to be carried out is as a renewal, compliment or new. The author will map the previous research into two groups to find out the position of this research with the previous one. First, a study that discusses *Tabarruj*. Second, research on the explanation of *maqāṣidī tafsīr* and its application.

The discussion of *Tabarruj* has been pretty much studied in this study, but the author has not found similarities in other studies. Here are some studies that discuss *tabarruj*:

Research conducted by Muhammad Nur Asikh in 2018 entitled *The Meaning of Tabarruj According to M Quraish Shihab in Tafsir Al-*

Misbah and Its Relevance in the Current Era discusses the meaning of *tabarruj* based on the views of M Quraish Shihab in his interpretation, Al-Misbah, and its relation to the current phenomenon where women are free to post photos of themselves with or without a headscarf, using cosmetics, jewelry, and so on social media. In the interpretation of the verses of *tabarruj*, namely QS. Al-Ahzab:33 and QS. An-Nur:60.¹⁶

Thesis written by Novita Sari, a student majoring in Qur'anic Science and Tafsir, at the Faculty of Ushuluddin and Islamic Studies, State Islamic University of North Sumatra in 2017 with the title *Tabarruj in the Qur'an (Study of Analysis of Surah Al-Ahzab Verse 33 in Tafsir Ibn Kathir* examines Ibn Kasir's explanation of verse 33 of Surah Al-Azhab in his tafsir book. This study concludes that the verse directs individuals to stay at home and only go out if there is a critical and urgent need, such as performing congregational prayers in the mosque, recognized as a need by Islamic law.¹⁷

Thesis with the title *Tabarruj in the Perspective of Fazlur Rahman's Double Movement Theory* by Nailis Sa'adah. This research, written in 2019, explains that the prohibition of *tabarruj*, understood by Fazlur Rahman's double movement theory, requires a historical study of how the conditions of Arab social society at that time, taking the moral ideal and bringing it to the present era according to the context. The ethical standard of the verse prohibiting *tabarruj* is to teach women to dress modestly, not excessively, and not to attract the attention of the opposite sex.¹⁸

This thesis titled Hamka's View of *Tabarruj in Tafsir Al-Azhar* by Rita Rohmawati, a student majoring in Al-Qur'an Science and Tafsir, Faculty of Ushuluddin, Adab and Da'wah written in 2021, explains that

¹⁶ Muhammad Nur Asikh, *Makna Tabarruj Menurut M Quraish Shihab Dalam Tafsir Al-Misbah Dan Relevansinya Di Era Sekarang*, Thesis: UIN Walisongo Semarang, 2018.

¹⁷ Sari Novita, *Tabarruj Dalam Al-Qur'an (Studi Analisis Surat Al-Ahzab Ayat 33 Dalam Tafsir Ibnu Katsir)*, Thesis: UIN Sumatera Utara, 2017.

¹⁸ Nailis Sa'adah, *Tabarruj Dalam Perspektif Teori Double Movement Fazlur Rahman*, Thesis : UIN Walisongo Semarang, 2019.

Hamka's interpretation of the prohibition of *tabarruj* if applied in today's times, based on the assumptions of researchers is not too rigid and also does not conflict with existing ethics. In this study, moral ideas can be taken, namely equality between men and women and women's awareness to cover their aurat.¹⁹

Thesis with the title *Tabarruj According to Ahmad Muṣṭafa al-Maragi in Tafsīr al-Maraghī*, written in 2021 by Elok Nanda Prasasti, a student of IAIN Bengkulu. This thesis explains that according to al-Maragi, *tabarruj* did not only occur during the *jāhiliyyah* period, but *tabarruj* also occurred after the arrival of Islam (at this time). Other forms of *tabarruj* include deliberately softening the voice of seductive foreign men and revealing hidden jewelry such as hand bracelets, anklets, necklaces, and earrings.²⁰

Then, several studies discuss the *Maqāṣidī Tafsīr* :

Thesis titled *Freedom of Religion Perspective Tafsir Maqasidi Ibn 'Asyur*, written in 2015 by Misbahul Munir, a UIN Sunan Kalijaga Yogyakarta graduate student. This thesis explains the interpretation of religious freedom verses by reviewing *maqasid al-shari'ah*. The principles that are held and become the basis of Ibn 'Āsyūr thinking are the general purpose of sharia and the inherent properties of sharia (*fitrah*, tolerance (*al-samahah*), equality (*al-musawah*), and freedom (*al-hurriyyah*).²¹

The thesis entitled *Tafsīr Maqāṣidī Mahar Ibnu 'Āsyūr* was written in 2020 by Widya Oktavia, a UIN Syarif Hidayatullah Jakarta student. In this thesis explaining his interpretation of the dowry, it can be concluded that it is not intended to exchange or buy women. He said that with the dowry, the husband and wife can have relations and live together, and this

¹⁹ Rita Rohmawati, *Pandangan Hamka Tentang Tabarruj Dalam Tafsir Al-Azhar*, Thesis : IAIN Ponorogo, 2021.

²⁰ Nanda Elok Prasasti, *Tabarruj Menurut Ahmad Mustafa Al-Maragi Dalam Kitab Tafsir Al-Maragi*, Thesis: IAIN Bengkulu, 2021.

²¹ Misbahul Munir, *Kebebasan Beragama Perspektif Tafsīr Maqāṣidī Ibnu 'Asyur*, Thesis : UIN Sunan Kalijaga Yogyakarta, 2015.

is more expensive than everything. According to Ibn 'Āsyūr, the dowry aims to glorify women; one of his theories is *hifz al-nasl wa al-ird*.²²

Thesis *Tafsīr Maqāṣidī Ibn 'Āsyūr Approach (Case Study of Hifzu al-'Aql Verses)* written in 2018 by Fatimatuz Zahro, a student of UIN Sunan Ampel. In this study, the author tries to apply the series of methods offered by Ibn 'Āsyūr to an approach in tafsir in the verses of *hifzu al-'Aql*. In these verses, Ibn 'Āsyūr reveals a lot of maṣlahah contained and tries to explain the influence and importance of protecting the mind in maintaining parts of the *daruriyyat al-khams*.²³

Some previous research that the author has submitted proves that the object of research that the author wants to do has never been done.

E. Research Methods

For this research to run systematically, it is necessary to have an arrangement to implement the research. The steps taken include:

The research method is a scientific way to get data with specific purposes and uses. Every scientific activity requires a method that is by the problem being studied because the method is a step that functions as a way to do research or knowledge so that research activities can be carried out in a directed and systematic manner.

In general, the method used in this research is the thematic method by applying the *maqāṣidī interpretation* approach.

1. Type of Research

This research uses *library research* with the subject and object of research coming from materials that are literature in the form of books, notes, and research reports from previous researchers. Using this type of research, the author refers to the books of tafsir, books of tafsir science, and related to the problems

²² Widya Oktavia, *Tafsīr Maqāṣidī Mahar Ibnu 'Asyur*, Thesis : UIN Syarif Hidayatullah Jakarta, 2020.

²³ Fatimatuz Zahro, *Pendekatan Tafsīr Maqāṣidī Ibn 'Ashur (Studi Kasus atas Ayat-ayat Hifzu al-'Aql)*, Thesis : UIN Sunan Ampel, 2018.

that become the object of the researcher's study. This research does not require field data because the object sought is in the form of thoughts, concepts or theories put forward by scholars and scientists who have poured into their works that are systematically built and analyzed.²⁴

This research aims to find and collect data through descriptive qualitative research.

2. Data Source

This research is a type of library research because it focuses on texts by the discussion problem. There are two types of data sources used, namely primary data sources and secondary data sources.

- a) Primary data is data obtained directly from the research subject, in this case, data or information obtained from books related to the object of research. The primary data sources are Kitab *Tahrīr wa al-tanwīr* by Ibn 'Āsyūr.
- b) Secondary data has been available in various forms directly related to the research object. Secondary data sources in this study include books that discuss *tabarruj*, journals, and other literature works that are still related to the theme of this research discussion.²⁵

3. Data Collection and Processing Techniques

Interpretive research is included in *library research* and data collection techniques carried out through the collection of primary and secondary data sources; qualitative data, can be

²⁴ Nur Faizah, *Konsep Laktasi Dalam Al-Qur'an Perspektif Tafsīr Maqāṣidī*, Thesis : IAIN Ponorogo, 2022, p.16.

²⁵ Widya Nuri Lestari, *Iffah Dan 'Izzah Dalam Perspektif Ibnu 'Asyur (Tafsīr Maqāṣid dalam Tafsīr al-Tahrīr wa at-Tanwīr)*, Thesis : UIN Sunan Ampel Surabaya, 2021, p. 12.

obtained from the primary source, namely *Al Qur'ānul Karīm* and other library data sources.²⁶

While in the data processing procedure, namely using thematic techniques. This technique is applied by collecting verses about the prohibition of *tabarruj* so that the discussion focuses on one theme. Then, some verses are further analyzed as interconnected and include other reinforcing or supporting data.

4. Data Analysis Technique

Data analysis is the final stage in a study conducted by organizing data and sorting it to determine the validity of the data obtained. In this study, the author will analyze the data using the *applicative analytic* method, namely applying the *maqāṣidī tafsīr* theory to the theme of the discussion that has been described and accompanied by an analysis from the author.²⁷

F. Systematics of Writing

To facilitate the discussion, the author uses systematic writing in the discussion of the preparation of this thesis, namely

Chapter One contains the background of the problem, problem formulation, objectives and benefits of research, literature review, research methods and writing systematics.

Chapter Two describes an overview of *maqāṣidī tafsīr* and *Tabarruj* in the Qur'an. Then, there are several subchapters, namely the definition of *maqāṣidī tafsīr*, the history of its emergence, urgency and methodology. Then, the definition of *tabarruj*, interpretation of *tabarruj* verses, kinds, *tabarruj of the jāhiliyyah* period, and the dangers of *tabarruj* for women and society.

²⁶ Widya Nuri Lestari, *Iffah Dan 'Izzah Dalam Perspektif Ibnu 'Asyur (Telaah Tafsīr Maqāṣid dalam Tafsīr al-Tahrīr wa at-Tanwīr)*, p. 13.

²⁷ Muhammad Ikhsanudin, *Larangan Hedonisme Dalam Al-Qur'an : Kajian Tafsīr Maqāṣidī Atas Surah At-Takatsur*, Thesis : UIN Walisongo Semarang, 2023

Chapter Three contains the biography of the mufassir, namely Ibn 'Āsyūr, education, works and thoughts of his *maqāshid*. Then, the background of the preparation of *tafsīr Tahrīr wa Tanwīr*, interpretation methodology (sources, methods and styles of interpretation), and the systematics of the book *Tahrīr wa Tanwīr*.

Chapter Four contains Ibn 'Āsyūr *Maqashidi's interpretation* approach to the verses of *tabarruj* and the relevance of Ibn 'Asyur interpretation in the book *Tahrīr wa Tanwīr* with the reality of *tabarruj* in the present.

Chapter Five, this section contains conclusions and suggestions from the author.

CHAPTER II

THE CONCEPT OF TABARRUJ AND MAQAŞIDĪ TAFSĪR

A. Concept of Tabarruj

1. Definition of Tabarruj

Tabarruj, according to language, comes from the word *al-Burj*, which means fortification and breadth. *Tabarruj* means to come out of the fortress and emerge from it.

Imam Ibn Manzur, in *Lisanul al-'Arab*, the definition of *tabarruj* is (والتبرج : إظهار المرأة زينتها ومحامتها للرجل) meaning women who reveal their jewelry and beauty to men who are not mahrams.

Whereas in the Qur'anic dictionary, *Al-Mufradāt fī Gharibil Qur'ān* *بُرُوجُ* or *الْبُرُوجُ* means palace. The single word is *بُرُجٌ*. It could also mean a *palace* or *fortress on Earth* or *the stars in the sky*. Cloth or clothing that is uncovered is described as *بُرُوجٌ* because it is likened to goodness, so the phrase *تَبَرَّجَتِ الْمَرْأَةُ* means a woman who reveals her clothing. It is called *بُرُوجٌ* because it is a symbol of beauty (palaces and stars are symbols of beauty). Some say that it is called *بُرُوجٌ* because she has appeared from her palace.

In Al-Munawwir's dictionary, the word *بَرَجَ - بَرَجًا* means (*بَرَجَ الشَّيْءُ : (وَالْمَشْرَبِ اتَّسَعَ أَمْرُهُ فِي الْمَأْكَلِ)*) meaning luxurious, well-off, (*بَرَجَ* means born, emerged, high, *أَبْرَجَ : بَنَى بُرْجًا*, means to build a fort, a palace, *تَبَرَّجَتِ الْمَرْأَةُ* means to show off one's adornment and beauty to others, (*تَزَيَّنَتْ*) means to preen, adorn, (*جَ أَبْرَاجُ*) : (*الْبُرُجُ*) means fortress, (*الْقَصْرُ*) means ancient palace.

Tabarruj means the act of women deliberately exposing their adornment and physical beauty that they should cover to non-mahram men.²⁸

²⁸ Nanda Elok Prasasti, *Tabarruj Menurut Ahmad Mustafa Al-Maragi Dalam Kitab Tafsir Al-Maragi*, p. 15-16.

2. Tabarruj According to the Scholars

Scholars views on *tabarruj* also vary. Quraish Shihab mentioned that *tabarruj* shows adornment in public, which women should not do. Ibn Hajar states that *Tabarruj* is a woman who pretends intending to show her beauty. What is meant by preening here is like wearing thicker makeup to attract the attention of men who see it. Ibn Kathir explained that *tabarruj* is a woman who walks out of the house in front of men to be seen, and Ibn Qathadah defined *tabarruj* as a woman who walks flirtatiously to attract attention to be seen by others. Shaykh Jalaluddin as-Suyuthi states that *tabarruj* is adorning oneself like the people of the *Jāhiliyyah*. Aḥmad Muṣṭafa al-Maragī interprets *tabarruj* as an act that shows the beautiful parts of the body that must be covered. This act is the same as that done by women in the period before Islam came.

Based on the previous explanation, it can be concluded that *tabarruj* is a woman who comes out of her house by adorning herself following the style of women in the *Jāhiliyyah* period, to deliberately display the beauty of her body and face by walking seductively so that others, especially men, see the jewelry used.²⁹

3. Tafsir of Tabarruj Verses

The word *tabarruj* (تَبَرُّجٌ) and its derivatives are mentioned seven times in the Qur'an. In the form of *tabarruj* (تَبَرُّجٌ) once, namely in QS. Al-Ahzab (33):33, in the form of *burūj* (بُرُوجٌ) four times in QS. An-Nisa (4): 78, QS. Al-Hijr (15): 15, QS. Al-Furqan (25):61, QS. Al-Buruj (85):1, in the form of *mubarrijāt* (مَبْرِجَاتٌ) once QS. An-Nur (24): 60, and in the form *tabarrajnā* (تَبَرَّجْنَ) once in QS. Al-ahzab (33):33. Verses are often used as references in studying *tabarruj*. Al-Ahzab (33): 33, QS. An-Nur (24): 60.

²⁹ Vera Nur Azmi, "Makna Tabarruj Perspektif Hadits dalam Kitab Syarah Shahih Muslim Karya Imam an-Nawawi, dalam *Jurnal Penelitian Ilmu Ushuluddin*, Vol. 2 No. 2, (April 2022), p. 223.

a) Interpretation of QS. Al-Ahzab (33): 33

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

Meaning: "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".³⁰ (QS. Al-Ahzab : 33)

In the verse QS. Al-Ahzab (33):33, the use of the word "tabarruj" (تَبَرُّج) is *related* to Allah's command to the wives of the Prophet Muhammad. Allah reminds them that their position differs from other Muslim women, so He teaches several things that must be heeded to maintain their dignity and honor. One of the prohibitions mentioned is to reveal the adornment and beauty of the body that was prevalent among women in the *Jāhiliyyah* era.

According to the explanation of Prof. Quraish Shihab, the word "tabarruj" comes from the word "baraja", which means to appear and rise. In this context, the prohibition of *tabarruj* means the prohibition of revealing "adornment" in general that is usually not displayed by women modestly or wearing something unnatural. For example, going overboard with makeup or walking seductively. Displaying things that should only be for the husband

³⁰ Abdullah Yusuf Ali, The Holy Qur'an, p. 209.

can lead to admiration from other men, leading to stimulation or harassment from pranksters.³¹

In the verse, *al-jāhiliyyah* comes from the word *jahl*, which is used in the Qur'an to describe a condition in which the people ignore the values of divine teachings. They committed unnatural acts driven by lust, temporary interests, or narrow views. The verse describes *jāhiliyyah* with *al-ulā*, which is the past. This term is more appropriately used to refer to the period before the advent of Islam imposed by the Prophet Muhammad, in which the society at that time ignored divine demands. On the other hand, if there was a "past jāhiliyyah", it indicates a "later jāhiliyyah", which Sayyid Quthb and other scholars call modern jāhiliyyah. The word *arrijs*, which initially meant filth, can cover four things. First, heresy is based on religious views. Second, heresy is based on reason. Third, heresy is based on human nature. And finally, blasphemy of all three.³²

b) Interpretation of QS. An-Nur (24): 60

وَالْفَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ
ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَغْفِنْنَ بِهِنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Meaning: "Such elderly women as are past the prospect of marriage, there is no blame on them if they lay aside their [outer] garments, provided they make not a wanton display of their beauty: but it is best for them to be modest: and Allah is One Who sees and knows all things."³³

In QS. An-Nur (24): 60, there is the word *tabarruj* (تَبَرُّج), which relates to women who do not have much lust, so they are

³¹ M Quraish Shihab, *Tafsir al-Misbah : Pesan, Kesan dan Keserasian Al-Qur'an*, Vol. 10, (Tangerang: Lentera Hati, 2016), p. 465.

³² M Quraish Shihab, *Tafsir al-Misbah : Pesan, Kesan dan Keserasian Al-Qur'an*, p. 466.

³³ Abdullah Yusuf Ali, *The Holy Qur'an*, p. 174.

not interested in marriage because they are old, paralyzed, experiencing menopause, or other reasons. Under these circumstances, it is permissible for them to loosen their clothing by removing their outer garments as long as they remain covered. However, it should be noted that unintentional *tabarruj* is still not recommended. It is recommended that they continue to wear appropriate and modest clothing.

According to Wahbah Zuhaili in his tafsir, women who are elderly, no longer menstruate (menopause), and no longer have the desire to marry are allowed to loosen and lighten the clothes they wear by removing the outer garments, such as the hijab, rida', and the outer head covering worn over the veil. Removing these outer garments is not to reveal the 'aurat, but on condition that the remnants of their beauty are no longer there. However, if there are still remnants of beauty, then it is haraam for them to take off their outer garments.³⁴

The word *al-qawā'id* is the plural of *qā'idun*, which refers to an older woman. Initially, the term was used in the sense of sitting. Older women experience *qā'id*. They are sitting at home, unable to walk, or sitting because they can no longer give birth due to old age. In the verse "الَّتِي لَا يَرْجُونَ نِكَاحًا" (women who no longer wish to marry), it is not an additional requirement due to old age, but rather a trait common to old women. The possibility of not wearing this outer garment is not only because of the difficulty of older women in wearing a variety of clothes but rather because it does not stimulate lust when seen.³⁵

³⁴ Wahbah Zuhaili, *Tafsir al-Munir*, Jilid. 9, terj. Abdul Hayyie al Kattani, dkk, Gema Insani, Jakarta, p. 2.

³⁵ M Quraish Shihab, *Tafsir al-Misbah : Pesan, Kesan dan Keserasian Al-Qur'an*, h. 612.

4. Types of Tabarruj

Scholars have categorized *tabarruj* into two types. The two types of *tabarruj* are as follows:

a. Tabarruj Khilqiyah

The first type is *tabarruj khilqiyah*, which refers to the physical adornment attached to a person. These adornments can be certain body parts, such as the face, hair (also referred to as a woman's crown), and so on. Examples of *tabarruj khilqiyah* are as follows:

- 1) A woman who exposes her aurat in public and shows jewelry that should be covered. The term "aurat" refers to the condition of a house left unattended.³⁶

While in QS. An-Nur/24: 58, which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا
 الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ
 الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ
 جُنَاحٌ بَعْدَهُنَّ طَوَافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
 الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Meaning: "O ye who believe! let those whom your right hands possess, and the [children] among you who have not come of age ask your permission [before they come to your presence], on three occasions: before morning prayer; the while ye doff your clothes for the noonday heat; and after the late-night prayer: these are your three times of undress: outside those times it is not

³⁶ M. Quraish Shihab, *Jilbab: Pakaian Wanita Muslimah*, Cet. I, (Jakarta: Lentera Hati, 2004), p. 97.

wrong for you or for them to move about attending to each other: Thus does Allah make clear the Signs to you: for Allah is full of knowledge and wisdom.”³⁷

'*Aurāt* (in the plural) refers to the time gap that must be covered. Meanwhile, the meaning of 'aurat' refers to the part of a woman's body that must be covered can be found in QS. An-Nur/24:31.

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 أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّبَاعِينَ غَيْرِ أُولِي الْأَرْبَابَةِ مِنَ الرِّجَالِ أَوْ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

Meaning: “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 [must ordinarily] appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess,

³⁷Abdullah Yusuf Ali, *The Holy Qur'an*, p. 173.

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.”³⁸

The verse states that a woman should not show her adornment except what is usually visible, wear a khimar/veil that covers the chest, and not stomp her feet to show off hidden jewelry.³⁹

- 2) The behavior of a woman who deliberately sways her gait in front of other men⁴⁰

According to Islamic teachings, women should walk and talk respectfully, politely, and firmly and not show the face of a seductress. *Tabarruj* can also occur when a woman deliberately softens and lowers her voice when speaking in front of others. *Tabarruj* can also occur when a woman deliberately softens and lowers her voice when speaking in front of others. Women, by nature, have a soft voice. Women are prohibited from using flirtatious and spoiled words when talking to men. Instead, women should speak firmly and authoritatively, not to provoke people to do inappropriate things. Women should speak and speak in a way that is natural, not contrived, and not spoiled so as not to arouse suspicion and prejudice.⁴¹ This prohibition applies when a woman speaks to a man who is not her mahram. However, if speaking in the presence of

³⁸ Abdullah Yusuf Ali, *The Holy Qur'an*, p. 171-172.

³⁹ Zaitunah Subhan, *Al-Qur'an dan Perempuan Menuju Kesetaraan Gender dalam Penafsiran*, Jakarta : Kencana, 2015, p. 362.

⁴⁰ Ahmad Zacky El-Syafa, *Ternyata Kita Tak Pantas Masuk Surga*, Surabaya : Genta Group Production, 2020, p. 129.

⁴¹ Wahbah Az-Zuhaili, *Tafsir Al-Munir*, terj. Abdul Hayyie al-Kattani, Mujiburrahman Subadi, Ahmad Ikhwan, (Jilid 11, Jakarta: Gema Insani, 2016), p. 325

her husband, the prohibition does not apply.⁴² Regarding the voice, the Maliki school thinks that a woman's voice is included in the aurat, although some argue that the voice is not aurat in essence. However, a woman's voice is likened to aurat because it can cause fitnah.⁴³

- 3) Wearing tight and thin clothes. Even though the clothes cover the skin's colour, if the body's shape is still clearly visible, it is the same as being unclothed or naked.⁴⁴

b. Form of *tabarruj muktasabah*

Tabarruj muktasabah is when a person uses jewelry or performs *tabarruj* by changing the form created by Allah, using specific tools or objects to beautify himself.⁴⁵ Examples of this form of *tabarruj muktasabah* are as follows:

- 1) Using fragrances that have a strong scent in the presence of a male stranger is not recommended. The use of perfume should not be intended to seek the attention of others. It is better to choose a perfume with a scent that is not too strong and use perfume with good intentions, without pride. It is better to use perfume only in the house and only for the husband because, in this way, the woman has done good to her husband. The Prophet also criticized women who used perfume for *tabarruj* and left the house so that many people could smell the scent.⁴⁶ The Qur'an forbids women to walk in front of men to attract attention.

⁴² M.Quraish Shihab, *Tafsir al-Misbah Pesan, Kesan dan Keserasian al-Qur'an*, p. 463.

⁴³ Alim Khoiri, *Fiqh Busana*, Yogyakarta: KALIMEDIA, 2016, p. 50.

⁴⁴ Isfa, *Yang Cantik Yang Beradab*, Bandung: Nuansa Aulia, 2007, p. 99.

⁴⁵ Tjek Tanti, "Tabarruj dalam Al-Qur'an dan Sunnah", 2013, *Istishlah dalam Jurnal Hukum Islam*, Vol. 6, No, 2, p. 127.

⁴⁶ Isfa, *Yang Cantik Yang Beradab*, p. 111.

2) Dressing and adorning inappropriately or excessively.⁴⁷

Women should not reveal their adornments that should be covered. Allah commands women to conceal their adornments and forbids revealing them except for what is usually visible. Women's adornment includes everything used to beautify the body, whether natural, such as the face and hair, or artificial, such as clothing, jewelry, make-up, etc. Ibn Kathir explained that according to Ibn Abbas, the interpretation of what is visible includes the face, kohl, and ring. Meanwhile, according to Abdullah bin Mas'ud, jewelry that should not be exposed includes earrings, necklaces, bracelets, and anklets. According to Zaitun Subhan, jewelry usually seen on the face and two palms are not intended for vanity and exaggeration, such as kohl on the eyes and ring on the hands.⁴⁸

The criteria for female adornment that Islam forbids are threefold:

- a) Jewelry that can change Allah's creation.⁴⁹ Iblis once promised that they would mislead the children of Adam a.s, as explained in the Qur'an surah An-Nisa' verse 119.

وَلَا صَلْنَهُمْ وَلَا مُنَيِّنَهُمْ وَلَا أَمْرَهُمْ فَلَيُبْتِئَنَّ إِذَا نَ الْأَنْعَمَ وَلَا أَمْرَهُمْ

فَلَيُعَيِّرَنَّ خَلْقَ اللَّهِ ۚ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللَّهِ فَقَدْ

خَسِرَ خُسْرَانًا مُّبِينًا

⁴⁷ Haris Priyatna, Lisdy Rahayu, *Perempuan yang Menggetarkan Surga*, (Yogyakarta: PT. Mizan Pustaka, 2014), p. 48-49.

⁴⁸ Zaitunah Subhan, *Al-Qur'an dan Perempuan Menuju Kesetaraan Gender dalam Penafsiran*, p. 377-378.

⁴⁹ Khalid Bin Abdurrahman Asy-Syayi, *Bahaya Mode*, Terj. Syahroni, (Jakarta: Gema Insani Press, 1999), p. 28.

Meaning : "I will mislead them, and I will create in them false desires; I will order them to slit the ears of cattle, and to deface the [fair] nature created by Allah." Whoever, forsaking Allah, takes Satan for a friend, hath of a surety suffered a loss that is manifest."⁵⁰

The verse explains the prohibition to change the creation of Allah SWT. As Syaekani also emphasized, changing appearance is prohibited if the aim is only to beautify and beautify the appearance alone. He stated that the Prophet Muhammad SAW allowed it if the change was made to cure an illness or overcome a body defect, in which case it was not forbidden. Some prohibited actions include:

1. Tattooing the body.
2. Shaving or plucking eyebrow hair.
3. Stretching and filing the teeth.
4. Grafting hair.
5. Cosmetic surgery.

One example is hair splicing, which is adding false hair or increasing the amount of hair performed. This is considered an act of deception and circumvention.⁵¹

b) Jewelry is worn to attract men who are not *muhrim nya*

1. Using perfume in the presence of non-mahram men.
2. Coloring the nails of the hands and feet.
3. Wearing excessive jewelry.

c) Inappropriate choice of clothing:

1. Wearing clothes that are not tight and not transparent.

⁵⁰ Abdullah Yusuf Ali, *The Holy Qur'an*, p. 43.

⁵¹ Dini Asrianti, *Pemahaman Hadits Larangan Perempuan Mengikis Gigi*, Thesis: Fakultas Ushuluddin, Universitas Islam Negeri Syarif Hidayatullah Jakarta. 2017, p. 21.

2. Not wearing clothes that resemble men's clothes.
3. Not wearing clothes that resemble the clothes of pagan women.
4. Not wearing clothes that are not characterized by shuhrah.⁵²

Dressing up and wearing jewelry is not automatically considered *tabarruj*. Dressing up is not prohibited, but it becomes haram if done excessively. Examples of excessive dressing up are using heavy powder, flashy eye shadow, and lipstick in flashy colors. However, if you dress up lightly but still use powder, lipstick, and eye shadow, it is not considered *tabarruj*.⁵³

The prohibition of *tabarruj* does not mean that women are forbidden to dress up and use jewelry. Women may wear reasonable and unobtrusive jewelry, such as a simple ring. They may also dress up lightly to cover up flaws or for a specific purpose. For example, using a not-too-strong perfume reduces body odor. Most importantly, all this is done without the intention of attracting the attention of the opposite sex.

Ibn 'Arabi, an expert in law and tafsir, quoted by Muhammad al-Tahir Ibn 'Asyur, expressed his view that the ornaments that are inherent in women include most of the woman's body, especially the face, wrists (limited to the place of the hand bracelet), elbows to shoulders, calves, and hair. Meanwhile, ornaments sought or deliberately made are natural decorations for women, such as jewelry, lace on clothes, and colors to make them look more beautiful. In addition, miswak, kohl, and the like are also considered natural adornments. Embellishments attached to the body that can be tolerated are those that can be covered. However, some ornaments must be

⁵² Nabila Fajriyanti Muhyin dan Moh. Jufriyadi Sholeh, "Tabarruj Perspektif Wahbah Az-Zuhaili dalam Tafsir Al-Munir", *dalam Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam dan Interdisipliner*, Vol. 7, No. 2 (2022). p. 149 – 150.

⁵³ Rizem Aizid, *Fiqh Islam Bagi Muslimah*, (Yogyakarta: Noktah, 2018), p. 144.

hidden, such as the top of the calves, wrists, shoulders, neck, chest, and ears.⁵⁴

5. Tabarruj of the Jāhiliyyah

Islam does not forbid women to adorn themselves as it is a human instinct. However, Islam prohibits the *jāhiliyyah* practice of tabarruj. Allah forbids women to dress and behave in a way that attracts attention as the people of the *jāhiliyyah* did. Mujahid says that women in the past interacted with men freely. This is a clear example of the *tabarruj* of the *jāhiliyyah*. Qatadah also stated, "In the past, women used to walk in style and show off too much". Hence, Allah forbade this. Muqatil bin Hayyan explains that *tabarruj* is "when a woman wears a headscarf over her head, but it is not tied properly. This makes their necks and jewelry such as earrings and necklaces visible".⁵⁵

In the *jāhiliyyah*, the headscarf was only used to cover the head, but the hair was still visible, the material was thin, and the neck was open so that the chest was visible. At that time, Arab women habitually displayed their beauty and jewelry to men. At that time, the purpose of wearing the hijab was only based on *taqlid* (following custom) and not on religious beliefs.⁵⁶

In his tafsir, Ibn Kathir states, "*Some women in the days of ignorance walked among men with their breasts uncovered. Sometimes, they would also expose their necks, humps of hair and earrings.*" Ibn Abu Najih narrated from Mujahid that "*we should not adorn ourselves and behave like the people of the past.*" Mujahid also

⁵⁴ Muhammad al-Thahir Ibnu 'Asyur, *Tafsīr at-Tahrīr Wal at-Tanwīr*, (t.t.: al-Dar al-Tunisiyah Li al-Nasyr, t. th.), jilid XVIII, p. 206.

⁵⁵ Sayyid Quthb, *Tafsīr Fī Zhilalil Qur'an*, ter. As'ad Yasin, dkk, (Jilid 9, Jakarta: Gema Insani, 2004), p. 263.

⁵⁶ Kementerian Agama RI, *Kedudukan dan Peran Perempuan*, (Jakarta: PT. Sinergi Pustaka Indonesia, 2012), p. 104.

said that "women in the past walked in front of men. This is what is referred to as *tabarruj jāhiliyyah*."⁵⁷

At that time, women used to do *tabarruj* in the pre-Islamic era by wearing anklets, and they would deliberately stomp their feet so that the sound of their anklets would be heard. Zajaj said, "Hearing the stomping of the feet and the sound of the anklets would cause men to lust after the woman."⁵⁸

In this modern era, many women compete to beautify themselves exaggeratedly, which has become a lifestyle for women today. Many women today wear clothing similar to Western styles, comparable to the *tabarruj* of the *jāhiliyyah*. They wear clothes of low quality in terms of material and shape, wear revealing clothes, wear miniskirts, wear hijabs that do not cover their breasts, and wear tight clothes that accentuate their curves.

6. The Dangers of Tabarruj for Women and Society

Tabarruj is not only harmful to women but also bad for men. *Tabarruj* carries very adverse consequences, as it can damage the integrity of the household, cause humiliation, trigger slander, and lead to destruction. A woman who indulges in *tabarruj* is said to be following the steps of the devil, violating the commands of the Qur'an and as-Sunnah, and exceeding the limits set by Allah. By behaving this way, she has entered the circle of wickedness and disobedience.⁵⁹

The dangers of *tabarruj* for women include the following:

- a. Women's defiance of the values and norms of the Muslim community, as well as their defiance of the commands of Allah SWT.

⁵⁷ Sayyid Quthb, *Tafsīr Fī Zilalil Qur'an*, (Jilid 9, Jakarta: Gema Insani, 2004), p. 263.

⁵⁸ Syekh H Abdul Halim Hasan, *Tafsir Al-Ahkam*, Cet. 1, (Jakarta: Kencana, 2006), p. 543.

⁵⁹ Abdullah bin Jarullah al-Jarullah, *Hak dan Kewajiban Wanita Muslimah Menurut al-Qur'an dan as-Sunnah*, (Jakarta: Pustaka Imam Asy-Syafi'i, 2005), p. 22-23.

- b. Women become preoccupied with worldly affairs.⁶⁰They always compete to beautify themselves in haram ways to gain public attention.⁶¹
- c. *Tabarruj* removes shame from women.
- d. *Tabarruj* resembles the community of disbelievers; one of the most severe forms of damage is when Muslim women imitate the style of disbelieving women, such as wearing mini clothes that expose the hair, accentuate the beauty of the body, and follow hairstyle trends that are generally popularized by disbelievers or those who do not follow religious teachings properly. The same applies to the use of wigs.⁶²
- e. Dissatisfaction the husband-wife relationship occurs, resulting in a loss of jealousy between the two and a tendency to seek satisfaction outside the relationship.

The dangers of *tabarruj* for society include the following:

- a. Islamic character and identity are erased and no longer upheld.
- b. Encouraging erotic stimulation and wearing sexy clothing, especially for those who like such views.
- c. It leads to the spread of zina and other vile behavior.
- d. It can trigger a husband's interest in someone other than his wife.
- e. Leads to economic collapse due to excessive use of wealth for jewelry and fashion.⁶³
- f. Leads to evil intentions and behavior among the youth because they follow the behavior of immoral people.⁶⁴

⁶⁰ Muh. Haris Zubaidillah, *Hijab dan Tabarruj dalam al-Qur'an*, (Kalimantan Selatan: CV. Hemat Publishing, 2019), p. 36.

⁶¹ Muhammad bin Riyadh al-Atsari, *Affaf: Menjaga Kesucian Diri*, (Solo: Tinta Medina, Tiga Serangkai, 2016), p. 26.

⁶² Abdullah bin Jarullah al-Jarullah, *Hak dan Kewajiban Wanita Muslimah Menurut al-Qur'an dan as-Sunnah*, p. 23.

⁶³ Muh. Haris Zubaidillah, *Hijab dan Tabarruj dalam al-Qur'an*, p. 36.

B. Maqāṣidī Tafsīr

1. Definition of Tafsīr Maqāṣidī

In language, tafsir is rooted in the word *fa-sa-ra* (فسر), which means to explain and reveal something covered. In terms, tafsir has many meanings. The definition of tafsir, according to al-Zarqani, is as follows:

علم يبحث فيه عن القرآن الكريم من حيث دلالاته على مراد الله تعالى بقدر الطاقة البشرية

The science that discusses the Qur'an in terms of its *dilālah* is based on Allah's intentions swt with the level of human ability.

While tafsir according to az-Zarkasyi:

علم يعرف فهم كتاب الله تعالى المنزل على محمد صلى الله عليه وسلم وبيان معانيه

واستخراج احكامه وحكمه

'The science of understanding the Book of Allah revealed to the Prophet Muhammad PBUH, explaining its meaning and extracting laws or wisdom from it.'

While *maqāsid* itself is the plural form of *maqṣad*, from the root word *قصد* which means intending or heading for something. While in terms of terms, it is the purpose of Shar'i in determining the laws of Islamic law to realize the benefits of His servants, both in this world and in the hereafter. About the science of interpretation, *maqasid* can mean *maqāṣid al-Qur'ān* and *maqāṣid al-syarī'ah*. Two terms that need to be distinguished. *Maqāṣid al-Qur'ān* is the basis of

⁶⁴ Muhammad bin Riyadh al-Atsari, *Affaf: Menjaga Kesucian Diri*, (Solo: Tinta Medina, Tiga Serangkai, 2016), p. 26.

maqāṣid al-syarī'ah itself. All *maqāṣid al-syarī'ah* return to *maqāṣid al-Qur'ān*.⁶⁵

Maqāṣid al-syarī'ah, as 'Allal al-Fash refers to it, is the ultimate goal that the *shari'ah* seeks to achieve and the secrets behind every provision in the *shari'ah* law. Like al-Fash, ar-Raisuny defines *maqāṣid al-syarī'ah* as the goal of establishing *shari'ah* for the servant's benefit.⁶⁶

The *maqāṣid al-Qur'ān* also has its definition. Ridlwan Jamal and Nisywan Abduh, after observing various scholars' opinions related to *maqāṣid al-Qur'ān*, both define *maqāṣid al-Qur'ān* as wisdom, secrets, and goals that want to be realised by the revelation of the Qur'an for the sake of benefit and reject damage.⁶⁷

From the combination of the two words, the term *maqāṣidī tafsīr* was formed. Because this interpretation is still a new type in the discipline of understanding, experts are still trying to define it correctly. According to Ridwan Jamal, *maqāṣidī tafsīr* is:

ذلك النوع من التفسير الذى يبحث فى معانى ألفاظ القرآن الكريم وتوسيع
دلالاتها اللغوية، مع بيان الحكم و الغايات التى نزل من اجلها القرآن و شرعت
من أجلها الأحكام

'The type of tafsir discusses the meanings of the Qur'anic verses and the expansion of their linguistic meanings, accompanied by an explanation of the wisdom and objectives to be realized through the revelation of the Qur'an and the enactment of Islamic laws'.

⁶⁵ Muhammad Ainur Rifqi, "Tafsir Maqasidi : Membangun Paradigma Tafsir Berbasis Mashlahah", dalam *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam*, Vol. 1, No. 1, 2020, p. 84.

⁶⁶ Muhammad Ainur Rifqi, " Tafsīr Maqāṣidī: Membangun Paradigma Tafsir Berbasis Maṣlahah", , p. 85.

⁶⁷ Muhammad Ainur Rifqi, " Tafsīr Maqāṣidī: Membangun Paradigma Tafsir Berbasis Maṣlahah", p. 85.

While Washfi Ashur Abu Zaid defines it as follows

لون من ألوان التفسير يبحث في الكشف عن المعاني والغايات التي يدور حولها القرآن
كلياً أو جزئياً مع بيان كيفية الاستفادة منها في تحقيق مصلحة العباد

'One of the various styles of tafsir deals with revealing the meanings and wisdom that surround the Qur'an, both universal and partial, and explaining how to use them in realizing the benefits of servants'.⁶⁸

Universal or partial, explain how to use it to maximise servants' benefit.

The definition conveyed by Washfi Ashur concludes that *tafsir maqasidi* is a style of interpretation, as well as other styles in the interpretation of the Qur'an, such as *tafsir adabi-ijtima'i, fiqhi, falsafi, sufi*, and so on. This means that any method of interpretation can be used, be it *ijmaly, tahlilli, muqaran or maudu'i*, and then paired with *maqāsidī* style. However, in the author's opinion, this conclusion is incorrect because this *maqāsidī tafsīr* level is a method of interpretation, not just a style. Because *maqāsidī tafsīr* is a combination of *tafsir bi al-ra'yi* with *tafsir bi al-ma'tshur*.⁶⁹

Al-Atrash and Abd Khalid view *maqāsidī tafsīr* as a form of interpretation that explores the meaning implied in the Quranic verses by considering the objectives contained therein.⁷⁰

⁶⁸ Washfi Asyur Abu Zayd, *al- Tafsīr al-Maqāsidī li Suwar Qur'ān al-Karīm*, makalah disampaikan dalam Mu'tamar Fahm al-Qur'an bayna al-Nas wa al-Waqi', (Al-Jazair: Kulliyah Ushu al-Din, 2003), p. 7.

⁶⁹ Muhammad Ainur Rifqi, " Tafsīr Maqāsidī: Membangun Paradigma Tafsir Berbasis Maṣlahah" , p. 86.

⁷⁰ Abdul Mufid, "Maqāsid al-Qur'ān Perspektif Muhammad al-Ghazali", *dalam jurnal Al-Bayan: Studi Al-Qur'an dan Tafsir*, Vol. 4, No. 2, 2019, p. 120.

2. History of Maqāsidī Tafsīr

The term *maqāsidī tafsīr* was first popular in the International Seminar discourse with the Alternative Methods of Interpretation theme held in Oujda, Morocco. On April 18-20, 2007. The study of *maqāsidī tafsīr* has been thoroughly raised by Nuruddin Qirath in his doctoral dissertation at Muhammad V University, which raised the theme of *maqāsidī tafsīr* according to the perspective of Arabian Maghrib Ulama.⁷¹

The history of *maqāsidī tafsīr* cannot be separated from the history of the development of interpretation itself. That is, although the emergence of *maqāsidī tafsīr* has only occurred recently. However, the seeds of applying *maqāsid al-syarī'ah* as a paradigm of interpretation have occurred in the early phases of interpretation. Zinal Hamam and Halil Tahir argue that the history of *maqāsidī tafsīr* is from the early phases of interpreting the Qur'an to the *tajdīd* period. In each phase, there has been a *maṣlaḥi*-based interpretation of the Qur'ān, which later became the root of the *maqāsidī tafsīr*.

Quoting al-Dhahabi Halil Tahir explains that the history of the interpretation of the Qur'an is grouped into three periods, namely the period of the Prophet Muhammad Saw and companions (*marḥalah ta'sis*), the tabi'in period (*marḥalah ta'sil*), and the codification period (*marḥalah tadwin*), at the end of the Umayyad government. Then, one period was added, namely the *tajdid* or the fourth period. Shalah Abdul Fatah added the latter. As evidence that the application of *maṣlaḥat* aspects in interpretation has occurred since the early days, namely the decision of Abu Bakar ra. to collect the Mushaf al-Qur'an, and also the fatwas of Umar ibn Khatab ra's companions related to legal issues which, if observed are more *maṣlaḥi*.⁷²

⁷¹ Abdul Mufid, "Maqāsid al-Qur'ān Perspektif Muhammad al-Ghazali", *dalam jurnal Al-Bayan: Studi Al-Qur'an dan Tafsir*, Vol. 4, No. 2, 2019, p. 120-121.

⁷² Made Saihu, "Tafsīr Maqāsidī Untuk Maqāsid Al-Sharī'ah", *dalam jurnal al-Burhan: Kajian Ilmu dan Pengembangan Budaya Al-Qur'an*, Vol. 21, No. 1, 2021, p. 49.

The use of the term *maqṣid* as one of the theories of Islamic law was introduced by Imam al-Haramain al-Juwainy and then developed by his student, al-Ghazali. The following Islamic legal theorist who specifically discussed *maqāṣid syarī'ah* was Izzuddin ibn Abd al-Salam from the Shafi'iyah. Al Syatibi systematically did the discussion from the Malikiyah in his book *al-Muwafaqat*. Then, *maqāṣid al-syarī'ah* matured and became an independent scientific discipline through the hands of Ibn 'Āsyūr. Contemporary scholars formulate *maqāṣidī tafsīr* from this historical series into an independent scientific term. It has the most significant possibility to be the most dynamic *tafsīr* compared to other interpretations.⁷³

a. The Period of the Prophet Saw. and the Companions (*Marḥalat al-Ta'sis*)

Some historical data shows that the paradigm of *maqāṣidī tafsīr* was practiced by the Prophet Saw Era of the practice of *maqāṣidī* theory (practiced theory) as Abdul Mustaqim mentioned in this era. Evidence of the application of *maqāṣidī* theory in interpretation has occurred since the early days of the Prophet's decision not to apply the execution of the law of cutting hands for thieves (al-Maidah (5): 38), because based on considerations of benefit (*maqāṣid*). The Prophet forbade cutting off hands (for thieves) in a state of war. Of course, the Prophet did this because he was worried that if the thief ran to the enemy to reveal the secrets of the Muslims to the enemy, it would have a destructive impact on Muslims. The Prophet practically considered the relationship between text and context because the law could be changed due to changes in context and *maqāṣid*.⁷⁴

⁷³ Muhammad Ainur Rifqi, "Tafsīr Maqāṣidī: Membangun Paradigma Tafsir Berbasis Mashlahah", p. 87.

⁷⁴ Muhammad Ikhsanudin, *Larangan Hedonisme Dalam Al-Qur'an : Kajian Tafsīr Maqāṣidī Atas Surah At-Takatsur*, p. 45

During the time of the Companions, one of them who was dominant with the seeds of *maqāṣid* thinking was Caliph Umar bin Khattab Ra. He appeared as a figure several times by emphasizing the value of the common good. For example, when he issued a land tax policy (*kharaj*) to maintain the country's economy consistently stable so that all people could feel the benefits, even the establishment of the *kharaj* tax did not only affect the people.

The stipulation does not only affect economic welfare but also religion, reason, soul, and future generations.⁷⁵ Another example is related to the bookkeeping of the Qur'an, there were pros and cons to it because, in practice, it had never been done during the Prophet's time. For several considerations, including the number of memorizers of the Qur'an who died due to warfare, it was agreed to write it down in one mushaf. The decision was none other than to achieve the public good.⁷⁶

b. Tabi'in Period (*Marḥalat al-Ta'sil*)

In the period after the companions, the development of *maqāṣid* theory experienced a stagnant phase. *Maqāṣid* theory only began to develop again after scholars of *ushul fiqh* emerged in the third to eighth centuries H. In fact, within three centuries, *maqāṣid* theory took the form of reasoning in *qiyas*, *istihsan*, and *maṣlaḥah* as formulated by classical *fiqh* experts. At that time, *maqāṣid* theory had not developed into a separate object of study until the end of the third century Hijri. *Maqāṣid* theory began to develop when the scholars, through their works, began to compile more conceptually and theoretically.⁷⁷

⁷⁵ Muhammad Riza, "Maqāṣid Syarīah dalam Penerapan Pajak Kharaj pada Masa Umar bin Khattab Ra", *dalam jurnal Ekonomi dan Bisnis Islam*, Vol.2, No.2, 2016, p. 11-13.

⁷⁶ Muh. Muhklis Abidin, "Paradigma Maqāṣid Syarīah Menjadi Disiplin Ilmu", *Tawazun: dalam Journal of Sharia Economic Law*, Vol.2, No.1, 2019, p. 77.

⁷⁷ Abdul Mustaqim, *Argumentasi Keniscayaan Tafsīr Maqāṣidī, Pidato Pengukuhan Guru Besar dalam Bidang Ulumul Qur'an*, UIN Sunan Kalijaga Yogyakarta, 2019, p. 26.

Al-Tirmidzi al-Hakim (d. 269 AH) was a scholar who lived in the third century AH. He is more famous as a Sufistic and philosophical expert, but because of his contribution to the introduction of the term *maqāṣid* contained in his work, *al-Shalah wa Maqāṣidīha* (prayer and its purpose). The book contains the secrets and wisdom behind every movement of prayer and dhikr that contains Sufi matters. Al-Hakim explains that the *maqāṣid* behind prayer emphasises humility as a means of exalting Allah, prayer movements as a form of gratitude for all pleasures, and Qibla direction as a form of solemnity in worship.⁷⁸

One example of interpretation in this era is the tafsir of Mujahid bin Jabbar, he uses the *ijmali* method or interprets verses globally. For example, the interpretation of Mujahid bin Jabbar who was a student of Ibn Abbas, when interpreting QS. Al-Baqarah (2): 65

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ

Meaning: And well ye knew those amongst you who transgressed in the matter of the Sabbath: We said to them: "Be ye apes, despised and rejected."⁷⁹

Mujahid explains that the ape in this verse is not in the real sense but a simile for their changed hearts. This verse describes Allah's anger at those who are like a donkey carrying a book. This interpretation is part of the *ijtihad* of a *mufassir*; he seeks to provide a concise interpretation. Through this interpretation

⁷⁸ Ali Abdelmon'im, *Jasser Audah Al-Maqāṣid Untuk Pemula*, Suka Press, p. 30.

⁷⁹ Abdullah Yusuf Ali, *The Holy Qur'an*, p. 4.

technique, it is more revealing *maqāṣid* or the intended purpose of the verse.⁸⁰

c. Period of Codification (*Marḥalat Tadwin*)

This period (5th century AH) is a new beginning in the development of *maqāṣid* theory, which is more structured in theory and concept. This can be seen from some of the writings of scholars who contributed to formulating the *maqāṣid* concept. For example, Abu al-Ma'ali al-Juwayni, in his work entitled *al-Burhan fi Ushul al-Fiqh* said the idea of the theory of *maqāṣid* levels and *maqāṣid* basic needs into *al-dlaruri* (basic needs), *al-'ajah al-'ammah* (public needs), *al-makrumat* (noble moral actions), *al-mandubat* (recommendations) and something that is not contained in the above categories. Al-Juwayni said that the *maqāṣid* contained in Islamic law is *ishmah* (protection) which is a substitute for the term *ḥifẓ* to faith, soul, mind, family and mind.⁸¹

Then, the theory initiated by al-Juwayni was developed by his student, Imam al-Ghazali (d. 505 H), in his work *al-Mustasfa min 'Ilm al-Ushul*. Al-Ghazali formulated the theory of *Ushul al-Khams* or *al-dharuriyyat al-khams*, without which there is no benefit, namely maintaining religion (*ḥifẓ al-dīn*), soul (*ḥifẓ al-nafs*), intellect (*ḥifẓ aql*), offspring (*ḥifẓ al-nasl*) and property (*ḥifẓ al-mal*).⁸²

Furthermore, al-Izz Ibn Abd al-Salam (d. 660 AH) is a figure who contributed to the development of *maqāṣid* by writing a book entitled *Maqāṣid al-Shalah* (the purposes behind prayer), *Maqāṣid al-Shaum* (the purposes behind fasting), *Qāwā'id al-*

⁸⁰ M. Mizan Sya'roni, Tesis: *Tafsir bi Al-Ra'yi Madrasah Tafsir Makkah (Studi Analisis Penafsiran Mujahid pada Tafsir Imam Mujahid bin Jabr Karya Muhammad Abd al-Salam Abu al-Nail)*, IIQ Jakarta, 2019, p. 6-7.

⁸¹ M. Burhanuddin Ubaidillah, Alfin Nuril Laili, "Teori Maqāṣid Syarīah Perspektif Ulama Modern dan Kontemporer", *dalam Jurnal Hukum dan Ahwal al-Syakhsyiyah*, Vol. 1, No. 2, (Desember 2021), p. 3.

⁸² Muhammad Ikhsanudin, *Larangan Hedonisme Dalam Al-Qur'an : Kajian Tafsir Maqāṣidī Atas Surah At-Takatsur*, p. 50

Ahkam fī Maṣalih al-Anām (basic rules regarding human benefit). He explained the concept of *maṣlahah* and *mafsadah* and connected the legal basis tested to its validity with its *maqāṣid*.⁸³

Furthermore, a figure who has a significant influence on the development of *maqāṣid* theory after the 8th century Hijri is Imam al-Syatibi (d. 790 H) through the work of *al-Muwafaqat fī Ushul al-Syarī'ah* (consistency of the basics of sharia). According to Jasser Auda, al-Syatibi contributed three things to the development of *maqāṣid al-Shari'ah*, namely:

1. Changing the understanding that *maqāṣid al-Syarī'ah* is only support in the study of *ushul fiqh* into an independent field of science or religious foundation.
2. Criticizing the use of *maqāṣid al-syarī'ah* is limited to the wisdom behind the rule of law to be the basis for determining the law.
3. Exploring a law using *maqāṣid al-syarī'ah* has certainty or is *qath'i*.⁸⁴

d. Contemporary Period (*Tajdīd*)

Specifically, *maqāṣidī* tafsīr is carried out from the thoughts of Ibn 'Asyur and expanded by Jasser Auda.⁸⁵ Ibn 'Asyur is one of the contemporary Islamic thinkers who took part in improving and developing the concept of *maqāṣid* so that it becomes an independent science, as well as forming a complete scientific field in terms of concept, basis, and methodology. He said that every method of extracting the law contained in the text of the Qur'an or hadith must be based on the objectives contained in the sharia (*maqāṣid al-syarī'ah*). Therefore, Ibn 'Asyur proposes the development of *maqāṣid* into freedom (*hurriyyah*),

⁸³ Abdul Mustaqim, *Argumentasi Keniscayaan Tafsīr Maqāṣidī*, p. 28.

⁸⁴ Ahmad Imam Mawardi, *Fiqh Minoritas (Fiqh Al-Aqalliyat dan Evolusi Maqāṣid al-Syarī'ah dari Konsep ke Pendekatan)*, LKiS Yogyakarta, 2010, p 194.

⁸⁵ Zaenal Hamam & A, Halil Thahie, *Menakar Sejarah Tafsīr Maqāṣidī*, p. 5.

which is based on equal degrees (*al-musawah*), purity (*fitrah*), tolerance (*samahah*), and truth and justice (*al-haq*) which are part of *maqāshid al-syarī'ah*. This statement is a form of development of *al-dharuriyyat al-khams*, which previous scholars have initiated.⁸⁶

Then, Thaha Jabir al-Alwani brought up a new concept in his *maqāshid* study. According to him, *maqāshid* studies should not stop at the three main foundations of *maqāshid al-syarī'ah*: *dharuriyyat*, *hajiyyat*, and *tahsiniyyat*. Other values are more critical universally, which are the basis of all the principles behind the provisions of God's sharia. Jabir calls these fundamental values *al maqāshid al-ulyā al-hakimah* (the highest goal that is absolute), namely *tauhid* (oneness of God), *tazkiyyah* (purify yourself), and *umran* (progress or peace).⁸⁷

In addition, Jasser Audah emphasized that six features must be considered in applying the system approach: the cognitive dimension of religious thinking (*cognitive nature*), *wholeness*, *openness*, *interrelated hierarchy in thought*, thinking using various dimensions (*multidimensionality*) and *purposefulness*.⁸⁸

Contemporary thinkers make various efforts to develop the *traditional maqashid* concept into a *contemporary maqāshid* concept as well as proposing the concept of *ḥifẓ al-ird* (protecting honor) to be added to *al-dharuriyyat al-khams* which is not limited to only five things. Yusuf al-Qardhawi, as one of the modern thinkers, supports the proposed concept of *ḥifẓ al-ird* to be added to the five main *maqāshid*. In addition, he also said that the Qur'an had mentioned the punishment of people who tarnish honor, namely the law of defaming (*al-qadzaf*). The legal

⁸⁶ Ahmad Imam Mawardi, *Fiqh Minoritas*, p. 196.

⁸⁷ Ahmad Imam Mawardi, *Fiqh Minoritas*, p. 248.

⁸⁸ Andi Triyawan (ed), *Panorama Maqāshidī Syarī'ah*, Bandung : Media Sains Indonesia, 2021, p. 165.

problems given by the sharia can be the basis for determining or determining *al-kulliyat* or *al-dharuriyyat*.⁸⁹

In addition to the above offer, contemporary thinkers also propose the concept of *ḥifẓ al-bi'ah* (protecting the environment) to be part of *maqāṣid al-syarī'ah* so that it does not only revolve around *al-dharuriyyat al-khams* because the environment is currently an important topic to discuss, mainly because the environment is related and closely related to human life.⁹⁰

In this context, Yusuf al-Qardhawi said that protecting nature or the environment is one form of realizing *maqāṣid al-syarī'ah*. Because human life cannot possibly be separated from the role of the environment that can provide a place or fulfil human needs, creating a well-maintained environment will provide convenience in realizing benefits. Therefore, he considers applying *ḥifẓ al-bi'ah* as crucial as learning *kulliyat al-khams*. Although it occupies a parallel position, it does not necessarily mean that *ḥifẓ al-bi'ah* separates *kulliyat al-khams* and becomes a separate part. He still places *maqāṣid dharuriyyat* only on five basic principles. The position of *ḥifẓ al-bi'ah* is a link and reinforcement for applying *kulliyat al-khams*. At the same time, the main objectives are *ḥifẓ al-din*, *ḥifẓ al-nafs*, *ḥifẓ aql*, *ḥifẓ al-nasl*, *ḥifẓ al-mal*.⁹¹

Based on the updates made to *maqāṣid*, contemporary thinkers divide *maqāṣid* into three: *First*, general *maqāṣid* (*al-maqāṣid al-'ammah*), which concerns Islamic law, including justice, freedom, and convenience. *Second*, special *maqāṣid* (*al-maqāṣid al-khassah*) can be observed in more specific Islamic

⁸⁹ Muhammad Ikhsanudin, *Larangan Hedonisme Dalam Al-Qur'an : Kajian Tafsir Maqāṣidī Atas Surah At-Takatsur*, p. 55.

⁹⁰ Muhammad Ikhsanudin, *Larangan Hedonisme Dalam Al-Qur'an : Kajian Tafsir Maqāṣidī Atas Surah At-Takatsur*, p. 56.

⁹¹ Muhammad Ikhsanudin, *Larangan Hedonisme Dalam Al-Qur'an : Kajian Tafsir Maqāṣidī Atas Surah At-Takatsur*, p. 56.

law, such as warding off crimes in the criminal law chapter. *Thirdly*, partial maqashid (*al- maqāshid al-juz'iyah*) encompasses what is seen as the divine intention contained in specific laws or texts, such as allowing a sick person not to fast to relieve his distress.⁹²

3. Urgency of Maqāshidī Tafsīr

Maqāshidī tafsīr with a study based on the *maqāshid al-syarī'ah*. Paradigm is an approach needed to relate the verses of the Qur'an according to the provisions of the times, civilization and human culture today.

The urgency of this approach is due to the concept of tafsir that seeks to balance classical and modern tafsir , still paying attention to the main provisions of Qur'anic interpretation and integrating it with general science components to reach the point of benefit as the final estuary. The importance of the value of maslahah is not to promote liberal and open interpretation but to reveal the purpose of the shari'ah itself. Because, in essence, legislation is intended to provide benefits, between sharia and maslahah are two very close things. *Maqāshidī tafsīr* with an interpretation orientation that always looks at the text and its contextualisation form makes this approach very necessary to consider in interpreting, as the term *al-Qur'ān shalih li kulli zamān wa makān*.⁹³

The emergence of maqasidi interpretation theory as a new scientific discipline has been heard lately, but it is worth following up and developing again. There are several values in the Maqashidi interpretation *Maqāshidī tafsīr* interpretation, namely, the value of *justice, humanity, freedom/responsibility, equality, and moderation*.

⁹² Jasser Auda, *Membumikan Hukum Islam Melalaui Maqāshid Syarī'ah*, Bandung: PT. Mizan Pustaka, 2015, p. 36-37

⁹³ Made Saihu, "Tafsīr Maqāshidī Untuk Maqāshid Al-Shari'ah", p. 50.

Recent phenomena align with these values, such as acts of violence and fighting non-Muslims in the name of religion for jihad. These radical groups refer only to what is stated in the text of the Qur'an. Whereas the historicity of the revelation of the verse regarding jihad does not require violence other than for specific reasons, Islam, with all its teachings, is a religion of *rahmatan lil alamin*. Various approaches can be used in interpreting verses related to such matters, including maqasidi interpretation. Through this approach, it can be attempted to reveal the purpose Allah wants through the verse, even though the resulting interpretation will not be accurate.⁹⁴

If we examine the verse on the command of *jihad* from the perspective of *Maqāsidī tafsīr*, we will see a gap between the purpose of the sharia and the actions they take. Violence deviates from human values and contradicts aspects of the purpose of the law. It is wrong to think that warfare can only carry jihad, especially in this modern era. Islam should be able to appear as a provider of peace for the wider community. Jihad, which is much more urgent now, is trying to improve the quality of human resources for Muslim intellectuals to provide a good image and compete in global life regarding education, politics, social education, and so on. The importance of *ijtihad*, which adapts to the conditions of the environment and the times, is a form of effort to avoid stagnation and destruction.⁹⁵

If *maqāsidī tafsīr* is studied in depth, then its urgency can be found when reviewing intensive aspects of the *maqāsid al-syarī'ah* itself, known as *al dharuriyyah al-khams* as follows:

a. *Ḥifẓ al-Dīn* (religious benefit)

This aspect consists of three levels, namely *dharuriyyat* (primary), *hajjiyat* (secondary), and *tahsiniyyat* (tertiary). For

⁹⁴ Qurrah A'yuniyyah, *Memperoleh Keturunan Sebagai Tujuan Menikah Dalam Al-Qur'an (Pendekatan Tafsīr Maqāsidī)*, Thesis : UIN Walisongo Semarang, 2022, p. 38.

⁹⁵ Qurrah A'yuniyyah, *Memperoleh Keturunan Sebagai Tujuan Menikah Dalam Al-Qur'an (Pendekatan Tafsīr Maqāsidī)*, p. 39.

example, in the case of prayer as a primary form, building mosques for facilities is a secondary form, and the aesthetic side and local distinctiveness is a tertiary form. Understanding the Qur'an by paying attention to the benefit of religion is the sharia's main purpose.

b. *Hifz al-Nafs* (benefit of the soul)

A Muslim is expected to protect his soul and others from all actions that can cause damage, such as unhealthy lifestyles and acts of murder. Interpretation products must contain this aspect to bring peace together.

c. *Hifz al-Aql* (the benefit of the mind)

Keeping the mind in the sense of using it to understand something according to its function, always thinking wisely, taking lessons and contemplating every creation can encourage someone always to be a servant who obeys Him.

d. *Hifz al-Nasl* (the benefit of offspring)

Maintaining offspring, in addition to being a person's instinct, is also intended to ensure the continuation of human life from time to time. The benefit of offspring is not only the desire to have children but also the responsibility of parents in raising their children and ensuring that they receive an excellent education to benefit religion and society.

e. *Hifz al-Mal* (the benefit of property)

Keeping property is a form of one's responsibility for the gift of Allah SWT. Because everything that is owned in this world does not belong to us entirely but only as a deposit. Maintaining a property is by obtaining it with a process that is legalized in religion, avoiding haram things, and giving property owned to those with the right to it.⁹⁶

⁹⁶ Qurrah A'yuniyyah, *Memperoleh Keturunan Sebagai Tujuan Menikah Dalam Al-Qur'an (Pendekatan Tafsir Maqāsidī)*, p. 40.

Consideration of these five aspects in the application of maqasidi interpretation triggers the determination that this approach, with all its concepts, can be an alternative that is compatible with the challenges of the times in solving problems to the stage of obtaining the wisdom behind every law contained in the Qur'anic verse. This interpretation emphasizes the importance of maintaining the universal message in the Qur'an in line with the demands and challenges of an increasingly developing era. *Maqāṣid* is an essential methodological concept for its role in the process of *ijtihād* and as a starting point in the development of Islamic law. This is because the arguments that are the reference source are limited, while the reality of society's problems will continue and take various forms. But it should be underlined that *maqāṣidī tafsīr* as a manifestation of *maqāṣid al-Qur'ān* differs from *maqāṣid al-syarī'ah*. All the benefits in *maqāṣid al-syarī'ah* are the origin of *maqāṣid al-Qur'ān*. If *maqāṣid al-syarī'ah* talks about the intended purpose of the enactment of the law in channelling *maslahat*, then *maqāṣid al-Qur'ān* specifically reviews the intended purpose of the revelation of the verses of the Qur'an to achieve the sides of benefit and avoid harm.⁹⁷

4. Steps in the Study of Maqāṣidī Tafsīr

The interpretation of the Qur'an aims to explain or reveal the meaning behind the text of the Qur'an as an effort to realize human benefit. As is known, the Qur'an was revealed to respond to human problems and guide living in the world and the hereafter. However, the verses of the Qur'an explaining an order, prohibition, permissibility, story, or other things sometimes do not clearly explain its purpose. Scholars from the classical era to the present (contemporary) are trying to interpret the Qur'an as an effort to respond to human needs. There have been various methods or types of

⁹⁷ Qurrah A'yuniyyah, *Memperoleh Keturunan Sebagai Tujuan Menikah Dalam Al-Qur'an (Pendekatan Tafsīr Maqāṣidī)*, p. 41.

interpretation used by mufassir in interpreting the verse of the Qur'an, such as *tahlili* interpretation (analytic), *ijmali* (global), *maudu'i* (thematic), *muqaran* (comparative), including the current developing *maqāṣidī tafsīr*.⁹⁸

Before further discussing the construction of *maqāṣidī tafsīr*, let us explain several postulations that form the construction. *First, al-Qur'ān salih li kulli zamān wa makān*. The Qur'an has a universal nature, and that is why the Qur'an has an accommodating nature towards culture. *Second, al-Qur'ān hamalah al-wujuh*. According to this principle, the Qur'an is a book that presents differences in meaning by itself. *Third*, the Qur'an is a meta-historical book that enters into historical interaction. Its language has cultural and local-particular nuances. Therefore, understanding it requires rational reasoning and scientific approaches. However, one difference between the *maqāṣidī tafsīr* method and other interpretations is that *maqāṣidī tafsīr* is based on the rule of *al-'ibrah bi maqāṣid al-syarī'ah*.⁹⁹

According to Ibn 'Asyur, the ways to know *maqāṣid al-syarī'ah* are:

- a. Make observations inductively (*istiqra'*), examining *shari'a* from all aspects. In this context, observation is divided into two: observation through study, observation, and examination of the law whose 'illat (reason) has been identified. Through this observation, the intention contained in the law can be easily known and concluded. *Secondly*, observation through researching several arguments whose 'illat is the same as the confidence level that the 'illat is the *maqāṣid* intended by the lawmaker.

⁹⁸ Made Saihu, "Tafsīr Maqāṣidī Untuk Maqāṣid Al-Shari'ah", *dalam Al-Burhan: Kajian Ilmu dan Pengembangan Budaya Al-Qur'an*, Vol. 20, No. 2, (Desember 2020), p. 166.

⁹⁹ Made Saihu, *dalam jurnal al-Burhan: Kajian Ilmu dan Pengembangan Budaya Al-Qur'an*, Vol. 21, No. 1, Juni 2021, p. 60.

- b. Using textual and explicit arguments that contain meaning and have a specific purpose.
- c. Using *mutawatir* hadith, both *mutawatir maknawiyah* (*al-mutawatir al-maknawi*) and *mutawatir amaliah* (*al-mutawatir al-'amali*). The purpose obtained from taking *mutawatir maknawiyah* hadith is also the purpose obtained from the observation of most companions on the actions of the Prophet, for example, the sermon after prayer on the feast day. Meanwhile, the purpose obtained from taking *mutawatir* hadith *amaliyah* is obtained from the testimony of several companions of the Prophet's actions, for example, the hadith narration originating from the companions who then concluded that the Prophet wanted convenience in his actions.¹⁰⁰

Meanwhile, Abdul Mustaqim offers several methodological principles in *maqashidi* interpretation, namely:¹⁰¹

- a. Understand the *maqāṣid al-Qur'ān*, which covers the values of personal benefit (*iṣlah al-fard*), social benefit (*iṣlah al-mujtama'*), and general or global benefit (*iṣlah al-alam*).
- b. Understand the principle of *maqāṣid al-syarī'ah*.
- c. Developing aspects of *maqāṣid min haits al-adam* and *min haits al-wujud*.
- d. Collecting verses that have the same theme to
- e. Obtaining universal *maqāṣid* (*kulliyat*) and particular (*juz'iyah*).
- f. Paying attention to the context of the verse, internal or external, micro or macro, and the previous context (*qadīm*) or now (*jadīd*).

¹⁰⁰ Made Saihu, "Tafsīr Maqāṣidī Untuk Maqāṣid Al-Shari'ah", p. 65-66.

¹⁰¹ Abdul Mustaqim, *Argumentasi Keniscayaan Tafsīr Maqāṣidī*, p. 39-41.

- g. Understanding the theory fundamental to the study of the Qur'an and *Qawa'id tafsīr* and all theories that have a relationship with him.
- h. Pay attention to the linguistic aspects of the Arabic language and what surrounds it.
- i. Separating between the dimensions of the means (*wasilah*), the purpose (*ghayah*), the principal (*ushul*), and branches (*furū'*) as well as standard matters (*al-tsawabit*) and non-standard matters (*al-mutaghayyirat*).
- j. Connecting the interpretation results with social humanities and science theories to produce in-depth and comprehensive interpretive conclusions.
- k. is Always open to all criticism and does not claim that the findings of his interpretation are the most correct.

CHAPTER III

IBNU 'ĀSYŪR AND THE BOOK TAHRĪR WA TANWĪR

A. Biography

1. Life History

Ibn 'Āsyūr full name is Muhammad al-Thahir bin Muhammad bin Muhammad Thahir bin Muhammad bin Muhammad Shadzaliy bin Abdul Qodir Muhammad bin 'Āsyūr. He was born in 1296 H / 1879 AD in the village of Marsi, an area in northern Tunisia. He came from a distinguished family from Andalusia.¹⁰² His father was Muhammad ibn Muhammad al-Thahir ibn 'Āsyūr, a scholar who mastered many disciplines and was trusted to hold an essential position as chairman of the Waqf Union Council. His father married Fatimah, the daughter of Prime Minister Muhammad ibn 'Aziz al-Bu'atur. From this couple, Muhammad Thahir Ibn 'Āsyūr, who would later become a great scholar in Tunisia.¹⁰³

Ibn 'Asyur family is known as a religious family and is also known as a scholar. Ibn 'Āsyūr grandfather, Muhammad Thahir bin Muhammad bin Muhammad Syazili was a nahwu expert, a famous jurist who authored many books, including 'Hasyiyah Qathr al-Muhammad al-Tahir Ibn 'Āsyūr (Beirut: Dar Muassasah Manbu' li al-Tauzi', 1425 H / 2004 AD), juz 1, pp. 153-154. 153-154. Nada'. In 1851 AH, he was entrusted to serve as Qadhi in Tunisia; in 1860 AH, during Muhammad Shadiq Bey's reign, he was appointed Mufti.¹⁰⁴

Ibn 'Āsyūr is a title used by a prominent family member who came from the descendants of al-Idrisyi al-Husyaimiyyah in Morocco. One member of the family, named Muhammad bin 'Āsyūr, migrated to

¹⁰² Subur Wijaya, "Keadilan Poligami Perspektif Gender Studi Perubahan Sosial Dalam Kitab Nazhariyah Al- Maqasid Karya Ibnu Asyur", *dalam Jurnal al-Burhan*, Vol. 16 ,No. 1 tahun 2016, p. 4.

¹⁰³ Subur Wijaya, "Keadilan Poligami Perspektif Gender Studi Perubahan Sosial Dalam Kitab Nazhariyah Al- Maqasid Karya Ibnu Asyur", p. 4.

¹⁰⁴ Cece Abdulwaly, *Metodologi Penafsiran Ibn 'Asyur dalam At-Tahrir wa At-Tanwir*, (Sukabumi : Haura Utama), 2023, p. 15.

Tunisia and settled there in 1060 A.H. One of the reasons for his migration was the attack of the Crusaders on the Andalusian region.¹⁰⁵

Before the Maghrib prayer, Ibn 'Āsyūr died on Sunday, 12 Rajab 1393 AH/12 October 1973 AD. Previously, he felt mild pain when he was about to pray 'Asr. He came from a family of great scholars whose traces can be traced to the Maliki scholars in Andalusia. Ibn 'Āsyūr paternal grandfather, Muhammad al-Tahir Ibn 'Āsyūr, was born in 1230 AH and is known as Ibn 'Āsyūr. He held important positions such as *qadi* (judge), *mufti* (advisor on religious law), member of the teaching council, supervisor of *waqaf* (charity), and member of the *majlis shura* (consultation council).¹⁰⁶

2. Education

Ibn 'Asyur received his early education from his parents and entire family, directly and indirectly. He absorbed much knowledge from his grandfather, Muhammad al-'Aziz bin Bu'atur. Ibn 'Āsyūr learned the Qur'an and memorized it in his family home. However, other information also states that Ibn 'Asyur studied and memorized the Qur'an and then corrected his reading to Muhammad al-Khiyari at the Sayyidy Hadid Mosque beside his house. In addition, Ibn 'Āsyūr also memorised several books of *Matan*, such as *Matan Ibn 'Asyir al-Jurūmiyyah* and *Sharah al-Shaikh Khalid al-Azharī 'ala al-Jurūmiyyah*. These two books are essential requirements for students who want to continue their studies at the University of Zaituniyyah.¹⁰⁷

In 1310 AH/1893, Ibn 'Āsyūr was accepted and began studying at Zaituniyyah University when he was 14. The influence of his parents and grandfather made him very passionate and love science.

¹⁰⁵ Subur Wijaya, "Keadilan Poligami Perspektif Gender Studi Perubahan Sosial Dalam Kitab Nazhariyah Al- Maqasid Karya Ibnu 'Āsyūr", p. 4.

¹⁰⁶ Ilham Wahyudi, "Potret Pemikiran Ibnu 'Asyur Dalam Perkembangan Maqasid Kontemporer", p. 4.

¹⁰⁷ Cece Abdulwaly, *Metodologi Penafsiran Ibn 'Āsyūr dalam At-Tahrir wa At-Tanwir*, p. 16.

Ibn 'Āsyūr had ambition in his learning, interacting with his teachers and friends and often giving criticism based on logic, intelligence, and kindness. While at the University of Zaituniyyah, Ibn 'Āsyūr studied and mastered various scientific disciplines and Islamic sciences. His achievements were considered above average until the end of his studies at the University of Zaituniyyah.¹⁰⁸

Some of the books he studied include:

- a. *Naḥwu* (understanding Arabic grammar), including *Alfiyyah Ibn Mālik* and several books of explanation, such as *Tudih* by Shaikh Khalid al-Azhary, *Mugnī Labīb* by Ibn Hisham, and *Tuhfah al-Gārib* which is an explanation of *Mugnī Labīb*.
- b. Hadith Science (the study of hadith), including *Sahih Bukhari*, *Sahih Muslim*, several *Sunan* books, and *Garamy Sahih* explanations.
- c. *Balagah* (the study of rhetoric), including an explanation of *al-Damanhurī al-Takhlis' Risalah al-Samarqandī* and an explanation of *al-Sa'd al-Taftanzani's al-Mutawwal*.
- d. Linguistics (understanding Arabic), including *al-Mazhar lī al-Suyūtī*.
- e. *Fiqh* (the study of Islamic law), including *Aqrab al-Mālik ila Mazhab al-Imam Mālik* by *al-Dadir* with the explanation of *al-Tawady 'ala al-Tuhfah*.
- f. Ushul Fiqh (the study of Islamic law principles), including explaining *al-Hatab 'ala Warāqat Imam al-Harāmān*.
- g. *Kalām* (the study of Islamic theology), including *al-Wustha 'ala 'Aqaid al-Nafāsiyyah*.
- h. *Farāid* Science (the study of inheritance) including *al-Dhurrah*.

¹⁰⁸ Cece Abdulwaly, *Metodologi Penafsiran Ibn 'Asyur dalam At-Tahrīr wa At-Tanwīr*, p. 16.

- i. *Mantiq* (study of logic) including *al-Salam fi al-Mantiq* by Abdurrahman Muhammad al-Sagir.¹⁰⁹

In addition to learning from his parents and grandfather, Ibn 'Āsyūr also learned from several scholars with expertise in various fields of science. As is known, Ibn 'Āsyūr is very diligent in studying and analyzing various books. Some of the names of Ibn 'Āsyūr teachers include:¹¹⁰

- a. Syaikh Ahmad Badr Al-Kafi
- b. Syaikh Abdul Qadir at-Tamimi
- c. Syaikh Muhammad an-Nakhli
- d. Syaikh Muhammas Shalih asy-Syarif
- e. Syaikh Muhammad al-Khiyari

Many students studied with Ibn 'Āsyūr because of his position as shaikh at the University of Zaitunah, including 4 of the most famous students, namely:¹¹¹

- a. Muhammad ash-Shadiq ash-Shaththi
- b. Zainul Abidin ibn al-Husain
- c. Muhammad al-Fadhil ibn 'Asyur (Ibn 'Āsyūr son)
- d. Abu Hasan al-Sya'ban
- e. Muhammad ibn al-Khaujah

3. Works and Thoughts

Ibn 'Āsyūr has many written works, both in books and papers. Among his works are various fields, such as tafsir, history, sunnah, ushul fiqh, fatwas and *Maqāshid*. Many of Ibn 'Āsyūr writings appear

¹⁰⁹ Cece Abdulwaly, *Metodologi Penafsiran Ibn 'Āsyūr dalam At-Tahrīr wa At-Tanwīr*, p. 17.

¹¹⁰ Cece Abdulwaly, *Metodologi Penafsiran Ibn 'Āsyūr dalam At-Tahrīr wa At-Tanwīr*, p. 27-28.

¹¹¹ Cece Abdulwaly, *Metodologi Penafsiran Ibn 'Āsyūr dalam At-Tahrīr wa At-Tanwīr*, p. 32-33.

in magazines published by al-Jami'ah al-Zaitunah. Among Ibn 'Āsyūr works are:¹¹²

a. The field of shari'ah sciences,

Ibn 'Āsyūr works in this field are quite numerous, including:

- 1) Kitab *al- Tahrīr wa al-Tanwīr*, Ibn 'Āsyūr discussion of tafsir, is consistently featured in the magazine published by al-Jamiah al-Zaitunah. There are 90 editions of the magazine published. Furthermore, the book *al-Tahrīr wa al-Tanwīr* was published in full in Tunisia in 1969 AD. The book consists of 15 volumes containing the interpretation of 30 juz of Al-Qur'ān al-Karīm.
- 2) Kitab *Nazariyah al-Maqāšid al-Syarīah al-Islamiyyah* discusses *Maqāšid al-Syarīah* in fiqh. This book was written by Ibn 'Asyur because he considered that arguments in fiqhiyah issues are needed to achieve *Maqāšid al-Syarīah*. According to Ibn 'Āsyūr, sometimes fiqh scholars pay less attention to *Maqāšid al-Syarīah* in making laws.
- 3) *Kasyfu al-Mughtha min al-Ma'anī wa al-Alfazh al-Waqi'ah fī al-Muwāṭa'*. The book discusses the Prophetic traditions, especially those contained in the book of *al-Muwāṭa'*. Ibn 'Āsyūr reveals the essence and valuable lessons that can be learned from the book of *al-Muwāṭa'* in the book.
- 4) Kitab *al-Nazru al-Fasih 'Inda Maḍayiq al-Anzhar fī al-Jami' al-Śahih*, which contains Ibn 'Āsyūr views on the traditions contained in al-Jami al-Shahih, as well as Ibn 'Āsyūr attitude towards differences of opinion regarding the understanding of the traditions in Imam al-Bukhari's al-Jami al-Shahih.
- 5) *Al-Taudhih wa al-Tashhih*, which is an explanation of *al-Qaraft Tanqih al-Fushul fī 'Ilm al-Ushul*.

¹¹² Subur Wijaya, “Keadilan Poligami Perspektif Gender Studi Perubahan Sosial Dalam Kitab Nazhariyah Al- Maqāsīd Karya Ibnu Asyur”, p. 6.

6) *Al-Waqfu wa Atsaruhu* contains questions and answers regarding societal issues, such as economic problems in Egypt.

b. Arabic language and literature

Among Ibn 'Āsyūr works in the field of Arabic language and literature:

- 1) *Ushul al-Insya' wa al-Khithabah*. The book contains Ibn 'Āsyūr analysis of the beauty of the Arabic language through two studies, namely *Ushul al-Insya'* and *al-Khithabah*. *Ushul al-Insya'* discusses the science of procedures for understanding the meanings that arise in thought and how to convey them to others using good expressions and effective *uslub* and *balaghah*. While *al-Khithabah* aims to understand the essence of an expression, limit the use of general terms, and reveal the basics of explanation.
- 2) *Kitab Fawaid al-Amalī al-Tunisiyah 'Ala faraid al-La'ī al-Hamasiyah*, a *syarah* (explanation) of a collection of poems by Abu Tamam.
- 3) *Mujiz al-Balaghah* is a work by Ibn 'Āsyūr that discusses the wonders of rhetoric and Arabic language skills.
 - a) Revision of Basyar's collection of poems
 - b) Compiled a commentary on al-Mazruqiy's *Muqaddimah*.
 - c) Provided commentary and explanations to al-Nabighah's collection of poems.

c. In the field of Islamic thought and other fields, Ibn 'Āsyūr has several works such as:

- 1) *Ushul al-Nizham al-Ijtima'ī fī al-Islam* explains the causes of the rise and decline of Muslims and the corrective efforts that can be made.
- 2) Another book is *Alaisa al-Subhu bi Qarīb*, which discusses improvements in education carried out by al-Jami'ah al-Zaitunah. *Ushul al-Taquddum wa al-Madinah fi al-Islam* and

- 3) Criticizing the Book of *al-Islam wa Ushul al-Islam* through a collection of papers.

From the explanation of the life and works of Ibn 'Āsyūr, it can be concluded that he is a scholar with expertise in various science fields, especially in religious sciences such as ushul al-fiqh and linguistics. This makes him worthy of the title of scholar. Ibn 'Āsyūr also proved his scholarship by producing many written works, both books and papers.¹¹³

While Thahir Ibn 'Āsyūr thoughts on the contribution of tafsir is in the introduction to tafsir at-Tahrir wa at-Tanwir, for example, he states, "I oblige myself in Tafsir Alqur'an to bring up things that I have never seen anyone explain before. I also judge the mufasirs with different approaches, at times supporting them and at other times challenging them, because merely repeating what has already been said stops the endless flow of the meaning of the Qur'an."¹¹⁴

Thahir Ibn 'Āsyūr writes: "I see two major opposing currents in dealing with the opinions of the previous generation." One is based on their ideas, while the other is trying to overthrow everything that has existed for centuries. Both of these attitudes have a lot of harm; there are some contributions that Thahir Ibn 'Āsyūr made in his work of tafsir. Among them are as follows.

First, Thahir Ibn 'Āsyūr makes the gradation of tafsir into five levels, among others:

- 1) Interpretation that only comes to a person's mind and is not based on the arguments. According to Thahir Ibn 'Āsyūr, this interpretation is an interpretation that is prohibited in the

¹¹³ Subur Wijaya, "Keadilan Poligami Perspektif Gender Studi Perubahan Sosial Dalam Kitab Nazhariyah Al- Maqasid Karya Ibnu Asyur", p. 7.

¹¹⁴ Oriën Effendi, "Kontribusi Pemikiran Maqasid Syariah Thahir Ibnu Āsyūr Dalam Hukum Islam", p. 267 .

hadith because it interprets the Qur'an without using the basis of knowledge.

- 2) Interpretation that is not deep because it does not reflect on the actual Qur'an.
- 3) Interpretation that tends to favor the school or group.
- 4) Interpretation with reason based on what is contained in the words of the Qur'an.
- 5) Interpreting the Qur'an with great care in contemplating the Qur'an.

From the five gradations of interpretation made by Thahir Ibn 'Āsyūr, it can be understood that Thahir Ibn 'Āsyūr has built a culture of criticism in his interpretation work. In addition to appreciating the works of classical interpretation, he is also very critical, selective and careful in making them a source of reference for his interpretation. Second, Ibn 'Āsyūr is considered an objective scholar. Although he adheres to the Maliki school, he still emphasizes the culture of objectivity in his work; as revealed above, one of the characteristics of contemporary interpretation is that the interpreter should not be trapped in the environment of a particular school or group. For example, Ibn 'Āsyūr justifies the opinion of another school of thought because the other school of thought he justifies has more clarity regarding the basis of hadith history.¹¹⁵

4. Ibn 'Āsyūr Maqāṣid Thought

Ibn 'Āsyūr divides *maqāṣid syarī'ah* into *maqāṣid al-'ammah* (general) and *maqāṣid al-khassah* (specific).

a. Maqāṣid Al-'Ammah

Maqāṣid al-'ammah (general purpose) of sharia from all laws is a goal not only specific to one law. For example, the

¹¹⁵ Oriën Effendi, "Kontribusi Pemikiran Maqāṣid Syarī'ah Thahir Ibnu Āsyūr Dalam Hukum Islam", p. 268- 269.

purpose of worship is to glorify Allah, fear Him, and submit to Him. *Maqāṣid al-'ammah* also maintains the order of the people and preserves their goodness, including the goodness of reason, action, and the goodness of the surrounding environment.¹¹⁶

According to Ibn 'Āsyūr thought, there are four main foundations in building *maqāṣid syarī'ah*, namely:¹¹⁷

1) *Al-Fiṭrah*

Ibn 'Āsyūr explained that the name *fiṭrah* is a fair principle bestowed on all human beings without dictating and looking at anything, whether race, social culture, geographical conditions, or even religion. Indeed, *fiṭrah* is complex-comprehensive to all humans, and the sharia is existence or form that works with a foundation because Allah created humans based on their *fiṭrah*, which is straight or clean. So it can be concluded that the purpose of sharia is revealed, in essence, to return humanity to its *fiṭrah*. bestowed on all human beings without dictating and looking at anything, whether race, social culture, geographical conditions, or even religion.

2) *Al-Samāḥah* (Tolerance)

This means *al'adl* or *al-tawasut*, according to Ibn Ibn 'Āsyūr (in legal language, it means a position between narrowness and ease, moderate or balanced).

Furthermore, it is said that *al-samāḥah* is the beginning of the characteristics of shari'ah and its greatest *maqāṣid*. Terminologically, it is defined by Ibn 'Āsyūr as "commendable ease in something that others find difficult", and it is also defined as the elimination of harm and

¹¹⁶ Andi Triyawan (ed), *Panorama Maqāṣid Syariah*, p.120.

¹¹⁷ Mohammad Fauzan Ni'ami, Bustamin, "Maqāṣid Al-Syarī'ah Dalam Tinjauan Pemikiran Ibnu 'Asyur Dan Jasser Auda", p. 94.

damage. As a "commendable convenience" because convenience does not contain elements of harm.

3) *Al-Musāwah* (Equality)

Ibn 'Āsyūr asserts that one of the objectives of Islamic law is to realize equality in life and eliminate what is referred to as *al-tafawut* (imbalance). *Al-musāwah*, or can be said to be *al-adl*, is a combination of major moral values, such as honesty, balance, virtue, equality, harmony, proportionality, and simplicity.

4) *Al-Hurriyah* (Freedom)

According to Ibn 'Āsyūr, *Hurriyah* is part of the *maqāṣid* because the islamic shari'ah was revealed to abolish the system of slavery and uphold the direction of freedom. This concept is interconnected with *al-Musāwah*, meaning that the actions of a *mukalaf* should not be influenced or contaminated by the will of others. Finally, it concludes that all forms of freedom, according to Ibn 'Asyur, become the right of all creatures in the universe as long as, in its implementation, it does not cause harm to others or oneself. *Hurriyah*, in this context, becomes part of *maqāṣid al-syarī'ah*, namely *hurriyah*, which is in line with the principles of shari'ah and freedom that does not conflict with *maṣlahat*.

b. *Maqāṣid Syarī'ah al-Khassah*

According to Ibn 'Āsyūr, *maqāṣid syarī'ah al-khassah* is a specific shari'ah objective, namely *muamalat*, in which various issues of *maqāṣid syarī'ah* are discussed, such as *maqāṣid syarī'ah* of family law, *maqāṣid syarī'ah* of the use of property, *maqāṣid syarī'ah* of legislation and testimony. Each

law group has a specific *maqāṣid syarī'ah* that references all the individual laws in each group.¹¹⁸

B. Tafsīr at-Tahrīr wa At-Tanwīr

1. Background of Preparation

Ibn 'Āsyūr began writing tafsir in 1341 H -1380 H after his promotion from qadhi to mufti. Within 39 years, he wrote tafsir for 30 juz in 15 volumes. While writing this tafsir, the socio-political situation in Tunis experienced various dynamic changes. The people of Tunis at that time were struggling to achieve independence from the colonizers, so there were important events and significant transitions in the society.¹¹⁹

The reform and renewal movement initiated by Muhammad Abduh in Egypt, after spreading to various Islamic countries, including Tunis, had a strong influence. Muhammad Abduh's reform ideas began to influence the intellectuals in Tunis, including Ibn 'Āsyūr. At that time, Muhammad Abduh was in Egypt and called on Muslims to reform in the field of education. Ibn 'Āsyūr responded to the call and was active in reforming the education system and sharing his thoughts through various seminars.¹²⁰

Since writing his tafsir began, Ibn 'Āsyūr has always committed to making his interpretation a criticism, not just a taqlid. He has a strong desire to bring renewal in the interpretation of the Qur'an by introducing new things that have never existed in previous interpretations. The goal is for his interpretation to mediate between various other interpretations. One clear example of the renewal carried out by Ibn 'Āsyūr is seen in the initial title of his tafsir,

¹¹⁸ Mohammad Fauzan Ni'ami, Bustamin, "Maqāṣid Al-Syarī'ah Dalam Tinjauan Pemikiran Ibnu 'Asyur Dan Jasser Auda", p.95.

¹¹⁹ Cece Abdulwaly, *Metodologi Penafsiran Ibn 'Asyur dalam At-Tahrīr wa At-Tanwīr*, p. 48.

¹²⁰ Faizah Ali Syibromalisi, *Telaah Tafsir al-Tahrīr wa Al-Tanwīr Karya Ibnu 'Asyur*, p. 4.

namely *Tahrīr al-Ma'na al-Sadīd wa Tanwīr al-'Aql al-Jadīd* (Choosing the Right Meaning and Enlightening the New Intellect of the Qur'an). However, later, the title of his tafsir was shortened to *al-Tahrīr wa al-Tanwīr*.¹²¹

In addition, Ibn 'Āsyūr used his tafsir as a forum to express his attitude towards the differences of opinion of previous scholars. He saw that previous tafsir works were generally just a collection of scholars' opinions without innovation and sometimes only contained brief or long explanations.¹²²

In this context, it can be understood that Ibn 'Āsyūr wrote the book of tafsir because of his love for Islam and Muslims. He hoped that the teachings of Islam could develop. Since the Qur'an is the source of Islamic teachings, he developed these teachings by explaining to the people the content of Islamic teachings, namely the Qur'an. Ibn 'Āsyūr interpreted the Qur'an with the hope that his tafsir could influence society regarding morals, religious understanding, and their insights.¹²³

Among the characteristics of the prominent interpretation of Ibn 'Āsyūr as follows:¹²⁴

- a. Ibn 'Āsyūr attention to the Arabic language.
- b. Attention Ibn 'Āsyūr about fiqh.
- c. Ibn 'Āsyūr attention to qira'at in his tafsir
- d. Writing points that have not existed in the previous tafsir.
- e. Ibn 'Āsyūr explained the *i'jaz* (miracle) side of the Qur'an in detail and compiled it into one book that stands alone.

¹²¹ Faizah Ali Syibromalisi, *Telaah Tafsīr at-Tahrīr wa At-Tanwīr Karya Ibnu 'Asyur*, p. 4.

¹²² Jani Arni, "Tafsīr at-Tahrīr wa At-Tanwīr Karya Muhammad Al-Tahīr Ibn 'Āsyūr", dalam *Jurnal Ushuluddin*, Vol. XVII ,No. 1,(Januari 2011), p. 86.

¹²³ Jani Arni, "Tafsīr at-Tahrīr wa At-Tanwīr Karya Muhammad Al- Tahīr Ibn 'Āsyūr", p. 86.

¹²⁴ Khaerul Asfar, "Metodologi Tafsīr at-Tahrīr wa At-Tanwīr Muhammad Tahīr Ibnu 'Āsyūr" dalam *Jurnal Studi Al-Quran dan Tafsir*, Vol. 1,No. 1 (Januari-Juni 2022), p. 63-64.

- f. Arabic linguistics, covering the fields of *balagah* (rhetoric), *nahwu* (grammar), *Sharaf* (morphology), logic, and Arabic logic. Ibn 'Āsyūr reviewed various aspects of Arabic linguistics to understand the beauty and accuracy of the use of language in the Qur'an.
- g. Language style (*badi'*), Ibn 'Āsyūr explains the language style used in the Qur'an clearly and simply. He identifies and describes various rhetorical figures used in the Qur'an, such as *majas* and other language styles, to enrich an understanding of its uniqueness.
- h. The harmony between one verse and another, Ibn 'Āsyūr highlights the harmony and continuity between verses in the Qur'an. He analyzed how the verses are interrelated, fused, and complement each other to form a perfect unity in the expression of meaning.

2. Methodology

a. Sources of Interpretation

1) Interpretation of the Qur'an with the Qur'an

In the introduction to his tafsir, Ibn 'Āsyūr explains that the Qur'an contains verses that interpret each other. He revealed a relationship and correlation between the verses of the Qur'an, and in some verses, there is an implied meaning of other verses. This correlation relationship can include a more specific explanation of general words (*lafaz 'amm*), limiting the meaning of absolute words (*muqayyid lafaz*), explanation of short words (*mujmal lafaz*), interpretation of the implied meaning of words that are *zahir* (*mentakwil lafaz zahir*), and so on.

Ibn 'Āsyūr lists the sources of interpretation used in his work of tafsir. Ibn Hisham statement in the book "al-

Mughnī al-Labīb" became one of the references relied upon by Ibn 'Āsyūr. Ibn Hisyam explained that the Qur'an is like a whole letter, which illustrates the wholeness and unity in interpreting the Qur'an.

In his interpretation work, Ibn 'Āsyūr seeks to apply the approach of interpreting the Qur'an bi Al-Qur'an very well. This approach is based on strong reasons for the unity of the verse in the Qur'an, thus maintaining the correlation between verses and letters in the Qur'an. This approach is seen in Ibn 'Āsyūr interpretation of the following verse:

"It is not so; they always try to cover their hearts."

Never, what they always try to cover their minds (QS. Al-Mutaffifin: 14)

lafaz *al-qulub* in the verse, Ibn 'Āsyūr does not interpret it with the meaning of "heart" but means "intellect", which is the source of one's knowledge.¹²⁵ Ibn 'Asyur attributed this to QS. Al-Baqarah verse 7.

"Allah has sealed their hearts and their hearing and closed their sight. And for them is a very severe punishment."

2) Interpretation of the Quran with Hadith

"Verily, the answer of the believers, when called to Allah and His Messenger that the Messenger may judge between them, is. "We hear, and we obey"; and they are the fortunate ones."

In explaining the verse, Ibn 'Āsyūr quoted a narration from Imam Malik (may Allah be pleased with him):

"Abu Hurairah and Zaid bin Khalid Al Juhani have narrated that two people complained to the Messenger of Allah. One of them said, "O Messenger of Allah, decide our

¹²⁵ Muhammad Tahīr Ibn 'Āsyūr, *Tafsīr at-Tahrīr wa At-Tanwīr*, Juz 30 ,(Tunisia: Al-Dar al-Tunisia, 1984 H), p. 199.

case according to the book of Allah," while the other, who was more knowledgeable, said, "Yes, O Messenger of Allah, decide our case according to the book of Allah, but allow me to speak." The Messenger of Allah said. "Speak." The man said, "My son was a laborer for this man, and he committed adultery with his wife. Then he told me that my son should be stoned. So I redeemed him by paying one hundred sheep and freeing my slave. Then I asked some scholars about it; they said my son should be flogged a hundred times and exiled for a year while the woman should be stoned." The Messenger of Allah (SAW) said: "By Him in Whose hand is my soul, I will decide your matter with the Book of Allah, your goat and your slave, and it will be restored." He then flogged the man's son a hundred times and exiled him for a year. Then he ordered Unais Al-Aslami to bring the wife; if she confessed, she would be stoned. The woman confessed, so Unais stoned her. Malik said, "Asif is a worker." (HR Malik bin Annas)."

In this hadith, Ibn 'Āsyūr explains the obedience of the Companions in matters of their lives. Although there is no explicit mention of the words *sami'na wa ata'na*, like the verse above, the attitude of the companions in this hadith already reflects these words.¹²⁶

3) Interpretation with Ra'yu (reason)

In the third part of the ten muqaddimah tafsirnya, Ibn 'Āsyūr explains his opinion about the use of reason (*ra'yi*) as one method of interpretation in his tafsir, namely tafsir al-tahrir wa al-tanwir. Ibn 'Āsyūr states that if interpreting the Qur'an only relies on explaining the meaning contained directly in the Qur'anic text, and then the dynamics of

¹²⁶ Muhammad Tahīr Ibn 'Āsyūr, *Tafsīr at-Tahrīr wa At-Tanwīr*, ,Juz 1,p. 143.

interpretation will be limited and not developed. According to him, many things must continue to be developed and explored in studying the Qur'an.

Furthermore, regarding the opinion of the companions in interpreting the Qur'an, Ibn 'Āsyūr quoted the views of Al-Qurthubi and Al-Ghazali, who stated that not all the interpretations of the companions came directly from the Prophet Muhammad SAW. This is due to two things:

- The Prophet Muhammad SAW never set one particular interpretation of a verse, except in a small number.
- The difference in the interpretation of the companions shows that not all of these interpretations come directly from the Prophet Muhammad SAW.

4) Approach to Interpretation with Language Analysis

In the *muqaddimah* of his tafsir, Ibn 'Āsyūr does not explicitly discuss the linguistic aspects. However, in every his *muqaddimah*, he always emphasizes the importance of linguistic analysis in interpreting the Qur'an. He also explicitly explains the importance of studying the Arabic language and its principles to understand the Qur'an.

"Indeed, the Qur'an is an Arabic language, so the rules of the Arabic language are the medium for understanding its meaning. Without this medium, someone not from the Arab nation will potentially fall into error and have a poor understanding of it. What we mean by Arabic rules are those collected in the sciences of Arabic, namely *matan lughah*, *taṣrif*, *nahwu*, *ma'ani*, *al-bayān*, and beyond that, the Arabs follow their *uslub* or dialect in their sermons and poems and the structure of their eloquent language."¹²⁷

b. Style and Method of Interpretation

¹²⁷ Muhammad Tahīr Ibn 'Āsyūr, *Tafsīr at-Tahrīr wa At-Tanwīr*, Juz 1, p. 18.

The book of tafsir, authored by Ibn 'Āsyūr, shows the characteristics of interpretation, including aspects of language, literature, and society. This can be observed from the great attention given by Ibn 'Āsyūr to the science of *balaghah* in interpreting the verses of the Qur'an, as well as the emphasis given to linguistic aspects. In addition, this tafsir book is also famous as a work that adopts the *maqāsid al-syarī'ah* approach, which emphasizes understanding the main objectives of Islamic teachings. In the process of interpretation, Ibn 'Āsyūr uses the *tahlili* method, which means he interprets the Qur'an thoroughly by paying attention to all aspects contained in it.¹²⁸

His interpretation starts from Surah al-Fatihah to Surah al-Nas. Here are some of the methods used by Ibn 'Āsyūr in his tafsir.

- 1) Mentioning the Name of the Letter and Explaining the Reason for Naming the Letter
- 2) Explaining the Order of Descent of the Letter (*Tartib al-Nuzul*)
Ibn 'Āsyūr explains in detail the sequence of the descent of a letter. He explained the letter that descended before and after it
- 3) Explaining Asbabun Nuzul
After explaining the name of the letter and things related to it, Ibn 'Āsyūr explains the asbabun nuzul of the verses that have asbabun nuzul. He usually quotes the Prophet's hadith or the explanation of the Prophet's companions.
- 4) Mentioning the number of verses

¹²⁸ Fatimatuz Zahro, *Pendekatan Tafsir Maqasidī Ibn 'Āsyūr (Studi Kasus atas Ayat-ayat Hifzu al-'Aql)*, Thesis: UIN Sunan Ampel Surabaya, 2018, p. 52.

It has become a habit of Ibn 'Āsyūr before interpreting the first verse; he mentions the number of verses in a letter. Ibn 'Āsyūr quoted the opinion of most scholars or compared it with the experts of qira'at.

- 5) Mentioning a surah classified as makkiyyah or madaniyyah based on narrations from the Prophet's companions.

Ibn 'Āsyūr explained that surah is classified as makkiyah or madaniyah, as well as mentioning which verses in the letter are included in makkiyah and madaniyyah. Before starting to interpret the first verse of a surah, Ibn 'Āsyūr explains that the surah belongs to makkiyah or madaniyyah. His explanation refers to the prophet, companions, tabi'in's hadith or the resolution of most scholars.

- 6) Mentioning the letter's content, Ibn 'Āsyūr explains the content of each letter before starting to interpret its first verse.
- 7) Collecting one or several verses and then interpreting them piece by piece.

Sometimes, Ibn 'Āsyūr, in his tafsir, takes one word in a verse to explain the word's meaning, starting from its position.

- 8) Interpreting a verse with another verse¹²⁹

Here Ibn 'Āsyūr interprets Q.S al-An'am: 131 with Q.S al-Anfal: 42

- 9) Interpreting by Using Prophetic Hadith

Ibn 'Āsyūr interpreted Q.S An-Nur: 51 with the Prophet's explanation: that there were two people who swore and asked to be ruled by the book sent down by Allah, then the Prophet said: say ...

- 10) Interpreting the Sayings of the Companions

- 11) Interpreting with the Words of the Tabi'in

¹²⁹ Fatimatuz Zahro, *Pendekatan Tafsir Maqasidī Ibn 'Āsyūr (Studi Kasus atas Ayat-ayat Hifzu al-'Aql)*, p. 53-54.

In this interpretation, Ibn 'Āsyūr explains the meaning of QS. An-Nahl: 90 with the words of Qatadah, who is a Tabi'in.

12) Interpreting with Stories

Ibn 'Āsyūr interpreted the word *aṣḥabu al-ukhdud* in surah al-Buruj with the Christians in Yemen, according to another story in the Habsyi nation.

13) Interpreting by using *Nasikh* and *Mansukh*

14) Interpreting with Qira'at

In some interpretations, Ibn 'Āsyūr interpreted the verse of the Qur'an with different qiraat.

15) Interpreting with Torah and Gospel¹³⁰

Sometimes, Ibn 'Āsyūr also interpreted the Qur'an with the Gospel. For example, the comment of the Prophet Isa in the Gospel about the name Ahmad, which, according to him, Ahmad has a greater virtue than himself, both in apostleship and in the sharia.

16) Interpreting with Sha'ir

17) Interpreting with linguistic studies

Ibn 'Āsyūr interpretation of the first verse of Surah al-Haqqah explains at length about lafaz *al-haqqah*. The word *al-haqqah* stands for fa'il. Then, he explains the meaning of *al-haqqah* in language and terms.

18) Interpreting with Balaghah

Ibn 'Āsyūr interprets the verse with *balaghah*, which is to determine the verse as *I'jaz*, namely that in the verse, Allah tries to reveal the weakness of angels whose position is both as creatures of Allah.

19) Interpreting the Opinion of Fuqaha'.

¹³⁰ Fatimatuz Zahro, *Pendekatan Tafsi'r Maqāṣidī Ibn 'Asyur (Studi Kasus atas Ayat-ayat Hifzu al-'Aql)*, p. 55-58.

In this tafsir, Ibn 'Āsyūr displays the differences of opinion of the fiqh scholars about the prohibition of marrying the wife of the father of a son.

20) Interpreting with Philosophical Opinions

21) Interpreting with Sufism

In this interpretation, Ibn 'Āsyūr quotes the words of al-Ghazali that Al-Hakim is the owner of wisdom.

22) Mentioning differences in interpretation between mufassirs

In his interpretation, Ibn 'Āsyūr quotes many differences in interpretation between mufassirs.

In his interpretation, Ibn 'Āsyūr cites many differences in interpretation between mufassirs.¹³¹

3. Systematics of Tafsīr Tahrīr wa Tanwīr

Before interpreting the Qur'an, Ibn 'Āsyūr began his tafsir by explaining a muqaddimah. This muqaddimah contains his reasons for compiling the tafsir book, explaining the problems that will be discussed in it, and explaining the reasons for choosing the name of the tafsir book.

In the following discussion, Ibn 'Āsyūr explains some of the muqaddimah, which includes explanations about the basic knowledge needed to understand the language style of a mufassir in interpreting the Qur'an. This muqaddimah serves as a tool for mufassir in interpreting the Qur'an.¹³²

In the first muqaddimah, Ibn 'Āsyūr talks about tafsir, ta'wil, and the position of tafsir as a discipline. According to Ibn 'Āsyūr, tafsir is a discipline that deals with explaining the meaning of the words in the Qur'an and the legal issues that can be drawn from

¹³¹ Fatimatuz Zahro, *Pendekatan Tafsīr Maqasidī Ibn 'Āsyūr (Studi Kasus atas Ayat-ayat Hifzu al-'Aql)*, p. 59-63.

¹³² Muhammad Thahir Ibn al-'Āsyūr, *Tafsīr al-Tahrīr wa al-Tanwīr*, Juz 1, p. 10.

them. Tafsir also involves summarizing and developing the definition contained in the Qur'an.¹³³

The second Muqaddimah discusses the tools of tafsir. The term "tools of exegesis" refers to the various scientific tools that came before the science of explanation as a means for a mufassir to discover the hidden meaning of the Qur'ān. Some of these tools include *nahwu* (grammar), *ṣaraf* (morphology), *badi'* (rhetoric), *bayān* (the science of explanation), *ma'ani* (meaning), *uṣul fiqh* (principles of law), *sha'ir* (poetry), *uṣlub* (language style), *Arabic literature*, and even *kalām* (theology) and *qira'at* (the science of Qur'anic recitation) can also be included as tools in the science of interpretation. In Ibn 'Āsyūr view, the science of *ma'anī* and *bayān* are detailed in more depth and given a large portion because both sciences are a means to reveal the beauty in the Qur'an.¹³⁴

The third muqaddimah, Ibn 'Āsyūr explains the permissibility of interpreting *bi gair al-ma'sur* (interpretation done without directly quoting Qur'anic verses or Prophetic traditions). He also discusses tafsir *bi al-ra'y* (interpretation done based on the thoughts or logic of the mufassir).¹³⁵

The fourth Muqaddimah contains the purpose of the mufassir in interpreting the Qur'an. Ibn 'Āsyūr explains that the Qur'an was revealed to humans as a guide and guide to achieve benefits in personal affairs and social life. According to Ibn 'Āsyūr, a mufassir should be required to have a broad understanding of religious science, psychology, social interaction, and politics.¹³⁶

The fifth Muqaddimah discusses *asbabun nuzul* (the event behind the revelation of a verse, which serves to explain the wisdom, story, or deny the existence of an event). Ibn 'Āsyūr views some

¹³³ Muhammad Ṭahir Ibnu al-'Āsyūr, *Tafsīr at-Tahrīr wa at-Tanwīr*, Juz 1, p. 11-12

¹³⁴ Muhammad Ṭahir Ibnu al-'Āsyūr, *Tafsīr at-Tahrīr wa at-Tanwīr*, Juz 1, p. 18-20.

¹³⁵ Muhammad Ṭahir Ibnu al-'Āsyūr, *Tafsīr at-Tahrīr wa at-Tanwīr*, Juz 1, p. 28.

¹³⁶ Muhammad Ṭahir Ibnu al-'Āsyūr, *Tafsīr at-Tahrīr wa at-Tanwīr*, Juz 1, p. 38.

mufassirs as paying too much attention to asbabun nuzul, resulting in the assumption that every verse in the Qur'an has its asbabun nuzul.¹³⁷

The sixth muqaddimah discusses the varieties of qira'at. Ibn 'Āsyūr divides qira'at into two parts. *First*, qira'at has no direct connection with tafsir. This includes variations in the length and shortness of the recitation, *imalāh* (mention of the letter alif with hamzah), *takhfif* (omission of sounds), *taṣīl* (simplification of sounds), *taḥqīq* (separation of sounds), *Jahr* (loud pronunciation), *hams* (mention of a dead nun or tannin with the sound "m"), and *gunnah* (mention of a dead mim or tanwin with the sound "ng"). *Second*, qira'at, which has a direct connection with tafsir. This involves differences caused by qurra' (qira'at experts) pronouncing letters in particular words. An example is the difference between *māliki* and *mālaka* in Surah Al-Fatihah. This difference is closely related to interpretation as it indicates different meanings in different qira'ats.¹³⁸

The seventh Muqaddimah discusses the stories contained in the Qur'an. Ibn 'Āsyūr explains the purpose of telling these stories.¹³⁹ He also mentions ten functions of the existence of stories in the Qur'an and five benefits derived from the repetition of these stories.¹⁴⁰

The eighth Muqaddimah explains the naming of the Qur'an, verses and surahs, and the arrangement and naming of surahs in the Qur'an. Ibn 'Āsyūr argues that every collection of verses in the Qur'an is a *tawqif* (decree) from the Prophet according to the time it

¹³⁷ Muhammad Ṭahir Ibnu al-'Āsyūr, *Tafsīr at-Tahrīr wa at-Tanwīr*, Juz 1, p. 46.

¹³⁸ Muhammad Ṭahir Ibnu al-'Āsyūr, *Tafsīr at-Tahrīr wa at-Tanwīr*, Juz 1, p. 55.

¹³⁹ Muhammad Ṭahir Ibnu al-'Āsyūr, *Tafsīr at-Tahrīr wa at-Tanwīr*, Juz 1, p. 64.

¹⁴⁰ Muhammad Ṭahir Ibnu al-'Āsyūr, *Tafsīr at-Tahrīr wa at-Tanwīr*, Juz 1, p. 68-69.

was revealed. In addition, the arrangement has a miraculous side of the Qur'an and a high level of balagah.¹⁴¹

The ninth Muqaddimah discusses the meaning of the Qur'an. It contains the meanings contained in the sentences of the Qur'an. Here, Ibn 'Āsyūr explains that the purpose of the Qur'anic sentences is closely related to the relationship between sentence structures and some language issues.¹⁴²

The tenth muqaddimah discusses the miracle of the Qur'an. After delivering the previous ten muqaddimah, Ibn 'Āsyūr then began the process of interpreting the Qur'an. In his interpretation, Ibn 'Āsyūr interprets the verses of the Qur'an mushafi. He interpreted verse by verse in the order of the Qur'anic mushaf, starting from Surah Al-Fatihah to Surah An-Nas.¹⁴³

C. Interpretation of Tabarruj Verses in Tafsīr Tahrīr wa Tanwīr

In the Qur'an, several verses discuss *tabarruj*. In the book *al-Mu'jam al-Mufahraz lī Alfaz al-Qur'ān al-Karīm*, several verses reflect the concept of *tabarruj*. Some of these verses use the word "tabarruj" directly, while others express it implicitly in meaning. Among the verses that discuss *tabarruj* :

First, the word *tabarruj* is directly written in QS. Al-Ahzab/33: 33 and QS.An-Nur/24: 60. *Second*, the verses implied in the meaning of *tabarruj* are found in QS. Al-Ahzab/33: 32, 59, QS. An-Nur/24: 31 and QS. Al-A'raf/7: 26 and 31. However, in this study, the author limits it to the interpretation of only two suras, namely Q.S. Al-Ahzab verse 33 and Q.S. An-Nur verse 31.

1. QS. Al-Ahzab/33: 33

¹⁴¹ Muhammad Ṭahir Ibnu al-'Āsyūr, *Tafsīr at-Tahrīr wa at-Tanwīr*, Juz 1, p. 70.

¹⁴² Muhammad Ṭahir Ibnu al-'Āsyūr, *Tafsīr at-Tahrīr wa at-Tanwīr*, Juz 1, p. 93-95

¹⁴³ Muhammad Ṭahir Ibnu al-'Āsyūr, *Tafsīr at-Tahrīr wa at-Tanwīr*, Juz 1, p. 101-105.

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

Meaning : "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".¹⁴⁴

"And stay in your homes." This command is explicitly addressed to Muslim women, who must stay in their homes to honor and strengthen their position, so their decision to stay at home is an act of worship. The revelations and visits of the Prophet Muhammad (peace be upon him) in these houses gave them sanctity. When the Prophet's Mosque became cramped for Muslims, they performed Friday prayers in the houses of the Prophet's PBUH wives, as mentioned in the book "al-Muwatta". This commandment is also obligatory for the mothers of the believers and is a virtue for all women.¹⁴⁵

This verse indicates the obligation of the Prophet's wives to stay in their homes and not go out unless there is an urgent need. In the hadith, it is mentioned that the Prophet said, "Allah has given you permission to go out for your needs", which refers to human needs. In this context, they must stay at home, except in situations where they are forced to go out,

¹⁴⁴ Abdullah Yusuf Ali, *The Holy Qur'an*, p. 209.

¹⁴⁵ Muhammad Tahir Ibnu al-'Asyūr, *Tafsīr at-Tahrīr wa at-Tanwīr*, Juz 22, p. 10.

such as the death of a parent. For example, Aisha went out to visit her father Abu Bakr's house, when he was ill and later died.¹⁴⁶

According to Ibn 'Āsyūr, *Tabarruj* is

التَّبَرُّجُ: إِظْهَارُ الْمَرْأَةِ مَحَاسِنَ ذَاتِهَا وَثِيَابِهَا وَحُلِيِّهَا بِمَرَأَى الرَّجَالِ. وَتَقَدَّمَ فِي قَوْلِهِ

تَعَالَى: غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ فِي سُورَةِ النُّورِ

'The act of a woman showing the beauty of her body, clothes, and jewelry in front of men. This is confirmed in the words of Allah, Except what is evident from her adornment'. (Q.S An-Nur, Ayat 31)".

In this verse, the prohibition against "tabarruj" generally addresses any conspicuous appearance. What is meant by this prohibition is to stay away from "tabarruj". Muslim women are prohibited from practicing "tabarruj". This verse also denounces other prohibited acts for Muslim women because, at that time, there were still hypocritical women in Madinah who might still follow the *jāhiliyyah* lifestyle. Thus, the purpose of this verse is to stop such practices in the lifestyle of Muslim women. It is seen that the mothers of the believers are forbidden from practicing "tabarruj", even in circumstances where women are allowed to do "tabarruj" in their homes because abandoning "tabarruj" is perfection and an act of avoiding unnecessary affairs. Then, it is related to the people of the Jaahiliyyah when it has been decided among the Muslims to despise what is associated with the state of the *jāhiliyyah*, except for what Islam has agreed upon.¹⁴⁷

"Al-jāhiliyyah" refers to the period in which the Arabs lived before Islam; the word is feminine to indicate that it relates to a period. "Al-jāhiliyyah" is an attribute given to ignorant people because those who lived in that period did not know Allah and His laws. Allah had mentioned

¹⁴⁶ Muhammad Ṭahir Ibnu al-'Āsyūr, *Tafsīr at-Tahrīr wa at-Tanwīr*, Juz 22, p. 11.

¹⁴⁷ Muhammad Ṭahir Ibnu al-'Āsyūr, *Tafsīr at-Tahrīr wa at-Tanwīr*, Juz 22, p. 11.

this earlier in His words: "They think that Allah will not restore to them His righteousness, as the people of *jāhiliyyah* think." (Quran, Ali Imran: 154).

And Allah describes the first *jāhiliyyah* as a unique description because it was before Islam. Some of the mufassirs made it a limited definition. They divided the *jāhiliyyah* into two so that some said the first is the period before Islam, and the second will appear after Islam when the laws of Islam begin to be exalted, na'udzubillah. Some say that the first *jāhiliyyah* is the ancient period before the time of Abraham, where there were no rules for women or men. They presented different stories or exaggerated in that regard or in general. All these are falsehoods and mistakes they deliberately made to limit the explanation.¹⁴⁸

In this verse, Allah prohibits women from dressing or adorning themselves in a way that attracts men who are not their mahrams. This verse emphasizes the need to maintain modesty and avoid actions that may lead to fitnah or sexual temptation.¹⁴⁹

2. Q.S An-Nur 60

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ
غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Meaning: "Such elderly women as are past the prospect of marriage, there is no blame on them if they lay aside their [outer] garments, provided they make not a wanton display of their beauty: but it is best for them to be modest: and Allah is One Who sees and knows all things."¹⁵⁰

The word (القواعد) *al-qawā'id* is the plural of the word (قاعدة) *qā'id*, which refers to an older woman. The term was initially used in the sense

¹⁴⁸ Muhammad Ṭahir Ibnu al-'Āsyūr, *Tafsīr at-Tahrīr wa at-Tanwīr*, Juz 22, p. 11.

¹⁴⁹ Muhammad Ṭahir Ibnu al-'Āsyūr, *Tafsīr at-Tahrīr wa at-Tanwīr*, Juz 22, p. 11.

¹⁵⁰ Abdullah Yusuf Ali, *The Holy Qur'an*, p. 174.

of sitting. An older woman is called *qā'id* because she sits at home, is unable to walk, or sits because she can no longer give birth due to old age.¹⁵¹

The word of Allah swt. (أَلَّتِي لَا يَرْجُونَ نِكَاحًا) *allati lā yarjūna nikāhān* (those women) who no longer desire to marry is not an additional condition of old age. Still, it describes a trait commonly attached to older women.¹⁵²

The meaning of the word (الثياب) *ats-tsiyāb* here is part of their clothing, such as a veil that covers their heads or a loose upper garment that covers the clothes used to cover the 'aurat. This permission is not only because older women have difficulty wearing various clothes but more so because looking at them no longer causes lustful stimulation.¹⁵³

The word (مُتَبَرِّجَات) *mutabarrijāt* is derived from the word (تبرج) *tabarruj*, which means revealing. The prohibition of *tabarruj* here means the prohibition of disclosing "adornment" in general that good women do not usually reveal or wear something unnatural, such as excessive makeup, walking with a swagger, etc. Showing something not traditionally shown except to one's husband can attract the admiration of other men, which can be stimulating or lead to harassment from the nosy. The prohibition in this verse is directed at older women, so younger ones are even more forbidden. In this context, custom plays a massive role in setting the boundaries between permissible and not.¹⁵⁴

Some understand the prohibition of *tabarruj* to mean the prohibition of wearing revealing clothing, without a veil. As for inside the house, it is permissible, even if someone other than a mahram sees it.¹⁵⁵

The book *Tahrir wa Tanwir* explains that *al-tabarraaj* means exposing oneself. The letter ba in "bizinatin" means that putting on the

¹⁵¹ Muhammad Ṭahir Ibnu al-'Āsyūr, *Tafsīr at-Tahrīr wa at-Tanwīr*, Juz 18, p. 297.

¹⁵² Muhammad Ṭahir Ibnu al-'Āsyūr, *Tafsīr at-Tahrīr wa at-Tanwīr*, Juz 18, p. 297.

¹⁵³ Muhammad Ṭahir Ibnu al-'Āsyūr, *Tafsīr at-Tahrīr wa at-Tanwīr*, Juz 18, p. 298.

¹⁵⁴ Muhammad Ṭahir Ibnu al-'Āsyūr, *Tafsīr at-Tahrīr wa at-Tanwīr*, Juz 18, p. 298.

¹⁵⁵ Muhammad Ṭahir Ibnu al-'Āsyūr, *Tafsīr at-Tahrīr wa at-Tanwīr*, Juz 18, p. 298.

garment does not tell the previously hidden beauty. What is meant is exposing what the believers usually try to avoid. When a woman reveals the beauty she is supposed to conceal, it is as if she is telling it to attract attention and arouse men's desire for her. Although this is within the rules, exposing it in this way violates manners and takes away from the grace and dignity of her age. Some people who are influenced by lust are attracted to it because in boasting with jewelry, their weaknesses are hidden, or their shortcomings are forgotten because they are captivated by the beauty of their jewelry. So *al-tabarruj* with adornment is to adorn oneself with what is not the customary adornment on the surface, such as red marks, bleaching, and rare colors.¹⁵⁶

¹⁵⁶ Muhammad Ṭahir Ibnu al-Āsyūr, *Tafsīr at-Tahrīr wa at-Tanwīr*, Juz 18, p. 297.

CHAPTER IV

IBNU 'ASYUR MAQAŠIDĪ INTERPRETATION APPROACH AND RELEVANCE TO TABARRUJ VERSES

A. Ibn 'Āsyūr Maqāšidī Interpretation Approach to the Verses of Tabarruj

Ibn 'Āsyūr is a thinker in the concept of *maqāšid syarī'ah*, and he is the successor of Al-Shatiby, who is considered a pioneer in this thought. Ibn 'Āsyūr defines *maqāšid syarī'ah* as the values and fundamental principles that form the basis for the sharia laws regulating human relations. The purpose of these shari'ah laws is to achieve the benefits that can be achieved by implementing these shari'ah laws.¹⁵⁷

To understand the concept of *maqāšid syarī'ah*, a *maqāšidī* interpretation approach is needed. *Maqāšidī tafsīr* has the same goal as previous interpretations: to make the Quran relevant to its original purpose, which is to be a good guide for all conditions and times (*salihun li kulli zamān wa al-makān*). This is important because the Qur'an is universal, and specific approaches are needed to understand and apply its teachings to all Muslims worldwide.¹⁵⁸

It may be possible that *maqāšidī tafsīr* is also part of contextual interpretations introduced by other interpretation scholars, such as Fazlurrahman, Syahrur, Rashid Ridha, etc. These scholars try to draw the messages of the Quran through specific approaches. However, *maqāšidī tafsīr* seems to be trying to present its approach independently and

¹⁵⁷ Fatimatuz Zahro, *Pendekatan Tafsīr Maqāšidī Ibn 'Āsyūr (Studi Kasus atas Ayat-ayat Hifzu al-'Aql)*, p. 64.

¹⁵⁸ Fatimatuz Zahro, *Pendekatan Tafsīr Maqāšidī Ibn 'Āsyūr (Studi Kasus atas Ayat-ayat Hifzu al-'Aql)*, p. 69.

differently from previous approaches, indicating that it is an innovative approach to interpretation.¹⁵⁹

In Surah Al-Ahzab verse 33, there is a *maqāṣid syarī'ah* of maintaining honor and position addressed to Muslim women. They are required to stay in their homes. This verse shows the obligation of the Prophet's wives to stay in their homes and not go out unless there is an urgent need. In the hadith, it is mentioned that the Prophet said, "Allah has given you permission to go out for your needs", which refers to human needs. In this context, they must stay at home, except in situations where they are forced to go out, such as the death of a parent. For example, Aisha visited her father Abu Bakr's house when he was ill and later died.¹⁶⁰

In this verse, the prohibition against *tabarruj* is generally addressed and refers to any conspicuous appearance. What is meant by this prohibition is to stay away from *tabarruj*. Muslim women are prohibited from *tabarruj*. This verse also denounces other acts of *tabarruj* that are prohibited for Muslim women because, at that time, there were still hypocritical women in Madinah who might still follow the lifestyle of the jahiliyyah. Thus, the purpose of this verse is to stop such practices in the lifestyle of Muslim women.¹⁶¹

In Ibn Āsyūr interpretation of Surah An-Nur verse 60, when viewed from the perspective of *maqāṣid syarī'ah*, there are two essential aspects: maintaining honor and protecting property. This verse emphasizes the dress code for older women not to imitate the excessive dress style of young women, such as using excessive make-up or walking in a manner that invites attention. This is intended to avoid excessive *tabarruj* in older women because revealing things that are usually only intended for husbands can attract the attention of other men and can cause stimulation or disrupt social stability. In this context, the prohibition aims to maintain

¹⁵⁹ Fatimatuz Zahro, *Pendekatan Tafsīr Maqāṣidī Ibn Āsyūr (Studi Kasus atas Ayat-ayat Hifzu al-'Aql)*, p. 69.

¹⁶⁰ Muhammad Ṭahir Ibnu al-'Āsyūr, *Tafsīr at-Tahrīr wa at-Tanwīr*, Juz 22, p. 10.

¹⁶¹ Muhammad Ṭahir Ibnu al-'Āsyūr, *Tafsīr at-Tahrīr wa at-Tanwīr*, Juz 22, p. 11.

the honor of women and prevent situations that can cause disturbances in society. In addition, Ibn Āsyūr also highlights prohibiting excessive jewelry from safeguarding property from possible theft or loss by irresponsible people. Overall, Ibn 'Asyur interpretation emphasizes the importance of safeguarding honor and property by obeying the dress code by the values and principles of *maqāṣid syarī'ah*.¹⁶²

In this context, custom plays a significant role in setting the boundaries of what can and cannot be done. Some understand the prohibition of *tabarruj* as the prohibition of going out in revealing clothing, such as without wearing a headscarf or something similar. However, the prohibition does not apply inside the house, even if someone other than a mahram sees it. Such acts of *tabarruj* are permitted inside the house, even if someone other than a mahram sees them. This approach is considered part of the *maqāṣid syarī'ah* to preserve honor because if an older woman still wears inappropriate clothing (exposed aurat), this can lead to ostracism by social interaction. Thus, it is essential to understand and respect social customs and norms in interpreting rules such as this prohibition of *tabarruj*, as it can help preserve individual honor and maintain harmony in society.¹⁶³

From the two verses above, there are *maqāṣid 'ammah* and *maqāṣid khassah*. The *maqāṣid* that the author found when conducting this research include,¹⁶⁴ *Maqāṣid 'ammah* that the author can conclude from Ibn Āsyūr *maqāṣid* is:

1. Individual improvement (*al-salah al-fardi*)

Women are required to maintain their honor and position as Muslimah.

¹⁶² Muhammad Ṭahir Ibnu al-'Āsyūr, *Tafsīr at-Tahrīr wa at-Tanwīr*, Juz 18, p. 298.

¹⁶³ Muhammad Ṭahir Ibnu al-'Āsyūr, *Tafsīr at-Tahrīr wa at-Tanwīr*, Juz 18, p. 298.

¹⁶⁴ Rif'atul Mahmudah Emha, M. Ulinnuha, Ziyad Ulhaq, "Al-Qasas dan Al-Amsal dalam Q.S. Al-Kahfi (Studi *Tafsīr Maqasidī* Perspektif Ibn 'Asyur dan Al-Maragi)", *Ulumul Qur'an : dalam jurnal Ilmu Al-Qur'an dan Tafsir*, Volume 2, No. 2, September 2022, IIQ Jakarta, p. 146-147.

2. Improvement of society (*as-salah al-ijtima'i*)

To maintain social stability and harmony in society, older women are not allowed to imitate the excessive dressing style of young women. They are not allowed to wear inappropriate clothing (open aurat) because it can cause exclusion by social interaction. While the *maqāṣid khassah* (Specific Objectives) :

1. *Li at-ta'assi*, so that Muslim women can follow the kindness of the Prophet's wives to stay at home and not go out unless there is an urgent need.
2. *Li at-tahzīr*, so that Muslim women are cautious and avoid the vices of the women of the pre-Islamic era. They are prohibited from wearing excessive jewelry to safeguard property from possible theft or loss by irresponsible people.

B. The Relevance of Ibn 'Āsyūr Interpretation in the Book of At- Tahrīr wa Al-Tanwīr with the Reality of Tabarruj in the Present Time

Most women today perform actions not entirely by religious teachings, such as dressing up, preening, and showing jewelry. This can be considered blatant disobedience, as well as imitating the dress and behavior of non-Muslim women.¹⁶⁵ In addition, some women also leave the house wearing flashy or thin clothes that do not comply with the rules of covering the 'aurat. This behavior is a major sin and a very dangerous form of fitnah. The most striking example is when women leave the house preening, using perfume, and interacting with non-mahram men. All of these actions have the potential to incur the wrath of Allah.¹⁶⁶ This reality illustrates that many women today prioritize the development of fashion and fashionable appearance to look modern, not outdated, and not old-

¹⁶⁵ Abdullah bin Jarullah bin Ibrahim al-Jarullah, *Hak dan Kewajiban Wanita Muslimah Menurut al-Qur'an dan as-Sunnah*, (Jakarta : Pustaka Imam Asy-Syafi'I, 2005), p. 22.

¹⁶⁶ Abdullah bin Jarullah bin Ibrahim al-Jarullah, *Hak dan Kewajiban Wanita Muslimah Menurut al-Qur'an dan as-Sunnah*, p. 23.

fashioned or expired. This becomes more important to them than carrying out the obligation to cover the aurat adequately by Islamic teachings.¹⁶⁷

In the interpretation of Surah Al-Ahzab verse 33 and Surah An-Nur verse 60, the obligation for Muslim women not to *tabarruj* is absolute. As explained earlier, Ibn 'Āsyūr view in his tafsir shows a very relevant relevance to the phenomenon of *tabarruj* that exists today.

The relevance of Ibn 'Āsyūr view is to criticize the dynamics of *tabarruj* that exist today, where the primary purpose seems to be only to cover the 'aurat to avoid fitnah and sexual harassment by the *maqāṣid of sharia*. However, in reality, many women today focus more on the desire to look fashionable and prioritize beauty rather than understanding the true essence of *tabarruj* in Islam.

If we look at some real examples of *tabarruj* today and its relevance to Ibn 'Āsyūr views in his book "At-Tahrīr Wa At-Tanwīr", there are also aspects of *maqāṣid sharia* that are the basis for implementing Islamic law, which is contained in the *uṣul al-khams*, which includes:

1. *Ḥifẓ al-Dīn*

Someone who *tabarruj*, his life is only busy to decorate and embellish to satisfy his own self-gratification. He will do various ways to always look beautiful, even by using methods that are not in accordance with religious values. The reality is that many Muslim women have actually changed His creation. They should not be complacent to always in pursuing the worldly with the aim of getting pleasure or recognition of beauty, thus forgetting to perform obedience to Allah. In addition, a Muslim woman who *tabarruj* shows her inability to manage her lustful desires that lead to a life full of temporary pleasures.

2. *Ḥifẓ al-Nafs*

¹⁶⁷ Djami, Marla Marisa, "Pencarian Identitas Diri dan Pertumbuhan Iman Remaja (Terbentuknya Identitas Diri Melalui Proses Sosialisasi dan Pengaruhnya Terhadap Pertumbuhan Iman)". *Dalam jurnal Sekolah Tinggi STAKN Kupang*, 2012, p. 127

Muslim women are allowed to decorate according to Islamic procedures. But the reality is that women today are competing to look beautiful. This shows the nature of *ujub* and *riya'* which has controlled and even damaged the human soul. They are so focused on seeking recognition of their beauty from others that they forget about self-development.

3. *Hifz al-'Aql*

Islam commands people to protect their minds in order to avoid all forms of destructive actions. The love of worldly life can close their minds so that they only think of beauty and social status. One who has knowledge will not be trapped or can avoid the act of competing with each other in beauty. Wise Muslim women will realize that beauty is not only physical, but the most important beauty is in the heart.

4. *Hifz an-Nasl*

In order to maintain social stability, Muslimah women are obligated to maintain their honor and protect their offspring by covering all curves of the body to avoid the sight of other types of lust. It is also intended to prevent sexual crimes and other violence. However, many Muslim women today actually provoke men's lust, including by using excessive perfume, strutting in front of men, wearing tight clothes and others.

5. *Hifz al-Māl*

Many women are willing to have cosmetic surgery at a very high cost. Without realizing it, they are not only doing *tabarruj*, but also hedonism. They also like to appear excessive by using various kinds of accessories that invite crime. Therefore, Muslimah women are forbidden to wear excessive jewelry in order to protect their wealth from possible theft or loss by irresponsible people.

Therefore, it is important for Muslim women to re-understand and live the true values of *tabarruj*. Thus, they can

appreciate and follow Ibn 'Āsyūr views relevant to today's needs and demands to maintain purity and dignity in practicing Islam.

CHAPTER V

CLOSING

A. Conclusion

After the author has explained extensively Ibn 'Āsyūr thoughts on the prohibition of *tabarruj* in the book *At- Tahrīr wa Al-Tanwīr* and his *maqāshid* interpretation approach, it can be concluded:

1. To understand the concept of *maqāshid al-syarī'ah*, a *maqāshidī tafsīr* approach is needed. *Maqāshidī tafsīr* has the same goal as previous interpretations: to make the Koran remain relevant to its original purpose, which is to be a good guide for all conditions and times (*sālihun li kulli zamān wa al-makān*). In Surah Al-Ahzab verse 33 and Surah An-Nur verse 60, there is *maqashid*. According to Ibn 'Asyur thinking, *maqāshid* is divided into two; the first, *maqāshid 'ammah* consists of individual improvement (*al-salah al-fardi*), namely women are required to maintain their honor and position as Muslim women. Then the improvement of society (*as-salah al-ijtima'i*), namely to maintain social stability and harmony in society, older women are not allowed to imitate the excessive dressing style of young women and are not allowed to wear inappropriate clothing (open aurat) because it can cause ostracism by social interaction. Second, *maqāshid khassah* (Specific Objectives) contains *Li at-taassi* so that Muslim women can follow the kindness of the Prophet's wives to stay at home and not go out unless there is an urgent need. *Li at-tahzir*, so Muslim women will be cautious and avoid the vices practiced by the women of the pre-Islamic era. They are prohibited from wearing excessive jewelry to safeguard wealth from possible theft or loss by irresponsible people.
2. The relevance of Ibn 'Āsyūr views is to criticize the current dynamics of *tabarruj*, where the main objective seems to be only covering the 'aurat to avoid fitnah and sexual harassment by the *maqāshid of sharia*.

However, in reality, many women today focus more on the desire to look fashionable and prioritize beauty rather than understanding the true essence of *tabarruj* in Islam.

B. Suggestion

The results of this study show that one of the purposes of the prohibition of *tabarruj* is to maintain honor and position as a Muslim woman. This research work is far from perfect; as with other research works, the results need criticism and suggestions from readers. The author hopes that this paper can be one of the references for further research materials that can examine other objectives by utilizing the *Maqāṣidī* interpretation approach or other approaches, as well as a foothold in providing answers and solutions to phenomena that exist in society.

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