

## Tabarruj in the Qur'an (Analytical Study of Surah Al-Ahzab Verse 33 According to Tafsir Al-Munir)

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### Abstract

The problem with Tabarruj is that there are many women among us nowadays who dress up too much, which can cause crime. Many women today follow fashion, and it can endanger them. There are many phenomena of women not wearing the hijab, being open, and exposing their private parts to men who are dressed up excessively and can cause crimes. Many women today follow fashion, and it can endanger them. There are many phenomena of women not wearing the hijab, being open, and revealing their private parts to other men, which generally means that decent women will not show off this jewelry or even wear something that is unnatural to wear. This research discusses the meaning of tabarruj in the Tafsir of the Qur'an surah al-Ahzab verse 33 according to contemporary mufassir namely Wahbah Az-Zuhaili in his book of Tafsir Tafsir al-Munir. The aim of this research is to analyze how the verses about tabarruj are interpreted and what the forms of tabarruj are according to Wahbah Az-Zuhaili in Tafsir Al-Munir. This research uses a literature review with a qualitative and technical approach. Descriptive analysis. The results of this research show that Wahbah Az-Zuhaili agrees with interpreting the tabarruj verses, namely the act of a woman displaying her jewelry to attract the attention of other people who are not her mahrim.

Keywords: Tabarruj, Al-Qur'an, Al-Ahzab verse 33, Tafsir Al-Munir.

### Introduction

The Al-Quran, which was revealed to Muhammad SAW, is the greatest gift for Muslims because its content is full of educational nuances that are very useful for life. The Qur'an is the book of life (Qowim AN, 2020). A guide for anyone who wants guidance on the right path. There is no doubt about it. Grounding the values contained in the Qur'an is the obligation of every Muslim, male and female, at the individual and social level (Shihab, MQ 2011).

The Qur'an is the only holy book on this earth that is preserved (Nizhan, A 2008) The Qur'an is also the beginning of Islam and its most important manifestation; the Qur'an is the world in which Muslims live. It is a teaching that is relevant to human life anytime and anywhere (Chirzin, HM 2020), there is no expression that is most beautiful and soothing to the soul other than chanting the verses of the Qur'an which are medicine (syifa') and love (rahmah). Having a dialogue with the Qur'an is something fun. The messages contained in it captivate the soul. Appropriately, this holy book is used as a source for solving all life problems faced by humans (Yusuf, KM and Zirzis, A 2014)

The Qur'an discusses all aspects of human life; in it, there are many directions regarding the purpose of human life in the world, history, law, *muamalah*, the creation of living creatures, marriage, family, women, and so on. One of the issues that gets attention is tabarruj (ALAWIYAH, M 2022).

The term tabarruj may sound foreign to the public's ears, but tabarruj is not a foreign term because this tabarruj behavior has become widespread in society, in the millennial era like today, we can witness the very concerning conditions that befall some Muslim women (Muhyin, NF and Sholeh, MJ 2022), namely Muslim women who wear headscarves, but their clothes are not in accordance with religious law, women who wear headscarves but are naked (transparent and show off their curves) and show off their jewelry, walking with a swaying gait in front of men who are not their mahram. They show off their bodies on the street, in public gathering places, in public baths, and tragically, the surrounding community deliberately turns a blind eye and is not at all disturbed by the damage. They act calmly and even seem to approve of these actions without caring about the dangers that will drag them into the abyss of error (Ni'mah Rasyid Ridha, 1991).

Islam is a wise religion, Islam came to raise the status of women from low and humiliating views. Therefore, Allah forbids women to perform tabarruj so that their position will be high and noble, and based on the background of the problems that have been raised, the author is interested in studying more about the meaning of "Tabarruj in the Qur'an (Analysis of the Tafsir Study of Surah Al-Ahzab Verse 33 according to Tafsir Al Munir).

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## Method

### **Research Methods are Very Important for Success**

#### 1. Type of research

In this study, the author uses library research. This study takes materials from libraries and scientific journals.

#### 2. Data Sources

The primary and secondary data sources obtained in this study are primary and secondary.

- a. Primary data is data obtained directly from original sources or first parties. Primary data is specifically collected by researchers to answer research or research questions. In this case, the primary data source is Tafsir Al-Munir by Sheikh Prof. Dr. Wahbah az-Zuhaili.
- b. Secondary data is data that is already available and can be obtained by the author by reading, seeing, or listening. The data sources utilized by this researcher are data obtained from books related to the research title.

### **Data Collection Techniques**

Data collection in this study was obtained from:

1. Take notes and read books and articles that discuss the challenge of "Tabarruj" in Islamic teachings.
2. Tracing Surah Al-Azhab Verse 33 in the book of Tafsir Al-Munir by Sheikh Prof. Dr. Wahbah az-Zuhaili.
3. Collecting verses from the Qur'an and their translations

## Result and Disucssion

### **Tabarruj and its Forms**

In the language, Tabarruj comes from the masdar form of the words Tabarraja-Yatabarraju-Tabarrujan, which means decorated. However, the meaning of decoration here is excessive and flashy decoration, she uses something that is not normally used with the intention of attracting the attention of men who are not her mahram, Says Al-Fairuz in the Al-Muhith dictionary "Tabarruj" (azharat zinataha li ar-rijal). Bertabarruj is showing one's jewelry to men (Sari, N. 2017).

Tabarruj is one thing while decorating (tazayyun) is another thing (Abu Syuqqoh, 1995). Sometimes, a woman can wear jewelry, but it is not included in the tabarruj, it happens if the jewelry is classified as ordinary or common and does not attract attention, what is meant by jewelry here is not only limited to jewelry or tools for decoration that is usually used by women, such as necklaces, rings, earrings, anklets, and beads. However, it also includes everything that is used or utilized by a woman to beautify herself, both original and imitation (Abu Ichsan al-Atsari and Ihsan, 81). Because if these things are done by a woman, it will invite the admiration of other men and can even cause stimulation and provoke someone to do mischief. (M. Quraish Shihab, 2002).

According to Sheikh Al-Maududi, the word tabarruj, when associated with a woman, has three meanings, namely:

1. Showing off the beauty of one's face and body parts that arouse lust in front of men who are not one's mahram.
2. Displaying beautiful clothes and jewelry in front of men who are not mahram.
3. Show off and walk with sway in front of men who are not mahram.

Ibn Athiyyah said, "According to Ibn Athiyyah's view, Allah indicated that during the period of ignorance in their era, many women wore thin and transparent clothes. So, Allah ordered them to make changes in their behavior in the previous era of ignorance. Namely a change in the behavior of unbelievers. Because they no longer felt jealous, women at that time did not wear the hijab. The name jahiliyah was mentioned before the arrival of Islam. (Muhammad Walid, 2011)

### **Al-Qur'an Verses Containing the Term Tabarruj**

Surah Al-Azhab Verse 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

“You should remain in your homes and not decorate and act like the people of Jahiliyyah in the past. Pray, pay zakat, and obey Allah and His Messenger. Indeed, Allah intends to remove sin from you, O people of the temple, and to cleanse you as thoroughly as possible.”

## ***Biography of Wahbah az-Zuhaili and Background to Tafsir Al-Munir***

### ***Biography of Wahbah Az-Zuhaili***

He was one of the famous fiqh scholars of the 20th century H, (Ari, AW 2021). Wahbah Az-Zuhaili's full name is Wahbah bin Al-Sheikh Mustafa Al-Zuhaili. He was born in Dar 'Athiyah, which is located in a remote part of the city of Damascus, Syria, in 1351 AH/ 1932 AD. (Saiful Amin Ghofur, 2013) He had a pious father named Sheikh Mustafa az-Zuhaili, his father was not a scholar but a simple farmer and memorized the Qur'an, he always regularly read the Qur'an from 02.00 in the morning day until just before dawn until the end of 15 juz, his father was a person who was steadfast, his life was always close to Al Qur'an, so it is not surprising to have a son who is intelligent, has a good personality, is an academic scholar and is one of the influential Islamic figures in the world. His father died on Friday Jumadil Awal 1395 AH / 23 March 1975 M. Beliau, (Anfasa Naufal Reza Irsali, 2019) Sheikh Wahbah az-Zuhaili had an extraordinary mother, she was simple but adhered to her faith and was hardworking, her mother's name was Fatima Mustafa Assa'ada, Wahbah az-Zuhaili studied the Al-Quran with his beloved mother and completed memorizing the Al-Quran in a relatively short time, his mother died on Sunday, 11 Jumadil Akhir 1404 H/March 19 1984 AD (Anfasa Naufal Reza Irsali, 2019).

Wahbah AzZuhaili died on Sunday, 24 Shawwal 1436 H or coincidentally on August 9, 2015 M, and was buried in his birthplace, Damascus. (Reza Irsali,) Sheikh Wahbah az-Zuhaili completed his Tsanawiyah school in Damascus, he was very devoted to science, and his father, even though he was a simple farmer, always encouraged him to continue loving science until he completed his education at Kulliyah Syar'iyah Damascus and graduated in 1952 AD. Then, he continued his education again in Cairo. He attended several lectures simultaneously, namely the Sharia Faculty and Arabic Language Faculty at Al-Azhar University and the Law Faculty at 'Ain Syam University. (Ramli Abdul Wahid, 2015) He obtained a Sharia graduate diploma at Al-Azhar and obtained a Takhassus diploma for teaching Arabic at Al-Azhar in 1956 AD. Then he obtained a License (LC) diploma in law at 'Ain Syam University in 1957 AD, a Master in Sharia from the Faculty of Law at Cairo University in 1959 AD, and a Doctorate in 1963 AD. One important note is that Wahbah Az-Zuhaili always occupied the top rankings at all levels of his education. According to him, the secret of his success in studying lay in his seriousness in pursuing his studies and distancing himself from everything that interfered with his studies. His life motto is:

سران النجاة في الحياة الصيلة لله عز وجل

"Indeed, the secret of success in life is improving your relationship with Allah 'Azza wa Jalla." (Hidayatullah, 2015)

Sheikh Wahbah az-Zuhaili is a very productive person with knowledge, and he always spends his time reading and writing, this is proven by the many works he has published, such as lecture diktats, articles, scientific papers, which number more than 133 books. , which were published in newspapers and magazines, as well as books made into several volumes, such as the book Tafsir al-Munir, which consists of 16 volumes. He is a reference teacher for the latest generation of students because he has studied several sharia sciences such as fiqh, Ushul fiqh, faraidh science, theological sciences, and so on because he actively visits teachers who are experts in these fields of science, he creates various kinds of works from various fields, both in terms of aqidah, history, Islamic thought, da'wah, civilization, and other fields. In fact, if his works which formed treatises, were recorded, the number would exceed 500 papers One of his works that the author will discuss in this article is the Al-Munir commentary book, which consists of 16 volumes. He wrote it not from quotations but with a very good selection process, so it produced a science of interpretation whose meaning is very close to the Al-Quran.

### ***Background of Al-Munir's Tafsir and Interpretation Style***

Tafsir Al-Munir is a book of interpretation written by Sheikh Wahbah az-Zuhaili. The word Al-Munir is taken from the isim fiil Al-anaara or (Annur, which means light/ray). Namely, Shaikh Wahbah az-Zuhaili deliberately named the book Al-Munir so that it could shine a light on Muslims and provide enlightenment for anyone who wants to understand the Book of Allah (Siratal Mustaqim, 2020) . This tafsir book explains all the verses of the Qur'an from Surah Al-Fatihah to Surah An-Nas. Background of Tafsir al-Munir Tafsir al-Munir is one of the monumental works by Wahb ah Az-Zuhaili. The writing of the Tafsir al-Munir book was motivated by his concern about the views and assumptions of several groups who argued that classical tafsir books could not provide solutions to various contemporary problems that occur in the current era, while these contemporary exegetes often deviate from the interpretation of the verses of the Qur'an on the grounds of wanting to make a renewal. Because of this, Wahbah thought that these tafsir books must be packaged in a contemporary language style and consistent methods that are in accordance with modern science and, of course, without any deviations in interpretation. Because of this background, Tafsir al-Munir emerged, which combines the originality of classical Tafsir with the beauty of contemporary Tafsir. The book of Tafsir al-Munir was written for approximately 16 years. The purpose of writing this book of Tafsir was because he wanted to connect Muslim and non-Muslim individuals with the Book of Allah ta'ala, which is the only revelation that contains an explanation of God that has been proven *qa'i* that is unmatched.

## Tafsir of Surah Al-Ahzab verse: 33 According to Prof. Dr. Wahbah az-Zuhaili

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

”You should remain in your homes and not decorate and act like the people of Jahiliyyah in the past. Pray, pay zakat, and obey Allah and His Messenger. Indeed, Allah intends to remove sin from you, O people of the temple, and to cleanse you as thoroughly as possible.

Wahbah Az-Zuhaili argues in his tafsir book that the meaning of وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ means that women are not allowed to leave their homes if there is no urgent need and only old women are allowed to pray at the mosque, not young ones. This verse also explains the prohibition against carrying out acts of tabarruj, namely showing jewelry and attractive body parts such as the neck and chest. Then, the continuation of the verse And according to Wahb} ah AzZuhaili, this verse orders women to always perform prayers in a good and correct manner according to the Shari'a, and pay zakat, and obey the commands of Allah and His Messenger.

Next it ends with the fragment إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ ۚ. These verses are only to remove, purify, and cleanse you all from the stains of disobedience and all sinful deeds so that our hearts are filled with the light of faith. Meanwhile, the sentence fragment أَهْلَ الْبَيْتِ ۚ is addressed to all people who are an inseparable part of the Messenger of Allah SAW, namely his wives, and relatives, and all these commands are addressed to نُسَبَاتٍ لَهَا because they are the best role models for the people. From the explanation above, it can be understood that the verse contains commands and prohibitions for Muslim women, namely the prohibition on staying at home unless there is a very urgent need and the command to carry out the obligations of worship such as prayer and zakat, as well as the prohibition not to act properly. In the past, women in the Jahiliyyah era performed tabarruj, and all of this was intended so that the members of the temple could be clean from all sins and immorality.

## Conclusion

Tabarrujis is the act of a woman displaying her jewelry and beauty to other people who are not her mahram by preening herself or walking with a shimmy and showing something inappropriate with the intention of attracting attention. The Qur'an is revealed by Allah to His servants for the benefit and happiness of human life in this world and the hereafter. According to Islamic teachings, women who do tabarruj, because they want to show off their private parts, is a woman's behavior that shows a low level of femininity, and tabarruj is one of the worst characteristics of women.

The wisdom of prohibiting tabarruj is to avoid all kinds of slander, so that honor and glory can be maintained. Wahbah Az-Zuhaili's interpretation in the book Tafsir Al-Munir regarding verses related to tabarruj contained in the Koran, namely surah Al Ahzab 33, prohibits the act of tabarruj and agrees in his book of interpretation to explain several forms of tabarruj, including the verse Wahbah AzZuhail interprets the verse as saying that Allah SWT commands a woman to stomp her feet when walking, to use perfume, excessive make-up and jewelry when leaving the house, as well as wearing tight or revealing clothes.

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