

TABARRUJ IN *HIDĀYATUL AL-QUR'AN FĪ TAFSĪR AL-QUR'AN* AND *AL-LŪ'LU' WA AL-MARJĀN FĪ TAFSĪR AL-QUR'AN*

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Abstract

The background of this research is that in Islamic teachings, there is a recommendation to dress simply and according to sharia provisions. Excessive appearance or known as tabarruj, is prohibited as regulated in the Qur'an Surah al-Ahzab verse 33. This study attempts to analyze tabarruj in a book newly published in 2023 from the Indonesian region in the Book of Hidāyatul Al-Qur'an fi Tafsīr Al-Qur'an bī Al-Qur'an interpreted by mufasssīr K. H Afifudin Dimiyathi and from the view of mufasssirah in the Egyptian region in the book Al-Lū'lu' wa Al-Marjān fī Tafsīr Al-Qur'an interpreted by Kariman Hamzah. This research is a library research, using descriptive analysis methods. The primary data is from the book Hidāyatul Al-Qur'an fi Tafsīr Al-Qur'an bī Al-Qur'an and Al-Lū'lu' wa Al-Marjān fī Tafsīr Al-Qur'an while the secondary sources are related books or reading sources. The results of this study indicate that tabarruj from the book Hidāyatul Al-Qur'an fi Tafsīr Al-Qur'an bī Al-Qur'an mentions that tabarruj is showing jewelry other than the face, palms and what is visible without intending to show it. On the other hand, in Al-Lū'lu' wa Al-Marjān fī Tafsīr Al-Qur'an, tabarruj is mentioned, namely showing the arms, legs, limbs, head, ears and the hijab does not cover the head, the gaps in the clothes can show the chest and back, and also stamping the feet when walking, on the arms a handful outside the palms, quoting the opinion of Qatadha which is based on the Hadith of Aisyah r.a. is permissible.

Keywords: *Al-Lū'lu' wa Al-Marjān fī Tafsīr Al-Qur'an; Hidāyatul Al-Qur'an fi Tafsīr Al-Qur'an bī Al-Qur'an; Kariman Hamzah, K.H Afifudin Dimiyathi; Tabarruj.*

Abstrak

Latar belakang penelitian ini yaitu dalam ajaran Islam, terdapat anjuran berpakaian secara sederhana dan sesuai ketentuan syariat. Penampilan yang berlebihan atau dikenal istilah *tabarruj*, dilarang sebagaimana diatur Al-Qur'an Surat al-Ahzab ayat 33. Studi ini berupaya menganalisis *tabarruj* dalam kitab yang baru diterbitkan tahun 2023 dari kawasan indonesia pada Kitab *Hidāyatul Al-Qur'an fi Tafsīr Al-Qur'an bī Al-Qur'an* penafsiran mufasssīr K. H Afifudin Dimiyathi dan dari pandangan mufasssirah kawasan Mesir dalam kitab *Al-Lū'lu' wa Al-Marjān fī Tafsīr Al-Qur'an* penafsiran Kariman Hamzah. Penelitian ini merupakan penelitian

kepastakaan dengan pendekatan kualitatif dan metode analisis deskriptif-komparatif. Data primernya dari kitab *Hidāyatul Al-Qur'an fi Tafsīr Al-Qur'an bī Al-Qur'an* dan *Al-Lū'lu wa Al-Marjān fi Tafsīr Al-Qur'an* sedangkan sumber sekundernya adalah buku-buku atau sumber bacaan yang terkait. Hasil penelitian ini menunjukkan bahwa *tabarruj* dari kitab *Hidāyatul Al-Qur'an fi Tafsīr Al-Qur'an bī Al-Qur'an* menyebutkan *tabarruj* itu menampakkan perhiasan selain wajah, telapak tangan dan yang tampak tanpa bermaksud untuk memperlihatkankannya. Disisi lain dalam *Al-Lū'lu wa Al-Marjān fi Tafsīr Al-Qur'an* disebutkan *tabarruj* yaitu menampakkan lengan, kaki, anggota badan, kepala, telinga dan jilbab tidak menutupi kepala, celah pakaian yang bisa memperlihatkan dada dan punggung, serta juga menghentakkan kaki saat berjalan, pada lengan segenggam diluar telapak tangan boleh tampak yang mengutip pendapat Qatadha belandas dari Hadist Aisyah r.a

Kata kunci: Al-Lū'lu wa Al-Marjān fi Tafsīr Al-Qur'an; Hidāyatul Al-Qur'an fi Tafsīr Al-Qur'an bī Al-Qur'an; Kariman Hamzah; K.H Afifudin Dimyathi; Tabarruj.

INTRODUCTION

The development of the times and technological advances have created various challenges in life. Human behavior is greatly influenced by the surrounding social environment. Mensi M. Sapara and colleagues stated that the social environment, as a place where complex social interactions take place, has a major impact on human life, both in constructive and destructive aspects (Sapara & Mensi M, 2020) . The increasingly diverse trend of Muslim fashion and adornment sometimes shifts the focus from the primary function of clothing, which is to cover the genitals, to the form of jewelry that is displayed or even the genitals are exposed (Umar & Abrar Yusra, 2020) . In the Islamic perspective, this condition is

known as *tabarruj* , namely the behavior of women who openly display their beauty, whether through their face, body, or jewelry, in public (Azmi, 2022, pp. 219–220) . Therefore, this honor needs to be maintained, one way is by not showing jewelry to men who are not mahram (Safrudin, 2021, p. 143) .

Please accept Islam, then you will be able to find out more and more information about this. Penampilan yang berlebihan, atau dikenal dengan istilah *tabarruj* , dilarang sebagaimana diatur dalam Al-Qur'an Surat Al-Aḥzāb ayat 33.

And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you all impurity, O

d, and to purify People of the Household with [extensive] purification

Meaning: And stay in your houses and do not display yourselves like the people of *ignorance*, and establish prayer, give zakat, and obey Allah and His Messenger. Indeed, Allah intends to remove sins from you, O people of the Household, and to purify you with a thorough purification.

In this verse, Allah reminds the wives of Prophet Muhammad SAW to stay at home and not adorn themselves like women in the time of Jahiliyyah. They were also instructed to pray, pay zakat, and obey the Prophet's command (Khasanah, 2021).

As a preventative measure, Islam prohibits *tabarruj* (*sex-wearing*) to avoid harmful effects. Unfortunately, many modern women appear to ignore this prohibition. They often choose clothing that is tight, transparent, or does not fully cover the aurat (body parts). Fashion trends such as miniskirts or tight pants reflect moral challenges in society and can negatively impact health and mental development. These inappropriate styles can alter thought patterns and behavior, as well as influence race (Mahmud, 2024, p. 292).

The purpose of this study is to conduct further research on how *tabarruj* from the Egyptian and Indonesian regions, the perspective of KH Afifudin Dimyathi in the book *Hidāyatul Al-Qur'an fi Tafsīr Al-Qur'an bī Al-Qur'an* and Kariman Hamzah in the book *Al-Lū'lu wa Al-Marjān fi Tafsīr Al-Qur'an* in the framework of the methodology and scientific reasoning they use through a comparative-analytical approach, thus, this article contributes in two directions at once: expanding the treasury of comparative interpretation and offering ethical reflections that are relevant to the times.

LITERATURE REVIEW

The study of *tabarruj* is very important because clothing or clothing is a crucial aspect in human civilization. Research on *tabarruj* has been widely discussed in various literature, including the article by Akhyar Zein, Ardiansyah, and Firmansyah entitled "The Concept of *Tabarruj* in Hadith: A Study on the Quality and Understanding of Hadiths on Dress Manners for Women" published in the Postgraduate Program of UIN North Sumatra in 2017. The focus of this research is the quality of hadiths that discuss *tabarruj* and appropriate dress manners for Muslim women according to

the perspective of the Prophet's hadith (Zein, Ardiansyah, & Firmansyah, 2017) . Furthermore, there is a thesis by Muhammad Nur Asikh entitled " The Meaning of *Tabarruj* according to M. Quraish Shihab in Tafsir al-Misbah and its Relevance in the Current Era, " which was written in the Department of Quran and Tafsir UIN Walisongo in 2018. This thesis provides a general overview of *tabarruj* and interpreting QS. Al-Aḥzāb verse 33 according to Tafsir al-Misbah by M. Quraish Shihab (Muhammad Nur Asikh, 2018) . In addition, there is also Nur Anifah Al-Huda's thesis entitled "Hadith-hadiths about *Tabarruj* (Meaning of Alhadiths Study)" which was completed at the Department of Hadith Interpretation of UIN Sunan Kalijaga in 2004. In this work, it is concluded that the hadiths about *tabarruj* have legal relevance, namely prohibiting the practice of *tabarruj* (Nur Anifah Al-Huda, 2004) .

From the study above, it appears that the general discussion is about the explanation of *tabarruj* . *Tabarruj* in the interpretation of K. H. Afifudin Dimiyathi in the book *Hidāyatul Al-Qur'an fi Tafsīr Al-Qur'an bī Al-Qur'an* and Kariman Hamzah in the book *Al-Lū'lu Wa Al-Marjān* has not been revealed. For this reason, this study

attempts to analyze *Tabarruj* in the Indonesian region in the Book *Hidāyatul Al-Qur'an fi Tafsīr Al-Qur'an bī Al-Qur'an* interpretation of K. H. Afifudin Dimiyathi and the Egyptian region in *Al-Lū'lu wa Al-Marjān fi Tafsīr Al-Qur'an* interpretation of Kariman Hamzah which he poured when interpreting the verses of the Qur'an. This study identifies similarities and differences with existing research. These two books are interesting to discuss because *tabarruj* means more than the discussion in previous books and is also relevant in today's era, including discussing the limits of the intimate parts of clothing sleeves and types of clothing such as Khimar in covering the private parts to avoid *tabarruj*

RESEARCH METHODS

This research is included in the category of qualitative research which is library research. The material object of the research is *tabarruj* while the formal object is the interpretation of the two commentators on the term. The main data sources in this research are the Book of *Hidāyatul Al-Qur'an fi Tafsīr Al-Qur'an bī Al-Qur'an* and the Book of *Al-Lū'lu wa Al-Marjān fi Tafsīr Al-Qur'an* while the supporting data sources are books, journals and related commentaries, as well as information from other references

containing reviews of *tabarruj* from books, journals, articles and other documents. The data collection technique is carried out by tracing the original text of the interpretation book. The data analysis technique is carried out using a descriptive-comparative method, namely comparing aspects of the interpretation of *tabarruj* and its characteristics in each interpretation. After that, the data is reviewed, researched, analyzed, and its relationship is sought comprehensively to obtain optimal results so that the research objectives can be realized, namely to find out *tabarruj* in the book *Hidāyatul Al-Qur'an fi Tafsīr Al-Qur'an bī Al-Qur'an* and the book *Al-Lū'lu wa Al-Marjān fi Tafsīr Al-Qur'an*.

RESULTS AND DISCUSSION

1. Author's Context of *Hidāyatul Al-Qur'an fi Tafsīr Al-Qur'an bī Al-Qur'an*

The book *Hidāyatul Al-Qur'an fi Tafsīr Al-Qur'an bī Al-Qur'an* is the work of Dr. HM Afifuddin Dimyathi, Lc., MA who was born in Jombang, East Java, on May 7, 1979 or 10 Jumād al-Akhir 1399 H (Guru, 2022). He is a descendant of the mursyid of Tarīqah Mu'tabarah Qadiriyyah wa Naqshabandiyah which continues up to

Sheikh Abdul Qadir al-Jailānī and the Prophet Muhammad.

Afifuddin received his formal education at the Rejoso State Elementary School (1991), then continued to the Darul 'Ulum Rejoso Special Program Junior High School (1994), and the Jember State Religious High School (1997). After his high school education, he memorized the Qur'an for a year under the guidance of Kiai Mufid Mas'ud at the Sunan Pandanaran Ngaglik Islamic Boarding School until 1998. Not stopping there, Afifuddin continued his higher education at al-Azhar University, Cairo, Egypt, at the Faculty of Ushuluddin, Department of Tafsir and Qur'anic Sciences from 1998 to 2002. He also succeeded in obtaining a master's degree with cum laude honors at the Khartoum International Institute for Arabic Language Sudan, even becoming the best graduate in Asia in 2004. He then obtained his doctoral degree at Neelain University, Sudan, at the Tarbiyah Department with a concentration in Arabic Language Teaching Curriculum and Methodology, completed in 2007.

Since 2006, the author has been active as a lecturer in the Arabic language education study program, Faculty of

Tarbiyah and Teacher Training, UIN Sunan Ampel Surabaya, with courses in language and interpretation. Starting in 2007, after completing his doctoral program, the author also taught at the Postgraduate Program of UIN Sunan Ampel and UIN Maulana Malik Ibrahim, teaching specialization courses in linguistics, sociolinguistics, semantics, lexicology, Arabic language learning methodology, and development of Arabic language teaching materials. The author also participated as a lecturer in the postgraduate program of IAIN Tulungagung, IAIN Jember, STIT Dar al-Lughah wa al-Da'wah Bangil Pasuruan with materials in the field of language and interpretation.

In between his busy schedule as a lecturer at UIN Sunan Ampel Surabaya, he also serves as a caretaker at the Hidayatul Quran dormitory at the Darul Ulum Jombang Islamic Boarding School, a dormitory that holds Quranic recitations, both Tahfidz and Tafsir. Muhammad Afifuddin Dimiyati, known as Gus Awis, is a productive contemporary scholar with beautiful and easy-to-understand written works in the field of Islamic science.

book, *Hidayatul Al-Qur'an fi Tafsir Al-Qur'an bi Al-Qur'an*, is recorded as having spent 1 year and 5 months to complete its interpretation, and it was printed by the international printing house, Dar al-Nibras, in Cairo, Egypt. This proves that Gus Awis's monumental work has reached an international scale. (Kembara, 2024, p. 54). To be able to write in a relatively short time, motivation is certainly needed. His motivation in writing the tafsir was to fulfill his long-held desire to produce a work of tafsir, specifically since he was in high school (Rohmah, 2024).

From a methodological perspective, academic reviewers view *Hidāyat al-Qur'ān* as an exegesis that emphasizes *the bi-Qur'ān approach* (*tafsir al-Qur'ān bi al-Qur'ān*) and tends to be *ijmālī* (brief/thematic), prioritizing explanations of meaning, inter-verse relationships, and social relevance rather than detailed discussions of sanad-riwayat or *qirā'āt*. Several articles and papers on Indonesian exegesis position this book as an example of contemporary Indonesian exegesis that attempts to present an applicable and communicative understanding of the Qur'an. Literature reviews and introductory articles highlighting Dimiyati's methodology and contributions are

available in local journals and exegesis proceedings. (Nurdin, Rohmatulloh, & Haririe, 2024)

The public reaction to this work was generally positive, with many Islamic boarding school scholars, research institutions, and the Nahdlatul Ulama Executive Board (PBNU) expressing appreciation for Gus Awis's efforts to produce a comprehensive interpretation in language accessible to both Islamic boarding school and the wider public. For example, the introduction and remarks at the launch event and the overview of the interpretation written by his colleagues within the NU community. Furthermore, more critical yet constructive academic studies have emerged, examining the epistemological aspects, the choice of methods (*Qur'anic interpretation and ijmaal*), and how this interpretation contributes to the Indonesian tafsir treasury. These reviews have been published in academic portals, journals published by Islamic boarding school institutions, and seminar proceedings (NU Online, 2023) .

2. Authorship Context of *Al-Lū'lu wa Al-Marjān fī Tafsīr Al-Qur'an*

Al-Lū'lu wa Al-Marjān fī Tafsīr Al-Qur'an is the work of Kariman Hamzah, whose full name is Fatimah Kariman Hamzah Abdul Latif, she was born in 1367 H / 1948 AD in Egypt. She is a mufasssirah from Egypt. Her name comes from the word Hamzah which is attributed to her father named Abdul Latif Hamzah, Hamzah's family is a fairly well-known family, especially because his father Hamzah was a grand mufti in Egypt from 1982 until his death on September 5, 1985 AD, rector of Cairo University, Egypt and professor of journalism at the Faculty of Informatics. His mother is named Umm Darman who had studied in France (Sulfa, 2020) .

Since early age Hamzah has been educated by his father, the circle of Kariman Hamzah's family made him close to scholars and Egyptian commentators such as Zainab Al-Ghazali, Dr. Binti Syathi', Dr. Amin Al-Khulli, Muhammad Imaroh, Muhammad Al-Ghazali and others. His education was different from most commentators, he attended junior high and high school in France, then moved to Cairo at Al-Azhar University he continued his education, but was rejected because he did not have sufficient religious knowledge beforehand, then Kariman moved to Cairo University and

took journalism at the Faculty of Adab, in 1970 continued his master's education (Arifin, 2022, p. 169) .

He began to be interested in Islamic da'wah at the age of 19 at that time he became a loyal listener of Radio Holy Qur'an and his liaison with his spiritual father named Sheikh Abd al-Halim Mahmud who worked as a professor at the Islamic University. At that time he tried to improve himself and began to move in the field of da'wah in conveying Islamic teachings, until planning the Hajj and his clothes began to be long and also wearing a hijab in the early 70s, he transformed from western culture to shifting his direction to religious culture typical of the east (Arifin, 2022, p. 171) .

Hamzah is very enthusiastic in the field of da'wah, including the first female presenter who successfully hosted a religious program on Egyptian television, then began a career in journalism, then Hamzah wrote articles that were equipped with stories of the prophets and closed with various hadiths of the Prophet. Hamzah is a woman who is active in the fields of journalism, religion, economics, to fashion which makes some parties not so confident in Hamzah's quality as an

interpreter, because her formal education is almost no basis in Islamic studies. It also praised Hamzah in the interpretation of the Qur'an, the opinions of Egyptian scholars about Kariman Hamzah are a woman who is devout, loves knowledge and is close to Egyptian scholars (Arifin, 2022, p. 191) .

For approximately one year from 1976-1977, after many works and so many achievements, she took a break from writing and television activities at the age of 70 to start focusing on spending time with her family, her status as a hijab-wearing journalist on TV so that her name became the talk of the town and famous (Arifin, 2022, p. 171) .

Kariman Hamzah is known as a very productive figure. Among his works are *Al-Lū'ū wa Al-Marjān fī Tafsīr Al-Qur'an*, *Rihlati min al-Sufur li al-Hijab*, *Rifqan bi al-Qawarir*, *Tazawwajtu Mujriman*, *Al-Islam wa al-Tifl*, *Khomsuna halla li khomsina Mushkilah*, *Adam wa Hawa*, *'Ali ibn Abu Talib: al-Faris al-Faqih al-'Abid*, *Qabil wa Habil*, *Abu Dzarr al-Ghifari "Habib al-Fuqara"*, *Ahl al-Kahf*, *Li Allah Ya Zamri*, *Khamsuna Hill li Khamsina Mushkilah*, and *Mausu'ah Anaqah wa Hashmah*.

Hamzah's background in interpreting the Qur'an includes many processes that Hamzah must go through when writing, especially in the book *Al-Lū'lu' wa al-Marjān fī Tafsīr al-Qur'an* in order to form a complete book of interpretation of 30 chapters, it is rare for women in history to describe the Qur'an, for him this is something unusual, this is because of the special recommendations for interpreting the Qur'an for beginners, then due to demands, he tried to write by asking for help from Allah SWT and the spirit of Islamic da'wah which motivated him to break through this opportunity.

Hamzah began to have doubts about interpreting the Quran, as it was not an easy task and was difficult for a female interpreter to find. Due to her sincerity, her spirit of preaching, and her constant prayer for help from Allah SWT, she completed her work over three years.

Kariman Hamzah finished writing his tafsir book for about 3 years, complete with 30 chapters. Before being published, Hamzah presented it to the Al-Azhar scholars to confirm that his tafsir book was in accordance with its manhaj or principles, and he also presented it to the al-Azhar Asy-Syarif Institution, then

received appreciation from al-Azhar University for contributing to the interpretation of the Qur'an until his work could only be published in 2009 by Maktabah al Shurūq al Dawlah, Cairo, Egypt (Arifin, 2021) .

Kariman Hamzah passed away on Sunday, December 31, 2023, at the age of 82, after a long battle with illness. Before his death, he requested that his body be bathed in Zamzam water, a request his daughter carried out. Kariman Hamzah's body was buried the following day, Monday, January 1, 2024, after prayers at the Sayyidah Nafisah Mosque (Khudzil Kitab, 2025) .

Kariman Hamzah is known to the public as an Egyptian *mufasssirah* and broadcaster who wrote a three-volume commentary entitled *Al-Lu'lu' wa al-Marjān fī Tafsīr al-Qur'ān* . This work was published by the major publisher *Shorouk/Al-Shurūq* and is listed in international catalogs. Bibliographic information and electronic editions can be seen in the book entry available on Google Books and Google Play. Because of its format published in several volumes and widely available, *Al-Lu'lu' wa al-Marjān* has become the first reference for

many lay readers looking for popular tafsīr.

In general, there is no evidence in the public archives of any major fatwa or widespread theological condemnation from institutions like Al-Azhar or prominent scholars rejecting his work on theological grounds; the debate about Karimān is more academic-methodological than a rejection of creed. In other words, Karimān's works appear to be accepted within the confines of modern exegetical discourse (though not always treated as rigorous academic exegesis). Biographical sources and media catalogs document his public reception, particularly among television and radio audiences already familiar with his da'wah programs.

3. Interpretation of *Tabarruj* in the book *Al-Lū'lu wa Al-Marjān fī Tafsīr Al-Qur'an*

The term *Tabarruj* is mentioned only once in the Qur'an, namely in Surah Al-Aḥzāb verse 33, but researchers in analyzing the meaning of the limits of aurat involve Surah An-Nur verse 31 because this verse mentions something that may be visible and may not be visible in order to avoid *tabarruj*. The interpretation in both books regulates the limits of aurat, types of

clothing, and behavior in public spaces for Muslim women. The analysis of the Tafsir *Hidāyatul Al-Qur'an fī Tafsīr Al-Qur'an bī Al-Qur'an* and *Al-Lū'lu wa Al-Marjān fī Tafsīr Al-Qur'an* will be analyzed by researchers in the following discussion.

The book *Hidāyatul Al-Qur'an fī Tafsīr Al-Qur'an bī Al-Qur'an* explains ولا تتبرجن تبرج *Wa lā tabarrajna tabarruja nisā'l al-jāhiliyyati al-qadīmah qabla al-islām* "the prohibition of dressing up like women of the jahiliyyah is a form of firm affirmation in Islam against ways of dressing and dressing up that are not in accordance with the values of decency and honor. Excessive, flashy dressing up styles, and those intended to attract the attention of others are included in the prohibited acts. Islam views adornment as not merely a means of beautifying oneself before others, but rather an intention to maintain honor and adhere to the limits of sharia. Therefore, this prohibition is not intended to restrict women's freedom, but rather to ensure that their beauty does not become a source of slander and moral corruption in society (Dimyathi, 2023).

In addition, Islam provides clear rules regarding the limits of the aurat and

jewelry that may be displayed. It is explained in the interpretation that “*Illā mā ṣahara minhā fī al-‘ādah ka al-wajhi wa al-kaffayn wa mā ṣahara minhā ‘afwan dūna qaṣḍihinna iḥhārahā*” jewelry may only be seen if it cannot be avoided, such as the face and palms of the hands. are commonly seen in everyday activities. Concealed jewelry, such as anklets, necklaces, or underwear, may not be shown except to mahrams or specific groups mentioned in the Quran. This rule demonstrates Islam's concern for protecting women's dignity and caution in guarding gazes and interactions with the opposite sex (Dimyathi, 2023, p. 141) .

This prohibition on showing excessive jewelry is the core of the concept of anti-*tabarruj* , namely the prohibition of showing beauty intentionally to attract attention. *Tabarruj* in Islam is considered the initial door to the emergence of slander, because it can shake social peace and cause temptation for both men and women. By maintaining the boundaries of aurat and avoiding *tabarruj* , a woman not only protects herself from inappropriate views, but also plays an active role in creating a social environment full of respect, modesty, and nobility.

Interpretation in the book *Al-Lū'lu' wa Al-Marjān fī Tafsīr Al-Qur'an* mentioned the words of the commentators in this verse, including those who said what was meant from it what was by what appeared f customary to appear as a ring, eyeliner, eyeliner, necklace, and scarves above the .hands in the end *Ta'addadat aqwālu al-mufasssīrīn fī hādhihi al-āyah, fa-minhum man qāla al-maqṣūd bimā ṣahara minhā mā jarat al-‘ādatu bi-ṣuhūrihī ka al-khātim wa al-kuḥlāl-wadah/ wadah al-waqil fawqa al-malābis wa al-asāwir fī nihāyati al-yad*” the mufasssīr differ regarding the limits of the aurat and the parts of the female body that are permitted to be visible in the presence of others. Some unnamed scholars argue that what is permissible to be seen is the jewelry common in everyday life, nails or henna, necklaces located on the tips of the hands , This opinion is based on the customs and customs prevailing in the society at that time, where the use of certain jewelry is considered normal and does not cause slander Thus, they judge that the appearance of some such jewelry is still unnatural in the history of Sharia. (Hamzah, 2010, p. 293) .

However, other scholars have a different view. In his interpretation " , (Hamzah, 2010, p. 293) *Wa qāla ākhirūn laysa al-*

maqṣūd al-zīnah, wa innamā al-maqṣūd mawāqī' al-zīnah” they say that what is allowed to be seen is not the jewelry itself, but rather the place where the jewelry is located, such as the hands or face. This opinion tries to maintain caution in understanding the verses about genitals and the etiquette of dressing, because it is worried that the appearance of the jewelry itself can attract attention and contradict the goals of sharia which emphasizes modesty and self-respect (Hamzah, 2010, p. 293) .

Ibn Kathir said : About Ibn Abbas said: Her face and hands and the ring and narrated from Ibn ' Umar and 'Ata' and Akrama and Sa'id ibn Jarr and others ' .about it *Ibn Kathīr said: [ʿan Ibn ʿAbbas said: wajhuhā wa kaffayhā wa al-khātīm. The narrator ʿan Ibn ʿUmar and ʿAṭāʾ and ʿIkrimah and Saʿīd ibn Jubayr and ḡhayrhim naḥwa dhālika. Wa ka-dhālika jamaʿa al-Ṭabarī ʿiddata aqwālin mutashābihah*” Imam At-Tabari held that the only parts of the body that may be visible are the face, both palms, and the ring. The palm of the hand is a part that is not included in the context of worship and social interaction)Hamzah, 2010, p. 293) . and the organ, the neck, the head, the chest and the ear “ al- *Zamakhsharī: dhikru al-zīnah dūna mawāqīʿihā li al-*

mubālaghati fī al-amri bi al-taṣawun wa al-tasattur; li-anna hādhihi al-zīnah waqīʿah ʿalā mawāḍiʿa min al-jasad lā yaḥillu al-naẓaru ilayhā, wa hiya al-dhirāʾ wa al-sāq wa al-ʿuḍw wa al-ʿunuq wa al-raʾs wa al-ṣadr wa al-ʿudhan al-Zamakansyari members explain more detailed regarding the parts of the body that should not be seen He affirms that the arms, legs, limbs, head, neck, chest, and ears are among the aurat that must be covered This opinion shows an attitude of high caution towards the possibility of fitnah arising. (Hamzah, 2010, p. 293) . Then he mentioned about Qatadah a hadith about the Prophet (peace and blessings of Allaah be upon him) with the passport of the appearance of half the arm, and about Aisha as much as a fist from behind the Tabari-palm, and Qurtubi narrated what al " *thumma dhakara ʿan Qatādah ḥadīthan ʿan al-nabiyy bi-jawāzi zuhūri niṣfi al-dhirāʾ, wa ʿan ʿĀʾishah qadra qabḍatin min baʿdi al-kaff. Wa nakala al-Qurṭubī mā dhakarahu al-Ṭabarī*” Qatadah quotes a hadith from Aisyah ra which mentions that the only part of a woman’s body that may be visible is a small part of the arm, which is a clump beyond the palm (Hamzah, 2010, p. 293) .

The differences of opinion among these commentators demonstrate the breadth of

understanding in interpreting the boundaries of the aurat, which is influenced by social and cultural contexts and understanding of Islamic texts. Nevertheless, all these views lead to the same goal: to safeguard the honor and dignity of women, as required by Islamic teachings.

Interpretation in the book *Hidāyatul Al-Qur'an fi Tafsīr Al-Qur'an bī Al-Qur'an* explains ليسدن أغطية رؤوسهن على فتحات صدورهن مغطيات الشعور والأعناق والصدور “*wa li-yasdilna agḥṭiyata ru'ūsihinna 'alā fataḥāti ṣudūrihinna mugḥṭiyāt al-shu'ūr wa al-a'nāq wa al-ṣudūr*” the command to cover the genitals with the hijab must cover the chest, hair, and neck. Shows that the design and way of wearing clothes must truly protect the genitals, not just symbolic but also a form of obedience and manifestation of faith in Allah. The ordered hijab must be able to cover all parts of the body that are included in the genitals, especially the chest, hair, and neck. This demonstrates that Islam places great emphasis on modesty and self-respect, especially for women. By covering one's private parts, a Muslim woman not only protects herself from inappropriate glances but also demonstrates her Islamic identity as a

person who adheres to moral and spiritual values (Dimyathi, 2023, p. 141) .

Furthermore, this command means that the design and way of wearing clothes should not be careless or simply follow trends. The correct clothing according to Islamic teachings should not only cover the body, but also be loose, not transparent, and not resemble clothing worn to attract the attention of the opposite sex. In this case, the hijab is not just a symbol of identity, but a real form of spiritual awareness that is manifested in daily behavior. A woman who wears the hijab correctly reflects her seriousness in maintaining the honor of herself and her family, and makes her appearance a reflection of her piety to Allah.

In addition, the use of the hijab and clothing that covers the aurat also reflects a balance between aesthetic and ethical values. Islam does not prohibit someone from looking beautiful or neat, as long as it does not contradict the principle of modesty and does not lead to arrogance. Thus, the correct way to dress becomes part of non-verbal da'wah, where a Muslim woman can spread Islamic values through exemplary attitude and appearance. In the context of modern life, understanding the

meaning of the hijab in depth is important so that its use is not only symbolic or a trend, but truly becomes a form of servitude to Allah and protection of self-respect.

Meanwhile, in the interpretation of *Al-Lū'lu' wa Al-Marjān fī Tafsīr Al-Qur'an*, one concrete form of self-protection is by covering the chest using a hijab. Understanding من تلك الجيوب God willing "Wa li-yaḍribna bi-khumurihinna 'alā juyūbihinna. Wa al-khimār huwa ghiṭā' al-ra's, wa al-maqṣūd bi al-juyūb ay fataḥāt takshifu al-ṣudūr aw al-ẓuhūr. Fa-idhā kāna bi-ridā' al-mar'ah ayyun min tilka al-juyūb " regarding the hijab should not be limited to just a head covering, but should also include covering other body parts that are vulnerable to being seen, such as gaps in the chest, open buttons, or zippers on clothes that can reveal the shape of the body, especially the chest and back. In other words, covering the aurat must be done thoroughly and not only symbolically. An external appearance that is in accordance with the Shari'a is a concrete manifestation of obedience to Allah's commands and a form of protection for oneself from unwanted views. (Hamzah, 2010, p. 293) .

This demonstrates that the function of clothing in Islam lies not only in its type, but also in how it is worn. Clothing should completely cover the body, not reveal the curves of the body, and not be transparent. Therefore, awareness in choosing and wearing clothing must be based on a correct understanding of the purpose of dress according to Islamic law. Thus, Muslim women not only display their Islamic identity through the hijab, but also maintain their chastity and honor by dressing in accordance with religious guidelines.

The prohibition of *tabarruj* in the *Jahiliyyah era* ولا تبرجن تبرج الجاهلية ما كانت تفعله النساء willing God *al-jahiliyyati al-ūlā, mā* "The prohibition of displaying beauty openly and provocatively in public" is a warning against women displaying their beauty in public. The term "tabarruj jahiliyyah" refers to the habit of women during the pre-Islamic era who excessively adorned themselves and displayed their physical attractiveness without restraint. In Islam, this is considered a form of behavior that is inconsistent with *the values* of decency and honor that are highly respected. Therefore, Muslim women are encouraged to maintain their honor by not displaying beauty that can

trigger negative views or invite slander (Hamzah, 2010, p. 47) .

Interpretation in the book *Hidāyatul Al-Qur'an fi Tafsīr Al-Qur'an bī Al-Qur'an* Staying at home in this context does not mean an absolute prohibition on activities outside, but rather an invitation to protect oneself from slander and maintain dignity as a believing woman. Leaving the house is permitted in urgent circumstances or for truly important purposes, such as seeking knowledge, working with manners, or participating in beneficial social activities, as long as one maintains decency and the limits of sharia. Thus, this verse teaches a balance between domestic responsibilities and social participation, as long as it is based on the values of honor and self-protection. (Dimyathi, 2023, p. 362) .

In addition, the *بمنعها* commandment The command to lower *one's* gaze and guard the private parts shows how much Islam pays attention to the cleanliness of the heart and human behavior, both men and women. Women are commanded to lower their gaze from forbidden things, such as looking with lust or interacting without limits, and to guard their private parts from adultery and deviant behavior such as LGBT. This command is not only to

protect personal honor, but also to maintain the purity of society from moral corruption. Lowering the gaze is a powerful form of self-control amidst the overwhelming visual temptations of modern public spaces. This also demonstrates that Islam instills the concept of purity, not by isolating oneself from the world, but by instilling spiritual awareness in every action and interaction. (Dimyathi, 2023, p. 141) .

The prohibition *ولا يضرين في مشيتهن بأرجلهن لئلا يسمعن صوت ما خفي من زينتهن كالخلخال؛ لأنه* (Dimyathi, 2023, p. 142) *Wa lā yaḍribna bi-arjulinna li-yu'lama mā yukhfīna min zīnatinna* “ for women to walk in a way that makes noise from anklets or other jewelry is also a form of etiquette in Islam. Allah forbids this practice because the sound of jewelry can attract men's attention and lead to temptation. This is known as auditory *tabarruj* , which is an attempt to attract attention not through visual appearance, but through sound. This prohibition contains great wisdom: temptation can arise from seemingly trivial matters, so Islam teaches its followers to be careful in every aspect of their behavior. In the context of modern life, this principle can be applied by maintaining the right words,

gait, style of dress, and use of social media so that they do not become a means of seeking excessive attention. Thus, Islam establishes a public ethic that upholds honor, simplicity, and serenity in interactions within society.

Penafsiran dalam kitab *Al-Lū'ū wa Al-Marjān fī Tafsīr Al-Qur'an* Maraghi and -Al Islamic -other interpreters say that pre ignorance is a state, conditions, values, and way of life, and thus it is not specific "e word to time or place, and th^{maraghi}" (Hamzah, 2010, p. 47) *ṭarīqatu ḥayāh, fa-hiya bi-dhālika laysat muḥaddadah bi-zamān wa lā makān* "menurut Al-Maraghi istilah jahiliyyah bukan sekadar berarti "bodoh" dalam pengertian intelektual, tetapi lebih luas mencakup This is moral, spiritual, and social. Ia menggambarkan keadaan ketika manusia hidup dalam kegelapan nilai, kehilangan arah moral, serta jauh dari petunjuk wahyu. Dalam konteks ini, ولفظ المرأى: الجهلية الأولى هي، ولا الجهلية القديمة؛ الجهلية الكفر قبل الإسلام، ولا It is هناك جهلية أخرى؛ the ignorance of immorality in Islam. "Jāhiliyyatu al-Fusūqi fī al-Islām" Jahiliyyah bukan hanya terjadi sebelum datangnya Islam, tetapi juga dapat muncul kembali ketika umat Islam meninggalkan nilai-nilai ajarannya dan kembali kepada gaya hidup pra-Islam. The phone ini mencakup perilaku bebas,

gaya hidup yang menonjolkan hawa nafsu, serta hilangnya rasa malu and tanggung social jawab. This is what, Al-Maraghi menegaskan bahwa menjaga diri dari sifat-sifat jahiliyyah adalah bentuk kesadaran moral and spiritual yang harus senantiasa dipelihara, terutama dalam kehidupan modern yang penuh dengan godaan and public exposure (Hamzah, 2010, p. 47) .

In Islamic teachings, women are commanded to lower their gaze and keep their gaze away from forbidden things. This command is not just a prohibition on looking, but also guidance to control the heart and mind so as not to fall into lust. Thus, the concept of *tabarruj* is not only related to the way of dressing or physical appearance, but also includes the way a person looks, speaks, and interacts in public spaces. A Muslim woman is taught to maintain manners and politeness in communicating, avoid attitudes that can cause slander or misunderstanding, and present herself with full honor and simplicity. These values reflect the comprehensive Islamic view of social ethics, where external appearance must be in harmony with the purity of intentions and inner behavior.

Furthermore, the Quran also prohibits women from stamping their feet to prevent the sound of jewelry, such as anklets or chains, from being heard and attracting attention. This prohibition demonstrates that *tabarruj* occurs not only visually but also through auditory means, namely efforts to attract attention with sound or noise. Islam pays great attention to seemingly small matters like this, as even sound can be a source of temptation and temptation. This principle of caution demonstrates how Islam seeks to protect a woman's honor and chastity from all forms of unnecessary attention.

The similarity of interpretation in the book *Hidāyatul Al-Qur'an fi Tafsīr Al-Qur'an bī Al-Qur'an* and the book *Al-Lū'lū wa Al-Marjān fī Tafsīr Al-Qur'an* is that the limits of the aurat may be visible, the face and

CONCLUSION

Based on the results of the analysis and study of *tabarruj* in the Book of *Hidāyatul Al-Qur'an fi Tafsīr Al-Qur'an bī Al-Qur'an* and *Al-Lū'lū wa Al-Marjān fī Tafsīr Al-Qur'an*, it can be concluded that *tabarruj* from the book of *Hidāyatul Al-Qur'an fi Tafsīr Al-Qur'an bī Al-Qur'an* mentions *tabarruj* showing jewelry other than the face, palms of the hands, which are visible without intending to show them and

palms of the hands, the type of clothing is hijab covering the chest, hair, and neck and behavior in public spaces is to stay at home except in certain circumstances, then lowering the gaze is also prohibited from stamping the feet.

The difference is in the book *Hidāyatul Al-Qur'an fi Tafsīr Al-Qur'an bī Al-Qur'an* mentions the limits of the genitals that may be visible without intending to show them and behavior in public spaces by protecting the genitals prevents adultery and similar acts such as lesbianism. While in the book *Al-Lū'lū wa Al-Marjān fī Tafsīr Al-Qur'an* the limits of the genitals may be visible, the ring and the type of clothing, hijab covering the back, also allows the appearance of half the arm, quoted from the hadith of Aisyah ra

making jewelry sounds such as anklets. On the other hand, in the Book of *Al-Lū'lū wa Al-Marjān fī Tafsīr Al-Qur'an*, it is mentioned what parts are visible that can cause *tabarruj*, namely showing arms, legs, limbs, head, ears and hijab not covering the head, gaps/pockets of clothing that can show the chest and back, and also stamping the feet. On the outer arm, a handful is cited, citing Qatadha's opinion, based on the Hadith of Aisha (ra),

that the palms of the hands may be visible as the limits of the sleeves of clothing. Similar interpretations include the face and palms being allowed to be visible, the type of clothing is hijab covering the chest, hair, and neck, and behavior in public spaces is to stay at home except in certain circumstances, lowering the gaze, and prohibiting stamping while walking.

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