



An Analysis of the Concept of Aurat in the Qur'an: Implications for Contemporary Muslim Life

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Abstract

Research on aurat is still being conducted. In terminology, aurat refers to the part of the human body that must be guarded and covered. If it is exposed, the culprit will be ashamed. Indulgence is increasingly popular. Contributing factors such as the unavoidable nature and the women who dress in an indecent manner have all caused modern society to decline in various fields, such as a decline in morality and ethics. This study will explain how to properly cover the aurat, as well as the wisdom of the sharia covering the aurat according to the Qur'an. This study itself is included in the category of literature research. This study uses maudhu'i or thematic interpretation. The results showed that, from the perspective of the validity of the hadith history, the male aurat limit shows that the thighs are not part of the aurat that must be covered. Therefore, it is safer to close both thighs as a preventive measure. In this era full of slander, stronger opinions say that a woman's whole body is aurat, including the face, both palms, and feet. However, there are some people who say that the face and both palms are not aurat if they are safe from slander and are not tabarruj.

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Introduction

Islam is the religion with the best teachings. Everything, from the simplest to the most profound, has been explained very well. For thousands of years, the Prophet Muhammad PBUH was sent with the treatises he brought. Then the next generation came in turn to bring the treatise to keep it pure. However, there is speculation that Islam will experience an unstoppable diaspora. This diaspora is intended to invite all Muslims to "dissect and skin" the teachings of Islam until it reaches epistemology, or the system of thought embraced by Muslims^[1].

What is quite controversial is the study of the concept of aurah. Islam itself explains the boundaries of male and female aurahs, as well as when and where aurat can be legally liberated. Today, some people, such as Muhammad Syahrur, believe that the aurah itself is inconsistent^[2]. Unlike the opinion of Imam Shafi'i, who argues that the aurah is consistent.

It should be remembered that the practice of the Prophet Muhammad PBUH and his Companions (may Allah be pleased with him) must be considered when establishing and considering the law. Because the Companions of radiyallahu 'anhum are the generation that should be a benchmark in implementing Islamic law, especially in the millennial era. There are 18 verses in the Quran, including 5 verses in surah An-Nur, 6 verses in surah Al-Ahzab, 5 verses in surah Al-A'raf, 1 verse in Al-Maidah, and 1 verse in Tohaa, according to the author's calculations. This verse explains aurah explicitly and implicitly in various contexts of the verse.

¹ M. Alim Khoiri, "Reconstruction of the Concept of Aurat (Analysis of Syahrur's Thought)," 2, 9 (July 2, 2015): 151.

² Sefri Auliya Hidayatul Azizah Gazali, "Revisiting the Deconstruction of the Concept of Women's Aurat in the Boundary Theory of Muhammad Syahrur," 2020.

The evidence that is the basis for the obligatory covering of the aurat is in surah Al-Ahzab verse 59. Allah said:

O Prophet (Muhammad), say to your wives, your daughters and the wives of believers that they stretch out all their bodies. This is so that they are easier to recognize so that they are not disturbed. Allah is Forgiving and Merciful.

Many Muslims are either unclear about the boundaries of the awrah, or they already know but do not apply them. It could be due to embarrassment, feeling bad, or many other reasons. There is no sharia that is stipulated unless there is wisdom in it. In fact, if you look at recent cases of crimes such as sexual harassment, adultery, perverted acts, and moral degradation, one of the causes is the lack of attention to the issue of fashion compared to groups that demand freedom referred to as "human rights".

Maintaining the aurah is human nature. One of the proofs is the Qur'an as mentioned in surah Al-Araf verses 9–22. As long as it remains within the boundaries of sharia and does not contain elements of tasyabbuh, Islam itself gives freedom to people to dress according to their wishes. Departing from this, various styles of clothing that are contrary to Islamic principles have become a trend today. However, the outfit showed someone's jewelry that was supposed to be covered. Keep in mind that the main purpose of clothing is to cover the aurah and serve as jewelry for the person who wears it. It is called jewelry because Allah Almighty likes the favor that has been given to a servant in the form of clothes on his body. This is not an example of arrogance. Clothes do not fulfill their function if they still show the awrah. Culture also shows a person's character. Specifically for women, this happens spontaneously. Because women are often the center of attention when it comes to appearance, lifestyle, and behavior, discussions about aurah tend to be centered on them. They want to be the best jeweler or the biggest slander. The command to cover the aurah has existed since the time of the Prophet Adam 'alaihissalam. Therefore, the command to cover the awrah is a command of Allah Almighty to all humans, not only those who are Muslims. Living in modern times is not easy, but that does not mean that living in accordance with Islamic law is impossible.

The Prophet PBUH reminded his people that there will be a time when people will follow his teachings like holding coals. This is a situation that a small percentage of Muslims are facing today. Covering the aurah completely is considered a trait of terrorists, radicals, and Arab culture. So that they are aware of the difficulties faced by people who are firm in carrying out Islamic law. They may follow the blasphemous person.

One of the reasons why aurah is not well maintained is because men and women mix somewhere^[3]. Such as a hijab that is worn only potluckily or with a conde similar to a camel's hump, clothes that make the curves of the body visible or even transparent There is no guarantee that the voice will be lowered, even if she is a woman. As stated in

the interpretation of surah al-Ahzab verse 32, many scholars are of the opinion that it is forbidden to emit a beautiful female voice, even though naturally a woman's voice is not an awrah^[4].

Be careful of the attempts that occur in places such as offices, markets, and educational institutions. Defamation can cause significant damage if it has already occurred. The Qur'an provides direction on the best way to act. Such as using a hijab, which serves to distinguish men and women in the room.

In relation to this topic, the author found several previous studies that discussed the same topic. However, there are several differences between what the author researches and what has been researched earlier. Among them, the thematic research, "The Concept of Aurat According to Islamic Sharia", was written by A. Maghfira from the Islamic University of Indonesia in 2016. The author discusses the concepts of aurah in Islam in this study. It also contains an explanation of the opinion of the Madzhab Imams on the issue of aurah. How are the disputes that occur in it? However, this study does not thoroughly discuss the term aurah found in the Qur'an, and tafsir is not the main source of this research^[5].

Furthermore, research In 2019, Rista from Raden Intan State Islamic University Lampung conducted a study entitled "Aurat Wanita Dalam Hadith", which tried to collect and elaborate hadiths that discuss the issue of aurat. This study is also better than previous studies. On the other hand, this research concentrates more on the problem of aurah in hadith and which is only limited to women^[6].

Research Methods

This research is a type of literature research known as "literature research" and uses qualitative research methods. This method produces complete data on the observed subject and then elaborates it systematically.

This research is included in the category of one of the thematic study models or maudhu'i interpretation. The thematic method was chosen because it was considered "promising" enough to provide a thorough explanation of the theme being studied that was actually deduced from the Qur'an. As an illustration, the author sets the theme of aurah in the Qur'an and collects verses related to the theme. Furthermore, identify the way the mufassir interpret the verses of the aurat with hadith as a reinforcement.

In addition, the selection of this method shows that the study does not only transfer and restate data from various sources. Once all the data has been collected, descriptive-analytical methods are used to analyze and find answers to the problem being studied.

Theoretical Studies

Definition of Aurat

In eight places in the Qur'an, the word aurat is mentioned with the murodif (synonym) sau'ah. Az-Zajjaj argues that the word sau'ah is the kinayah form of the genitals^[7]. The words "auroh and sau'ah" are mentioned eight times in the Qur'an

³ See "The Evidence of the Prohibition of Ikhtilath (Mixing Men and Women) - Question & Answer Islam," accessed July 13, 2021

⁴ Eth-Thabari, *Tafsir Eth-Thabari Terjemahan*.

⁵ A Maghfira, "The Concept of Aurat According to Islamic Shari'a," 2016.

⁶ Rista, *Women's Aurat in Hadith*, (Lampung: UIN Raden Intang, 2019).

⁷ Az-zajjaj, Ma'ani Al-Qur'an wa i'roobuhu -cet.1- ('Alim al-Kutub: Beirut) jilid 2 tahqiq, D.R.' Abdul Jalil Abduh CB Hal.427.

when combined. To explain further, the word "sau'ah" is used in its entirety in the plural form in surah Al-A'raf verses 20, 22, 26 and 27, while the word "aurah" is used once in the singular form in surah Al-Ahzab verse 13, and twice in the plural form in surah An-Nur verses 31 and 58. Experts say that sau'ah and "auroh" have many meanings.

According to al-Qurthuby, the word "auroh" is also referred to as "al-farj" because if someone shows it, it will have a bad effect on the person who does it [8]. There is another opinion that states that the word sau'ah comes from the word suu', wazan is said from fa'latun, and is called sau'ah because it will have a bad impact on the perpetrator if exposed. In his commentary, Ath-Thobari also expressed a similar opinion [9].

According to Ash-Syaukaani, "The word "auroh is more used to express the disgrace that exists in something that should be guarded and closed, namely the three times when the lid is opened" [10].

Based on the definition given by experts, it can be concluded that aurah is something that, if open and visible to others, has the potential to cause a negative impact and lower one's morality, both in a social and human context and in the view of Islamic law. In the teachings of Islam, actions that involve the promulgation of aurah are categorized as faahisyah, which indicates an indecent behavior. Therefore, it is important for individuals to always pay attention to and take care of their aura, no matter where they are or in any situation.

Results and Discussion

Implementation of Fashion in Accordance with Sharia

It is undeniable that in the practice of dressing, Muslims are obliged to comply with the provisions that have been set out in the sharia, both for men and women. This reflects the richness of spirituality in the teachings of Islam. These rules not only aim to enforce discipline in the practice of dress, but also to maintain the integrity and religious identity of individuals as obedient servants of Allah and consistent with religious teachings. Next, we will outline the dress criteria that are regulated in this context.

1. For men and women

The dress code for men has been established by Allah Ta'ala and conveyed through the oral teachings of the Prophet. Some of the provisions included in it are as follows:

2. Derived from halal

"Indeed, Allah is good and does not accept except the good. Indeed, what Allah commands the believers is the same as what the Messengers commanded. Allah Ta'ala said, 'O Messengers, eat good food and do righteous deeds' (QS. Al Mu'min: 51). Alla Ta'ala said, 'O you who believe, eat the good food that We have given you' (QS. Al Baqarah: 172). Then the Prophet mentioned the story of a man who had traveled a long way, so that his hair was tangled and dusty. He raised his hand to the sky and said:

'O my Lord... O my Lord..' even though his food is haram, his drink is haram, his clothes are haram, and he is fed from the haram. How could his prayer be answered? [11].

3. Covering the Aurat well

Allah says in Surah Al-A'raf verse 22

He (Satan) plunged them both into deceit. So, when they had tasted the tree, they saw their awrah and began to cover it with the leaves of paradise. Their Lord called out to them, "Have I not forbidden you two from the tree and I have said that the devil is indeed a real enemy to you both?"

Imam Al-Qurthuby quoted an atsar from Imam Shafi'i who stated, "If a person does not find anything to cover his awrah except a leaf, he should cover it with the leaf. Because, leaves can be a means to cover the awrah, as Adam did in Heaven." [12].

This requirement is the main thing that must be fulfilled and has the highest priority in the context of dressing, because the covering of the awrah is the main thing of the teachings of dressing in Islam. As is known, at least two genital organs, namely the qubul and the anus, must be covered, especially when a person is alone. However, it is more advisable to complement the closure with short pants or shorts, such as those commonly used when sleeping or showering. The closure of these two genital organs is also more convincing in terms of the authenticity of the hadith, as explained by Imam Bukhari in his commentary on the hadith which mentions that the thighs are the awrah: "The hadith of Anas has more power in terms of history, while the hadith of Jarhad is used as a preventive measure." [13].

4. Not resembling each other in dress

From the narration of Ibn 'Abbas Radiyallahu 'anhuma, the Prophet PBUH said in a hadith:

Rasûlullâh SAW curses men who resemble women and women who resemble men [14].

Allah Almighty has created human beings according to their unique nature. Men are created with the nature of men, while women are created with the nature of women. Therefore, it is inappropriate for a man, created to lead, to resemble or equate himself with a woman, who is created with traits that love jewelry and beauty. This action clearly violates the nature that God has set for each individual.

This is why scholars classify such acts as great sins. Scholars such as Ibn Hajar Al-Haitsami, Ibn Hajar Al-'Asqolani, Ath-Thobari, as well as the opinions endorsed by Imam An-Nawawi and Imam Ahmad, have confirmed this. Therefore, it is recommended that a man wear clothes that are in accordance with a man's identity, as well as a woman should wear clothes that are in accordance with a woman's identity.

⁸ Rooghil al-Ashfahaani, Mufroodat Al-Alfaadz Al-Qur'an, 1 ed., vol. 1 (Damaskus: Dar al-Qolaam, 1996). Tahqiq : Sofwan 'Adnan Dawudi.

⁹ Abi Ja'far Muhammad Ibnu Jarir Ath-Thobari, *Jami'ul lady 'an ta'wil aayi al-Qur'an* -cet.1- (Dar Ibnul Jauzi, 2015) jilid 5, Investigation: Ahmad Muhammad Syakir, Mahmoud Muhammad Syakir

¹⁰ Muhammad b. 'Ali b. Muhammad Aasi-Sukani, *Fathul Qudir al-Jami' Bina Fin r-Rawya wa 'ad-Darya main' Ilmi at-Tafseer*, 4 YD., Vol. 4 (Beirut: Dar-ul-Ma'rifa, 2007), hal.59.

¹¹ Saheeh Muslim Number: 1015 Degree of Hadith: Saheeh

¹² Abu 'Abd Allah Muhammad bin Ahmad bin Abi Bakr al-Qurtawi, al-Jami, al-Ahkami al-Qur'an, 1 ed., vol. 9 (Beirut: Al-Resalah Publisher, 2006), p.181.

¹³ AL-Bukhari, *Sahih AL-Bukhari*, Hull.103.

¹⁴ HR Bukhari No. 5885.

5. Disagreement with the disbelievers in dress

Allah said in Surah Al-Hadid verse 16:

Has it not yet come for the believers to solemnly remember Allah and what comes down from the truth (Qur'an). Do not be like those who received the book before that, and then they go through a long time until their hearts become hard. Many of them were wicked people.

Allah Ta'ala in this verse commands Muslims to act differently and not resemble the behavior of the disbelievers, especially in terms of religion. This includes all aspects of religious teachings, both core and branch, including dress codes ^[15].

It is important to note that resembling an infidel occurs when an outfit becomes a special identification of an infidel. However, if the garment has become part of the general culture, then its use cannot be called an imitation of the infidels, even though its origin is derived from them.

6. Avoid martyr's clothes

Nabi shallallahu'alaihi wa sallam bersabda:

Whoever wears the garments of martyrdom in the world, Allah will give him the garment of humiliation on the Day of Resurrection ^[16].

Martyr's clothing refers to each type of clothing that, when worn, creates a different impression and makes an individual famous or known for the garment. This can happen both because the clothes are of good quality, which makes the individual feel proud of his appearance and wealth, and because the clothes are simple and shabby, which makes the individual appear to emphasize the attitude of zuhud and be praised for his simplicity ^[17].

The cause of the prohibition of martyrdom is due to the desire to appear different and the motives behind it, which are mainly related to the intention of the individual. In the context of dressing, the truth is that the judgment of halal or haram depends on one's intentions. In principle, dressing is a commandment, with its original legal status being mubah (allowed). Allah the Almighty does not punish a person for using what is permissible. However, Allah the Almighty is punished for the violation of His commandments and the implementation of what He forbids. A person who wears good clothes with the intention of showing the favor given by Allah and to help him in obedience to Him will be rewarded. On the other hand, if the purpose is to boast, then the act is considered haram and the perpetrator will be guilty.

Application of clothing according to sharia

The previous discussion has underlined the criteria that a Muslim must meet when dressing, considering the teachings of the Shari'ah to acquire knowledge before doing deeds. After understanding these criteria, I will next mention the types of clothes that can cover the aurah well according to the view of the Shari'ah, without ignoring other types of clothing

as long as it remains in accordance with religious teachings. Clothing or clothing for men should pay attention to the customs or customs that apply in the local community, with the note that these customs do not contradict religious teachings. Men are allowed to wear different types of clothes they want, as long as they meet all the criteria mentioned earlier. For example, someone who wants to wear trousers, robes, and so on.

In Indonesia, there are various choices of clothing that are special, especially in the context of the use of robes. It is not unusual for a person to choose to wear a robe when with the people around him, and it does not fall into the category of martyr's clothing. However, when going to pray, it is recommended for men to wear their best clothes.

Islam pays close attention to the glory of women. Sharia applied specifically to women, basically does not limit their freedom, nor does it reduce their rights as members of society. As a beautiful creation of Allah, women are obliged to maintain the beauty they have well, because in essence women are the awrah. There was a significant difference in emotional reactions when looking at men compared to looking at women.

Therefore, in this age filled with temptation, especially for Muslim women, it is recommended that they wear clothes that cover their entire body, including the face. This is because the face is the center of the natural beauty that women have. However, if a person is not able to cover his face completely, then it is advisable to use clothes that cover the entire body without exaggerating the beauty.

Conclusion

The conclusion of this study confirms that aurah in the perspective of the Qur'an is a part that must be closed by Muslims as a form of obedience and respect for sharia. Based on the analysis of Qur'anic verses and hadiths, it was found that the mandatory covering of men's awrah is between the navel and knees, while for women, the entire body except the face and palms, or in some stricter opinions including the face and palms, must be covered. This research emphasizes that maintaining the aurah is not only a religious obligation, but also a way to maintain the dignity and honor of individuals in society.

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¹⁵ Muhammad bin 'Ali bin Muhammad Asy-Syaukani, *Nailu al-Author min Asraari al-Muntaqo al-Akhbar*, 1 ed., vol. 2 (Beirut: Dar al-Kalam ath-Thoyyib, 1999), hal.126

¹⁶ Muhammad Ahmad Isma'il Al-Muqoddam, *'Audah al-Hijab*, 5 ed. 3 vol. (Riyadh: Dar Thoyyibah, 2006), p.160.

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