



International Journal of Multidisciplinary Research and Growth Evaluation.

Thematic Study of the Concept of Interaction between Opposite Sexes in the Qur'an

Abdul Rauf Haris^{1*}, Sohib Syayfi², Tuti Nurbaiti³

¹⁻³The Science of the Qur'an and Tafsir STIU Wadi Mubarak Bogor, Indonesia

* Corresponding Author: **Abdul Rauf Haris**

Article Info

ISSN (online): 2582-7138

Volume: 04

Issue: 3

May-June 2023

Received: 06-05-2023

Accepted: 09-06-2023

Page No: 1044-1048

Abstract

Islam basically does not allow interaction between the opposite sex unless there is something important that must be fulfilled or even something urgent, but now the interaction between the opposite sex that is carried out freely has begun to spread, just look at the rampant practice of abortion, the spread of sexually transmitted diseases, the increase in the number of rape, adultery, pornography, and many other disgusting terms of vice. Finally, human beings who have a high degree in nature are nothing more like a group of animals. In fact, Islam has established laws related to the rules of interaction between the opposite sex. From the above background, it can be taken to formulate the problem of what are the limits of interaction between the opposite sex in the Qur'an and the interpretation of the mufasir on verses about interaction between the opposite sex. This type of research is library research, and the method used is the maudlu'i (theme) method. Conclusion in Surah An-Nur verse 30, Al-Ahzab verse 32 and verse 53 mufasir agree in their opinions, while in Surah Al-Qashash verse 25 the mufasirs have different opinions. The restrictions on interaction between the opposite sex contained in the Qur'an are ghadh al-bashar, hifzh al-farj, istihsya', interacting with ethics and morals, not touching and physical contact, laa takhdho'na bi al-qoul, wearing hijab, and not doing khalwat.

DOI: <https://doi.org/10.54660/IJMRGE.2023.4.3.1044-1048>

Keywords: Interaction, Concept, Thematic

Introduction

With all His power, Allah *subhanahu wa ta'ala* makes mankind one of the living beings who resides on earth for a specified time to socialize with each other and interact with the limits that have been set by Allah *subhanahu wa ta'ala* in Islamic law. Islam is a religion of tolerance which is a guide to unite all mankind, because humans are individual creatures as well as social creatures. As a social being, it has become his nature that it is impossible for a person to be able to live alone without needing help and help from others, humans always need interaction with other humans. Therefore Allah *subhanahu wa ta'ala* created men and women and made people of nations and tribes to know each other, as mentioned in the Qur'an Surah Al-Hujurat verse 13:

"O man, We created you from a man and a woman and made you nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most noble among you. Indeed, Allah is All-Knowing, All-Knowing" ^[1].

With the creation of men and women, it is very impossible if there is no interaction and socialization between them in modern times, because as exists today, many phenomena are seen as concerning in public places such as hospitals, schools, transportation, markets and even recreational places which are indeed commonplace and are common as a place of mixing between men and women.

¹ Arham bin Ahmad Yasin, Mushaf As-Shahib, (Mistress: Hilal Media), hlm. 517.

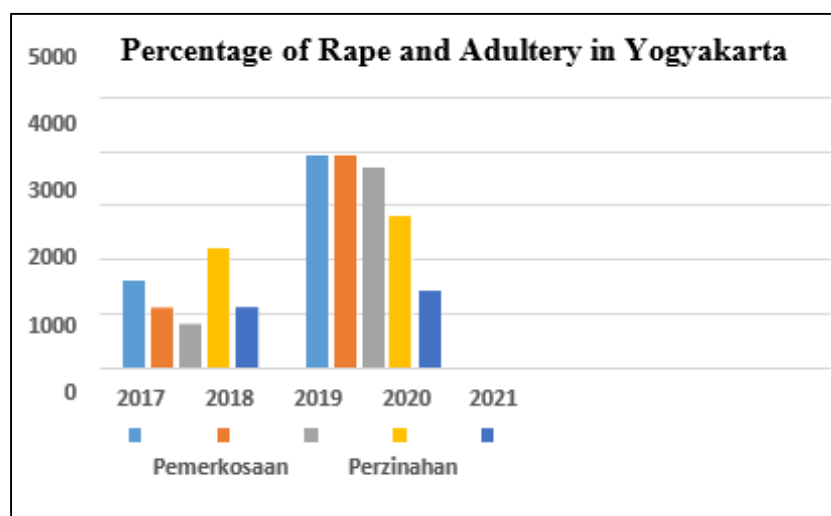
Therefore, meetings and interactions between men and women are inevitable. In fact, facts have proven that in general life cooperation and mutual help between men and women is a definite thing. This is because cooperation and mutual assistance are indispensable needs in community life.^[2] However, Islam came where Allah *subhanahu wa ta'ala* sent down the verses of the Qur'an to the Prophet Muhammad (peace and blessings of Allaah be upon him) as a warning and instruction for Muslims to always follow the rules set by Allah *subhanahu wa ta'ala*.

Thus Allah *subhanahu wa ta'ala*, who is All-Knowing, has completely and perfectly regulated all aspects of life, especially in interacting with the opposite sex as a definite matter in all muamalat. Because all human beings on this earth are the servants of Allah *subhanahu wa ta'ala* and all of them guarantee each other to achieve goodness and prosperity and practice piety and devotion to Him.

It is the concept of interaction between men and women in Islam that makes the spiritual aspect as the principles and

sharia laws as a benchmark with laws that are able to create noble moral values. Interaction between the opposite sex is a system that regulates the interaction or association of men and women or vice versa and regulates the relationship that arises as an implication of the interaction or association that occurs and everything related to the relationship.

Islam basically does not allow interaction between the opposite sex unless there is something important that must be fulfilled or even something urgent, but now the interaction between the opposite sex that is carried out freely has begun to spread, just look at the rampant practice of abortion, the spread of sexually transmitted diseases, the increase in the number of rape, adultery, pornography, and many other disgusting terms of vice. Finally, humans who have a high degree in nature are nothing more like animal communities. The following is a graph of the level of rape and adultery cases that occurred in one of the cities in Indonesia from 2017 to 2021.



Source: Bappeda Yogyakarta Province

Fig 1: Percentage of rape cases in Yogyakarta

It is very visible how the increase in adultery and rape cases that occur in Indonesia is so very concerning, because Indonesia itself is a country with a majority of Muslims. In fact, in the context of Islamic life, that is, the life of Muslims has been stipulated in a number of sharia laws, both listed in the Qur'an and sunnah, that Islam has established laws related to the rules of interaction between the opposite sex.

That is how Islam as a perfect religion has directed its adherents to become human beings who have noble character and morals in interacting with the opposite sex and emulate the morals of the Prophet (peace and blessings of Allaah be upon him) as a role model in life, where the Prophet (peace and blessings of Allaah be upon him) also educating his wives with noble values and morals that cannot be compared to the morals of any woman. It is stated in the Qur'an Surah Al-Ahzab verse 53 that if the Companions want to ask or ask for a fatwa with the wives of the Messenger of Allah (peace and blessings of Allaah be upon him), then they ask him behind the veil to avoid slander and maintain the purity of their hearts.

It has even been enshrined in the Qur'an Surah Al-Qashash verses 22-28. Allah *subhanahu wa ta'ala* educated His servants through the story of the Prophet Moses 'Alaihissalam with his two daughters Madyan who at that time the Prophet Moses was leaning under a tree while praying "Rabbi, I need whatever good You send me, such as food, and I am very hungry". By the grace of Allah, the Prophet Moses' prayer was answered, then one of the two women he helped at the spring of Madyan City came shyly and conveyed a message from his father to the Prophet Moses briefly and with noble manners, Finally the Prophet Moses decided to fulfill the invitation from the woman's father. Then the Prophet Moses walked with the woman in the night and said: "Walk behind me, throw a pebble into the right path as a guide"^[3].

The story is one of the verses of Allah *subhanahu wa ta'ala* that educates Muslims in interacting with the opposite sex without causing the slightest slander, where the Prophet Musa 'Alaihissalam very much guarded his manners towards women who were not his mahram and so did the two

² Muhammad Kamalin, Taqiyuddin An-Nabhani's Thoughts on the Regulation of Male and Female Interaction in the Workplace Vol. 16, No. 2, 2017.

³ the Lord's prayer to the Lord. (2019). Terjemahan At-Tafsir Al-Muyassar. Sukoharjo: Al-Qowam, hlm. 388.

daughters of Madyan who very much maintained their purity and honor, especially in interacting with the opposite sex both at night, during the day, in crowded places or even in places where there are no other people.

Research Methods

The research method used in this study is the Maudhu'i interpretation method. This method is a way of interpreting the Qur'an by identifying certain themes in the Qur'an, then collecting verses related to that theme. Furthermore, each verse is explained in detail in terms of its interpretation and is connected to each other to form a comprehensive and comprehensive idea ^[4]. Researchers choose specific themes from the Qur'an assuming that the Qur'an covers a wide range of themes and topics ^[5]. *Library research* is a method of collecting data by examining books, literature, or other sources related to the topic being discussed

Theoretical Framework

Etymologically, interaction consists of two words, namely action and inter ^[6]. So interaction is a series of behaviors that occur between two people or more than two or several people who respond to each other in a reciprocal manner. Therefore, interaction can also be interpreted as mutually influencing each other's behavior. This can happen between individuals and other individuals, between individuals and groups, or between groups and other groups ^[7]. And in terminology, interaction is a relationship between two systems that occurs in such a way that events that take place in one system will affect events that occur in other systems or a social relationship between individuals in such a way that the individuals concerned influence each other.

Interaction defined by Homans is as an event when an activity carried out by a person against another individual is rewarded or punished by using an action by another individual who is his partner. Thus, the definition of interaction proposed by Homans contains the understanding that interaction is an action carried out by a person in interaction is a stimulus for the actions of other individuals who are their partners ^[8].

According to the Great Dictionary of the Indonesian Language (KBBI), interaction is a matter of taking action, relating, influencing, and inter-relationship ^[9]. Likewise, the definition of interaction in popular scientific dictionaries that interaction is a mutual influence, influencing each other ^[10].

So interaction is a relationship between two or more human individuals. An interaction will not be possible if it does not meet two conditions, namely social contact and communication. Social contact can take place in three forms, namely between individuals, between individuals and a group of people or vice versa, between a group of people and other groups of people. Communication is that a person gives an interpretation to another person (in the form of speech, physical movements or attitudes) what feelings that the person wants to convey. The person concerned then reacts to the feelings he wants to convey. With communication, group

attitudes and feelings can be known by other groups or other people. This is then the material to determine what reaction it will make.

While the meaning of the opposite sex is a difference in gender, for example, the opposite sex of a man is a woman, and the opposite sex of a woman is a man. Sex is a difference in biological function both in terms of form and nature. So that with this gender difference, it will determine the function and role of each. And this difference in sex can be known from the shape of the reproductive organs and also their function.

Therefore, the author can conclude that the concept of interaction between the opposite sex is a system that regulates the interaction or association of men and women or vice versa and regulates the relationship that arises as an implication of the interaction or association that occurs and everything related to the relationship.

Discussion

Wheat AL-Bashar

As Ibn Kathir has said that the sight of the eyes is the source of damage to the heart. It is also the same as some salaf scholars say, that the gaze of the eye is a poisonous arrow that pierces the heart. So it is commanded to keep the view because the view is the window of the heart ^[11].

According to Imam As-Sa'di, Imam Ibn Katsir, Imam Wahbah Az-Zuhaili, and Imam Ash-Shaukani what *ghodh al-bashar* means to subdue, squint, hold their eyes from something that is not permissible and intermediaries that cause adultery. As mentioned in the saheeh hadith through Abu Sa'id, the Messenger of Allah (*peace and blessings of Allaah be upon him*) once said:

"Do not sit on the side of the road." They asked, "O Messenger of Allah, we need a place to chat." The Messenger of Allah (peace and blessings of Allaah be upon him). said, "If you still want to sit on the streets, then give way to their rights." They asked, "What is the right of the way, O Messenger of Allah?" The Messenger of Allah (peace and blessings of Allaah be upon him). said, "Holding back the gaze, refraining from disturbing (passers-by), answering greetings, commanding virtue, and preventing evil." ^[12]

Likewise, according to Thohir bin 'Assyria (d. 1393 AH) said that Al-ghodh is to turn one's eyes away by squinting and not looking at something undesirable, that is what is called shame" ^[13]. Therefore, holding the gaze will encourage a person to take care of his genitals because the gaze is one of the causes of a person to commit adultery.

Meanwhile, according to Ibn Qoyyim Al-Jauziyah *ghodh al-bashar* means that in its origin they are commanded by absolute submission and in fact they are also commanded to subjugate from something that is not permissible.

A Muslim and Muslim woman who fears Allah *subhanahu*

⁴ Abdul Mustaqim, Research Methods of the Qur'an and Tafsir (Yogyakarta: Idea Press, 2022), 17.

⁵ Mustaqim, Research Methods of the Qur'an and Tafsir, 51

⁶ Bernard Raho, Sociology – An Introduction, (Surabaya: Sylvia, 2004), cet 1, p. 33.

⁷ National Encyclopedia of Indonesia, Vol. VII (Jakarta: PT Cipta Adi Pustaka, 1989), p. 192.

⁸ Haryanto, Doni Utomo, Cahyo Budi and Budi Tjaturahono, Social Interaction Patterns of Gadget Users at SMAN1 Semarang, Journal of

educational social studies (JESS), (Semarang: UNNES Semarang, 2015), vol. 4(1), pp. 1-5.

⁹ Dadang Sunendar, Great Dictionary of Indonesian Language, p. 649.

¹⁰ Pius A Partanto and M. Dahlan A; l-Barry, Popular Scientific Dictionary, p. 256.

¹¹ Ibnu Katsir, Tafsir Al-Qur'an Al-'Adzim, (Lebanon: Daar Ibnu Hazm, 2012), hlm. 1327.

¹² Saheeh Bukhari, number. 5761.

¹³ Ibnu 'Asyur At-Tanwir Wa At-Tanwir, hlm. 18/204

wa ta'ala will always try to be careful in seeing things that are forbidden by Allah *subhanahu wata'ala*, especially for Muslim women who see a man who is not their mahram on the television screen or in any place to avoid the occurrence of orgasm. In this case, does Islamic sharia law allow a Muslim woman to look at or see a man who is not her mahram on a television screen or on the street. Shaykh Ibn 'Uthaymeen (*may Allah have mercy on him*) issued a fatwa that Muslim women who see men on television screens or anywhere else cannot be separated from the two things of seeing with orgasm and enjoying it, then this is haram and contains damage and slander. And seeing without orgasm and not enjoying it, then this is the ruling according to the words of the scholars, as stipulated in the hadith of *sahihain*:

Narrated by 'Aisha: That during the days of Mina, Abu Bakr came to him, while there where two girls were with him, beating drums, and the Prophet (lying down) covered himself with his clothes. Abu Bakr rebuked the two girls, but the Prophet opened his face and said, "O Abu Bakr! Leave them, for today is the days of Eid (festive)." Those days are Mina-days. 'Aisha added, "I saw the Prophet (peace and blessings of Allaah be upon him) covering me with his body while I was watching the slaves of Habasyah (Ethiopia) play in the Mosque. Suddenly 'Umar stopped them, so the Prophet said, "Let them be with the assurance of the Banu Afrida, which is security" [14].

Because many Muslim women walk or visit markets and see men even though the Muslim women are wearing hijab, Muslim women are allowed to see it on the condition that it is not accompanied by orgasm and things that can cause slander, but if it is accompanied by orgasm or things that can cause slander, then it is haram to see men on television or on the street or in any place [15].

According to Imam Ash-Shaukani said that the law of subduing the sight is mandatory, as well as the law of subduing the view for those who ask for permission to enter the house is mandatory, as stated in the sahih hadith,

From Sahl bin Sa'ad As-Sa'di: A man peered into the house of the Messenger of Allah (peace and blessings of Allaah be upon him) through the doorway. At that time the Messenger of Allah (peace and blessings of Allaah be upon him) was combing his hair with an iron comb. When he found out that someone was peeking at him, he said: "Indeed, it is permissible (to give greetings) to take care of your sight" [16].

Hifzh Al-Farj

Whoever renounces something that is haram because his heart has the fear of Allah *subhanahu wa ta'ala* and expects His pleasure, Allah will multiply the good to His servants. One of them is to guard the genitals, as Imam As-Sa'di said in his book of tafsir that it is commanded to guard their genitals from forbidden intercourse, either from the qubul (the front) or from the anus (the back) or apart from the two

things, namely from the things that are forbidden it is possible to touch it or see it (genitals). [17] Because if a servant has found himself in a state of complacency and tempted to do something haram, that is, when he sees something or listens to words that arouse his orgasm, for this reason it can lead to haram [18]. Therefore, Allah commands that when we act, we must take care of the genitals.

Istihya'

Imam Ash-Shaukani, Imam As-Sa'di and Imam Ash-Sha'rawi said that *Istihya'* in this verse is a woman who comes and walks shyly. This shows her glory with her noble morals, because shame is one of the noble morals that has a lot of dignity, especially for a woman.

Meanwhile, according to Ibn Jarir Ath-Thabari said that *istihya'* is a woman who walks with shame, she covers her face with her clothes or the like.

Interact with ethics and morals.

As-Suddi said, "When the two women who were running came to his father quickly and it made him surprised and wondered, then the two women told his father about Moses, and the father sent one of his two daughters to Moses, and then one of the two women came to Moses and the woman was ashamed of Moses and said to give a reply in return for your kindness give our cattle to drink." So Moses stood with her and said, "Walk" and the woman walked in front of Moses but at that moment the wind hit her so that her clothes were attached to her body and Moses saw the woman's honor (buttocks)

So Moses said to him, "Walk behind me and show me the way if I make a mistake."

This shows that the Prophet Musa 'alaihissalam used ethics and morals when interacting with two madyan daughters. Ash-Sha'rawi said, "It is narrated that Moses and the girl walked behind him when the wind was blowing, and the girl was in front of Moses to show him the way, and when the air covered her clothes, she described the shape of the woman's body. So Moses said, "O man, walk behind me and show me the way." This is one of the manners of the noble Prophets. This shows that when interacting between the opposite sex, they must use manners, ethics and morals [19].

No touching and physical contact

In the Qur'an, it has been clearly explained how to interact with the opposite sex properly without causing slander in the tafsir of muyassar where at that time the Prophet Moses was leaning under a tree while praying "Rabbi, I need whatever good you send me, such as food, and I am very hungry". By the grace of Allah, the Prophet Moses' prayer was answered, then one of the two women he helped at the spring of Madyan City came shyly and conveyed a message from his father to the Prophet Moses, finally the Prophet Moses decided to fulfill the invitation from the woman's father. Then the Prophet Moses walked with the woman at night and said: "Walk behind me, throw a pebble into the right path as a guide". This is the ethics and morals that must be used as role models for humanity, especially in terms of interacting between the opposite sex [20]. This shows that when they are

¹⁴ Saheeh Bukhari, number. 934.

¹⁵ Al-Fatawa al-Fatawa al-Jami'ah Al-Mar'ah al-Muslimah, Al-Mas'eed Al-Mas'eed al-Muslimah, al-Bukhari, Al-Bukhari and Muslim. 995

¹⁶ Saheeh Muslim, number. 4013.

¹⁷ 'Abd al-Rahman b. Al-Nashir as-sa'di, Tithir al-Karim r-Rahman, (Laban: Musa ar-Risala, 1996), Hallam. 615.

¹⁸ 'Abd al-Rahman b. Al-Nashir as-sa'di, Tithir al-Karim r-Rahman, (Laban: Musa ar-Risala, 1996), Hallam. 663.

¹⁹ Muhammad bin Jarir, Tafseer At-Thabari, (Laban: Musa ar-Rasala, 2000), Halam. 559.

²⁰ Sahih Sahih Al-Muyasain, al-Muyassar, hlm. 388.

giving directions without touching each other. As stated in the hadith that the Messenger of Allah (*peace and blessings of Allaah be upon him*) accepted the bai'at (pledge of allegiance) of the Muslim women, but did not touch them,

And narrated to me (Harun bin Sa'id Al Alili) and (Abu At-Thahir), (Abu At-Thahir) said: preached to us, and (Aaron) said; narrated to us (Ibn Wahb) narrated to me (Malik) from (Ibn Shihab) from ('Urwah), that ('Aisha) had informed her about the process of reconciliation of women, she said; "The Messenger of Allah (peace and blessings of Allaah be upon him) never touched the hands of any woman, he only took bai'at from them. When they had given him bai'at, he said: "Go, indeed I have bai'at you" [21].

However, the Messenger of Allah (*peace and blessings of Allaah be upon him*) is a mahram for all Muslim women, as mentioned in the hadith:

Narrated to us [Musaddad] Narrated to us [Bisyr bin Al Mufadlal] Narrated to us [Khalid bin Dzakwan] he said: [Ar Rubayyi' bint Mu'awwidz bin 'Afran] said; Once, the Prophet (peace and blessings of Allaah be upon him) came in when I was building a marriage (marriage). Then he sat on my bed, just as you sat from me. Then the female slaves beat the tambourine and remembered the privileges of the soldiers who died during the Badr war. Then one of them said, "And in our midst is a prophet, who knows what will happen tomorrow." So he said: "Leave this phrase, and say what you want to say" [22].

Likewise with another hadith that shows that the Prophet is a mahram for all women:

Narrated to us [Muhammad bin Al 'Ala Abu Kuraib Al Mahdani]; Narrated to us [Abu Usamah] from [Hisham]; Having informed me [My Father] from [Asma' bint Abu Bakr] he said: "I married Zubair, while he had nothing. It had no servants, treasures and so on, other than just a horse. Therefore I am the one who feeds the horses, takes care of them and trains them. I was the one who pounded the date seeds for food, provided food and drink, and I was also the one who sewed and cooked. But I'm not good at making bread. Therefore our bread is made by our neighbors, the Ansar people. They are good women. Said Asma' next; 'I also held the date fruit on my head from the garden that the Messenger of Allah (peace and blessings of Allaah be upon him) had given to Zubair, bringing it as far as two farsakhs. One day I brought a date that I held on my head. On the way I met the Messenger of Allah (peace and blessings of Allaah be upon him) and some of his companions: 'Ikh! Ikh! He stopped and told his camel to kneel, to carry me on his back. After that Asma said (when telling her husband); 'But I am ashamed and I know that you are jealous.' Zubair replied; 'By Allah, indeed your burden of holding a date on your head is heavier to me than you are riding with him.' Said Asma' next; Finally, after the incident Abu Bakr, my father, sent a servant for us. He took over the maintenance of the horses in my place. It feels as if I am free from the burden and hard work" [23].

Conclusion

In the Qur'an, there are various boundaries that govern interactions between the opposite sex. Some of these include ghadh al-bashar, which refers to maintaining a polite view and behavior in the presence of the opposite sex; Hifzh al-Farj, who emphasized the importance of maintaining self-respect and staying away from indecent behavior; istihsya', which means to maintain shame and honor; and interact with high ethics and morals. In addition, the Qur'an also emphasizes to avoid inappropriate physical contact and direct contact between the opposite sex. Thus, the Qur'an provides clear guidelines in regulating interactions between humans, especially between the opposite sex, by upholding ethics, morality, and self-respect.

References

1. Abdurrahman Bin Nashir As-Sa'di. Taisir Al-Kariim Ar-Rahmaan. Lebanon: Muassasah Ar-Risalah; 1996.
2. Ahmad Yasin Arham bin. Mushaf As-Shahib. Bekasi: Hilal Media; n.d.
3. Amin bin Yahya Al-Wazan. Al-Fatawa Al-Jami'ah Li Al-Mar'ah Al-Muslimah. Riyadh: Darul Qosim; n.d.
4. Bernard Raho. Sosiologi – Sebuah Pengantar. Surabaya: Sylvia; 2004.
5. Dadang Sunendar. Kamus Besar Bahasa Indonesia. Jakarta: n.p.; n.d.
6. Ensiklopedi Nasional Indonesia. Vol. VII. Jakarta: PT Cipta Adi Pustaka; 1989.
7. Haryanto, Doni Utomo, Cahyo Budi, and Budi Tjaturahono. "Pola Interaksi Sosial Siswa Pengguna Gadget di SMAN 1 Semarang." Journal of Educational Social Studies (JESS) 4, no. 1 (2015): 1–5.
8. Hawin Muradlo, Salafuddin Abu Sayyid. Terjemahan At-Tafsir Al-Muyassar. Sukoharjo: Al-Qowam; n.d.
9. H.R. Muslim. Syarh Shahih Muslim Nawawi. n.p.: n.p.; n.d.
10. Ibnu 'Asyur. At-Tahrir wa At-Tanwir. Vol. 18. n.p.; 204.
11. Ibnu Katsir. Tafsir Al-Qur'an Al-'Adzim. Lebanon: Daar Ibnu Hazm; 2012.
12. Kamalin M. "Pemikiran Taqiuddin An-Nabhani Tentang Pengaturan Interaksi Pria dan Wanita di Tempat Kerja." Jurnal Ulumul Qur'an dan Tafsir 16, no. 2 (2017): 223–234.
13. Pius A Partanto, M. Dahlan Al-Barry. Kamus Populer Ilmiah. Jakarta: Pustaka Sinar Harapan; n.d.
14. Shahih Bukhari. n.p.; n.d.
15. Al-Qowam. Sukoharjo; n.d. p. 388.
16. "Data Tindak Pidana." Available from: http://bappeda.jogjapro.go.id/dataku/data_dasar/index/547-data-tindak-pidana?id_skpd=39 [Accessed July 13, 2021].
17. Al-Bukhari. Shahih Al-Bukhari. Beirut: Dar Al-Fikr; 1981.

²¹ H.R Muslim, Siyarah Shahi Muslim Nawawi, No. 3471.

²² Al-Bukhari, Shahih al-Bukhari, (Beirut: Dar al-Fikr, 1981), HLM. 217 |

²³ Saheeh Muslim, Number. 4050.