

**CHAPTER II**  
**THE BASIC OF THEORY**  
**GENERAL REVIEW ABOUT “ AURAT “ AND TAFSIR**

**A. Definition of Aurat**

Aurat according to Islam refers to the intimate parts of the human body that must be covered from the sight of others with clothing. Exposing the intimate parts of the body is unlawful in Islam and is regarded as sin (haram). For more understanding we are going to describe more comprehensively about aurat.

**1. Basic Meaning Of Aurat**

Aurat is derived from the word *عار*, from the word *ع* appears derivation of the formation of new words and new meanings as well. Shape *'awira* (make blind eye), *'awwara* (distort, deflect and turn), *a'wara* (looks born or private parts), *al-'awaar* (blemish or disgrace), *al-'wwar* (weak, timid), *al-'aura* (words and bad deeds, nasty and dirty), while *al-'aurat* are all things that feel embarrassed<sup>8</sup>

Understanding genitalia etymologically means a deficiency, or in Arabic is called "late-nuqshan" {النقصان}<sup>9</sup> There is also meant to something that humiliated to be seen even from

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<sup>8</sup> A.W. Munawwir, *al-Munawwir Kamus Arab-Indonesia*, Pustaka Progresif, Surabaya, 1997, p. 984-985

<sup>9</sup> *Mughnil Muhtaaj Ilaa Ma'rifati Ma'ani Alfazil Minhaaj*, Vol 1, p. 256

thejinnandangels. Auratnamedtothe placesthatwillbe discussed, asabjectshow<sup>10</sup>

While understandinggenitaliaaccording tothe terminology(the term fiqh) issomethingthat must beclosedinprayer. By scholars, oftento thegenitaliaalsodefine itwithsomething forbiddenseen<sup>11</sup>

The same opinionwas alsoexpressedthatthe nakednessissomethingthatopen, notclosed, genitalia, naked, disgraceandphysical defect.<sup>12</sup>Thatgenitaliaunderstood asbya personcoveredbecause they feelembarrassedorlow self-esteemifsomething isvisibleorknown to others.

This lastnotionis oftenused as aliteraryunderstandingofgenitalia, so thegenitaliacan be understoodassomethingthatcanmakeshame, disgraceordefectfor someoneeitherfromwordsordeeds.

The opening of thegenitaliacanalsomake peoplenuchdignityin the eyesthe general public. Someoneis properto clothe her, becauseifalready opendefect, disgraceandshortcomingsin public, thenessentiallythis personhas noself-esteemandregardednextbycommunity.

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<sup>10</sup> Hasyiyatani Qulyubi Wa ‘Umairah ‘Ala Syarhi Jalaluddin Al-Mahalli (bairut), Vol 3, p 200.

<sup>11</sup> *Mughnil Muhtaaj Ilaa Ma’rifati Ma’ani Alfazil Minhaaj*, Vo 1, p. 256

<sup>12</sup> Team writers of IAIN Syarif Hidayatullah, *Ensiklopedi Islam Indonesia*, Djambatan, Jakarta, 1992, p. 135

## 2. The Limitation of Aurat

Islam teaches that the clothes are covering genitalia, not just jewelry. Islam requires every woman and man to cover limbs attract the opposite sex. Bare is an uncivilized act and indecent. Step Islam first taken in an effort to establish a building community, is to prohibit naked and determine the male genitalia and women. This is why fiqh means that nakedness is part of a person's body that must be covered or protected from view.

Islamic teachings provide limits within the male and women, as submitted Muhammad Ibn Muhammad Ali<sup>13</sup>

### 1. Men's Aurat

- a. Aurat during prayer, as well as between men and mahram women, is part of the body between the navel and the knee. Navel and the knees are not genitalia, but it is recommended that closed as well as commensurate with genitalia. It is based on principles of usul fiqh rules: *Ma la yatimmu al-wajib illa bihi fahuwa wajib* (What is not perfect but who obliged him, then it is mandatory).
- b. The nakedness of men and women ajnabiyah, which are not gentlemen or mahram.
- c. Aurat men when khalwa, when bersunyi-silent alone, is a two-cock

### 2. Female Slave Aurat

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<sup>13</sup> Muhammad Ibnu Muhammad Ali, *Hijab Risalah Tentang Aurat*, Pustaka Sufi, Yogyakarta, 2002, p. 4-6

Female genitalia of a female slave or servant is between the navel and the knee.

### 3. Independent female genitalia

a. Independent women's genitalia in the prayer is part of another of the face and two palms and in the dhahirah his wrists, the palms of his hands and face, outer in, up to his wrist, not the genitalia in prayer genitalia and the rest is to be closed.

b. Female genitalia independent outside prayer

- In the presence of men who are not mahram Ajnabi, nakedness is the entire body. That is including the face and hair and his palms, including physical and mental and his feet, physical and mental, so that the whole body compulsory closed or covered of view of men who Ajnabi, face and his hands do not have to be in open when to be a witness like, except for emergency.

- In the presence of infidel women, nakedness is limb by part limb was born when he was working at home.

Sections were born when he was active in the head, face, neck, two hands up to his elbows and the palms and legs.

Similarly, when in the presence of women's private parts personal unclear or her character or woman who depraved.

- In the *khawla*, in the presence of Muslim women, and in men which become *mahram* (siblings or legal blood relationship), nakedness is between the limbs navel and the knee, such as male genitalia in prayer

In normative rule of law with respect to the law command dressed and close the genitals along with limitations expressed there explicitly in the Qur'an. Some of the verses that deal with it provides guidelines for women *mukallaft* to comply with the limits given by the book revealed to Prophet PBUH.

### 3. The Scholars Opinions Of Aurat

View of the scholars of the past and contemporary scholars about the limits within or women's clothing contains various interpretations or differences of opinion. Where are the verses of the Qur'an and hadith which is the main reference by various parties do not believe the other party, either because it is considered weak by the group rejected or given a different interpretation.

Differences of opinion of the scholars of the past regarding the tolerable limits to be seen from a woman who proves that they do not agree on the value the authenticity history relating to limit women's genitalia which also shows that the legal provisions on the tolerable limit of genitalia or female body is alleged. Problems limit women's genitalia is one of *khilafiyah* problem, which should not pose much less *kafir- mengkhafirkan* recriminations.

Experts state that the majority of Fiqh deals with foreignmen, the entire female body is aurat except face and two hands.

Allah stated in al Qur'an an Nûr : 31

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

“ .....And don't let them (women who have faith) appeared normal except jewelry look of it “

Common intention appears from it (ما ظهر منها) does not mean that ordinary look like this now- that seems calf, neck, and so on (need not be imagined eyes), or depending on the area, if in Javachest above 'ideas' still appears normal, in the United States even more again- but he meant what appears unusual among Muslim women in the fall of this paragraph, the face and the hands (the majority of this understanding, and opinions that I choose). Meanwhile, according to another narration, the intention is that ordinary visible shirt (الثياب) in another narration kohlandrings bracelets also<sup>14</sup>, and is not contrary to the common opinion that appears is the face and the palm of the hand.

Ibn Abbas narrated that the reference to 'something that seems ordinary' is face and both hands, this is also the opinion of Ibn 'Umar,' Atha', Ikrimah, Sa'id bin Jubair, Abu Sya'tsa, Adl Dhahhak, Ibrahim An Nakha'i.<sup>15</sup> Imam Ibn Jarir Tabari states, the most powerful opinion in this matter is the face and two hands.

<sup>14</sup> Ibnu Jarir At Thabary, جامع البيان في تأويل القرآن, 19/157

<sup>15</sup> Ibnu Katsir, تفسير القرآن العظيم, 6/45

Prophet Muhammad confirmed in a hadith:

أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا , دَخَلَتْ عَلَى رَسُولِ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهَا ثِيَابٌ رَقَاقٌ فَأَعْرَضَ عَنْهَا , وَقَالَ : يَا  
أَسْمَاءُ إِنَّ الْمَرْأَةَ إِذَا بَلَغَتْ الْمَحِيضَ لَمْ تَصُلِّحْ أَنْ يَرَى مِنْهَا إِلَّا هَذَا وَهَذَا ,  
وَأَشَارَ إِلَى وَجْهِهِ وَكَفِّهِ

“ Indeed Asma bint Abu Bakr entered the house of the Prophet Muhammad by using thin clothes, the Prophet turned away and said: ‘O Asma, when a woman has actually stepped up (menstruation), then it should not be visible on the body except this and this, while he pointed to the face and the palm of his hand.’ (narrated by Abu Dawud, this quality Hadith is Hasan Lighairihi<sup>16</sup>, witnessed by Al Baihaqi from Ibnu Lahi’ah from ‘Iyad bin Abdillah<sup>17</sup>

The hands seem half Qatada is allowed according to the following history

قال قتادة: وبلغني أن النبي صلى الله عليه وسلم قال: “ لا يحل لامرأة تؤمن بالله واليوم  
الآخر، أن تخرج يدها إلا إلى هاهنا”. وقبض نصف الذراع.

“Qatada said: has reached me that the Prophet SAW said: “It is not lawful for a woman who believes in Allah and the day after tomorrow to remove his hand (of clothes) except up here” and he SAW grip and a half cubits.”

In relation with Hijab according to Fakhr ad-Din ar-Razi (d. 606): ‘In the days of Jahiliyyah (pre-Islamic times) the free and women in bondage would go out uncovered and they would be followed by those intent on fornication and consequently allegations would be

<sup>16</sup> Al Albaniy, Irwa’ul Ghalil, 6/203

<sup>17</sup> التلخيص الحبير في تخريج أحاديث الرافعي الكبير, 3/455

levelled against them. So that is why God ordered the free women to wear the jilbab.<sup>18</sup>

## B. The Interpretation of Al Quran

Commonly religion has meaning belief in and worship of Gods or gods or a particular system of faith and worship based on such belief. It is also commonly regarded as consisting of a person's relation to God, gods, or spirits. Many religions have narrative, Symbols, tradition and sacred histories associated with their deity or deities, that are to give meaning to life. They tend to derive morality, ethic, religious law or a preferred from their ideas about the cosmos and human nature. The word religion is sometimes used interchangeably with faith or belief system, but religion differs from private belief in that it has a public aspect. Most religions have organized behaviors, including congregations for prayer, priestly hierarchies, holy places and scriptures<sup>19</sup>.

### a. Tafsir

**Tafsir** (Arabic: تفسير, *tafsīr*, "interpretation") is the Arabic word for exegesis or commentary, usually of the Qur'an. It does not include esoteric or mystical interpretations, which are covered by the related word Ta'wīl. An author of tafsīr is a *mufassir* (Arabic: مُفسِّر, *mufassir*, plural: Arabic: مفسرون, *mufassirūn*)<sup>20</sup> In etymology the word tafsir used to interpret and to exegete hazy problem and indistinct thing. It also

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<sup>18</sup>Fahkr ad-Din ar-Razi. *Mafatih al-Ghaib*. (Beirut: dar al-Kutub al-ilmyah, 1992) p: 412

<sup>19</sup>Komarudin Hidayat, *Wahyu di Langit, Wahyu di Bumi* (Jakarta:Paramadina, 2003), p.93-97

<sup>20</sup><http://en.wikipedia.org/wiki/Tafsir>

understood in the meaning of tafsir that an effort to look for solving problem in order the complex problem can be solved. Allah revealed al-Quran becoming guidance and mercy for the world and human being. The Quranic guidance will give meaning in their life if it can be understood, experienced, and practiced.<sup>21</sup>

By terminology the meaning of word tafsir is an explaining quranic verse, it's meaning, the purpose and the content clearly or by signal.<sup>22</sup> Prophet Muhammad (pbuh) was first Quran interpreter, since it was revealed firstly, then was followed by his companions, *tabi'in* the next generation who learned to *Sahabah*, and their followers and the Islamic scholars who lived after them.

### 1. The Method of Tafsir

The word “*method*” was taken from Greek “*methodos*” means the way or street. <sup>23</sup> In Arabic Language was translated by *Thariqah* and *manhaj*, means “regular way and thought well to get (in knowledge, etc) the systematic way to work in order to ease agenda gets it purpose that was determined.

“ In this case, study Quranic exegesis cannot keep free from method, the regular way and thought well to get understanding correctly what was Allah intended in Quranic

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<sup>21</sup> Muhammad, *Al Tafsir Wa Al Mufasssirun Juz 1*, (Mesir: Dar Al-Kutub Al-Haditsah, 2004), p:13

<sup>22</sup> Ahmad Syadali, *Ulum Al Aquran*, (Bandung: Pustaka Setia, 2000),p: 21.

<sup>23</sup>Fuad Hassan dan Koentjaraningrat.*Beberapa Asas Metodologi Ilmiah*, in Koentjaraningrat [ed], *Metode-metode Penelitian Masyarakat*. Jakarta: Gramadeia. 1977. p: 16.

verses those was revealed to Prophet Muhammad (pbuh)<sup>24</sup>. The Quranic method consists of the rule or regulation that must be attended when interpreted Quranic verses. When man try to exegete Quranic verse without using method, it is possible he will be wrong in interpretation. This tafsir is called tafsir bi al-ra'y al mahdh (based on thinking).

There are two terminologies which often used: methodology of tafsir and method of tafsir. We can different between both. Method of tafsir is the ways were used to interpreted al-Quran. In spite of the methodology of tafsir is knowledge about it. It is said, studying theoretic and scientist about comparative method (*muqaran*) called methodical analytic, then when it is related with applied method to Quranic verses, it is called methodology discussion. And the way to provide and formulate exegesis called technique or exegesis art. Therefore method of tafsir is rule or theory used to exegete quranic verses and art or technique is the ways used when apply the theory which shaped in Method, and the methodology of tafsir is scientist discussion about method of Quranic exegesis.<sup>25</sup> Some methods of Tafsir are:

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<sup>24</sup> Nashruddin Baidan..*Metodologi Penafsiran al-Qur'an*. Jakarta: Pustaka Pelajar. 1988 p:1-2.

<sup>25</sup> Ibid p:3

**a. *Tahlili* Method**

A method of tafsir that explain the content of Quranic verses from whole of its aspect. It explains the vocabularies and the words and to explain the intended meaning, also provide miracle unsures (I'jaz al-Quran), balaghah, and it's content from science and law aspect. This method keeps free from *asbab al-nuzul* of verse, munasabah or relation of quranic verse each others. In this discussion, an interpreter refers to narration gotten from prophet Muhammad (pbuh), his companions, Arabic idiom, and stories of *israiliyyat*. His interpretation reflects his subjectivity. It includes either the background of his study or the genre of *madzhab* (school of thought concerning Muslim law). It causes special tendency that applied in his work.<sup>26</sup>

Some interpreters who used method of *tahlili* can be differentiated into:

**Tafsir *bi al ma'tsûris*** is to interpret Quranic verses based on other quranic verses or narrations gotten from Prophet Muhammad (pbuh), his companions or their followers.

**Tafsir *bi al ra'y*** is to interpret al-Quran according to interpreters' opinion or reasoning. Some books of tafsir which used this method are *Mafatih Al Ghaib* written by

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<sup>26</sup> Alfatih Suryadilaga, *Metodologi Ilmu Tafsir*, (Yogyakarta: Teras, 2005), 42.

Fakhr al-Dîn al-Râzi, *Anwar Al Tanzîl Wa Asrar Al Ta'wil* by al-Baidhawi and *Lubab Al Ta'wil Fi Ma'âni Al Tanzîl* written by oleh al-Khâzin.

Some interpreters who used this method also have some tendency or preference. It is specific form or color as consequence of the knowledge and the science of the interpreters. Unsure of subjectivity give dominant effect to color of tafsir. Therefore appear variety of tafsir color, such as:

*Tafsir al-Shufi* was known by tafsir al-Isyari. According to sufisme every quranic verse has external and internal meaning. External meaning directly understood by the mind, but internal meaning just can be understood by signals behind the external meaning. It only understood by people who expert about it.

Some of Tafsir al-Isyari : Tafsir An Naisabury, Tafsir Al Alusy, Tafsir At Tastary, Tafsir Ibnu Araby.

*Tafsir al-Fiqhi* :Tafsir work that it's discussion oriented about Islamic Laws. It is used laws those have been formulated by *Syara'* through Islamic Scholars *Ijtihad* and genres of fiqh (madzhab-madzhab fiqh) is what form th background of this tafsir. Some works are used this method:

*Ahkam al-Quran* by al-Jashshash, *Ahkam al-Quran* by Ibnu ‘Arabi and *al-Jami’ li Ahkam al-Quran* by al Qurthubi.

*Tafsir Falsafi*. Exegesis works whose philosophy color. It used philosophy approach by thinking and experiencing interpreted verses. Then study it deeply, systematically, and objectively. Some works are: *Mafâtiḥ Al Ghaib* written by Fakhr Al-Din Al-Razi, and *al-Jawahir* written by Thanthawi Jauhari.

*Tafsir ‘Ilmi*. This tafsir color was born when Islamic Shcolars talked that quranic nature verses (*ayat-ayat kauniyyah*) have related with modern sciences. The scientific paradigms give support to understand quranic verses that recently found after the time of Revealing Quran is out. Such as: natural law, astronomy, theory of chemistry, and others innovation. Through this innovation, much knowledge can be developed such as: medical science, astronomy, physic, chemistry, biology, etc. This color of Tafsir was found in some works, are: *al-Tafsir al-Kabîr* written by Fakhr al-Din al-Râzi, *al-Islam fi’Ashr al-’Ilmi* written by Muhammad Ahmad al-Gharami, *al-Ghida’ wa al-Dawa’* by Jamal al-Din al-Fandi.

*Tafsir al-Adabi al-Ijtima’î*. It is exegesis color that emphasized discussion of socialization problems and

linguistic problem. This mode discoursed quranic exegesis according to sociological and cultural of the society. So that it discussion referred to sociology. It can explain that al-Quran is Book of The Only God Allah that is eternal and able to follow human being development and time change. In this case, the quranic secret expressed that why al-Quran just brings the pillars and guidance. There for, the system of government and sociology system were established according to the change and development of time.<sup>27</sup> Some of tafsir works which used this color: Tafsir al-Manar work of Muhammad Abduh and Rasyid Ridha, Tafsir al-Maraghi work of Mustafa Ahmad al-Maraghi, etc.

#### **b. Ijmali Methode**

It is tafsir method that interprets quranic verses by providing generally meaning. An interpreter explains the verse meaning and its purpose briefly that can be understood to the limit of its meaning without touching others one except intended meaning. He discusses his discussion in harmony according to the sequence of Quran. Then he provides general meaning that intended by the verse.<sup>28</sup>

The explanation uses brief language, and giving resemble idiom with al-Quran, moreover it has similarity

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<sup>27</sup> Harun Nasution, *Islam Rasional*, (Bandung: Mizan, 1996), 293.

<sup>28</sup> *Ibid.*, 45

with quranic language. Therefore the readers feel as like as al-Quran it self talk to them. So that, the intended knowledge gotten perfectly. It also explains the purpose easily with good explanation and brief discussion.<sup>29</sup>

**c. Thematic Method (Maudlui')**

It also called thematic method, because of its discussion according to theme of al-Quran. By collecting quranic verses that talked about one topic and has the same purpose, although the revealing of them are different and spread in different of al-Quran Surah. And the interpretation based on al-Quran Surah.<sup>30</sup>

Studying verses thematically and totally by collecting some verses which have resemble meaning, compromising between general meaning *'am* and special meaning *khash*, *muthlaq and muqayyad*, and synchronize contradiction verses externally, explain *nāsikh* verse and *mansūkh* verse in order these verses meet in one estuary, without difference and contradiction or intimidation to some verses to incorrect meaning.

**d. Comparative Method (Muqaran)**

This method tafsir emphasize it discussion to comparison aspect of quranic exegesis. By collecting some quranic

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<sup>29</sup>Ibid., 46.

<sup>30</sup> Ibid., 48

verses, discourse them and research the interpretation of some interpreters about them in their works. By this method, the interpreters know the position and the color of interpreters before that intended in his object discussion.

The definition of *muqaran* method (comparative) concluded into:

- 1) Comparing Quranic verse whose similarity and resemblance text in two problems or more, or have different text in a same problem.
- 2) Comparing Quranic verse with Tradition of Prophet Muhammad (pbuh) that look contradiction externally.
- 3) Comparing some interpreters in quranic exegesis.

#### - **Characteristic of *Muqaran* Method**

Comparison is the first character for this comparative method. It is one of principle differences between this method with others. It is caused the opinion of interpreters become object discussion. So that, the exegesis without comparison some interpretation of some interpreters can not called “comparative method”.