

TABARRUJ: SAYYID QUTHB'S PERSPECTIVE IN *TAFSIR FI ZHILAL AL-QUR'AN*

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ABSTRACT

This study focuses on the concept of *Tabarruj* as interpreted by Sayyid Quthb in his *Tafsir fi Zhilal al-Qur'an*. The research explores the essence, existence, and impact of *Tabarruj* from Quthb's perspective, offering an in-depth analysis of how this concept is related to faith, social behavior, and gender roles in Islam. The essence of *Tabarruj* is linked to the weakening of faith and human morality, influenced by destructive social environments, and the fading of one's spiritual essence. Its existence manifests in specific behaviors, particularly among women, such as leaving the house without necessity, excessive social interaction with men, flirtatious behavior, and immodest dress. The study identifies significant impacts of *Tabarruj*, including the rise of social ills, the erosion of women's dignity, and the diminishing blessings of Allah in human life. The research contributes to the scholarly understanding of Islamic teachings on modesty, faith, and gender by examining Quthb's interpretation of *Tabarruj* and its relevance to contemporary issues. Future research could compare Quthb's views on *Tabarruj* with modern interpretations of modesty across different cultural and historical contexts, as well as examine the influence of digital and social media on the concept of *Tabarruj* among younger generations in Muslim societies.

INTRODUCTION

Qur'an is a guideline for life that can bring humans to salvation in this life or the hereafter. By reading the Qur'an, people will be able to gain peace of mind, clarity of view, wisdom of understanding, and others which in turn make them wiser and wiser in understanding various phenomena in their lives (Allibaih, 2020; Haidari, 2024; Husnaini et al., 2021; Okab et al., 2023; Sardar, 2017). As a guideline for human beings, the Qur'an's discussion of a problem is very unique, not systematically arranged like books written by humans. The issues presented are rarely detailed and detailed. This does not reduce the value of the Qur'an, in fact it is its uniqueness and specialty. Instead, it has become an object of study that never runs dry by scholars.

The interpretation of the Qur'an plays a very important role in grounding the messages of the Qur'an to be relevant and understandable in the context of modern human life. Interpretation helps to explain the verses of the Qur'an in the context of history, culture, and the situation in which they were revealed (Abu-Zayd, 2010; Ali, 2010; Arrasyid et al., 2023; Haleem, 2018; Harrison, 2010; Muttaqin, 2021). Tracing the history of the interpretation of the Qur'an, Muhammad Husain al-Dzahabi divides the history of *Tafsir* into three phases/periods, namely the phase of the development of *Tafsir* during the time of the Prophet (peace and blessings of Allaah be upon him) and his companions, the phase of the development of *Tafsir* during the tabi'in period, and the phase of the development of *Tafsir* during the period of compilation and bookkeeping (codification), which began from the time of 'Abbasid to the contemporary era. The interpretation of the Qur'an began since the Prophet (SAW) conveying the Qur'an to Muslims. In the time of the Prophet (SAW) and friends, the interpretation of the Qur'an was carried out using the *Ijmali* method, without explaining in detail, because the ummah at that time felt

that it was enough with the global interpretation, so a detailed interpretation was not necessary. In addition, during the time of the Prophet (peace and blessings of Allah be upon him) and his companions in general, they were Arabic language experts and knew well the background of the descent of the verses, as well as experienced firsthand the situation and conditions when the verses of the Qur'an were revealed. Similar to an interpreter entering a wilderness where the trees interact with one another as an ecosystem, the study of *Tafsir* presents a very complex scientific phenomenon (Helfaya et al., 2018). Both *Tafsir* and its scientific foundation lead to attempts to capture the substantive meaning found in the Qur'an.

The existence of *Tabarruj* as a phenomenon of human life that has existed since the Qur'an was first revealed to modern human life, basically, can be done by everyone, both men and women (Engineer, 2005; Wati & Saputra, 2018). This phenomenon can also be found in the current context when there are men or women who behave, or have an appearance that is very prominent in their social interactions and tends to attract the opposite sex, then it can be categorized as *Tabarruj* behavior. In its existence, when these various *Tabarruj* behaviors are mostly carried out by women and have a destructive effect on them. The presence of the Book of *Tafsir fi Zhilal al-Qur'an* by Sayyid Quthb is loaded with normative theological cues that illustrate the importance of women in avoiding *Tabarruj* attitudes and behaviors.

This study focuses on examining the essence of *Tabarruj* from the perspective of Sayyid Quthb in the Book of *Tafsir fi Zhilal al-Qur'an*, the existence of *Tabarruj* from the perspective of Sayyid Quthb in the Book of *Tafsir fi Zhilal al-Qur'an*, and the impact of *Tabarruj* from the perspective of Sayyid Quthb in the Book of *Tafsir fi Zhilal al-Qur'an*. The research contributes to the scholarly understanding of Islamic thought by offering an in-depth examination of the concept of *Tabarruj* from the perspective of Sayyid Quthb, as presented in his *Tafsir fi Zhilal al-Qur'an*. By analyzing the essence, existence, and impact of *Tabarruj* according to Quthb's interpretation, the study sheds light on how this prominent Islamic thinker addresses modesty and social behavior in the context of Islamic teachings. This research provides valuable insights into Quthb's approach to interpreting Qur'anic principles and their relevance to contemporary discussions on modesty and gender roles in Islam.

METHODS

This research is a library-based study that utilizes qualitative data. The primary object of study is Sayyid Quthb's *Tafsir fi Zhilal al-Qur'an*, along with other *Tafsir* works relevant to the topic, which serve as supporting comparisons. Secondary references include books on Sayyid Quthb or *Tabarruj* that relate to this dissertation. Data collection is conducted by classifying and studying these primary sources. The data processing and analysis follow qualitative methods, involving the systematic steps of collecting materials related to Sayyid Quthb's views on *Tabarruj*, presenting his biography, intellectual background, and approach to interpreting the Qur'an, and classifying relevant verses on *Tabarruj* based on its essence, existence, and impact. Following the Miles and Huberman model, the analysis is conducted in three stages: data reduction, data display, and conclusion drawing/verification.

RESULTS

The Essence of *Tabarruj* Perspective by Sayyid Quthb in *Tafsir fi Zhilal al-Qur'an*

Weakening of faith and obedience to Allah SWT

In the context of the essence of *Tabarruj* due to the weakening of faith and obedience to Allah SWT., the Qur'an emphasizes how human beings need to always maintain their various attitudes and behaviors that can lead to forms of *Tabarruj*. As a figure who has the spirit of Islamic purification, Sayyid Quthb strongly emphasizes the need to always make faith and obedience to Allah SWT. as a way to become oneself from various deeds that are not in accordance with sharia. This is in line with what he stated in interpreting QS. an-Nur/24:60. In interpreting QS. an-Nur/24:60, Sayyid Quthb affirmed that Allah SWT. basically forbidding a woman to perform *Tabarruj*, in addition to being a form of obedience to Him, also because there is a concern that various actions can damage women's honor. The logical consequence is that a woman who has entered an advanced age and can be said that it is no longer attractive to the opposite sex even if she takes off the clothes they have been wearing, it is not a sin for her as long as she has no intention of revealing the jewelry that is on her. Although basically they should still use their outer clothes where this behavior is called *isti'faf*, which is preferring purity and they are trying to get it. There is a very strong distance between decorating with *Tabarruj* and slandering lust by covering the *awrah* and purity. There needs to be an effort to narrow the path for the temptation of lust.

What Sayyid Quthb said suggests that when young and attractive women are commanded to cover their aurah or to prevent them from showing their jewelry to those who do not have the right to see it, it can be understood that besides being a form of obedience to Allah SWT. It can also be understood that behind it there is an implied benefit for those who follow the guidance of the Qur'an and there is a certainty for those who ignore it. In other words, there is a transactional value of human interests themselves that can have an effect on their own luck or loss. Luck for those who do it as well as losses for those who ignore it. Different things can certainly be found for those who are old and biologically no longer attractive to the opposite sex, so this is a very extraordinary thing because in it there is a form of total resentment of the various provisions that Allah SWT has underlined, which in this case is how to dress modestly and in line with Islamic law.

Islam is a religion that in its existence is loaded with theological moral messages for all humans to make faith and obedience to Allah SWT. as a pillar in living all aspects of life. This is in line with what Mastuhu stated that Islam sees that humans are the creation of Allah SWT. which basically has the dimensions of body, life, and soul. The existence of human beings in their lives can be indistinguishable in terms of the shape of their bodies because they basically have different similarities only in functional aspects and life which shows that each process in a complex life cycle. What is different then is only in the usual soul region also called the spirit. Human beings have spiritual potential which in turn encourages them to make religion one of the containers in strengthening the dimension of their spirituality towards the pleasure of Allah SWT.

In describing how a Muslim woman tries to show her faith and obedience to Allah SWT. Although in nature she has a tendency to decorate, Sayyid Quthb stated that women who believe in themselves will respond to the Shari'a with obedience even though they also want to look beautiful and charming. Women are often associated with beauty and the ability to decorate. This can be the result of social norms that lead to expectations about women's physical appearance or values placed on aesthetics and beauty. It is also important to emphasize that women are not only identified with physical beauty or the ability to adorn. They also have many other dimensions in their lives, such as their intellect, emotionality, spirituality, and contributions in various areas of life. In the context of Islam, the concept of fitrah refers to the basic nature or essence of human beings, which includes both men and women. In this case, the beauty and privilege of women are not only seen in terms of their physicality or ability to decorate, but also in terms of their essence as human beings who have unique roles and responsibilities in society and spiritual life. It is important not to generalize or reduce women to mere objects of beauty or decoration. Women have much greater depth, complexity, and value than just their physical appearance.

Destructive influences of the destructive social environment

The social environment has a huge influence on shaping human behavior. The social environment, including family, peers, schools, and society as a whole, influences the formation of social norms. Responding to this, Mensi M. Sapara et al. stated that the social environment in which humans undergo complex social interaction processes has a huge influence on human life, both constructively and destructively. The social environment is made up of various groups such as family, peers, schools, and society as a whole. Sayyid Quthb in the Book of *Tafsir fi Zhilal al-Qur'an* stated that Allah SWT. warning all mankind to be grateful for the blessings of Allah SWT. who have lowered their clothes to warm their bodies and become jewelry for them. In this verse, Allah SWT. Remind people not to be tempted by the devil's deception in releasing them like the person who happened to their parents. This is in line with the life of their parents in the past which was influenced by certain myths and traditions so that they performed tawaf in Baitullah naked besides they also forbade clothes and food during *Hajj*. The existence of a lifestyle that follows what their ancestors have done makes the Arab people in the early days commonly known as Arab jahiliyah perform various rituals that they claim to be part of the religious law, when in fact it is a provision that has been made up by their ancestors.

The fading of the human side of humanity

In describing the human side of human nature, Sayyid Quthb stated that human beings whose hearts have been opened, they will realize every mistake they have made with a feeling of guilt. They then responded by asking for forgiveness from Allah SWT. What Sayyid Quthb said shows that human beings in his view are creatures who have a dimension of nature that always tends to be good. In this context, it is interesting what Immanuel Kant said, as quoted by Acton (2003), that human beings in

their social life must build an individual awareness that the various attitudes and moral actions they do are something that should be done. When he makes these various moral attitudes and actions, he has actually provided an axiological framework for himself as well as for all components of society in his social environment. Human beings in the perspective of moral autonomy emphasize the critical awareness of human beings that the existing social order with a set of moral values that govern human behavior requires human beings to adapt to the existing order. With the understanding that he is part of the social layering structure, humans are expected to be able to understand the boundaries that govern social relations between themselves and the people around them.

The emergence of various human behaviors that are loaded with various lifestyles that they say are modern but tend to be rooted in *Tabarruj* is an inseparable character of human traits such as their weak, hasty, disobedience to Allah SWT., and others. In describing how women who have faded their natural side of humanity so that they are trapped in various attitudes and behaviors of *Tabarruj*, Sayyid Quthb in the Book of *Tafsir fi Zhilal al-Qur'an* stated that women in the time of jahiliyah did a lot of *Tabarruj* by going out of the house with ordinary decorations that were minor, which had reduced the values of human nature that were immanent in the women's kheimatan itself. In the current context, the form of *Tabarruj* for women is even worse than what existed in the age of ignorance. Their behavior is no longer tied to the values of shame.

Eksistensi *Tabarruj* Perspective Sayyid Quthb Dalam *Tafsir fi Zhilal al-Qur'an*

Based on the researcher's study of the various interpretations raised by Sayyid Quthb in the Book of *Tafsir fi Zhilal al-Qur'an*, there are several forms of *Tabarruj* in his view, which in this case consists of several points.

Women who leave the house without an emergency reason

Islam is a religion that provides a very private space for women so it can be said that home is the safest place for them. Home, in the context of Islam, is often considered the safest and most comfortable place for women. This does not mean that women should always be at home or should not participate in public life, but rather the concept that the home should be a place of refuge and comfort. ISLAM places great emphasis on the protection and honor of women. Women have the right to live in a safe and harassment-free environment. Home is considered a place where they can maintain their honor and dignity more easily. The concept of haya' or shame is one of the important aspects of Islam. Women are encouraged to guard themselves from behavior that could damage their honor. The house provides an ideal environment to practice haya' and guard oneself from behavior that is not in accordance with Islamic values. In many Islamic texts, women are also seen as having an important role in nurturing and educating children. The home becomes a center for nurturing and education, where women can carry out their roles effectively. Although the home is considered a safe place, Islam also provides a space for women to participate in public life, work, and contribute to society. There are many examples in Islamic history where women have played an active role in various areas of life, including economic, educational, and social. Islam teaches that women have equal rights and obligations with men in many aspects of life. However, Islam also pays attention to differences in roles that may be more in accordance with the nature and condition of the individual.

Responding to this, Sayyid Quthb said that the house is a place that has been provided by Allah SWT. for Mu'min women to find their true self. Those who are in the house will be honored and not contaminated by negative influences. What Sayyid Quthb said shows how important it is for women to make their home a fortress of honor. In the perspective of Egyptian society, the house can be described as a symbol of honor. The upright of the house is a symbol of the upright honor of the family while the collapse of the house is a symbol of the collapse of the family's honor. This can be found in the expression of the Egyptians, when they are very angry with their interlocutors, they will say "Allahu yahribu baytak" which means that Allah SWT. will tear down your house which in its denotative meaning can be understood as a prayer so that the honor of their families who get the anger will be destroyed.

Sayyid Quthb described that women in the past had a tendency to go out of the house dressed very excessively and tended to show their awrah to men who did not have the right to see them. This then describes how *Tabarruj* which is done by going out of the house while cooking excessively is prohibited. What a woman does by refraining from leaving the house for things that are not really important is a more important action for her. By staying in the house and doing various good deeds, it will make the honor of a family more maintained. What Sayyid Quthb said regarding the need for women to stay in the

house to maintain their honor is certainly still interesting to observe because in the current context, the influence of gender equality is so strong, including how to seat women as a social community that should not be confined to the domestic space of the household.

What Sayyid Quthb said related to the emergency reasons that make it possible for women to be able to leave the house can be understood in a very complex perspective. When a woman leaves the house to carry out various social activities that have aspects of benefit for herself, her family, or the surrounding community, then the woman's departure from the house is included in the emergency category and is not included in the category of *Tabarruj*. The problem then is when women leave the house just to carry out various actions that are not clear in the context of their benefits from a sharia perspective. As such, it is important to recognize that views on maintaining women's honor in the context of home dwelling can vary greatly depending on different cultures, values, and social contexts. The most important thing is to respect individual choices and ensure that women have an equal opportunity to develop their potential according to their own will, without being swayed by rigid gender stereotypes. Islam is basically very accommodating and responsive to the various consciences of women who also want to have a career without having to be attached to the biological identity that is immanent to them, but the thing that they must definitely be guided by is how they are able to maintain their honor.

Women mingling with men in a space of unlimited social interaction

In describing how women mingle with men in the space of unlimited social interaction as a form of *Tabarruj*, Sayyid Quthb in the Book of *Tafsir fi Zhilal al-Qur'an* when interpreting QS. an-Nur/24:31 states that it has been proven in a country that does not have strict rules regarding opening the awrah or mixing men and women with all its images and forms, making various disasters will occur in the country. This then encourages the Qur'an as a magnum opus of Islamic teachings to limit the mixing of men and women which is very wide to lead them to various actions that are not in accordance with the sharia. What Sayyid Quthb stated is a form of *Tabarruj* that manifests in the form of women mixed with men in a space of unlimited social interaction.

In responding to how the mixture of men and women in the space of unlimited social interaction, Sayyid Quthb has a difference in attitude with the concept of gender equality which is widely echoed by the Western world. In the perspective of the Western world, the mixing of women and men in a borderless social space refers to a situation where women and men have equal opportunities to interact, work together, and participate in various social activities without any restrictions or barriers based on their gender. It is important to remember that in many societies, there are social and cultural norms that govern the interaction between women and men. Seamless mixing creates opportunities for women and men to interact equally, without discrimination or restrictions based on gender. In Sayyid Quthb's view, it is stated that actually the encouragement of men and women has a very strong motivation for each other. Therefore, a strong impetus for both has become a pillar in the development of human life as a khalifatullah. Without encouragement between men and women, humans will not be able to reproduce and reproduce. The impulse will continue to develop as an eternal impulse and will only calm down for a moment, but when it is more and more tempted, the impulse that is already immanent with the biological nature will rise again.

Women who behave flirtatious that attract men's attention

Women are the creation of Allah SWT. which is equipped with a basic character colored with shame as a fortress in maintaining his honor. The phenomenon of women behaving flirtatious that can attract men's attention to then direct the men around them to destructive actions, either as men who have potential attraction to women when they are seduced or on women themselves who sometimes lack awareness that there are honorary values in them that must be maintained by avoiding *Tabarruj* has been described by Sayyid Quthb in the Book of *Tafsir fi Zhilal al-Qur'an* in interpreting QS.al-Ahzab/33:32 states that one form of *Tabarruj* is to show an attitude or behavior that has the potential to seduce men around him. Allah SWT forbids believing women to talk to foreign men with feminine qualities full of tenderness that can bring fitnah. This can have implications for increasing their libido. Flirtatious or excessive behavior in decorating and behaving (*Tabarruj*) that aims to attract men's attention is considered something that damages women's honorable values.

Women who dress with the awrah

In interpreting QS. al-A'raf/07:26-34, Sayyid Quthb stated that the Quraysh pinned a special name for a certain community with the name *al-Humus*. This community establishes several rights over those who are concerned with the tawaf where they perform the tawaf with their model clothes. As for other Arabs, they do not have the right to perform tawaf with the clothes they have worn so far, unless they have to borrow *al-Humus* clothes to be able to perform tawaf. If they do not borrow, then they perform tawaf naked and mix between men and women. The logical consequence is that whoever is lent clothes by an *ahmasi* can perform tawaf with the clothes. Basrangwhoever has new clothes then he can do tawaf with the clothes in maan after doing tawaf then he must throw away the clothes and no one should take them. As for when these two things cannot be realized, he must do tawaf naked even though he still covers his genitals with a little cover. Most of the ignorant people from among women perform tawaf naked at night. *Tabarruj al-Jahiliyah* is a term used to describe the excessive and conspicuous behavior of decorating and dressing by women during the jahiliyah period (pre-Islamic period). This behavior is considered incompatible with Islamic values because it tends to attract men's attention and can cause temptation and indecent behavior.

Women who wear jewelry or fragrances that seduce men

Jewelry or fragrance worn by a woman to support her appearance, basically, can only be shown to certain people who in this case are her husband or close family who in this case are her mahram. The use of jewelry or fragrance to seduce men is a form of *Tabarruj* that is very dangerous. Responding to this, Sayyid Quthb put forward it in interpreting QS. al-Ahzab/33:33:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ٣٣

"And you should remain in your house and do not adorn and behave like the Jahiliyah of old, and establish prayers, pay zakat and obey Allah and His Messenger. Indeed, Allah intends to remove your sins from you, O ahlu of the temple and cleanse you as cleanly as possible."

Women during the jahiliyah period did a lot of *Tabarruj* by going out of the house with ordinary decorations that were minor with jewelry or fragrances that tempted the men around them. In the current context, the form of *Tabarruj* for women is even worse than what existed in the age of ignorance. Their behavior is no longer tied to the values of shame.

The Impact of Tabarruj Sayyid Quthb's Perspective in Tafsir fi Zhilal al-Qur'an

Sayyid Quthb's perspective in *Tafsir fi Zhilal al-Qur'an* on the impact of *Tabarruj* can be described as follows.

The outbreak of social diseases in society by making women the object of lust

Sayyid Quthb stated that Islam has elevated women to a glorious life of the so-called family. In the family, a relationship between men and women is built which is colored by honor, love, affection, and good association. In describing the position of women, Sayyid Quthb stated that Islam views women as noble beings who should not be positioned as inheritance property. Women must be socialized in good ways. One of the impacts of *Tabarruj* behavior is the emergence of vulnerability to forms of sexual violence for women. The command to women to cover the awrah and avoid various forms of attitudes or actions that contain *Tabarruj* has wisdom so that women can avoid various destructive actions that harass their honor. Responding to this, Sayyid Quthb quoted As-Suddi's view that at night many wicked people from Medina go out of the house at night to harass women. At that time, the places to live in Medina were indeed narrow so it was common for women to defecate in a predetermined place. If they find a woman wearing a hijab, they will not disturb her because they understand that women who wear hijab are independent women. On the other hand, if they find that a woman does not wear a hijab, they will harass and harass her. Women who wear the hijab will be safer from the interference of the wicked. This is what drives QS. al-Ahzab/33:59 emphasizes the need for the Prophet to command his wife, children, and wives of believers when they go out of the house to cover their bodies, heads, and cleavages located on their chests.

The dignity and dignity of women are increasingly entrenched in a profane, hedonistic, and pragmatic worldly mirage

The dignity and dignity of women should not be enshrined in a profane, hedonistic, or pragmatic worldly mirage. Therefore, women must protect themselves from various forms of attitudes or behaviors that lead to *Tabarruj*. Responding to this, Sayyid Quthb in interpreting QS. an-Nur/24:30:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ۝ ٣٠

"Say to the believing man, "Let them hold back their gaze, and guard their genitals; that is more holy to them, indeed, Allah is Knowing, what they are doing.""

In this case, Sayyid Quthb said that there needs to be efforts made to reduce the various impacts of behavior that lead to the exploitation of women's bodies in things that are not in accordance with the sharia by lowering a lot of views. Islam is a religion that comes by accommodating the nature of women who love beauty, including by wearing jewelry. However, Islam regulates how women should not show off the beauty of their bodies or their jewelry to those who are not entitled to them, in this case those who are not mahrams. Sayyid Quthb stated that Islam builds appreciation for women believers to always be consistent in their lives who always obey the various provisions of Allah SWT. They should not be affected by the general sense that has been corrupted by the pride of some women who are proud to show their awrah to be seen by those who do not have the right to see it. Many women like to wear excessive makeup and seduce men. What Sayyid Quthb said shows that Islam gives high respect to women who believe and obey.

The dimming of the blessings and guidance of Allah SWT in human life

Blessings and guidance are one of the conditions for humans to obtain happiness in their lives. In describing how the blessings and guidance of Allah SWT are dimming. In human life when *Tabarruj* behavior is increasingly rampant in human life, Sayyid Quthb in the Book of *Tafsir fi Zhilal al-Qur'an* stated that it has been proven in a country that does not have strict rules regarding opening the awrah or mixing men and women with all their images and forms, making various disasters will occur in the country. The dimming of the blessings and guidance of Allah SWT. In human life when this *Tabarruj* behavior is increasingly rampant in human life. In this context, Zaituna Subhan stated that *Tabarruj* can change the paradigm of the relationship between men and women in Islam from a relationship that was initially based on the principle of piety to a relationship based on the fulfillment of biological needs alone. This is in line with what Sayyid Quthb stated that Islam came to Arab society who saw the existence of women as objects of lust gratification. In this process, women are considered a low-class community and only as a complement in satisfying men's lust. When the *Tabarruj* behavior is increasingly rampant, the blessings and guidance of Allah SWT. will dim so that in turn humans will be further away from the path of Allah SWT. Blessing in this context can be understood as a word in Arabic which in this case is the word "al-barakah" which when drawn the morphological structure equation is the word "al-birkah" which means pond. A pond in its denotative sense is a container that contains water and contains tranquility, depth, or freshness. Consequently, a servant of Allah SWT. Those who get blessings in their lives will feel the characteristics of the pond, which in this case is a life full of tranquility, depth, or freshness.

CONCLUSION

Tabarruj, as described by Sayyid Quthb in the Book of *Tafsir fi Zhilal al-Qur'an*, refers to the weakening of faith and obedience to Allah SWT, the destructive influence of the social environment, and the fading of the human side of humanity. This detachment from these values makes it easier for humans to be polluted by various influences, leading to the fading of the human nature of *Hanif*. *Tabarruj* can manifest in various forms, such as women leaving the house without an emergency reason, engaging in unlimited social interaction, flirtatious behavior, showing awrah, and wearing jewelry or fragrances that seduce men. These forms of *Tabarruj* continue to develop with the complex dynamics of human life, which are closely related to faith, law, and personality. The impact of *Tabarruj* can be seen in the outbreak of social diseases, entrenching women's dignity in the profane, hedonistic, and pragmatic world, and diminishing the blessings and guidance of Allah SWT in human life. Future research could explore how Sayyid Quthb's perspective on *Tabarruj* compares to contemporary interpretations of modesty and social behavior in Islamic thought across different cultures and time periods.

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