

ḤIFẒ AL-FURŪJ IN THE PERSPECTIVE OF THE QUR'AN (A STUDY OF MAUDŪ'Ī INTERPRETATION)

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Abstract

This research discusses *ḥifẓ al-furūj* by tracing and analyzing the verses that use the term *faraja* in the Qur'an. The subject matter of the research is formulated in three problems, 1). how is the nature of *ḥifẓ al-furūj* in the Qur'an, 2). how is the form of *ḥifẓ al-furūj* in the Qur'an, and how is the urgency of *ḥifẓ al-furūj* in the Qur'an. This research is a qualitative *library research*. This research uses a tafsir approach and the data is collected and analyzed based on the steps of *maudū'ī* interpretation. The results of this study show that, 1) The term *al-furūj* with its various derivative forms is repeated nine times in the Qur'an. 2) The forms of *ḥifẓ al-furūj* in the Qur'an are: a) lowering the *gaze* (*gaḍḍ al-baṣar*), b) covering the veil, c) avoiding adultery and d) getting married; and 3) The purpose of *ḥifẓ al-furūj* in the Qur'an is a) to show obedience to Allah swt, b) to maintain cleanliness and avoid diseases.

Keywords: *Ḥifẓ al-Furuj, al-Furuj, Al-Furūj Perspective of the Qur'an*

Introduction

The Qur'an is a teaching that is coherent (unity of meaning) and cohesive (unity of form). Therefore, the certainty of understanding the Qur'an is not in the meaning of its individual verses and their content, but lies in understanding as a whole,¹ which is the

¹Fazlur Rahman, *Islam and Modernity on Intellectual Transformation* (Bandung: Mizan Library, 2005), p. 23.



revelation of God to the Prophet Muhammad saw. as the holy book of Muslims which contains guidance and guidelines for humans in organizing their lives in order to obtain happiness in this world and in the hereafter.

The Qur'an contains all the teachings that cover all dimensions of human life so that it can be used as guidance and mercy, the rule of law and life guidance. This means that all humans, especially Muslims, are obliged to obey the teachings of Islam and the laws in it. One of the noble teachings that Allah commands in the Qur'an is about guarding the genitals or *ḥifẓ al-furūj*.

In Islam, *ḥifẓ al-furūj* or keeping one's private parts is very important, because it involves obedience to Allah swt and efforts to maintain the chastity of a Muslim.

Indeed, *ḥifẓ al-furūj* is not only a rule in religion, but it also has a positive impact on social and moral aspects, psychological aspects and even on health aspects. In the health aspect, for example someone who cannot keep his genitals will cause sexually transmitted diseases and other negative impacts on health.

Indeed, *ḥifẓ al-furūj* or keeping one's private parts is not easy, because humans have been equipped with lust (sexual instinct) in themselves by Allah swt. But at the same time, Allah swt also gave the potential of reason as a tool to think about what is good and what is bad in the view of religion. The potential of reason is also what distinguishes humans from animals.

Basically, the passions (sexual desires) that exist in humans are divided into two categories, namely the passions that are blessed by Allah and the wild passions that are hated by Allah swt. Wild passions are able to push humans into promiscuity, pornography, adultery and other such acts. While the lust that is blessed by Allah is lust that provides comfort, affection such as lust that is channeled through marriage in a household.²

One of the things that cannot be denied today, in the digital era with technology that is so sophisticated is how the condition of society is hit by damage, depravity and moral decline. Such as the rise of infidelity, promiscuity of teenagers, women who easily expose their bodies on social media and so on. Such behaviors are the beginning of a person's inability to *ḥifẓ al-furūj* (guard his genitals).

One of the verses among several verses in the Qur'an that instructs a Muslim to *ḥifẓ al-furūj* (guard the private parts) is as recorded in QS al-Nūr/24: 30-31

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ۝ ٣٠
وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ
بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي
إِخْوَانِهِنَّ أَوْ بَنَاتِ أَخُوهُنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبِيعِينَ غَيْرِ أُولَى
الْأَرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنَ

²Ali Akbar, *Sexuality in View of Islamic Law*, Cet.I (Jakarta: Ghalia Indonesia, 2000), p. 14.

زَيْنْتِهِنَّ وَتُؤْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ٣١

Translation:

(30) Say to the men who believe that they should guard their eyes and keep their private parts. That is purer for them. Verily, Allah is exacting in what they do. (31) Say to the believing women that they should keep their eyes, and their private parts, and should not show their adornments, except what is (ordinarily) seen. And let them draw their veils over their chests. Nor should they reveal their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, (fellow Muslim) women, their slave slaves, (old) male servants who have no desire (for women), or children who do not yet understand the female form. Nor should they move their feet so as to make known the adornment which they conceal. Repent ye all to Allah, O ye who believe, that ye may prosper.³

From the verse above, Allah explicitly commands a Muslim, both men and women, to keep their gaze and maintain their genitals. Keeping the gaze and maintaining the genitals are related because often a person's *ḥifẓ al-furūj* is not controlled because of his wild gaze. Ibn Qayyim al-Jauziyyah, for example, said that keeping one's gaze is the main basis for maintaining one's private parts. Whoever indulges his gaze, he essentially plunges himself into destruction.

The same thing was also expressed by Sayyid Qutb when commenting on the verse above, that subduing the gaze is a personal adab. The maintenance of the private parts is the fruit of subduing the gaze or is the next step in restraining lust and its influence and subduing all lustful desires in the initial steps. Therefore, subduing the gaze and keeping the private parts are gathered in one verse as two steps to guard the heart and mind.⁴

Based on the above background about the importance of keeping one's private parts, the author is interested in studying further about *ḥifẓ al-furūj* in the perspective of the Qur'an. To what extent the Qur'an provides guidance on the importance of keeping one's private parts and what benefits are obtained for someone who keeps his private parts (*ḥifẓ al-furūj*) from things that are prohibited by Allah swt.

Based on the description of the background above, the main problems formulated by the author are How the nature of *ḥifẓ al-furūj* in the Qur'an, How the form of *ḥifẓ al-furūj* in the Qur'an and How the urgency of *ḥifẓ al-furūj* in the Qur'an.

Discussion

1. The Nature of Ḥifẓ Al-Furūj in the Qur'an

a. Definition of Ḥifẓ al-Furūj

The word *ḥifẓ al-furūj* consists of two words namely *ḥifẓ* and *al-furūj*. The word *ḥifẓ*

³Ministry of Religious Affairs of the Republic of Indonesia, *Al-Qur'an and its Translations*, Cet. I (Jakarta: Lajnah Pentashihan Al-Qur'an, 2019), p. 569.

⁴Sayyid Qutb, *Fī Zilāl Al-Qur'ān*, Juz IX, Cet. XVII (Cairo: Dār al-Syurūq, 1422), p. 233.



is taken from the words *ḥa*, *fa*, *za* which is a *masdar* form of the word *ḥifẓah-yahfāzū-ḥifẓān*. The derivation of this word is repeated 51 times in the Qur'an.⁵ Etymologically, the word *ḥafāza* means guarding, caring for or maintaining various things.⁶ From this meaning, the meaning of memorization is born because the one who memorizes means maintaining his memory well. This word is also interpreted as "*not being careless*" because this leads to the maintenance of those who guard and watch over it.⁷ According to Imam Ghazali, the meaning of *ḥifẓ* is preservation. The maintenance, according to him, is from two sides. *First*, from the side of "*realizing and perpetuating the existent*". Namely, Allah swt., realizing the heavens and the earth and everything in them and perpetuating their existence until the time set by Him. *Secondly*, it is in terms of maintaining two contradictory things, such as water and fire which have opposite properties.⁸

Meanwhile, in the Big Indonesian Dictionary (KBBI), the word guarding comes from the word *jaga* which means waking up, not sleeping, guarding or in charge of maintaining safety and security, while guarding in terms is waiting (so that it is safe) or there is no disturbance, watching so as not to cause harm, maintaining; caring.⁹

The word *al-furūj* is the plural of the word *faraja* - *yafruju* - *farjan*. Etymologically, this word means the gap between two things.¹⁰ The word *al-furūj* itself is used to refer to human genitals, both male and female.¹¹ There are nine verses in the Qur'an that use the term *al-furūj* to describe guarding the private parts of men and women.

Pubic comes from the word *malu*, which means feeling humiliated or low because of doing something bad (violating the rules or customs of an area). In the Indonesian dictionary, pubic is the expression of an action that causes a person to be ashamed, male and female genitals.¹²

From the explanation above, in general, *ḥifẓ al-furūj* is how a person keeps his genitals from things that can violate or are contrary to religion and maintain his genitals from things that can interfere or things related to health. So in this case, the focus of researchers is how *ḥifẓ al-furūj* in the perspective of the Qur'an.

⁵Muḥammad Fu'ad 'Abd Al-Bāqī, *Mu'jam Mufahras Li Alfāẓ Al-Qur'ān Al-Karīm* (Cairo: Dār al-Kutub al-Miṣriyah, n.d.), pp. 207-208.

⁶Aḥmad ibn Fāris ibn Zakariyā, *Mu'jam Maqāyyis Al-Lughah* (Cairo: Dār al-Fikr, 1979). Juz V, p. 105.

⁷Abū al-Qāsim al-Ḥusain ibn Muḥammad al-Rāgib Al-Aṣḥānī, *Al-Mufradāt Fī Garīb Al-Qur'ān*, (Damascus: Dār al-Qalam, 1412), p. 244.

⁸M. Quraish Shihab, *Encyclopedia of Qur'anic Vocabulary Studies*, ed. M. Quraish Shihab, Cet. I (Jakarta: Lentera Hati, 2007). Vol. I, p. 266

⁹Dendi Sugiono, *Big Indonesian Dictionary* (Jakarta: Quadra, 2008). pp. 605-606.

¹⁰Jamāl al-Dīn Ibn Manẓūr, *Lisān Al-'Arab*, Juz II (Beirut: Dār Ṣādir), p. 341

¹¹Shihab, *Encyclopedia of Qur'anic Vocabulary Studies*. Juz III, p. 311.

¹²Sugiono, *Big Indonesian Dictionary*, p. 43.

b. Term *Ḥifẓ al-Furūj* in the Qur'an

The term *al-furūj* with its various derivative forms is repeated nine times in the Qur'an. The mention of the term *al-furūj* is found in QS al-Anbiyā'/21: 91 (*farjahā*), QS al-Mu'minūn/23: 5 (*furūjihim*), QS al-Nūr/24: 30 (*furūjahum*), QS al-Nūr/24: 31 (*furūjahunna*), QS al-Aḥzāb/33: 35 (*furūjahum*), QS Qāf/50: 6 (*furūj*), QS al-Taḥrīm/66: 12 (*farjahā*), QS al-Ma'ārij/70: 29 (*furūjihim*) and QS al-Mursalāt/77: 9 (*furiat*).¹³

The following is a description and overview of the use of the term *al-furūj* in the Qur'an.

Term	Place	Form	Status	Word Series	Context of Meaning
<i>Farjahā</i>	QS al-Anbiyā'/21: 91	<i>Ism</i> <i>Maṣḍar</i>	<i>Makkiyah</i>	<i>Aḥṣanat</i>	Honor
<i>Furūjihim</i>	QS al-Mu'minūn/23: 5	<i>Ism</i> <i>Maṣḍar</i>	<i>Makkiyah</i>	<i>Hāfiẓūn</i>	Pubic
<i>Furūjahum</i>	QS al-Nūr/24: 30	<i>Ism</i> <i>Maṣḍar</i>	<i>Madaniyah</i> <i>h</i>	<i>Yahfaẓū</i>	Pubic
<i>Furūjahunna</i>	QS al-Nūr/24: 31	<i>Ism</i> <i>Maṣḍar</i>	<i>Madinayah</i> <i>h</i>	<i>Yahfaẓna</i>	Pubic
<i>Furūjahum</i>	QS al-Aḥzāb/33: 35	<i>Ism</i> <i>Maṣḍar</i>	<i>Madaniyah</i> <i>h</i>	<i>al-Ḥāfiẓīn</i> & <i>al-Ḥāfiẓāt</i>	Pubic
<i>Furūj</i>	QS Qāf/50: 6	<i>Ism</i> <i>Maṣḍar</i>	<i>Makkiyah</i>	-	Cracked/Split
<i>Farjahā</i>	QS al-Taḥrīm/66:	<i>Ism</i>	<i>Madaniyah</i>	<i>Aḥṣanat</i>	Honor

¹³Al-Bāqī, *Mu'jam Mufahras Li Alfāẓ Al-Qur'ān Al-Karīm*. p. 527.

	12	<i>Maşdar</i>	<i>h</i>		
<i>Furūjhim</i>	QS al-Ma'ārij/70: 29	<i>Ism</i> <i>Maşdar</i>	<i>Makkiyah</i>	<i>Ḥafizūn</i>	Pubic
<i>Furijat</i>	QS al-Mursalāt/77: 9	<i>Fi'il</i> <i>Māḍī</i>	<i>Makkiyah</i>	-	Split

The table above shows that there are five verses that are classified as *Makkiyah* verses, namely QS al-Anbiyā'/21: 91, QS al-Mu'minūn/23: 5, QS Qāf/50: 6, QS al-Ma'ārij/70: 29, QS al-Mursalat/77: 9. The *madaniyah* verses include QS al-Nūr/24: 30, QS al-Nūr/24: 31, QS al-Aḥzāb/33: 35 and QS al-Taḥrīm/66: 12.

QS Qāf/50/6, and QS al-Mursalāt/77: 9, which are classified as *makkiyah* verses, are two verses that use the denotative meaning of *furūj*. In the context of the meaning of the verses, they do not mean pubic but mean split. QS Qāf/50: 6 talks about the creation of the heavens which are firm without any splits or cracks. Meanwhile, QS al-Mursalāt/77: 9 describes the situation that occurs when the Last Day comes. This verse indicates that on the Day of Judgment, the Earth will be split open.

In addition, some of the verses that are *makkiyah* verses partly show the greatness of Allah swt, such as the story of Maryam bin 'Imrān who kept her honor and then the fetus was deposited in her womb with the permission of Allah swt.

As for the *madaniyah* verses, some of them contain ethical and moral rules and guidance in maintaining honor. For example in QS al-Nūr/30-31 which contains ethics to the believers. Believers are commanded to keep their gaze, cover their aurat, and maintain their private parts.

The themes, descriptions and contents of these verses correspond to the theory of *Makkiyah* and *Madaniyah*¹⁴ formulated by the scholars of 'ulūm Al-Qur'ān.

c. *Terms Comparable to the Meaning of Ḥifẓ al-Furūj in the Qur'an*

There are at least two terms in the Qur'an that the author finds that have the same meaning as *ḥifẓ al-furūj* in the meaning of the importance of maintaining honor, self-chastity from things prohibited by Allah swt. as for the terms in question are as follows:

1. *Al-iffah*

The word *al-iffah* is an isim derived from the root word *affa-yaiffu-iffatan*. In the al-Munawwir dictionary, the word *iffah* is interpreted as an attitude of distancing oneself from everything that is not halal and not good.¹⁵ The same thing is also expressed by Al-

¹⁴Mannā' Khalil Al-Qaṭṭān, *Mabāḥiṣ Fī 'Ulūm Al-Qur'Ān*, Cet. III (Maktabah al-Ma'ārif, 2000), p. 63.

¹⁵Ahamd Warson Munawwir, *Al-Munawwir Arabic-Indonesian Dictionary* (Surabaya: Pustaka Progressif, 1997), p. 949.

Asfaḥānī who defines the word *iffah* as the attitude of someone who is able to maintain his honor from things that are not halal.¹⁶

In the Qur'an, the word *iffah* with its various derivations is only repeated four times scattered in 3 chapters, namely QS. al-Baqarah/2: 273, QS al-Nisā/4: 6, and QS al-Nūr/24: 33 and 60.¹⁷

The word *iffah* itself in the context of the Qur'an is used in the sense of a request to keep oneself from things that are not good. as found in QS. al-Baqarah/2: 273 which is about the importance of refraining from eating the property of orphans.

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِحْقَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ لَعِيمٌ ٢٧٣

Translation:

(Whatever you give away) is for the poor who are prevented from striving in the cause of Allah and cannot find work on earth. Those who do not know think that they are rich because they keep themselves from begging. You (Prophet Muhammad) know them by their characteristics (because) they do not beg forcibly from others. Whatever good you give away, Allah is aware of it.¹⁸

Meanwhile, the word *iffah* in the Qur'an which refers to the meaning of refraining from falling into acts prohibited by Allah in relation to maintaining the chastity and honor of a Muslim is found in QS al-Nūr/24: 33.

وَلْيَسْتَغْفِرِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُعْطِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَآتُوهُمْ مِّنْ مَّالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهَنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِمْ عَفُورٌ رَّحِيمٌ ٣٣.

Translation:

Those who are unable to marry, let them keep themselves chaste until Allah enables them by His grace. (If) the slaves whom you own desire a covenant (of freedom), you should make a covenant with them if you know that there is good in them. Give them some of the wealth of Allah which He has given you. Do not force your female slaves into prostitution, if they themselves desire chastity, for the sake of worldly gain. Whoever forces them, then surely Allah is Forgiving, Merciful (to them) after they have been forced.¹⁹

Waḥbah al-Zuhāilī explains the verse above that the word *وَلْيَسْتَغْفِرِ* means the totality of a Muslim's attitude to maintain his chastity which is intended for people who do

¹⁶Al-Aṣḥānī, *Al-Mufradāt Fī Garīb Al-Qur'ān*, p. 241.

¹⁷Al-Bāqī, *Mu'jam Mufahras Li Alfāz Al-Qur'ān Al-Karīm*, p. 592.

¹⁸Ministry of Religious Affairs of the Republic of Indonesia, *Al-Qur'an and its Translations*, p. 46.

¹⁹Ministry of Religious Affairs of the Republic of Indonesia, p. 354.



not have the ability to enter into marriage.²⁰ In addition, Quraish Shihab provides further comments that to maintain chastity, Allah swt provides alternative solutions by fasting, doing positive activities such as sports and thinking until the time comes when Allah swt enables him to marry.²¹

2. Forms of *Ḥifẓ Al-Furūj* in the Qur'an

a. Forms of *Ḥifẓ al-Furūj* in the Qur'an

Ḥifẓ al-furūj in Islam refers to the concept of protecting personal chastity, which is part of the *maqāṣid* of sharia in protecting honor (*ḥifẓ al-irḍ*). This concept emphasizes the protection of personal chastity from all forms of moral and sexual violations. In the Qur'an, there are various forms of this concept that serve as a guide for Muslims.

1) Guarding the Sight (*Gaḍḍ al-Baṣar*)

The word *gaḍḍ* comes from the root *gaḍḍā-yaguḍḍ*²² which means to limit and reduce.²³ In the Qur'an, this word is used in two contexts: lowering the voice (*aqḍu ṣawtik* in QS al-Luqmān/31: 19) and lowering the gaze (*gaḍḍ al-baṣar* in QS al-Nūr/24: 30 and 31).²⁴ The term *gaḍḍ al-baṣar* is understood by al-Zuhailī as by lowering one's gaze towards what Allah has forbidden. This meaning is derived from the phrase *yaguḍḍū min absārihim*, which is an *ījāz* (abbreviation) of *yaguḍḍū min absārihim 'ammā ḥarramallāh* (that which Allah has forbidden).²⁵

On the other hand, al-Sam'ānī limits the meaning of *al-baṣar* to restricting the gaze of both eyes²⁶ to something forbidden. Armalinda and Arifia, in exploring Ibn Kaṣīr's opinion, write that the origin of all calamities that befall humans is sight. The gaze creates thoughts and ideas. It is ideas that create desires, and those desires give rise to wishes that ultimately manifest themselves in concrete actions.²⁷

Hence, subduing one's gaze is the first step in keeping oneself pure. The Qur'an emphasizes this command in QS al-Nur/24: 30.

²⁰Wahbah Al-Zuhailī, *Al-Tafsīr Al-Munīr Fī Al-'Aqīdah Wa Al-Sharī'ah Wa Al-Manhaj*, Juz XI, Cet. II (Damascus: Dār al-Fikr, 1418), p. 296.

²¹M. Quraish Shihab, *Al-Misbah Interpretation: The Message, Impression, and Harmony of the Qur'an*, Vol. 8 (Jakarta: Lentera Hati, 2011), p. 923.

²²Aḥmad Mukhtār 'Abd al-Ḥamīd 'Umar, *Mu'jam Al-Lughah Al-'Arabiyah Al-Mu'āṣarah*, Juz II, Cet. I ('Ālim al-Kutub, 2008). p. 1625.

²³Zakariyā, *Mu'jam Maqāyyis Al-Lughah*. Juz IV, p. 383.

²⁴Al-Aṣḥānī, *Al-Mufradāt Fī Garīb Al-Qur'ān*, p. 608.

²⁵ Wahbah Al-Zuhailī, *Al-Tafsīr Al-Munīr Fī Al-'Aqīdah Wa Al-Sharī'ah Wa Al-Manhaj*, Juz XVIII, Cet. II (Damascus: Dār al-Fikr, 1418). p. 210.

²⁶ Abū al-Muzfir Maṣṣūr ibn Muḥammad ibn 'Abd al-Jabbār Al-Sam'ānī, *Tafsīr Al-Qur'ān*, Juz III, Cet. I (Riyad: Dār al-Waṭān, 1997), p. 520.

²⁷ Rahma Syifa Armalinda and Najima Arifia, "The Values of Moral Education in Muslimah Intercourse from QS. An-Nur Verse 31," *Islamic Education* 1, no. 1 (2022), p. 389.

قُلْ لِلْمُؤْمِنِينَ يَعْصُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ.

Translation:

Say to the men who believe that they should keep their eyes and keep their private parts. That is purer for them. Verily, Allah is Exhaustive of what they do.²⁸

The first sentence, which is about lowering the gaze, uses the letter *jar (min)*, while the second sentence, which is about guarding the private parts, does not use the letter *jar (min)* because there is still leeway in the matter of restraining the gaze.²⁹ It is permissible to look at a mahram relative between the navel and the knees, and to look at the face of a foreign woman and the palms of her hands and the soles of her feet. As for genitalia, it is stricter and not tolerated except with a partner through legal marriage.³⁰

The concept of the difference between gaze and genitalia is that the original ruling of gaze is permissible except for what is exempted, while the original ruling of genitalia is forbidden except for what is exempted.³¹

However, al-Syāfi'ī still understands that subduing the gaze is an obligation stipulated by Allah. This is because looking at something forbidden is part of adultery committed by the eyes.³²

From a different perspective, Ṭaba'tabā'ī suggests that the mention of *yagudḍu min absārihim* with *yaḥfaẓū furūjahum* is a unity in the context of a command. Not in the sense of keeping them from being used out of place, but keeping them out of sight of others. Not in the sense of prohibition of adultery,³³

According to al-Qurṭubī, it is returned to the context and conditions of each custom.³⁴ Also the general content of this verse as stated by Ibn Kaṣīr is that it contains an order for Muslims not to look at something that can lead to excessive lust.³⁵

From the above it can be concluded that. gaze is divided into three parts, the first is to keep the gaze of something forbidden by Allah, the second is a view that is recommended such as looking at a woman who wants to marry, and the third is a view

²⁸ Ministry of Religious Affairs of the Republic of Indonesia, *Al-Qur'an and its Translations*, p. 353.

²⁹ Abū al-Qāsim Maḥmūd ibn 'Amrū Al-Zamakhsharī, *Al-Kasysyāf 'an Ḥaqāiq Al-Tanzīl*, Juz VII, Cet. III (Beirut: Dār al-Kitāb al-'Arabī). p.86.

³⁰ Al-Zuhailī, *Al-Tafsīr Al-Munīr Fī Al-'Aqīdah Wa Al-Sharī'ah Wa Al-Manhaj*. Juz XVIII, p. 210.

³¹ Al-Zuhailī. Juz XVIII, p. 210.

³² Abū 'Abdillāh Muḥammad ibn Idrīs Al-Syāfi'ī, *Tafsīr Al-Imām Al-Syāfi'ī*, Juz III, Cet. I (Saudi Arabia: Dār al-Tadmīriyah, 2006). p. 1137.

³³ M. Quraish Shihab, *Tafsīr Al-Misbah Pesan Kesan dan Keserasian Al-Qur'an*, Vol. 9 (Jakarta: Lentera Hati, 2011). p. 325,

³⁴ Abū 'Abdillāh Muḥammad ibn Aḥmad Shams al-Dīn Al-Qurṭubī, *Al-Jāmi' Li Aḥkām Al-Qur'ān*, Juz XII, Cet. III (Cairo: Dār al-Kitāb al-Miṣriyah, 1964). h. 222.

³⁵ Abū al-Fidā' Ismā'īl; bin 'Umar bin Kaṣīr, *Tafsīr Al-Qur'ān Al-'Azīm*, Juz III, Cet. II (Dār al-Ṭayyibah, 1999). p. 454.



that is allowed, such as looking at a woman or man who is not a mahram accidentally, whereas if it is done intentionally (looking a second time) then it is forbidden.³⁶

2) Covering the Aurat

Aurat linguistically means “*al-naqsu*” which means lack or disgrace while in terms of something that is not allowed to be seen or shown.³⁷ Covering the aurat is obligatory and this has become an agreement of scholars both classical and contemporary.

Covering the aurat is part of *hifz al-furūj* which is indicated in QS al-Nūr/24: 31. Allah swt says.

وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَخْفِضْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُجُوجِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولَى الْأَرْبَةِ أَوِ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ.

Translation:

Say to the believing women that they should guard their eyes and keep their private parts, and should not show their adornments (parts of their bodies), except what is (normally) visible. And let them draw their veils over their chests. Nor should they reveal their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, (fellow Muslim) women, their slave slaves, (old) male servants who have no desire (for women), or children who do not yet understand the female form. Nor should they move their feet so as to make known the adornment which they conceal. Repent ye all to Allah, O ye who believe, that ye may be fortunate.³⁸

This verse emphasizes the obligation of Muslim women to cover the 'awrah as a sign of modesty and protection from fitnah.³⁹ The aim is that a properly worn headscarf can be a symbol of honor and nobility of a Muslimah.⁴⁰

The procedure of covering the 'awrah for Muslim women is specifically mentioned in QS al-Aḥzāb/33: 59. Allah swt says.

³⁶ Abū Muḥammad al-Ḥusain Al-Bagawī, *Ma'ālim Al-Tanzīl Fī Al-Tafsīr Al-Qur'ān*, Cet. I (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1420). p. 54.

³⁷ Abū Maṣṣūr Muḥammad ibn Aḥmad ibn al-Azharī Al-Harawī, *Tahzīb Al-Lughah*, Cet. I (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 2001). p. 208.

³⁸ Ministry of Religious Affairs of the Republic of Indonesia, *Al-Qur'an and Translations*. pp. 353.

³⁹ Muṣṭafā Muslim et al., *Al-Tafsīr Al-Muyassar* (Jakarta: Darul Haq, 2018). p. 275,

⁴⁰ Aḥmad Muṣṭafā Al-Marāgī, *Tafsīr Al-Marāgī*, Volume IX Cet. I (Cairo: Maktabah wa Maṭbu'ah Muṣṭafa al-Bābī al-Ḥalabī, 1946). p. 123

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Translation:

O Prophet (Muhammad), tell your wives, your daughters and the wives of the believers that they should spread their veils over their entire bodies. That is so that they may be more easily recognized so that they may not be harassed. Allah is Oft-Forgiving, Most Merciful.⁴¹

Based on this verse, the following restrictions are formulated.

- The veil should cover the chest and not be transparent, in accordance with QS Al-Nur/24: 31. Also use a veil whose fabric is not open so that the hair is not easily visible and also as an anticipation if the veil used is not thick enough. It is also advisable to use a hood (ciput) so that the hair does not easily come out.
- Loose clothing covering the aurat is not just wrapping the body, but covering the aurat part of the body with clothes that do not form the curves of the body. Therefore, the clothes used must be loose.
- Not forming a camel's hump women who wear hijab usually tie or roll their hair when wearing a hijab. However, this must be considered so that tying or curling this hair does not look wavy. This is a habit of ignorant women. Women wearing camel-hump hijab also risk not being able to enter heaven or even being unable to smell its fragrance.
- Socks Many scholars have stated that the limits of a woman's aurat are the face and palms, even the soles of the feet are aurat. Therefore, Muslim women's feet should be covered with socks. Finally, wear proper Islamic clothing. In other words, adhere the hijab to the whole body, provided that the fabric used is not tight and not see-through. Equipped with a headscarf that is covered from the head to the chest.⁴²

In the perspective of fiqh science, the limits of aurat are differentiated for free women and slave women. The Shafi'i school of thought considers that the aurat of free women is the whole body except the face and the "palms" of the hands (up to the wrists).⁴³ The same is true in the Hanafi school. However, in the Hanafi school, Abu Yusuf tolerated half of the calf.⁴⁴

⁴¹ Ministry of Religious Affairs of the Republic of Indonesia, *Al-Qur'an and its Translations*. p. 426.

⁴² Armalinda and Arifia, "The Values of Moral Education in Muslimah's Association from QS. An-Nur Verse 31." pp. 390-391.

⁴³ Abū Zakariyā Maḥyī al-Dīn Yaḥyā bin Syaraf Al-Nawāwī, *Al-Majmū' Syarḥ Al-Muḥaḥḥab*, Juz III (Dār al-Fikr). p. 171.

⁴⁴ Abū al-Ḥusain 'Alī ibn Abī Bakr ibn 'Abd al-Jalīl Al-Murgīnānī, *Al-Hidāyah Fī Syarḥ Bidāyah Al-Mubadī* (Dār Iḥyā al-Turās al-'Arabī, n.d.). pp. 45-46.



Meanwhile, in the Maliki school, there are two opinions. The first opinion says that the aurat of a free woman includes the face and palms, but al-Magribī says that if there is fear of fitnah, then she must cover her entire body, including the face and palms.⁴⁵ Whereas in the Hanbali school, the limits of the aurat seem to be stricter. A woman's aurat in the view of the Hanbali school is her entire body. There are exceptions by some Hanbali scholars that it is permissible to uncover the face and palms in prayer and certain purposes.⁴⁶

Sa'id al-'Asymāwi, former Supreme Court Justice of Egypt, when commenting on QS. al-al-Aḥzāb/33: 59 about the command to cover the headscarf, revealed that the command to cover the headscarf in the verse is motivated by the motive of identity, not the establishment of law. The habits of Arab women at the time of the revelation of the Qur'an did not pay attention to modesty in dress.

Meanwhile, Muhammad Syahrur argues that covered clothing (hijab) is not a religious obligation, but the demands of social life and the environment that can change in accordance with changes in society. The issue of clothing (hijab) is more a matter of disgrace and shame in custom, not a matter of halal and haram.⁴⁷

Closed clothing as expressed in the verses of the Qur'an is a custom of the community when the Qur'an was revealed. In addition, the context of the verses of the Qur'an that talk about aurat, is a local and temporal context.⁴⁸ In Syahrur's view, the manner and regulation of dress is not an absolute religious guidance, but a cultural construct that can undergo changes in accordance with local and global conditions and circumstances. Apparently, Syahrur's view on the issue of dress regulations is separated from the theological dimension.

Syahrur's understanding that releases the issue of "women's aurat" from the theological dimension departs from the rule of *'urf* (customs can be the basis of law).⁴⁹ Syahrur built his ideas by distancing textual understanding of the text of the Qur'an hadith. As for traditional Muslim figures, they depart from a literal understanding of the Qur'an and hadith.

3) Avoiding Zina

The word adultery in the Qur'an with various derivations of memorization is repeated six times mentioned in the Qur'an. Each is found in QS al-Furqan/25: 68, QS al-

⁴⁵ Abū 'Abdullāh Shams al-Dīn Muḥammad ibn Muḥammad ibn 'Abd al-Raḥmān al-Maqribī, *Mawāhib Al-Jalīl Fī Syarḥ Mukhtaṣar Khalīl*, Juz I (Beirut: Dār al-Fikr, 1992). p. 499.

⁴⁶ Ibn Qudāmah Al-Maqdisī, *Al-Mugnī*, Juz I (Lebanon: Bait al-Afkār al-Dauliyah, 2004). pp. 414-415.

⁴⁷ Moh. Khasan, *Reconstructing Women's Fiqh: An Analysis of Muhammad Syahrur's Thought* (Semarang: AKFI Media, 2019). p. 94.

⁴⁸ M. Quraish Shihab, *Jilbab, Muslim Women's Clothing: The Views of Past Scholars and Contemporary Scholars* (Tangerang: Lentera Hati, 2012). pp. 175-176.

⁴⁹ Khasan, *Reconstruction of Women's Fiqh: An Examination of Muhammad Syahrur's Thought*. p.94.

Mumtahanah/60: 12, QS al-Isra/ 17: 32, QS al-Nur/24: 2, QS al-Nisa/4: 24 and 25.⁵⁰ The term adultery has entered the Indonesian language (etymology), but in order to understand the Shari'ah law on this issue we need to return to the meaning according to Arabic and Shari'ah. In Arabic adultery means doing *fajir* (disgraceful). In Shari'ah terms, *zina* is having sexual intercourse without a valid marriage or slave ownership, and not because of a shubhat. Thus *zina* is the occurrence of male and female sex without a legal marriage bond.⁵¹

As for *zina*, according to the fuqaha, it is intercourse between a man and a woman without a valid marriage bond, namely inserting the male sex into the female sex, at least up to the limit of the hasyafah (head of the penis). Or it is not her slave who is married.⁵²

Islam prohibits adultery and everything that comes close to it, QS. Al-Isra': 32:

وَلَا تَقْرُبُوا الزَّيْنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

Translation:

"And do not approach adultery. Verily, adultery is an abominable deed and a bad way."

In this verse, Allah swt talks to human reason about the position of offspring. In the previous verse it is stated that humans tend to neglect their offspring because of economic factors. Because of family economic constraints, sometimes humans kill their own fetuses. Treating his offspring is not part of him, so he commits sadistic and inhumane acts. The social reality in the argument of adultery is caused by free lifestyles and deviant life realities, the impact is the birth of a fetus that is not ready to be protected.

According to Tafsir al-Jalalain, the prohibition of approaching adultery in this verse shows that Islam not only prohibits adultery itself, but also all forms of actions that can lead to it, such as promiscuity and *khalwat* which are not justified.⁵³ According to Wahbah al-Zuhaili, the prohibition of approaching adultery can also be interpreted in the prohibition of approaching the cause and all things that encourage to do the abomination. As mentioned *fahisyah* because it does contain a violation of human honor itself, the mixing of *nasab* between men with one another, the impact also on the injustice of other people's rights, the destruction of the pillars of society with the destruction of the family order, the spread and source of chaos, spreading venereal diseases that can be deadly and will have an impact on humiliation and weakness in life.⁵⁴

The prohibition of adultery has the following wisdom: 1) In accordance with human

⁵⁰ Iskandar Ritongah, *Encyclopedia of the Quran: A study of vocabulary*, (Jakarta: Lentera Hati, 2007), p. 1134.

⁵¹ W.Al-hafidz Ahsin, *Dictionary of Quranic Sciences*, (Jakarta, Cet.IV, March 2012, Amzah), pp. 319-320.

⁵² Thahir Bin 'Astur, *Tafsir al-Tahrir wa al-Tanwir*, (Tunisia: Dar Suhrun li al-Nasyr wa al-Tauzi', Volume VI, p. 90.

⁵³ *Al-Jalalain, Tafsir Al-Jalalain*, (Cairo: Dar al-Hadith, 1999), p.189.

⁵⁴ Wahbah al-Zuhaili, *Tafsir al-Munir* volume 8, p. 86.



nature. 2) Preventing the mixing of nasab. 3) Maintain the integrity of the household. 4) Guarding against various diseases. 5) Maintaining the glory of women, the prohibition of adultery is a form of respect for women. 6) Guarding against criminality.⁵⁵

4) Marriage as a Means of Maintaining Chastity

Marriage comes from the words al-nikhdan al-ziwaj which means through, stepping on, walking on, riding, and having intercourse or intercourse. On the other hand, marriage also comes from the term al-dhammu, which means summarizing, uniting and gathering and a friendly attitude. As for marriage which comes from the word al-jam'u which means to gather or collect. Marriage in fiqh science terms is called (زواج) and (نكاح) both of which come from Arabic.

Nikah in Arabic has two meanings, namely (الوطء والضم) both the meaning in essence (الضم) which is to crush or crush and the meaning in figuratively (الوطء) which is an agreement or intercourse. Meanwhile, according to other terms, it can also mean a marriage contract (Ijab Qobul) which legalizes the association between men and women who are not muhrim so as to create rights and obligations between them spoken by words, according to the rules required by Islam.

The word *zawaj* is used in the Qur'an to mean spouse, which in its use can also be interpreted as marriage. In terms of the meaning of marriage is a contract that contains the pillars and conditions that have been determined to gather. Meanwhile, Abu Zahrah defines marriage as a contract that legalizes a person to have fun between each party on the basis of religion. Meanwhile, according to Imam Shafi'i, the definition of marriage is a contract by which sexual relations between a man and a woman become lawful, while according to the language, marriage is sexual intercourse.

From these definitions, it can be concluded that the main core of marriage is the contract, namely the handover acceptance between the guardian of the prospective bride and the prospective bridegroom. The handover and acceptance of responsibilities in a broad sense to achieve one purpose. Marriage is the beginning of a new life for two people who originally lived alone then lived together. By getting married will be born a new generation to continue the previous generation. In the view of Islam, marriage in addition to being an act of worship, is also a sunnah of Allah and sunnah of His Messenger. As a sunnah of Allah, Marriage is the qudrat and irodat of Allah in the creation of the universe. We can see this from Allah's words in Surah Yasin which reads, QS Yasin: 36:

سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ.

⁵⁵ Tamrin, Zina in the Perspective of Tafsir Al-Qur'an, (MUSAWA, Vol. 11 No.1 June 2019), pp. 11-12.

Translation

“Glory be to Allah who has created his creatures in pairs, both from what the earth brings forth and from themselves and from what they do not know”.⁵⁶

According to most of the major scholars, the ruling on the origin of marriage is permissible, which means that it can be done and it can be not done. If done does get reward, and if not done does not get sin. However, the law of marriage can change to sunnah, obligatory, makruh and even haram, depending on the condition of the person who will get married. Tohari compiled the fatwas of the scholars on the law of marriage as follows:

a) Sunnah

The law of marriage will change to sunnah if the person who wants to get married is able to get married in terms of physical, spiritual, mental and material readiness and is able to refrain from committing adultery even if he does not get married immediately. As said by Rasullullah SAW: “O young men, if any of you has the ability to get married, then let him get married, because marriage can guard the eyes and is more able to preserve the genitals (honor); and if anyone is not able to get married, let him fast, because fasting is a guard for him.”(HR. Bukhari Muslim).

b) Obligatory

The ruling on marriage will become obligatory if the person who wants to get married is established in terms of readiness physical, spiritual, mental and material and he fears that if he does not get married soon he will commit adultery. Then it is obligatory for him to get married immediately.

c) Makruh

The ruling on marriage will change to makruh if the person who wants to get married is not yet able in one of the physical, spiritual, mental or material matters to provide for his family in the future.

d) Haram

The law of marriage will change to haram if the person who wants to get married intends to hurt one of the parties to the marriage, either physically, mentally or materially.⁵⁷

⁵⁶ Ali Sibra Malisi, *Marriage in Islam*, Vol. 1 (SEIKAT: Journal of Social, Political and Legal Sciences, 2022), pp. 23-24.

⁵⁷ Ali Sibra Malisi, *Marriage in Islam*, pp. 24-25.



3. Urgency and Implementation of *Hifz Al-Furūj*

a. The Purpose of *Hifz al-Furūj* in the Qur'an

The purpose of *hifz al-furūj* in the Qur'an is to maintain individual chastity, protect society from moral decay, and ensure the continuity of legitimate offspring in accordance with the guidance of the Sharia.

In the Qur'an, the command to guard the private parts (*hifz al-furūj*) is not only aimed at protecting individuals from committing sins such as adultery, but also has broad social implications. Guarding the private parts contributes to the creation of a dignified society that avoids moral decay.

In addition to the previously mentioned verses, there is also a command in surah al-Ahzab (33): 59 which states:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيزِهِنَّ ذَلِكَ آدَبُ أَنْ
يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Translation:

"O Prophet! Say to your wives, your daughters, and the wives of the believers, that they should spread their veils over their whole bodies. That is so that they may be more easily recognized, so that they may not be harassed."

This verse emphasizes the importance of dressing modestly as a form of self-protection and identity, which is also part of protecting honor and privacy.

In the Qur'an, the command to guard one's private parts (*hifz al-furuj*) has a deep purpose in safeguarding individual and societal morality. In addition to the previously mentioned verses, it is important to understand that this commandment is also closely related to the concepts of *hifz al-nasl* (preserving offspring) and *hifz al-ird* (preserving honor). By guarding the private parts, individuals contribute to preventing the spread of sexually transmitted diseases, out-of-wedlock pregnancies, and family breakdown that can negatively affect the social fabric of society.

In a spiritual context, keeping one's private parts is a form of obedience to Allah and an attempt to achieve purity of heart. This is in line with the goal of Islamic law, which is to form individuals and societies that are clean, dignified, and obedient to His commands. The command to guard the private parts (*hifz al-furūj*) in Islam, in addition to preserving morality and honor, is also closely related to education and character building. Through teaching and applying these principles from an early age, both in the family and society.

b. Benefits of *Hifz al-Furūj* in the Qur'an

Muslims believe that every command or prohibition contained in the Qur'an has wisdom or benefits that have been prepared by Allah swt, including one of them is the command to guard the genitals (*Hifz al-Furūj*) for a Muslim in particular. In general, there are two benefits obtained for people who always keep their genitals, namely benefits in terms of religion and benefits from the health aspect. Here the author will elaborate further on the benefits for someone who keeps his privates:

1) The Benefits of *Hifz al-Furūj* from a Religious Point of View

a) Being among the Fortunate

One of the behaviors that gets the attention of Allah swt and is classified as the lucky ones is someone who always keeps *his furūj*. This is recorded in QS. al-Mu'minūn/23: 1-6.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ١ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ٢ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ٣ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ٤ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ٥ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا كَتَبَ إِيمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ٦ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ٧ وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رَاعُونَ ٨ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ٩ أُولَٰئِكَ هُمُ الْوَارِثُونَ ١٠ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ١١

Translation:

Indeed, fortunate are the believers. 2. those who are solemn in their prayers, 3. those who abstain from useless things, 4. those who pay the zakat, 5. and those who guard their private parts. 6. except with respect to their wives or the slaves they own. Surely they are not blameworthy (for having intercourse with them). 7. So, whoever seeks other than that, those are the ones who transgress the limits. 8. (Fortunate are) those who keep their trusts and promises. 9. Those who keep their prayers. 10 They are the ones who will inherit. 11. (They are) the ones who will inherit (Paradise) Firdaus. They will remain in it forever.⁵⁸

Quraish Shihab in his tafsir commented on the above surah, that Allah swt promises happiness to believers who are always solemn in their prayers, stay away from things that do not provide benefits and those who always distribute their zakat. He further reveals that in addition to these attributes, happiness and good fortune are also obtained for those who maintain the purity of *their furūj*. As the phrase وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (those who always keep their private parts).⁵⁹

The word *hafizūn* in the verse means to maintain and restrain. So with that, what is meant by keeping the genitals is not channeling them to places and times that are not justified in religious views and efforts to restrain them from slipping into bad things and immorality.⁶⁰

The same thing was also expressed by Wahbah al-Zuhaili when commenting on the verse above that Allah swt delivered good news to believers who have seven characteristics of the criteria mentioned in the verse above and one of the characteristics

⁵⁸ Ministry of Religious Affairs of the Republic of Indonesia, *Al-Qur'an and its Translations*, (Cet. I; Jakarta: Lajnah Pentasihan Al-Qur'an, 2019), pp. 342. 342

⁵⁹ Quraish Shihab, *Tafsir al-Misbah; Pesan Kesan dan Keserasian Al-Qur'an Volume 8*, (Cet. I; Tangerang: Lentara hati, 2017), pp. 323. 323

⁶⁰ Quraish Shihab, *Tafsir al-Misbah; Message and Concordance of the Qur'an Volume 8*, p. 324.



in question is people who always keep *their furūj*. Furthermore, Wahbah al-Zuhaili revealed that believers who have these characteristics will receive a great reward from Allah swt, namely as heirs of paradise paradise.⁶¹

b) Obtaining Forgiveness and Great Rewards

In addition to being among the lucky ones, obtaining forgiveness and great rewards is also obtained by someone who always maintains and maintains *his furūj*. This is recorded in QS al-Aḥzāb/33: 35, which is as follows:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنِيتِينَ وَالْقَنِيتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Translation:

35. Indeed, Muslims and Muslim women, believers and believers, obedient men and women, righteous men and women, patient men and women, solemn men and women, men and women who give alms, men and women who fast, men and women who keep their private parts, men and women who mention (the name of) Allah a lot, for them Allah has prepared forgiveness and a great reward.⁶²

Sayyid Quṭb when interpreting the above verse, elaborates that the traits mentioned in the verse above support each other in the formation of a Muslim's soul. Starting from the trait of *qunūt* (justification), *ash-sabr* (patience) *at-tashadduq* (charity), *ash-shaūm* (fasting) to the trait of *ḥifẓ al-furūj* (guarding the genitals). The traits mentioned above, including one of them *ḥifẓ al-furūj*, are people who have been prepared by Allah swt forgiveness and great rewards.⁶³

In contrast to Ṭāhir Ibn Āshūr, when commenting on the verse above, the 10 attributes mentioned in the verse above hint at the main points of Islamic law. In the context of *ḥifẓ al-furūj*, that is, keeping one's private parts in accordance with what is taught by Islamic law, including marriage and all matters related to it.⁶⁴

2) Health Benefits of *Hifẓ al-Furūj*

One of the benefits from the health aspect for someone who keeps *his furūj* is to keep

⁶¹ Wahbah Al-Zuhaili, *Al-Tafsir al-Munir fi Aqidah wa al-Shari'ah wa Manhaj*, transl. Abdul Hayyie al-Kattani et al, *Tafsir al-Munir; Aqidah, Shari'ah and Manhaj* Volume 11, Cet. I; Jakarta: Gema Insani, 2014), p. 296

⁶² Ministry of Religious Affairs of the Republic of Indonesia, *Al-Qur'an and its Translations*, p. 422.

⁶³ Sayyid Quṭb, *Tafsir fi Zhilā lil Qur'an*, trans. Abdul Hayyie al-Kattani et al, *Tafsir fi Zhilā lil Qur'an, Under the Shade of the Qur'an*, p.94.

⁶⁴ Muḥammad Ṭāhir Ibn 'Āshūr, *Tafsir al-Taḥrīr wa al-Tanwīr juz 21*, (Tunisia: Dār Sahnun, 1997), pp 88-94.

himself pure and avoid infectious diseases. This is as enshrined in QS. al-Nūr/24: 30-31.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ٣٠
وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ
بِحُمْرِهِنَّ عَلَى جُجُوهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي
إِخْوَانِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبِيعِينَ غَيْرِ أُولَى
الِرِّبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ
زِينَتِهِنَّ ٣١

Translation:

30. Say to the men who believe that they should guard their eyes and keep their private parts. That is purer for them. Verily, Allah is mindful of what they do. 31. Say to the believing women that they should keep their eyes, and their private parts, and should not show their adornments (parts of their bodies), except what is (ordinarily) seen. And let them draw their veils over their chests. Nor should they show their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, (fellow Muslim) women, their slave slaves, (old) male servants who have no desire (for women), or children who do not yet understand the female form. Nor should they move their feet so as to make known the adornment which they conceal. Repent all of you to Allah, O you who believe, that you may be fortunate.⁶⁵

The phrase *ذَلِكَ أَزْكَى لَهُمْ* (thus it is more pure for them) in the verse above, is the fruit or result obtained for a Muslim who always keeps *his* gaze and *furūj*. Tengku Muhammad Hasbi in his tafsir explains that those who keep *their* gaze and maintain their *furūj* are better and purer for the heart and religion to prevent themselves from all forms of immoral behavior.⁶⁶

According to Bauman, there are three criteria for determining the state of illness, namely the presence of symptoms, the perception of pain felt, and the decreased ability to carry out daily activities. Meanwhile, according to Notoadmojo, infectious diseases are diseases that can be transmitted from one person to another, either intermediately or without intermediaries.⁶⁷

⁶⁵ Ministry of Religious Affairs of the Republic of Indonesia, *Al-Qur'an and its Translations*, p.353

⁶⁶ Tengku Muhammad Hasbi, *Tafsir An-Nūr* Volume IV, (Cet. I; Semarang: PT Pustaka Rizki Putra, 2005), p. 79.

⁶⁷ Soekidjo Notoadmojo, *Public Health Science Basic Principles* Cet II, (Jakarta: Rineka Cipta, 2003), p. 37



Sexually transmitted diseases continue to be a threat to the world. Eradication of infectious diseases is part of health development in each country. An infectious disease that needs to be watched and focused on among the public is Human Immunodeficiency Virus/ Acquired Immuno Deficiency Syndrome HIV/AIDS, which is a sexually transmitted disease due to risky Sexual Behavior (PHS).⁶⁸

Some things that can be done to prevent and reduce the occurrence of HIV/AIDS are;⁶⁹

- a. Avoiding casual sex as much as possible.
- b. Try to only have a relationship with one partner.
- c. Give vaccines to pregnant women who are infected with HIV so that the child is less likely to get HIV.
- d. Provide information, education, and communication (IEC) in accordance with local culture and religion.

Therefore, *ḥifẓ al-furūj* or guarding one's private parts is a major tip that can be used to reduce the spread of infectious diseases, especially HIV/AIDS, by protecting oneself and guarding one's private parts from improper partners or from everything that Allah forbids.

3) Solution and Relevance of *Ḥifẓ al-Furūj* in Daily Life

There are several solutions and relevance of *ḥifẓ al-Furuj* that can be applied to avoid unwanted things, namely:

a) *Gadh al-Bashar* (Keeping the Gaze)

Subduing the gaze is one of the things ordered by Allah to keep oneself from adultery of the eyes, because it will cause the words of the heart which are then followed by thoughts, desires and lust. If lust and desire become strong, it will create determination which ends with actions and actions.

b) Patience

In general, patience can be divided into two main parts, namely physical and spiritual patience. The first is patience in accepting and carrying out religious orders that involve the limbs, including patience in accepting trials that befall the body such as disease, persecution and the like. While spiritual patience concerns the ability to restrain the will of passions that can lead to evil such as patience to restrain anger and restrain sexual desires that are not in place.⁷⁰

⁶⁸ Oksfrian Jufri Sumampouw, *Eradication of Infectious Diseases*, (Yogyakarta: Depublish CV Budi Utama, 2012), p. 129.

⁶⁹ Irwan, *Concept of Epidemiology of Infectious Diseases*, p. 79

⁷⁰ M. Quraish Shihab, *Religious Vocabulary of Meaning and Use*, Pe Mold (Lentera Hati, 2020), p. 168.

c) Fasting

Fasting can elevate degrees, erase sins, control lust or lust, increase alms, multiply good worship, be grateful for hidden favors, keep away from sin.⁷¹ Fasting can also be used as one of the methods of *Hifzul Furuji*, because if we follow the current of lust without fighting back by fasting, lust will extinguish all the good things that become habitual for us.

d) Hedonism (Not Being Excessive)

Hedonism in Islam is a view or perspective that teaches its people to seek happiness with their respective portions, and in the concept of hedonism that determines is lust.⁷² Therefore, Islam makes measures in the pursuit of happiness in their lives so as not to neglect their obligations.

In Huzzli's view, Islam does not prohibit its people from achieving happiness in their lives. However, the pursuit of happiness will make him forget to worship Allah. In addition, the happiness of the world is temporary. Boasting is one way for mankind to follow its lusts.⁷³

e) Marry

According to most of the major scholars, the ruling on the origin of marriage is permissible, which means may be done and may not be done. If done does get reward, and if not done does not get a sin. However, the ruling on marriage can change to sunnah, obligatory, makruh and even haram, depending on the condition of the person who is going to get married.

Of the five rulings above, the law that applies to someone who cannot restrain his desire is the law of compulsory marriage. This is because marriage is obligatory for a person who is worried about falling into adultery and if he is able to build a marriage.⁷⁴ With the obligation to marry, it is very much needed in the concept of *hifzul furuj*.

Conclusion

Based on the explanation in the previous chapters, the study of *ḥifẓ al-furūj* in the perspective of the Qur'an with the *mauḍū'i* tafsir approach, the following conclusions can be drawn: The term *al-furūj* with its various derivatives is repeated nine times in the Qur'an. The mention of the term *al-furūj* is found in QS al-Anbiyā'/21: 91 (*farjahā*), QS al-Mu'minūn/23: 5 (*furūjihim*), QS al-Nūr/24: 30 (*furūjahum*), QS al-Nūr/24: 31 (*furūjahunna*), QS al-Aḥzāb/33: 35 (*furūjahum*), QS Qāf/50: 6 (*furūj*), QS al-Taḥrīm/66: 12 (*farjahā*), QS al-Ma'ārij/70: 29 (*furūjihim*) and QS al-Mursalāt/77: 9 (*furiat*). *Ḥifẓ al-furūj* in

⁷¹ Izuddin Abdul Aziz bin Abdul Salam Al-Salmi, *Maqaṣid Al-Ṣaum*, Cet.2 (Darul Fikri, 1995), pp. 10.

⁷² Sabri Sabri, *Consumer Behavior*, 2023, https://www.researchgate.net/profile/Sabri-Sabri-6/publication/368690059_PRILAKU_KONSUMEN/links/63f5a75cb1704f343f7251f0/PRILAKU-KONSUMEN.pdf#page=260.

⁷³ Sabri.

⁷⁴ 'Abdul 'Adzim bin Badawi Al-Khalafī, "Al-Wajiz Fi Fiqhus Sunnah Wal Kitābul Azīz," in *Al-Wajiz*, ed. Ma'ruf Abdul Jalil, Cet. 6 (Jakarta: Pustaka as-Sunnah, 2011), p. 534.



the Qur'an is a noble and important order of God for a Muslim, especially to keep his *furūj* from things that are not good and prohibited by Allah swt as a form of obedience and servitude of a Muslim to God. and only put *his furūj* in a halal place and of course through marriage.

The form of *ḥifẓ al-furūj* in the Qur'an is divided into four parts, namely *gaddul baṣār* (keeping the gaze), covering the aurat, avoiding adultery and making marriage a means of maintaining personal chastity.

Meanwhile, the wisdom and implementation of *ḥifẓ al-furūj* in daily life based on the Qur'anic command can be practiced through *gaddul baṣār* (keeping one's gaze), being patient, fasting, and making marriage a means to maintain one's *furūj*. And as for the benefits, it is to be among the lucky ones, get forgiveness and great rewards and avoid all forms of infectious physical diseases such as AIDS / HIV and so on.

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