

Pragmatic Studies in At-Thabari's Interpretation of Q.S. Al-Ahzab: 33

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Abstrak: Penelitian ini bertujuan untuk menganalisis panafsiran At-Thabari terhadap Al-Qur'an surat Al-Ahzab ayat 33. Untuk mengungkap makna mendalam yang terkandung di dalam panafsiran At-Thabari terhadap surat Al-Ahzab ayat 33, peneliti menggunakan pendekatan pragmatik untuk mengkaji makna yang terkandung dalam menganalisis panafsiran At-Thabari dalam menafsirkan Surat Al-Ahzab ayat 33. Metode penelitian yang digunakan adalah metode penelitian kualitatif deskriptif dengan Analisis Content untuk menganalisis pesan pada situasi yang berbeda, perbedaan situasi ini berupa konteks yang berbeda. Teknik keabsahan data yang digunakan adalah triangulasi sumber. Hasil penelitian dari penelitian ini adalah pesan penting yang tersirat dengan diturunkannya Al-Qur'an Surat Al-Ahzab ayat 33 ini, adalah Ada dua pesan yang tersirat dari panafsiran At-Thabari terhadap Al-Qur'an Surat Al-Ahzab ayat 33, yaitu Pertama, Bagaimana peran seorang Ayah sebagai kepala keluarga sebagaimana yang dicontohkan oleh Nabi Muhammad SAW, *Kedua*, bagaimana cara mensucikan diri, pikiran dan hati.

Kata Kunci: Pragmatik, At-Thabari, Q.S. Al Ahzab:33

Abstract: This study aims to analyze At-Thabari's interpretation of the Qur'an surah Al-Ahzab verse 33. To reveal the deep meaning contained in At-Thabari's interpretation of Surah Al-Ahzab verse 33, researchers use a pragmatic approach to examine the meaning contained in analyzing At-Thabari's interpretation in interpreting Surah Al-Ahzab verse 33. The research method used is a descriptive qualitative research method with Content Analysis to analyze messages in different situations, the difference in these situations is in the form of different contexts. The data validity technique used is source triangulation. The results of research from this study are important messages implied by the derivation of the Qur'an Surat Al-Ahzab verse 33, is There are two messages implied from the interpretation of At-Thabari to the Qur'an Surat Al-Ahzab verse 33, namely First, how is the role of a father as the head of the family as exemplified by the Prophet Muhammad SAW, *Second*, how to purify yourself, mind and heart.

Keywords: Pragmatic, At-Thabari, Al Ahzab:33

Introduction

Women are figures who are blessed with various beauties in their bodies. From head to toe, various beauty spots are liked by both men and women themselves. In this era, women are often used as icons of a product, to encourage the level of consumption of the audience. As we often see on television or social media, women are used as a medium to attract viewers to buy products offered in marketing.

The description of *tabarruj al-jâhiliyyah* in Sura al-Ahzâb verse 33 is as Yusuf al-Qardawi explained that some *jâhiliyyah* women when they leave the house, they like to show some of their beauty, such as chest, neck, and hair so that they are disturbed by wicked men (evil) and who like to commit adultery.¹

The prohibition of *tabarruj* for Muslim women because it causes many bad things (harm) in their lives. Among the many harms are being able to destroy one's household, showing the humiliation of women by making today's trend that women have become accustomed to taking off

¹ Fatimah Omar, *Tabarruj Barrier of Heaven's Smell*, (Rawang: Knowledge Library, 2013), 35.

their clothes, and causing various slanders from these actions, including adultery which leads to criminal acts.

In verse 33 of al-Ahzâb, Allah commands them (i.e. the wives of the Prophet Muhammad) to stay at home and forbids them from displaying *aurat* as jâhiliyyah behavior in the form of showing adornments and beauties such as head and face, neck, chest, arms, calves and other jewelry, because it can cause great damage and slander and move the hearts of men to do deeds that can bring adultery closer. If Allah (swt) warns the wives of the Prophet (peace be upon him) from this possibility, even though they are women of shâlihah who believe and always maintain their honor and chastity, then those other than them are more important to receive warnings and are more feared to fall into slander.²

There have been many studies that make Surah Al-Ahzab verse 33 a basis for analyzing several problems faced by women, including the *First Ethics of Ornamentation*.³⁴⁵⁶ *Second Women's Rights*.⁷⁸⁹¹⁰ *Third Ethics of Women's Dress*.¹¹¹²¹³ *Fourth the Existence of Ahlu Bait*¹⁴. The studies conducted, only focus on some emphasis of words contained in Surah Al-Ahzab verse 33, for example on the word *فَرَزْنَ*, or *تَبَرُّجٌ* or *أَهْلُ الْبَيْتِ*. They have not revealed what purpose Surah Al-Ahzab verse 33 is intended for Muslims as a whole. Therefore, researchers use a pragmatic approach to uncover the main purpose of the meaning contained in At-Thabari's interpretation of Surah Al-Ahzab verse 33.

Pragmatism is a language study that studies the structure of language externally, namely a language study that studies the relationship of language with its context. Where context is a very important thing in determining the speaker's intention with the other speaker. So, a pragmatic study, that is, examining the meaning intended by the speaker is not the intention of the text contained by the speaker.

² Abdul Aziz bin Abdullah bin Baz, *The Dangers of Tabarruj to Individuals and Society*, (t.tp: Islam House, 2009-1430), 15.

³ A. Faruqi and Lauiyatul Maghfirah, Ornamental Ethics for Women according to the Qur'an surah Al-Ahzab verse 33. *Journal of Qur'anic Science and Tafsir Nurul Islam Sumenep* 5(1). 2020.

⁴ Zuhri Afifah. Tafsir of the Prohibition of Makeup (Tabarruj) in Surah Al-Ahzab Verse 33 according to At-Thabari. UIN Sunan Ampel Surabaya. 2014.

⁵ Mahfidhatul Hasanah. Adab Decorated Muslimah Ma'na--Maghza perspective on Tabaruj in QS Al-Ahzab:33. *Al-Adabiya: Journal of Culture and Religion* 16(2). 2021.

⁶ Sara Nur Shopa. The Adorned Tradition for Women in the Perspective of the Qur'an: A Comparative Study of Tafsir Fi Zhilal of the Qur'an with Tafsir Ibn Kathir in Sura Al-Ahzab verse 33. UIN Sunan Gunung Jati. 2019.

⁷ Naili auziah Lutfiani. Women's Rights in Surah Al-Ahzab Verse 33: A Hermeneutic Approach. *El-Tarbawi* 10 (2), 2017.

⁸ Inna Wardatun Jamilah. Limits on Women's Activities in the Public Sector in the Context of Tabarruj: A Comparative Study of the Interpretation of Ash-Sha'rawi and Wahbah Az-Zuhaili in Surah Al-Ahzab verse 33. UIN Sunan Ampel Surabaya, 2021.

⁹ Muhammad Haidz Nur Azizi. Domestication of Women in QS. Al-Ahzab Verse 33: A Comparative Study of the Views of Hussein Muhammad and Kariman Hamzah. UIN Maulana Malik Ibrahim Malang. 2022.

¹⁰ Iynas Salma. The Social Role of Women Shaykh Nawawi Al-Bantani in Tafsir Merah Labid: An Analytical Study of Surah Al-Ahzab verse 33. UIN Sunan Amel Surabaya. 2019.

¹¹ Rizki Abidah Mutik. The Concept of Hijab in the Perspective of the Qur'an (Educational Values Contained in Surah Al-Ahzab Verses 33 and 59, Al-A'raf Verses 26 and 31, and An-Nur Verse 31). Faculty of Tarbiyah and Teacher Training IAIN Salatiga. 2016.

¹² Risalatil Falihah. Veil and Reception of the Qur'an at IAIN Madura Students: Analysis on Surah Al-Ahzab (33) Verse 59 and Al-Nur (24) Verse 31 in Tafsir Al-Azhar. *Revelatia Journal of Qur'anic Science and Tafsir*, 1 (2). 2020.

¹³ Fitrah Sugiarto, M. Nurwathani Janhari and Husnul Hotimah. Interpretation of Hijab in the Qur'an Surah Al-Ahzab [33] Verse 59 according to Buya Hamka on Tafsir Al-Azhar. *Medina: Journal of Islamic Studies* 7(1). 2020.

¹⁴ Dedi Permana Irawan. The Existence of Ahl al-Bait in Tafsir Jami'al-Bayan Fi Tafsiral-Qur'an by Imam Ibn Jarir Ath-Thabari: A Critical Study of Surah Al-Ahzab verse 33. Jakarta: Faculty of Ushuluddin and Philosophy UIN Syarif Hidayatullah Jakarta. 2014,

The theory of speech acts is one of the theories of pragmatic study of the Qur'an, which includes locution, illocutionary, and perlocution. Locutionary acts are basic acts of speech that inform something with meaning under the meaning of the word conveyed. Illocutionary acts are speech acts that not only inform something but explicitly have the intention of acting. Location acts are speech acts whose narration is intended to influence the opponent.

There have been many studies that discuss *tabarruj*, both by using tafsir research methods, hadith research and even using Islamic legal methods. However, *tabarruj* research with pragmatic linguistic methods has never been carried out, therefore researchers use pragmatic linguistic studies to provide a new perspective in viewing the meaning of *tabarruj*.

Discussion

Pragmatic Studies in the Qur'an

1. Pragmatic in the Qur'an

Pragmatic studies can also be used to study the Qur'an, namely to reveal various kinds of speech, meaning, intent, and aspects of speech situations in the Qur'an. It was once said by Ibnu Santoso (2010) in a Philology lecture that pragmatic science can be used to distinguish the meaning of texts in the Qur'an and the text of the Qur'an contained in one's work because one's work has undergone a pragmatic transformation of function.

Brown and Yule state in their book *Discourse Analysis* as follows: "We emphasized that the discourse analyst necessarily takes a pragmatic approach to the study of language in use." Analyzing discourse needs to use a pragmatic approach in examining the use of language, in the sense that discourse analyzers must understand the context described above.¹⁵

Yule explained that pragmatics is the study of understanding intentional human actions. So this study involves the interpretation of human actions that have been assumed to achieve certain goals. Therefore, the main ideas in pragmatics are closely related to beliefs, goals, planning, and action. Yule holds that pragmatic in a broad sense is the deliberate study of language actions carried out by humans by involving their purpose in interpreting and assuming the language of a communication.¹⁶

So, it can be concluded that pragmatic study in the Qur'an is a study of human actions starting from believing in the Qur'anic verses that underlie these actions, then interpreting and assuming the purpose and planning of these actions, to interpreting and analyzing human behavior carried out consciously by humans.

Several theories can be used to study the Qur'an pragmatically. The theory of speech acts is one of the pragmatic theories that will be used to study Surah Al-Ahzab verse 33.

A. Analysis of Al-Ahzab: 33 with Pragmatic Review

One of the functions of pragmatic studies in the Qur'an is to distinguish the text of the Qur'an contained in one's work. Because in the work one must have undergone a pragmatic transformation. The Qur'an is pragmatically a collection of writings compiled as a guide to human life. Human life runs dynamically and changes according to its times. In every interpretation of the Qur'an, there are sometimes different meanings presented by interpreters, adapted to the existing context. Because pragmatic studies are used by researchers to be a theoretical framework in this article because pragmatic studies are one of the linguistics that connects language with its context. The theory of speech acts is one of the pragmatic theories that will be used to analyze the verse *Tabarruj Al-Jāhiliyyah* in the Qur'an.

¹⁵ George Yule dan Gillian R Brown. *Discourse Analysis*. Cambridge University Press. 1986. Hal. 27.

¹⁶ George Yule dan HG Widdoswson. *Pragmatics*. Oxford University Press. 1996. Hal. 3

B. Various speech acts

The speech act is divided into three parts by Austin¹⁷, namely:

1. Locutions

Locution is a speech act in the form of words, phrases, and sentences whose meaning is per what is meant in the dictionary, namely this speech act serves to state and inform something to the speech partner.

Here is an explanation of some commentaries about Surah Al-Ahzab verse 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 (33)

And a horn in your homes and do not show the adornment of the first ignorance and establish prayer and pay zakat and stab God and His Messenger, but God wants to take away from you the abomination of the people of the house and purify you cleansed (33)

a. Interpretation of Al-Ahzab verse 33 according to At-Thabari¹⁸(ibn Jarir at Thabari, 2001)

According to At-Thabari, from various opinions about the origin of the word قَرْنَ, but the most appropriate origin of the word according to At-Thabari is derived from the word قَرَّhas the meaning of calm. Because as it is said: وَقَرَّ فَلَانٌ فِي مَنْزِلِهِ, i.e. kasroh the letter qof when it becomes fi'il mudhori'. So it is when fi'il mudhori', so when fi'il amar becomes قَر. However, if قَرْنَcomes from the word الْقَرَار. They argue that the word أَقَرْنَis based on the Arabic word ظَلَّت. That is, by omitting 'ain fi'il and transferring its harakat to its fa' fi'il, that is, to wazan فَعَلْنَا، فَعَلْنَا، فَعَلْنَا not applied to fi'il amar and nahinya, because it does not say ظَل when fi'il amar and is not read لَا تَظَل when it becomes fi'il nahi.¹⁹

Ath-Thabari expresses some of the meanings of التَّبَرُّج in the verse mentioned above:

- a. التَّبَخُّرُ وَالتَّكْسُرُ means to walk proudly, to be arrogant, to be arrogant, to be abuzz, to prancing around, jumping around, to smash, to knock down, to pieces, to fall apart.
- b. مَشِيَةٌ means (style/gait), تَكْسُرٌ (crushing/breaking), تَعْنُجٌ (pampering/walking flirtatiously).
- c. إِظْهَارُ الرِّئِنَةِ (Showing jewels) is a woman who reveals her jewelry to men who are not her mahram.

As for the meaning of the word الْجَاهِلِيَّةِ الْأُولَى scholars differ in their meaning.

- a. Ibn Waki' says that my father told me about Zachariah, from Amir saying that the period between the time of the Prophet Jesus and the Prophet Muhammad (peace be upon him).
- b. Some say that it was between Adam and Noah. Based on the opinion, Ibn Waki' says that tsana ibn 'uyainah, from his father, from hikam says that the period between prophets

¹⁷ Austin, John L. Speech Acts. Oxford. 1962. Hal. 94-107

¹⁸ Abdullah bin Abdil Muhiin at Taraki. At-Thabari University of Al-Ta'ad after the 'Ta'wil' of the Qur'an on July 19. Kaia: Har. 96-107

¹⁹ Ibid

- c. Adam and Noah are called *سنة* which is a time when the women who lived at that time were the worst, while the men at that time had good morals, so women at that time wanted the lust of a man so the verse came down.
- d. Another opinion says that *الجاهلية الأولى* was the time between Noah and Idris based on the opinion of Ibn Zuhair Musa bin told about Ismail who said David told about *ibn abi al furat*, said '*alba' bin Abmar* told about '*Ikrimah*, from *ibn Abbas*, said *الجاهلية الأولى* that was the time between Prophet Noah and Prophet Idris, that is, a thousand years.
- e. And above all, *qaul* according to At-Tabari, in that case, is that Allah the Exalted mentions the verse that *tabarruj* like *Tabarruj al-Jâbiliyyah* used to be a prohibition against the wife of the Prophet, and it may be that *Tabarruj al-Jâbiliyyah al-Ûlâ* was between the time of the Prophet Adam and the Prophet Jesus, hence the meaning: and let not *tabarruj* like the *tabarruj* of the ignorant people of the past was before Islam. when there is the one who asks whether in Islam there is *al-jâbiliyyah*? until saying to the Prophet Muhammad with the word of Allah *al-jâbiliyyah al-Ûlâ* was before Islam? it is said that in it there are morals from the morals of *al-jâbiliyyah*.

At-Tabari means the word *وَأَقِمْنَ الصَّلَاةَ وَآتَيْنَ الزَّكَاةَ* with the meaning of establish *farḍu* prayers and pay zakat which must be spent in your property (wives of the Prophet). The meaning of *وَأَطِيعُوا اللَّهَ وَرَسُولَهُ* is to obey what Allah and His Messenger command you (the wives of the Prophet) and what Allah and His Messenger forbid you (the wives of the Prophet).

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

It is said that Allah wants to eliminate the ugliness and manifestation (of something vile), O temple master of the Prophet Muhammad, and cleanse you from the disgrace that happens to the master of immorality with all his holiness.

Ta'wil scholars differ in interpreting the word *أَهْلَ الْبَيْتِ*: The verse came down when there was an incident with the Messenger of Allah, Ali, Fatima, Hasan, and Husayn.

2. Illocutions

Illocutionary is a speech in the form of explicit performative sentences intended to do something and is usually related to giving permission, thanking, ordering, offering, and promising. The function of this speech act is that speech delivered to speech partners has the intention to perform an action desired by the speaker at the time of interaction. Searle (in Rahardi)²⁰ reveals that illocutions are divided into five, namely: a) assertive: explaining that the proposition expressed is true, b) directive: an act intended to require the listener or reader to act, c) expressive: the act performed expresses the speaker's psychological feelings according to certain circumstances, d) commissive: an act that requires the speaker to perform an action that is close in speech, e) declarative: acts that relate the content of a proposition to actual reality. These five types of illocutions are interesting when used to analyze discourse about

²⁰ R. Kunjana Rahardi, *Pragmatics: Imperative Politeness Indonesian*, (Jakarta: Erlangga, 2005), p. 35-36.

وَقَرَنَ فِي بُيُوتِكُمْ وَلَا تَرْجُحَنَّ تَرْجُحَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ
 إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (33)

The following is the illocutionary form found in At-Thabari's interpretation of the Qur'an Surah Al-Ahzab verse 33.

a) *Assertive illocutions*

Assertive illocutionary is an explanation that shows that the expression expressed is true. In the interpretation of At-Thabari, there are several Assertive Illocutions. The *first* is an expression about the origin of the word *قَرَنَ*. It begins with a difference of opinion from the origin of the word *قَرَنَ* which is then emphasized by the expression *وهذه القراءة وهي الكسر في القاف أولى عندنا بالصواب لأن ذلك إن كان من الوقار على ما اخترنا، فلا شك أن القراءة بكسر القاف* which means that this reading is by using the letter *qof* that is more correct in our opinion, because if it comes from the word *waqar* The one we choose, then it must be read by kasrah *qof*. So the meaning of *وقرن في بيوتكن* is the same as *وقر فلان في منزله* meaning a person lives in his house.

The explanation of *وقرن في بيوتكن* only stops at linguistic meaning. Indeed the sciences of Arabic are the scientific background mastered by At-Thabari in addition to the science of tafsir, hadith, jurisprudence, and tawhid. So he was very detailed in explaining the origin of the word *وقر*. Starting from differences of opinion about the origin of the word *قرن* to establishing the tendency of the opinion chosen by At-Thabari and the reasons for choosing that opinion.

The second assertive illocutionary is found in the explanation of *تبرج الجاهلية الأولى*. It begins with an explanation of the differences of opinion about *tabarruja al jabiliyyah*. Which is then confirmed by the expression *وأولى الأقوال في ذلك عندي بالصواب أن يقال: إن الله تعالى ذكره نهى نساء النبي أن يتبرجن تبرج الجاهلية الأولى، وجاء ز ن يكون ذلك ما بين آدم وعيسى، فيكون معنى ذلك: ولا تبرجن تبرج الجاهلية الأولى التي قبل الإسلام* which means that the most correct opinion according to At-Tabari is the expression of verily Allah the Exalted says in the Qur'an forbidding the wives of the Prophet not to perform *tabarruj* as *tabarruj* during the first *jabiliyyah* period, and it could have happened during the time between the prophet Adam and the prophet Isa, so the meaning of the expression is: do not do *tabarruj* as *tabarruj* did in the first *jabiliyyah* period that is the time before Islam came in the time of Prophet Muhammad (PBUH).

b) *Directive Illocutions*

Directive illocutionary is an action or speech that requires the person who hears or reads it to do an action. The illocutions contained in At-Thabari's interpretation of Surah al-Ahzab verse 33 are in the form of the words command, prohibition, and promise, namely:

1) *Command:*

The word command or can also be called Imperative according to Al-Jarimiy and Mustafa is a word used to demand someone to do a job after understanding the text as intended by the speaker. Al Hasyimiy (refer to Mardjoko) says imperative speech in Arabic has four forms, namely: 2) *fi'l amr*, 3) *fi'l mudari'* which is preceded by *lam amr*, 4) *ism fi'l amr*, and 5) *masdar* which replaces *fi'l amr* (Bandung: Sinar Baru Algresindo, 2005), 179. 20 Idris, Mardjoko. Quranic Stilistics Pragmatic Studies. Yogyakarta: Karya Media, 2013.p 94)

In this context, four words have the meaning of command or imperative. *First*, At-Tabari reveals that the word **قَرْنَ** comes from various versions. In general, the people of the city of Medina and some people of Kufa consider that the word **قَرْنَ** comes from the word **أَقْرَزُنْ** which means to settle. While the people of Kufa and Bashrah in general consider the word **قَرْنَ** to be derived from the word **وَقَرَ** which means **كُنْ أَهْلًا وَقَارًا وَسَكِينَةً** which is to be a calm person and According to At-Tabari this reading is the most appropriate. Because the word **الْوَقَارُ** comes from **وَقَرَ** which when it became *fi'il amar* became **قَرِ**. While the word **أَقْرَزُنْ** which some Arabs consider equated with the word **ظَلَّتْ** which omits 'ain *fi'il-niya*, and transfers the *harakat 'ain fi'il* to *harakat fa' fi'il* on *wazan* فعلنا and فعلتم. And it does not apply to *fi'il amar* and *fi'il nahinya*, that is, not then *fi'il amarnya* وَلَا تَظَلْنِ and *fi'il nahinya* وَلَا تَظَلْنَ.

So in the command **وَقَرْنَ فِي بُيُوتِكُنَّ** word according to At-Tabari that is, the wives of the Prophet should be quietly in the house.

The *second*, is the word **أَقِمْنَ الصَّلَاةَ** has the meaning of establish *fardhu* prayers, O wives of the prophet. The *third*, is **آتِينَ الزَّكَاةَ** meaning pay the obligatory zakat for your possessions. The *fourth*, is **أَطِيعْنَ اللَّهَ وَرَسُولَهُ** meaning obey what is commanded to you and stay away from what is forbidden to you, O wives of the Prophet.

The four commandments contained in the interpretation of At-Tabari use *fi'il amar*, so it seems clear that the word requires the reader or listener to carry out the command conveyed.

2) Prohibition:

The first prohibition, which is found in the explanation of the verse **وقرن في بيوتكن** there is an expression **فلا شك أن القراءة بكسر القاف** which means do not doubt that the most appropriate reading is to read the letter *qof*.

The second prohibition, found in the verse **وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ** is a prohibition word containing a prohibition to do some *tabarruj* behavior, namely walking arrogantly, being arrogant, acting, prancing around, jumping around, smashing, tearing down, splintering, stylish, waddling, walking flirtatious and revealing jewelry that is a woman who shows her jewelry to men who are not her mahram.

The following sentence is a prohibition against adorning and behaving as ignorant people behave.

3) Promise:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا: The following verse is Allah's promise to remove the ugliness and abominations of the Temple Prophet's temple members, and cleanse the temple members from the impurities that occur to the impurity of the impure members with true purity.

The word *الرجس* referred to in this verse is Satan, and the word *بجانب* beside this verse means shirk.

Takwil scholars differ in the meaning of the word *أَهْلَ الْبَيْتِ*, some narrations reveal that this verse came down in five circumstances: to the Prophet Muhammad, to Ali, to Hasan, to Husayn, and Fatimah. In addition, there is a narration that reveals that the word *أَهْلَ الْبَيْتِ* was also intended for the wives of the Prophet Muhammad (PBUH).

Some narrations show that Prophet Muhammad (peace be upon him) repeatedly revealed the verse when he reminded the temple experts about the dress of the temple experts and reminded them to perform the prayers either *fardhu* or *sunnah*,

3. Perlocution

A perlocution is a speech act that directly or indirectly affects the speech partner. It can also be said that expansion is the effect or effect that occurs on speech partners after hearing or reading a speech. The word commandment and prohibition contained in At-Thabari's interpretation of Surah Al-Ahzab verse 33, is a verse specifically intended for the wives of the Prophet Muhammad (PBUH), namely in the age of purity and holiness with the chosen throughout the ages. But God created in this world a man and a woman. And in the voice, and behavior of women that can arouse desire and desire in the heart and trigger slander in the heart. And God knew that a sick heart would rise and slander it. And it must exist in every age and every environment. So, the words of the commandments and prohibitions contained in Surah Al-Ahzab verse 33 cannot only apply to the wives of the Prophet Muhammad SAW but also apply to all women living throughout the ages. For there is no perfect purity of all filth and no perfect purity of all abominations, except by blocking everything that arouses lust and lust from its roots.

From Q.S. Al-Ahzab verse 33 some narrations show that the lafadz that was often uttered by the Prophet Muhammad (PBUH) while with his family was *إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا* which contains the true meaning of Allah desires to remove the ugliness of the temple members (Muhammad) and purify them with true purity. We can learn that a father as the head of the family must always warn his wife, children, and grandchildren to maintain the purity of himself, mind, and heart from all the ugliness that exists outside the home. The way to maintain the purity of self, mind, and heart is by:

- a. Do not leave the house unless there is an urgent need
- b. Dress modestly, cover your *aurat*, and avoid wanting to be looked good in the eyes of creatures. Because what does it mean to be seen as good by creatures but not good in the eyes of God.
- c. Always try to improve the prayer so that when praying only remember Allah alone.
- d. Paying zakat and praying and sharing with others.

By carrying out the above four behaviors, it is hoped that we can maintain the purity of ourselves, our minds, and our hearts, so that we will purify our obedience to Allah and the Messenger of Allah. *Wa Allah a'lamu bi al shawab.*

Conclusion

There are two messages implied from the interpretation of At-Thabari in the Qur'an Surat Al-Ahzab verse 33, namely First, How is the role of a father as the head of the family as exemplified by the Prophet Muhammad SAW, namely the father who must always warn his family members, especially his wife, children and grandchildren, to continue to guard themselves, mind and heart from all kinds of ugliness that exist outside the home, to purify a servant's obedience to Allah and His Messenger. *Second*, how to purify oneself, mind, and heart. This research contributes to

contribute how Islamic family ethics in family governance. So that it can provide solutions to family conflicts that occur at this time.

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