

INTERPRETATION OF THE VERSES OF JEWELRY ACCORDING TO TAFSIR AL-MISBAH BY M. QURAIISH SHIHAB

Khairuddin

Student of Al-Qur'an and Tafsir Department
Faculty of Islamic Studies – Indragiri Islamic University

Fiddian Khairudin

Al-Qur'an and Tafsir Department
Faculty of Islamic Studies – Indragiri Islamic University

Abstract

One of the themes in the Qur'an that needs to be studied so that its relevant content appears to face the dynamics of life is jewelry. Jewelry in the Qur'an is expressed with the terms zīnah, zukhruf and Ḥullī. However, not all of these terms are used to mention jewelry only, but have other meanings of jewelry, namely; beauty and seeing bad deeds as something good.

This research is a thematic character. The primary data that is the source of this research is the interpretation of Al-Misbah by M. Quraish Shihab which the author limits by focusing on the Interpretation of Jewelry Verses While secondary data includes books and books or other references related to the interpretation problem studied in this study. The author's data analysis is as follows the author determines the figures studied, quantifies the data and selects it, especially the work of M. Quraish Shihab, carefully the data will be studied and abstracted through descriptive methods about the Interpretation of the Verses of Jewelry in Tafsir Al- Misbah by M. Quraish Shihab.

The result of this study found that adornment in the Qur'an is expressed with the terms zīnah, zukhruf and Ḥullī. However, not all of these terms are used to mention jewelry only, but have other meanings of jewelry, namely; beauty and seeing bad deeds as something good. And the

interpretation of the eye adornment verses is divided into three dimensions, namely: First Jewelry that is attached to human beings Jewelry classified in this case is clothing and accessories. Beautiful clothes made of silk and accessories made of gold, silver, pearls in various forms such as necklaces, rings, bracelets, earrings that are used to beautify one's appearance, Second Jewelry that accompanies humans Everything that can dazzle human eyes and attract lust to have and master it, with which humans will look more beautiful. These include wealth, children, vehicles and a beautiful wife. Thirdly, the adornment of the universe The adornment of the universe is all the uniqueness and diversity found in nature, making it look more beautiful. This shows that Allah not only adorns human life with jewelry that is attached and that accompanies it but Allah also adorns the universe. Jewelry that is classified in this case such as stars in the sky and plants on earth.

A. Introduction

There are rules and guidelines for humans to always pay attention to the value of goodness contained in the Qur'an and hadith as a source of teaching so that happiness and prosperity of life are felt.¹ The Qur'an invites to feel, enjoy and like beautiful things commonly referred to as jewelry. The Qur'an directs the human gaze, accompanied by a certain ability, to an adornment that Allah bestows on His creation. Allah gives man the freedom to enjoy the adornment as well as to utilize it.²

¹ M. Muhsin Muiz, *Being Professional according to the Qur'an*, (Jakarta: Gramedia, 2014). p. 131. 131. see also Fiddian Khairudin, et.al, Yusuf Al-Qardhawi Understanding The Hadith, *Syhadah Journal*, Vol. X, No. 2, October 2022, p. 8

² Ali Anwar Yusuf, *Islam and Modern Science* (Bandung: Pustaka Setia, 2006), cet.I, 262-264.

Almost every human being needs wealth because it is a means of support for human life in the world. In addition, it is also a helper as well as a burden for its owners in the hereafter. There is no one who does not need wealth. Even someone is willing to go morning and evening just to get treasure. It is not uncommon for quarrels to occur and lives to be lost just because of fighting over wealth. Treasure is a trial (fitnah) for man (Q.S. at-Tagabun: 15). Because of wealth one can enter heaven and with wealth one can also fall into hell.³

Allah endowed mankind with the instinct to love jewelry that is beautiful to look at. Whenever and wherever possible, the human gaze will always be directed to something beautiful and comfortable.⁴ This view of everything that is beautiful and comfortable is individual, humans have different tendencies. This is as contained in Surah Al-Imran:14:

رُئِنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ
الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَٰلِكَ مَتَاعُ الْحَيَاةِ
الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاٰبِ

Meaning: *It is made beautiful to man to love what he desires, viz: women, children, great wealth of gold, silver, choice horses, cattle[186] and fields. That is the pleasure of life in the world, and with Allah is a good return (paradise). (Qs. Al-Imran:14)*⁵

³ Fauzuliman, "Treasure in the Perspective of the Qur'an", (Al-qalam Vol 28 No1, 2011, pp. 139

⁴ *Ibid*, p. 261

⁵ QS.Ali Imran[3]:14

Based on the above verse, jewelry is something that is used to beautify. Of course, the wearer himself must first consider that the jewelry is beautiful, even though other people do not consider it beautiful or in fact it is not beautiful.⁶ However, the instinct to love the adornment of the world between one person and another is equally strong. This instinct makes people constantly focus their attention on the worldly adornments that they desire.

From this discussion, the researcher will discuss how to interpret the verses of jewelry (*mata'*) in Tafsir Al-Misbah. The primary source of research is Tafsir Al-Misbah by M. Quraish Shihab. The reason for this primary source research is because Tafsir Al-Misbah is one of the books of interpretation that is quite influential, as well as the figure being researched is M. Quraish Shihab. is also a very famous figure. So it begins with the research title "*Interpretation of Jewelry Verses According to Tafsir Al-Misbah*" by M. Quraish Shihab.

B. Interpretation of Verses of Jewelry According to Tafsir al-Misbah

1. Definition of Jewelry

Jewelry in the Big Indonesian Dictionary (KBBI) is the formation of the word ornamental, which gets the affix per- which means, items used to decorate. The collection of jewelry such as;

⁶ M. Quraish Shihab, *Insight of the Qur'an Maudhu'i Interpretation of Various Problems of the People* (Bandung: PT.MizanPustaka, 1996), p.162.

rings, studs, earrings and nailheads are very complete.⁷ Jewelry in English is called decoration, formed from the word decor which means decoration.⁸ While jewelry in Arabic is called *zīnah* and has synonyms with the words *ḥult*⁹ and *Zukhruf*.¹⁰

As explained above, in essence, adornment is a sense of love for the desires that have been adorned by Allah and not the things that are human desires themselves.

Allah has adorned man's eyes with love for his desire to possess;

- a. Women, Allah has ordained a woman with various adornments, can attract men's desires and it is the destiny of Allah that men will be attracted to women to enjoy their adornments. Allah, the Almighty, has ordained this to be the case, for the purpose of propagating offspring and to be a companion in life, because one will complement the other.
- b. A son is a descendant who can be proud of and will stay and continue his family's generation, this is because a daughter, after growing up and getting married, will become a resident of someone else's house or follow her husband.

⁷ Dictionary Compilation Team of Language Center, *Big Indonesian Dictionary*, (Jakarta: Balai Pustaka, 3rd cet., 2005), 3rd Edition, 398.

⁸ John M. Echols and Hasan Shadly, *English-Indonesian Dictionary*, (Jakarta: PT.Gramedia Pustaka Utama, cet.XXIII, 1996), 169

⁹ Adib Bisri and Munawwir AF, *Indonesia-Arabic-Arabic-Indonesia Al-Bisri Dictionary* (Surabaya: Pustaka progressif, cet. I, 1999), 97.

¹⁰ Atabik Ali, *English-Indonesian-Arabic Dictionary*, (Yogyakarta: Multi Karya Grafika, cet. I, 2003), 227.

- c. Carrying gold and silver, which is used as a standard of one's wealth. This is because gold and silver have high and stable prices, making them suitable for long-term investment.
- d. Horses are vehicles that are cared for, at the time of the Prophet Muhammad Saw. horses are a very strong and beautiful means of transportation, so it becomes a desire and Allah adorns the love of humans to have it. In modern times, horses have been replaced by machines ranging from bicycles, motorcycles, cars, trains, ships and planes.
- e. Farm animals, at the time of the Prophet Muhammad Saw. a person's wealth was calculated from the number of farm animals owned. In Indonesia itself, the wealth of the believers on the islands of Sumbawa and Lombok also calculate wealth based on how many animals owned. Lombok also calculate wealth based on how many livestock owned and sent to other islands or countries.
- f. Sawah Ladang, which produces various kinds of plants that can be utilized by humans so that it feels beautiful to own it. The beauty of the plants is like the rubber plantations in Kalimantan and the vast gardens around Medina.¹¹

Jewelry is something that makes others look more beautiful. Man's love for his desire has been adorned by Allah, so man will be very attracted by his desire and not care about its ugliness. The

¹¹ *Ibid.*,163-170.

desires of man are women, sons, wealth in the form of gold and silver, horses, livestock and fields.

2. Interpretation of Jewelry Perspective of M. Quraish Shihab in Tafsir Al- Mishbah

Among Muslim intellectuals, the figure of Muhammad Quraish Shihab is already familiar. He was born in Rappang, Ujung Pandang, South Sulawesi, on February 16, 1944.¹² The methodology of Tafsir Al-Mishbah includes several things, namely: (a) systematic presentation of interpretation, (b) form of interpretation presentation, (c) interpretation method and analysis, (d) nuances of interpretation, and interpretation approach. The following is the interpretation of the verses of faith in Tafsir Al-Misbah

a. Jewelry Attached to Human Beings

Everything that is attached to man and makes him look more beautiful. Jewelry that is classified in this case is clothing and accessories. Beautiful clothes made of silk and accessories made of gold, silver, pearls with various forms such as necklaces, rings, bracelets, earrings used to beautify one's appearance. All of that can make humans more confident and look more beautiful when viewed

¹² Mauluddin Anwar et al, *Light, Love and Jokes of M. Quraish Shihab*, (Tangerang: Lentera Hati, 2015), 2nd cet. 5, (Jakarta: Raja Grafindo Press, 2005), p.362.

by others. Jewelry attached to humans, in the Qur'an is divided into two namely;

1) Jewelry in the Form of Clothing

Jewelry is anything that is used to decorate and beautify so as to make the owner look more beautiful. Thus, when someone wears beautiful clothes then he will also look more beautiful, this is evidence that one of the functions of clothing is as jewelry.¹³ The Qur'an has confirmed that Allah has created beautiful clothes for humans. Allah says in the Qur'an,

يَبْنِيْ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ

Meaning: *O son of Adam, put on your beautiful garments at every entrance to the mosque, eat and drink, and do not exaggerate, Verily, Allah does not like those who exaggerate.* (Qs.Al-A`rāf/7:31)

Every child of Adam is encouraged to wear beautiful clothes as his adornment when he wants to enter the mosque, whether the mosque means specifically the place of worship or in the broad sense of the earth. So, the mosque in this verse is interpreted as a place that is used for virtue in all corners of the earth.¹⁴ After ordering people to wear beautiful clothes when entering the mosque, in another verse Allah criticizes the

¹³ Shihab, *Insight of the Qur'an Maudhu'i Interpretation of Various Problems of the People*, 211.

¹⁴ *Ibid.*, vol.5,72.

Quraysh who forbid the clothes of the poor when they want to circumambulate. Allah says in the Qur'an:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ
 آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ
 يَعْلَمُونَ

Meaning: Say: "Who has forbidden the adornment of Allah which He has issued for His slaves and (who has forbidden) good sustenance? good?" Say: "They are (reserved) for those who believe in the life of the world, for them alone on the Day of Resurrection. Thus We explain the verses for those who know. (Qs. Al-A`raf/7:32)

In the past, the Quraysh made it a rule that everyone who circumambulated the mosque had to wear new and beautiful clothes, making it difficult for poor people to enter the mosque. This verse

Allah does not forbid old clothes for any of His servants under any circumstances including wearing them during tawaf. This verse also shows that Allah does not distinguish people based on their beautiful clothes but based on their faith which is proven by good deeds such as worshiping in the mosque.¹⁵

2) Jewelry in the form of Accessories

In general, jewelry is known as accessories worn by women to support their appearance. This jewelry is made of 12 jewelry materials derived from mines namely gold, silver, copper, platinum, carmatium, stainless steel, titanium,

¹⁵ *Ibid.*, vol. 5, 249.

palladium, bronze, brass, alpaca and tin.¹⁶ While in the Qur'an there are verses that mention that there is jewelry that comes from the sea. that there is jewelry that comes from the sea. Allah says in the Qur'an:

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاحِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ

Meaning: *And it is He who subdues the seas (for you), that you may eat therefrom fresh meat (fish), and you take out of them ornaments which you wear; and you see the ships sailing therein, and that you may seek (profit) from His bounty, and that you may be grateful. (Qs.An-Nahl/16:14)*"

Hilyah in the above verse is interpreted as the jewelry produced by the sea. The word *tastakhriju* comes from the word *Akhroja* which means to take out. The addition of the letters *sin* and *ta* to this word indicates a serious effort to obtain jewelry beyond the effort to catch fish.¹⁷ Jewelry from the sea can be obtained with more difficult efforts than obtaining fish, but the jewelry is also very beautiful and makes everyone amazed by its beauty. This verse is reinforced by the verse,

وَمَا يَسْتَوِي الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمَنْ كَلَّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ فِيهِ مَوَاحِرَ لِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ

¹⁶ <https://Id.m.Wikipedia.org/wiki/Perhiasan>, *Definition of Jewelry*. Accessed on March 14, 2023 at 15:00 wib.

¹⁷ Shihab, *Tafsir Al-Misbah Message Impression and Concordance of the Quran*, vol. 17, 199.

Meaning: *And there is no equality between the two seas; one is fresh and pleasant to drink, and the other is salty and bitter; and from each of them you can eat fresh meat, and you can take out jewelry that you can wear, and in each of them you see ships sailing through the sea so that you may seek His bounty and that you may be grateful.* (Qs. Faṭīr/35:12)

Allah divides the sea into two parts, namely; The vast ocean sea has salty, bitter water while the flowing river has fresh, drinkable water. From both, Allah creates jewelry that can be used by humans. Jewelry produced by the sea include; pearls and merjan.¹⁸

Jewelry in the verse above is expressed by the term *al-Hilyu* which means jewelry material formed in the sea, or what is commonly called pearls. While in another verse, *Al-Hilyu* is interpreted as will be given jewelry and mentions pearls using the word *lu`lu`a* as an adornment material that believers will wear in heaven later. Allah says in the Qur'an,

جَنَّتْ عَدْنٍ يَدْخُلُونَهَا يُجَلِّونَ فِيهَا مِنْ آسَاورٍ مِنْ ذَهَبٍ وَوَلُؤْلُؤًا وَلِبَاسَهُمْ
فِيهَا حَرِيرٌ

Meaning: *(for them) the paradise of 'Adn they will enter therein, in which they will be adorned with bracelets of gold, and with pearls, and their clothing therein will be silk.* (Qs. Faṭīr/35:33)

Based on the above verse, *yuḥallawna* is defined as being adorned while pearls are expressed as *lu`lu`a*. This shows that *Al-Hilyu* is the object of the jewelry itself while *lu`lu`a* is one of

¹⁸ Teungku Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur`anul Majid An-Nuur*, (Semarang: Pustaka Rizki Putra, cet. 2, 2000), volume 4, 3375.

the ingredients of the jewelry. So, *Al-Hilyu* does not mean pearls but rather objects that are used as jewelry-the jewelry that will be given to believers in Paradise is a bracelet made of gold.¹⁹

In other words, the bracelets they will wear are bracelets made of gold studded with pearls.²⁰ Where as in Qs. Al-Insan / 76: 21, made of silver. This shows that there are different groups of dwellers in Paradise. There is also an opinion that, sometimes they wear bracelets made of gold and other times they wear bracelets made of silver.²¹

Based on the Qur'anic verses of the Makkah period, Allah explains that jewelry is formed in the sea and gives a description of the jewelry that believers will wear in heaven. Jewelry in this period is described with gold and pearls which are very noble and beautiful jewelry materials. In addition to their beauty, they also have a very high economic value that can show the splendor and wealth of the wearer.

Given that the people of Makkah were very fond of wealth and splendor, Allah used gold and pearls as a description of the blessings of life in heaven. This shows that Allah gives news to the people of Makkah, that the jewelry in this life is only temporary and the blessings of life in the hereafter are eternal

¹⁹ *Ibid.*, volume 3, 2409.

²⁰ *Ibid.* volume 4, 3309.

²¹ Shihab, *Tafsir Al-Misbah Pesan Kesan dan Keserasian al-Quran*, vol. 14, 664.

and far more beautiful. In the Medina period, Allah reinforced the news with His words in the Qur'an,

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
يُحَلَّلُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ

Meaning: *Verily, Allah will admit those who believe and do righteous deeds into Paradise, where rivers flow beneath them, and in Paradise they will be adorned with bracelets of gold and pearls, and their clothing will be silk.* (Qs. Al-Hajj/22:23)

This verse reaffirms that those who believe and prove their faith by doing good deeds, Allah will admit them into Paradise where rivers flow. In that paradise they will be given jewelry in the form of bracelets made of gold and pearls and clothes made of silk.²²

It should be understood that what has been mentioned above cannot be analogized with the name of the same material in this world. When it is described that the inhabitants of Paradise will have fruits, people assume that the fruits that will be given in Paradise are the same as the fruits in this world. This is refuted by Qs. Al-Baqarah/2:25, which states that "*they are given similar but not the same*". Similarly, with jewelry,²³ the materials of jewelry in this world such as gold and pearls will

²² Shihab, *Tafsir Al-Misbah Message and Concordance of the Qur'an*, vol. 9, 34.

²³ Shihab, *Insight of the Qur'an Maudhu'i Interpretation of Various Problems of the People*, 218.

not be the same as the materials of jewelry that will be given in heaven later.

Allah uses gold and pearls which are very beautiful and noble jewelry as a description of jewelry in heaven. This shows that the jewelry in heaven is very beautiful and even more beautiful which is described by gold and pearls, while in another narration it is mentioned that gold is studded with pearls. Gold alone is beautiful, but it is still combined with pearls which are also beautiful, showing that the jewelry in heaven is very beautiful beyond the beauty of jewelry in the world. Through the description in this verse, Allah also shows that there will be a life that is far more beautiful than the life of the world, namely the life of the hereafter which can be achieved with faith and prove it by doing good deeds.

b. The Adornment that Accompanies Man

Anything that dazzles the eyes of man and attracts desire to possess and control it, with which man will look more beautiful. These include wealth, children, vehicles and a beautiful wife.

C. Conclusion

From the discussion that has been explained in the previous chapters, the conclusion of the formulation of the problem posed is as follows:

1. Jewelry in the Qur'an is expressed with the terms *zīnah*, *zukhruf* and *Ḥullī*. However, not all of these terms are used to mention

jewelry only, but have other meanings of jewelry, namely; beauty and seeing bad deeds as something good.

2. The interpretation of the verses of adornment in the Qur'an according to the interpretation of Al- Misbah is divided into three dimensions, namely: First Jewelry that is attached to human beings Jewelry classified in this case is clothing and accessories. Beautiful clothes made of silk and accessories made of gold, silver, pearls with various forms such as necklaces, rings, bracelets, earrings used to beautify one's appearance. Second, the jewelry that accompanies humans. Third, jewelry in the universe, namely all the uniqueness and diversity found in nature.

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