

Date Received : Oktober 2024  
Date Accepted : November 2024  
Date Published : December 2024

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## LIMITATIONS OF MUSLIM WOMEN'S VOICES IN ISLAMIC VIEWS (Study of Tafsir Surah Al-Ahzab Verse 32)

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### Keywords:

*Restrictions on voting, Islamic views, interpretation of Surah Al-Ahzab 32*

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### ABSTRACTS

*Women or women created by Allah are weak creatures in terms of nature and creatures that Allah SWT and His Messenger mention is a slander for their hearts to be damaged and prone to follow lust, so that it is easy and easy to be deceived by women, especially the voices caused by women. This study aims to examine how the views of interpretation scholars are related to voice and voice limitations for women. The method used in this study is a qualitative method, with a literature study. The result of this study is that the scholars have various opinions with various levels and times as well as to whom and when a woman speaks softly, politely, and firmly, but it is forbidden to speak in a rowful or weak manner so as to cause desire in those who hear it, especially those who are adams, and it is better to speak firmly to the adams. But the intonation of speaking was firm.*

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## A. INTRODUCTION

Women or women are one of the most beautiful jewelry in the world created by Allah SWT, which has a different style of attraction and attraction from the bani adam (men). This is indeed created by Allah as a noble being, even Allah SWT exalted women by including a letter in the Qur'an called wanit or woman (An-Nisa') and is the second longest verse in the Qur'an after Surah Al-Baqarah and most of them explain women or women.

Allah SWT warns the adams from the role played by women, even though Allah also provides equality to men (Adib Gunawan, 2022: 280), this is a creature created by Allah SWT and at the same time a creature whose status is exalted.

Recently, there was a circulation on social media on youtube that showed a Qur'an reader or a Qari'ah being sawed with several people during the reading of the Qur'an, thus causing a polemic in the community, especially Muslims, who crossed opinions related to the number.

The controversy caused by this incident, so that some of them support and some give negative comments, this also gives the impression as if they look like bidiwan, so that it looks impolite and unethical for the reader of the Qur'an, especially a Muslim woman.

## B. METHOD

This research uses a qualitative method, which is based on *librery research*, by collecting data that is in line with the theme of the discussion, which includes sources in the form of books of interpretation of scholars, related books and in the form of scientific journals that are close to the theme of discussion, so that the discussion does not go out of the related theme.

## C. RESULT AND DISCUSSION

Just as there has been a difference of opinion about the limit of women's aurat, scholars also have different opinions about women's voices. Islam prohibits anything that can cause slander, so Islam forbids women who stomp their feet on the ground with the aim that the sound of their anklets can be heard to arouse men's orgasms.

يٰۤاَيُّهَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ اِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا

Wives of the Prophet, you are not like other women, if you are pious. So do not be submissive in speaking so that you desire the one who has a disease in his heart and speak good words, (Q.S. Al-Ahzab: 32).

In this verse it is explained that if you really want piety, or if you are indeed a pious person and are afraid to violate the law of Allah SWT and the pleasure of His Messenger, do not speak and speak in a flirtatious, spoiled and drunken manner when talking to men. However, speak firmly and authoritatively so as not to provoke the desire of people whose hearts are dirty and their minds are dirty to do indecent things.

Speak and speak in a way that is proper, natural and commonplace, not made up and seems spoiled, and far from ways of speaking that give rise to suspicion and prejudice that are not different from the way you talk to your own husband.

The Prophet's wife who is a companion of the Prophet Saw as well as a representation of the Qur'an and Islam, so that as a couple blessed by Allah as well as a companion in life in marriage, it has become their obligation to maintain and maintain the good image of the Prophet Saw, by maintaining and not making inappropriate sounds, both in the form of speech and expressions that are inappropriate to be heard, especially by hardening and tightening the voice in the middle society, which can then cause slander among them. Or by softening the voice that can cause arousing the orgasm of a person who has a disease in his heart.

This prohibition does not mean at all that the wives of the Prophet Muhammad (peace be upon him) are bad people that must be forbidden and prevented. The purpose of this prohibition, however, is to encourage them to remain committed and consistent with the noblest virtues. When Allah (swt) forbade them from doing heinous deeds and labor, Allah SWT also forbade them from things that could be the entrance to bad deeds, namely talking to other men in a way that invites suspicion and prejudice that is not right and provokes the desire to do impolite and indecent things, and makes people whose hearts are dirty and their minds filthy can be misunderstood (Abu Abdillah Muhammad ibn Ahmad Al-Qurthubi, 1963).

In this verse, there are 3 problems raised by Ibn Arabi in his commentary. That is:

The first is a discussion of the sentence *لَسْنَ دِمِّنَ السَّاءِ* which shows a glory and majesty. Although the wives of the prophets were women of ordinary men as well, the position they acquired was different from that of other women.

Second, this verse is a prohibition for a woman not to speak in a gentle, gentle manner, and with expressions that arouse the interest of others in her. But speak with bai. Third, a good way of speaking for women is with sir (secret) or with khafd kalam (small voice) or with how a human being should need it. If you shout, yes, you have to shout, and so on (Abu Bakr Muhammad ibn Abdillah Ibn Araby, 2011).

In the commentary of Ibn Kathir it is stated that "*fala takhd'na bil qaul*" As-Suddy stated that his intention was not to soften his voice when talking to men, so as to cause sahwat in "*fayathma'allazi fi qalbihi marad*" (daglu) so as to cause slander, which has a disease in his liver (sahwat) ('Imaduddin Abi Al-Fida Isma'il Ib Katsir, 2008: 196-197).

Az-Zuhaily in Tafsir Al-Munir said, Do not speak and speak flirtatiously, spoiled and pampered when talking to men. However, speak firmly and authoritatively so as not to provoke the desire of people whose hearts are dirty and their minds are dirty to do indecent things. Speak and speak in a way that is proper, natural and commonplace, not contrived and seems spoiled, and far from ways of speaking that give rise to suspicion and prejudice that are not different from the way you talk to your own husband (Wahbah arZuhaili, 2013: 325). So do not bcrblcara men with a gentle and weak blcara style in the art negatlf like the blcara style of "naughty women." the desire to do mischief, indecent, polite, filthy and obscene (Wahbah arZuhaili, 2013: 323).

These manners commanded by Allah SWT also apply to all women of this ummah. The point is that a woman should not talk to others in the same way as she talks to her husband (Wahbah al-Zuhaili, 2013). The prohibition here must be understood in the sense of making the voice even softer than the nature and habit of speaking. This way of speaking can be understood as showing pampering to the speaker which in turn can bring about things that are not approved by religion. This prohibition is directed at them if they speak to non-mahrams. As for speaking in front of her husband, she is basically not forbidden (M. Quraish Shihab).

Before entering the discussion of fiqh, there are two things that must be agreed upon. First, that one must keep one's voice from slander and stay away from male attraction that will invite slander to him. It is based on the verse that al-Ahzab verse 59. Second, from this basis, if a woman speaks with the intention of inviting orgasm, then it is haram. If we have agreed on these three things, then here are the differences of opinion about women's voices.

The Malikiyah madhhab, Ibn Taymiyah, Al-Bayhaqi, and Ibn Qudamah, are of the opinion that the voice of the woman is awrah if she raises her voice loudly. This is based on several evidences, including:

First, in the hadith of Sahal bin Sa'd As-Sa'idi, it is stated that men should say rosaries when they want to remind the imam who has made a mistake in making a mistake, but this is not the case with women, who are sharia to women in reminding the erring imam is to clap their hands. This is because if a woman is also sharia to recite the rosary, she must raise her voice, but this is not shariah. Therefore, this is enough to be a postulate that a woman's voice is aurah if it is loudened up.

Second, women are not allowed to preach, call to prayer, and congregation in mosques, and at the time of talbiyah do not raise their voices.

Al-Qarafi (d. 684 AH) one of the scholars of madhhab Al-Malikiyah in the book Adz-Dzakhirah said that if one of you wants to remind the imam in prayer, then the rosary is for men and the clap is for women, and it is forbidden for women to remind with their voice because the voice of a woman is the awrah. Al-Hathab Ar-Ru'aini (d. 954 H) one of the scholars of madhhab Al-Malikiyah in his book Mawahibul Jalil said that if a woman prays alone, then iqamah is permissible for her, and it is even encouraged. And it is not a sunnah law as happens among men. Meanwhile, if in congregational prayer, it is enough with their (men's) iqamah, and it is not permissible to be iqamah in a woman's congregation because her voice is aurah.

Scholars of the Hanafiyah madhhab, Imam An-nasafi, Faruddin Az-Zila'iy, Ibn Nujaim, Ibn Arbi, and several other scholars are of the opinion that a woman's voice is aurah. This is based on several evidences, including:

The first evidence, the Prophet said, "The woman is the awrah, and if she comes out, Satan will see her. So he said: The woman, her body and her voice spread."

The second postulate

Fakhruddin Ar-razi interprets that women are forbidden to raise their voices with words that can be heard by people who are not mahrams if their voices can bring them closer to fitnah.

The third evidence, Ibn Arabi Al Maliki in his lecture on the hadith *ال س ي ح ل ر ال* and *التصفيق ل ساء* said that the female kalam is the awrah, so do not show it (harden it).

The prohibition of showing jewelry in the Qur'an, surah An-Nur verse 31 is used as a postulate by the Hanafi group that a woman's voice is an awrah because if the sound of an ankle bracelet is forbidden, then even more so the woman's voice itself.

Al-Jashshash said, the word of Allah in Surah An-Nur verse 31 shows that it is forbidden for a woman to raise her voice if it is heard by others. Therefore, our colleagues make the women's call to prayer because in the call to prayer a loud voice is needed even though women are forbidden to speak loudly, this also shows the prohibition of seeing women's faces with orgasm if it is seen as more likely to cause slander.

Some Hanafi scholars argue that women's singing is aurah. They argue with a hadith that reads takbir for men and applause for women.

Al-Alusi said, 'What is said in the expressions of the book of fiqh Shafi'i in which I myself am inclined to this opinion is that a woman's voice is not an awrah unless there is a fear of fitnah'. Looking at Zahir, these opinions say that if there is no fear of fitnah, then a woman's voice is not an awrah because the wives of the Prophet all narrated the hadith and they also conversed with men. Even though among them there are also men who are not mahrams. This is undeniable and cannot be denied (Mu'ammal Hamidy and Imron A. Manan, Translation of the Tafsir of the Ahkam Ash-Shabuni Verse).

Meanwhile, the Shafi'iyah group and others are of the opinion that women's voices are not aurah because women are allowed to buy and sell and give their testimony in front of the Judge, even though in carrying out things like this it is impossible to be sure by raising their voices.

The Shafi'iyah and Hanabilah schools are of the opinion that a woman's voice is not the awrah. This is based on several evidences, including:

The first postulate is as stated in Surah al-Ahzab verse 32

The second is that whenever a friend from among women asks, the Prophet answers. If anyone did bay'at, the Prophet listened to it, even attended by many men. Even in some verses, affirming that women can speak, the following verses:

In Surah Al-Baqarah verse 282 and Surah Al-Mumtahanah verse 12

Ayalasan ketig, the narration carried out by the rawi, proves that the woman's voice is not the awrah.

From the opinions and postulates put forward, we can conclude why scholars have different opinions on this issue. First, the difference in taking the postulate/manat hukumnya. Second, the difference between scholars in the limits of the awrah. Some forbid speaking in front of ajanib men and some allow it.

Meanwhile, contemporary scholars, especially nusantara scholars, are ijtihad by arguing that the Law of Women's Voices includes

The Indonesian Ulama Council has not specifically stated this matter, but in its fatwa it revealed, in Fatwa Number 287 of 2001 concerning Pornography and Pornography, it is mentioned a little about voices, namely in legal decree number 1 which reads:

It is haram to describe, directly or indirectly, erotic behavior, either with paintings, pictures, writings, sounds, billboards, advertisements, or speech, either through print or electronic media that can arouse lust.

The fatwa prohibits sounds that are used as an erotic depiction of behavior that can arouse lust by not specializing in male or female voices.

Then in the answer to a question in the *bahtsul masail* rubric on the Nahdhatul Ulama website, it is explained that *fiqh* scholars do not have a single view regarding women's voices. Some scholars view women's voices as including the *awrah*. While other scholars view it as not *aurah*.

Scholars have different opinions regarding women's voices. Some scholars say that women's voices are not *aurah* because the wives of the Prophet PBUH narrated the hadith to their companions or male *tabiin*. Some scholars say that women's voices include *aurat*. Women are forbidden to raise their voices when speaking as if they are heard by men who are not *mahrams*. The reason is, his voice is closer to slander than the clinking of his ankles. Allah said: Do not walk with their feet crossed so that their hidden jewelry may be known (Surah An-Nur verse 31). God forbids men to listen to the clattering sound of women's ankles because it shows their jewelry. The prohibition of a woman's voice is certainly more than the prohibition of listening to the jingle of her jewelry. Therefore, *fiqh* experts make the call to prayer for women because the call to prayer requires a loud voice. Meanwhile, women are prohibited from raising their voices. On this basis, women are forbidden to sing loudly if it is heard by a man who is not a *mahram*, the same as singing with or without musical instruments. The haram increases if the woman's song contains elements that can inflame orgasm such as mentioning love, longing for revenge, describing women, inviting to immorality, and so on, (See Abdurrahman Al-Jaziri, *Al-Fiqhu 'ala Madzhabibil Arba'ah*, [No description of city and year], juz V, page 26).

The majority of scholars view women's voices as not including the *awrah*. It's just that if it can cause slander, listening to women's voices that are sung or made to swoop and so on can be haram as stated below:

According to the majority of scholars, women's voices are not *aurah* because the companions listen to the wives of the Prophet Saw to understand religious law. But (men) are forbidden to listen to women's voices melodiously and songs even though they only read the Qur'an for fear of slander. Hanafiyah scholars revealed that women's voices are not *aurat*. (See Shaykh Wahbah Az-Zuhayli, *Al-Fiqhul Islami wa Adillatuh*, [Beirut, Darul Fikr: 1985 A.D./1405 H], second printing, juz, page 595).

The haram of listening to a woman's voice in any form, be it *tadarus*, recitation, singing, or *sendandung*, lies in the appearance of *fitnah*. If a man listens to a woman who is not his *mahram* singing while doing *khalwat* (only the two of them in the same

room), of course this is forbidden. Here lies the slander that gives birth to haram, not because of listening to his voice.

Women lower their voices when praying near men who are not mahrams, as if men cannot hear their voices to avoid slander, even according to the opinion that their voice is not awrah. Listening to a woman's voice is not forbidden even if it is the voice of a female biduanita or singer unless it is feared that it will cause slander, for example, a man who is not a mahram is alone with the woman, of course this is forbidden. (See Shaykh Wahbah AzZuhayli, *Al-Fiqhul Islami wa Adillatuh*, [Beirut, Darul Fikr: 1985 A.D./1405 H], second printing, juz, page 747).

The Shafi'i school says that women's voices are not part of the awrah. Men, according to them, may listen to the voice of a woman who is not a mahram as follows:

Women's voices are not aurah according to Shafiiyah Ulama. When we are safe from slander, (we) can listen to his voice. They said women were encouraged to 'disguise' their voices. When the door of his house was knocked, he did not answer with a loud voice, (See Wizaratul Awqaf was Shu'unul Islamiyyah, *Al-Mausu'atul Fiqhiyyah al-Kuwaitiyyah*, [Kuwait, Darus Safwah: 1997 A.D./1417 H], first printing, juz 31, page 47).

Explicitly the Shafi'i School says that a woman's voice is not part of the awrah so we are not forbidden to listen to her voice.

Information, women's voices are not aurah according to a valid opinion. (We) are not forbidden to listen to his voice. A woman's prayer is not invalid if she raises her voice. The position (law) of the census is equal to that of a woman, whether she is a slave or a freeman. (See Syihabuddin Ahmad Al-Barlisi/Umairah, *Hasyiyah Umairah*, [Egypt, Shirkah Musthafa Al-Babi Al-Halabi: 1956 A.D./1375 H], third edition, vol. I, page 177).

From this various information, we can conclude that scholars have different opinions about women's voices. It's just that the majority of scholars say that women's voices are not included in the awrah so that people who are not mahrams can listen to women's voices in the form of speech, orations, scientific lectures, recitations, tadarus, singing, or humming as long as it is safe from slander.

Based on the opinion of the majority of scholars, it can be concluded that women can take up professions or build careers related to voice acting or using their voices.

The Muhamadiyah Tarjih Council expressed its view with the expression, that there has never been any evidence that shows that a woman's voice is aurah. The historical reality of the lives of the companions shows how the companions (both men and women) interacted with the wives of the Prophet (saw), asked about a problem, gave fatwas to each other, and narrated the Hadith. Of course, their interaction is based on good manners and morals. Even Aisyah r.a herself is one of the second companions who narrates the most Hadith.

If examined in the Qur'an and Hadith, there are many verses and narrations that encourage us to be aestheticians, human beings who appreciate the aesthetics (beauty) of all creations of Allah SWT. Some of them are as follows:

"And he has created cattle for you; There are warming (feathers) and various benefits on them, and some of them you eat. And you get a beautiful look at him, when you bring him back to the pen and when you release him into the pasture." (QS. An-Nahl /16: 5-6).

The above presentation concludes several things that are the opinion of the Muhammadiyah Tarjih Council, namely: first, a woman's voice is not an awrah, so there is no obstacle for people who are not mahrams to hear; Second, the law of music-singing-songs is permissible (mubah) provided that the content does not contradict the provisions of religion, including not containing words that are misleading and leading to disobedience, as well as singers who sing with an Islamic appearance, that is, covering the aurah and not leading to erotic movements.

#### **D. CONCLUSION**

Based on the above explanation, through the research, it can be concluded that where scholars have different opinions about women's voices. Some Hanafi scholars argue that women's singing is aurah. Al-Jashshash said that women are forbidden to raise their voices if they are heard by others because their voices are more defamatory than the sound of their ankles. It is advisable for a woman to speak with a firm, but not loud, intonation when speaking to strangers, as well as when speaking to relatives of *mahram mushaharah* (fifar) such as the husband of her sister.

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