

That the meaning of “*wa laa yubdiina ziinatahunnaa*” (they should not display their beauty), is “*wa laa mahalla yubdiina ziinatahinnaa*”, meaning should not display their places (the body) that there are decorative.¹

Further, the word “*illa maa zhahara minhaa*” (except what must ordinarily) appear thereof, this means that there are members of the body that are exposed and face the palms of his hands. Such is the opinion of some of the companions, such as Ibn Abbas, Ibn Umar and her²

Ibn Jarir Ath-Thabari (d. 310H) explains in the book of commentary, *Jami al-Bayan fi Tafsir al-Qur’an Juz XVIII*, p. 84, on what the meaning of “except what (must ordinarily) appear thereof (*illaa maa zhahara minha*)” He said that most closely reflects the opinion of the truth was that, which (in the above verse) is the face and two hands.

As exposing the *Aurat* is sin regarded as in Islam, men and women are required to wear clothes that do not reveal their *Aurat* . The concept of *Aurat* is, therefore, linked with hijab. In fact, modest dress is considered a means to fulfilling the covering of *Aurat* but the debate is focused on how much of the male or female body should be covered.

The majority of classical scholars such as Al-Qurtubi, At-Thobary, Az-Zamakhsyary, etc..agreed on the obligation for Muslim women to wear hijab and cover their aurat Although in this case, there are differences on the procedure limits its use due to differences in female genitalia. While

¹See Abu Bakr al-Jashshash, *Ahkamul Qur’an*, Juz III, pg.316.

² [Al-Albanian, 2001:66].

some contemporary scholars say there is no obligation for a Muslim woman to wear the hijab. This opinion is held by thinkers who emerged at about an age 19-20, as M. Shahrur, Said al-Ashmawi and M. Quraish Shihab.

Related to this issue, a contemporary Islamic thinker M. Shahrur rejected various opinions on the above. He said that it's not the duty of a Muslim headscarf. The obligation of a Muslimah is to close the genitals. With its flagship theory, the theory of limits.

He concluded that the minimum female genitalia is as stated in the letter an-Nur: 31

In Shahrur's view, the minimum of woman's aurat is "*Juyuub*", ie, holes or cracks that are hidden from the person's body that has two layers instead of one layer. "*Al-Juyuub*" the woman has two layers, with a layer or two holes, ie, between the two breasts, two breasts below, under two armpits, genitals and buttocks two. While the mouth, nose, eyes and ears, including "*Juyuub Zhahirah*" commonly seen as it is located on the face of a person's identity. He said that Muslim women should cover only "*Juyuub al-Makhfiyah*" hidden jewels that have not "*Juyuub Zhahirah*"³

Based on this verse, Shahrur concluded that portrays "*juyuub*" are commonly seen. According to him, the phrase "*Khumur*" is closed. Thus, Muslim women are required to cover only the area between the two

³Muhammad Syahrur, *Al-Kitab wal Qur'an*, (Damaskus: Al-Ahaliy) 707

breasts, two breasts below, under two underarms, pubic area and two buttocks. This then is the minimum Shahrur called female genitalia.⁴

In the issue of women's genitalia, Shahrur view that Surat al-Ahzab: 59 is not a verse that contains hudud, but the verses that contain suggestions that are informative (*nubuwwah*). Humans may follow and may also not follow in accordance with the conditions and situation of the environment. Thus, according to the hijab is not a compulsory Shari'a to be followed. While Surat an-Nur: 31, including verse treatise, the obligations of Allah to his servants that the issue of halal and haram. As a result, the final discussion of women's clothing, Shahrur find the conclusion that the majority of women's clothing on earth still has not violated God's hudud (maximum and minimum), as long as they are naked and cover the entire body without exception.⁵

In the issue of women's genitalia, Shahrur view that Surat al-Ahzab: 59 is not a verse that contains hudud, but the verses that contain suggestions that are informative (*nubuwwah*). Man who in line with the view Shahrur, Quraish Shihab also denied if a woman wears a headscarf for Muslim women is a must. In his work *Tafsir Al-Mishbah*, he explained that the letter al-Ahzab: 59 not ordered a Muslim woman to wear the hijab, because it seems as most Muslim women have to wear. Only, how to use yet supports any desired verse⁶. To reinforce this view, Quraish Shihab

⁴*Ibid.*..., 606-607

⁵*Ibid.*..., 613-615M

⁶ Quraish Shihab, *Tafsir Al-Misbah*, (Jakarta: Lentera Hati 2006) XI, 321.

show a Sa'eed Al-Ashmawi, a liberal thinker Egyptian origin, that the QS. Al-Ahzab: 59, '*illattulhukmi* or the law-clause in this paragraph, or the purpose of the veil is stretching that independent women can be recognized and distinguished with the status of women slaves and women are not respected, in order to avoid confusion concern them and that each is known, so that independent women are not susceptible to interference and thus trimmed any ill will towards them. But the law cause (*illatulhukmi*) is now gone, because today there is no longer slave-slave, and thus there is no need to distinguish between independent with slave status. In addition, women are no longer as *mu'minah* out into the open to defecate and they are also not bothered by nosy man. Well, the result of the absence of 'illat law, the legal provisions is void and is not required to apply Sharia agamah follow and may also not followed in accordance with the conditions and the situation of the environment. Thus, according to the hijab is not a compulsory *Shari'a* to be followed. While Surat an-Nur: 31, including verse treatise, the obligations of Allah to his servants that the issue of *halal* and *haram*. As a result, the final discussion of women's clothing, Shahrur find the conclusion that the majority of women's clothing on earth still has not violated God hudud (maximum and minimum), as long as they are naked and cover the entire body without exception.⁷

B. Identification of The Problem

⁷M. Quraish Shihab, *Jilbab Pakaian Wanita Muslimah*, (Jakarta: Lentera Hati, 2006),158.

From the description of the background above, the problems that should be identified and investigated in this study are the exactly meaning of aurat and why its meet some diffirent perspective in Islam.

Also to explain the interpretation of M. Syahrur about aurat, hijab dan its limits theory, especially in Surah An-Noor verse 31. And also to find any possible correlations between his thought and other muslims thought.

C. Research Question

1. What is the Meaning of *Aurat* and Its interpretation in Qur'an ?
2. What Is the Concept of Aurat according to M. Syahrur's Perspective ?
3. How does Syahrur Interprets verses of *Aurat* and *jilbab* ?

D. Objective of the Study

The general objectives of this study are to analyze what is the meaing of aurat as exactly. And analyze M. Syahrur's opinion about Aurat.

The detail objectives of this study such as list below:

1. To reveal the real meaning of Aurat from any perspective wether traditional schoolars' opinion or modern schoolars' opinion.
2. To know the Interpretation fram-work of M. Syahrur about Surah An-Nooe 31.
3. To analyze the reasons of M. Syahrur's Interpretation and his theory of Limits concerning the aurat for woman in Islam.

E. Review of Library Research

There are many literatures discourse about *jilbab* such books, thesis, articles, *etc.* But the writer has not found literature explained by comparison between two interpreters whose works of exegesis. As like as, the comparison between Indonesian interpreters like Hamka and Quraish Shihab.

One of literatures what have been found by the writer is a thesis of Indah Wahyuni, a student of Tafsir hadits department, Ushuluddin Faculty, UIN of Sunan Ampel Surabaya on title “Jilbab Dalam Al-Quran” (Jilbab in Quran). It explained that the meaning of *jilbab* in Quran is a long and loose dress or garment covering entire of head, face, and chest. The topic of *jilbab* was written explicitly or implicitly in al-Quran on Surah al-Ahzab verse 59 and Surah an-Nur verses 31.

Then thesis of R.A. Faizah, a student of Tafsir Hadits department, Ushuluddin Faculty, IAIN of Sunan Ampel Surabaya on the title “ Jilbab Dalam Perspektif al-Quran” (Jilbab According to al-Quran Perspective). It explained: the true concept of *Jilbab* according to al-Quran perspective is the mode of *jilbab* that cast their outer garments over beside the neck, front or behind up to chest (Q.S al-Ahzab:59) or close around the veil to chest in font and neck in under in order to close the hair, neck, and chest. Also close the pit of body (Q.S an-Nur 31)

From all literatures above, none which explained uses a new methodology of contemporer Islamic. Hence the writer would like to

discuss about the verses of aurat and jilbab in the opinion of Muhammad Syahrur as well known as contemporary nowadays Islamic thinker.

F. Definition of Key Terms

Aurat = In Arabic, the term *Aurat* or *awrat* (Arabic: عورة) derives from the root ‘a-w-r which means “defectiveness”, “imperfection”, “blemish” or “weakness”. However, the most common English translation is “nakedness” or genitalia. Where its law Islam as general, as obligation for every muslimah to cover it.

Jilbab = *Jilbab* is loose clothes with long dress and veil that intended to cover the women bodies except face and hands.

M. Syahrur = Contemporary Islamic scholar from Syria who is well known by his Limit Theory in Islamic law.

G. The Significance of the Study

This study is important and useful because of the discourse on *aurat* is never dies. *Aurat* in related with *Jilbab* is the most debatable issues recently. Many women of believers (muslimah) have been confusing the essence of *aurat*.

In the other hand the different opinions among Islamic Scholars about it has made confusing muslim and specially muslimah to choose one of opinions. So that this study hoped can refresh the discourse of *Aurat* and give the right understanding about essence of *aurat* for them.

Not at all, the researcher hopes that this study theoretically will enrich the knowledge of the study of *Aurat* and to know the interpretation

theory of Muhammad syahrur. While practically, by this study the researcher hopes the society will have the right view of *aurat* and the right way to apply it according their belief.

Last but not least, the researcher hopes that this study will useful for students of quranic studies as the review of literature that can help them in their study. At list study useful to researcher as the student of Tafseer and Hadits Faculty.

H. The Methodology

1. Research approach

The methods used in this study are:

- a. **Descriptive Method:** Draw and analyzed the problem, by collecting the information of the present event to describe certain situation or condition.
- b. **Content Analyze:** analyzing the content of M. Syahrur's works which is consist of his thought, opinion and his theory.

The method in this study belongs to M. Syahrur concerning about his thought, opinion and his theory in his exegetical works. And the descriptive method in this study belongs to document analysis or called by content analysis by reviewing of literature of research of filed. It is done by discourse the literature such: books of science , document, thesis, exegetical, history, and many more.

2. Data Resources

The data resources in this study are taken from review of literatures below:

- a. The Primer Data resources are: *Metodologi Fiqh Islam Kontemporer* the work of **Muhammad Syahrur**, *Alkitab wal Qur'an* the work of Muhammad Syahrur. *Al-Hijab* the work of Al-Asymawy
- b. The secondary data resources such the supporting books, like *Jilbab Menurut al-Quran dan as-Sunnah*, the book of Husein Shahab,, *Jilbab Wanita dalam Masyarakat Islam*, the work of Abul A'la maududi, *Jilbab Wajib Jilbab tidak Wajib*, the book of Rustam Ibrahim and many books discusses about *jilbab* that related with this study.

3. Step of Analysis

The data needed in this review of literature is taken from library research. By collecting the books that having relation with the topic subject will be discussed. Those books will collaborate also with the primer data resources.

I. The Outline of Writing

The outline of this study will be explained to the five chapters bellow:

Chapter I: Introduction as a background of the study to introduce the problems that will be discussed. This chapter consists of: background of study, identification of the problem, statement of the problem,

definition of key term, objectives of the study, data resources, and steps of analysis.

Chapter II: The Basic of Theory. This chapter contain of theory background of understanding, the term “*Aurat*”. And any possible opinion about it.

Chapter III: The Data Offered and Analyze of the study. This chapter offering the Biography of Muhammad Syahrur, his theory of interpretation.

Chapter IV : Analyze of the Study. The opinion of Muhammad Syahrur’s thought about *aurat* and his interpretation toward surah An-Noor 31 *about aurat* and *hijab*.

Chapter V: Conclusion. This chapter contain of conclusion of the study as the answer of the questions in the statement of the problem