

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

From the description in advance previous chapters about aurat and hijab Muhammad Shahrur said that the hijab is just cultural bias, since the fall of the verse that slavery still exists. So as to distinguish between free women and slaves is to use the hijab (read: the veil). The consequences of the distinction that is not a load of clothes shari'ah for women, but more as a standard of decency required by the pattern of social life in which the pattern was changed, then these standards also change as well. By looking at the context of the past where initially free women dressed as slaves, then God sent the wives of the Muslims to lend their veils to completely cover their nakedness. This means that the veil is applied as a preventive medium under special conditions when a free woman enters the social environment in the city. They (the people of Medina) finally found the relationship between the veil and the order of social ethics in Medina. He also cites the opinion of Ibn Taymiyyah who said that the hijab is devoted to women's independence and does not apply to women as slaves. It is a tradition that was in the time of the Prophet and the first four caliphs. Tradition obliges free women to dress closed and open. When Umar saw a slave woman using veils he hit her. Ibn Taymiyyah also said: "The slave girl during friend walking through the

streets without wearing headgear. They assist the work of his master without fear". He also said that it was a hole juyub which means that women's genitalia must be covered. He means female genitalia was limited to the breast, waist, buttocks and cockpit, other than it does not include women's genitalia. From the discussion above, the writer can conclude that:

1. Shahrur language approach undertaken in studying the Qur'an eventually make him draw a legal conclusion that the product is highly dependent on the socio-cultural context. Shahrur considers the need for a reinterpretation of the texts of the Qur'an in the hopes of sync with reality in a community whenever and wherever. Focus Shahrur the texts of the Qur'an makes him not trust *al-Sunnah al-Nabawiyah* as a source of law as well. For him, the Koran is sufficient because the verses have loaded the rules to address the reality of life. To realize the idea that Shahrur conceptualize Limit Theory (*Nazoriyyat al-Hudud*).

With this theory of limits, Shahrur try to apply *muhkamat/islamic law* texts of the Qur'an into the reality of life with limitations. The laws in the Koran according to elastic can be drawn and adapted to the context of the place and the times. Conditions of the community is at the limit the scope of, and for not crossed the threshold that has been determined, the law to be done.

2. According to Muhammad Shahrur, female genitalia areas described in the Qur'an Surah al-Nur verse 31 regarding the minimum

limit genitalia that must be closed by a woman, which is limited to the breast to the pubic while the maximum limit is a member of the body as a whole except the face and palms. He is more likely that the nakedness is something that can cause shame and embarrassment if something is visible to others. Thus if there is something that looks good on purpose or not from anything the genitalia of both men and women, then that person would not be happy if nakedness is open and visible to others. Therefore clothing that covers the genitalia is very necessary so that no views on nakedness in which if seen then that person did not like. However, if in urgent situations, in which the male and female conversation or discussion then look to the other person is allowed, and in addition to these needs then instructed to turn the view towards the opposite sex.

B. Suggestion

Texts of the scripture have the great influences for every human's thought. If we use the approach to textual/literal then close the genitalia correct practice is as exemplified by the Arab community that legitimized Islam through the Quran text of a letter an-Nur verse 31 it. This practice is true and can not be blamed.

However, if we use the contextual approach, the most important thing is to capture the moral message of this verse. To keep the views of others not to interfere and keep our self-esteem. The practice is very

dependent on the prevailing moral standard.

Quraish Shihab and Nurcholish Madjid argued

that Indonesian female genitalia for not including the head/hair. So using decent clothes and not tight/show curves that are already included in the standard close the genitals. practice even this right and not to blame.

Islam provides an alternative to the prevention of adultery by avoiding eye containing lust and passion means that one's perspective on the opposite sex is not the intention of enjoying. There is a special obligation for women that cover their bodies from the sight of a stranger, do not flaunt jewelry, do not look flirtatious or spoiled. They should not do anything in any shape or form that provide opportunities to seduce men, because the sexual instinct can not be satisfied in certain limits

At last but not least the writer sees that the collecting and the analysis data in this research are not perfect exactly. The writer hopes the next researcher can continue this research perfectly. The writer does hope advices and suggestions from the readers to get perfect understanding in Quranic exegesis. May God always bless us, and make us as good creations that always do His order.