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The Hermeneutical Dimension of Quraish Shihab's Interpretation of the *Aurat* Verses in the Qur'an

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Abstract

Quraish Shihab's interpretation of the verses about women's *aurat* (genitalia) raises much contra among scholars. Quraish Shihab said that there is no limit to women's genitalia because no unequivocal argument mentions it. Therefore, the author explores the factors influencing Quraish Shihab to give rise to such an interpretation. The author uses qualitative research methods, with H. George Gadamer's hermeneutic analysis that aims to reveal an interpretation's theoretical and historical factors. I conclude that there are hermeneutical dimensions in the interpretation of Quraish Shihab, including affective history, namely, the interpretation is influenced by two figures from the socio-historical context when writing. There is a pre-understanding dimension that the *aurat* is

still being debated. The dimension of fusion of horizon, namely the reality of Quraish Shihab when interpreting the Qur'an, pays attention to the reality when the verse comes down and also pays attention to the context when writing. Finally, there is the application dimension, where the interpretation of the *aurat* affects the understanding of the family and the surrounding community.

Keywords: Gadamer's Hermeneutics; Quraish Shihab; Tafsir al-Misbah; Women's *Aurat* Verses.

Abstrak

Dimensi Hermeneutis Penafsiran Quraish Shihab pada ayat-ayat *Aurat* dalam al-Qur'an. Penafsiran Quraish Shihab terhadap ayat-ayat tentang aurat perempuan menimbulkan banyak kontra di kalangan ulama. Quraish Shihab mengatakan tidak ada batasan aurat perempuan, karena tidak ada dalil jelas dan tegas yang menyebutkannya. Oleh karena itu, penulis menelusuri faktor-faktor yang memengaruhi Quraish Shihab sampai memunculkan penafsiran yang seperti itu. Penulis menggunakan metode penelitian kualitatif, dengan analisis hermeneutika H. George Gadamer yang bertujuan untuk mengungkap faktor teoritis dan historis dari sebuah penafsiran. Penulis menyimpulkan bahwa terdapat dimensi hermeneutis dalam penafsiran Quraish Shihab, antara lain: *affective history* yakni penafsirannya dipengaruhi dua tokoh dari konteks sosio-historis Ketika menulis. Terdapat dimensi *pre-understanding*, bahwa aurat itu masih diperdebatkan. Adapun dimensi *fusion of horizon* yakni realitas Quraish Shihab ketika menafsirkan Al-Qur'an memperhatikan realitas ketika ayat turun dan juga memperhatikan konteks Ketika menulis. Yang terakhir terdapat dimensi *application*, di mana penafsirannya tentang aurat mempengaruhi pemahaman keluarga dan masyarakat sekitar.

Kata kunci: Ayat-ayat Aurat Perempuan; Hermeneutik H.G. Gadamer; Quraish Shihab; Tafsir al-Misbah.

Introduction

The views on the boundaries of women's genitalia from various *mufassir* perspectives are still compatible for discussion. This can be proven by Quraish Shihab's interpretation of the verses of women's genitalia (*aurat*), whose understanding differs from most scholars. He argues that a woman's head is not genitalia because, according to her, no verses in the Qur'an explain in detail and clearly the boundaries of genitalia (Syarkawi, 2020). In contrast to other figures, such as Syahrur (Qabila, Reza, Ali), Yusuf al-Qaradlawi (Zamhariz, 2018), al-Maraghi (Nailil, 2019), and Amina Wadud (Wihdah, 2021). The difference in interpretation carried out by Quraish Shihab is due to adjusting the context of the verse revealed with the people's reality in their environment. This is

what makes innovation and adjustment of interpretation to the life of today's society (Anon, t.t., p. 25)

Quraish Shihab's interpretation of the verses on female genitalia (*aurat*) has raised controversy among some scholars. He describes surah al-Ahzab: 59 that Muslim women are not ordered to wear the headscarf because, at that time, some of them had used it, but the method of wearing it was not following the current model standards. Then another interpretation in surah An-Nur: 32 explains that maintaining genitalia, views, and self-purity is the duty of women and men (M. Quraish, 2002). This interpretation has the impression that the proper use of the headscarf and the boundaries of genitalia are still debatable. This makes the writer anxious to explore what factors interpret Quraish Shihab are still being debated.

At least there are several reasons why the writer wants to explore the hermeneutical dimension of Quraish Shihab in interpreting the verses about women's genitalia. First, as an Indonesian *mufassir*, he tends to be flexible in interpreting verses on women's genitalia, where he sees the reality of Muslim women who do not wear headscarves. Second, her family realizes her flexible thinking and believes that the headscarf is not an obligation for a woman (Sejenak Menepi, 2021). Third, Quraish Shihab stated that no verses explicitly commanded the covering of genitalia and the boundaries of genitalia (M. Quraish Shihab, 2004, p. 261).

This research starts from the tendency of the two previous studies, especially regarding the interpretation of private verses and the hermeneutical dimension of a *mufassir*. First, the study of the verses about women's genitalia has been studied using various models, both through the interpretation of figures (Chodir, 2017; Syarkawi, 2020a; Yaqin, 2015), studying various approaches to language, hadith (Faridhoh, 2016; Imawan, 2018; Novitasari, 2020), and studying socio-historically (Malik, 2016). Second is research on a character's hermeneutical dimension (Muchtar, 2016; Muhammad Mundzir, 2020; Nisa, 2021; Reflita, 2016; Sugianto, Michael, and Mahatta, 2021; Wathani, 2016, 2016). Some of the studies above have yet to find research that specifically examines the hermeneutical dimensions of the interpretation of Quraish Shihab in the verses of women's genitalia. Therefore, this research is a development from previous research.

The author develops this research using qualitative methods by describing and analyzing data. There are two formulations of the problem posed in this study: 1) how is Quraish Shihab's interpretation of the verses about women's genitalia? 2) what is the hermeneutical analysis in Quraish Shihab's interpretation of the verses on women's genitalia? To answer the formulation of the problem, the author uses H. George Gadamer's hermeneutic approach. The writer assumes that in interpreting a historical consciousness, a *mufassir* has a pre-understanding phase that affects the production of texts. Gadamer's hermeneutics is one of the approaches to reading an interpretation and, simultaneously, the *mufassir* himself. With this approach, theoretical and historical factors will also be found in why Quraish Shihab interprets women's verses in such a way.

Theoretical Review

Hermeneutics of H. George Gadamer

H. George Gadamer is a contemporary philosopher in the field of hermeneutics. Hermeneutics is inseparable from thoughts about language in philosophical and other scientific discourses. In the writer's opinion, hermeneutics can be understood as the art of understanding text from author to reader. The background of H. G. Gadamer's thoughts on hermeneutics began when he published his work entitled *Wahrheit und Method: Grundzuge Einer Philosophical Hermeneutics*. This makes Gadamer and hermeneutics gain an important position in intellectual circles. In addition, this work is widely circulated in libraries and circulations of the world of philosophy. Even though his book is entitled *Wahrheit und Method: Grundzuge Einer Philosophical Hermeneutics*, the Hermeneutics that Gadamer offers have no purpose to be used as a method and are far from reality. Gadamer's understanding emphasizes ontological categories rather than methodological ones. Gadamer wants to reach the truth through methods and dialectics (E. Sumaryono, 1999; Richard E. Palmer t.t.).

Gadamer applies four concepts, including 1) Historical influence, 2) Pre-understanding, authority, and tradition, 3) Fusion of horizons, and 4) Application as understanding. First is the influence of history, namely the tradition that takes place in society to influence pre-understanding. The influence of history means that an

interpreter must be aware of whether or not, in carrying out interpretations, he must look at the socio-historical conditions and phenomena that occur. Socio-historical can be in the form of education, traditions, and life experiences. When interpreting the verses about female genitalia, Quraish Shihab saw that the events in Indonesia and Egypt had different limits on female genitalia; the teacher's mindset also affected awareness of understanding in his interpretation. Second, pre-understanding, authority, and tradition for Gadamer are new elements in hermeneutics. He argues that pre-understanding is used to understand that truth is relative and that the interpreter is not arbitrary because he follows the rules of tradition. The interpreter's state when reading the text is influenced by the socio-historical events. Therefore, the results of interpretation are related to the context that occurs. Third is the fusion of horizons, namely the fusion of two elements between the text and the reader. An interpreter has an understanding within himself, and then a fusion process occurs between the text and the context that occurs in understanding the text reader. Fourth, application as understanding, namely the process after the fusion of horizons occurs, how do readers apply it so that the results of their work influence (F. Budi Hardiman, 2015, p. 167–186).

Method

The author develops this research using qualitative methods, describing and analyzing data. To answer the formulation of the problem, the author uses qualitative methods with Gadamer's hermeneutic approach. In obtaining accurate data, researchers use primary and secondary data sources. The primary sources used were the Qur'an and the book of Interpretations of *al-Misbah* by Quraish Shihab. In contrast, the secondary data sources were obtained from a book by Quraish Shihab entitled *Jilbab, Pakaian Wanita Muslimah Pandangan Ulama Klasik Dan Kontemporer*, research journals, and various literature related to this research. There are four stages in Gadamer's Hermeneutics approach in analyzing a text, and the first is the influence of history, namely what factors influence the interpretation of Quraish Shihab either from the teacher or the socio-historical context. Second, the pre-understanding dimension is that the interpretation of genitalia is still being debated, so a relative truth is sought. Third, the dimension of melting the horizon, namely the reality of Quraish Shihab when interpreting and the reality when this verse was revealed. Fourth, there is an application

dimension where the interpretation of genitalia affects the understanding of the surrounding community or their families.

Result

Biography of Quraish Shihab

Quraish Shihab has the full name Muhammad Quraish Shihab. He was born on February 16, 1944, in Rampang, South Sulawesi. He grew up in an academic environment of Arab descent (M. Quraish Shihab, 1994). His father is an interpreter and businessman named Abdurrahman Shihab, who was the former Chancellor of IAIN (State Islamic Institute) Alaudin Ujung Padang and took part in establishing UMI (Indonesian Muslim University) as its chairman. Since elementary education, Quraish Shihab was educated by his father to love the Qur'an. After completing his basic education, he continued to the Darul Hadith al-Faqihyyah Islamic boarding school, Malang, East Java. In 1958 he continued his studies in Egypt to become South Sulawesi's representative in the national selection to enter al-Azhar University organized by the Ministry of the Republic of Indonesia (Nur, 2012).

In 1967 he completed his studies and earned his Lc. After that, he continued the MA. program on the Qur'anic interpretation and finished in 1968 with the thesis title "*al-I'jaz at-Tashri'i al-Qur'an al-Karim.*" After completing his master's program, he returned to his hometown to serve the community. Within 11 years, he was involved in various activities, such as replacing his father's position to lead IAIN Alaudin as Vice-Chancellor in Academic and Student Affairs. While in his hometown, he did much research, including: "Penerapan Kerukunan Hidup Beragama di Indonesia Timur" (Berutu, 2019).

In 1980, he returned to study in Cairo to pursue his doctorate. He only took two years to complete it with the dissertation title "*Nazm ad-Duror li Al-Biq'a'i Tahqiq wa Dirasah* (A study and analysis of the authenticity of the book Nazm ad-Duror by al-Biq'a'i" with the summa cum laude predicate. He was assigned from IAIN Makassar to the Usuluddin Faculty at IAIN Jakarta in 1948 and was entrusted with holding the position of Chancellor at the campus for two periods. In addition, every Wednesday, he

is active in routine writing activities, wrote for the Pelita newspaper, and served as caretaker in the Tafsir Amanah section of a bi-weekly magazine published in Jakarta (M. Quraish Shihab, 1994).

In expressing the interpretation, Quraish Shihab explained that the meaning of the Qur'an requires interpretation to understand its meaning because the editorial of the Qur'an is rich in meaning. In addition, the interpretation of the Qur'an must also be in line with the level of understanding of its readers so that the interpretation of the Qur'an never stops being developed and its understanding is adapted to the times. He also said that the interpretation of the Qur'an needs to be developed because of its various editorials, such as verses that are explained clearly and in detail, but some are global and vague. Clear verses sometimes still require interpretation, so vague verses have more certainty of being interpreted. Because just by listening and reading, it is impossible to reach an understanding intended by the text of the Qur'an, further exploration of the meaning of the text is needed (M. Quraish Shihab, 1994).

Reading the Tafseer al-Misbah

The birth of Quraish Shihab's interpretation of the book *al-Misbah* is a way to understand and implement the meaning of the Qur'an following the culture and development of society. However, most people are only fixated on the beautiful variety of the Qur'an languages, and this book is revealed only to be read without being understood. Even though the Qur'an is the source of all laws and a way out for every problem faced by humans. Following the book's name *Al-Misbah* means a lamp, which is expected as a guide to understanding the meaning of the Qur'an for every layer of society. In addition, a Quraish Shihab must clear up misunderstandings about the Qur'an or its verses to properly implement the messages to be conveyed (M. Quraish Shihab, 2002a).

Quraish Shihab uses the *tahlili* (analytical) method in interpreting the verses of the Qur'an. This method interprets verse by verse according to the arrangement of each letter. Thus, Quraish Shihab interprets the verses of the Qur'an contextually by looking at the language and the socio-historical perspective when a verse is revealed, for example, in surah Al-Furqan 23, which discusses the good deeds done by non-Muslims,

is not accepted. The word *قدمنا* comes from the word *قدم*, which means to come. Then the word *هباء* means something very small, smaller than dust. The word *منثور* means irregular, and this is meant to belittle the good deeds of the disbelievers who are turned to dust and disorderly. This verse is a parable about the end of the good deeds of disbelievers who become useless because they do not believe in Allah (M. Quraish Shihab, 2002b).

Quraish Shihab uses the *adabi ijtima'i* style, which explains the verses carefully and then correlates them with the current state of society—for example, the interpretation of Quraish Shihab in surah al-A'raf: 189 explains that women are part of men's ribs. Quraish Shihab's interpretation of this verse argues that men are superior to women, but both have the same degree. This interpretation is strengthened in surah al-Hujurat: 13, according to him, no idea contains inferior women because only piety distinguishes human status (M. Quraish Shihab, 2002a).

Scholars' Criticism of Tafseer Al-Misbah

The views of Quraish Shihab, which are often different from most scholars, have earned him criticism from other scholars. First, Zain Ahmad An-Najah responded to Quraish Shihab's interpretation that women are not required to wear the headscarf because no text in the Qur'an commands it. According to Ahmad an-Najah, several points make Quraish Shihab err in interpreting the genitalia verse, including not referring to primary references, in interpreting Quraish Shihab uses very few fiqh references, and he should be able to distinguish between illat and wisdom. In his writings, Quraish Shihab said that there could be an opinion that it is permissible not to wear the hijab because there are those who argue that the most important thing about the way women dress is to present them in good form that aims to avoid bad intentions from the opposite sex. The sentence “the most important thing about women's clothing is that which displays them in a respectable form” this word does not have clear boundary criteria. Women who only wear revealing clothes may be normal in an area (Syarkawi, 2020b).

Second, the criticism expressed by Eli Maliki, who was present at the book review *Muslim Women's Hijab: Views of Past Scholars and Contemporary Scholars*, said he did not agree with Quraish Shihab, who held the view that the headscarf was not

obligatory for women. Because according to Eli, surah al-Ahzab: 31 clearly explains the limits of a woman's genitals on all body members except the face and palms. If there are differences between scholars, it is only limited to the issue of whether the face and palms must be covered. Some scholars say it is permissible to open it, and some say it must be closed, but they both agree that the headscarf is obligatory because the head is included in a woman's genitalia.

Eli Maliki thinks that Quraish Shihab believes that the headscarf is not obligatory because he does not consider any of the clergy's views and leaves all decisions to each individual. One of the duties of the Ulama is to provide direction to guide the public so that they do not misunderstand Islamic law. Eli also criticized the opinion of Quraish Shihab, who said the command to wear the headscarf does not mean an order but can also be interpreted as a recommendation as in surah al-Baqarah: 28 (Sagittarius and Suhandi, 2018).

Third, criticism came from his student, Mukhlis Hanafi, a doctor of interpretation. According to Mukhlis, no scholars with authority recognized in jurisprudence and interpretation think that a woman's hair, neck, and calves may be opened. The opinion of the Quraish Shihab does not have authority in this field, unlike the imams of the four schools of thought and Imam Nawawi, whose knowledge has been recognized in the Islamic world (Sagittarius and Suhandi, 2018).

Another Quraish Shihab's works

Despite his busy schedule, this did not prevent him from participating in scientific activities at home and abroad and producing scientific works in archipelago interpretation. Some of the books he wrote include *Tafsir al-Manar: Keistimewaan dan Kelemahannya*; *Membumikan Al-Qur'an: Peran Wahyu dalam Kehidupan Masyarakat, Hidangan Ilahi Ayat-ayat Tahlil; Yang Tersembunyi*; *Tafsir al-Misbah: Pesan dan Keresasian Al-Qur'an*; *Logika Agama: Kedudukan Wahyu dan Batas-batas Akal dalam Islam*; *Jilbab: Pakaian Muslimah dalam Pandangan Ulama dan Cendekiawan Kontemporer*; *Filsafat Hukum Islam*; *Mahkota Tuntunan Ilahi: Tafsir Surat al-Fatihah*; *Lentera Hati: Kisah dan Hikmah Kehidupan*; *Untaian Pertama Buat Anakku*; *Wawasan Al-Qur'an: Tafsir Maudhu'i atas Pelbagai Persoalan Umat*; *Menyingkap Tabir Ilahi*;

Secercah Cahaya Ilahi: Hidup Bersama Al-Qur'an; Fatwa-fatwa Seputar Ibadah Mahdah; Fatwa-fatwa Seputar Ibadah dan Muamalah; Fatwa-fatwa Seputar Wawasan Agama; Pengantin Al-Qur'an; Kaidah Tafsir; Perempuan: Dari Cinta sampai Teks; Dari Nikah Mut'ah sampai Sunnah; Dari Bias Lama sampai Bias Baru; Al-Qur'an dan Maknanya; Rasionalitas Al-Qur'an: Studi Kritis atas Tafsir al-Manar; Sejarah dan Ulm Al-Qur'an; Wawasan Al-Qur'an tentang Dzikir dan Doa; Menabur Pesan Ilahi: Al-Qur'an dan Dinamika Kehidupan; Dia dimana-mana "Tangan" Tuhan di balik Setiap Fenomena; Sunnah Syiah Bergandeng Tangan! Mungkinkah? Kajian atas Konsep Ajaran dan Pemikiran; Menyingkap Tabir Ilahi: Asmaul Husna dalam Persepektik Al-Qur'an; Yang Hilang dari Kita: Akhlak; Wasatthiyah Wawasan Islam tentang Moderasi Beragama; Islam yang Saya Anut; Tafsir al-Amanah; Mistik Seks Ibadah; and others. The works mentioned above do not include book edits and writings of Preface to some books (M. Quraish Shihab 1994).

Socio-political Context in Tafseer Writing

When he compiled *Tafseer al-Misbah* around 1999, the socio-political picture underwent a print revision until 2004. During the 1999-2004 Post-Reform era, namely the New Order, in which the condition of this nation experienced many changes, including freedom of expression and politics, at that time the reign of Abdurrahman Wahid's leadership experienced many controversies both from within and outside the country so that a series of conflict attacks emerged both internally and externally (Sholeh, 2016). Apart from that, in 2004, the Maluku Tragedy occurred, experiencing a civilizational crisis (Pieris, 2004), progressives and new secularism (Ida, 2004), the fragile economic and political system of the New Order government (Rajab, 2004), the Bali bombing case, the enactment of laws village government law number 32 concerning regional government and law number 6 (Ida, 2004). The media and the dissemination of women's issues that the Prechomesiden instructed to issue a law regarding justice and gender equality (Rahminawati, 2001).

The influence of this socio-political situation influenced his interpretation, for example, in the Maluku tragedy conflict, so he compiled a book entitled *Wasatthiyah Wawasan Islam tentang Moderasi Beragama; Wawasan Al-Qur'an: Tafsir Maudhu'i atas Pelbagai Persoalan Umat; Jilbab: pakaian wanita muslimah isu perdebatan jilbab dan*

cadar/niqob, in addition to general issues through her work entitled *Fatwa-fatwa Seputar Wawasan Agama*, the purpose of which is to respond to fatwas from scholars. Besides that, in 1998, he was appointed Minister of Religion of the Republic of Indonesia during the Soeharto government. Thus, most of the works he compiled were based on issues that occurred then.

Quraish Shihab's Interpretation on Verses about Women's Awra

QS. al-Ahzab: 53

Quraish Shihab, in interpreting this verse, uses language and hadith approaches. This verse contains two main demands: first, when someone visits or attends an invitation when entering the house after being allowed by the homeowner or if he is invited to attend and finishes on time, it is recommended not too long after enjoying the dish so as not to disturb the host. Second, the contradiction between the *hijab* and the genitals (*aurat*). The first hadith narrated by Anas bin Malik tells about the marriage of Prophet Muhammad P.b.u.h. with Zainab bin Jashy. He explained that when Anas bin Malik entered his house, he had already put on the hijab. Then the second hadith narrated by an-Nasa'i, when Aisyah ate with the Prophet, invited Umar r.a to join the meal. Please put on the *hijab* both good people and not who will enter his house. Then came down the verse QS. al-Ahzab: 53 commands the use of the *hijab* (M. Quraish Shihab, 2002b).

The verse above contains two main issues that are the subject of discussion by scholars. First, the scholars' view regarding the word hijab means something that blocks or covers. The Department of Religion, which compiles the Qur'an and translates it, interprets the veil. The scholars' view regarding female genitalia, which understands female genitalia throughout the body, applies only to the wives of the Prophet. However, some scholars do not support the statement when Aisyah led the war against Ali b. Abi Thalib. Second, the understanding of covering the face and palms is nakedness is only an understanding of each other's logic. In addition, people's understanding often assumes that what the Prophet's wife must do is wrong according to adherents of the ideology that gives concessions (M. Quraish Shihab, 2002b). In this case, Quraish Shihab only compares the opinions of previous scholars regarding the different meanings of the

hijab at that time. The term *hijab* is a guideline for Islamic scholars to legitimize whether or not women's genitalia are allowed to appear in public.

QS. Al-Ahzab: 59

In interpreting surah al-Ahzab: 59, Quraish Shihab uses a historical and linguistic approach by looking at events and social conditions in Arabia at that time. The commentators say that before this verse was revealed, the way Arab women, free and enslaved people, were dressed was not much different. This made it easy for women to be harassed and harassed by men. So to avoid this incident, Allah sent down this verse to protect the wives of the Prophet Saw. According to Quraish Shihab, the argument that says a woman's genitals are all parts of the body is located in verse *يدنين عليهن من جلابيبهن* the word *jalabib* is the plural form of *hijab* and this word is still a dispute over its meaning by linguists.

For those who understand that a woman's genitalia are the whole body, the word *hijab* means the clothes covering the clothes and the headscarf being worn. Al-Biqai'i explained the various meanings of the headscarf, including a loose-fitting garment, a veil covering the head, or all clothing covering a woman's limbs. If the headscarf is understood as a dress, the clothing must cover the hands and feet, whereas if it is understood as a headscarf, the meaning of the order is to cover the face and head.

Some scholars say that the verse on the headscarf is required for the wives of the Prophet and Muslim women to protect their genitalia. The context of the commandment is carried out in ancient times and for the present and future. However, contemporary scholars understand that the commandment in this verse only applies during the time of the Prophet because, at that time, the difference in the way of the dress was aimed at differentiating between enslaved people and free women, besides that to protect against the wrong actions of men (M. Quraish Shihab, 2002b). In this case, Quraish Shihab examines the social status of the people that emerged at that time. The difference in status between enslaved people and non-slaves implied that genitalia matters at that time were thick with a person's anthropological aspects.

QS. An-Nur: 30-31

Qs. an-Nur: 30-31 Quraish Shihab interprets using a socio-historical and linguistic approach. Departing from a socio-historical background, the argument assumes that a woman's genitalia are the whole body. Several problems arise from some of the pronunciations of the verse above, including *يَعْضُوا* which means an order to guard against things that are prohibited. However, it is connected with the letter *من*, which means part of it. Scholars understand this verse by tending to give concessions, not the whole body, which means partially excluding only the face and palms. Then the understanding of female genitalia that the whole body is automatically rejected. Word *زينة* means jewelry; scholars classify two kinds the first *khilqiyyah* (physical and inherent in one's self) and *muktasabah* (workable) (M. Quraish Shihab, 2002c).

Lafaz *إِلَّا ظَهَرَ مِنْهَا* which means except what is visible from it. Scholars differ in interpreting the exceptions referred to in the lafaz. Quraish Shihab quotes the interpretation of Muhammad ath-Thahir Ibn 'Asyur, al-Qurthubi, Ibn Mas'ud, Sa'id Ibn Jubair, 'Atha' and al-Auza'i, what is meant is the jewelry that appears on the face and palms. Besides that, Ibn Abbas r.a, Qatadah, and Miswar bin Makhzamah agreed with that statement. In contrast to Sheikh Muhammad's opinion, Ali as-Sais interprets the word by changing the meaning of decoration. The consequence is that jewelry is prohibited from being seen, so the body parts given jewelry are included in the category that cannot be seen. Scholars differ on the meaning of *illa*, which means *istisna* and *ziyadah*. *Istisna* is stated in verse, while *ziyadah* means habits and needs. Word *illa* is a consideration in setting the boundaries of the visible genitalia (face and palms); scholars tend to allow the face and palms to be visible (M. Quraish Shihab, 2002c). By looking at the interpretation, Quraish Shihab did not specify where the boundaries of the genitals must be closed. He discusses the scholars' debates about the dictions in the verse above.

QS. al-Ahzab: 32-33

This verse is often discussed about the genitalia of women. Quraish Shihab interprets this verse using language and hadith approaches. This verse still talks about female genitalia, which only specifically refers to the wives of the Prophet. However, this verse is more likely to talk about deeds and behavior. In the pronunciation of *وَقَرْنَ فِيْ* *بُيُوتِكُنَّ*, explains the order to stay at home. Quraish Shihab uses al-Qurthubi's opinion,

emphasizing that religion requires women to stay home. Women are prohibited from leaving the house except in emergencies, such as praying. The pronunciation of تَخْضَعْنَ means submission and the meaning of submission means lowering the voice for women who are gentle by nature. The verse explains that women should not exaggerate in softening their voices, which at that time can lead to impulses of the opposite sex who are not *mahrams*. The pronunciation of مَعْرُوفًا is understood as something common in society, meaning orders regarding speech styles, namely sound that is reasonable, polite, sentences that are spoken well, do not offend (M. Quraish Shihab, 2002b).

In interpreting the verses about women's genitalia, Quraish Shihab responds to the statements of two commentators, al-Asymawi and Muhammad Sayyid Thantawi. Al-Asymawi thinks the headscarf is optional for women; according to him, the verses designated as arguments for the obligation to wear the headscarf do not contain definite provisions. Because according to Asymawi, if a proposition contains certainty, other arguments should not be needed to strengthen it. Asymawi said that the argument for covering women's genitals only applied temporarily during the time of the Prophet as a differentiator between enslaved people and free women, so according to current culture, the headscarf is no longer obligatory for a woman. Quraish Shihab does not completely blame Asymawi's opinion; according to Quraish, the Qur'an is not a book of laws made like a book of laws made by humans, where sometimes there are verses that repeat the redaction to strengthen it, such as prayer orders whose verses are repeated several times in the Qur'an. Like the verse about genitalia, which is repeated several times, it has the context that the community has not received the first command to cover genitalia; in other words, the purpose to be conveyed has not been carried out perfectly (M. Quraish Shihab, 2004).

Then Thantawi's opinion said that for a woman who has reached puberty, she must cover the genitalia of those who are not *mahram*, namely all limbs apart from the face and palms. Thantawi sees from the context of the verse ولا يبدین زینتھن الا ما ظھر منها which is the argument for women to cover their genitalia except what is visible on them. Quraish Shihab commented on this opinion that the boundaries of a woman's genitals are also adjusted to the community's mores, reasons, and habits (M. Quraish Shihab, 2004). Quraish Shihab does not blame these two figures because they have two sciences

and strong tendencies. However, Quraish Shihab has the principle that not all verses of the Qur'an and specific hadiths speak of limits or orders to cover the genitals. He thought that covering the genitals depended on each locality because the order to cover the genitals at that time was very much related to social status. So the order to cover the genitals in Indonesia is still valid, and wearing the headscarf is an individual freedom right. However, what needs to be emphasized in the verses on genitalia is the importance of *ghadd al-bashr* (keeping eyesight).

Discussion

Affective History and Pre-Understanding Dimensions in the Interpretation of Quraish Shihab

In the book of *Tafsir al-Misbah*, Quraish Shihab said there is no clear verse in the Qur'an that commands to cover the genitals. According to him, the boundaries of women's genitals are still being debated by scholars until now. The interpretation of the verses about women's genitalia delivered by Quraish Shihab has its background. This departs from several historical factors in the life of Quraish Shihab. His interest in the field of *ulum al-Qur'an* and interpretation when he began to set foot at al-Azhar University, Cairo. While in Egypt, he met several figures who influenced his thinking in the field of interpretation. His teacher in Egypt named, Sheikh Abdul Halim, is the author of the book *Tafsir al-Falsafi fi al-Islam*. Syekh Abdul Halim had a big impact on the logic of thinking of Quraish Shihab in the field of interpretation. The desire and plan to compile this interpretation became the previous agenda, and his family's encouragement and motivation were realized in compiling *Tafsir al-Misbah*.

Writing *Tafsir al-Misbah* in the nuances of the scholarship of al-Azhar Egypt in 1999-2002. He wrote this commentary using the complete library located at al-Azhar as a reference. At first, he started writing the commentary in the City of Saqar on Friday, June 18, 1999. M. His initial intention was to write three volumes of interpretations. However, his enthusiasm for exploring the *Ulumul Qur'an* discourse and tafseer was able to compile his interpretations up to 14 volumes containing chapters 1 to 29 during

his time as the Ambassador of Egypt. Then he continued and perfected up to volume 15 when he returned to Indonesia.

He wrote some of his interpretations in Egypt to answer problems in Indonesia and Egypt. His background is in writing interpretations of verses about women's genitalia, first by looking at the socio-historical views of Muslims in Indonesia, which differ from those in Egypt. In Indonesia, women's genitalia have no boundaries, while in Egypt, it is different; they wear *khimar* and robes because it has become a culture in the Middle East. Second, the interpretation of the verses about women that he conveyed departs from differences of opinion between al-Asymawi and Thantawi, who argued in the *hijab* discourse. In this case, Quraish Shihab is here to provide a middle ground. Third, responding to Indonesian people who still need to familiarize themselves with the world of interpretation. In addition, the slogan of *ar-ruju' ila al-Qur'an wa as-sunnah* (back to the Qur'an and hadith) is still rife. This movement tried to set back Islamic civilization, where texts should have been studied with modern scholarship, but this movement forced a return to puritanical Islamic ideology. Fourth, Quraish Shihab responds to the reality of the society that uses translation more to find the message of the Qur'an. This is ambiguous because the message cannot be found only through translation in verse, but exploring the socio-cultural context when the verse was revealed is necessary. On the other hand, Indonesian people are trapped in the ambition of learning to read the Qur'an, which emphasizes the beauty of sound, without considering its contents.

Fusion of Horizon

In Gadamer's Hermeneutics discourse, there is a fusion of two horizons, namely, the reader's horizon and the text's horizon. In this case, it is necessary to look again at the fusion between the horizon of the Quraish Shihab and the horizon of women's verses. First, the historicity of the revelation of surah al-Ahzab: 53 contains two demands: the *adab* of visiting and the contradiction between the *hijab* and the genitals (*aurat*). Quraish Shihab uses two hadiths that discuss the meaning of *hijab* and veil. These two traditions have contradictions with genitalia, so there are two different opinions. The first opinion, the genitalia of women throughout the body, applies to the wives of the Prophet.

On the other hand, what is done by the wife of the Prophet must be done by other women. The second opinion that provides leeway states that this understanding is considered wrong. When he interpreted this verse, the problematic context in the 20th century in Egypt, the veil was worn by advanced and wealthy women (M. Quraish Shihab, 2002b). Thus, the meaning can be influenced by the verse's historicity and Quraish Shihab's historicity.

Second, surah al-Ahzab: 59, in which Quraish Shihab uses a socio-historical approach to interpret the meaning contained therein. This verse was sent down to protect the Prophet's wives and other Muslim women from being disturbed by nosy men. However, contemporary scholars think that the purpose of covering the genitals was only valid at the time of the Prophet and is no longer valid today. By looking at the ancient historical context, Quraish Shihab views that the headscarf aims to differentiate between enslaved people and free women. However, nowadays, there are no slaves, so the recommendation to wear the headscarf is no longer valid. The reality also influences this opinion in Indonesia, where the use of the headscarf returns to each individual. There is a dialectic between the reality of the text and the reality of Quraish Shihab in interpreting, especially when looking at the reality in Indonesia.

Third, surah an-Nur: 30-31 Quraish Shihab also looks at it from a socio-historical and linguistic point of view. The word that is being debated is the meaning of *illa* which is understood differently by some scholars. Some interpret *illa* as *istisna* and *ziyadah*, where the meaning of *istisna* is real, while *ziyadah* means habit. Scholars debate the two verses above in terms of language. Quraish Shihab, with his scientific capacity in the language field, tries to analyze more deeply the debate over the meaning of *illa*. He understands the meaning of *illa* by looking at reality and language. So that there is a fusion between the verses examined and the scientific capacity of Quraish Shihab. Fourth, the historicity of the decline in surah al-Ahzab: 32-33. At that time, the Prophet's wife went out at night to relieve herself. The hypocrites at that time disturbed and hurt the Prophet's wife. The context when he interpreted this verse relates to the problems of justice and gender equality in Indonesia. This verse talks about women's genitalia from the direction of women's actions and behavior. Quraish Shihab interprets this verse using language and hadith approaches. Referring to the pronunciation وَقَرْنَ فِيْ

يُؤْتِكُنَّ which means explaining the order for women to stay at home (M. Quraish Shihab, 2002b, 2004).

Application

In Gadamer's understanding of Hermeneutics, there is application theory, where when someone has interpreted and understood a text, how can this text be applied in everyday life (Syamsuddin, 2006). Quraish Shihab believes that women's genitalia have no boundaries because, according to him, no verses clearly instruct them. His interpretation was heavily influenced by his teachers, who had a moderate and realistic view of Islam, such as Habib Abdul Qadir bin Ahmad Bafaqih (M. Quraish Shihab, 2002a).

Tafsir al-Misbah, that Quraish Shihab wrote, is the answer to various problems that arise in contemporary society, including problems of Islamic law. One of them is the issue of headscarves, in which Shihab's views on the boundaries of genitalia and headscarves have drawn many responses, both pro and con. After finishing interpreting the verses on genitalia, he wrote a book about *Jilbab, Pakaian Wanita Muslimah Pandangan Ulama Klasik Dan Kontemporer*, both in the book and his commentary, he said that the headscarf is not mandatory for women to wear because there are no verses in the Qur'an who clearly ordered it.

The notion of not having to wear the headscarf affects her family, one of whom is the daughter of Quraish Shihab herself, who does not wear the headscarf. This view is used as legitimacy not to require her to wear the headscarf (Abu Ubaidah Yusuf bin Mukhtar as-Sidawi, t.t.). Among Muslim scholars, they oppose their views on the headscarf on several YouTube channels claiming that because their views are outside the majority of scholars (Dakwah Cyber, 2017). In a special discussion on the Metro Tv Channel between the congregation and Quraish Shihab, he explained surah al-Ahzab: 59 contains various interpretations by looking at the socio-historical context of an Arab society (Imam Puji Hartono, 2009). As for what is meant by that verse is the best clothes. Thus, he argues that the boundaries of women's genitalia are still *zhanniyy*, conjecture.

Quraish Shihab is a supporter of justice and gender equality. With this view in mind, she and the government established justice and gender equality laws to explore women's liberties properly. On the other hand, most Indonesian people are not all Muslim, so in the world of work, it makes women career opportunities more leeway. Netizens in the mass media have criticized Najwa Shihab regarding her status as the daughter of Quraish Shihab. Najwa Shihab did not comment much because she adhered to the opinion of Quraish Shihab, who had tried to analyze the verses of women's genitalia.

Conclusion

From the explanation above, it can be concluded that Quraish Shihab's interpretation of the verses on the genitalia of women needs to be investigated further. The author uses the Gadamer hermeneutic method to reveal the influence of history, pre-understanding, an amalgamation of horizons, and application in interpreting Quraish Shihab. The hermeneutical dimension in his interpretation includes Quraish Shihab's view of genitalia; there are no boundaries because there are no clear texts in the Qur'an and hadith. He interpreted the verses on women's genitals, including surah al-Ahzab verses 53, 59, 32-33, and surah an-Nur 30-31. Quraish Shihab's interpretation of the verses on women's genitalia departs from the debate of two figures, namely Thantawi and al-Asymawi; he is here to take a middle way. There is a fusion of the two horizons that influences its interpretation, departing from the reality of the revelation of the verse, analyzing the language, and then looking at the reality of Quraish Shihab when interpreting the verse. As for the application side contained in Quraish Shihab's interpretation, he sees that his interpretation has until now become a topic for discussion, whether on social media, TV, or the academic world. In addition to his interpretation, it is also a guide for his daughter, Najwa Shihab. The advantage is that there is a mapping of the verses of women's genitalia, which discuss in detail from a hermeneutical point of view. The weakness of this paper lies in the analysis of historical influence. This analysis can be more perfect if you directly interview the author of *Tafseer al-Misbah* because the thoughts of a still-alive character can change and affect his interpretation. The author hopes that further researchers can complete the data by interviewing the author of *al-Misbah* directly.

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