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**The Issue of Unveiling the *Aurah* for Women in Quran:
A Critical and Contextual Analysis of Surah *an-Nūr* [24]: 58-61)**

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Abstract

The study of aurah has reaped many polemics from time to time, this is based on the fact that the Qur'an does not provide explicit information about the extent to which the aurah must be covered. In response to this, the scholars can be divided into two groups, the first is those who are strict in setting the limits of aurah on the historical manner. Meanwhile, in the other group, figures such as Syahrur gives freedom within deciding the limits of woman's aurah according to the minimum and maximum limits. One of the reasons held by the second group in covering aurah term is that it could cause the difficulty or masyaqqah. In response to that, this paper aims to bridge the gap based on (QS. an-Nūr [24]: 60) which contains the permissibility for qawāid minan nisā' to reveal his outer clothing. Through the linguistic approach which is relation of text belongs to Salwa MS El-Awa. The application of this method considers the aspects of coherence and relevance in the text. The result appeared that religion actually allows an old or young woman who has not charm or attraction to be able to open her khimār, niqāb and ridā' on condition that has experienced menopause, has lost his lust, and does not intend to show jewelry, and she is in a private sphere; home.

Kata Kunci

*Aurat Wanita; Penutup
Aurat; Munasabah.*

Abstrak

Kajian tentang aurat menuai banyak polemik dari masa ke masa, hal tersebut dilandasi karena al-Qur'an tidak memberikan keterangan eksplisit tentang sampai batas mana aurat seseorang harus ditutupi. Menyikapi hal tersebut, para ulama dapat dibagi ke dalam dua

kelompok, pertama mereka yang bersikap ketat dalam menetapkan batasan aurat dengan landasan riwayat. Sedangkan di kubu yang lain, tokoh-tokoh semisal Syahrur memberikan kebebasan dalam batasan aurat sesuai batas minimal dan batas maksimalnya. Salah satu argumen dari kelompok kedua ini bahwa menutup aurat dapat memunculkan masyaqqat. Menyikapi hal tersebut, tulisan ini bertujuan untuk menjembatani kesenjangan yang ada dengan berlandaskan (QS. an-Nūr [24]: 60) yang berisi kebolehan bagi qawā'id minan nisā' untuk menyingkap pakaian luarnya. Melalui pendekatan linguistik relasi teks milik Salwa MS El-Awa yang dalam aplikasinya mempertimbangkan aspek koherensi dan relevansi yang berada dalam teks, ditemukan bahwa sebenarnya agama membolehkan seorang wanita tua maupun muda yang sudah tidak menarik lagi untuk bisa membuka khimār, niqāb dan ridā' dengan syarat sudah mengalami menopause, sudah hilang syahwatnya, dan tidak bermaksud menampakkan perhiasan, dan berada dalam ruang-lingkup privat; rumah.

Introduction

One of the cases that needs to be further highlighted is the permissibility of removing outer wear referred to *qawā'id minan nisā'* (QS. 24: 60). The existence of religious legalization regarding unveiling *aurah* for certain groups is less highlighted by the fiqh scholars. Even, the tendency is more emphasize and strengthen the determination of the *aurah* limits to women than conciliate to the reality. For instance: Shaykh Muhammad Ali as-Shobuni representing classical idea states that the level of the obligation to wear the hijab for women is the same as the level for prayer and fasting, and whoever leaves it while denying his obligations, he is punished as an apostate or leaving Islam based on *hijāb* verses.¹ On another side, Syahrur representing contemporary idea on the *hijāb* interpretation, is more courageous when interpreting the cover and limits of *aurah*. He stated that the minimum limit for women's clothes is *satr al-juyūb* (QS. 24: 31) or covering the chest (breast), genitals, and not completely naked. The maximum limit is to cover

the entire body, except the two palms and face.²

Knowing with the reality of two tendencies talking about the *aurah* limits, it seems neglect the allowed verse of unveiling *aurah* by a condition (Surat al-Nūr [24]: 60).

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرَجُونَ نِكَاحًا فَلَيْسَ
عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ

That verse is clearly pointing to the legalization of unveiling *aurah*, but all of the discussion hardly discuss about that's matter. Then, the contextual interpretation in this verse can link two contradiction argument between classical by holding tradition source and modern idea by holding rational source in limiting *aurah*; This term is part of the human body both men

²With this approach, women who do not wear the hijab based on current habits have actually fulfilled Allah's provisions, because they are still in the area between the minimum and maximum limits. On the other hand, a woman who covers her whole body (including her face, with a veil for example) is considered to have come out of the *hudūd al-a'lā'* (maximum limit) that has been set by Allah, because it exceeds the maximum limit determined by the Qur'an. This means that women who wear the veil and cover their entire body -with this approach- are actually "un-Islamic". Muhammad Syahrūr, *Nahwa Ushul Jadīdah li al-Fiqh al-Islāmy* (al-Ahāli: Mesir, 2000), 331; see also; *al-Kitāb wa al-Qur'ān; qirāah mu'āshirah* (Egypt: al-Ahāli, 1992), 33-34.

¹Muhammad Ali as-Shobuni, *Rawā'i'ul Bayān; Tafsīr Ayat al-Ahkām*, vol. 3 (Damascus: Maktabah al-Ghazāli, 1980), 380.

and women that should not be shown to others, *mahram* and husband in exception.³ From this definition, when juxtaposed with human nature, both male and female, it has negative nuances. Then, *aurah* is a human defect that is not worthy to be displayed.

The limits of *aurah* becomes very important when it is connected to the problem of religious norms, especially when it comes to religious rituals in Islam, such as prayer. The Islamic law's scholars have directly explained that the *aurah* of men starts from the navel down to the knees.⁴ As for women, all parts of the body are *aurah* except the face and the palms of the hands.⁵ Even if it is referred to in the Qur'an, it has been explicitly explained which parts must be covered but not as strictly as the classical scholar's provisions, the Qur'an only warns that women "cover their *aurah* and do not reveal their jewelry except which (usually) appears from him. And let them cover their *khumūr*..." (QS. 24: 31). So, it can be said that strict aurat restrictions are something that is usually done by the old scholars (ijtihad) and of course it is necessary to contextualize or re-read the provisions that have been in effect.

Thus, this paper aims to examine the permissibility of unveiling *aurah* and review the conditions required before applying the verdict. Hopefully, this effort can bridge the gap that is so visible between classical scholars and contemporary scholars, by promoting a moderate attitude. However, as the initial basis of this paper, it will still look at the mainstream view of the *aurah* limits, both outside and inside prayer, for them; free women and slaves. The difference commonly comes when wholly looking to *Madzāhibul 'Arba'ah*; Imam Hanafi explains: All parts of woman's body are *aurah*, only face, palm, and sole. Imam Maliki claims: All parts of

woman's body are *aurah* except face and palm only. Imam Syafi'i has the same idea with Imam Maliki regarding a freedom woman. The last one is Imam Hanbali who has not any difference idea with Imam Maliki.⁶ This difference among *madzhāb* will not get a large portion in this study.

The urgency of this study can be further seen through three aspects: *First*, the religious aspect. It is undeniable that religion has provided guidance to cover *aurah* with provisions based on the *qath'iy* argument (QS. 24: 31). The implication is that the command to cover *aurah* means an obligation to be applied absolutely to *mukallaf*. But at the same time, Islam also provides direction that some groups are allowed to take off their outerwear. This term shows that Islam is not rigid and considers the conditions experienced by muslim.

Second, social aspects. Following the command to cover *aurah* with very strict conditions, in some circumstances it gives a burden to women. Especially, if it is associated with certain jobs outside the home, having the ability to open some of their body coverings can ease the women's movement in the modern era, for example when it comes to the profession related with village condition where most of them are farmers, who work in gardens and rice fields. We cannot find this phenomenon culturally with what is in Arabia. Therefore, it is not surprising that woman's *aurah* cannot be covered normally when she is in a muddy field or when processing seafood brought by her husband. Thus knowing the legalization can discover a new horizon of the Islam flexibility to those need to be flexible in their neighborhood.

Third, academic aspect. Studies or discussions that allow opening some parts of the *aurah* are still rarely found. In general, the study that involves *aurah* revolves around three categories: (1). The category that emphasizes the command

³Ibid., 5.

⁴The law is based on a hadith narrated by Abu Bakr: The Prophet SAW said: "A man's nakedness is from the navel down to two knees" (HR. Abu Bakr. See: Abdul Mannan, *Fiqih Lintas Madzhab*, volume 1 (Kediri: PP. Al-Falah, 2009), 91.

⁵Ibid., 91.

⁶Syarkawi, "Studi Kritis Terhadap Pemikiran M. Quraish Shihab Tentang Aurat Wanita dan Jilbab yang Bertentangan dengan Empat Mazhab," *Journal Al-Qira'ah* 14, no. 2 (2020): 13-15.

to cover women's *aurah*. Some examples in this first category are: *al-aurah fi fiqhi al-Islami wa ataruha fil hayātid diniyyah wal ijtimaiyyah*.⁷ (2). The category that reviews the limits of *aurah* for women, such as: Muhammad Syahrur, *al-Kitāb wal Qur'ān: Qirā'ah Mu'āṣirah*.⁸ (3). The category that discusses clothes covering *aurah*, namely *The concept of aurah: Islamic dressing code and personal grooming according to fiqh law*,⁹ *The Veil Unveiled; The Hijab in Modern Culture*,¹⁰ *Redefining Hijab: American Muslim Women's standpoints on veiling*.¹¹ Through these three main clusters, it is also shown that in general, the topic of "the permissibility of opening *aurah*" is rarely touched by the scholar, and in particular when referring to (QS. 24: 60) as the object of this study. Thus, it can be seen two things, how the study is going to work and what it may offer further (novelty), both in terms of topic and object of study.

All scholars across generations nearly agree that the study of the Qur'an should not be done partially although this does not mean having to abandon the atomistic dimension in their research. Therefore, the method that cannot be ruled out in this case is the *munasabah* or correlation method. Indeed, the search for relations between verses can be a guide for researchers, not only useful for obtaining comprehensive meaning, but also limiting manner in order to make the discussed object is intertwined well from the referred topic. Regarding this effort, the scholars have

⁷Nurul Hikmah binti Nidzam, *al-aurah fi fiqhi al-Islami wa atsaruha fil hayātid diniyyah wal ijtimaiyyah*, Dissertation, University Islam Sultan Sharif Ali, Faculty of Syari'ah and Islamic law (2020).

⁸In this work, Syahrur has her own concept of the limits of women's genitalia based on the construction of the *hudud* theory. See: Muhammad Syahrur, *al-Kitāb wal Qur'ān: Qirā'ah Mu'āṣirah* (Damascus: al-Ahaly, 2013).

⁹Zanirah Mustafa, et.al., "The concept of aurah: Islamic dressing code and personal grooming according to fiqh law", *E-Academia Journal* 7, no. 2 (2018).

¹⁰Tabassum F. Ruby, "The Hijab in Modern Culture," *Woman's Studies Internasional Forum* 29, no. 1 (2006).

¹¹Rachel Anderson Droogsma, "Redefining Hijab: American Muslim Women's standpoints on veiling," *Journal of Applied Communication Research* 35, no. 3 (2007).

already tried to discuss each section topic, but in reality there are still many differences, due to the obscurity in reading relationship among the verses.¹²

The method used by this work in order to reveal the meaning contained in the object of this study is to use a text relation linguistic approach belonging to Salwa MS El-Awa which in its application considers the aspects of coherence and relevance in the text. The meaning of the coherence aspect here is related to everything that is in the text, or something that has to do with grammar. For example: Phrases and elements in the text, pronouns, conjunctions, etc.¹³ The study of coherence relationships focuses on the formal relationship between the main body of the text and the important components in the text.

Meanwhile, the study of the relational relevance is not only focused on the expressions spoken in the Qur'an, but also related to the assumptions, information, ideas and thoughts contained in the text. This aspect will be able to unite separate expressions in the aspect of coherence.¹⁴ It also provides a more comprehensive understanding of the text being studied.¹⁵ Moreover, this study focuses on pragmatic or relevance aspects by considering grammatical aspects, and if it is existed a discrepancy between the coherence and relevance relationships, then this study wins the relevance relationship.

The way how this method works in this study is to look carefully at *munāsabah* that extended on two main parts. *First*, the coherence. *Second*, the relevance aspect of (QS. 24: 60) including the verses that surround it (Qs. 24: 58, 59, and 61). In practical, the coherence relations can be in the form of searching the conjunction letters in these verses, or searching for other grammatical

¹²This is also what Salwa alluded to before he divided *surah al-Qiyāmah*. See: Salwa MS. El-Awa, *Textual Relations in the Qur'an; Relevance, Coherence, and Structure* (London and New York: Routledge 2006), 103.

¹³Ibid., 26.

¹⁴Salwa MS. El-Awa, *Textual Relations in the Qur'an...*, 26.

¹⁵Ibid., 28.

aspects that may be an indication of a relationship with other verses. Meanwhile, the relevance aspect focuses on the main themes in these verses, as well as looking at the main ideas and information. These ideas are then put together and read comprehensively with a narrative of the permissibility of unveiling *aurah* based on (QS. 24: 60). The discovery of the coherence relation and relevance that is about (QS. 24: 60) is expected to provide a complete understanding of unveiling *aurah*'s concept in the verse. And then it can be the foundation for contextualization efforts in the modern era.

1. Description of (QS. 24: 60) and its historical aspects

وَالْفَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرَجُونَ نِكَاحًا فَلَيْسَ
عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ
بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾

“And women of post-menstrual age who have no desire for marriage - there is no blame upon them for putting aside their outer garments [but] not displaying adornment. But to modestly refrain [from that] is better for them. And Allah is Hearing and Knowing” (QS. an-Nūr [24]: 60).

Surah an-Nūr is a part of *madaniy surah*, the group of surah was revealed in Medina city or post-hijrah, that there is no dispute in it.¹⁶ This implies that this verse was revealed in conditions where the Muslim community was already established in Medina. More details can be seen through the aspect of *asbāb al-nuzūl* (the reasons behind revealed verse).

According to as-Suddi, a group of verses (QS. 24: 58, 59, and 60) were revealed regarding:

“a group of Rasulullah’s companions who preferred to have marital relations at three

times; First, before the dawn prayer. Second, night. Third, after isha’. They have sexual intercourse then take a bath and pray. But on those three occasions, slaves and their children were released from entering the house without permission” (HR. Abu Dawud).¹⁷

Whereas in the following verse (QS. 24: 61), it has *asbāb al-nuzūl* which is based on Aisyah’s explanation.

“Aisha narrated that when they wanted to do jihad with Rasulullah saw, the Muslims handed the keys to their houses to their family or relatives who did not participate in the jihad. They said, “All the food in the house, you are free to enjoy,” but the family or relatives who were assigned the task of taking care of their house refused and said, “We will not enjoy the food, because they do not give it with a sincere heart.” Then Allah revealed this verse” (HR. Bazzar).¹⁸

2. Munasabah al-Ayāh (QS. 24: 58, 59, 60 and 61)

Some interpreters often classify this verse with the previous two verses, namely (QS. 24: 58), and (QS. 24: 59). And sometimes it is associated with a verse after it, namely:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَسْتَفْذِنُكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ
وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَاةِ
الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَاةِ
الْعِشَاءِ ۗ ثَلَاثُ عَوْرَاتٍ لَّكُمْ ءَلَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ
جُنَاحٌ بَعْدَهُنَّ طَوَافُونَ ؕ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ
كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾ وَإِذَا
بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَفْذِنُوا كَمَا اسْتَفْذَنَ

¹⁷Penerbit Kalim, *Al-Qur’an Tafsir Per Kata Tajwid dan Kode Angka al-Hidayah* (Tangerang Selatan: Kalim, 2011), 359.

¹⁸Ibid., 359.

الَّذِينَ مِنَ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ
 عَلِيمٌ حَكِيمٌ ﴿٦١﴾

“O you who have believed, let those whom your right hands possess and those who have not [yet] reached puberty among you ask permission of you [before entering] at three times: before the dawn prayer and when you put aside your clothing [for rest] at noon and after the night prayer. [These are] three times of privacy for you. There is no blame upon you nor upon them beyond these [periods], for they continually circulate among you - some of you, among others. Thus does Allah make clear to you the verses; and Allah is Knowing and Wise (58). And when the children among you reach puberty, let them ask permission [at all times] as those before them have done. Thus does Allah make clear to you His verses; and Allah is Knowing and Wise” (59) (QS. an-Nūr [24]: 58-59).

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى
 الْمَرِيضِ حَرْجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ
 أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ
 أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ
 عَمَّاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا
 مَلَكَتُمْ أَمْفَاتِكُمْ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ
 أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا
 عَلَى أَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبْرَكَةً طَيِّبَةً كَذَلِكَ
 يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾

“There is not upon the blind [any] constraint nor upon the lame constraint nor upon the ill constraint nor upon yourselves when you

eat from your [own] houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your father's brothers or the houses of your father's sisters or the houses of your mother's brothers or the houses of your mother's sisters or [from houses] whose keys you possess or [from the house] of your friend. There is no blame upon you whether you eat together or separately. But when you enter houses, give greetings of peace upon each other - a greeting from Allah, blessed and good. Thus does Allah make clear to you the verses [of ordinance] that you may understand” (QS. an-Nūr [24]: 61).

The theme raised in the group of 4 verses (QS. 24: 58, 59, 60, 61) is “House Rules” (Islamic ethics).¹⁹ Whereas in another position, the relationship of three verses 58, 59, 60 is interpreted by Hasby as-Shiddiqy as containing the issue of licensing to children and slaves, as well as discussing the permissibility of undressing.²⁰ Meanwhile, in Shaykh Ali as-Shobuni's *ahkam al-Qur'an* interpretation, three verses (QS. 24: 58, 59, 60) are included in the discussion topic of *al-isti'zān fī auqātil khalwah* (permission in quiet times).²¹ So, the relationship that is built here from these verses is a matter of ethics in a family, especially if you look at verses (QS. 24: 58 and 59). Entering verse 60, although the verse (QS. 24: 58) discusses the genitals, while the verse (QS. 24: 60) discusses undressing, but the aurat referred to in (QS. 24: 58) is not genitalia in the sense of body parts that must be covered, but the meaning of closed, or veiled times, while at (QS. 24:60) relates to something that is attached to the

¹⁹Abdulkarim Amrullah, *Tafsir al-Azhar*, vol. 7 (Singapura: Pustaka Nasional, 1989), 4971.

²⁰Teungku Muhammad Hasbi ash-Shiddiqy, *Tafsir al-Qur'an al-Majid; an-Nur*, vol. 4 (Semarang: Pustaka Rizki Putra, 2000), 2851.

²¹Muhammad Ali As-Shobuni, *Rawāi'ul Bayān; Tafsir Ayat al-Ahkām*, vol. 3 (Damaskus: Maktabah al-Ghazali, 1980), 201.

female body and needs to be covered.²²

Furthermore, *munāsabah as-suwār* either an-Nūr to al-Furqān or al-Nūr to al-Mu'minūn is quite interesting. Ibn Asyūr argues that an-Nūr mainly contains about the law and demand of interaction between a woman and man. Moreover, Rasulullah has ever ordered his companions to teach this surah to their families. Thus, an-Nūr can be devoted with the interaction between a woman and man in family scope. The principle purpose of the theme related with the previous surah al-mu'minūn, is explaining about the happiness and victory awarded to *mu'minūn*. Another view describes that this surah is the allurements to believe in God and hereafter, and also describes a believer nature and unbeliever nature.²³ The last correlation is linked with an-Nūr and al-Furqān as a proceeding surah. "al-Furqān" means "the separates between the goodness and badness, and it is claimed as a part of *Makkiyah*—the surah has been revealed in Makkah period or Makkah place—whereas an-Nūr is *Madaniyah*; This surah has been revealed in Madinah either time or place meaning. Eventhough, *al-Mu'minūn* is *Makkiyyah*, thus an-Nūr is hemmed by *Makkiyyah* surah.²⁴

So, instead of taking surah *munasabah* as the main idea. It will be better to take the discussion on the *munasabah al-ayāh* as a main approach to identify the hidden value behind the text. And it will be started by identifying language on the text. Salwa MS El-Awa method hugely assists this study because of considering the aspects of coherence and relevance in the text. The meaning of the coherence aspect here is related to everything that is in the text, or something in grammatical case. For example: Phrases and elements in the text, pronouns, conjunctions, etc.

3. Language Analysis on (*an-Nūr* [24]: 60)

Talking about language analysis, the author will exclude explaining all the words contained in (QS. 24: 60). The author will only explore words that feel vague, such as *qawā'id*, *yadhā'na*, *ṣiyāb*, *mutabarrijāt*, and *zīnah*.

The term *al-qawā'idu* based on the oldest dictionary, *lisānul arab*, comes from the word *qa'ada* or *qā'idah* which means *ussi*, it means "foundation". Then, the term *qawā'id* mean *sal-isās*. It is said that *qawā'idul baiti* has same meaning like "the foundation of the house". That is related with (QS. 2: 127) which talks about the Prophet Ibrahim who left the foundation of the *Baitullah*. Whereas the word *qa'ada* linked with women in the nature, this word automatically means "disconnected". If it is said: *qa'adati al-mar'ah 'an al-haid wa al-walad*, it means: the woman neither experiences *haid* nor gets pregnant again. Then, based on the grammatical aspects that existed at that time, the word *qawā'id* was an inherent trait of women, not men. This trait can also refer to old and aged women.²⁵ The next word *يَضَعْنَ* comes from *وضع* which means "to put" or "put".²⁶ It says *واضع* with the meaning *لاخمار عليها* (woman) who does not wear a head covering.²⁷

While the word *ثِيَابُهُنَّ* or *ṣiyāb* has a form equivalent to *aṣwāb* which is singular *ṣaubun*, namely clothing. The word *ṣiyāb* also has a synonym with the word *libās*. The word *ṣiyāb* is often associated with the sense of human. In addition, it can also be attributed to a human's behavior. Therefore, it can be said that "his clothes are so dirty because his actions are bad". On the other hand, it can be said that the clothes are good when he purifies his heart and is free from bad attitude and deeds. Meanwhile, in the context of clothing, the word *ṣiyāb* is often associated with three things, first *izār*, second

²²Ibrahim Madkur, *Mu'jām Alfāz Al-Qur'an al-Karīm* (Kairo: Ihya'a at-Turās, 1988), 804.

²³M. Quraish Shihab, *Tafsir Al-Mishbah*, vol. 3 (Jakarta: Lentera Hati, 2005), 134.

²⁴Hasby Shiddieqy. *Tafsir Al-Quran Al-Majid An-nur*, vol. 3 (Semarang: Pustaka Rizki Putra, 2000), 2721.

²⁵Ibn Manzur, *Lisānul Arab* (Kairo: Dar Ma'arif, 1119), 3689.

²⁶Ibid., 4857.

²⁷A. W. Munawwir, *Kamus al-Munawwir Arab Indonesia Terlengkap* (Surabaya: Pustaka Progressif, 1997), 1565.

ridā, third, *qamīs*.²⁸

The word *mutabarrijāt* is derived from *barujathat* means “everything that is visible”. Therefore, it is said *burūj* because of its appearance and clarity. When it is said *tabarruju* beside the female conotation, it means “a woman who shows her jewelry and beauty to men”. In addition, *tabarrajiāt mar’ah* can also mean “showing his face”. *Ghoira mutabarrijāt bi zīnah*, the word *tabarruja* in the phrase means “it seems like jewelry that can attract male lust”. Then, the word *tabarruj* only applies when showing jewelry to *ajnabiy* or non-mahram.²⁹

In conclusion, the word *bi zīnah* indicates the meaning of all things that beautify someone. In relation to *aurah*, it can be in the form of anklets, necklaces, and bracelets.³⁰

4. The interpretation of the scholars on (QS. 24: 60)

The legal position of (QS. 24: 60) cannot be contested, even though there are other verses that seem to contradict this, at (QS. 24: 31) which ordered to cover *aurah* and also (QS. 33: 59) which ordered to cover the veil. If you look closely between the verses (QS. 24: 60) and (QS. 24: 31), (QS. 33: 59). Seeming contradictory, the last two verses command to cover *aurah* by wearing clothes and *hijab*. While in (QS. 24: 60) it is even permissible to undress. In placing the position of the *qawā'id minan nisā'* verse, it is necessary to consider the position of the other two verses. Responding to the existence of verses that “seem” contradictory, the scholars have formulated several ways to deal with the problem in *ta'aruḍ* discussion. Among them, with the concept of *naskh*, *tarjih*, *amm*, *khasṣ*, *istitsnā'*, etc. These concepts can also be applied in (QS. 24: 60). This verse seems to contradict the two paragraphs above. If you refer to the interpretation of ibn Kathir, it has been explained

that the solution between (QS. 24: 31) and (QS. 24: 60) is fixed by *naskh* (abrogation). But the text here does not mean abrogation, limitation or deleting rather *istitsnā'* (exception) where this verses has specialized of other verses talk about covering *aurah*. Where verse (QS. 24:60) has specified and excluded from the provisions of the verse (QS. 24: 31), it is based on a narration from Ibn Abbas.³¹

According to the earliest generation of interpreters that can still be found their works, Imam Muqatil bin Sulaiman, highlights the main phrases of the verse. What is meant by *wal qawā'id minan nisā'* is an old woman who is no longer menstruating. Then, the woman do not want to get married. Thus, she is not sinful to apply this verse, '*an yadha'na tsiyābahunna*, interpreted by Muqatil as the permission to remove the *ḥijāb*. Meanwhile, the *ḥijāb* referred to by Muqatil is a covering that exceeds the limit of *khimār* (sheath).³²

The next interpreter, Imam at-Tabari, provides clearer information regarding the category of women referred to by the verse, in addition to women who are not menstruating, at-Tabari also includes women who are no longer able to give birth. Meanwhile, the phrase '*an yadha'na tsiyābahunna* interpreted by Imam at-Tabari as same as Muqatil does means *ḥijāb*, but with the addition of the term *qinā'* where both mean veils with less area covered than *khimār*. To clarify these differences, the author will convey in the discussion about *aurah* cover. Furthermore, the interesting aspect related with the interpretation of Imam at-Tabari about *allāti lā yarjūna nikāhan*, which refers to *yaisna minal bu'ūlah* (women who are desperate to get a husband), and he also does not expect to have a husband.³³ Build upon author's opinion, the explanation of “unwilling

²⁸Ibn Manzur, *Lisānul Arab* ..., 519-520.

²⁹Ibid., 242-243.

³⁰Ibid., 1903.

³¹Ismail bin Umar bin Katsir al-Qursy, *Tafsīr al-Qur'ān al-Adzīm* (Beirut: Dar ibn Hazm, 2000), 1346.

³²Muqatil bin Sulaiman, *Tafsīr Muqātil bin Sulaiman*, vol. 3 (Beirut: Muassasah Tarikh al-Araby, 2002), 208.

³³Ibn Jarir at-Tabari, *Jamūl bayān 'an Ta'wīl al-Qur'ān*, vol. 5 (Beirut: Muassasah ar-Risālah), 446.

to marry” through the word *yaisna* (desperating women) instead opens a longer discussion about what factors causing a woman to give up on getting married. But for this point, we will suffice until here, and will be continued in the next section.

Turning to the interpretation in the next era, ibn Katsir agrees with the explanation of the previous interpretation of who is meant by the Qur’an by the *qawā’idu minan nisā’*. It refers to women who are no longer menstruating, and also can not give birth. While the additional condition, *lā yarjūna nikāhan*, refers to women who no longer have the passion to marry. Furthermore, the clothes that can be removed in the phrase *yadha’na ṣiyābahunna* are *jilbāb* or *ridā’*. In the contrary, Abu Salah explains that the outerwear can be removed but we are going to further by wearing more closed clothes, such as protective clothing and *khimār* (veils). Meanwhile, according to said bin Jubair, it is permissible to take off the outerwear when the time is quiet.³⁴

Imam al-Qurtuby agreed with the opinion of the previous scholars regarding the meaning of *qawā’id*, but there is an interesting information that is based on Rabi’ah that what is meant by *qawā’id minan nisā’* is a woman who looks dirty, and filthy because she is so old. This explanation can be used as a basis for seeing the purpose of the verse which actually focuses on the “attractiveness” and “passion” aspects. In the following phrase, the sentence is *fa laisa ‘alaihinna junahun an yadha’na ṣiyābahunna ghaira mutabarrijātīn bi zīnah*. According to al-Qurtuby, it is only intended for women, and cannot be applied to men. Therefore it can be said with this argument, women were specially gifted law excluding others.³⁵

Hamka, one of most Indonesian renowned and

leading interpreters, explains various important things related to the verse above. *First*, what is called by *qawā’id* is a woman who has sat down, and is no longer menstruating. That is, the woman has no interest in the opposite sex, her desire has been extinguished. However, the important thing that the author underlines from Hamka’s statement is that he considers the interest of a man when looking at women. Women are allowed to take off their outerwear because there are no men who are interested in seeing some of their body parts. So, the benchmark is the attraction of the opposite sex.³⁶ As for Imam Nawawi, the term *qawā’id* not only refers to women who have not menstruated or gave birth, but the word also refers to women who are already weak. In addition, he also no longer needs to get married because of his old age.³⁷

In the next section, Hamka explains in detail about the viewpoints of the muslim scholars regarding *aurah* and its relevance to the Indonesian context. According to his view, half of all scholars say that a woman’s entire body is *aurah*, meaning that all of them carry attractiveness. Therefore, it is necessary for them to wear modest clothing, both with outerwear and undergarments. As for the Indonesian context, what is called outerwear is a scarf covering the head. Hamka added that this verse describes the clothes used when going out of the house. Meanwhile, using a coat (outer dress) is in the context of Europe and Arab lands. As for Indonesian context, scarves or other clothes no longer need to burden an old woman. More importantly, how he is able to maintain his authority, and be a good example to her offspring and descent.³⁸

This is also reinforced when looking at *makky* and *madany* aspects. Where the abrogation will probably happen to *makky surah*. After

³⁴Ismail bin Umar bin Katsir al-Qursy, *Tafsīr al-Qur’ān al-Adzīm* (Beirut: Dar ibn Hazm, 2000), 1346.

³⁵Abu Abdillah Muhammad bin Ahmad bin Abu Bakar al-Qurtuby, *Tafsīr al-Qurtuby*, vol. 15 (Beirut: Muassasah Risalah, 2006), 339-340.

³⁶Abdul Malik Abdul Karim Amrullah, *Tafsīr al-Azhar*, vol. 7 (Singapore: Pustaka Nasional, 1989), 4974.

³⁷Muhammad Nawāwī al-Bantani, *Tafsīr Marāḥ Labīd*, vol. 2 (Indonesia: Haramaian, 2014), 87.

³⁸Abdul Malik Abdul Karim Amrullah, *Tafsīr al-Azhar*, vol. 7 (Singapore: Pustaka Nasional, 1989), 4974.

examining both verses, an-Nūr and az-Zumār are included in the category of *madaniyah surah*. So, the abrogation could not be applied. In addition, az-Zarkasyi clarifies that he also did not find any verses that were allegedly included in the *makky* category in both an-Nūr and az-Zumār.³⁹ Thus (QS. 24: 60) is a verse that has full authority in establishing the law as a whole. However, in some phrases the verse still requires clarity, regarding the conditions for the perpetrator who can be justified to take off his outerwear, the limits of the permissibility, and the extent to which it is permissible for *qawā'id minan nisā'* is still in question.

Based on the description of the various interpretation works, the author concludes that the required permission for a woman to get specialized by the verse *an yadha'na šiyābahunna* is connected with three conditions. *First*, *qawā'id min an-nisā'* which is commonly understood as a woman who is both menopausal or could not menstruate, and also gives birth, is attractive nor interested in the opposite sex. *Second*, *lā yarjūna nikāḥan*, It can be comprehended as a loss of desire, reluctance, and desperation to marry. *Third*, it is not intended to display jewelry (*ghaira mutabarrijāt bizīnah*). When these three conditions have been fulfilled by a woman. Then, a woman gets the prerogative to adjust *yadha'na šiyābahunna*, which is attributed to removing *jilbāb, qinā'* and *ridā'*.

5. Correlation (QS. an-Nūr [24]: 60) with the limits of aurah, and its cover

a. The meaning of the term *aurah* and its limitations according to scholars.

In Grammatical matter, the word *aurah* derived from *عاري-عورا* which means one-eyed, cause of one-eyed, and physical defect or deformity.⁴⁰ Furthermore, referring to the older

Arabic dictionary, *lisānul arab*, Ibn Mandzūr also interprets the same thing, in which *aurah* means physical defect or deformity. He added that the word can also be attributed to all things that are bad, both individually and in groups. Therefore, *aurah* is everything that needs to be covered.⁴¹ Meanwhile, based on Indonesian dictionary, *aurah* defined as: the part of body disallowed to uncover, another meaning is naked, and genitals.⁴² Through the grammatical explanation, it can be concluded that the intonation carried by the word *aurah* is a bad or embarrassing intonation and it is necessary to cover up the embarrassing thing.

Meanwhile, in the context of the Qur'an, the word rooted in *ع و ر ع* or *ع و ر ع* has two forms of derivation, namely *عورات* dan *عورة* which can be found in three places. The word '*aurāt* is: (QS. 24: 58) in which means of closed, or veiled times, the other one is (QS. 24: 31) in which means attached to the female body and it is necessary to be covered.⁴³

The term *aurah* which is repeated twice in (QS. 33: 13) having meaning of defects, shortcomings and weaknesses of fearfully entered by the enemy. Even though, another available meaning is open, as in the following verse:

وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا

“(Remember) when a group of them said, “O people of Yasrib (Medina), there is no place for you. Then you come back!” Some of them asked the Prophet for permission (to return home) saying, “Verily our houses are open (there are no guards).” In fact, the houses were not open. They just want to run (from the war)”.

⁴¹Ibn Mandzur, *Lisānul Arab* (Kairo: Darul Ma'arif, 1119), 3166-3167.

⁴²Tim Penyusun Kamus Pusat Bahasa, *Kamus Bahasa Indonesia* (Jakarta: Pusat Bahasa, 2008),104.

⁴³Ibrahim Madkur, *Mu'jam Alfāz Al-Qur'an al-Karīm* (Kairo: Ihya'a at-Turāḥ,1988), 804.

³⁹Badruddin Muhammad bin Abdullah al-Zarkasyi, *Al-Burhān fī 'Ulūmil Qur'an* (Kairo: Dārut Turaḥ), 194

⁴⁰A. W. Munawwir, *Kamus al-Muanawwir Arab Indonesia Terlengkap* (Surabaya:Pustaka Progressif, 1997), 985.

Based on the information above, it can be seen that the meaning of *aurah* in the Qur'an is something that is bad or nasty and that needs to be covered up. Thus, this has applied to all mentions of the word *aurah* with various contexts and derivations in the Qur'an. Both relating to the human body and other contexts.

Many scholars, when mentioning the meaning of *aurah* inherent in humans, set the limits. At least it can be divided into two parts; in prayer and outside prayer. *First*, regarding the *aurah* in prayer. Covering the *aurah* during prayer is absolute. The meaning of absoluteness here does not depend on the presence of people who see it or not. The same goes for light and dark condition. For the first category, a woman's *aurah* is all parts of the body except the face and the palms of the hands.⁴⁴ Meanwhile, when related with the freedom horizon, 'ammator slave girl has the same *aurah* limits as a free man has, which is between the navel to the knee.⁴⁵

Second, regarding the *aurah* border determined outside of prayer. For this second part, it can be divided into two parts: (1). *Aurah* for *mahram*. (2). *Aurah* for *non-mahram*. The first view taken from Imam as-Shafi's thought is that the *aurah* for *mahram* (husband in exception) is between the navel and the knee, and the *aurah* for the *ajnabiyyah* or *non-mahram* is the entire body.⁴⁶ According to Imam Maliki and Hanafi, the nakedness of *mahram* is in addition to the head (face and hair), neck, hands up to the elbows and feet up to the knees. As for dealing with an *ajnabiyyah*, that is, his whole body except his face and hands. This makes the hair, neck, hands up to the elbows, up to the knees must be covered. So, the nature of the *aurah* in some of these body parts is not fixed, depending on the circumstances, or it can be called *aurah aridhi*. While the *aurah*

that does not depend on the nature of *mahram* is called *aurah dzati*.⁴⁷ Although the other scholars argue that the entire body of a woman is *aurah*, it is based on (QS. al-Ahzāb [33]: 53) with an emphasis on the word "*hijāb*".⁴⁸

The explanation above will be closely related to (QS. 24: 60), even though the verse does not contain the term *aurah*. The contributing factor is the phrase *fa lā junāha an yaḍa'na ṣiyābahunna* (no sin to undress) regarding to *mahram*, of course there is no problem taking off the outerwear, but when it linked with *ajnabiyy*, the verse indirectly states the permissibility of uncovering outerwear for some women.

b. *Aurah's* cover

It can be clearly discussed from (QS. 24: 60), in which the phrase *fa laisa 'alaihinna junahun an yadha'na ṣiyābahunna* indicates that the cover is opened. Al-Qurtuby interprets the cover can be opened referring to the word *hijāb* as well as at-Tabari. But the difference is that al-Qurtuby relates it to *khimār*, while imam at-Tabari is clearer by describing the terms *hijab* in question, namely *qinā'* and *ridā'*.⁴⁹ Through these explanations, these four terms will be explained further and more detail; *jilbāb*, *khimār*, *qinā'* and *ridā'*.

The meaning of *hijāb* in Arabic means clothing that covers the whole body from head to

⁴⁴Abdul Mannan, *Fiqh Lintas Madzhab*, vol. 1 (Kediri: PP. Al-Falah, 2009), 91.

⁴⁵Sayyid Muhammad ad-Dimyati, *Hasyiyah I'anut Thalibin*, vol. 1 (Bandung: al-Ma'arif), 112.

⁴⁶Ibid., 113.

⁴⁷Oktariyadi, "Batasan aurat wanita dalam perspektif hukum Islam", *Jurnal Al-Mursalat* 2, no. 1 (2016): 23.

⁴⁸Al-Jashash states that the verse indicates that Allah has permitted to ask them (the Prophet's wives) from behind the veil regarding a required need or to ask a question that requires an answer. Women are all nakedness—bodily and in shape—so they are not allowed to open them unless there is an emergency or need, for example to give testimony or because of an illness in their body (for treatment). Regarding this view, the scholars are not very supportive, because in many cases where women can see their limbs, such as when Siti Aisyah led the war. In addition, the conclusion that all women's bodies are *awrah* is not based on the explicit sound of the text, but rather on the understanding of logic and traditions which were also inseparable from the understanding of the scholars at that time. See: M. Quraish Shihab, *Jilbab Pakian Wanita Muslimah: Pandangan Ulama Masa Lalu dan Cendekiawan Kontemporer* (Tangerang: Lentera Hati, 2012), 75.

⁴⁹Abu Abdillah Muhammad bin Ahmad bin Abu Bakar al-Qurtuby, *Tafsir al-Qurtuby*, vol. 15...., 340, cf. Ibn Jarir at-Tabari, *Jamiul bayan an Ta'wil al-Qur'an*, vol. 5 (Beirut: Muassasah ar-Risalah), 445.

toe such as *abaya* used by women in the Middle East today. It doesn't properly mean hijab in Indonesian language.⁵⁰ The word *jilbāb* means: clothes that cover the clothes and the veil that is being worn, so that the veil becomes like a blanket. Meanwhile, according to al-Biqā'i (1406-1480), that the *jilbāb* is a loose garment or veil covering the head of a woman, or clothing that covers her veil that she wears. In other meanings *hijāb* can also refer to all clothes that cover a woman's body. According to scholars, these meanings can be attributed to term *jilbāb*. Even if *jilbāb* is considered a garment, it is a garment that covers the hands and feet; If *jilbāb* is interpreted as a veil, then the command to extend it is to cover the face and neck. If the meaning is clothes that covers body, then the command to extend it is to make it loose so that it covers all the body and clothes.⁵¹

While the meaning of *khimār* linguistically means head covering. Some scholars have added the word face. The addition of the word face is based on the verse *wal yadhribna bikhumūrihinna 'alā juyūbihinna* "let them cover their *khimār* to their chests". However, based on Nasruddin al-Albani's examination of the old and new scholars opinions, it was found that the scholars agreed to interpret *khimār* as a head gear.⁵² So it can be said that the term *hijab* in Indonesia is more in line with the Arabic term *khimār*, instead of *jilbāb*.

The following examined word is *qinā'*, it literally refers to a face cover or veil. In addition, *ridā'* is a turban or it can also be called a shawl used by a woman to cover her head and chest.⁵³

Based on historical information, that the way women dress, whether free or slave, whether

good or not, is identical. Therefore, nosy men used to harass women, especially those who are known or suspected as slaves. To avoid these disturbances, as well as to show the honor of women, a verse was revealed that ordered to wear the hijab.⁵⁴ So, it can be said *maqashid* from the obligation to wear clothes, namely: avoiding distractions or maintaining honor. Through the basis of *maqashid*, the demand for using the hijab cannot be always applied, because *qawā'id minan nisā'* have no attractiveness and are free from the harassment.

6. Interpretation (QS. 24: 60); interconnection and contextualization

The initial foundation that needs to be adhered to is related to the purpose of covering *aurah*. These points will be a comparison of two things that seem contradictory, namely between cover and uncover the *aurah*. Or even both are probably compromised (*tarjih*), which one can actually be applied in certain situations, and which should be abandoned in other contexts. The purpose of covering the *aurah* is to avoid slander or maintain honor. Therefore, some scholars, including Ibn Khuwayzī Mandad, asserted based on his ijtihad that even for a very beautiful woman, her face and palms can cause slander, so it is obligatory to cover her face and palms as well.⁵⁵

In surah an-Nūr above, it clearly shows, both based on the explanations of scholars and the results of linguistic analysis, that women are allowed to take off their *aurah*, by three conditions. First, *qawā'id minan nisā'*. Second, *lā yarjūna nikāhan*. Third, *ghaira mutabarrijāt bi zīnah*.

The first requirement, *qawā'id minan nisā'*, in the modern era can be contextualized by having ever experienced "menopause". Menopause is defined as the permanent cessation of the

⁵⁰Ardiansyah, "Konsep Aurat Menurut Ulama Klasik dan Kontemporer; suatu perbandingan pengertian dan batasannya di dalam dan luar sholat", *Analytica Islamica* 3, No. 2 (2014): 265.

⁵¹M. Quraish Shihab, *Jilbab Pakaian Wanita Muslimah: Pandangan Ulama Masa Lalu dan Cendekiawan Kontemporer* (Tangerang: Lentera Hati, 2012), 88.

⁵²Nashruddin al-Albani, *Jilbab Wanita Muslimah*, translated by Hidayati (Yogyakarta: Media Hidayah, 2002), 13.

⁵³Emā Marhumah, "Jilbab dalam Hadis: Menelusuri Makna Profetik dari Hadis," *Journal Musāwa* 13, no. 1 (2014): 61.

⁵⁴M. Quraish Shihab, *Jilbab Pakaian Wanita Muslimah: Pandangan Ulama Masa Lalu dan Cendekiawan Kontemporer* (Tangerang: Lentera Hati, 2012), 86.

⁵⁵Al-Qurṭubī, *Tafsir al-Qurṭubī*, vol. VI (Kairo: Dār al-Sya'b, n.d.), 4621.

menstrual cycle for women who previously had menstruation as a result of loss of *follicle-ovarian* activity.⁵⁶ According to WHO, women who experienced menopause in 2012 worldwide reached 373 million people and it is estimated that it will reach 1.2 billion people by 2030.⁵⁷

The diagnosis of menopause is made after the cessation of menstruation (amenorrhea) for at least one year. Cessation of menstruation can be preceded by a longer menstrual cycle, with less bleeding. The age a woman will experience menopause varies greatly. This is highly dependent on various factors that influence it such as heredity, general health and lifestyle. But it can be said on average a woman will experience menopause around the age of 45 to 50 years.⁵⁸ Thus, if a woman has entered the age of 45 years, then she can be said to fulfill one of the 3 conditions for allowing her to take off her *hijāb*.

The second condition is that you don't want to get married (*lā yarjūna nikahan*). That is vaguely purposed for who has lost her lust. Then, the verse use the other expression to represent it by unwillingness to get married. And this point is closely related to women who have entered old age.

The third condition is *ghaira mutabarrijātin bizīnah* (there is no intention of showing jewellery). In the Qur'an, *bizīnah* has several equivalent words, no less than 46 verses in two main forms of derivation, namely: زَيَّنَ “make good, make beautiful/beautiful”, and زِينَةٌ “everything enables to make beautiful”.⁵⁹ Whereas in the context of *aurah*, it can be interpreted as clothing, or body parts that can stimulate men, except what is usually seen from it or what is seen without the intention to show it.⁶⁰ Thus, the meaning in the

category of *yadha'na iyābahunna* is the feet, if the body part is not attractive and in general it is used to being seen, so in addition to the head covering, it is also permissible to remove the foot and hand coverings, because in general people who categorized *qawā'id* are allowed to show both parts due to either the attractive and habit reason. This statement is in line with the views of Sheikh Ali Muhammad as-Sais, the feet are not part of *aurah*. Moreover, the reasoning is based on the *masyaqqat* “hardship” aspect, precisely because to consistently cover feet is more difficult than the hands. especially for poor women in rural areas who at that time often walked barefoot to look for their needs.⁶¹

Al-Qurtuby stated through the sentence *fa laisa 'alaihinna junāhun 'an yadha'na siyābahunna ghaira mutabarrijātin bi zīnahbywa uzīla 'anhunna kulfatu at-tahaffuzi al-mut 'ibi lahunna* “removed from the woman the tiring burden guarding them”.⁶² Based on this information, the assumption is that wearing certain clothes can make a person feel heavy, and makes it necessary to uncover them. Thus, it is as if this makes a person to crack outwears that are felt heavy. Based on this, *khimār* more properly represents in the context (QS. an-Nūr [24]: 60).

There is one additional condition based on the *munasabah* aspect, which is related to the scope of the permission to take off outerwear. In the *munasabah* aspect, Salwa MS El-Awa's approach considers coherence and relevance aspects in the text. The meaning of the coherence aspect here is related to everything that is in the text, or something related with grammar. For example: Phrases and elements in the text, pronouns, conjunctions, etc.⁶³ The study of coherence relations focuses on the formal relationship

⁵⁶Mega Ulfah, “Hubungan Usia dan Lama Menopause dengan Tingkat Kecemasan Wanita Menopause,” *Journal of Issues in Midwifery* 1, no. 1 (2017): 48.

⁵⁷Ibid.

⁵⁸Ibid., 49.

⁵⁹Ibrahim Madkur, *Mu'jām Alfāz Al-Qur'an al-Karīm* (Kairo: Ihya'a at-Turāṣ, 1988), 540.

⁶⁰M. Quraish Shihab, *Jilbab Pakaian Wanita Muslimah: Pandangan Ulama Masa Lalu dan Cendekiawan Kontemporer* (Tangerang: Lentera Hati, 2012), 93.

⁶¹Ibid., 135.

⁶²Abu Abdillah Muhammad bin Ahmad bin Abu Bakar al-Qurtuby, *Tafsīr al-Qurtuby*, vol. 15 (Beirut: Muassasah Risalah, 2006), 340.

⁶³Salwa MS. El-Awa, *Textual Relations in the Qur'an; Relevance, Coherence, and Structure* (London and New York: Routledge 2006), 26.

between the parts of the text that are the main and important components in the text.

Through reading the relevance aspect, emphasizing on the main puzzle in these verses, it is found that the scope of the *qawā'id minan nisā'* allowing to remove the head covering is only in the private sphere, not the public. Because the relevance of verses 58 and 61 also speaks with a private narrative. Moreover, the verse number 58 vividly talks about undressing as well. It' is the additional indicator to discover the link.

Meanwhile, the study of the relation about relevance is not only focused on the expressions spoken in the Qur'an, but also related to the assumptions, information, ideas and thoughts contained in the text. This aspect will be able to unite separate expressions in the coherence aspect.⁶⁴ It also provides a more comprehensive understanding of the qur'anic text.⁶⁵ So, the aspect that is highlighted here is the pragmatic aspect or relevance by considering the grammatical aspect, and if there is a discrepancy between the coherence and relevance relationships, from the two, this study wins the relevance relationship.

Meanwhile, from the coherence aspect or the search for the letter '*ataf*' in these verses, or the search for other grammatical aspects which may be an indication of a relationship with other verses. This coherence clue is found at the beginning of number verse sixty. At the beginning of the *wal qawā'idu* verse using the letter '*ataf*' which indicates a relationship with verses 59 and 58. Based on the two results of the analysis, it can be concluded that the intended scope in the narrative is the permission for a woman to take off her *aurah*, as well as in private or home. However, this does not mean that opening the *siyāb* is only permissible for mahram. Imam at-Tabari believes that opening *siyāb* in the verse also means universal or can be done without exception, both to mahrams and non-mahrams,

⁶⁴Ibid., 26.

⁶⁵Ibid., 28.

as the Thabari's explanation:⁶⁶

لا حرج عليهن ان يضعن ذلك عند المحارم من الرجال وغير الحرم عند الغرباء غير متبرجات بزينة

There is no sin for them to undress both in front of *mahram* and *non-mahram*. Furthermore, it is also permissible in front of strangers as long as the woman doesn't intend displaying their adornment.

Basically, both the Qur'an and Hadith do not at all want to give the *masyaqqah* (difficulty). Evidence of this principle, there is a verse that states that women are allowed to open their outer clothes. This is also in line with the rules of *idzā dāqā as-syai' ittasa'a* (if something has narrowed, that is, it is difficult, then spaciousness or ease is born). So it is not surprising, if there is a permissibility to undress for women who are not already attractive again. This also shows the friendliness of Islam with Islamic congregation.

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

".....Allah intends for you ease and does not intend for you hardship....". (QS. al-Baqarah[2]: 185).

In another verse it is explained

وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ

"....He has chosen you and has not placed upon you in the religion any difficulty....". (QS. al-Hajj[22]: 78).

Based on the explanation above, it can be seen that Islam has provided relief for certain women to be able to open the cover of their *aurah*, with the terms and conditions described above. And this is the result either linguistic analysis and *munāsabat al-ayāh*. In addition, several points laid on the *maqāṣid* aspect and also the explanations of the old scholars.

⁶⁶Ibn Jarir at-Tabari, *Jami'ul bayān 'an Ta'wil al-Qur'an*, vol. 5 (Beirut: Muassasah ar-Risalah), 446.

Conclusion

The disagreement between classical scholars and modern scholars has never been end. Even, we cite *madzhāb arba'ah* as the main basic of the discussion; Hanafi, Maliki, Syafi'i and Hanbali have their own way to interpret the limit of *aurah*. Moreover, the core of idea is demanding to cover the *aurah*, and hardly to find another narration leaving that issue. The classic scholars tend to apply the strict rule in which woman has to covered almost all of the body due to the scriptural reason whereas the contemporaries hugely fight back their opinion due to rational reason. This article has conducted that both of reasons are likely combined through the verses (QS. 24: 58-61). Moreover, the meaning of the text can be easily seen by the textual approaches where the specific woman is allowed to unveil the *aurah* and the appeared difficulties by fully covering the body have able to be solved.

Munāsabah analysis is used to examine how the required conditions can be accurately applied in this era. Most important thing is to grab the purposed scope of the text. The series of the text (QS. 24: 58-61) tells that the scope is limited for private or local milieu. The beginning of the series contains the need of both servant and the child to ask the permissible before entering the bedroom and the next part is merely talking with the same sense. Then, the conditions needed to the permissibility are: (1). Have experienced menopause (age 45 years). (2). Has no desire for the opposite sex. (3). Not showing jewelry intentionally. (4). The specific jewelry allowed to be removed is *khimār*, *qinā'*, or *ridā'*. (5). The appearing body can not stimulate men. (4). Being in a limited scope, specifically in the home.

When we compare to numerous articles produced by another scholar, it will be clearly seen that the concern of *aurah* study always neglect the discussion of legal and non-legal in the sense if unveiling *aurah*. They have prioritized the *aurah* limit as the main basis of the study. Arising this study is hoped for discovering others

perspective regardless the mainstream topic around the limit and/or the style of *hijab*. Thus, the upcoming study is possible in scrutinizing the same problem by another perspective.

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