THE HERMEUNETIC CONCEPT OF THE QUR'AN MUHAMMAD SHAHRUR

Nawal Nur Arafah
STAI Al Anwar Sarang Rembang
Email: nawalrafah@icloud.com

ABSTRACT

The purpose of this paper is to elaborate on the developmentof the qur'ān's pentak wilan transformation from a literal (textual) approach to a contextual approach by the hermeneutic method initiated by the contemporary Muslim intellectuals of Shaḥrūr. The idea of Shaḥrūr can beused as a method of interpreting the Qur'ān in this era of globalization so that Muslims can continue to adapt to the times. This paper is written using a library research model, because the objects of study are things related to various literature literature. This research uses a philosophical-hermeneutical method that is included in the qualitative approach, which intends to understand phenomena about the object of study, with the method of description in the form of words and language (narrative). Shaḥrūr introduced a linguistic approach called al-manhaj al-tarīkhī. Initially, he combined the linguistic methods of Abū 'Alī al-Fārisī, Ibn Jinnī, and 'Abd al-Qadīr al-Jurjāni. But eventually Shaḥrūr concluded the absence of synonyms in Arabic and Shaḥrūr also made Mu'jam Maqāyis al-Lughah by Ibn Fāris, one of the adherents of the absence of synonymity, his mandatory reference. It was this absence of synonymity that later became one of the principles of the Shaḥrūr method of interpretation. In addition to the synonmatic denial in the hermentic method Shaḥrūr is identical about the theory of hudud or limit. Hudud theory is a method of understanding legal verses (muḥkamāt) according to the socio-historical context of contemporary society with the aim that the teachings of the Qur'ān remain relevant and contextual as long as they are within the territorial limits of the law of Allah Swt. The fruit of Shaḥrūr's research, an applicative theory known as naḍariah al-ḥudūd or limit theory was born. (boundary theory). This limit theory consists of the lower limit (al-ḥadd al-adnā/minimal) and the upper limit (alḥadd al-a'lā/maximal).

INTRODUCTION

Understanding the holy book of the Qur'ān was once widely used by classical scholars with a normative approach or known as literal. The literal (normative) approach in understanding the holy book of the Qur'ān has caused various criticisms and at the same time efforts to find a new paradigm of interpretation that is expected to be able to be in line with the cultural conditions of mankind in the era of globalization (Hadi, 2019). The interpretation of the Qur'ān in a formal legal (normative) manner is considered less relevant to treat the disease of backwardness and backwardness of Muslims. This led to the birth of several new approaches in the interpretation of the Qur'ān text as a remedy for the alienation of Muslims in this era of globalization. To overcome and liberate from the suffering of alienation is precisely by making the Qur'ān a reference that is always present in all human life, in the hope that Muslims will have power, control, peace of soul, and be able to solve all the problems of life they face by always being in the corridors of the Qur'ān (Yunus, 2015).

The Qur'ān according to historical records was derived according to the social and cultural conditions of the region that surrounded it. In addition the Qur'ān came down to respond to the events that occurred in society at the time. Muslims in the abbasid dinasti era had experienced its golden glory in various sectors, both education, economy and trade (Izzad, 2018). However, in the 12th-15th centuries AD the Muslims suffered a setback that began with the Mongol tantara attack led by Hulaghu Khan on the city of Baghdad and followed by the decline of dalam in the field of science. In addition, the backwardness and decline of Muslims is signaled because of the lack of understanding the source of the teachings of the Qur'ān, When in dialogue with the problems that exist in the global post-modern period, so that there appears to be a gap between the normative (textual) and the historical (contextual) or between normativity and historicity. This relity is why Muslims need to find alternative approaches to qur'ān interpretation that are adequate to address gaps in the understanding of the Qur'ān (Awwaliyah, 2019).

In general, the existing classical interpretation pattern emphasizes the dialogue between the text (verse) and the mufasir, and reflects less on its sociocultural dynamics as well as its historical side. The hermeneutics method is a method of inevitability and an urgent need to understand the meanings of the Qur'ān as a whole, both through theological, ethical, legal (fiqh) views to become a synergistic whole. The interpretation of texts (interpretations) as products of human history, inseparable from the movement of socio-cultural historical changes that surround them, so that the issue of relevance arises that always peeks out from behind the veil of contemporary religious thought and Islamic thought. Therefore, hermeneutics seems more appropriately applied as a method of interpreting the Qur'ān in today's global era, because it is related to three aspects of a text, namely the context in which the text was written, the grammatical composition of the entire text, and its worldview (Fahmi, 2019).

In this modern era there are two concerns of Muslims about understanding the Qur'ān. First, understanding the Qur'ān is universally precise, after rapid changes in this era of globalization. Second, how exactly is the basic conception of the Qur'ān in tackling the negative excesses of the roar of the wheels of social

change in the era of modernity (globalization) as it is today. This second issue is more related to the role of the Qur'ān as a normative teaching faced with empirical social reality. This is the reason why it is important to have a paradigm of understanding the Qur'ān which not only revolves around the text normatively but requires a complete approach, namely hermeneutic (Auliya & Gazali, 2020).

RESEARCH METHOD

This paper was written with the aim of outlining the development of the Qur'ān's pentak wilan transformation from a literal (textual) approach to a contextual approach by the hermeneutic method initiated by contemporary Muslim intellectuals Shaḥrūr. The idea of Shaḥrūr can beused as a method of interpreting the Qur'ān in this era of globalization so that Muslims can continue to adapt to the times.

This paper is written using a library research model, because the objects of study are things related to various literature literature. Library research, in addition to being intended as a first step to prepare a research framework, is also to deepen theoretical studies and obtain research data. This research uses the philosophical-hermeneutic k   method   included in the qualitative approach, which intends to understand the phenomenon about the object of study, by the method of description in the form of words and language (narrative).

There are two sources of data that are the basis for this study. First, the data obtained from primary sources is data that provides first-hand information, in this case it is the book by Muhammad Shaḥrūr: al-Kitab Wa al-Qur'an Qira'ah Mu'ashirah. Second, data obtained from secondary sources are sources that have cited from other sources, namely supporting data sources, such as those contained in books, books, journals and other sources that relate to or support the preparation of this research and to strengthen arguments.

After the necessary data is all collected, the next step is the processing or process of data analysis. At this stage, the researcher seeks to comprehensively describe the various opinions of scholars regarding the epistemology of contemporary Qur'ān interpretation as well as the hermeneutic application of Muhammad Shaḥrūrūr's interpretation and its significance in the interpretation of the Qur'ān obtained from various existing data. The way that researchers take is to provide a conceptional picture of the object of study systematically in accordance with the established framework.

RESULT AND DISCUSSION

1. Biography of Muhammad Shaḥrūr

The full name of this liberal Islamic thinker is Muḥammad Shaḥrūr Ibn Dayb. He was born in Salihiyah Crossroads, Damascus, Syria on April 11, 1938.1 Syria is one of the countries that has experienced the problem of modernity, especially the clash of religion with the Western modernization movement. This problem arose because besides being invaded by France as a result of the Turkish modernization movement, Syria had also been part of the territory of the 'Uthmāniah dynasty (in Turkey). This problem also gave birth to

figures such as Jamal al-Dīn al-Qasimi (1866-1914). Muḥammad Shaḥrūr was the fifth son of a dipper named Dayb Ibn Dayb and Ṣiddīqah binti Ṣalīh Filyūn. Shaḥrūr was blessed with five children, 1Ṭāriq, al-Lays, Basūl, Masum and Rima by a wife named 'Azīzah (Syahrûr & Zayd, n.d.).

His primary and secondary education was pursued in Syria until he obtained his high school diploma in 1957 from the educational institution 'Abd al-Raḥmān al Kawākib, Damascus. In 1958 he obtained a scholarship from the government and left for Saratow in Moscow, USSR to study civil engineering and in 1964, where he successfully completed the diploma program in civil engineering. In 1965, Muḥammad Shaḥrūr returned to Syria with a Bachelor's degree in Civil Engineering and taught at the Faculty of Civil Engineering of the University of Damascus. Furthermore, in 1968, the university sent him further studies at Ireland National University, Ireland then led him to obtain Masters (1969) and Doctorate (1972) degrees in Land and Foundation Mechanics specialization. Later he was appointed Professor of the Department of Civil Engineering at the University of Damascus (1972-1999). In 1982-1983 Shaḥrūr was sent by the University of Damascus to become an expert at Al Sand Consult in Saudi Arabia. In addition, together with his colleagues, he opened the Dār al-Istishārah al-Handasiah Engineering Consulting Bureau in Damascus. Abu Muslim, "Reinterpretation of the Concept of Islam and Faith in the Qur'an (Study of the Thought of Muhammad Shahrur)," Dialogia 15, no. 1 (2017): 27.

2. Works by Shaḥrūr

Some of Shaḥrūr's works include a) *Al Kitab wa al-Qur'an: Qiraah al Mu'asirah* (has been translated into Indonesian under the title Principles and Foundations of Contemporary Qur'ān Hermeneutics). b) *Dirāsat Islāmiah Mu'āṣirah fi al-Daulah wa al-Mujtama'; al-Imān wa al- Islām; Manḍūmāt al-Qiyām; Naḥw Uṣūl Jadīdiah li al-Fiqh al-Islāmī; Fiqh al-Mar'ah; Mashrū' Mithāq al-'amal al-Islāmī* (translated under the title Methodology of Contemporary Islamic Fiqh) and a number of other Islamic articles that gave birth to pros and cons among other Muslim thinkers. Alam Tarlam, "Analysis And Criticism Of The Hermeneutic Method Of The Qur'an Muḥammad Shaḥrūr," Emprismation 24, no. 1 (2015): 95.

3. Background of Shaḥrūr's Thought

Social reality is one of the aspects that gives birth to a theory, especially in understanding human life. The intellectual world cannot be separated from an anxiety that comes from social problems. In other words, social reality is a response and dialectical that gives birth to constructs of thought (theory) that are developed in society. One of them is in the theory of understanding the Qur'ān (tafsir). This is in accordance with the concept of hermeneutics in the understanding of the Qur'ān terminologically hermeneutics is the explanation of something that has not been clear to be clear by using language, interpreting and explicitizing vague meanings to be clearer. *"Hermeneutics as the science of reflecting on how a word and evention at past time and culture may be understood and become existentially meaningfull in our pressure situation"* (Carld, 2016).

Hermeneutics is a scientific concept of interpreting and understanding texts and events in the past, to understand their meaning as a whole, so that they can be applied in a contemporary context. In the Islamic scientific tradition, interpretation has a disposition similar to hermeneutics, in which there are problems with the interpretation, understanding, and meaning of a text. However, between the two there is a fundamental difference; tafsir refers to the praxis of interpretation in the form of comments on the text, while hermeneutics is related to theoretical and methodical elements in the meaning of the Qur'ān (Arabic) which is composed in the form of these texts that need to be understood by Muslims from generation to generation in a sustainable manner and according to their respective sociocultural conditions. The hermeneutics approach aims to make the interpreter live out the world of texts that are nuanced in the past, to be adapted to the contemporary empirical world known as the fusion of horizons. This consideration is in order to meet, answer, and solve society's problems that are actual contemporary (contextual). Mufid, "The Philosophical Approach of Hermeneutics in the Interpretation of the Quran," 36. Muhmad Shaḥrūr, Principles and Foundations of Contemporary Hermeneutics. (Yogyakarta: eLSAQ Press, 2007), 28.

This hermenetic method is behind Muhammad Shaḥrūr's thought in the problem of Islam and his ideas related to the development of the contemporary Islamic tradition of sciences, which, according to him, has a number of problems as follows:

a. There is no methodological clue in the thematic scientific discussion of the interpretation of the holy verses of the Qur'ān revealed to the Prophet Muhammad Saw. In fact, the main requirement in scientific studies is an objective view of something without excessive pretensions and sympathy;

b. The use of past legal products to be applied in contemporary issues. Legal thinking about women is one example. For this reason, it is necessary to have jurisprudence with a new methodology that is not only limited to al-fuqahā' al-khamsah;

c. The absence of utilization and interaction of the philosophy of the humanities (al-falsafah al-insāniah). This is due to the dualism of science: Islamic and non-Islamic. The absence of this interaction resulted in the barrenness of Islamic thought.

d. The absence of a valid Islamic epistemology. This has an impact on fanaticism and indoctrination of the school which was an accumulation of thought centuries ago. As a result, Islamic thought became narrow and undeveloped;

e. The products of jurisprudence that exist today *(al-fuqahā' al-khamsah)* are no longer relevant to the demands of modernity so there is a need for a new formulation of jurisprudence. Tarlam,"Analysis and Criticism of the Hermeneutic Method of the Qur'an Muḥammad Shaḥrūr," 96.

In his thinking Shaḥrūr assumes that truth is tentative. Shaḥrūr tried to collaborate on the weaknesses of thought in Islam. He gave rise to thoughts that were considered controversial for many. He also saw the polarization of society into two groups. First, those who are rigidly guided by the literal meaning of

radiation. They think that what is suitable for the early generations of Muslims is also suitable and appropriate to the current generation of people. Second, those who call for secularism and modernity reject all Islamic thought, including the Qur'ān. They were Marxists, Communists, as well as some Arab Nationalist figures (Syahrûr & Zayd, n.d.).

4. **The Hermeunetic Concept of Muhammad Shaḥrūr**

The concept of hermeneutics Shaḥrūr has 3 keys that are the basis of Shaḥrūr's thinking with regard to hermeunetik. The three keywords will always be interrelated and become the starting point in any study in philosophy including about Godliness (theology), nature (naturalistic), and man (anthropology). These three concepts are *kainunah* (condition of being), *sairurah* (condition of processing), *shairurah* (condition of being). This concept is described in the following points:

a. *Kainunah/ the concept of being*.

*ainunah m*is a concept that relates the issue of Godliness, nature and man as something that exists that will continue to experience a condition of being that cannot be separated from the passage of time (time) as a condition of process that continues to experience development and change in each stage. *Kainunah or being* is the beginning of something that exists.

b. *Sairurah* (process condition)

Sairurah (process condition) is a movement of time or conditions that continue to develop and change at every stage. *Sairurah*

c. *Shairurah* (condition of being)

Shairurah is a condition of being or can be said to be a goal (goal). *Shahirurah* is the movement of the passage of time, while shairūrah or becoming is something that becomes the goal for the "first existence" after going through the "process phase".

These three key concepts indicate that in understanding and interpreting the Qur'ān it is inseparable from knowing how the history of the verse is. In the context of *Amin Abdullah* the concept of *sairurah* is the concept of reading historically. The product of its interpretation and methodology is part of the existence of the kainūnah which is timeless by the course of history (sairūrah) which must certainly develop and even change according to the needs and demands of the times. Therefore, the methodological project of understanding the Qur'ān as a "proceeding condition" of the course of interpretation as an attempt to ground the Qur'ān in the classical era may have become obsolete because it experienced a "condition of being".

In his methodology, Shaḥrūr introduced a linguistic approach called *al-manhaj al-tarīkhī*. Initially, he combined the linguistic methods of Abū 'Alī al-Fārisī, Ibn Jinnī, and 'Abd al-Qadīr al-Jurjāni. But eventually he concluded the absence of synonyms in Arabic and he also made *Mu'jam Maqāyis al-Lughah by Ibn Fāris*, one of the adherents of the absence of synonymity, his mandatory reference. It was this absence of synonymity that later became one of the principles of the Shaḥrūr method of interpretation. According to him, each expression in Arabic has an independent meaning. There is no contextualization for either the text, its reception, or its compilation. In other words, the Qur'ān is

a text without any context. It is a self-contained text with no connection to the history or society to which the revelation is intended. For him, the most important context in understanding the Qur'ān is the political and intellectual context in which the people live. Muhammad Yusuf Yunus, "Hermeneutics of the Qur'an Muhammad Shaḥrūr," Islamic Discourse 9, no. 1 (2015): 85–91.

Shaḥrūr in synonmatic denial implementation is a redefinition of terms that have been considered synonymous, such as *al-Kitāb, al-Qur'ān, al-Furqān, and* so on. In addition, this approach also has implications for the classification of the Qur'ān. According to Shaḥrūr, the verses of the Qur'ān are divided into two dimensions: prophetic and religious. In the prophetic dimension, there are mutashābih verses and lā muḥkam wa lā mutashābih *verses (tafṣīl al-kitāb)* understood according to "wa ukharu mutashābihāt", not "*wa al-ukharu mutashābihāt*" because the two are certainly very different in meaning. The verses of the Qur'ān are also divided into two: *al-Qur'ān al-'Aḍīm and Sab'ul Mathānī.* In terms of its content, these verses contain good information about creeds, stories, and scientific knowledge so that they cannot be changed and are outside the scope of human endeavors which are then called qadar. The mutashābih verses fall into the nubuwwah dimension because they contain bayyināt Mufid, "The Philosophical Approach of Hermeneutics in the Interpretation of the Quran," 37. (objective-empirical natural law) verses that are acceptable to all. These verses editorially remain in their textual form but change and are relative to the aspect of their understanding. Whereas the muḥkam verses, according to Shaḥrūr, are referred to asumm al-Kitāb and enter into the dimension of depravity as a guide for the devout and complementary to the knowledge that has been revealed in the nubuwwah dimension. The muḥkam verses consist of worship, law, muamalah which are ḥudūdīdī/limit or have variations of boundaries and are not legal-textual specific (Kurd et al., 2020).

In addition to the synonmatic denial in the hermentic method Muhammad Shaḥrūr is identical about the theory of hudud or limit. The hudud/ limit theory is a method of understanding legal verses (*muḥkamāt*) according to the socio-historical context of contemporary society with the aim that the teachings of the Qur'ān remain relevant and contextual as long as they are within the territorial limits of the law of Allah Swt. The fruit of Shaḥrūr's research, an applicative theory known as *naḍariah al-ḥudūd* or *limit theory* was born (boundary theory). This limit theory consists of the lower limit (al-ḥadd al-adnā/minimal) and the upper limit *(alḥadd al-a'lā/*maximal). The contribution of this theory, as quoted from the book Epistemology of Contemporary Interpretation, is first, with the theory of limits, the legal verse that has been considered final and certain without any other alternative understanding turns out to have the possibility of being interpreted in a new way. In this context, Shaḥrūr was able to explain methodologically and apply this theory in his interpretation through a mathematical approach. Second, with limit theory, a mufasir is able to maintain the sacredness of the text without having to lose his creativity in doing ijtihad to open up the possibility of interpretation as long as it is within the limits of the law of Allah Swt (Ismail et al., 2012).

Shaḥrūr based his concept on compiling boundary theory on QS. al-Nisā' [4]: 13-14

$$تِلْكَ حُدُوْدُ اللّٰهِ ۗ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۗ وَذٰلِكَ الْفَوْزُ الْعَظِيْمُ وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ وَيَتَعَدَّ حُدُوْدَهٗ يُدْخِلْهُ نَارًا خَالِدًا فِيْهَا ۖ وَلَهٗ عَذَابٌ مُّهِيْنٌ$$

(Those laws) are provisions from God. Whoever obeys Allah and His Messenger, Allah undoubtedly puts it into the heaven that flows in it the river of the river, while they are eternal in it; and That is the great victory.12 And Whoever disobeys Allah and His Messenger and violates His provisions, undoubtedly Allah puts him into the fires of hell while he is eternal in them; and to him the insulting torment (Qs. An-Nisa; 13-14).

Shaḥrūr observes a fragment of the verse "*tilka ḥudūd al-allāh*" which asserts that those who have the authority to set boundaries are the Prophet and the Apostle, and in essence the authority that Muhammad has is not full and he is the pioneer of ijtihad in Islam.14 The law established by the Prophet was more temporal-conditional in accordance with the degree of understanding, reasoning of the times, and the civilization of the masarakat at that time. That is, the provisions of the law are not binding until the end of time. So, this is where we have the space to look at the Qur'ān and have faith in the situations and conditions that science is in the present background. Through his physics postulates, Shaḥrūr argues that no object moves in the form of a straight line. All objects from the smallest electrons to the largest galaxies move ḥanīfīah (not straight) (Hakim, 2022). Shaḥrūr gives a mathematical picture of the relationship of al hanifah and al istiqomah with a curve below:
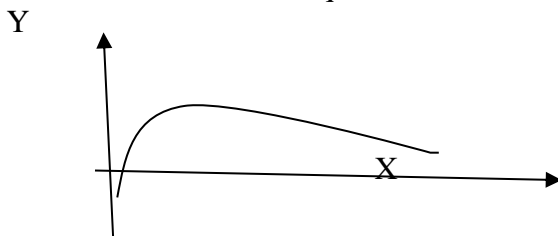
Curve Image (al Hanafiyah of Ijtihad space)

The X-axis describes the epoch or context of historical time, while the Y-axis as a law established by Allah Swt. This curve describes the dynamics of human ijtihad moving in line with the X-axis bounded by the laws prescribed by God on the Y axis.

Based on his study of legal verses, Shaḥrūr concluded that there are six forms of boundary theory that can be described in mathematical form with the following details:

a. *Ḥālah al-ḥad al-a'lā (*maximum limit position) The resulting region (range) of the equation of the function y (Y) = f (x) is in the form of a closed curve for which an example of the application of this method is in QS. Al Maidah: 38

<div dir="rtl">

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوٓا۟ أَيْدِيَهُمَا جَزَآءًۢ بِمَا كَسَبَا نَكَٰلًا مِّنَ اللَّهِ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

</div>

That is to say: The man who steals and the woman who steals, cut off the hands of both (as) retribution for what they do and as a torment from God. and Allah is All-Mighty again All-Wise.

Both men and women then cut off their hands. Cut hands here is the maximum punishment. Therefore the penalty for thieves does not have to be hand-cut but depends on the quality of the stolen goods and the conditions at that time.

b. *Halah al-had al-adna* (minimum limit position)
The resulting area is in the form of an open curve that has one minimum boundary point. This point is located in a straight line parallel to the X axis. Within this minimum limit Shaḥrūr exemplifies the Qur'ān's prohibition against marrying the women mentioned in QS. al-Nisā': 22 Under no circumstances shall there be any violation of this limitation despite the ijtihad process. An example of this limitation is found in sura al-Nisā': 23 Under no circumstances is it permissible to marry those prohibited in this verse, even if it is based on ijtihad Jonah, "Hermeneutics of the Qur'an Muhammad Shaḥrūr."

c. *Halah al-haddain al-a'la wa al-adna ma'an* (maximum limit position along with the minimum limit)
The resulting regions are closed and open curves, each of which has a maximum and minimum turning point. The two turning points are located together with a straight line parallel to the X axis. Between these two curves there is a tangent *point (nuqṭah al-ini'tāf)* that is exactly between them. This position is also called ḥālah *al-mustaqīm* or *ḥālah al-tashrī' al-ayni* (position of absolute legal determination). Examples This limitation applies to the division of the natural inheritance of the Qur'ān an-Nisa: 11

d. *Halah al-mustaqim* (straight position without alternative)
The resulting area is a straight line parallel to the X axis. Because it is a straight line, this position puts the maximum turning point in line with the minimum turning point. There is only one case in the Qur'ān in the letter QS. al-Nūr regarding the case of adultery. For both male and female adulterers they must be chastened 100 times, no less and no more.

e. *Halah al-had al-a'la li al-had al-muqarib duna al-mamas bi al-had abadan* (the position of the maximum limit tends to approach without reverence.
The resulting region is an open curve formed from the base point that is almost adjacent to the X axis and the final point that is almost adjacent to the Y axis. Mathematically, the final point is only really adjacent to the Y axis at the infinite region (la nihāyah). This position is applied within the limits of the physical relationship between men and women. This physical relationship

between human beings of the opposite sex starts from the lowest limit, in the form of a relationship with no contact at all between the two and ends at the highest limit, in the form of an act that suggests sex called adultery. When a person is still at the stage of committing an act that leads to adultery but has not yet reached that adultery then he has not fallen to the maximum limits of physical relations set by Allah Swt. Before they commit adultery then the punishment ḥad of God cannot be carried out except the punishment of khalwat.

f. *Halah al-had al-a'la mujaban wa al-had al adna cross* (position of the positive maximum limit and the negative minimum limit).

The resulting region is a wave curve with the maximum turning point being in the positive region (both variables X and Y, positively valued) and the minimum turning point being in the negative region (variable Y is negative). These two points are located together with a straight line parallel to the X axis. The highest limit in borrowing money is called interest tax and the lowest limit in giving is zakat. The midline that sits between the positive (+) and negative (-) regions is the zero point (neutral boundary).

The granting to this zero region is interest-free lending *(qarḍ ḥasan).* The territory of human ijtihad, according to Shaḥrūr is between that minimum and maximum limit. The elasticity and flexibility of the law of Allah Swt. can be described as the position of a ballplayer who is free to play ball, as long as it stays on the existing lines of the field. In short, while a Muslim is still in the *territory of ḥudūd al-allāh* (the provision of Allah Swt. between the minimum and maximum limits), then he cannot be considered out of the law of Allah Swt. Through the limit theory, Shaḥrūr wants to perform productive and prospective recitation of the muḥkamāt verses (qirā'ah *muntijah),* Not a repetitive and restrospective reading (qira'ah mutakarrirah). With this limit theory as well, Shaḥrūr wanted to prove that Islamic teachings are truly relevant teachings for all time and space. Shaḥrūr assumes that the advantage of Islamic treatises lies in its content in two aspects of motion: constant motion (istiqāmah) and dynamic and pliable motion (ḥanifīah). This nature of Islamic flexibility is within the frame of the limit theory that Shaḥrūr understands as *the bounds or restrictions that God has placed on man's freedom of action*. The framework of the analysis of limit theory based on the two main characters of Islamic teachings (constant aspect and flexible aspect) will make Islam timeless and timeless. The two binary oppositions then gave birth to a dialectical motion *(al-ḥarakah al-jadaliah)* in knowledge and the social sciences. From there, it is hoped that a new paradigm will be born in Islamic law legislation *(tashrī'),* so as to create a dialectic and the continuous development of the Islamic legal system. The Aurat Limit for Women From the next theory that is quite intriguing is the theory in the problem of the limitation of aurat for humans, Shaḥrūr gives ambiguous boundaries, especially to the limit of aurat for women. Like the limit theory, Shaḥrūr also provides upper and lower limits for human aurat. For men, the upper limit is the genitals, rectum, and both groin, while the lower limit is the other one. For women themselves the upper limit is the same as that of men, with the addition of both chests, and the lower limit is besides.

Here Shaḥrūr has clearly deconstructed the Islamic Shari'ah in terms of the limits of aurat. In Islam itself, the limit for a woman is her entire body except the face and palms, without knowing the term upper limit or lower limit. According to her, the limits on women are a construct of society, not a definite stipulation of Islamic Shari'ah. He referred to the early days of the emergence of Islam. He said there were differences in the way Arab women dressed. For a woman who bears the status of a slave, she does not cover her whole body, while for a free woman, she covers her whole body. After Islam came, the way free women dressed was used as a basis for setting boundaries for all Islamic women. According to Shaḥrūr, this is something that is formed by the construct of society, not established by Islam itself. Even further, Shaḥrūr makes it possible to see other people's aurats. He bases this on his interpretation of QS. al-Nūr: 31 The word "*Yagḍuḍna min Abṣārihinna*", according to Shaḥrūr contains indications that a person wants not to display part of his sight and his. This does not mean that he has to cover the entire boundaries of his aurat, but only part of it. This has to do with shame and what Shaḥrūr calls "*al-suluk al-ijtimā'ī*" or social ethics. In other words, according to Shaḥrūr, it is perfectly fine for a woman to show her aurat and her body parts, other than the aurat set by the maximum limits as above, as long as she does not feel shame or objection.

CONCLUSION

In his methodology, Shaḥrūr introduced a linguistic approach called al-manhaj al-tarīkhī. Initially, he combined the linguistic methods of Abū 'Alī al-Fārisī, Ibn Jinnī, and 'Abd al-Qadīr al-Jurjāni. But eventually he concluded the absence of synonyms in Arabic and he also made Mu'jam Maqāyis al-Lughah by Ibn Fāris, one of the adherents of the absence of synonymity, his mandatory reference. It was this absence of synonymity that later became one of the principles of the Shaḥrūr method of interpretation. According to him, each expression in Arabic has an independent meaning. There is no contextualization for either the text, its reception, or its compilation. In other words, the Qur'ān is a text without any context. It is a self-contained text with no connection to the history or society to which the revelation is intended. For him, the most important context in understanding the Qur'ān is the political and intellectual context in which the people live.

In addition to the synonmatic denial in the hermentic method Muhammad Shaḥrūr is identical about the theory of hudud or limit. Hudud theory is a method of understanding legal verses (muḥkamāt) according to the socio-historical context of contemporary society with the aim that the teachings of the Qur'ān remain relevant and contextual as long as they are within the territorial limits of the law of Allah Swt. The fruit of Shaḥrūr's research, an applicative theory known as naḍariah al-ḥudūd or limit theory was born. (boundary theory). This limit theory consists of the lower limit (al-ḥadd al-adnā/minimal) and the upper limit (alḥadd al-a'lā/maximal).

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