

Muhammad Syahrur's Theory of Hudud in the Interpretation of the Verses on the Hijab: A Critical Study of QS Al-Nūr [24]:31 and QS Al-Aḥzāb [33]:59

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Abstract

The debate about the hijab in Islam continues to grow as various approaches emerge in understanding the legal verses of the Qur'an. Muhammad Syahrur offers a reinterpretation of the hijab verse through a linguistic approach and the theory of ḥudūd (limit theory) that is different from classical interpretation. This research aims to analyze Muhammad Syahrur's interpretation of QS. al-Nūr [24]:31 and QS. al-Aḥzāb [33]:59, examines the consistency of the theories ḥudūd and lā tarāduf, and analyzes their epistemological implications in contemporary interpretive discourse. The research uses a qualitative approach with the type of library research. Primary data were obtained from the works of Muhammad Syahrur, especially Al-Kitāb wa al-Qur'ān: Qirā'ah Mu'āṣirah and Nahwa Uṣūl Jadīdah li al-Fiqh al-Islāmī, while secondary data came from books of tafsir, accredited journals, and relevant research. The analysis was carried out through content analysis with a comparative approach to classical and contemporary interpretation. The results of the study show that Syahrur understands the hijab not as a model of standard clothing that applies universally, but as a limit of dress ethics that aims to maintain the honor and social protection of women. The interpretation is built through the distinction between the meanings of khimār, jilbāb, and ḥijāb based on the theory of lā tarāduf, as well as legal flexibility through the theory of ḥudūd. This study found that Syahrur was relatively consistent in applying his methodology, despite criticism regarding the dominance of the linguistic approach and the limitations of the hadith's position in the formation of law.

Keywords: *Muhammad Syahrur, Hijab, Ḥudūd, Lā Tarāduf, Contemporary Tafsir.*

Abstrak

Perdebatan mengenai hijab dalam Islam terus berkembang seiring munculnya berbagai pendekatan dalam memahami ayat-ayat hukum Al-Qur'an. Muhammad Syahrur menawarkan penafsiran ulang terhadap ayat hijab melalui pendekatan linguistik dan teori ḥudūd (teori batas) yang berbeda dari penafsiran klasik. Penelitian ini bertujuan untuk menganalisis tafsir Muhammad Syahrur terhadap QS. al-Nūr [24]:31 dan QS. al-Aḥzāb [33]:59, mengkaji konsistensi teori ḥudūd dan lā tarāduf, serta menganalisis implikasi epistemologisnya dalam wacana penafsiran kontemporer. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian pustaka. Data primer diperoleh dari karya-karya Muhammad Syahrur, terutama Al-Kitāb wa al-Qur'ān: Qirā'ah Mu'āṣirah dan Nahwa Uṣūl Jadīdah li al-Fiqh al-Islāmī, sedangkan data sekunder berasal dari kitab-kitab tafsir, jurnal terakreditasi, dan penelitian terkait. Analisis dilakukan melalui analisis isi dengan pendekatan komparatif terhadap tafsir klasik dan kontemporer. Hasil penelitian menunjukkan bahwa Syahrur memahami hijab bukan sebagai model pakaian baku yang berlaku secara universal, melainkan sebagai batasan etika berpakaian yang bertujuan untuk menjaga kehormatan dan perlindungan sosial perempuan. Penafsiran ini dibangun melalui pembedaan makna antara khimār, jilbāb, dan ḥijāb berdasarkan teori lā tarāduf, serta fleksibilitas hukum melalui teori ḥudūd. Penelitian ini menemukan bahwa Syahrur relatif konsisten dalam menerapkan metodologinya, meskipun ada kritik terkait dominasi pendekatan linguistik dan keterbatasan peran hadis dalam pembentukan hukum.

Kata Kunci: *Muhammad Syahrur, Hijab, Hudud, Lā Tarāduf, Tafsir Kontemporer.*



1. Introduction

Muhammad Syahrur presents a different reading of the hijab verse through a linguistic and theoretical approach territory (limit theory). Syahrur understands the Qur'an as a text of revelation that is fixed, while human interpretations of it continue to evolve following changes in society (Syahrur, 2019). Principle *lā tarāduf* used to deny the existence of absolute synonyms in the language of the Qur'an so that the term *khimār*, *Jilbāb*, and *ḥijāb* understood to have different meanings and cannot be freely exchanged. The reading results in the conclusion that the hijab verse emphasizes more on women's moral functions and social protection than on the determination of certain clothing models that apply universally. Such an approach shows a shift in orientation from legal-formal reading to a more substantive understanding of legal texts (Ridho, 2022).

Studies on Muhammad Syahrur's thoughts on the hijab have been conducted by a number of researchers. A. Khikmatiar's research highlights the reconstruction of the concept of the Syahrur hijab through the reading of the QS. al-Nūr [24]:31 and QS. al-Aḥzāb [33]:59 with an emphasis on the reinterpretation of the law on women's dress (Khikmatiar, 2021). Wendi Parwanto's study discusses the configuration of the *aurah* and the hierarchy of women's clothing in the perspective of Syahrur through an analysis of the concept *al-juyūb* (Parwanto, 2022). Neny Muthi'atul Awwaliyah's research emphasizes the hermeneutic aspect of Syahrur and its relevance to contemporary Muslim women's issues. These studies show that academic attention to Syahrur is generally still moving on the descriptive aspect of thought and has not thoroughly tested the methodological coherence between theories *ḥudūd*, linguistic approaches, and theories of asynonymy in one complete analytical framework (Awwaliyah, 2019).

Attention to the theory of synonymity is important because Syahrur positions language as the main instrument in understanding the content of the Qur'an. Abdul Rasyid Ridho explained that Syahrur's theory of asynonymity rests on the assumption that no two words in the Qur'an have a perfectly identical meaning, so that each term has a distinctive semantic function according to its position and purpose of use in the verse. This approach causes terms that are often understood similarly by some *mufasir*, such as *khimār*, *jilbāb*, and *ḥijāb*, requires a re-reading based on the linguistic structure of the Qur'an. This position becomes relevant in the study of the hijab because Syahrur's interpretation is highly dependent on the consistency of the theory *lā tarāduf* that he uses (Ridho, 2022).

This article aims to analyze Muhammad Syahrur's interpretation of the hijab verse by testing the consistency of the theory of *ḥudūd* and the theory of asynonymity in understanding QS. al-Nūr [24]:31 and QS. al-Aḥzāb [33]:59. The analysis was carried out by comparing Syahrur's argument against the epistemology of classical interpretation which relies on *hadith*, the practice of the Companions, and the consensus of scholars. This position is the novelty point of the article because the research does not stop at the description of the concept of the hijab Syahrur, but examines the methodological coherence between linguistic theory, legal limits, and its epistemological implications in contemporary interpretive discourse.

2. Research Methods

This study uses a qualitative approach with the type of literature research (library research) which focuses on the analysis of Muhammad Syahrur's thoughts on the hijab verses in the Qur'an. The choice of method is based on the character of the research that places the text as the main object of study, especially the thoughts of the characters and the construction of the interpretation methodology used in understanding the legal verse. Literature review was chosen because it allows an in-depth search of



primary sources, cutting-edge academic works, and classical mufasir views relevant to the discussion of the hijab in Islam (Moleong, 2021).

Research data sources are divided into primary and secondary sources. The primary source consists of the works of Muhammad Syahrur, namely *Al-Kitāb wa al-Qur'ān: Qirā'ah Mu'āṣirah* and *Nahwa Uṣūl Jadīdah li al-Fiqh al-Islāmī* which is the main reference in understanding the theory of ḥudūd, the principle of lā tarāduf, and Syahrur's interpretation of QS. al-Nūr [24]:31 and QS. al-Aḥzāb [33]:59. Secondary sources are obtained from Sinta-accredited journals and contemporary textbooks, Qur'anic hermeneutics, and classical commentaries that discuss the concept of aurat and hijab for Muslim women. Some of the works used include the writings of Abdul Mustaqim, Sahiron Syamsuddin, Aksin Wijaya, M. Quraish Shihab, and Wahbah al-Zuhaylī as an epistemological comparison to Syahrur's thought.

The data collection technique is carried out through documentation studies by tracing literature sources that have direct relevance to the research theme (Rahman et al., 2026). The data collection process is carried out in stages through the identification of the main concepts in Syahrur's thought, the study of the hijab verses, and the inventory of the results of previous research on the theory of ḥudūd and Syahrur's hermeneutics. This step aims to obtain a comprehensive overview of the development of the study as well as find analysis space that has not been discussed much by previous research.

Data analysis using content analysis and comparative approach. Content analysis was used to identify Syahrur's argumentation patterns in interpreting the hijab verse, especially in the use of the term *khimār*, *jilbāb*, and *al-juyūb*. A comparative approach is carried out by comparing Syahrur's interpretation of QS. al-Nūr [24]:31 and QS. al-Aḥzāb [33]:59 with the views of classical mufasir such as Ibn Kathīr, al-Qurṭubī, and Wahbah al-Zuhaylī. The final stage is directed at a critical evaluation of the consistency of the theory ḥudūd and its epistemological implications in contemporary hijab discourse (Krippendorff, 2020).

3. Results and Discussion

3.1. Result

Brief Biography and Intellectual Journey of Muhammad Syahrur

Muhammad Syahrur was born in Damascus, Syria, on April 11, 1938 and is known as one of the contemporary Muslim thinkers who offered a new approach to reading the Qur'an through a modern linguistic and rationality perspective. His educational background, which does not come from the classical religious scientific tradition, makes his style of thinking different from the majority of Muslim mufasir in general. Syahrur received his primary and secondary education in Damascus before continuing his studies in civil engineering to the Soviet Union in the early 1960s. The technical education he obtained formed a systematic, logical, and mathematical thinking pattern that then influenced his perspective in reading religious texts.

Syahrur's higher education continued at the Moscow Institute of Engineering with concentrations in civil engineering and soil mechanics. His studies in the Soviet Union brought him together with the development of philosophy of science, language structuralism, and the tradition of modern thought that developed in the West and Eastern Europe. This intellectual experience contributed greatly to forming a critical perspective on the classical Islamic method of interpretation which according to him relied too much on the authority of history and old traditions. Syahrur's views began to develop towards

the need to reinterpret religious texts to be more relevant to social changes and the development of modern science (Syamsuddin, 2017) (Abdullah, 2022).

Syahrur's academic career was spent as a civil engineering lecturer at Damascus University. Academic activities in the field of science did not prevent him from studying the Qur'an independently for decades. His interest in Islamic studies prompted Syahrur to re-read the verses of the law through an Arabic linguistic approach and limit theory (territory theory). His thinking began to gain widespread attention after the publication of the monumental work *Al-Kitāb wa al-Qur'ān: Qirā'ah Mu'āṣirah* In 1990, a work that contained the idea of anti-synonymity (*lā tarāduf*), reinterpretation of Islamic law, as well as a new reading of women's issues, inheritance, and family law (Syahrur, 2018).

Syahrur's intellectual journey shows that there is a combination of scientific approaches and contemporary Islamic studies. The influence of modern linguistics, philosophy of science, and rational thought appears strongly in the way Syahrur understands the Qur'an. This position caused his thought to gain appreciation because it was considered to open up a new space for *ijtihād*, but also reaped criticism because it was seen as reducing the role of *ḥadīth*. *Asbāb al-Nuzūl*, and the consensus of scholars in the interpretation of the legal verse. The debate made Muhammad Syahrur one of the important figures in the contemporary Qur'anic hermeneutic discourse, especially on the issue of women and the reformulation of Islamic law (Mustaqim, 2018) (Awwaliyah, 2019).

The Epistemology of Muhammad Syahrur's Interpretation

Muhammad Syahrur views the Qur'an as a text of revelation that is absolute, while man's understanding of it is relative and continues to evolve according to changes in time and space. This view gives birth to the assumption that the interpretation of legal verses should not stop at the product of past interpretation, but must always be open to re-reading that is relevant to the social development of society. This thought places the Qur'an as a fixed normative source, while the results of its interpretation are understood as a dynamic intellectual product. Such a framework causes Syahrur to often be placed in the current of contemporary interpretation that seeks to bring together religious texts with modern realities through rational and linguistic approaches (Syahrur, 2019) (Mustaqim, 2018).

Syahrur's epistemological foundation rests on a linguistic approach that makes the language of the Qur'an the main instrument in understanding the message of revelation. According to Syahrur, language has a systematic structure of meaning so that each term of the Qur'an must be understood based on its respective semantic function. This position gave birth to a theory *lā tarāduf* or asynonyms that deny the existence of two different words with perfectly identical meanings in the Qur'an. Abdul Rasyid Ridho explained that Syahrur's theory of synonymity is built on the assumption that each diction of the Qur'an is consciously chosen and has a certain semantic purpose, so that it cannot be freely exchanged with other terms. This approach led Syahrur to distinctively distinguish the terms *Al-Kitāb* and *al-qur'ān*, or *khimār*, *jilbāb*, and *ḥijāb* in the discussion of women's clothing (Ridho, 2022).

Theory *ḥoutūd* became an important methodological tool in Syahrur's reading of the legal verse. Syahrur understands that Islamic law does not always exist in the form of a single, rigid rule, but offers a minimum limit (*al-ḥadd al-adnā*) and maximum limit (*al-ḥadd al-a'lā*) which allows *ijtihād* to occur according to the needs of the community. This theory was developed to maintain the flexibility of Islamic law while maintaining the normative corridor of the Qur'an. A study of Syahrur's thought shows that the theory *ḥoutūd* does not stand alone, but rather has a close relationship with linguistic approaches because the legal boundaries are determined through the semantic reading of key terms in the verse (Syahrur, 2018) (Khusein, 2022).



Application of the theory of asynonymy and ḥoutūd is clearly seen in Syahrur's interpretation of the hijab verse, especially QS. al-Nūr [24]:31 and QS. al-Aḥzāb [33]:59. Syahrur rejects the equivalence of the meaning between khimār, jilbāb, and ḥijāb which in many popular readings is often understood as a similar term. Laughter khimār understood as a finishing tool, jilbāb positioned as outerwear, while ḥijāb interpreted as a barrier or barrier. These semantic differences are the basis for Syahrur to conclude that the Qur'an does not determine women's clothing models individually, but sets ethical boundaries of dress that aims to maintain women's honor and social protection (Ridho, 2022).

Syahrur's epistemological construction has received widespread attention as well as criticism from a number of contemporary Muslim scholars. The dominance of linguistic approaches is seen as successful in opening up the possibility of reading the Qur'an that is more adaptive to social changes. Criticism arises because too strong emphasis on language is considered to potentially reduce the position of the hadith, Asbāb al-Nuzūl, and the tradition of classical interpretation as a methodological tool in understanding the verses of the law. The debate shows that Syahrur's thought is not only important as an offer of a new methodology, but also as an arena for criticism of the limits of contemporary Islamic law reinterpretation (Syamsuddin, 2017) (Khikmatiar, 2021).

Muhammad Syahrur's interpretation of QS. al-Nūr [24]:31

Muhammad Syahrur's interpretation of QS. al-Nūr [24]:31 departs from the linguistic reading of key terms in the verse, especially the word khimār and juyūb. This approach was chosen because Syahrur views the meaning of the verse as incomprehensible without paying attention to the linguistic structure of the Qur'an, which according to him has semantic precision. The understanding of the hijab verse is not directly directed to legal conclusions regarding the obligation of certain forms of clothing, but begins with the identification of the function of the language used by the Qur'an in describing women's bodies and clothing (Sinta et al., 2024). This view shows that the process of interpreting Syahrur emphasizes substantive meaning rather than formal symbolization of Muslim women's clothing (Syahrur, 2019) (Mustaqim, 2018).

Principle lā tarāduf or asynonym is an important foundation in Syahrur's reading of the term khimār. Syahrur rejects the interpretation that considers khimār, jilbāb, and ḥijāb as a term similar to the same function. Abdul Rasyid Ridho explained that according to Syahrur each term of the Qur'an has a distinctive semantic function so that it cannot be freely exchanged. Laughter khimār understood as a finishing tool (covering tool), while the normative meaning of the verse does not lie in the covering object itself, but in the body object that is commanded to be closed. This position caused Syahrur not to immediately understand khimār as a head veil as understood by the majority of classical mufasir (Ridho, 2022).

Syahrur's main attention is directed to the phrase wa l-yadribna bi khumurihinna 'alā juyūbihinna that contains the closing command juyūb. Terms juyūb It is understood as a part of the body that has gaps, curves, or sensitive areas of women, especially certain parts of the chest and body organs that are seen as having a privacy dimension. This interpretation causes the normative focus of the verse to shift from the clothing model to the body part that must be maintained. This reading leads to the conclusion that the Qur'an does not explicitly command the covering of women's hair, but rather emphasizes the protection of certain areas of the body that belong to the category al-juyūb (Syahrur, 2019) (Parwanto, 2022).

Syahrur's Reading of QS. al-Nūr [24]:31 shows a sharp difference from classical mufasir. Ibn Kathīr understood the verse as a command to extend the veil to cover the head, hair, neck, and chest of a woman. Al-Qurṭubī Placing this verse as the normative basis for women's obligation to cover the awrah broadly by maintaining honor through modest clothing. Wahbah al-Zuhaylī also explained that the use



of the veil serves to cover the head and chest as a form of moral protection for Muslim women. Syahrur took a different position by placing the function of closing body parts more important than the form of covering used. This difference shows a shift in orientation from normative interpretation to functional reading of the hijab verse (Shihab, 2019) (al-Zuhayli, 2016).

The construction of Syahrur's interpretation of QS. al-Nūr [24]:31 shows that there is consistency between the theory of asynonymity and the theory of *ḥoutūd*. A linguistic approach is used to determine the meaning of key terms, while boundary theory is used to explain the space for legal flexibility in women's dress in various societies. The advantage of this approach lies in its ability to re-read the hijab verses in a modern society that has a diversity of dress cultures. Criticism persists because the flexibility of interpretation is considered to open up too much room for subjectivity, especially in determining the standard of modesty in Muslim women's dress (Khusein, 2022).

Muhammad Syahrur's Interpretation of QS. al-Aḥzāb [33]:59

Muhammad Syahrur's interpretation of QS. al-Aḥzāb [33]:59 is directed at the social function of women's clothing in public spaces. Sentences containing commands *yudnīna 'alayhinna min jalābībihinna* It is understood not to be solely talking about certain forms of clothing, but social protection mechanisms for women. Syahrur places this verse as part of moral regulations that aim to maintain women's honor when in a social environment that allows the emergence of harassment or harassment. The focus of interpretation is not directed at the symbol of clothing, but on the normative purpose of the verse related to the safety and respect for women (Syahrur, 2019).

Terms *jalābīb* understood by Syahrur as the plural form of *jilbāb* which linguistically refers to the outerwear that women wear when they go out of the house. This meaning does not translate as a particular fashion model that must be universally applicable throughout Muslim society. Syahrur is of the view that the Qur'an does not set a standard design regarding the shape of women's clothing, because the character of clothing is always influenced by the culture, environment, and social habits of each region. This understanding encourages the reading that women's dress standards can change as long as they do not violate the moral limits set by the Qur'an (Ridho, 2022).

Syahrur's Reading of QS. al-Aḥzāb [33]:59 shows the close relationship between the concept of the hijab and the theory *ḥoutūd*. According to her, the function of the hijab lies in the protection of women from acts of objectification and social disturbance, not in the obligation to use certain symbols of clothing absolutely. This verse is understood as a form of dress etiquette that takes into account the social reality of society. This view causes Syahrur not to make the head covering the only indicator of women's compliance with Islamic dress codes. The assessment of compliance is more directed at the fulfillment of the function of modesty and protection of women's bodies (Syahrur, 2019).

The majority of classical scholars give a different reading of QS. al-Aḥzāb [33]:59. Ibn Kathīr understood this verse as a command for Muslim women to cover their bodies to be different from non-Muslim women and to avoid male interference. Al-Qurṭubī explained that the hijab functions to cover a woman's head and part of the face as a sign of honor and distinguishing social identity (al-Qurtubi, 2006). Wahbah al-Zuhayli emphasizing that this verse reinforces the obligation to cover women's *awrah* broadly as part of Islamic dress etiquette (al-Zuhayli, 2016). This difference shows that classical interpretation emphasizes the normative-formal dimension of women's clothing more than the functional reading developed by Syahrur (Parwanto, 2022) (Syahrur, 2019).

Differences in interpretation orientation towards QS. al-Aḥzāb [33]:59 shows a paradigm shift in understanding the hijab verse. Syahrur focuses on the value of social protection and the morality of dressing, while classical *mufasir* tends to place certain forms of clothing as part of more strict legal norms. This shift in perspective has made Syahrur's interpretation receive wide attention in



contemporary Islamic discourse, especially on the issue of women, freedom of expression, and the relationship between religious texts and social change. Criticism continues to arise because the flexibility of interpretation is seen as opening up a considerable space of subjectivity in determining the limits of the propriety of dressing Muslim women (Khusein, 2022) (Awwaliyah, 2019).

3.2. Discussion

Methodological Consistency: The Relationship of Ḥudūd and Lā Tarāduf Theory in the Interpretation of Hijab Verses

Muhammad Syahrur's interpretation of the hijab verse shows a close methodological relationship between theories ḥudūd and principles lā tarāduf. Syahrur does not start with an interpretation of the legal conclusions that have been established in the fiqh tradition, but from an analysis of the structure of the Qur'anic language. Each term is understood to have a specific meaning and cannot be freely exchanged. This approach is the basis for Syahrur in reading the term khimār, jilbāb, and ḥijāb as a semantically different concept. This position suggests that legal flexibility in theory ḥudūd does not stand alone, but is first built through a linguistic analysis of the terms used in the Qur'an (Mustaqim, 2018).

Syahrur's methodological consistency can be observed from the way he maintains the principle of asymmetry in all terms related to women's clothing. Laughter khimār in QS. al-Nūr [24]:31 is not understood as a head veil, but rather a covering device directed at a specific part of the body (al-juyūb). Terms jilbāb on QS. al-Aḥzāb [33]:59 is positioned as outerwear that serves to protect women in public spaces. Terms ḥijāb It is understood differently, namely as a barrier or barrier, not women's clothing. Abdul Rasyid Ridho explained that this pattern shows Syahrur's consistency in applying the theory of asymmetry, because each term is always read based on the semantic field and the position of its use in the verse (Ridho, 2022).

This consistency shows the epistemological strength in Syahrur's thought building. The relationship between language and law is placed systematically, i.e. linguistic analysis is used to determine the meaning of terms, while theory ḥudūd function to establish a space of legal flexibility between the minimum and maximum limits determined by the Qur'an. Such a pattern causes Syahrur to understand the hijab verse as an arrangement of dress ethics that is adaptive to social changes, not a provision regarding clothing models that apply uniformly to all Muslim communities. The reading shows that there is an effort to reinterpret Islamic law that is oriented towards the moral function and social protection of women (Syamsuddin, 2017).

Methodological problems began to be seen when the theory of asymmetry was applied more broadly to the use of classical Arabic. Some Muslim scholars view that the term khimār Historically, it has been used by the Arabs to refer to women's headscarves before the fall of Islam. Quraish Shihab explained that the verse QS. al-Nūr [24]:31 is understood by the majority of mufasir as an order to extend the head covering the woman's breast, not to change the function khimār became an entirely new term. The criticism shows the tension between Syahrur's linguistic-structural approach and the semantic tradition of Arabic that developed in classical interpretive literature (Shihab, 2019) (al-Zuhaylī, 2016).

Other criticisms are directed at the relationship between theories ḥudūd and the authority of hadith in the formation of Islamic law. The tradition of classical interpretation places hadith as the main source of explanation of legal verses that are still global. Syahrur's interpretation tends to give priority to the linguistic analysis of the Qur'an so that the position of the hadith does not obtain a dominant methodological function in determining the boundaries of women's aurah. This creates a

more flexible scope for interpretation, but at the same time raises questions about the normative standards used to maintain the legal stability of Muslim women's dress. This analysis shows that Syahrur's methodological consistency at the theoretical level is not always completely proportional to the level of acceptance of his interpretation results in the Islamic scientific tradition (Mustaqim, 2018).

Epistemological Criticism and the Contemporary Relevance of Muhammad Syahrur's Interpretation of the Hijab

Muhammad Syahrur's interpretation of the hijab verse shows an attempt to reinterpret Islamic law that departs from the social changes of contemporary Muslim society. Reading of QS. al-Nūr [24]:31 and QS. al-Aḥzāb [33]:59 is not directed at the determination of a particular model of clothing, but at the function of moral and social protection of women. The approach provides room for flexibility for Muslim women to adapt their clothing form to the local culture as long as it does not violate the ethical boundaries set out in the Qur'an. Abdul Mustaqim explained that contemporary interpretations generally move from normative readings to substantive approaches that emphasize the basic values of the Qur'an rather than mere formal symbols. This shift caused Syahrur's thought to gain widespread attention in modern Islamic discourse, especially on the issue of women and freedom of expression in religion (Abdullah, 2022) (Mustaqim, 2018).

The relevance of Syahrur's thought can be seen in his ability to open up a space for dialogue between religious texts and social dynamics that are constantly changing. The diversity of Muslim women's dress expressions in different countries suggests that religious identities are not always present in uniform cultural forms. Sahiron Syamsuddin explained that the hermeneutic approach to the Qur'an provides an opportunity to understand the universal message of the verse through readings that consider social realities without letting go of the normative orientation of the text. Syahrur's interpretation of the hijab can be understood as an attempt to maintain the moral value of dressing without having to limit women to certain fashion models influenced by seventh-century Arab culture (Syamsuddin, 2017) (Khusein, 2022).

Epistemological criticism of Syahrur arises mainly in the dominance of the linguistic approach used in reading the verses of the law. Theory of asynonymity (*lā tarāduf*) allows Syahrur to clearly distinguish the meaning *khimār*, *jilbāb*, and *ḥijāb*, but at the same time it is considered to be too detrimental to the function of the hadith and the tradition of classical interpretation as a source of explanation of the Qur'an. Abdul Rasyid Ridho explained that the linguistic construction of Syahrur rests on the assumption that each word of the Qur'an has an independent field of meaning so that interpretation must return to the structure of the text's language. This position has been criticized because the meaning of the word in Arabic also developed through the social practices and explanations of the Prophet who lived in the midst of Arab society at the time of revelation (Ridho, 2022).

Another methodological problem is related to the normative measures used by Syahrur in determining the limits of modesty in women's dress. Theory territory provides flexibility through the concept of minimum limits and maximum limits, but parameters regarding the appropriateness of dressing are outside the category *Al-Juyūb*. It is not explained in detail. This condition has the potential to give birth to interpretation subjectivity because the standard of politeness is highly dependent on the changing culture of society. Quraish Shihab emphasized that the function of hadith and Islamic scientific tradition is necessary to maintain a balance between the flexibility of the law and the stability of social norms in understanding the verses of the law. This criticism shows that Syahrur's approach has strength in the aspect of adaptability, but still faces challenges in providing more operational normative standards (Shihab, 2020).



An analysis of the relevance and epistemological criticism of Syahrur's thought shows that the interpretation of the hijab cannot be understood solely as a legal issue of women's clothing, but also concerns the paradigm in understanding religious texts. Syahrur presents a model of interpretation that is more open to social change, while classical interpretation seeks to maintain the continuity of meaning through the integration of the Qur'an, hadith, and Islamic scientific traditions. This position shows that the debate over the hijab is ultimately part of a broader debate about the limits of the reinterpretation of Islamic law in modern Muslim societies (Mustaqim, 2018).

4. Conclusion

Muhammad Syahrur's interpretation of the hijab verses in QS. al-Nūr [24]:31 and QS. al-Aḥzāb [33]:59 shows a shift in orientation from normative-formal readings to a substantive approach to the function of women's clothing in Islam. Syahrur does not understand the hijab as a model of universal standard clothing, but as a limit of dress ethics that aims to maintain the honor, social protection, and modesty of women. The main focus of his interpretation lies in the moral function of the verse, not the specific material form of clothing.

The construction of this thought is built through the connection between the theory of *lā tarāduf* and the theory of *ḥudūd*. The principle of asynonymity is used to distinguish the meanings of the terms *khimār*, *jilbāb*, and *ḥijāb*, while the theory of *ḥudūd* is used to explain the legal flexibility of dressing within the normative limits defined by the Qur'an. This study shows that Muhammad Syahrur is relatively consistent in applying this methodology in understanding the hijab verse so that a coherent relationship is formed between linguistic approaches and law formation.

Epistemological problems still arise in the dominance of the linguistic approach used by Syahrur. Too strong emphasis on linguistic analysis causes the position of the hadith and the tradition of classical interpretation not to acquire the dominant methodological function in the formation of the meaning of the verse. This condition results in a more adaptive reading of social changes, but at the same time opens up a space of subjectivity in determining the limits of modesty in dressing Muslim women.

The debate about the hijab is ultimately not only related to the law of women's dress, but also shows that there is a paradigm difference in understanding religious texts. Classical interpretation tends to maintain the stability of meaning through the integration of the Qur'an, hadith, and Islamic scientific traditions, while Syahrur presents a more open model of interpretation to the social dynamics of modern society. Further research can be directed at testing the consistency of Muhammad Syahrur's *ḥudūd* theory on other women's issues, such as gender relations, women's leadership, and Islamic family law, so as to obtain a more comprehensive understanding of the methodology of interpretation..

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