

CHAPTER III

GENERAL VIEW OF GOOD AND BAD WOMEN IN THE QUR'AN

A. General View of The Characteristic of Women In The Qur'an

Al-Qur'an is word of God that consist of morals story in the form of moral values that are on outside of history and transendent, so those history of values does not undermine the meaning of the Qur'an.¹ The Qur'an does not only include information about the actual events, but also includes the wisdom of such events. For example, the Qur'an contains information about the concrete information of moral teaching.² The Qur'an gives the examples in several ways, including: special events in question using common language,³ and the general application of the principles underlying the verse given a pressure.⁴

The Qur'an has several methods in educating people to be good human beings. One method of the Qur'an in educating people is by showing some of the events and the characters to be lesson in the human life. Included in the Qur'an is the story of the women mentioned in the Qur'an explicitly or implicitly. The women mentioned in the Qur'an there are who have good character and there is also who have a bad character. The good women are the women who obedient to her God and her husband as long as their command does not opposite to the Qur'an and hadith. Whereas there is bad woman who can not keeps her honor, and who do not obey the commandments of God and her husband. Bad women are also called the rebellious women.

¹ Amina Wadud, *Qur'an Menurut Perempuan*, Terj. Abdullah Ali, Jakarta: PT. Serambi Ilmu Semesta, 2006, p. 57

² *Ibid*, p. 61

³ A specific example mentioned by Allah is usually interpreted as an example intended for women only. See, *ibid*, p. 64

⁴ Verses of the Koran are intended as an ongoing reality that in spite of some of the figures mentioned, and they are just as an example of this reality. See, *ibid*, p. 63

B. Term Of Women In The Qur'an

In the Qur'an there are four terms that express a women term, there are: *an-nisa'* (47x), *imroah* (25x), *banat* (13x), *az-zauj*, *azwaj* or *ziwaj* (76x).⁵ Term *imroah* is an opening that explain the profile of women in the Qur'an.⁶ In *Klasifikasi Kandungan Al-Qur'an* describes some mention of women's term in the Qur'an:⁷

1. Nisa' (meaning individual beings)⁸
2. Mar'ah (as a social beings)⁹
3. Untha (women as the opposite sex with men)¹⁰

Besides that there are several names of surah al-Qur'an say about women, namely: surah *an-Nisa*>', *Maryam*, *Muja>dalah*¹¹, *Mumtah}anah* is women were tested.¹²

The Qur'an has explained the stories of the people before Islam, which in the story there is a clue, a warning and a lesson for the people who have reason and conscience.¹³ God has outlined for previous people as stated in the Qur'an and the hadith also a law for all of human before there is another law that delete or canceled. Alla>h says:

⁵ Lajnah Pentashih Mushaf Al Quran Badan Litbang Dan Diklat Departemen Agama RI. *Kedudukan Dan Peran Perempuan (Tafsir Al Qur'an Tematik.)*, Jakarta: Lajnah Pentashih Mushaf Al Quran Badan Litbang Dan Diklat Departemen Agama RI. Cet. 1. 2009, p. 75

⁶ *Ibid.*

⁷ Choiruddin Hadhiri, *Klasifikasi Kandungan Al Qur'an Jilid 2*, Jakarta: Gema Insani. 2005, p. 204

⁸ See al-Baqarah (2): 223, A>li Imran (3): 14, 42

⁹ See al-Baqarah (2): 82, al-Qas}as} (28): 23, at-Tah}ri>m (66): 10

¹⁰ See A>li Imran (3): 36, 195, an-Nisa>' (4): 124

¹¹ Is woman who filed the lawsuit

¹² Choiruddin Hadhiri, *op.cit.*, p. 204

¹³ Yusuf Qardhawi, *Jangan Menyesal Menjadi Wanita*, Terj. Asy'ari Khatib, Yogyakarta: Diva press, 2008, p. 67

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمُ اقْتَدِهْ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ



“Those were the (prophets) who received Allah’s guidance: Copy the guidance they received; say: “No reward for This do I ask of you: This is no less than a Message for the Nations.”¹⁴

Basically the verses of the Qur’an clearly say that women have a soft character.¹⁵ Besides that, the Qur’an has mentioned the stories of women that included in two characters, there are women who obedient,¹⁶ and rebellious.¹⁷ The obedient women’s stories in the Qur’an are: wife of Prophet Adam, wife of Prophet Ibrahim, Imran’s wife, Pharaoh’s wife, Mary bint Imran, and the wives of Prophet Muhammad.¹⁸ Whereas the rebellious women who mentioned in the Qur’an are: Prophet Noah’s wife, Prophet Lut’s wife, Zulaih}a, the wife of Abu Jahl, and others.

To understand the characteristic of women in the Qur’an, it is not enough if only learning about the story of women who have a good character, so that we can be a good person as they demonstrated. But also we must keep away from the characteristics of bad women like the Qur’an explains about rebellious women. In these stories we use as a teaching in order to avoid the despicable characters such seditious and treasonable to God and to her husband. So those stories can be a role model and systematic in writing,

¹⁴ Q.S al-An’a>m (6): 90

¹⁵ Yusuf Qardhawi, *op.cit*, p. 28

¹⁶ Which we refer to as a woman then *sholihah*, because obedient is one trait of women *sholihah*, chapter II see on pages 27 and 28 *sholihah* mentioned that women are obedient to God and her husband.

¹⁷ Then we call that a woman is a bad woman who to leave the right of a relationship between husband and wife, arrogant and disobeyed of central leadership, even violate their human nature demands, roommates consequently lead to the destruction of life husband and wife. See chapter II, pages 28 and 29, see also Surah an-Nisa>’ (4): 34

¹⁸ Lajnah Pentashihan Mushaf al-Qur’an Badan Litbang dan Diklat Departemen Agama RI, *op.cit*, p.76

the writing in this chapter will begin from the stories of good, and then continue with explain about bad women.

Table 1. Term women in the Qur'an

No.	Term	Woman Figure	Term of Woman that used in the verse	Verse
1.	Good Women	Adam's wife	زَوْجِكَ	<p>وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ <u>وَزَوْجُكَ الْجَنَّةَ</u> وَكُلَا مِنْهَا رَعْدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (البقرة 35)</p> <p>وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (الأعراف: 19)</p>
			لِزَوْجِكَ	فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ

			لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْتَمَى (طه 117)
	Ibrahim's wife	امْرَأَتُهُ	وَامْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمَنْ وَرَاءَ إِسْحَاقَ يَعْقُوبَ (هود 71)
	Imran's wife	امْرَأَةُ عِمْرَانَ	إِذْ قَالَتِ امْرَأَةُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (ال عمران 35)
	Pharaoh's wife	امْرَأَةُ فِرْعَوْنَ	وَقَالَتِ امْرَأَةُ فِرْعَوْنَ قُرَّةُ عَيْنٍ لِي وَلَكَ لَا تَقْتُلُوهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا

			<p>يَشْعُرُونَ (القصص 9)</p> <p>وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ</p> <p>آمَنُوا <u>إِمْرَأَةً فِرْعَوْنَ</u> إِذْ قَالَتْ</p> <p>رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي</p> <p>الْجَنَّةِ وَبِحَبْلِي مِنْ فِرْعَوْنَ</p> <p>وَعَمَلِهِ وَبِحَبْلِي مِنَ الْقَوْمِ</p> <p>الظَّالِمِينَ (التحریم 11)</p>
	Mary	مَرْيَمَ	<p>وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا</p> <p><u>مَرْيَمُ</u> إِنَّ اللَّهَ اصْطَفَاكِ</p> <p>وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى</p> <p>نِسَاءِ الْعَالَمِينَ (ال عمران 42)</p> <p>يَا <u>مَرْيَمُ</u> اقْنُتِي لِرَبِّكِ</p> <p>وَاسْجُدِي وَارْكَعِي مَعَ</p> <p>الرَّاكِعِينَ (ال عمران 43)</p> <p>ذَلِكَ مِنْ أَنْبَاءِ الْعَيْبِ</p>

			<p>نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَعْيُهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ (ال إمران 44)</p> <p>ذَلِكَ مِنْ أَنْبَاءِ الْعَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَعْيُهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ (ال إمران 45)</p>
	Muhammad's wife	لِأَزْوَاجِكَ	<p>يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَرَبِّتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأَسْرَحْكُنَّ سَرَاحًا جَمِيلًا (الأحزاب 28)</p>

			<p>يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُمْ بِفَاحِشَةٍ مُّبِينَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا (الأحزاب 30)</p> <p>يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنْ اتَّقَيْتُنَّ فَلَا تُخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا (الأحزاب 32)</p> <p>لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ</p>
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			<p>شَيْءٍ رَقِيبًا (الأحزاب)</p> <p>52</p> <p>يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ عَفُورًا رَحِيمًا</p> <p>(الأحزاب 59)</p>
	Two women from Madyan	امْرَأَتَيْنِ	<p>وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِنَ النَّاسِ يَسْتَفُونَ وَوَجَدَ مِنْ دُونِهِمْ امْرَأَتَيْنِ تَدُودَانَ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّحَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ (القصص 23)</p>

		Queen Balqis	امْرَأَةٌ	<p>وَتَقَعَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدُودَ أَمْ كَانِ مِنَ الْعَائِيْنَ ﴿٢٠﴾ لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لَيَأْتِيَنِّي بِسُلْطَانٍ مُّبِينٍ ﴿٢١﴾ فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ مَحِطُ بِهِ وَجِئْتُكَ مِن سَبَائِلِ بَنِي إِسْرَائِيلَ وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَهِيَ عَرْشُ عَظِيمٍ ﴿٢٣﴾</p> <p>(النمل 20-23)</p>
		Moses' mother	أُمُّ مُوسَى	<p>وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خَفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي</p>

			<p>وَلَا تَحْزَنِي إِنَّا زَادُوهُ إِلَيْكَ وَجَاعَلُوهُ مِنَ الْمُرْسَلِينَ (القصص 7)</p>
	The woman who file a lawsuit	زَوْجِهَا	<p>قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي جُحِدَ لَكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ (1) الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتِهِمْ إِنَّ أُمَّهَاتِهِمْ إِلَّا اللَّائِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ (2) وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا</p>

			<p> قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا ذَلِكَكُمْ تُوعَظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (3) فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا فَمَنْ لَمْ يَسْتَطِعْ فَأِطْعَامُ سِتِّينَ مِسْكِينًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتَلِكُ حُدُودُ اللَّهِ وَاللَّكَافِرِينَ عَذَابٌ أَلِيمٌ (4) إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُتِبُوا كَمَا كُتِبَتِ الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ وَاللَّكَافِرِينَ عَذَابٌ مُهِينٌ (5) (المجادلة: 1-5) </p>
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2.	Bad woman	Lut}’s wife	امْرَأَتَهُ	<p>فَأُجْحِمِينَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْعَابِرِينَ (الأعراف 83)</p> <p>إِلَّا امْرَأَتَهُ قَدَرْنَا إِنَّهَا لَمِنَ الْعَابِرِينَ (الحجر 60)</p> <p>فَأُجْحِمِينَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَرْنَاهَا مِنَ الْعَابِرِينَ (النمل 57)</p>
			امْرَأَتِكَ	<p>قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا امْرَأَتَكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ (هود 81)</p>

			<p>قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ (العنكبوت 32)</p> <p>وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجُوكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ (العنكبوت 33)</p>
		<p>وَأَمْرًا لُوطٍ</p>	<p>ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَةَ نُوحٍ وَامْرَأَةَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ</p>

			<p>فَخَانَتْهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاحِلِينَ (التحریم 10)</p>
	Noah's wife	إِمْرَأَةٌ نُوْحٍ	<p>ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا <u>إِمْرَأَةَ نُوحٍ</u> وَامْرَأَةَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتْهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاحِلِينَ (التحریم 10)</p>
	Zulaih}a	اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ	<p>وَقَالَ الَّذِي اشْتَرَاهُ مِنْ <u>مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ</u> عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا</p>

			<p>لِيُوسِفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (.يوسف 21)</p>
		رَاوَدَتْ	<p>وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَعَلَّقَتْ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنُ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ (23) وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا</p>

			الْمُخْلِصِينَ (24) وَاسْتَبَعَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفِيَا سَيِّدَهَا لَدَى الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ (25) (يوسف: 23- 25)
		Abu lahab's wife	وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ (الذهب 4)

C. Verses Interpretation With Thematic Methodology

The content of the Qur'an is global and having many interpretations. It is forbidden for people just interpreting Qur'an based on mind. To know the meaning of the Qur'an, people have to know about interpretation of the Qur'an deeply. From many kinds of interpretation there is a method is called thematic.¹⁹ This term has a methodology of interpreting the Qur'an based on spesific theme futhermore collecting the verses which has correlation with the topic. From this way the writer gets deep

¹⁹ See, Abdul al-Hay al-Farmawi, *Metode Tafsir Maudhu'i*, Terj. Suryan A. Jamirah, PT. Sada, Jakarta, 1996, P. 45-46

meaning and systematic discussion. Similarly, this characteristic of women studies can be examined by using thematic study.

The Qur'an is revealed to Muhammad during 22 years, most scholars agreed the first surah which is al-Alaq, this is known as story of Hira' cave, Gabriel came to Muhammad brings divine revelation from God. The last verse is al-Ma'idah :5 in this space time Qur'an divide in to two group of *makky* and *madaniy* verses.²⁰ There are some functions to know *makky* and *madaniy* verses. One other thing is to indicate the different formation (*uslub*) in every verse. This is caused by Qur'an verses are revealed to different group *mu'min*, *musyrik*, or *munafik* with the different characteristic too.

To know *makky* and *madany* there are two ways: *sima'i* (listen story) and *qiyasi* (comparative study).²¹ Basically the concept of *makky* and *madany* is built on Companion (*sahabat*) information, *tabi'in* and *tabi'it tabi'in* but unfortunately the information does not arrive until generation after them. Therefore it needs scholar examination to decide both characteristics. Those barometers can be seen from the kind of topic, the place of revelation, the time of revelation, the word characteristic and recipient ethnic.²²

The characteristic of good and bad women in the Qur'an can be divided according to the time of revelation of the Qur'an shown by the table underneath:

²⁰ Manna' Khalil al-Qattan, *Studi Ilmu-Ilmu Al-Qur'an*, PT. Mitra Kerjaya Indonesia, Jakarta, p. 84

²¹ *Ibid*, p. 80

²² *Makky* is verse descend before hijrah even it not in Makkah. It descend in Makkah and surrounding it (Mina, Arafat, and Hudaibiyah). Its appeal to resident of makkah. Each letter is containing the story of the prophet and the people of earlier except the letter al-Baqarah. Every letter which contains *sajda* verses, *kalal*, *ya ayyuha al-nas*. Containing the sory of Adam devil and pressing in *tauhid*. *Madaniy* is revealed after hijrah though is not in Madina. It is revealed in Madina and its surroundings (Uhud, Quba, and Seals). It appeal to Madina residents. The letter contained had, mentioned a stories of hypocrites unless al-Ankabut, there in dialogue with the ahl-kitab, and storied about munafiq. *Ibid*, p. 86-87

Table 2. Makky Madany of Verses

No.	Term	Woman figure	Verse	The group of verse	
1.	Good women	Adam's wife	al-Baqarah (2): 34-38	<i>Madaniyyah</i>	
			al-A'raf (7): 11-24	<i>Makkiyyah</i>	
			al-A'raf 19	<i>Makkiyyah</i>	
			al-A'raf 189	<i>Makkiyyah</i>	
			T}a>ha> (20): 115-123	<i>Makkiyyah</i>	
		Ibrahim's wife	Hu>d(11):71 Ibra>hi>m(14): 37, al-H}ijr(15): 29,30. as}-S}affat: 102-107	<i>Makkiyyah</i>	
			Imran's wife	a>li Imran (3): 35 and 36.	<i>Madaniyyah</i>
			Pharaoh's wife	al-Qas}as}(28): 9,	<i>Makkiyyah</i>
		at-Tah}ri>m (66): 11,		<i>Madaniyyah</i>	

		Mary	al-Imran (3): 42-45	<i>Madaniyyah</i>
		Muhammad's wife	al-Ahzab (33): 28-32, 52 and 59	<i>Madaniyyah</i>
		Two women from Madyan	al-Qasas (28): 23-25,	<i>Makkiyyah</i>
		Queen Balqis	an-Naml (27): 23-25, 41-44	<i>Makkiyyah</i>
		Moses's mother	al-Qasas (28): 7 Yusuf (12): 100	<i>Makkiyyah</i> <i>Makkiyyah</i>
		Haulah binti Thalabah (the woman who filed lawsuit)	al-Mudathir 1-5	<i>Madaniyyah</i>
2.	Bad women	Lut's wife	al-A'raf (7): 83 al-Hijr (15): 60 an-Naml (27): 57 Hud (11): 81 al-Ankabut (29):	<i>Makkiyyah</i> <i>Makkiyyah</i> <i>Makkiyyah</i> <i>Makkiyyah</i>

			32-33 at-Tah}ri>m (66): 10	<i>Makkiyyah</i> <i>Madaniyyah</i>
		Noah's wife	at-Tah}ri>m (66): 10	<i>Madaniyyah</i>
		Zulaih}a	Yusu>f (12): 20, 23, 24, 29, 30, 32, 33, 35	<i>Makkiyyah</i>
		Abu Lahab's wife	al-Lahab (111): 4	<i>Makkiyyah</i>

D. Asbab an-Nuzul of Verses

1. Q.S an-Nu>r (24): 11-22

Explained by as-Syaikhaini (Bukhari and Muslim) and others sourced from Aisyah who said: at that time if the Prophet will travel, so he gambled once among the wives who will participate in the course. Apparently, the raffle went to Aisyah. The incident occurred after the revelation of the verse *hijab*. Aisyah is transported on a stretcher. After completion of the war, on the way back to home the group takes a break and Aisyah had permission to defecate while. After the teams met, they went way back. At the same time Aisyah was lost her necklace, she went back down to look for the necklace. The guards did not realize that Aisyah is not in the group.²³ The necklace found after the group continued their travel. Aisyah sits back and fell asleep. Incidentally Safwan Muaththal was there, and the next day Aisyah taken home by him.

²³ Aisyah said that advanced women at the light and slender body, so it is much less pronounced among the empty stretcher to stretcher containing. See, *ibid*, p. 402

These events serve as a tool to slander Aisyah by hypocrite's people. The news also came to Prophet, but the Prophet could not determine the decision because the verses of the Qur'an that does not go down for over a month. After a month passed finally Aisyah also knows, it is that makes Aisyah added pain, till sometime down the Qur'an verses to the prophet become testified that Aisyah cleans of slander.²⁴

2. Q.S surah al-Ah}za>b (33): 28-29

Explained by Muslim, Ahmad, and at-Tirmiz}i from the Zubair sourced from Jabir who said: that Abu Bakr asked Muhammad SAW for permission to chat, but the request is refused. Then Umar meet and ask Muhammad SAW for permission to chat, but he is also refused. Not long time after that, they are allowed to enter when Muhammad SAW with his wives. But, all his wives are propose to get *nafaqah* and jewelry. Then Umar said: "I really want to tempt Muhammad in order to he laughed, by saying:" O Muhammad, if my wife asked me *nafaqah*, then I cut off her neck". Then the Prophet laughed until his molar teeth look and he said: "they are around me ask me to give them *nafaqah*". Abu Bakr then close on Aisyah and hit her, and Umar close on H}afsah and saying: "You ask Muhammad is not by his side". Then Alla>h revealed the verse "khiyar" (Surah al-Ah}za>b: 28) in the form of instructions to Muhammad that his wives choose between him and the treasure. He started asking to Aisyah: "I'm actually reminded of a case that I do not like about you hastily decide that, so you have to discuss with your parents.: Aisyah replied: "what should I choose." Then the Prophet recited Surah al-Ahzab to her (33): 28²⁵

²⁴ This case call *haditsul ifki*.

²⁵ Jalaluddin as-Suyuti, *Lubab an-Nuqul fi Asbab an-Nuzul (Riwayat Turunnya Ayat-Ayat Suci al-Qur'an)*, Terj. Mustofa, Semarang: asy-Syifa, p. 430-431

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ إِن كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحاً

جَمِلاً ﴿٢٨﴾

Aisya said: “whether the case is related to you need me to discuss with my parents. No, I choose God and His Prophet.”

3. Q.S al-Ah}za>b (33): 52

Stated by Ibn Sa'd sourced from Ikrimah who said: “The Prophet once told his wives to choose between the life of the world and jewels and God and his Prophet, then they choose God and His Prophet. So Allah revealed the verse:

لَا يَحِلُّ لَكَ النِّسَاءَ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ
يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيباً ﴿٥٢﴾²⁶

The verse is a prohibition against Muhammad SAW to mate again with another wife or divorce her.²⁷

4. Q.S al-Ah}za>b (33): 59

Stated by Ibn Sa'd in *at}-T}abaqat* sourced from Abi Malik who said: at that time the wives of the Prophet never left the house for the purposes of their intent. At that time annoy the hypocrites they are. Then it was reported to the Prophet SAW so reprimand them. When reprimanded, they replied: “we just annoying slave alone.” So the verse came down:

²⁶ Q.S al-Ah}za>b (33): 92

²⁷ Jalaluddin as-Suyuti, *Lubab Nuqul fi Asbab Nuzul (Riwayat Turunnya Ayat-Ayat Al-Qur'an)*, Tej. Abdul Mujib, A.S, Surabaya: Mutiara Ilmu, p. 468

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيسِهِنَّ ذَلِكَ أُذُنِي أَنْ
يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾²⁸

With regard to the incident testified about orders that wear clothes that covered, so different from the slave.²⁹

5. Al-Muja>dalah (58): 1-5

Propose by and he justified it that sourced from Aisyah who said: “God always hear all of things. Indeed I have heard H}aulah binti Tha’labah who complained her husband (Aus bin Tsamit) to Muhammad SAW, but I did not hear the complaint completely. H}aulah said: “The period of my youth has passed; my stomach is wrinkled, so when I’m old and not be able to give birth again, my husband has given me *z}ihar*. “O Allah, I complain to you.” Complaint endlessly so Gabriel descended with a few verses of al-Muja>dalah 1-6. Regard to the incident, explain that Allah had listened to her complaints and lays down the law of *z}ihar*³⁰ and God forbid *z}ihar*.³¹

6. At-Tah}ri>m (66): 3-5

Proposed by al-Hakim and al-Nasa’i use a *sahih sanad* from Anas, at that time Muhammad ever had a female slave who communed her, because H}afsah always undermine his. Then he forbids his slave for himself. So Alla>h revealed the verse:

²⁸ Q.S al-Ah}za>b (33): 59

²⁹ Jalaluddin as-Suyuti, *op.cit*, p. 474

³⁰ Likening her to his mother's back

³¹ *Ibid*, p. 518-519

32 يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١﴾

The verse is a warning to Muhammad who forbids something that is lawful by Allah because of the demands of his wife.³³

Presented by Adh-Dhiya' in the book 'al-Mukhtarah' from hadith of Ibn Umar that comes from Umar, said: The Prophet said to Hafsa: "You must not be telling anyone that I forbid Mariyah Qibtiyyah for me." Start of that, he did not approach her, until Hafsa reported the news to Aisyah. So Allah revealed Surah at-Tahrim (66): 2 related to the incident, as the instructions as the solution of his oath.³⁴ While the cause revealed Q.S at-Tahrim (66): 5 contained in QS al-Baqarah (2): 125.

7. Q.S al-Lahab (111): 1-5

Stated by al-Bukhari and others that sourced from Ibn Abbas, said: One day Muhammad SAW climb-up Sofa mountain and shout out: "Let's gather in the morning!" and then gathered the Quraisy people. The Prophet said: "how do you think, if I only give the news that the enemy will come tomorrow morning or afternoon to you, whether you trust me." God replied: "yes, (of course we trust you)" The Prophet said: "Verily, I am a warner to you, that great doom is coming." Then Abu Lahab said: "you ruined! Is this you collect for us?"

³² Q.S at-Tahrim (66): 1

³³ Jalaluddin as-Suyuti, *op.cit*, p. 557

³⁴ *Ibid*, p. 558

So Alla>h revealed Surah al-Lahab (111): 1-5 regarding the incident stating that useless as a result of the people who denouncing and obstructing of Alla>h's religion.³⁵

Stated by Ibn Jarir from Ibn Ishaq from the way of Israel that comes from a man from Hamdan who named is Yazid bin Zaid, that Abu Lahab's wife (Umm Jamilah) spreading thorns in the middle of the road where is usually passable of Muhammad SAW, then Q.S al-Lahab (111): 1-5 is revealed. Related to the incident that the people who tried to block the spread of the religion of Allah and enmity towards Islam will receive punishment of Alla>h SWT.³⁶

E. Interpretation of Some Mufassir's

In the previous explanation, the writer has mentioned some verses of the Qur'an tell about good and bad women, but it's just in general or on basic principle. Then the writer will not take all of verses of the Qur'an of women, but just some verses that represent other verses. The explanation of the comment of mufassir according to the division based on the characteristic of good and bad women.

a. Good Women in the Qur'an

1. Eve

As a mother of human and a companion of the prophet Adam, Eve is a tender and faithful woman to her husband. The story of her life since in heaven until finally lowered into the earth gives us the message that make families *sakinah*, *mawaddah* and *warahmah*. In the Qur'an there are many verses that tell the story of Adam and Eve are not separate to the story of Adam. For example like Alla>h says:

³⁵ *Ibid*, p. 624

³⁶ *Ibid*, p. 625

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ

فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾

“We said: "O Adam! Dwell Thou and Thy wife In the Garden; and eat of the bountiful things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression.”³⁷

According to al-Syaukani, term *zaujaha* is name of Prophet Adam’s wife; she is Eve (the letter *wawu* gave *syiddah*) which means something alive, then in Islam call her *Hawwa*, in the west known as Eve.³⁸

In another verse also describes the creation of Eve by using the word *zaujaha*,

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا

رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

“O mankind! Reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (Like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you.”³⁹

Al-Maraghi in his tafsir explains the word *wa kholaqo minha zaujaha* with men then God creates the soul that depicted of prophet Adam in the form of a wife who created from himself, and we call her as Eve. God breeds two types of men and women

³⁷ Q.S al-Baqarah (2): 35

³⁸ Lajnah Pentashihan Mushaf al-Qur’an Badan Litbang dan Diklat Departemen Agama RI, *op.cit*, p.77

³⁹ QS. an-Nisa>’ (4): 1

through Adam and Eve and make the descent of them.⁴⁰ Then all human offspring bred through one pair consisting of men and women. Command us to always devote to God, because God always known about all human deeds.⁴¹

God creates man from one type and then makes his wife of one type as well, making them in pairs.⁴² Like surah al-Hujura>t (49): 13, which read:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ
 أَنْتَقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

O mankind! We created you from a single (pair) of a male and a female, and made you into nations and Tribes, that ye may know Each other (Not that ye may despise (each other). Verily the Most honored of you in the sight of Allah is (He who is) the Most righteous of you. And Allah has full knowledge and is well acquainted (with all things).

Adam and Eve prayed to God that was awarded a pious child.⁴³ Who mention in the verse is generation of Adam and Eve.⁴⁴ In this case according to al-Hasan al-Basri that question is the Jews and Christians, and they make the children become the Jews and Christians.⁴⁵ Al-Haafiz Ibn Kathir says "we agree the opinion of al-Hasan al-Basri, the structure of surah above is not Adam and Eve's children but their generations.⁴⁶ So the verse is followed by:

فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ

⁴⁰Ahmad Musthafa Al-Maraghy, *Terjemah Tafsir Al-Maraghy Juz 4*, Semarang: Toha Putra, 1986, p. 318

⁴¹*Ibid*, p. 320

⁴²*Ibid*, p. 263

⁴³*Ibid*, p. 265

⁴⁴*Ibid*, 266

⁴⁵*Ibid*,

⁴⁶*Ibid*,

According to Ibn Kathir, the previous verses explain about Adam and Eve, it is a generalization to the father's mother after the couple. So it is a kind of talk about a person's movement, then move on something that almost looks like him.⁴⁷

Also the verse:

وَلَقَدْ عَاهَدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿١١٥﴾

*We had already, beforehand, taken the Covenant of Adam, but He forgot: and we found on His part no firm resolve.*⁴⁸

Besides that, also:

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنِ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَىٰ ﴿١٢٧﴾

*And thus do we recompense Him who transgresses beyond bounds and believes not in the signs of His Lord: and the penalty of the Hereafter is far more grievous and more enduring.*⁴⁹

In verses that talk about term *zaujaha* in those verses means Eve.⁵⁰ Another commentators say that the meaning of term *zaujaha* in that verse is Eve.⁵¹ Qurtubi in his tafsir explains that the women character is *auja*⁵², it is because women are made from a crooked rib. Besides that, Thantowi, Ar-Razi and al-Qushayri did not explain about the female characters. They only explain about heaven and hell. Al-Qushayri adds in his commentary that the events are summarized in the verse which has a wisdom that Adam created with the purpose to be leader on earth, so that if Adam had not eaten the

⁴⁷ *Ibid*,

⁴⁸ Surah T}a>ha> (20): 115

⁴⁹ Surah T}a>ha> (20): 127, see, *ibid*, p. 817

⁵⁰ Lajnah Pentashihan Mushaf al-Qur'an Badan Litbang dan Diklat Departemen Agama RI, *op.cit*, p.79

⁵¹ They are Thantowi, Ar-Razi and al-Qushayri and Qurtubi

⁵² Crooked or bad character

forbidden fruit, they will be eternally in heaven. Eventhough, the prophet Adam will be the leader of the earth if he is not in heaven.⁵³

2. Sarah

Sarah is the first wife of Ibrahim. Her name is not explicitly mention in the Qur'an. But, most of commentators agree that the meaning of “*wamra'atuhu*” in surah Hu>d: 71 is Sarah.⁵⁴ Sarah is the most beautiful woman among the women of her time; she has spacious thoughts, clever and resourceful. She also devots to her husband so her husband loved her.

She never disobedient her husband in care of any business, so God gave her honor. She willingly marry her husband with another woman, because until their old age she had not children yet.⁵⁵ The results of her generosity is not a long time with the birth of the son of Hagar⁵⁶, Alla>h gives to her a child even when the 99-year-old Sarah and Abraham 120 years old. It is a prove that Alla>h can do everything and there is nothing impossible.⁵⁷

Sarah is a *al-s}o>lih}ah* woman and she is always faithful to accompany her husband.⁵⁸ She mentioned in the Qur'an:

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ

﴿٦٩﴾ فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا

أُرْسِلْنَا إِلَى قَوْمِ لُوطٍ ﴿٧٠﴾ وَامْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاَهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ

⁵³ Al-Qusyairi, *Lathaif al-Isyarah*, Kairo: Darul Kutub al-'Arabi, t.th

⁵⁴ Beside that also see, surah az-Z}ariya>t: 29

⁵⁵ Al Maraghi, juz 12

⁵⁶Hagar was a woman who was married to the Prophet Ibrahim

⁵⁷See, M. Thalib, *Analisa Wanita dalam Bimbingan Islam*, Surabaya: al-Ikhlash, 1987, p. 92, read Q.S Hud 69-75

⁵⁸ Lajnah Pentashihan Mushaf al-Qur'an Badan Litbang dan Diklat Departemen Agama RI, *op.cit*, p.80

إِسْحَاقَ يَعْقُوبَ ﴿٧١﴾ قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ
عَجِيبٌ ﴿٧٢﴾ قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ
مَجِيدٌ ﴿٧٣﴾

There came Our Messengers to Abraham with glad tidings. They said, "Peace!" He answered, "Peace!" and hastened to entertain them with a roasted calf. But when He saw their hands went not towards the (meal), He felt some mistrust of them, and conceived a fear of them. They said: "Fear not: we have been sent against the people of Lut." And His wife was standing (there), and she laughed: but we gave her glad tidings of Isaac, and after him, of Jacob. She said: "Alas for me! Shall I bear a child, seeing I am an old woman, and my husband here is an old man? That would indeed be a wonderful thing!" They said: "Dost Thou wonder at Allah's decree? The Grace of Allah and His blessings on you, O ye people of the house! For He is indeed worthy of all praise, full of all glory!"⁵⁹

Also in another verses talk about this case:

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٤﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ
قَوْمٌ مُنْكَرُونَ ﴿٢٥﴾ فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا
تَأْكُلُونَ ﴿٢٧﴾ فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحْزَنْ وَبَشِّرْهُ بِغُلَامٍ عَلِيمٍ ﴿٢٨﴾ فَأَقْبَلَتْ
امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾ قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ
الْحَكِيمُ الْعَلِيمُ ﴿٣٠﴾

⁵⁹ Like Q.S Hu>d (11) 69-73

Has the story reached thee, of the honored guests of Abraham? Behold, they entered His presence, and said: "Peace!" He said, "Peace!" (and thought, "These seem) unusual people." then He turned quickly to His household, brought out a fatted calf, and placed it before them. He said, "Will ye not eat?" (When they did not eat), He conceived a fear of them. They said, "Fear not," and they gave Him glad tidings of a son endowed with knowledge. But His wife came forward (laughing) aloud: she smote her forehead and said: "A barren old woman!" They said, "Even so has Thy Lord spoken: and He is full of wisdom and knowledge."⁶⁰

Surah Ibra>hi>m (14): 37-51,

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ دُرَّتِي بُوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ
فَاجْعَلْ أَفْتِدَاءَ مَنْ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾ رَبَّنَا
إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ
﴿٣٨﴾ الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ
﴿٣٩﴾ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ دُرَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾ رَبَّنَا اغْفِرْ لِي
وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾ وَلَا تَحْسَبَنَّ اللَّهُ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ
إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمَ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٢﴾ مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ
طَرْفُهُمْ وَأَفْتِدَتْهُمْ هَوَاءُ ﴿٤٣﴾ وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا
أَخْرَجْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نَجِبْ دَعْوَتَكَ وَتَتَّبِعِ الرُّسُلَ أَوَلَمْ تَكُونُوا أَفْسَحْتُمْ مِّن قَبْلُ مَا لَكُمْ مِّن

⁶⁰ Q.S az||-Z||ariya>t (51): 24-30,

زَوَالٍ ﴿٤٤﴾ وَسَكَنتُمْ فِي مَسَاكِينِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ
 وَضَرَبْنَا لَكُمْ الْأَمْثَالَ ﴿٤٥﴾ وَقَدْ مَكَرُوا مَكَرَهُمْ وَعِنْدَ اللَّهِ مَكَرُهُمْ لِتَزُولَ
 مِنْهُ الْجِبَالُ ﴿٤٦﴾ فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفاً وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ ﴿٤٧﴾ يَوْمَ
 تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٤٨﴾ وَتَرَى الْمُجْرِمِينَ
 يَوْمَئِذٍ مُّقَرَّنِينَ فِي الْأَصْفَادِ ﴿٤٩﴾ سَرَابِيلُهُمْ مِّن قَطِرَانٍ وَتَغْشَى وُجُوهَهُمُ النَّارُ ﴿٥٠﴾
 لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥١﴾

"O Our Lord! I have made some of My offspring to dwell In a valley without cultivation, by Thy sacred House; In order, O Our Lord, that They may establish regular prayer: so fill the hearts of some among men with love towards them, and feed them with fruits: so that They may give thanks. "O Our Lord! Truly Thou dost know what we conceal and what we reveal: for nothing whatever is hidden from Allah, whether on earth or in heaven. "Praise is to Allah, who hath granted unto me in old age Isma'il and Isaac: for truly My Lord is He, the Hearer of prayer! O My Lord! Make me one who establishes regular prayer, and also (raise such) among My offspring O Our Lord! And Accept Thou My Prayer. "O Our Lord! Cover (Us) with Thy forgiveness - me, My parents, and (all) believers, on the Day that the reckoning will be established! Think not that Allah doth not heed the deeds of those who do wrong. He but gives them respite against a Day when the eyes will fixedly stare in horror,- They running forward with necks outstretched, their heads uplifted, their gaze returning not towards them, and their hearts a (gaping) void! So warn Mankind of the Day when the wrath will reach them: then will the wrong-doers say: "Our Lord! Respite us (If only) for a short term: we will answer Thy call, and follow the apostles!" "What! Were ye not wont to swear aforetime that ye

should suffer no decline? "And ye dwelt in the dwellings of men who wronged their own souls; ye were clearly shown How we dealt with them; and we put forth (many) parables in your behoove!" Mighty indeed were the plots which They made, but their plots were (well) within the sight of Allah, Even though They were such As to shake the hills! Never think that Allah would fail His apostles in His promise: for Allah is Exalted in power, - the Lord of Retribution. One Day the earth will be changed to a different earth, and so will be the heavens, and (men) will be marshaled forth, before Allah, the one, the Irresistible; And Thou wilt see the sinners that Day bound together in fetters;- Their garments of liquid pitch and their faces covered with fire. That Allah may requite each soul according to its deserts; and Verily Allah is swift in calling to account.

Related to that verse, Thantowi and Qurtubi explain the laws of receiving and honoring guests. Both of them also explain the meaning of term *wailata*⁶¹. That term is a word that is spoken by a woman at that time to express admiration that they feel. She is getting a great bliss about her pregnancy when she was old. Qushayri and ar-Razi just talk about the news will be given the child. Where a barren woman, but in her old age she will have children. Beside that also she hears news about the destruction of the Prophet Lut's followers. In their tafsir also explain about a laughter of Sarah. Laughter here is an expression of happiness and not about the female characters.⁶²

The verse above mentions about some exemplary stories of a married couple through story of Abraham and Sarah.⁶³ Sarah's attitude in receiving guests by placing them in a position of honor, and obedience to God, until she was enraged at the behavior of the people of Prophet Lut and he was delighted with the news that was delivered by

⁶¹ Which means woe I

⁶² See, *Mafatih al-Ghaib* by Fakhruddin ar-Razi, *Lathaif al-Isyarah* by al-Qusyairi, *al-Jami' al-Ahkam al-Qur'an* by al-Qurtubi.

⁶³ Al Maragy juz 12

the angels, but it was a great gift given by God with her pregnancy where she is barren woman.⁶⁴

3. Hagar

Hagar is a good woman who has good manners and behavior, so she praises and entrust her to marry her.⁶⁵ Instinctive fit women, of course there was a feeling unhappy or jealous also occurs in the family of Abraham between both of wives. So Sarah asks her husband in order to separate the residence. After that finally Ibrahim brings Hagar and Ishmael (their son) move from Palestine to Mecca valley, and now this valley that once haven tribes of the Arabs when they returned from Syam heading to Yemen.⁶⁶

When Hagar up in that valley there is no one in there, Abraham just leaves Hagar and her son Abraham in the valley, he just surrenders everything to God. One time their stock finished. Hagar continue to receive her fate with their trust, she does not complain and always steadfast on the exam. One time she briefly left her baby to look for water from Safa to the manliness to seven times but she can not find the water. Eventually she returns to her place before, apparently under her seat currently emanating springs, now we call it as zamzam water.⁶⁷

Beside that also about her loyalty and obedience to God, so she sincere that slaughter of Ishmael. This case mentioned in the Qur'an:

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى قَالَ يَا أُمَّتِ

أَفْعَلِ مَا تَأْمُرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٢﴾ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ

⁶⁴ *Ibid*, juz13

⁶⁵ See, M. Thalib, *op.cit*, p. 95

⁶⁶ *Ibid*, p. 98

⁶⁷ The event is now known as the Hajj rituals sa'i, ie run-lati shafa small hill to hill of manliness.

﴿١٠٣﴾ وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ ﴿١٠٤﴾ قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ بَجْرِي الْمُحْسِنِينَ

﴿١٠٥﴾ إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿١٠٦﴾ وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٧﴾

Then, when (the son) reached (the age of) (serious) work with him, He said: "O My son! I see In vision that I offer Thee In sacrifice: Now see what is Thy view!" (the son) said: "O My father! do As Thou art commanded: Thou will find me, if Allah so wills one practising patience and Constancy!" So when They had both submitted their wills (to Allah., and He had laid Him prostrate on His forehead (for sacrifice), we called out to Him "O Abraham! "Thou hast already fulfilled the vision!" - Thus indeed do we reward those who do right. For This was obviously a trial- and we ransomed Him with a momentous sacrifice⁶⁸

Related to that verse, ar-Razi, Tanthowi and Qurtubi have an opinion that the verse describes the Hajj rituals, also about who actually slaughtered by Prophet Ibrahim. In this case there are differences of opinion, which some have argued that the slaughter by the prophet Ibrahim was Ishmael, and some have argued that Isaac was the one who was slain by the prophet Abraham. But in this case, the three of interpreters is more inclined to the Prophet Ismail was the one who was slain by the prophet Abraham. They also explained that in the slaughter, there is a conversation between Prophet Ibrahim and Ismail. Ismail asked his father to take off his shirt, so that later if Ismail had been slain there is no trace of blood on the shirt of prophet Ibrahim. This is thought to be more acceptable to his mother over the death of her beloved son. Instead of having to see his own father who slaughtered his son, even though it is already known by Hagar. Qurtubi and ar-Razi also added about sacrificial laws.⁶⁹ As well as questioning exactly why there is a command undesirable occurrence (relating to slaughter children). While

⁶⁸ Q.S as}-S}a>ffa>t 102-107

⁶⁹ As trend pattern interpretation of the laws of fiqh

Qushayri argues that the verse describes about how the slaughtering process and what's happening behind the slaughter process.

4. Moses's Mother

The Qur'an explains about Moses's mother story, which read:

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا حَمَلْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿٧﴾

*So we sent this inspiration to the mother of Moses: "Suckle (thy child), but when Thou hast fears about him, cast Him into the river, but fear not nor grieve: for we shall restore Him to thee, and we shall make Him one of our apostles." Then the people of Pharaoh picked Him up (from the river): (it was intended) that (Moses) should be to them an adversary and a cause of sorrow: for Pharaoh and Haman and (all) their hosts were men of sin.*⁷⁰

Qurtuby, al-Qusyairi, ar-Razi argue that the verse describes a very deep sadness by Moses's mother. It is because her baby had washed into the Nile. This is done to protect the Moses from Pharaoh, because at that time all male babies who born must be killed. This is a proof that how a mother's love for her child.

Mustafa Murad writes the story of mother of Prophet Moses in book *70 Kisah Teladan*,⁷¹ that is: the story of the mother of Moses begins with the actions of Pharaoh who kills male babies of Israel. When she knew that Pharaoh ordered his soldiers to kill all of male babies, mother of Moses was afraid and anxious to keep her baby. Allah reveals the inspiration to the mother of the prophet Moses to provide chest (ark) and

⁷⁰ Q.S al-Qas}as} (28): 7

⁷¹This is quoted from Lajnah Pentashihan Mushaf al-Qur'an Badan Litbang dan Diklat Departemen Agama RI, *op.cit*, p.117. and for more details, see Mustafa Murad, *Mi'ah Qisas*, p. 81-88

sweep the baby into the Nile. At the same time the Pharaoh's daughter who is suffering from leprosy, which according to his doctors could only be cured by a creature that came from the sea (river). His doctors said that something is in the form of human saliva can cure skin of Pharaoh's daughter who suffer a leper. At the time specified by the doctor, Pharaoh and his wife went to his palace on the edge of the Nile. They see a crate, and then they take the crate by the maids of Pharaoh and then the wife of Pharaoh open the crate. When they open the crate it turns out that was in it was a tiny baby, which makes Assiya's heart is sympathy for him. A later Pharaoh takes saliva and applies to his daughter skin. It turned out his daughter cured of leprosy.

But the bad guys of the family of Pharaoh attempt to persuade Pharaoh to kill the male baby, they can influence Pharaoh. But Assiya begs to Pharaoh in order not to kill the baby and wants to makes the baby as their son. Finally Pharaoh does not kills the baby.⁷² When Moses left in the river, his mother felt anxious about the state of Moses. Musa mother's order to the Moses's sister to search for Moses, and his sister saw her brother was taken to the palace of Pharaoh, and she knows that Pharaoh looking for a wet nurse for the adopted child. Moses sister shows and tells Pharaoh that there is a good mother to breastfeed Moses. Pharaoh agrees to her. Pharaoh's officers finally handed to Moses' mother to breastfeed. Turned Moses wants to suck their mother's milk. The employees of Pharaoh are quiet because Pharaoh can find people who can breastfeed Moses. One of the employees is facing Pharaoh's wife. Pharaoh's wife is happy and gives gifts to the mother of Moses also tell her become to maid in the palace. But, Moses' mother refused because she has a husband and children and she must take care at home. She offered to breastfeed Moses in her home. This offer is accepted by the

⁷²Was explained by Fakhruddin Ar-Razi in *tafsir Mafatihul Ghaib* when explained Q.S al-Qas }as} (28): 9 which read:

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِّيْ وَلَكَ لَا تَقْتُلُوْهُ عَسَىٰ اَنْ يَنْفَعَنَا اَوْ نَتَّخِذْهُ وِلْدًا وَهُمْ لَا يَشْعُرُوْنَ ﴿٩﴾

“ the wife of Pharaoh said: "(Here is) joy of the eye, for me and for thee: slay Him not. it may be that He will be use to us, or we may adopt Him As a son." and They perceived not (what They were doing)!"

wife of Pharaoh. Then Moses returned with her mother and Moses mother become happy.⁷³ Like Q.S al-Qas}as}: 13, which read:

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَتَلَعَلَّمْ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

﴿١٣﴾

The verse contains two orders, namely breastfeed and drifts him; there are two restrictions that do not fear and do not grieve, Allah gives two reports are: Moses will bring back to you and make it as a Prophet, and two good reports are the return to the mother and make it as a Prophet.⁷⁴

5. Pharaoh's Wife (Asiyya)

Pharaoh wife explained in verses of the Qur'an:

وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ آمَنُوا امْرَأَةٌ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَبِحَنِّي

مِّن فِرْعَوْنَ وَعَمَلِهِ وَبِحَنِّي مِّنَ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾

*“and Allah sets forth, As an example to those who believe the wife of Pharaoh: behold she said: "O My Lord! build for me, In nearness to thee, a mansion In the garden, and save me from Pharaoh and His doings, and save me from those that do wrong;”*⁷⁵

وَضَرَبَ اللَّهُ مَثَلًا:

⁷³Was explained in *tafsir Ibnu Kathir* dalam surah al-Qas}as} verse 13

⁷⁴ Al-Maraghi Juz 21p. 59

⁷⁵At-Tah}ri>m (66): 11

To mention deciphering the strange circumstances to introduce other similar circumstances weirdness.⁷⁶

امرأة فرعون

According to the interpreted it is Assia bint Muzahim⁷⁷

ونجني من فرعون وعمله

save me from him, because I allow myself to Thee and escape from Pharaoh and his deeds.

ونجني من القوم الظالمين

The statue, namely the Egyptian Copts.

Propet said:⁷⁸

حسبك من نساء العلمين أربع: مريم بنت عمران و اسية امرأة فرعون و خديجة بنت

خويلد و فاطمة بنت محمد. (رواه الحاكم عن أنس بن مالك)⁷⁹

⁷⁶ Al-Maraghy, *Tafsir al-Maraghy Juz 28*, p. 269

⁷⁷ *Ibid*, p. 270,

⁷⁸ Lajnah Pentashihan Mushaf al-Qur'an Badan Litbang dan Diklat Departemen Agama RI, *op.cit*, p.82

⁷⁹ Transmitted by Bukhari, *Shahih Bukhari*, juz 2, p. 315, *Shahih Muslim*, juz 12, p. 175, Hadith number: 4458, 4459

"Suffice it to you the world's best four women, Maryam bint Imran, Assia wife of Pharaoh, Khadijah bint Khuwailid, and Fatimah bint Muhammad. (HR al-Hakim from Anas bin Malik).

﴿٩﴾ وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِّي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ أَن يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾

The wife of Pharaoh said: "(Here is) joy of the eye, for me and for thee: slay Him not. It may be that He will be use to us, or we may adopt Him As a son." and They perceived not (what They were doing)!

Al-Qusyairi, ar-Razi, Thantowi and Qurtubi argued that the verse explains the character of Assiyya and her affection and tenderness to child. It is shown when she finds Moses and there is no one who can open the crate, except to Assiyya.

Assiya bint Muzahim is an exemplary woman. Even though she has a notorious tyrant husband and acknowledged himself as a God, she is always faithful to God. Somethings we can take it as a lesson is about the firmness of her faith, compassion for the children even if the child is not her, despite blocking the cruel deeds that come from her husband, she did not affraid to oppose it. Pharaoh is always fond of Assiya for her magnanimity and characters, so that any desires always followed by Pharaoh. One is about the appointment of Moses as her son. On the basis of the original love that Pharaoh ordered that all male babies born have to kill, but by Assiya's demand is the baby becomes their children.

In her life, Assiya faith in the prophetic of Moses and the motivation to make her convert to Islam. The news about Assiya's enter in Islam reached the ears of Pharaoh, so his love to Assiya change into hatred. But it does not make the heart of Assiya undaunted, she does not care because she believes that her truth and her believes to God will help her from Pharaoh's persecution.

There are three important events in the story of Assia:

- a. About appointed Moses to be his son,⁸⁰
- b. Her faith in Moses' prophetic
- c. The husband's torture to her because of her faith in God and Moses.

6. Two daughters in Madyan,

The next sample of good women in the Qur'an is two daughters from someone who worships Allah that explains about their story in the Qur'an which read:

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْكُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءَ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾ فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾ فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الظَّالِمِينَ ﴿٢٥﴾

And when He arrived at the watering (place) In Madyan, He found there a group of men watering (Their flocks), and besides them He found two women who were keeping back (Their flocks). He said: "What is the matter with you?" They said: "We cannot water (Our flocks) until the shepherds take back (Their flocks): and our father is a very old man." So He watered (Their flocks) for them; then He turned back to the shade, and said: "O My Lord! Truly am I in (desperate) need of any good that Thou dost send me!" Afterwards one of the (damsels) came (back) to him, walking bashfully. She said: "My father invites Thee that He may reward Thee for having watered (Our flocks) for us." so when He came to Him and narrated the story, He said: "Fear Thou not: (well) hast Thou escaped from unjust people." Said

⁸⁰ This case was explained in Q.S al-Qasas: 8-9

one of the (damsels): "O My (dear) father! Engage Him on wages: truly the best of men for Thee to employ is the (man) who is strong and trusty"....⁸¹

From the verse above we can take some lessons, there are:

First: Two women work outside the home because they have very old father who can not work to find a livelihood, so women can work outside if there is emergency situation. *Second:* Two women keep their distance from the shepherd that does not happen *ikhtilat*⁸², *Third:* One of the two women come to the Prophet Musa with great shame, as for today there is no shame because they are not a *mah}ram* and hardly know each other.

7. Queen Balqis

Queen Balqis was explained in the Qur'an verses:

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ ﴿٢٠﴾ لَأُعَذِّبَنَّهُ عَذَابًا
شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لَيَأْتِيَنِّي بِسُلْطَانٍ مُّبِينٍ ﴿٢١﴾ فَمَكَتْ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ
مُحِطُ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ ﴿٢٢﴾ إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ
وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾ وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ
الشَّيْطَانُ أَعْمَانَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾ أَلَا يَسْجُدُوا لِلَّهِ الَّذِي
يُخْرِجُ الْحَبَّ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ
رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾ {س} قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ﴿٢٧﴾

⁸¹ Q.S al-Qas }as}: 23-25

⁸² *Ikhtilat* is mixed up between men and women.

اذْهَبْ بِكِتَابِي هَذَا فَالْقَهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ ﴿٢٨﴾ قَالَتْ يَا أَيُّهَا
 الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ ﴿٢٩﴾ إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ﴿٣٠﴾ أَلَا تَعْلَمُونَ عَلَيَّ وَأُتُونِي مُسْلِمِينَ ﴿٣١﴾ قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ
 قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ ﴿٣٢﴾ قَالُوا نَحْنُ أَوْلُوا قُوَّةً وَأَوْلُوا بِأَسِ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ
 فَانظُرِي مَاذَا تَأْمُرِينَ ﴿٣٣﴾ قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعْرَظَ أَهْلِهَا
 آذِلَّةً وَكَذَلِكَ يَفْعَلُونَ ﴿٣٤﴾ وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾
 فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَا آتَانِيَ اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ
 تَفْرَحُونَ ﴿٣٦﴾ ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَّا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِّنْهَا آذِلَّةً وَهُمْ
 صَاغِرُونَ ﴿٣٧﴾ قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٣٨﴾
 قَالَ عِفْرِيْتُ مِّنَ الْجَرْنِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٩﴾
 قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رآهُ مُسْتَقِرًّا
 عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ
 كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿٤٠﴾ قَالَ نَكَرُوا لَهَا عَرْشَهَا نَنظُرُ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَّا
 يَهْتَدُونَ ﴿٤١﴾ فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكِ قَالَتْ كَأَنَّهُ هُوَ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا
 وَكُنَّا مُسْلِمِينَ ﴿٤٢﴾ وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ

﴿٤٣﴾ قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَن سَاقِيهَا قَالَتْ إِنَّهُ صَرْحٌ

مُمرَّدٌ مِّن فَوَارِيرَ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ

﴿٤٤﴾

and He took a muster of the birds; and He said: "Why is it I see not the Hoopoe? or is He among the absentees? "I will certainly punish Him with a severe penalty, or execute him, unless He brings me a Clear reason (for absence)." But the Hoopoe tarried not far: He (came up and) said: "I have compassed (territory) which Thou hast not compassed, and I have come to Thee from Saba with tidings true. "I found (there) a woman ruling over them and provided with every requisite; and she has a magnificent throne."I found her and her people worshipping the sun besides Allah. Satan has made their deeds seem pleasing In their eyes, and has kept them away from the Path,- so They receive no guidance,- "(Kept them away from the Path), that They should not worship Allah, who brings to light what is hidden In the heavens and the earth, and knows what ye hide and what ye reveal. "(Allah)! - There is no god but Him! Lord of the Throne Supreme!" (Solomon) said: "Soon shall we see whether Thou hast told the truth or lied!"Go thou, with this letter of mine, and deliver it to them: then draw back from them, and (wait to) see what answer they return"... (The queen) said: "Ye chiefs! Here is delivered to me - a letter worthy of respect. "It is from Solomon, and is (as follows): 'In the name of Allah, Most Gracious, and most Merciful: "be ye not arrogant against me, but come to me in submission (to the true Religion)."' She said: "Ye chiefs! Advise me in (this) my affair: no affair have I decided except in your presence. They said: "We are endued with strength, and given to vehement war: but the command is with thee; so consider what Thou wilt command." She said: "Kings, when they enter a country, despoil it, and make the noblest of its people its meanest Thus do they behave."But I am going to send Him a present, and (wait) to see with what

(answer) return (my) ambassadors." Now when (the embassy) came to Solomon, He said: "Will ye give me abundance in wealth? But that which Allah has given me is better than that which He has given you! Nay it is ye who rejoice in your gift! "Go back to them, and be sure we shall come to them with such hosts as they will never be able to meet: we shall expel them from there in disgrace, and they will feel humbled (indeed)." He said (to His own men): "Ye chiefs! Which of you can bring me Her Throne before they come to me in submission?" Said an 'Ifrit, of the Jinns: "I will bring it to Thee before Thou rise from Thy council: indeed I have full strength for the purpose, and may be trusted." Said one who had knowledge of the Book: "I will bring it to Thee within the twinkling of an eye!" Then when (Solomon) saw it placed firmly before him, He said: "This is by the Grace of My Lord! - To test me whether I am grateful or ungrateful! And if any is grateful, truly His gratitude is (A gain) for His own soul; but if any is ungrateful, truly My Lord is free of all needs, Supreme In honor !" He said: "Transform Her Throne out of all recognition by her: let us see whether she is guided (to the truth) or is one of those who receive no Guidance." So when she arrived, she was asked, "Is This Thy throne?" She said, "It was just like this; and knowledge was bestowed on us In advance of this, and we have submitted to Allah (in Islam)." And He diverted her from the worship of others besides Allah. For she was (sprung) of a people that had no Faith. She was asked to enter the lofty Palace: but when she saw it, she thought it was a lake of water, and she (tucked up her skirts), uncovering her legs. He said: "This is but a palace paved smooth with slabs of glass." she said: "O My Lord! I have indeed wronged my soul: I do (now) submit (in Islam), with Solomon, to the Lord of the Worlds."⁸³

Thantowi, ar-Razi, al-Qusyairi and al-Qurtubi agreed that the term *imroah* in that verse means Queen Balqis who has great kingdom and ever worship to another

⁸³ Q.S an-Naml (27): 20-23

God, but after she meet Prophet Solomon, she worship to God. Tanthowi in his tafsir just explains about who is hud-hud bird? According to him, hud-hud is small bird that has a duty to manage water in his kingdom, protect the prophet from warm of sun, etc. Ar-Razi adds his tafsir why Prophet Solomon didn't know about the existence of Balqis's kindom. Infact, Balqis has great Kingdom. This case answered by Qurtubi in his Tafsir the reason why Solomon did not know the whereabouts of royal descent Balqis, because Balqis is a daughter of Jin.⁸⁴

Ar-Razi argues about the characteristic of Balqis is intelligent and thoughtful. She warned his people about the losses if they have to fight. She can carefully consider the advantages and disadvantages of the decision. Qurtubi also adds that Balqis wise and democratic. This is seen when she got a letter from Solomon that contains the phrase *bismillah*, she can be gracefully and not arrogant to decide the war. She also respects the opinion of royal officials and she also given instructions to worship Allah.

Mustafa Murad in his book *Mi'ah Qisas wa min Hayatis Salihin Salihat* explains the story of Queen Balqis:⁸⁵ The story starts from the news delivered by hud-hud bird to Solomon about the country of Saba'. Hud-hud bird reports that the country's people do not worship God, but worship the sun. To prove this news bird of Solomon sends hud-hud to send a letter to the country. The letter received by Queen Balqis, and then she collects its functionarys and says that she gets a letter from Solomon who asked that they not to be arrogant and subjection to Solomon. Before answering the letter, Queen Balqis asks the opinion of her functionarys, because she does not want to unilaterally decide the case without hearing the opinions of her functionarys and agreed with the decision. Finally Balqis send gifts to Solomon because she think that Solomon expected wealth. When receiving that a shipment, Solomon said: "what God has given to me is

⁸⁴ See, *Mafatih al-Ghaib* by Fakruddin ar-Razi, *Lathaif al-Isyarah* by al-Qusyairi, *al-Jami' al-Ahkam* by al-Qurtubi, *Al-Jawahir fi Tafsir al-Qur'an* by Thantowi al-Jauhari.

⁸⁵Quoted from Lajnah Pentashih Mushaf Al Quran Badan Litbang Dan Diklat Departemen Agama RI, *op.cit*, p. 113, for more details see Mustafa Murad, *Mi'ah Qisas min Hayat as-Salihin wa as-salihat*, Terj. IJA Sunata, Albayan Mizan, 2007, p. 100-106

better than what is given to you. Even if this gift I give to you, surely you will feel happy. Now go home.”

After the envoy of Balqis backs to Balqis palace, the prophet Solomon gather his officials. Solomon told one of his officials to move the throne of Balqis. Asif bin Barkhiya' who can to move the Bilqis palace to front of Solomon. Solomon was grateful and said: "This is the Grace of my Lord to test me whether I am grateful or ungrateful pleasure of going to favor. Whoever actually thankful she is grateful for his pleasure. And those who unbelieve, then surely my Lord are glorious and rich."

After throne is well of his presence, Solomon want to change the ornate of throne Balqis to test intelligence of Bilqis. He said, “change ornate throne, we see whether she recognizes it or not.” When Balqis knows the prize is returned by Solomon, Balqis and officials agrees to visit Solomon. When she arrives the place of Solomon, Solomon asks to Balqis, what the throne front of her is same or not with her throne, but Balqis can not recognize that the throne is hers. This happens because of the sin of worship to other than Allah is to worship the sun has made Balqis obstructed his view. She was unable to recognize her own throne. Finally Balqis admitted her wrong and submission to God. And finally he converted to Islam.

8. Imran's wife

Imraah Imran is the mother of Mary who known as Hannah, Ana, or Anne.⁸⁶ She is a woman, and also has daughter who become *al-s}o>lih}ah* woman.⁸⁷ Clearly, the story of *Imraah Imran* depicted in the Qur'an:

إِذْ قَالَتِ امْرَأَةُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ



⁸⁶*Ibid*, p.83

⁸⁷ Surat ali Imran (3): 35,

*Behold! A woman of 'Imran said: "O My Lord! I do dedicate unto Thee what is In My womb for Thy special service: so Accept this of me: for Thou Hearst and Knows all things."*⁸⁸

Al-Qusyairi, ar-Razi, Qurtubi and Thantowi agreed that Imran's wife is a woman who keeps her promises. A barren woman prays to God expect to be given a male baby in order to after his adult, he can devote himself to Baitul Maqdis. After that she was blessed with a daughter, appropriate to her promise she kept to educate her daughter in order to dedicate herself to her religion.⁸⁹

In the Holy Qur'an by Abdullah Yusuf Ali, he explains that: as a prelude we have the birth of Mary and the parallel story of John the Baptist. Yahya the son of Zakaria. Yahya's mother is Elisabeth is a cousin of Mary the mother of Jesus, and therefore John and Jesus were cousins by blood and there was a spiritual cousinhood in their birth and career. Elisabeth is a daughter of Aaroon of a priestly family which went back to Aaron the brother of Moses and son of Imran. Her husband Zakaria is actually a priest, and her cousin Mary is presumably also of a priestly family. By tradition Mary's mother was called Hannah (in Latin, and in English Anne), and her father was called Imran. Hannah is therefore both a descendant of the priestly house of Imran and the wife of Imran "a woman of Imran" in double sense.⁹⁰

Also, Q.S Ali-Imran: 36- 37

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَئِنَّ الذَّكَرَ كَأَلْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيدُهَا بِنِكَ وَدُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ

⁸⁸ Q.S A>li Imran: 35

⁸⁹ See, *Lathaif al-Isyarah* by al-Qusyairi, *Mafatih al-Ghaib* by Fakruddin ar-Razi, *al-Jawahir fi Tafsir al-Qur'an* by thantowi al-Jauhari, *al-Jami' al-ahkam al-Qur'an* by al-Qurtubi.

⁹⁰ Abdullah Yusuf Ali, *op.cit*, p. 13

وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ

أَتَىٰ لَكَ هَذَا قَالَتَ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾

When she was delivered, she said: "O My Lord! Behold! I am delivered of a female child!"- And Allah knew best what she brought forth-⁹¹ "And no wise is the male like the female."⁹² I have named Her Mary, and I commend her and her offspring to Thy protection from the evil one, the rejected." Right graciously did Her Lord accept her: He made her grow in purity and beauty: to the care of Zakariya was she assigned. Every time that He entered (Her) chamber to see her, He found her supplied with sustenance. He said: "O Mary! Whence (comes) this to you?" she said: "From Allah. For Allah Provides sustenance to which He pleases without measure."⁹³

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا

كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾

"This is part of the tidings of the things Unseen, which we reveal unto Thee (o Messenger.) By inspiration, Thou were not with them when they cast lots with

⁹¹ The mother of Mary expected a male child. Was she dissaponted that it was a female child? No, for she had Faith, and she knew that God's plan was better than any wishes of hers. Mary was no ordinary girl: only God knew what it was that her mother brought forth. *Ibid*, p. 132

⁹² The female child could not be devoted to Temple service under the Mosaic Law, as she intended. But she was marked out for a special destiny as a miracle child, to be the mother of the miracle child jesus. She was content to seek God's protection for her againts all evil. There is a certain sense of pride in the girl on the part of the mother. *Ibid*, p. 132

⁹³ Mary grew under God's special protection. Her sustenance under which we may include both her physical needs and spiritual food, came from God, and her growth was indeed a "goodly growth" which I have tried to express in the text by the word "purity and beauty". Some apocryphal Christian writings say that she was brought up in the temple to the age of twelve like a dove, and that she was fed by angels. *Ibid*, p. 132

arrows, as to which of them should be charged with the care of Mary: nor were Thou with them when they disputed (the point).⁹⁴

9. Mary

Surah at-Tahrim: 12

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ
وَكَانَتْ مِنَ الْقَانِتِينَ ﴿١٢﴾

And Mary the daughter of 'Imran, who guarded her chastity; and we breathed into (her body) of our spirit; and she testified to the truth of the words of Her Lord and of His Revelations, and was one of the devout (servants).

أَحْصَنَتْ فَرْجَهَا

Maintain and protect her *farj*. *Al-farj* is shirt pocket hole, because *farj* is a language for the hole that is between the two objects. And that meant she was keeping her *farj*, and *farj* is still sacred⁹⁵.

بكلمات ربها

the Shari'ah and the books were revealed to his apostles.

القانتين

⁹⁴ Christian apocryphal writings mention the contention between the priest as to the honour of taking charge of Mary and how it was decided by means of rods or reeds in favour of Zakaria. *Ibid*, p. 134

⁹⁵ Al-Maraghy Juz 28, p. 270

People who obey and fear Allah and obey his orders.

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا الْمِحْرَابَ وَجَدَ عِنْدَهَا

رِزْقًا قَالَ يَا مَرْيَمُ أَنَّى لَكِ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾

Right graciously did Her Lord Accept her: He made Her grow In purity and beauty: to the care of Zakariya was she assigned. Every time that He entered (Her) chamber to see her, He found Her supplied with sustenance. He said: "O Mary! Whence (comes) This to you?" she said: "From Allah. For Allah Provides sustenance to whom He pleases without measure."

Qusyairi argues that in the verse there is sign that people who take care of the poor then it will get affection from their casing. Alla>h glorifies the Saints, and Mary is one of the Saints.⁹⁶

Mary is a woman who maintains her purity by God, and she has advantage of birth of Jesus without any relationship with men. Alla>h says:

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ

﴿٤٢﴾ يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ

نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُتْلُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ

يَخْتَصِمُونَ ﴿٤٤﴾ إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ

عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ

⁹⁶ Al-Qusyairi, *op.cit.*

وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٦﴾ قَالَتْ رَبِّ أُنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكِ
 اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٧﴾

Behold! The angels said: "O Mary! Allah hath chosen Thee and purified thee-chosen Thee above the women of all nations. "O Mary! Worship Thy Lord devoutly: prostrate thyself, and bow down (in prayer) with those who bow down." This is part of the tidings of the things Unseen, which we reveal unto Thee (o Messenger.) by inspiration, Thou was not with them when they cast lots with arrows, as to which of them should be charged with the care of Mary: nor wast Thou with them when they disputed (the point). Behold! The angels said: "O Mary! Allah gives Thee glad tidings of a word from him: His name will be Christ Jesus, the son of Mary, held in honor In This world and the Hereafter and of (the company of) those nearest to Allah. "He shall speak to the people in childhood and in maturity. And He shall be (of the company) of the righteous." She said: "O My Lord! How shall I have a son when no man hath touched me?" He said: "Even so: Allah created what He willets: when He hath decreed a plan, He but said to it, 'Be,' and it is!"⁹⁷

Thantowi argues in verse 42 that Mary has a gentle nature and her most glorified in his case, she also ma'sum and get hidayah from Allah.⁹⁸

10. Aisyah

The name of Aisyah never explicitly mention in the Qur'an. But, most of interpreter agreed that the name of Aisyah mentioned two times implicitly in the surah at-Tah}ri>m: 3 and surah an-Nu>r: 11-20.⁹⁹ Aisyah, her title is *al}-S}jiddiqah*, often called *Ummul Mu'minin* and the family name is Umm Abdullah. Sometimes she also dubbed

⁹⁷ A>li Imran (3): 42-47

⁹⁸ See, Thantowi Jauhari, *al-Jawahir fi Tafsir al-Qur'an*

⁹⁹ M. Ishom El-Saha and Saiful Hadi, *Sketsa Al-Qur'an (Tempat, Tokoh, Nama dan Istilah dalam Al-Qur'an)*, Jakarta: Lista Fariska Putra, First edition, 2005, p. 35

Humaira'.¹⁰⁰ But the Prophet often calls *Bint-Sjiddiq*. Aisya is the daughter of Abu Bakr as-Sjiddiq. Aisya is the most beloved wife of Prophet who transmits lot of hadiths. She belonged to a Muslim woman who are most understand literature and religion, many Companions who asked her magnifying *fiqh* issues, and she answers their questions.¹⁰¹

The devotion of the Prophet to Aisya ever cause jealousy in the hearts of most people, they accuse Aisya does zinah, actually she is a woman who always keep her purity and her honor, and God relieves her of the allegations relating to the revelation of the verse¹⁰² surah an-Nu>r (24): 11:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا نَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا
اَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾

*“ those who brought forward the lie are a body among yourselves: think it not to be an evil to you; on the contrary it is good for you: to every man among them (will come the punishment) of the sin that He earned, and to Him who took on Himself the lead among them, will be a penalty grievous.”*¹⁰³

Related to surah an-Nu>r: 11-20, most of commentators agree that this verse related to false news about Aisya. This news separated by hypocrite people who dislike Aisya and Prophet Muhammad. But this verse is protest to the hypocrite news and

¹⁰⁰ Humaira' etymologically means white, gorgeous as adz-Dzahabi said in his book *as-Siyar Siyar*. About nickname Humaira' no agreement in the muhaditsin as written in the book of hadiths, “*take part of your religion from the Humaira'*,” some people thought this is epithet in the book Sunan an-Nasa'i with sanad that is authentic. However, after searching and researching, it turns out an-Nadawi Sulaiman did not find her there. Even Ibn Qayyim al-Jauziyyah said, “every hadiths mentioned in there the name of Humaira', is a false hadiths, such as the hadiths,” O Humaira', don't you eat soil, because it can cause this and that, See, Sulaiman an-Nadawi, *Aisha the Greatest Women in Islam*, Terj. Faith Firdaus, Jakarta: Qisthi Press, 2007, p.3 for more details, see al-Manar al-Munif 1/60, Ibn Qayyim, al-Mathbu'at edition. Maktabah al-Islamiyya, Halb, Syria, in 1403 Hijry.

¹⁰¹ Syaikh Muhammad Sa'id Nursi, *Tokoh-Tokoh Besar Islam Sepanjang Sejarah*, Terj. Khoirul Amru Harahap dan Ahmad Faozan, Jakarta: Pustaka al-Kautsar, 2007, first edition, p. 420

¹⁰² *Ibid*, p. 421

¹⁰³ Q.S an-Nu>r (24): 11

carries back the reputation and dedication of Aisyah to the Islam followers, include in her position as the closer wife of Muhammad. Aisyah is *ma'sum*¹⁰⁴ and protected from defamation. She also kept away from the vermin problem. The verse explains that Aisyah has opposite character from news that reported from the pagans.

11. Hafsa}ah

Her full name is Hafsa}ah bint Umar bin Khattab. She was born in Mecca before the year 18 of Hijra.¹⁰⁵ She has been married to Khunais bin Hadzdzafah as-Sahmi. She converted to Islam with her husband, and then they moved to Medina. In the second year of Hijra, her husband passed away. In third year of Hijra, Prophet Muhammad married her.

In the Prophet Muhammad's household there is a jealousy between his wives. One time because of rivalry between his wife, so Prophet Muhammad says *ila'*. After saying curse *ila'* the prophet leaving wives for a month. The prophet settle in cubicles, drinking in the booth beside of Aisyah. All the wives of the Prophet are concerned, and after the first month who first met the prophet is Aisyah.¹⁰⁶ From an economic point of prophet wives are different from one and other. Who came from a wealthy family to provide a prophet lives demanding excessive jewelry, so down verse about *takhyir*¹⁰⁷. The Prophet told his wives to choose to be patient or divorced. All of the Prophet wives choose to be patient. They are willing to live a life together with joy prophet. When the Prophet told his wives want to choose, he asks start from Aisyah. Aisyah chooses prophet. She said "*O Muhammad do you tell your wives that I prefer to choose you.*"¹⁰⁸ Here seem jealousies of Aisyah who wants to get affection from Muhammad dominance

¹⁰⁴ Protected from sin

¹⁰⁵ Muhammad Sa'id Nursi, *op.cit*, p. 422

¹⁰⁶ Shahih Bukhari, *an-nikah* number 5191 dan *al madzalim wa al-ghashab*, number 2468, shahih muslim, *at-t}alaq*, number 1479

¹⁰⁷ It is commands to choose between the wives of the Prophet

¹⁰⁸ See, QS al-Ah}za>b: 28-29

speech is evidence of the strong female character that was in her. At the end of this event verse came *irja'* (suspension),¹⁰⁹ where the prophet is allowed to choose between the wives maintain the desired and unwanted divorce. But the prophet is not willing to divorce his wives. Aisyah said: *"If this verse is addressed to me, O Muhammad, then I don't want to control you for myself."*¹¹⁰

Like Q.S at-Tah}ri>m: 3-5, which read:

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ وَأَعْرَضَ عَنِ
بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ ﴿٣﴾ ۞ إِنَّ تَتُوبَا إِلَى اللَّهِ فَقَدْ
صَعَتِ قُلُوبُكُمَا وَإِن تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيْلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ
ذَلِكَ ظَهِيرٌ ﴿٤﴾ ۞ عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِّنْكَنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَانِتَاتٍ
تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا ﴿٥﴾ ۞¹¹¹

When the prophet disclosed a matter in confidence to one of His consorts, and she then divulged it (to another), and Allah made it known to him, He confirmed part thereof and repudiated a part. Then when He told her thereof, she said, "Who told Thee this?" He said, "He told me who knows and is well-acquainted (with all things)." if ye two turn In repentance to him, your hearts are indeed so inclined; but if ye back up Each other against him, truly Allah is His protector, and Gabriel, and (every) righteous one among those who believe,- and furthermore, the angels - will

¹⁰⁹ See, QS al-Ah}za>b: 51

¹¹⁰ Shahih Bukhari, tafsir al-Qur'an number 4789. Shahih Muslim, at-Thalaaq number 1476. Sunan abu dawud, an nikah, number 2136

¹¹¹ The majority of commentators argued that the verse revealed regarding Hafsa bint Umar, it is confirmed by Imam al-Qurthubi (XII: 186), penulis ad-Durul Mantsur (VI: 239), Ibnu Katsir (VI: 520), Imam Bukhari (VI: 40 dan Ath-Thabari (XXXVIII).

back (Him) up. it may be, if He Divorced you (all), that Allah will give Him In exchange Consorts better than you,- who submit (Their wills), who believe, who are devout, who turn to Allah In repentance, who worship (in humility), who travel (for Faith) and fast,- previously married or virgins.

Al-Qurtubi, Tantowi, al-Qushayri, ar-Razi, agreed that the verse is talking about Hafsa. According to them Aisyah and Hafsa hates two things that favored by the prophet like: honey (*al-ashl*) and women. In these verses also they argued that the Prophet divorces to Hafsa. Then in the next verse God told them to back together again. It is through the Gabriel, he said to the prophet and to give advice that is do not divorced to Hafsa, because Hafsa is woman who has more beneficial to him and she is the Prophet's wife in Paradise.¹¹²

12. Zainab binti Jahsy

Like Surah al-Ah}za>b: 37-38

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي
نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا
زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا
وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾ مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي
الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَفْعُورًا ﴿٣٨﴾

Behold! Thou didst say to one who had received the Grace of Allah and Thy favor: "Retain Thou (in wedlock) Thy wife, and fear Allah." but Thou didst hide

¹¹² See, al-Qurtubi, *op.cit.*juz 17, p. 186

In Thy heart that which Allah was about to make manifest: Thou didst fear the people, but it is more fitting that Thou should fear Allah. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), we joined her in marriage to thee: In order that (in future) there may be no difficulty to the believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (Their marriage) with them. And Allah's command must be fulfilled. There can be no difficulty to the prophet in what Allah has indicated to Him as a duty. It was the practice (approved) of Allah amongst those of old that have passed away. And the command of Allah is a Decree determined.

Most of commentators argue that the verse concerning Zainab bint Jahshy.¹¹³ Zainab was the grand daughter of Abdul Muttalib bin Hashim, the nation's leaders of Quraish.¹¹⁴ Zainab is a woman who has soft heart, affection and willing to help poor people.¹¹⁵ She likes to alms especially to orphans and she always takes care to the orphans life and she also become their educate mother. She always increases her believe in God, and always has good deeds to other. She delights in alms, because she ever hears the Prophet said to his wives:

“ who become the first can follow me is who has easier hand.”

Besides that, Zainab also has sympathy to wrong news that happens to Aisyah. Also when reveal the verse al-Ah}za>b: 28-29:

¹¹³ Transmitted by at-Tabari in his book (XXI: 12), Imam al-Qurtubi in his book (XIV: 178),

¹¹⁴ Abdurrahman Umairah, *Tokoh-Tokoh Yang Diabadikan Qur'an II (Rijaalun wa Nisaa'un Anzalallahu fihim Qur'ana)*, Terj, Drs. M. Syihabbuddin, M. A, Jakarta: Gema Insani Press, first edition, 2000, p. 240

¹¹⁵ Jabir Asysyal, *Al-Qur'an Bercecerita Soal Wanita*, Terj. H. Aziz Salim Basyarahil, Jakarta: Gema Insani Press, 1992, p. 88

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ إِن كُنْتُمْ تُرِيدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحاً جَمِيلاً ﴿٢٨﴾ وَإِن كُنْتُمْ تُرِيدْنَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْراً عَظِيماً ﴿٢٩﴾

O Prophet! Say to Thy Consorts: "If it be that ye desire the life of this world, and its glitter, - then come! I will provide for your enjoyment and set you free in a handsome manner. But if ye seek Allah and His Messenger, and the home of the Hereafter, Verily Allah has prepared for the well-doers amongst you a great reward.

The prophet offer to his wives to choose between *rid}a* of God and His Prophet or be part but get wealth. So, his wives choose *rid}a* of God and His prophet.

13. H}aulah binti Tha'labah

Although her name is not explicitly mentioned in the Qur'an, but the story that caused a decline the verse in the Qur'an it is al-Muja>dalah: 1-5. The woman is H}aulah binti Tha'labah. Intelligent woman who protested to the Prophet, so God heard her complaints. H}aulah said about her husband who declared herself as his mother's back, then ask for something from Khaulah. But she refused and said, "Nay. Control of my life for the sake of God, do not touch me, while you had said what you said, so Allah and His Messenger give a decision about her". Then came to the Messenger of Allah, dialogue to ask for his fatwa, and the Prophet declared "I do not see than you have been forbidden for him". But Khaulah doesn't take it for granted, troubled and saddened by the decision of his Apostles. God remains a complaint. God heard, and then apply the one rule, that a husband who claimed his wife, so *kifarat* applies for him. H}aulah is eloquent, intelligent, and obedient woman.

There is the verse that explain about the woman who file a lawsuit, it is surah al-Muja>dalah: 1-5

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ
بَصِيرٌ ﴿١﴾ الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِمَّن نِّسَائِهِمْ مَا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ
وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٢﴾ وَالَّذِينَ يُظَاهِرُونَ مِن نِّسَائِهِمْ
ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَنْ يَتَمَاسَا ذَلِكَ تُوعِظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
﴿٣﴾ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَنْ يَتَمَاسَا فَمَنْ لَّمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ
مِسْكِينًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتَلِكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾ إِنَّ الَّذِينَ
يُجَادُونَ اللَّهَ وَرَسُولَهُ كَثَبُوا كَمَا كُتِبَ الَّذِينَ مِن قَبْلِهِمْ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ وَلِلْكَافِرِينَ عَذَابٌ
مُّهِينٌ ﴿٥﴾

Allah has indeed heard (and accepted) the statement of the woman who pleads with Thee concerning her husband and carries her complaint (in prayer) to Allah. And Allah (always) hears the arguments between both sides among you: for Allah hears and sees (All things). If any men among you divorce their wives by Zihar¹¹⁶ (calling them mothers), they cannot be their mothers: none can be their mothers

¹¹⁶ The meaning of Zihar: *first*, In terms of Arabic words taken from the back, because the shape of the original zihar is as follows: the husband said to his wife: the crew back to me as my mother. It is the custom of the Arabs because of Ignorance using the words "Zihar". *Second*, In terms of the term Personality 'means: likening his wife with her husband or any man forbidden to her mate. With this causes the wife became *haram* to him. Like the husband said to his wife: I saw this crew similar to my mother. like Word of Allah: Surah al-Muja>dalah: verse 2

except those who gave them birth. And In fact they use words (Both) iniquitous and false: but truly Allah is one that blots out (sins), and forgives (again and again). But those who divorce their wives by Zihar, then wish to go back on the words they uttered, - (it is ordained that such a one) should free a slave before They touch Each other: Thus are ye admonished to perform: and Allah is well-acquainted with (all) that ye do. And if any has not (the wherewithal), He should fast for two months consecutively before they touch Each other. But if any is unable to do so, He should feed sixty indigent ones, this, that ye may Show your Faith In Allah and His Messenger. Those are limits (set by) Allah. For those who reject (Him), there is a grievous penalty. Those who resist Allah and His Messenger will be humbled to dust, as were those before them: for we have already sent down Clear signs. And the unbelievers (will have) a humiliating penalty,

Qurtubi argues about the verse that H}aulah complained to Prophet after her husband gives her a dzihar. At *Jahiliyyah* era z}ihar same as divorce. However, she did not receive if equated with his mother's back.¹¹⁷

b. Bad Women in the Qur'an

1. Noah's Wife

Surah at-Tah}ri>m (66): 10

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأةَ نُوحٍ وَامْرَأةَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ ﴿١٠﴾

Allah sets forth, for an example to the Unbelievers, the wife of Noah and the wife of Lut: They were (respectively) under two of our righteous servants, but they were

¹¹⁷ See, al-Qurtubi, *op.cit*, juz 17, p. 269-289

false to their (husbands), and they profited nothing before Allah on their account, but were told: "Enter you the Fire along with (others) that enters!"

According to the interpretation of an-Nisaburi and al-T}abari argue that Faa'ilah is name of Noah's wife's and Waa'ilah is the name of Prophet Lut's wife. But according to the interpretation of ash-Shaawiq that the name of Noah's wife is Waa'ilah and the name of Prophet Lut's wife is Faa'ilah.¹¹⁸ Whereas there are the other commentators in the book such as tafsir al-Tabari, Ibn Kathir, al-Baghawi and there is no other name of two women. God put the story in the Qur'an because the story carries a meaning and significance to His people as the example and teach the humans.¹¹⁹

The mention of the woman's two stories in the Qur'an is to compare with unbelievers, because the verse says that the two women treasonous.¹²⁰ But how exactly treacherous made by both the Prophet's wife: for explaining this Ibn 'Abbas said:

ما بعث امرأة بني قبط إنما كانت خيانتها في الدين

"Not at all-time wife of Prophet does impurity, are both doing just treasonous towards religion."¹²¹

With such information we understand that both of the Prophet's wives are not commite adultery, but their traitors to the religion. And there is another opinion that states both polytheistic, not with her co-religionists.¹²² As said by Ibn Abbas: "Noah's

¹¹⁸ M. Thalib, *op.cit*, p. 81

¹¹⁹ *Ibid*, p. 82

¹²⁰ As we know that the treacherous nature is one of bad women characters that will be avoid. The treasonous there are all kinds, including; wife who do impurity as a treasonous, hide something that should be known by the husband also said to be treacherous, out of the house with a man zonder know or idzin also called treasonous, and there are many more things that called treasonous. See, *ibid*, p. 82

¹²¹ See, *ibid*, p. 83, for more details, read the *Tafsir of Ibn Kathir* 8: 419

¹²² See, *ibid*, p. 83

wife is different religion with her husband, she ever said that Noah is crazy. If there are people who believe in Prophet Noah, his wife continued to gives news to the arrogant ones who deny the prophet hood. Meanwhile, the wife of Prophet Lut}’s treasons that if someone came to her house who is a male guest at night time, then she lits a fire, and the guests then come in the afternoon she would make a smoke, so that by the act, the community of the prophet Lut who like the others men come over there.¹²³

Ar-Razi adds how exactly is behind it, he is also comparing the two wives of the Prophet in fact they live in the midst of a pious person. But she defected. Compared with Asiyya and Mary are pious people who live in the midst of the heathen. According to commentators, the characteristic of Noah’s wife is Pagans, treacherous, hypocritical, like pitting, could not keep a secret household.¹²⁴

2. Lut}’s wife

Surah an-Naml (27): 57

فَأَجِينَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَا مِنَ الْعَابِرِينَ ﴿٥٧﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنذَرِينَ

﴿٥٨﴾

“But we saved Him and His family, except His wife; Her we destined to be of those who lagged behind. And we rained down on them a shower (of brimstone): and evil was the shower on those who were admonished (But heeded not)!”

Al-Maraghy in his tafsir said that: then we destroy them and We saved Lut} with his family, except his wife, who with determination and at our discretion, including people who still live in torment, because she follow their path and be please what they do, and tell to her people about the arrival of Lut} is two guests not because she’s doing an abomination.¹²⁵ It is intended to glorify of Prophet, not his wife. Alla>h destroys

¹²³ See, *ibid*, p. 84

¹²⁴ Fakhruddin Ar-Razi, *Mafatih al-Ghaib*, Beirut: Darul Kutub ilmiyah, t.th

¹²⁵ Al maraghi, jilid 20

them showered with hail volcano, not the rain of the type known to man. So the worst of rain is a torment upon their iniquity against Him and are intimidated by His prisoner through the Prophet that was sent to them.¹²⁶

Like surah at-Tah}ri>m (66): 10

ضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا امْرَأةَ نُوحٍ وَامْرَأةَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنَّا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ ﴿١٠﴾

Allah sets forth, for an example to the Unbelievers, the wife of Noah and the wife of Lut: They were (respectively) under two of our righteous servants, but they were false to their (husbands), and they profited nothing before Allah on their account, but were told: "Enter you the Fire along with (others) that enters!"

Not much verses in the Qur'an that explains about the life of Prophet Lut}'s wife, commentators just give information that her name is Wa'ilah.¹²⁷

Ar-Razi adds how exactly is behind it, he is also comparing the two wives of the Prophet in fact they live in the midst of a pious person. But she defected. Compared with Asiyya and Mary are pious people who live in the midst of the heathen. According to commentators, the characteristic of Noah's wife is Pagans, treacherous, hypocritical, like pitting, could not keep a secret household.¹²⁸

3. Zulaih}a

The name of Zulaih}a never mentioned explicitly in the Qur'an, but most of commentators agreed that meaning sense of the word *liimraatihi*¹²⁹ is Zulaih}a. She is

¹²⁶Wahbah az-Zuhaili, *At-Tafsir Al-Wajiz*, p. 383, *Tafsir Jalalain*, p. 407

¹²⁷ M. Thalib, *op.cit*, p. 82

¹²⁸ Fakhruddin ar-Razi, *op.cit*,

¹²⁹ See, surah Yu>suf: 21 they agree the meaning of imroah in that verse is Zulaih}a.

the wife of Qifthir a ruler of Egypt.¹³⁰ The story of Zulaih}a explained in surah Yusuf, that is:

Q.S Yu>suf (12): 20, 23-24

﴿٢٠﴾ وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ

“The (Brethren) sold Him for a miserable price, for a few dirham’s counted out: In such low estimation did They hold Him!”¹³¹

وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَن نَّفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي

أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾ وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَن رَّأَى بُرْهَانَ رَبِّهِ

كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِن عِبَادِنَا الْمُخْلَصِينَ ﴿٢٤﴾

But she in whose House He was, sought to seduce Him from His (true) self: she fastened the doors, and said: "Now come, Thou (dear one)!" He said: "(Allah) forbid! Truly (thy husband) is My Lord! He made my sojourn agreeable! Truly to no good come those who do wrong!" And (with passion) did she desire him, and He would have desired her, but that He saw the evidence of His Lord: Thus (did we order) that we might turn away from Him (all) evil and shameful deeds: for He was one of Our servants, sincere and purified.¹³²

Surah Yu>suf: 30

¹³⁰ M. Ishom El-Saha and Saiful Hadi, *op.cit*, p. 842

¹³¹ Q.S Yu>suf (12): 20

¹³² Q.S Yu>suf (12): 23-24

يُوسُفُ أَعْرَضَ عَن هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكَ كُنْتَ مِنَ الْخَاطِئِينَ ﴿٢٩﴾ وَقَالَ نِسْوَةٌ فِي
الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَن نَّفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ

﴿٣٠﴾

"O Joseph, pass this over! (o wife), ask forgiveness for Thy sin, for truly Thou hast been at fault!" Ladies said in the city: "The wife of the (great) 'Aziz is seeking to seduce her slave from His (true) self: truly hath He inspired her with violent love: we see she is evidently going astray."

Surah Yu>suf: 32-35

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَاوَدْتُهُ عَن نَّفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا آمُرُهُ
لَيَسْجَنَنَّ وَيَكُونًا مِّنَ الصَّاغِرِينَ ﴿٣٢﴾ قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا
تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ﴿٣٣﴾ فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ
عَنهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾ ثُمَّ بَدَأَ لَهُمْ مِّن بَعْدِ مَا رَأَوُا الْآيَاتِ لَيَسْجُنُنَّهُ

حَتَّىٰ حِينٍ ﴿٣٥﴾

She said: "There before you is the man about whom ye did blame me! I did seek to seduce Him from His (true) self but He did firmly save Himself guiltless...and now, if He doth not My bidding, He shall certainly be cast into prison, and (what is more) be of the company of the vilest!" He said: "O My Lord! The prison is more to My liking than that to which They invite Me: unless Thou turn away their snare from me, I should (in My youthful folly) feel inclined towards them and join the ranks of the ignorant." So His Lord hearkened to Him (in His prayer), and turned

away from Him their snare: Verily He hearth and knoweth (All things). Then it occurred to the men, after They had seen the Signs, (That it was best) to imprison Him for a time.

According to Qusyairi ar-Razi, Thantowi and Qurtubi Zulaikha is wiles and teasers. She invites her friends to see and watch what it is the reason related to Joseph. This is to proof that she is right.¹³³

4. Abu Lahab's Wife

Surah al-Lahab (111): 4 and 5

﴿٤﴾ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾

His wife shall carry the (crackling) Wood - As fuel! - A twisted rope of palm-leaf fiber round her (own) neck!

The name of Abu Lahab's wife is Umm Jamil bint Harb, the sister of Abu Sufyan and Muawwiyyah's aunt, who always spread slanders against Muhammad SAW, among the Mecca people in her effort to destroy the ties of brotherhood and kinship among them.¹³⁴ Among the Arabs, someone who likes to spread slanders usually given the title as "the bearer of firewood". Like the poem:

إِنَّ بَنِي الْأَدْرَامِ حَمَالُ الْحَطَبِ

هَمُّ الْوَشَاةِ فِي الرِّضَا وَالْغَضَبِ

The meaning:

Banil adram the carrier of firewood

¹³³ See, their tafsir

¹³⁴ Muhammad Abduh, *Tafsir Juz Amma*, Terj. Muhammad Bagir, Bandung: Penerbit Mizan, 1998, first edition, p. 358

They are spreading slander

In times of blessing and angry

Abu Lahab's wife who named Umm Jamil feels doom with him,¹³⁵ like verse:

﴿٤﴾ وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

"His wife shall carry the (crackling) Wood - As fuel!"¹³⁶

And his wife is carrying firewood. Called the kindle fire spreading slander among humans. As if she was hauling firewood to burn brotherly relationship between them. And to describe the bad of Abu Lahab's wife characters is in verse after it declared:

﴿٥﴾ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

A twisted rope of palm-leaf fibre round her (own) neck!¹³⁷

It is in a tireless effort to undermine brotherly relations and fan the flames of hostility between them. She is like a firewood carrier that her neck there is a rough coir rope to bind the wood she is carrying. That is the worst picture of woman lift firewood with coir rope around her neck that pulled her breath tightly.¹³⁸

¹³⁵ His full name Abdul 'Uzza bin Abdul Muttalib, the Prophet's uncle, was among the sweetest people against the prophet. See, *ibid*, p. 357

¹³⁶ *Ibid*, p. 1810

¹³⁷ *Ibid*,

¹³⁸ Most of commentators agreed that the characteristic of Abu Lahab's wife is likes to spread slander, she also follows the fault of her husband to againts the Prophet teaching.