

**CHARACTERISTICS OF THE IDEAL MUSLIM WOMAN FROM THE
PERSPECTIVE OF EDIP YUKSEL, ET.AL IN THE *QUR'AN*: A
*REFORMIST TRANSLATION***



THESIS

Submitted to Faculty of Ushuluddin and Humanities in Partial Fulfillment of the
Requirements for the Degree of S-1 of Islamic Theology on Qur'anic Science and
Tafsir

Submitted by :

INDANA ZULFA

NIM : 1904026014

**FACULTY OF USHULUDDIN AND HUMANITIES
STATE ISLAMIC UNIVERSITY WALISONGO
SEMARANG**

2023

PAGE TITLE

**CHARACTERISTICS OF THE IDEAL MUSLIM WOMAN FROM THE
PERSPECTIVE OF EDIP YUKSEL, ET.AL IN THE *QUR'AN*: A
*REFORMIST TRANSLATION***



THESIS

Submitted to Faculty of Ushuluddin and Humanities in Partial Fulfillment of the
Requirements for the Degree of S-1 of Islamic Theology on Qur'anic Science and
Tafsir

Submitted by :

INDANA ZULFA

NIM : 1904026014

FACULTY OF USHULUDDIN AND HUMANITIES

STATE ISLAMIC UNIVERSITY WALISONGO

SEMARANG

2023

DECLARATION

DECLARATION

I declare that my thesis is definitely my own work. I am responsible for the whole content of this thesis. Other writers' argument sent of findings included within it is quoted or cited in accordance with ethical standards.

Semarang, 9th June 2023

The Writer



Indana Zulfa

NIM. 1904026014

ADVISOR APPROVAL

ADVISOR APPROVAL

CHARACTERISTICS OF THE IDEAL MUSLIM WOMAN FROM THE
PERSPECTIVE OF EDIP YUKSEL, ET.AL IN THE *QUR'AN: A
REFORMIST TRANSLATION*



THESIS

Submitted to Faculty of Ushuluddin and Humanities in Partial Fulfillment of the
Requirements for the Degree of S-1 of Islamic Theology on Qur'anic Science and
Tafsir

Submitted by

INDANA ZULFA

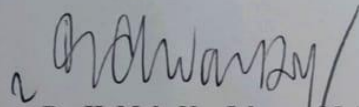
NIM : 1904026014


Semarang, 9th June 2023

Approved by :

Advisor I

Advisor II


Dr. H. Moh. Nor Ichwan, M.Ag
NIP.197001211997031002


Muhammad Paig, M.A
NIP.198708292019031008

SCRIPT APPROVAL

SCRIPT APPROVAL

The script on behalf of below :

Name : Indana Zulfa

NIM : 1904026014

Title : **Characteristics of the Ideal Muslim Woman from the Perspective of Edip Yuksel, et.al in the *Qur'an: A Reformist Translation***

Has been approved by the Thesis Examination Board of the Faculty of Ushuluddin and Humanities State Islamic University Walisongo Semarang on 20 of June 2023 and has been accepted as one of the requirements for obtaining a Bachelor of Religion in Ushuluddin and Humanities Science.

Semarang, 27th June 2023



Examiner I

Dr. Ahmad Tajuddin Arafat, M.S.I
NIP. 198607072019031012

Advisor I

Dr. H. Moh Nor Ichwan, M.Ag.
NIP.197001211997031002

Secretary of Exam / Examiner

Thivas Tono Taufiq, M. Ag
NIP. 199212012019031013

Examiner II

Dr. Zainul Adzfar, M. Ag
NIP.197308262002121002

Advisor II

Muhammad Faiz, S.Pd.I., M.A.
NIP. 198708292019031008

MOTTO

الدنيا متاع، وخير متاعها المرأة الصالحة

"The world is a jewelry and the best jewelry is a pious woman."

(HR. Muslim)

DEDICATION

I dedicate my work to

My parents,

My lovely father Budiyanto and my beautiful mother Sri Lestari who have given the best prayers to me and their blessings are precious to me because they have provided a happy and comfortable family life for me. be the number one support for me.

All my beloved lecturers who have provided knowledge that is very useful for me and inspires and gives experience for my life journey.

A big family of FUPK, and all students of the department Qur'anic Science and Tafsir

everyone who participated in my work.

TRANSLITERATION

This thesis uses IJMES transliteration. IJMES is considered a leader in the field of Middle East studies for its transliteration standards and asks all authors to adhere to them carefully.

IJMES TRANSLITERATION SYSTEM FOR ARABIC, PERSIAN, AND TURKISH

CONSONANTS

A = Arabic, P = Persian, OT = Ottoman Turkish, MT = Modern Turkish

	A	P	O	MT		A	P	O	M		A	P	OT	MT
			T					T	T					
ء	’	’	’	—	ز	Z	Z	z	Z	ك	k	k or g or y or ğ	k or ñ y or ğ	k or n or y or ğ
ب	B	B	b	b or p	ژ	—	Zh	j	J					
پ	—	P	p	P	س	S	S	s	S					
ت	T	T	t	T	ش	Sh	Sh	ş	Ş	گ	—	g	g	G
ث	Th	Ṣ	ṣ	S	ص	ş	ş	ş	S	ل	l	l	l	L
ج	J	J	c	C	ض	ḍ	Ẓ	ẓ	Z	م	m	m	m	M
چ	—	Ch	ç	Ç	ط	ṭ	ṭ	ṭ	T	ن	n	n	n	N
ح	ḥ	ḥ	ḥ	H	ظ	ẓ	ẓ	ẓ	Z	ه	h	h	h ¹	h ¹
خ	Kh	Kh	h	H	ع	‘	‘	‘	—	و	w	v or u	v	V
د	D	D	d	D	غ	Gh	Gh	g o r ğ ğç	g o r ğ	ي	y	y	y	Y

	Dh	Z̄	z̄	Z	ف	F	F	f	F	ة	a			
ر	R	R	r	R	ق	Q	Q	ķ	K	ال	³			

¹ When h is not final. ² In construct state: at. ³ For the article, al- and -l-.

VOWELS

ARABIC AND PERSIAN	OTTOMAN AND MODERN TURKISH
<i>Long</i> ا or اى ā	ā words of Arabic
و ū	ū and Persian
ي ī	ī origin only
<hr/>	<hr/>
<i>Doubled</i> يى iyy (final form ī)	iy (final form ī)
وو uww (final form ū)	uvv
<hr/>	<hr/>
<i>Diphthongs</i> او au or aw	Ev
اي ai or ay	ey
<hr/>	<hr/>
<i>Short</i> ا a	a or e
و u	u or ü / o or ö
ي i	

For Ottoman Turkish, authors may either transliterate or use the modern Turkish orthography.

ACKNOWLEDGEMENTS

Bismillahirrahmaanirrahiim

Praise be to Allah SWT who has given us grace and guidance so that the author can complete the preparation of this thesis. Prayers and greetings are always given to give the Great Prophet Muhammad SAW who has guided us to this Islamic era. Thanks to his grace and gift, the writer can complete a thesis entitled “Characteristics Of The Ideal Muslim Woman From The Perspective Of Edip Yuksel, Et. Al In The *Qur'an: A Reformist Translation*” as a part of a statement to obtain a bachelor’s degree in the Ushuluddin and Humanities Faculties. The author is aware that this writing cannot be separated from the abundance of blessings from Allah SWT, guidance, assistance, and support from various parties. For that, the authors would like to thank you profusely;

1. Prof. Dr. Imam Taufiq, M. Ag, as Rector of UIN Walisongo Semarang.
2. Mr. Prof. Dr. Hasyim Muhammad, M. Ag, as a Dean of the Faculty of Ushuluddin and Humanities, State Islamic University Walisongo, Semarang.
3. Head of the Department of Qur’anic Science and Tafsir, Mr. Dr. Mundhir, M.Ag, and the Secretary of the Department of Qur’anic Science and Tafsir, Muhammad Sihabudin, M.Ag, who have allowed the discussion of this thesis.
4. Advisors Mr. Dr. H. Moh. Nor Ichwan, M.Ag., and Mr. Muhammad Faiq, M.A., have spent their time, energy, and thoughts to always provide guidance so that this thesis can be completed.
5. All lecturers, staff, and all academicians in the UIN Walisongo Semarang who have provided various knowledge and experiences while in college.
6. Both beloved parents Mr. Budiyanto and Mrs. Sri Lestari and their entire family, for all the sacrifices and affection, and sincere prayers that give

enthusiasm and moral support and extraordinary material, so that the author can complete lectures and theses smoothly.

7. Family Special Program class 15, who always accompany and guide in every lecture Aisyah, Levi, Ana, Diaz, Faizah, Dika, Fatma, Isti, A'yun, Syifa, Anis, Rifka, Alfiyan, Rifky, Yusuf.
8. Friends from the KKN MIT-DR Group 69 UIN Walisongo, Levi, Annisa, Sani, Ratna, Ida, Firman, Afi, Shinta, and Mirna.
9. All parties who have participated in assisting in the preparation of this thesis that the author cannot mention one by one.

The author cannot give anything other than thanks and prayers that the author can pray that Allah SWT will accept their good deeds, and repay them with the best possible reply, Aamiin.

In writing this thesis, of course, it will not be separated from the shortcomings and mistakes. Therefore, criticism and suggestions from readers are very valuable things for writers so this thesis can provide benefits, namely the contribution of thoughts and blessings for writers and readers.

Semarang, 9th June 2023

The Writer

Indana Zulfa

NIM. 1904026014

TABLE OF CONTENTS

PAGE TITLE	i
DECLARATION.....	ii
ADVISOR APPROVAL	iii
SCRIPT APPROVAL.....	iv
MOTTO	v
DEDICATION.....	vi
TRANSLITERATION.....	vii
ACKNOWLEDGEMENTS.....	ix
TABLE OF CONTENTS.....	xi
ABSTRACT	xiii
CHAPTER I INTRODUCTION.....	1
A. Background	1
B. Research Question.....	9
C. Research Objectives	9
D. Benefits of Research	10
E. Literature Review	10
F. Research Methods	14
G. Thesis Outline	17
CHAPTER II CHARACTERISTICS OF THE IDEAL MUSLIM WOMEN IN ISLAM.....	19
A. Definition of Muslim Women.....	19
B. Ideal Muslim Women according to the Mufassirs	24
C. Characteristics of the Ideal Muslim Women in Islam.....	27

CHAPTER III EDIP YUKSEL ET.AL AND THE <i>QUR'AN: A REFORMIST TRANSLATION</i>.....	48
A. Biography and Works of Edip Yuksel et.al	48
1. Edip Yuksel	48
2. Layth Saleh Al Shaiban	53
3. Martha Schulte Nafeh.....	53
B. Qur'an: A Reformist Translation by Edip Yuksel, et al.	54
1. History and Background of Qur'an: A Reformist Translation	54
2. Methodology of Interpreting Qur'anic: A Reformist Translation	54
3. Principles of Translation in the <i>Qur'an: A Reformist Translation</i>	62
4. Systematic Compilation of the Qur'an: A Reformist Translation	64
CHAPTER IV CHARACTERISTICS OF THE IDEAL MUSLIM WOMEN ACCORDING TO EDIP YUKSEL, ET.AL IN THE <i>QUR'AN: A REFORMIST TRANSLATION</i>	70
A. QS. An-Nisā'[4]: 34.....	70
B. QS. An-Nūr[24]: 31	76
C. QS. Al-Ahzāb[33]: 33	79
D. QS. At-Tahrîm [66] : 5.....	82
CHAPTER V CLOSING	85
A. Conclusion.....	85
B. Suggestions.....	85
BIBLIOGRAPHY	87
CURRICULUM VITAE.....	94

ABSTRACT

The ideal Muslim woman is a woman who can take part in various fields of her life with an understanding of the Qur'an and Hadith. In today's modern life, many Muslim women have not fully displayed as described above. Among the verses of the Qur'an that discuss the characteristics of the ideal Muslim woman is QS. An-Nisā'[4] : 34; QS. An-Nūr[24] : 31; QS. Al-Ahzāb[33] : 33 and QS. At-Tahrîm[66]: 5.

According to Edip Yuksel, et al., several keywords in the verse have been mistranslated and misunderstood by many scholars. One of them is in QS. At-Tahrîm[66]: 5, the majority of commentators mentioned that the characteristics of an ideal Muslim woman are obedient women, having faith, obeying worship, repenting, fasting, both a widow and a virgin. In contrast to the interpretation of Edip Yuksel, et al who mentioned the last three characteristics, namely women who are active in society, responsive, and foremost.

This study aims to determine the characteristics of the ideal Muslim woman according to Edip Yuksel, et.al in *Qur'an: A Reformist Translation* and to find out Edip Yuksel's background in carrying out reforms to the translation of the Qur'an. This type of research is qualitative which focuses on the method of literature with descriptive analysis, namely by using data from the results of writing, which consists of primary data and secondary data. The primary data used is a book by Edip Yuksel et al entitled *Qur'an: A Reformist Translation*. While the secondary data used are works of literature that are relevant to the title of this thesis.

The results of this study conclude that the characteristics of the ideal Muslim woman according to Edip Yuksel, et.al are women who obey their God (QS. An-Nisā'[4]: 34), act in an honorable, good, and dignified way (QS. Al-Ahzāb [33]: 33), dress not provocatively (QS. An-Nūr [24]: 31) and be active in society, responsive and be at the forefront (QS. At-Tahrîm [66]: 5). In translating the Qur'an, Yuksel et al emphasized the equal rights of men and women. They think that the scholars have misunderstood the verses of the Al-Qur'an and put women second.

Keywords: *Characteristics of Ideal Muslim Women, Edip Yuksel, Qur'an: A Reformist Translation.*

CHAPTER I INTRODUCTION

A. Background

When Islam first came to the Arabian Peninsula, women were in a very low and poor position, their rights were ignored, and their voices were never heard.¹ Islam then came to completely overhaul these conditions, their position was recognized and elevated, the injustices they experienced were eliminated and their rights were defended and guaranteed in Islam. Since then, women have rediscovered their lost humanity. They realized that they are human beings just like men.²

In everyday life, there is often an issue of what men and women are expected to do according to their nature.³ The view still revolves around biological factors where women with weak bodies should get light jobs, while men with strong bodies should get jobs that display more power. So it is necessary to change the view of the existence of men and women in accordance with a culture that develops its potential as a whole human being not from a purely biological view.⁴

Apart from that, the enforcement of human rights, especially in the aspect of freedom of religion in Indonesia, still looks bleak. Violent incidents involving inter-religious conflict still occur frequently. Whereas supposedly as

¹ Zoelvi Noer Hida, dkk, "Kepemimpinan Perempuan dalam Islam", in the *Jurnal Al Yasini* Vol. 5, No. 1 (Mei 2020), p. 105

² Ratu Gelbia Heiba, "Wanita Ideal dalam Al Qur'an Kajian terhadap QS An Nisa' [4] : 34, Al Ahzab [33] : 35, dan An Nur [24] : 31", Thesis, Faculty of Ushuluddin, Institute of Qur'anic Sciences and Tafsir Jakarta, 2015, p. 1.

³ Darmawan Salman dan Hidayah Quraysh, "Pengarustamaan Gender dalam Pengambilan Kebijakan di Sekretariat Daerah", in the *Jurnal Equilibrium*, Vol. 3, No. 1 (Mei 2015), p. 79

⁴ Andi Bahri S, "Perempuan dalam Islam (Mensinergikan antara Peran Sosial dan Peran Rumah Tangga)", in the *Jurnal Al Maiyyah*, Vol. 8, No. 2 (Juli-Desember 2015), p. 179-180.

Muslims, we must uphold religious tolerance. Not only tolerance in religion, tolerance towards the existence of women must also be maintained.⁵

Islam provides strict guidance that all humans (without distinguishing between women and men) were created for a very important mission as *khalifah fil ardh* (leaders to manage life on earth), at least leaders for themselves.⁶ Therefore, women and men are expected to work together, work together, work together to realize a peaceful, happy, and prosperous society (*baladun thayyibun wa rabbun ghafur*⁷). And should not look at women with one eye or make their degrees low, because humans before Allah are equal, the only difference is the level of devotion.⁸

Justice taught by religion always contains the principles of defending the right, protecting the oppressed, and stopping injustice and arbitrariness. The presence of Islam with its values of justice has given the *mustadh'afin*⁹ a glimmer of hope. Among the *mustadh'afin* community groups who are most fortunate with the presence of Islam are women, because women are humanized like men.¹⁰

Humans are created by Allah in this life, none other than what must be done is to try to pursue the path of goodness and also try as hard as possible to do good deeds.¹¹ In pursuing the path of goodness, certainly cannot be separated from problems, both religious and worldly problems, therefore

⁵ Muhammad Faiq, et.al, "Building the Foundation of Religious Tolerance and countering Radicalism Ideology in Indonesia", in *Jurnal Sosiologi Agama: Jurnal Ilmiah Sosiologi Agama dan Perubahan Sosial*, Vol. 15, No. 2, Juli-Desember 2021, p. 191.

⁶ Musdah Mulia, *Kemuliaan Perempuan dalam Islam* (Jakarta: PT Elex Media Komputindo, 2014), p. 50.

⁷ See QS. Saba'(34) : 15

⁸ Achmad Syarifudin, "Peran Strategis Kaum Perempuan dalam Mewujudkan Masyarakat Religi", in the *Jurnal An-Nisa'*, Vol. 12, No. 1 (Juni 2017), p. 23

⁹ The *mustadh'afin* are the oppressed such as slaves who are seen as half human (QS Al Baqarah [2]: 221), the poor and those who are economically and socially weak (QS. At Taubah [9]: 60 and QS. Al Baqarah [2] : 177), orphans whose property must be protected (QS Al An'am [6] : 152), women who are looked down upon (QS An Nahl [16] : 58-59), and unbelievers whose lives are threatened (QS An-Nisa' [4] : 90).

¹⁰ Siti Musdah Mulia, *Muslimah Reformis Perempuan Pembaru Keagamaan* (Bandung: PT Mizan Pustaka, 2005) p. 21-22.

¹¹ See QS. An-Nahl [16] : 97.

humans should multiply praying, believing and trusting or surrendering to Allah SWT. Humans must believe and be patient that Allah's help is real and will definitely come at the right time.¹²

Allah SWT has created men and women to navigate the scene of life in accordance with the boundaries of humanity.¹³ Men and women are destined to live together in a society. Allah also determines that the continuity of human offspring depends on the interaction of the two opposite sexes and Allah glorifies those who have piety.¹⁴ In the Qur'an, Allah says regarding the existence of humans consisting of men and women, namely in QS Al-Hujurāt [49]: 13, as follows:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ
عِنْدَ اللَّهِ أَتْقَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ^{١٣}

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the noblest of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.” (QS. Al-Hujurāt [49] : 13)

In the view of Islam, women have a very honorable, very noble, and very high position because Islam views women with a special view.¹⁵ Women play a big role in life, apart from being a child of her parents, she is also a wife of her husband and also a mother of her children.¹⁶ Therefore, a woman needs to have a good personality and education, which is to become a sholihah woman or an ideal muslim women. If a woman does not have a good personality, it is

¹² See QS Ar Rum [30] : 60.

¹³ Abdul Syukur Al-Azizi, *Sakinah Mawaddah Wa Rahmah* (Yogyakarta: DIVA Press, 2020)

¹⁴ Yulia Ani Mufarida, *Wanita Bukan Makhluq Penggoda* (Jombang: Darul Hikmah, 2011) p. 10-11.

¹⁵ Halim Setiawan, *Wanita, Jilbab dan Akhlak* (Sukabumi: CV Jejak, 2019) p. 11 and see QS An Nisa' [4] : 19.

¹⁶ Raisah Surbakti, “Peran Perempuan sebagai Anak, Istri dan Ibu” in the *Jurnal Kajian Gender dan Anak*, Vol. 4, No. 2, (Desember 2020), p. 124

feared that her faith will be weak so she becomes a woman who is disobedient to her husband and even to Allah SWT.¹⁷

In social life, we often encounter oddities in the Muslim community. On the one hand, there is the phenomenon of trivializing the teachings of Islam, while on the other hand, some people are too excessive in applying the teachings of Islam.¹⁸ For example, there is a muslim woman who is diligent in her worship, but she does not fulfill the rights of her family properly. In addition, there are also Muslim women who are concerned only with their personal needs without caring about their social relations with the community and do not pay attention to the problems of Muslims.

A few months ago, the fifth former President of the Republic of Indonesia, Mrs. Megawati Soekarno Putri, in her speech mentioned the phenomenon of mothers who like to recite the Quran. She shared her concern for school children who were brawling and questioned the presence of the mother's role in the family. Megawati then explained her intention to mention the recitation activities of mothers. Among other things, she asked PPA Minister Bintang Puspayoga to create a family household management.¹⁹

The satire of the country's leaders can certainly make women, especially in Indonesia, to become ideal Muslim women. The description of the ideal muslim women has been described in the Qur'an. One of them is in QS At-Tahrīm [66]: 5, as follows:

عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِّنْكَ مَسْلَمَاتٍ مُّؤْمِنَاتٍ قَنَاتٍ تَيَّبَاتٍ غِبِّيَاتٍ
سَّيِّئَاتٍ تَيَّبَاتٍ وَأَبْكَارًا هـ

“Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you - submitting [to Allah], believing, devoutly obedient, repentant,

¹⁷ Wiji Susanto, “Konsep Wanita Shalihah dalam Kisah Istri Fir’aun (Analisis Al Qur’an Surah At Tahrīm : 11)” in the *Jurnal Ilmuna*, Vol. 1, No. 1 (Maret, 2019), p. 114.

¹⁸ Muhammad Ali Al-Hasyimi, *Pribadi Muslimah Ideal* (Jakarta Timur: Al I’tishom, 2020), p. 1

¹⁹ Read detikjateng, "Video Pidato Lengkap Megawati soal Ibu-ibu Suka Pengajian" <https://www.detik.com/jateng/berita/d-6584164/video-pidato-lengkapmegawati-soal-ibu-ibu-suka-pengajian>. Accessed on March 20, 2023 at 6.37 pm.

worshipping, and traveling - [ones] previously married and virgins." (QS. At-Tahrīm [66]: 5)

Imam Jalāluddīn as-Suyūthi explained in the book *Lubābun nuqūl fī asbābin nuzūl* that this verse was revealed when the Prophet's wife felt jealous of the Prophet. Then Umar said to them "If only God wills, he will divorce you and will replace you with wives who are better than you". So verse 5 of Surah At-Tahrīm was revealed.²⁰ Regarding the characteristics of the ideal muslim women mentioned in QS At Tahrīm [66]: 5 according to the mufassirs are as follows:

Imam Ibnū Katsīr mentioned these characteristics as "women who are obedient, who believe, who obey, who repent, who worship" (the meaning is clear). "*Sā'ihāt*" means "women who fast" according to Abu Hurairah, 'Aisha, Ibn Abbas, Ikrimah, Mujahid, and Said bin Jubayr. Zayd ibn Aslam and his son Abdur-Rahman said that *sā'ihāt* means Muhajirat (women who migrated). But the first opinion is more correct.²¹

Then Allah says "...the widows and the virgins." This means that some of them are widows and some are virgins so it becomes comfortable for a person; because something varied usually makes the heart feel spacious, therefore, Allah SWT says "...The Widows and the Virgins."²²

In the interpretation of the Ministry of Religious Affairs of the Republic of Indonesia, it is mentioned that the characteristics of the ideal muslim women are "wives who are diligent in worship, repentant to Allah, obedient to the commands of the Messenger of Allah". There is no explanation of the word "*sā'ihāt*" in the tafsir, but it is translated as "fasting women", both widows and virgins.²³

²⁰ Imam Jalāluddīn as-Suyūthi, *Lubābun nuqūl fī asbābin nuzūl* (Bandung: Jabal, 2022) p. 14

²¹ Imam Ibnu Katsir, *Tafsir Al Qur'an Al-Adzim* jilid 4 (Beirut: Darul Fikr, 1992) p. 468-469.

²² Imam Ibnu Katsir, *Tafsir Al Qur'an Al-Adzim...* p. 469

²³ Kementrian Agama RI, *Al Qur'an dan Tafsirnya (edisi yang Disempurnakan)* (Jakarta: Widya Cahya, 2015) p. 201.

Prof. Dr. Wahbah Az Zuhaili in his commentary *Al Wasith* mentions the characteristics of these women as "women who fulfill the obligations of Islam, who are perfect in their faith and justification of Allah, the angels, the Books and His Messengers, who obey Allah and His Messenger, who repent of sins, who adhere to worship and humble themselves before Allah, who are fond of fasting, whether they are widows or virgins." He interpreted the word "*sā'ihāt*" to mean "fasting" whether they are widows or virgins.²⁴

Quraish Shihab in his interpretation of *Al Misbah* mentions the characteristics of women who are better than you (the Prophet's wife), namely the wives of Muslimah, namely those who surrender to Allah and the Rosul, believers with steady faith, obedient with perfect obedience always hasten to repent regretting their actions if they make mistakes or negligence, always worship, fasting. They can be widows and they can be virgins.²⁵

Based on the data above, the majority of mufassirs ranging from Ibnū Kathīr, the Ministry of Religious Affairs of the Republic of Indonesia, Wahbah Az-Zuhaili, and Quraish Shihab mention the characteristics of ideal Muslim women are women who obey, believe, obey, worship and repent. As well as interpreting the meaning of "*sā'ihāt*" with the meaning of "fasting", and also interpreting "*tsayyibāt*" with the meaning of "widow", and interpreting the meaning of "*Abkāra*" with the meaning of "virgin".²⁶

In contrast to the interpretations of the mufassirs mentioned above, Edip Yuksel, et al in *Qur'an: A Reformist Translation* understand QS. At Tahrim (66): 5 with a different meaning. The word "*sā'ihāt*" is interpreted as active in their societies and the word "*tsayyibāt*" is interpreted as responsive, and the word "*Abkāra*" is interpreted as foremost one.²⁷

²⁴ Wahbah Az Zuhaili, *At Tafsir Al Wasith* vol. 3 (Jakarta: Gema Insani, 2013) p. 678

²⁵ M. Quraish Shihab, *Tafsir Al Misbah* vol. 14 (Tangerang: Lentera Hati, 2016) p. 173-174

²⁶ See *Tafsir Al Misbah* vol. 14, p. 174, *Tafsir Al Qur'an Al Adzim* jilid 4, p. 468, *Tafsir Al Wasith* vol. 3, p. 678, and *tafsir Kemenag* p. 201

²⁷ Edip Yuksel, et al, *Qur'an : A Reformist Translation* (USA: Brainbow Press, 2007) p. 464.

This is as Edip Yuksel, et al say in *Qur'an: A Reformist Translation* as follows: “ *It may be that he would divorce you, then his Lord will substitute other wives in your place who are better than you; peacefully surrendering, acknowledging, devout, repentant, serving, **active in their societies, responsive, and foremost ones*** ”(66:5).²⁸

Edip Yuksel is a Turkish and Kurdish-American writer and activist. He has written more than twenty books and hundreds of articles on religion, politics, philosophy, and law in Turkish and English.²⁹ Among his works in English published by Brainbow Press include *Quran: a Reformist Translation, Manifesto for Islamic Reform, Peacemaker's Guide to Warmongers*, dan *NINETEEN: God's Signature in Nature and Scripture, Critical Thinkers for Islamic Reform, Running Likes Zebras*, dan *Test Your Quranic Knowledge*. Of the many works, the most monumental is *Qur'an: A Reformist Translation*.³⁰

Qur'an: A Reformist Translation is an English translation and commentary of the Qur'an that declares itself a progressive translation, in contrast to previous translations in the same language. It uses the Qur'an itself as the standard for determining accurate meanings by adhering to the principles of gender equality and intellectual freedom. Yuksel rejects the involvement of other elements outside the Qur'an such as hadith and sunnah as tools to find the true meaning of a verse.³¹

The second author is Layth Saleh al-Shaibah. Layth is one of the leading Muslim intellectuals who are member of the *Islamic Reform* group. Layth has written various books and articles on Islam, including *Critical Thinkers for Islamic Reform*, which he wrote with contemporary thinkers who are members

²⁸ Edip Yuksel, at al, *Qur'an : A Reformist Translation...* p. 464.

²⁹ Edip Yuksel, *NINETEEN: God's Signature in Nature and Scripture* (USA: Brainbow Press, 2011) p. 4

³⁰ Habsatun Nabawiyah, “Model Terjemah Para Reformist dalam buku *Qur'an : A Reformist Translation*”, in the *jurnal Al-Bayan* Vol. 5, No. 2 (Juni, 2022) p. 275

³¹ Edip Yuksel, at al, *Qur'an : A Reformist Translation...* p. 10

of the Islamic reform group, and wrote the book *The Natural Republic: Reclaiming Islam from Within* with *The Monotheist Group*.³²

The third author is Martha Schulte Nafeh. Martha is a Senior Lecturer in Arabic in the Department of Middle Eastern Studies at the University of Texas at Austin. She is also an Assistant Professor and Coordinator of Middle Eastern Languages in the Department of Oriental Studies at the University of Arizona and a lecturer in Arabic Language and Linguistics at the same university.³³

Edip Yuksel's thinking is not only controversial in the verse about the characteristics of the ideal Muslim woman but in several other verses of the Qur'an such as surah An Nisā'(4): 34³⁴. Most translations interpret the word "*Qawwāmun*" with "responsible". According to Edip Yuksel, the translation of the word *Qawwāmun* (responsible) is to justify misogynistic³⁵ and patriarchal³⁶ practices. He finds the translation strange because, in other verses, *Qawwāmun* is translated as protect/care for. She translates the word *Qawwāmun* into QS. An-Nisā'[4]: 34 with men is to support women.³⁷ This translator is clearly different from other translators and the understanding expressed in other

³² Edip Yuksel, et al, *Quran: a Reformist...*, p. 5; Yuksel, et al, *Critical Thinkers for Islamic Reform: A Collection of Articles from Contemporary Thinkers on Islam*, USA: Brainbow Press, 2009, p. 12.

³³ Edip Yuksel, et al, *Quran: a Reformist...*, p. 5.

³⁴ "Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand." (QS. An Nisā' (4) : 34).

³⁵ Misogyny is hatred or dislike of women or girls. Misogyny can manifest in many ways, including sexual discrimination, vilification of women, violence against women, and sexual objectification of women. See Lorraine Code, *Encyclopedia of Feminist Theories* (edisi ke-1st), (London: Routledge, 2000) p. 346

³⁶ Patriarchy is a social system that places men as the primary and dominating power holders in roles of political leadership, moral authority, social rights and property control. See Charles Bressler E, "Literary Criticism: An Introduction to Theory and Practice 4th-ed", Pearson Education, Inc. 2007.

³⁷ Edip Yuksel, et al, *Qur'an: A Reformist Translation...*, p. 138.

commentaries, where the majority of them understand it from the perspective of male superiority.³⁸

Based on the background that has been described, the author wants to conduct comprehensive research on the interpretation of Edip Yuksel, et al in the *Qur'an: A Reformist Translation* regarding the characteristics of the ideal muslim woman in the *Qur'an*. This research is considered important because there is a different kind of thinking. Therefore, the author raises the thesis title **Characteristics of The Ideal Muslim Woman from the Perspective of Edip Yuksel, Et.Al in the *Qur'an: A Reformist Translation*.**

B. Research Question

In accordance with the background of the problem above, so that the problems to be discussed do not expand, this research question in the form of questions as follows :

1. Why did Edip Yuksel reform the translation of the *Qur'an*?
2. What are the characteristics of the ideal Muslim woman according to Edip Yuksel, et.al in *Qur'an: A Reformist Translation*?

C. Research Objectives

In this study there are at least two objectives that the author wants to achieve, including the following:

1. To find out the background of Edip Yuksel to reform the translation of the *Qur'an*.
2. To find out the characteristics of ideal muslim women according to Edip Yuksel, et.al in *Qur'an: A Reformist Translation*.

³⁸ Lufi Rahmawati, "Reinterpretasi Makna Nusyuz dalam Al-Qur'an (Kajian atas Penafsiran Edip Yuksel, dkk terhadap QS An-Nisā' : 34 dan 128)", Skripsi IAIN Salatiga 2022, p. 94-95

D. Benefits of Research

The benefits that the author wants to achieve through this research are as follows :

1. Theoretical Benefits

Enriching the treasures of Islamic scholarship in the Department of Al-Qur'an Science and Tafsir, Faculty of Ushuluddin and Humanities.

2. Practical Benefits

Knowing and knowing the characteristics of ideal Muslim women according to Edip Yuksel, et.al in the *Qur'an: A Reformist Translation* can be used as a guideline in life in society.

E. Literature Review

Throughout the reading that the author has done on various kinds of literature, and after conducting preliminary research related to the theme of the study, namely the characteristics of ideal Muslim women according to Edip Yuksel, et al, both in the form of journals, research results, and published books, the author has found several writings and scientific works that have previously discussed the thoughts of Edip Yuksel, et al in the *Qur'an: A Reformist Translation*. The previous works that have relevance to the theme of this thesis discussion include:

Fezriyan Yazdajird Iwanebel wrote a journal entitled “*Melihat Logika Al-Qur'an tentang Perempuan melalui Terjemah Reformist*” in 2013.³⁹ This journal summarizes new ideas that try to understand the return of terms related to women in the Qur'an through the *Qur'an: A Reformist Translation*. The verse used to understand the meaning of women in the Qur'an is QS. An-Nisa'[4]: 34. In contrast to this research journal, in this thesis the author wants to discuss the characteristics of Muslim women in the *Qur'an: A Reformist Translation* using

³⁹ Fezriyan Yazdajird Iwanebel, “Melihat Logika Al-Qur'an tentang Perempuan melalui Terjemah Reformist”, in *journal Palastren*, Vol. 6, No. 2, Desember 2013.

the verses of QS. An-Nisa'[4]: 34, QS. Al-Ahzab[33]: 33, QS. An-Nur[24]: 31, and QS. At-Tahrim[66]: 5.

Ahmad Farih Dzakiy wrote a thesis entitled "*Tafsir Al-Muddassir ayat 26-30 (Studi atas Buku Qur'an A Reformist Translation*" in 2014.⁴⁰ This thesis was written to obtain a bachelor's degree at UIN Sunan Kalijaga Yogyakarta. The results of this study say that saqar which is conventionally understood as one of the doors of hell and On It Nineteen which is understood as the number of 19 angels inhabiting hell, is no longer understood that way by Edip Yuksel. They reinterpret Saqar as one of the miracles directly related to the number 19. This interpretation is also based on QS. Al Muddassir: 28-29 which is interpreted differently from the general meaning.

Then, according to him, the number 19 is one of the numbers in the Mathematical system that has become the Design of the Qur'an. The initial inspiration for understanding the miracle of this number was the influence of his teacher Rashad Khalifa for the discovery he had completed in 1974. The assumption is that the miracle of the Qur'an can no longer be felt in terms of language by the general public, but can be felt through numbers "Mathematical Evidence for God's existence".

Lutfiyah Alindah from UIN Sunan Ampel Surabaya wrote a journal entitled "*Genderisasi dalam Terjemahan Qur'an: A Reformist Translation: Studi Perbandingan*" in 2016.⁴¹ Based on its title, a comparative study, this research presents comparative data on translation variations between the *Qur'an: A Reformist Translation*, Yusuf Ali's translation, and Depag's translation. The comparison result is 3: 4 : 0.

Lutfiyah said that *Qur'an: A Reformist Translation* is still at the equivalence standard in the translation process based on the results of the variation comparison. What distinguishes the translation of *Qur'an: A Reformist*

⁴⁰ Ahmad Farih Dzakiy, "Tafsir Al-Muddassir ayat 26-30 (Studi atas Buku Qur'an A Reformist Translation", in thesis State Islamic University Sunan Kalijaga (2014).

⁴¹ Lutfiyah Alindah, "Genderisasi dalam Terjemahan Qur'an: A Reformist Translation" in the *Jurnal El-Wasathiya*, Vol. 4, No. 1 (Juni 2016).

Translation from other versions is the choice of meaning used tends to use root words and emphasizes gender equality.

Fejrian Yazdajird Iwanebel from UIN Sunan Ampel Surabaya has written a journal entitled “*Pemaknaan Al Din dan Al Islam dalam Qur’an: A Reformist Translation*” in 2017.⁴² The material of this article was presented at the International Conference on Qur'anic Studies, "Grounding the Qur'an: Towards Transformative Qur'anic Studies" in Jakarta, February 15-16, 2014.

This journal discusses the meaning of religion and Islam in the *Qur'an: A Reformist Translation*. *Qur'an: A Reformist Translation* defines al-din as a system, not as a religion. While al-Islam is not interpreted as the name of a particular religion, but as a mindset and action based on a system of submission and peace. This interpretation theoretically changes the orientation of the verse from theological, dogmatic, and exclusive to humanist, dialogical, and inclusive.

Siti Asiah wrote a thesis entitled “*Bibel sebagai sumber Tafsir dalam Qur’an: A reformist Translation (Studi Intertekstualitas terhadap QS. Al-Baqarah)*” in 2017.⁴³ This thesis was submitted to obtain a Master's degree (S2) in the Akidah and Islamic Philosophy study program at the Faculty of Ushuluddin and Islamic Thought at UIN Sunan Kalijaga Yogyakarta.

This thesis aims to find the background of the use of Bibel as a source of interpretation, as well as further analyze the citation model with a research focus on QS. Al-Baqarah. In this cross-textual study, the author uses intertextuality as an analytical tool. While processing and analyzing the data, the author uses the content analysis method.

The results of this thesis research show that the framework of Biblical quotations as an interpretation of the Qur'an is a very appreciative effort because in addition to cross-referencing it can provide a more detailed description of the

⁴² Fejrian Yazdajird Iwanebel, “Pemaknaan Al Din dan Al Islam dalam Qur’an: A Reformist Translation” in the *Jurnal Mutawatir*, Vol. 7, No. 2 (Desember 2017).

⁴³ Siti Asiah, *Bibel sebagai sumber Tafsir dalam Qur’an: A reformist Translation (Studi Intertekstualitas terhadap QS. Al-Baqarah)*, in Thesis, Sunan Kalijaga State Islamic University, Yogyakarta (2017).

issues in the holy book. The use of Bibles is also the right choice compared to *isrāiliyyāt*.

M. Faidul Akbar wrote a thesis entitled “*Interpretasi Edip Yuksel atas Ayat-ayat Eskatologi (Studi atas Tafsir ayat-ayat al-Qur’an tentang Peristiwa Eskatologis dalam Qur’an: A Reformist Translation)*” in 2018.⁴⁴ This thesis was written to obtain a bachelor's degree at UIN Sunan Kalijaga Yogyakarta. This thesis discusses the verses of eschatology in the Qur'an: A Reformist Translation.

The results of this study say that Edip Yuksel's interpretation of eschatological verses in the Qur'an shows several shifts from conventional interpretative discourse. This can be seen in the idea of death based on QS Az-Zumār [39]: The essence of life for Edip is *nafs* which is understood as consciousness and personality, not *ruh* (soul) as in the conventional translation which according to him is infected with Judeo-Christian ideas.

He has also known the secret of doomsday based on sab'an min al-matsani as a Qur'anic code that refers to separate initials in fawatih as-suwar whose numerical value (1709) indicates knowledge related to doomsday which according to him will occur in 1710 AH/280 AD, the number after the total numerical value.

M Zaid Su'di from UIN Sunan Kalijaga Yogyakarta wrote a journal entitled “*Terjemah Edip Yuksel, dkk atas QS An-Nisa’ [4]: 2-6*” in 2019.⁴⁵ This journal discusses the practice of polygamy in the Qur'an: A Reformist Translation. Some scholars' opinions loosely allow the practice of polygamy. However, this is contrary to feminists because it is considered detrimental to women in the spirit of the Qur'an, which was originally intended to free women from the patriarchal system.

⁴⁴ M. Faidul Akbar, “Interpretasi Edip Yuksel atas Ayat-ayat Eskatologi (Studi atas Tafsir ayat-ayat al-Qur’an tentang Peristiwa Eskatologis dalam Qur’an: A Reformist Translation)”, in Thesis, Sunan Kalijaga State Islamic University, Yogyakarta (2018).

⁴⁵ M Zaid Su'di, “Terjemah Edip Yuksel, dkk atas QS An-Nisa’ [4] : 2-6”, in the jurnal *Al-Furqon*, Vol. 2, No. 1, (Juni 2019).

Edip Yuksel then offers a translation that is interesting to see. First, he asserts that the Qur'an contains no contradictions. This means that when there is a contradictory understanding, there is something wrong in the process of understanding the Qur'an. Secondly, she mentions the need to voice the interests of women who for several centuries, according to her, have been oppressed by Sunni or Shia. In cases such as polygamy, which has a strong patriarchal nuance, women's voices are very important to be heard in order to obtain an understanding that is not unequal and gender biased in favor of men.

Lufi Rahmawati who wrote a thesis entitled "*Reinterpretasi Makna Nusyuz dalam Al-Qur'an (Kajian atas Penafsiran Edip Yuksel Dkk terhadap QS. An-Nisa': 34 dan 128)*".⁴⁶ This thesis was written to obtain a bachelor of religion (S.Ag) degree at IAIN Salatiga in 2022. This thesis discusses nusyuz which is often used to justify male domination over women.

The conclusion of this research is that Edip Yuksel interprets nusyuz as unfaithfulness, both on the part of the husband and wife. Edip Yuksel views that husband/wife have the same position (gender equality). If there is nusyuz in the household, Edip says that the final solution is not to be beaten, but to leave her. This settlement also applies to the husband's nusyuz.

Although many have conducted research on Edip Yuksel, et al, no specific research has been found that discusses the characteristics of the ideal Muslimah according to Edip Yuksel in the Qur'an: A Reformist Translation. Unlike the research that has been done by previous researchers, this research only focuses on the characteristics of the ideal Muslimah according to Edip Yuksel.

F. Research Methods

In conducting this study and research, relevant data sources and methods are needed in order to be clearly known, so this is done so that in studying this

⁴⁶ Lufi Rahmawati, "Reinterpretasi Makna Nusyuz dalam Al-Qur'an (Kajian atas Penafsiran Edip Yuksel, dkk terhadap QS An-Nisa' : 34 dan 128)", in the Thesis, Salatiga State Institute of Islam 2022.

research there is no confusion in determining the title, purpose, and research clearly.

1. Type of Research

The type of research used in this research is a qualitative research model, which is a research procedure that produces descriptive data in the form of written or spoken words from an object that can be observed and studied.⁴⁷ By using a historical approach, which aims to describe what happened in the past. The processes consist of investigating, recording, analyzing, and interpreting past events in order to find generalizations.

These generalizations can be useful for understanding the past, as well as the present situation and even to a limited extent can be used to anticipate future things.⁴⁸ At the same time, it uses a linguistic approach in understanding the meanings that need to be reviewed, so that they can be understood.

In addition, this research also uses *library research* methods⁴⁹, namely research that focuses on literature discussions. The sources used in this research are books, books, articles and other scientific works related to and supporting the themes raised in the research.

This research is descriptive-analytical in nature, namely by describing data and analyzing in depth so as to get conclusions and answers to something under study.

2. Data Source

Data sources are everything that can provide information about data.

⁵⁰ In this study there are two data sources, namely primary and secondary.

Primary data sources are obtained from works that have been written by

⁴⁷ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2002), p. 3

⁴⁸ Mardalis, *Metode Penelitiian Suatu Pendekatan Proposal* (Jakarta: Bumi Aksara, 1999) p. 25.

⁴⁹ Surahmi, Arikunto, *Prosedur Penelitian Suatu Pendekatan Prakteek*, (Jakarta: Rineka Cipta, 1992) p. 36.

⁵⁰ Sugiyono, *Metode Penelitian Kuantitatif Kualitatiif dan R&D*, (Bandung: Alfabeta, 2009), Cet. Ke 8, p. 137

Edip Yuksel such as the *Qur'an: A Reformist Translation*⁵¹, *Manifesto for Islamic Reform*⁵², *Peacemaker's Guide to Warmongers*⁵³, dan *NINETEEN: God's Signature in Nature and Scripture*⁵⁴, *Critical Thinkers for Islamic Reform*⁵⁵, *Running Likes Zebras*⁵⁶, dan *Test Your Quranic Knowledge*. While secondary data sources are obtained from other books of interpretation such as tafsir *Al-Misbah*⁵⁷, tafsir *Al-Wasith*⁵⁸, tafsir *Kemenag*⁵⁹, tafsir *Ibnu Katsir*⁶⁰, and others, as well as other literature such as books, theses, journals, articles that have relevance to the theme studied.

3. Data Collection Technique

The data collection technique of this research uses the library research method, namely collecting data through reading and literature that has to do with the author's discussion. Then the data that has been obtained is presented as it is in accordance with what is stated in the data source obtained.⁶¹

4. Data Processing Technique

The data processing technique in this research is the descriptive analysis method. This technique is a process of systematically searching and compiling data obtained from primary data and secondary data and then making conclusions so as to produce research results that can describe comprehensively, systematically, and objectively the problems surrounding the characteristics of ideal muslim women according to Edip Yuksel, et al. which are easily understood by anyone.

⁵¹ Edip Yuksel, at al, *Qur'an : A Reformist Translation* (USA: Brainbow Press, 2007)

⁵² Edip Yuksel, *Manifesto for Islamic Reform* (USA: Brainbow Press, 2008)

⁵³ Edip Yuksel, *Peacemaker's Guide to Warmongers* (USA: Brainbow Press, 2010)

⁵⁴ Edip Yuksel, *NINETEEN: God's Signature in Nature and Scripture* (USA: Brainbow Press, 2011)

⁵⁵ Edip Yuksel, at al, *Critical Thinkers for Islamic Reform* (USA: Brainbow Press, 2009)

⁵⁶ Edip Yuksel, *Running Likes Zebras* (USA: Brainbow Press, 2011)

⁵⁷ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian al-Qur'an* (Jakarta: Lentera Hati, 2001).

⁵⁸ Wahbah Az-Zuhaili, *Tafsir Al Wasith* (Jakarta: Gema Insani, 2013)

⁵⁹ Kementerian Agama RI, *Al Qur'an dan tafsirnya (edisi yang Disempurnakan)* (Jakarta: Widya Cahya, 2015)

⁶⁰ Imam Ibnû Katsir, *Tafsir Al Qur'an Al-Adzim* (Beirut: Darul Fikr, 1992)

⁶¹ Surahmi, Arikunto, *Managemen Penelitian*, (Jakarta: Renika Cip, 2003), p. 310.

5. Data Analysis

The method used to analyze the data is descriptive qualitative analysis, namely, the analysis is carried out by understanding and assembling the data that has been collected and then arranged systematically, then conclusions are drawn. Conclusions are drawn using a deductive way of thinking, namely a way of thinking that is fundamental to things that are general in nature, then specific conclusions are drawn.

G. Thesis Outline

The thesis outline of this research report is made to facilitate the research as well as the writing process. Contains the main points of the research as a whole before reading the whole chapter by chapter with the following details:

Chapter *One* Introduction, which consists of the background, research question, research objectives, research benefits, literature review, research methods, and thesis outline.

The *second* chapter characteristics of ideal Muslim women in Islam consists of the definition of Muslim women, ideal Muslim women according to the mufassirs, and characteristics of ideal muslim women consisting of characteristics towards God, towards society, and towards their families.

The *third* chapter of Ideal Muslim women according to Edip Yuksel, et.al in *Qur'an: A Reformist Translation*, which consists of the biography and works of Edip Yuksel, et.al, the background of the preparation of *Qur'an: A Reformist Translation*, the methodology of interpreting *Qur'an: A Reformist Translation*, the principles of translation in *Qur'an: A Reformist Translation*, the systematization of *Qur'an: A Reformist Translation*, and Edip Yuksel, et.al's interpretation of the characteristics of ideal Muslim women.

Chapter *four* Ideal muslim women from theological and social perspectives, which consists of the ideal Muslim women who is obedient and the way muslim women dresses should not be provocative, the ideal muslim women who acts in a respectable, good, and dignified manner and is active in society, responsive and at the forefront.

The *fifth* chapter concludes, which is the end of the series that has been summarized then some suggestions and hopes that should be done to perfect this research.

CHAPTER II

CHARACTERISTICS OF THE IDEAL MUSLIM WOMEN IN ISLAM

A. Definition of Muslim Women

The word woman in Arabic is expressed with different lafazh, among others; *mar'ah*, *imra'ah*, *nisâ'*, and *untsâ*. The words *mar'ah* and *imra'ah* are plural of *nisâ'*. Some say that the root of the word *nisâ'* is *nasiya* which means forgetting due to weakness of mind.¹ However, this understanding is not correct, because not all women have weak minds and forget easily.

Meanwhile, the Big Indonesian Dictionary states that a woman is a person (human) who has puka (nature), can menstruate, become pregnant, give birth to children, and breastfeeding.² From this, it can be seen that women are human beings who have the ability to menstruate, become pregnant, bear children, and breastfeed without differentiating their age.

Women, who are also called girls, princesses, wives, and mothers, are a type of creature from the human race whose skin is smooth, whose joints are weak, and whose body is somewhat different in shape and structure from that of men. God made women somewhat different in body structure and different in strength, there is also a difference in reason and thought with men, which is like that to show the difference between which one is a man and which one is a woman, which one is a son and which one is a daughter.³

Muhammad Husain Fadhlullah argues that women have the most important human side in their personality, because it is the side that will realize everything that Allah created to be implemented in their lives.⁴ Yusuf

¹ Louis Ma'luf, *al-Munjiid fî Al-Lughah wa Al-A'lam*, (Beirut: Dâr al-Masyriq, 1986), p. 807

² Hasan Alwi, Dendy Sugono, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2002), p. 855

³ Moenawar Khalil, *Nilai Wanita*, (Solo: CV. Ramadhani, 1987), Cet. ke-8, p. 11.

⁴ Muhammad Husain Fadhlullah, *Dunia Waniita dalam Islam*, (Jakarta : Lentera, 2000), p. 40.

Qaradhawi argues that women are human beings just like men, do good deeds, and will be rewarded just like men.⁵

Hamka argues that women are honorable and perfect human beings, who are honored and given privileges so that they have the same position as men in terms of good deeds.⁶ Divine Revelation proclaims that women are perfect human beings who have the ability to receive their rights and have elements that actively participate in the development of society as well as wholeness and welfare.⁷

Women in philosophy are humane creatures, but that does not mean weak to do something difficult, in various professions women are number one in anything, both pro and contra to women's equality.⁸ In this regard, women in the above social status certainly become strong and professional in carrying out activities. So the figure of women appears to be a figure who is marginalized by the rights and protection of it.

From the explanation above, it can be interpreted that women are adult women, who have human nature and have equality with men in doing deeds that are active in society and are able to carry out the profession they do, to be realized in their lives.

Muslim women is a term for women who embrace Islam, namely women who surrender to Allah SWT and have Islamic personalities and morals.⁹ Muslim women according to the Qur'an and Sunnah are those who have an ideal personality and special character, because Islam has provided instructions and

⁵ Yusuf Qardhawi, *Qardhawi Biicara soal Wanita*, (Bandung : Arasy, 2003), p. 2.

⁶ Hamka, *Buya Hamka Berbicara tentang Wanita*, (Jakarta : Gema Insani, 2015), p. 5.

⁷ Musthafa As Siba'y, *Wanita djantara hukum Islam dan perundang-undangan*, (Jakarta : Bulan Bintang, 1977), p. 38.

⁸ Anshori dan Siti Rahmah Aziz, *Tafsir Tematik : Isu-isu Kontemporer Perempuan*, (Jakarta: PT Raja Grafindo Persada, 2014), p.62.

⁹ Nanik Hariyati, "Representasi Kepribadian Muslimah dalam Novel Bidadari-Bidadari Surga karya Tereliye", (Thesis S1 program Faculty of Da'wah, Department of Communication and Islamic Broadcasting IAIN Sunan Ampel Surabaya, 2012), p. 7.

teachings on how muslim women should be in this life, she must play her role so that she becomes a useful person for herself, family, community and nation.¹⁰

In this modern life, there are many contradictions; Muslim women's lives are full of advantages and disadvantages. There are muslim women who are pious and active in upholding the message of Islam but who neglect their oral and bodily hygiene. There are also muslim women who are diligent in paying attention to health and hygiene but they neglect their worship and are not active in upholding the symbols of Islam. The life of Muslim women should not be like this and should not be influenced by the life of materialism, because Muslim women have the rules of life that have been established by Allah and His Messenger through the Qur'an and Hadith so as to create a harmonious life.¹¹

In the Encyclopaedia of Islam and Women, what is meant by Muslim women or Islamic women is someone who is equal to a Muslim (male Muslim), Q.S. al-Hujurat verse 13. Where the measure of Muslim women or her superiority over others is her devotion to Allah. In terms of faith, a Muslim women has the same position. She also has the obligation to believe in the pillars of faith and carry out the pillars of Islam.¹²

Muslim womens are those who are Muslims, who obey the teachings of Islam and always cover their aurat. Muslim womens are required to cover the aurat to avoid danger.¹³ Muslim womens according to Islam is a woman who adheres to Islam and carries out all the obligations and commands of Allah SWT contained in Islam. In a proverb, it is said that Muslim women are the adornment of the world and they are more noble than angels in heaven. Being a good

¹⁰ Muhammad Ali Al-Hasyimi, *Kepribadian Perempuan Muslimah : Menurut al-Qur'an dan as-Sunnah* (Jakarta: Al-I'tishom, 2012), p. 2

¹¹ Muhammad Ali Al-Hasyimi, *Jati Diri Perempuan Musliimah*, (Jakarta: Pustaka al-Kautsar, 2015), p. 3

¹² Sri Suhandjati Sukri, *Ensiiklopedi Islam dan Perempuan: Dari Aborsi hingga Misogini*, (Bandung : Nuansa, 2009), p. 253

¹³ Muhammad Mutawalli Asy-Sya'rawi, *Fiqih Perempuan*, (Jakarta : Amzah, 2009) p. 151

Muslim women should be the goal of every woman because Muslim women are certainly favored by Allah SWT and also the people around them.¹⁴

Then the true Muslim woman is eager to study, and practice her knowledge and invite others to practice their knowledge. Second, true Muslim women are those who have strong devotion, surrender to Allah, are solemn in worship, and carry out all their obligations. And also true Muslim women are Muslim women who love their Rabb and their Messenger.¹⁵ Muslim women are those who adhere to the teachings of Islam, as well as those who have pledged themselves and recognized and practice the pillars of faith and the pillars of Islam.¹⁶

Muslim women are identical to a star's clothing, it is not uncommon to even use a veil, good and polite behavior, a Muslim women person, always lowers the view, and always being at home, and not leaving the house unless accompanied by a husband or mahram family. In the Islamic point of view, Muslim women mean those who embrace Islam and obey all forms of Allah's commands written in the Qur'an, including those who must believe in Allah SWT. True Muslim women are those who always obey Allah and His Messenger, on the other hand ,they must be able to implement the values of amar ma'ruf nahi munkar.¹⁷

The true Muslim women is a Muslim women who always carries out mandatory orders such as the five daily prayers, Ramadan fasting, and other mandatory worship. As well as not forgetting all forms of work that are recommended as recommended by the apostle of Allah. In addition, a Muslim woman can keep the aurat because women are glorified creatures of Allah,

¹⁴ Redaksi dalam Islam, *Wanita Muslimah Menurut Islam*, accessed on April 2, 2023 from <https://dalamislam.com/akhlak/wanita-muslimah-menurut-islam>.

¹⁵ Musthafa Sayani, *Kemuliaan Perempuan Muslimah*, (Bandung: Pustaka Ramadan, 2007), p. 4

¹⁶ Lisa Andriati, "Efektivitas Kegiatan Keputrian, dalam Membentuk Pribadi Muslimah : Studi Kasus di SMP Negeri Satu Atap – Merjosari, Malang", (Thesis, S1 Program, Faculty of Tarbiyah and Keguruan Sciences, IAIN Sunan Ampel Surabaya, 2013), p. 25

¹⁷ A Sri Suriati Amal, *Role Juggliing: Perempuan Sebagai Muslimah, Ibu, Dan Istri*. (Jakarta: PT. Gramedia Pustaka., 2006), p. 1

another goal of covering the aurat is to keep away all forms of fitnah other than mahram from the woman. Negligence in covering this aurat makes people who look at it can lead to adultery.¹⁸

A Muslim woman has a good character that is inherent in her. The ethics are implemented in her speech which is gentle, polite, and well-mannered. In addition to having this character, a Muslim woman must have high patience. If we look at the concept of patience from a psychological point of view, including gratitude and forgiveness. The concept of forgiveness has developed a lot, including in Indonesia itself, forgiveness has developed a lot.¹⁹

Muslim women also have an obligation to be dutiful to their husbands and parents. The form of filial piety to husbands and parents is to try to provide relief by providing assistance to them. This is the implementation of a good Muslim woman, not the other way around because when a woman is not devoted she will be hated by Allah SWT.²⁰

Muslim women must have knowledge that can take care of their families. Because a mother is the first teacher for a child who can provide guidance in his life. Because a mother's parenting can provide knowledge to a child who can make his parents happy in the future, when his parenting is good, what is embedded in a child's attitude is Siddiq, Amanah, Tabligh, Fatonah like the traits possessed by the apostleullah.²¹

Rochma Yulika, S.Ag, S.Pd, a teacher, writer, motivator, and family consultant, illustrates that the ideal Muslim women is someone who not only pursues a career but also strives for usefulness in society. In addition, as abidatun lillahita'ala, Muslim women must be a servant who submits to the commands of Allah Swt. and stays away from His prohibitions. Furthermore,

¹⁸ A Sri Suriati Amal, *Role Juggliing: Perempuan Sebagai Muslimah, Ibu, Dan Istri...* p. 4

¹⁹ A Sri Suriati Amal, *Role Juggliing: Perempuan Sebagai Muslimah, Ibu, Dan Istri...* p. 4

²⁰ A Salem Bahammam, *Keluarga Dan Akhlak Dallam Islam*. (Modern Guide., 2007), p.

3.

²¹ A Syarbini, *Model Pendiidikan Karakter Dalam Keluarga*. (Jakarta: PT Elex Media Komputindo., 2014), p. 7.

she explained that the challenge for Muslim women at all times is their role as a wife and mothers to their children.

According to her, a sholihah wife is someone who makes her husband a qowwam (leader). Being a mother is the longest profession of all time. A mother will forever be a mother. Then what things must be prepared for a Muslim women to be able to play her role well? She explained that the main thing is a straight aqidah. Worship is divided into mahdoh and ghoiru mahdoh. Mahdhah worship is worship that has definite Sharia rules, such as prayer and zakat. In contrast to ghoiru mahdoh worship, which is a practice permitted by Allah SWT. and based on the intention to obtain His pleasure, examples are preaching, hospitality, and visiting the sick.²²

Islam itself views women have an equal position with men, in this case, the equality in question is the right to get the same education, the right to be in the same institutional position and get a decent job.²³

B. Ideal Muslim Women according to the Mufasssirs

Muslim women according to Sheikh Mutawalli Asya'rawi is those who always fear Allah Ta'ala, namely women who always carry out Allah's commands and stay away from his prohibitions, and they must also have knowledge, morals, and tawhid because after all the role of knowledge for women is very important to educate their children later.²⁴

Imam Zaki al-Barudi argues that the ideal Muslim women is a woman who truly has a strong religious foundation so that religious beliefs are maintained.²⁵ *"Musaddad narrated to us Yahya narrated to us from*

²² Universitas Islam Indonesia, *Muslimah Ideal Era Milenial*, <https://www.uii.ac.id/muslimah-ideal-era-millennial/> accessed on March 26, 2023.

²³ Ajeng Tiara Asih and Nailul Fauziah, "Hubungan antara Kontrol Diri Dengan Kecemasan Jauh Dari Smartphone (Nomophobia) Pada Mahasiswa Jurusan Ilmu Komunikasi Fakultas Ilmu Sosial Dan Politik Universitas Diponegoro Semarang", in the Journal *Empati* Vol. 6, No. 2, 2018, p. 23

²⁴ Syaikh Muhammad Mutawalli Asy-Sya'rawi, *Suami Istri Berkarakter Surgawi*, (Jakarta : Al-Kautsar, 2007), p. 57

²⁵ Imam Zaki al-Barudi, *Tafsîr Al-Qur`ân Wanita (Tafsîr AlQur`ân al-Azhiim lin Nisâ')*, terj. Tim Penerjemah Pena, p. 278.

Ubaidullah, who said: Sa'id ibn Abu Sa'id narrated to me from his father Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (peace and blessings of Allah be upon him) said: "A woman is married for four things: for her wealth, for her offspring, for her beauty, and for her religion. So choose her for her religion, and you will be fortunate." (HR. Bukhâri).²⁶

Meanwhile, according to Imam al-Qurthubi, the ideal Muslim women is a pious woman who obeys her husband, fulfills her rights, takes care of herself (wife), and property when her husband is not at home.²⁷

The ideal Muslim women according to Wahbah al-Zuhaili is a patient woman, khusyu', expert worship, fasting, choosing honor, and also Salihah. This salihah woman obeys her Lord and her husband. They are able to take care of themselves, their children, and property when their husbands are not at home. But when they are with their husbands will be more protective of their husband's honor and rights.²⁸ And of tone, the characteristics of the salihah woman described by the Prophet is, a woman who covers her aurat and feels at home. From Abdullah the Prophet said,

إِنَّ الْمَرْأَةَ عَوْرَةٌ ، وَإِنَّمَا إِذَا خَرَجَتْ مِنْ بَيْتِهَا اسْتَشْرَفَهَا الشَّيْطَانُ ، وَإِنَّمَا لَا تَكُونُ أَقْرَبَ إِلَى
اللَّهِ مِنْهَا فِي قَعْرِ بَيْتِهَا

Meaning: *"Verily, the woman is aurat. If she goes out of the house then the devil welcomes her. The state of a woman closest to the face of Allah is when she is inside her home." (HR. Ibn Khuzaimah no. 1685)²⁹*

Buya Hamka in his commentary on Al-Azhar explains that the characteristics of the ideal Muslim women are :

²⁶ Bukhari, *Tarjamah Shahih Bukhari* Jilid VII, terj. Achmad Sunarto, (Semarang: CV. Asy-Syifa, 1993), C. 1, p. 25

²⁷ Al-Qurthubi, *Al-Jâmi' li Ahkâm Al-Qur`ân*, Juz 5, (Kairo : Dar el-hadith, 2010), p. 170.

²⁸ Wahbah Zuhaili, *Tafsir al-Muniir*, (Jakarta : Gema Insani, 2016), p. 92.

²⁹ Shaykh al-Albani said that the sanad of this hadeeth is saheeh.

1. Women who when speaking politely and firmly and appropriate words. Because in speaking there are women who have a gentle manner, with a blink of an eye, with a song of words, and with a swagger.³⁰
2. Staying at home to be safe and peaceful, not to dress up excessively like the jahiliyyah, because the jahiliyyah women of the past if adorned to show their beauty, highlight what he had, adorned so that others were attracted to him. If the guidance of the Prophet has been accepted, faith has been lodged in the chest then adorn Islamically. Adorn modestly and not eye-catching.³¹
3. Always read the Qur'an in their homes.³²

Quraish Shihab argues that the characteristics of the ideal Muslim woman are based on QS. Al-Ahzab(33): 32-34 as follows:

“O wives of the Prophet, you are not like anyone among women. If you fear Allah, then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech. (32) And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification. (33) And remember what is recited in your houses of the verses of Allah and wisdom. Indeed, Allah is ever Subtle and Acquainted [with all things]. (34)” (QS. Al-Ahzab [33] : 32-34)

Based on the verse above, Prof. Quraish Shihab argues that the characteristics of the ideal muslim women are as follows:

1. Women who when speaking with a natural voice, gestures are polite, and the sentences spoken are good, correct, and on target, not offending or inviting stimulation.³³

³⁰ Hamka, *Tafsir Al-Azhar*, (Jakarta: Pustaka Panjimas, 2001) cet 1. Juz XXII, p. 23-24

³¹ Hamka, *Tafsir Al-Azhar*, (Jakarta: Pustaka Panjimas, 2001) cet 1. Juz XXII, p. 25

³² Hamka, *Tafsir Al-Azhar*, (Jakarta: Pustaka Panjimas, 2001) cet 1. Juz XXII, p. 26

³³ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian al-Qur'an*, (Jakarta: Lentera Hati, 2007), p. 462-463

2. A woman who is dignified and honorable by remaining in the house, revealing jewelry that is usually not shown except to her husband, not dressing excessively or walking swaying because it will be feared that it will invite the admiration of men who will cause stimulation or cause nosy disturbances,³⁴
3. Always remembering and keeping in mind what is being and what is being recited from the Qur'an and wisdom. The word "wisdom" in this verse is still disputed by scholars. Some understand it to mean the sunnah of the Prophet, some understand it in a general sense that includes all the knowledge of practice, and some narrow its meaning so that it only includes messages and religious laws that are specifically contained in the Qur'an.³⁵

C. Characteristics of the Ideal Muslim Women in Islam

1. Characteristics of Muslim Women towards her Lord

The most visible feature of a muslim woman is her deep faith in Allah SWT. She believes that all events and consequences of human life only occur in accordance with the provisions of Allah's destiny. She is also convinced that whatever is supposed to happen to a human being will never miss him. Conversely, what is not his destiny is unlikely to happen to him.³⁶

All human beings in this life are obliged only to work hard to tread the path of goodness, take all the ways and means to do good deeds for the world and the hereafter while putting their full trust and surrendering all their affairs to Allah, and believing that they always need help, direction, and pleasure from Allah SWT.

³⁴ M. Quraish Shihab, *Tafsiiir Al-Misbah: Pesan, Kesan dan Keserasian al-Qur'an*.... p. 463-467.

³⁵ M. Quraish Shihab, *Tafsiiir Al-Misbah: Pesan, Kesan dan Keserasian al-Qur'an*.... p. 468

³⁶ Ulya Rahmah, "Menakar Peranan Musliimah dalam Buku Perempuan dan Al-Qur'an Karya Dr. Ahsin Sakho Muhammad", Thesis, Suska Riau State Islamic University (2021), p. 12.

The faith of the intellectual Muslim woman is a pure and straight faith, not polluted by the stains of ignorance, its clarity is not clouded by the garbage of khurafat, and its flames are not extinguished by a gust of prejudice and doubt.³⁷

Pure and deep faith makes the Muslim woman's personality stronger, smarter and more mature. Furthermore, she also witnesses that the nature of worldly life is a trial and test whose results will be shown on a day whose arrival is not in doubt. As Allah says in the Qur'an as follows:

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ^{٣٧}

"Say, "Allah causes you to live, then causes you to die; then He will assemble you for the Day of Resurrection, about which there is no doubt, but most of people do not know." (QS. Al-Jātsiyah[45] : 26)

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ^{٣٨}

"Then did you think that We created you uselessly and that to Us you would not be returned?" (QS. Al-Mu'minun[23] : 115)

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ^{٣٩} الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا^{٤٠} وَهُوَ الْعَزِيزُ الْغَفُورُ^{٤١}

"Blessed is He in whose hand is dominion, and He is over all things competent. [He] who created death and life to test you [as to] which of you is best in deed and He is the Exalted in Might, the Forgiving" (QS. Al-Mulk[67] : 1-2)

On that day, every human being will be rewarded according to his deeds in the world. Good will be rewarded with good, and bad will be rewarded with bad without the slightest element of injustice. All actions will be rewarded according to their intentions.³⁸

الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ^{٤٢} لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ^{٤٣}

³⁷ Muhammad Ali Al-Hasyimi, *Pribadi Muslimah Ideal*, (Jakarta Timur : Al-I'tishom, 2020), p. 10

³⁸ Imam Nawawi Abu Zakaria, *Hadits Arba'in Nawawi*, (Surabaya : ND Creative Solution, 2019), p. 12-13

“This Day every soul will be recompensed for what it earned. No injustice today! Indeed, Allah is swift in account.” (QS. Ghafir[40] : 17)

The balance of charity is very precise and accurate in showing all the good and bad deeds of man.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ^٧ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ^٨

“So whoever does an atom's weight of good will see it, And whoever does an atom's weight of evil will see it.” (QS. Al-Zalzalah[99]: 78)

On that day, not even a mustard seed will be missed from the vengeance of Allah SWT.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا^٩ وَكَفَىٰ بِنَا حَسِيبِينَ^{١٠}

“And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountants.” (QS. Al-Anbiya'[21] : 47)

There is no doubt that if Muslim women reflect on the meaning contained in the verses of the Qur'an above, and imagine with a clear mind the very difficult conditions of the day of reckoning. Surely she will face her Lord as a woman who is submissive, obedient, always repentant, and grateful to Allah SWT. Surely she will prepare things that can be prepared in the form of good deeds. Among the characteristics of the ideal Muslim women towards her Lord are as follows³⁹:

a. Always Worshiping God

It is not strange if Muslim women always worship their Lord with high enthusiasm. Because she understands that she is obliged to do the practices that are required by Allah SWT for every Muslim and Muslimah. And here,

³⁹ Muhammad Ali Al-Hasyimi, *Pribadi Muslimah Ideal*, (Jakarta Timur : Al-I'tishom, 2020), p. 11-50

she fulfills all the obligations of the pillars of Islam completely and well, without hesitation, even underestimating or reducing it a little.

b. Always Establish the Five Daily Prayers

Muslim women always perform the five daily prayers on time. She is not neglected by the busyness of the household. Duties as a mother and wife are still carried out properly because prayer is a pillar of religion. Whoever upholds it, then has upheld the religion. Conversely, whoever leaves it, means he has knocked it down.⁴⁰

Performing prayers on time is the most important and noble practice. As has been explained by the Prophet Muhammad in the hadith narrated by Abdullah bin Mas'ud RA., he said, "I asked the Messenger of Allah SAW, about what is the most important charity?" He replied, "Performing prayers at their time."

I asked again, "After that what charity?" He replied, "Filial piety to parents." I asked again, "Then what other charity?" He replied, "Jihad in the way of Allah SWT." (HR. Bukhari and Muslim)

This is because prayer is the connecting rope between the servant and his Lord, as a source of water where humans absorb strength, firmness, love, and pleasure. At the same time as cleansing his soul from sins and mistakes that have been made.

Abu Hurairah RA. Reported that the Messenger of Allah SAW said, *"What do you think if there is a river flowing in front of the door of one of you, then he cleans his body five times every day? Is there any dirt left on his body?" They replied, "There would not be anything left on his body." He said, "That is the example of the five daily prayers. With it Allah expiates sins."* (HR Muslim).⁴¹

c. Muslim Women Sometimes Attend Congregational Prayers at the Mosque

Islam does not oblige women to pray in congregation in the mosque, however, at the same time Islam allows Muslim women to go to the mosque

⁴⁰ Abu Hamid Al-Ghazali, *Ihya' Ulumuddiin*, (Damaskus : Dar Al-Fikr, 1980), p. 147

⁴¹ Abu Al-Husein Muslim, *Shahih Musliim*, (Kairo : Dar Al-Kutub, 1918), p. 462

to attend congregational prayers. This is because some Sahabiyahs went out to the mosque and prayed with the Prophet.

Ummul Mu'minin, Aisha RA said, "*The Messenger of Allah (SAW) performed the morning prayer and the Muslim women went with him wrapped in their shirts. After that, they went back to their homes without anyone noticing.*"⁴²

However, if it is feared that there will be fitnah because of the Muslim women going out to the mosque, then praying at home is better, and may even be a necessity. One of Ibn 'Umar's sons said, "We will not let them go out, for fear that they will do mischief."

Ibn 'Umar snapped at him, saying, "I told you that the Messenger of Allah said that, but then you say you will not let them out!"⁴³

- d. Muslim Women Attending the Eid Prayer
 - e. Muslim Women Always Perform Prayers Well
 - f. Muslim Women Paying Zakat
 - g. Muslim Women Fasting Ramadan and Praying Tarawih
 - h. Muslim Women Fasting Sunnah
 - i. Muslim Women Performing Hajj and Umrah
 - j. Muslim women should not be alone with strange men
 - k. Commit to wearing Muslim clothing
2. Characteristics of Muslim women toward in Society

In Islamic societies, there is still a mixture of right and wrong regarding the issue of women and their role in the household, society, and life. There are some erroneous thoughts about women that infiltrate the minds of groups of Muslims so that they have a negative perception of the nature of the position and role of women. Some people make women's lives like a prison into which no ray of light penetrates, for this reason, women are not allowed to leave the

⁴² Ibnu Hajar Al-Asqalani, *Fathul Bari' Syarh Shahihul Bukhori vol. I*, (Jakarta : Pustaka Azzam, 2003), p. 482. chapter on "Sholat"

⁴³ Abu Al-Husein Muslim, *Shahih Musliim*, (Kairo : Dar Al-Kutub, 1918), p. 161. Chapter "Khuruju Al-Mar'ah ila Al-Masjid".

house, women are not allowed at all to talk to men even in a polite way because there is a need, women cannot go out to study or to work, cannot participate in activities that are beneficial to themselves and society.⁴⁴

A woman's participation in social life and her encounters with men open up opportunities for her to engage in more areas of goodness, give her a heightened sense of compassion, and provide her with a wide range of experiences. This will be seen more clearly if we examine other motivations for women's participation, such as seeking knowledge or creating good and jihad fī sabīlillāh. On the other hand, the exclusion will hinder a woman's role in certain fields and experiences as well as erode her level of intelligence so that her development or ability is hampered and women will be trapped in weak fields. If this is the case, a woman will lose contact with well-established professors and furthermore, she will lose the opportunity for open discussion.

In this sense, the role of women and their encounters with men is a means of building women up. This means that when a woman meets a pious man, her piety will grow; when she meets a pious man, her piety will grow; when she meets a man who is concerned about social and political issues, her sense of social and political concern will grow.

No one denies that a woman who mingles with pious women will increase her piety; if she associates with pious women, her knowledge will increase; and if she befriends women who are active in the social field, her sense of caring will increase. Considering that men have almost all the power in terms of piety and life activities, what is the right way for women to increase their piety, piety, and compassion? I am referring to women in general, not women who already live in an atmosphere rich in piety, knowledge, and activity. It seems that one of the ways in which such a situation can be addressed is for women to participate in the activities of men, which of course should be good and noble activities. What is important is that the men's environment should be

⁴⁴ Abdul Halim Abû Syuqqah, *Kebebasan Waniita*, (Jakarta : Gema Insani Press, 1997), p. 23.

characterized by beneficial and clean activities, whether they involve worship and morals, science and thought, or social and political activities.⁴⁵

The description of the obligation of women to study can be started from the Qur'an's appreciation of science. This can be started by seeing how often the Qur'an mentions the word "ilm (which means knowledge) with all its derivations (fractions) which reach more than 800 times. Not to mention other expressions that can have similar meanings pointing to the meaning of knowledge, such as the word *al-fikr*, *an-nazir*, *al-basar*, *at-tadabbur*, *az-zikr*, and others. The word 'ilm according to the Qur'ân linguists means "knowledge of the essence of something."⁴⁶

The revelation of the Qur'ân that was revealed in the early days of humanity (certainly not only to men) is a recommendation to acquire knowledge. The majority of scholars, especially Qur'ân scholars, agree that the first revelation of the Qur'ân was the five verses of Surah Al-'Alaq⁴⁷:

“Recite in the name of your Lord who created - Created man from a clinging substance. Recite, and your Lord is the most Generous - Who taught by the pen - Taught man that which he knew not.” (QS. Al-'Alaq[96]: 1-5)

“Nun. By the pen and what they inscribe, You are not, [O Muhammad], by the favor of your Lord, a madman. And indeed, for you is a reward uninterrupted. And indeed, you are of a great moral character. So you will see and they will see” (QS. Al-Qalam[68]: 1-5)

The command is of course not only addressed to men but also to women. The logical consequence is that women are also required to always try to do iqra', in the sense of striving to study in accordance with the field of interest.⁴⁸ If the first group of verses is related to the command to read, then the second group of verses, in Surah Al-Qalam [68]: 1-5 emphasizes the importance of the tools that must be used to support reading activities, namely qalam (pen) and

⁴⁵ Abdul Halim Abû Syuqqah, *Kebebasan Waniita*, (Jakarta : Gema Insani Press, 1997), p. 23-24.

⁴⁶ Ar-Ragib al-Isfâhani, *Al-Mufraadat fi Ghâribil-Qur`ân*, (Beirut: Darul Fikr, t.t.), p. 343.

⁴⁷ Kementerian Agama RI, *Kedudukan dan Peran Perempuan (Tafsir Al-Qur`ân Tematik)*, (Jakarta : Lajnah Pentashihan Mushaf Al-Qur'an, 2009), p. 88.

⁴⁸ Kementerian Agama RI, *Kedudukan dan Peran Perempuan.....*, p. 90.

the result is writing. In these verses, it seems as if Allah SWT. Swears by the benefits and goodness that can be obtained from writing. This is indirectly an encouragement to read because by reading a person can get many benefits, especially in the insight of life and knowledge. This will be very beneficial for the success of his life. In other words, science will continue to develop well if the culture of reading and writing has become an integral part of human life. Reading culture is symbolized in the second revelation, namely al-qalam (pen).⁴⁹

Women are obliged to believe and obey Allah SWT. By doing His commands and staying away from His prohibitions. In one verse it is mentioned:

فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي
عِلْمًا ۝

"So high [above all] is Allah, the Sovereign, the Truth. And, [O Muhammad], do not hasten with [recitation of] the Qur'an before its revelation is completed to you, and say, "My Lord, increase me in knowledge." (QS. Taha[20] : 114)

And in the hadith of the Prophet. Mentioned:

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا حَفْصُ بْنُ سُلَيْمَانَ حَدَّثَنَا كَثِيرُ بْنُ شَنْظِيرٍ عَنْ مُحَمَّدِ بْنِ
سِيرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى
كُلِّ مُسْلِمٍ وَوَاضِعُ الْعِلْمِ عِنْدَ غَيْرِ أَهْلِهِ كَمُقَلَّدِ الْخَنَازِيرِ الْجَوْهَرَ وَاللُّؤْلُؤَ وَالذَّهَبَ

Meaning: *"Hisham ibn Ammar reported that Hafsh ibn Sulaiman reported that Katsir ibn Shinzhir reported that Muhammad ibn Sirin reported that Anas ibn Malik reported that the Messenger of Allah (peace and blessings be upon him) said: "Seeking knowledge is an obligation for every Muslim. And the one who puts knowledge not in the hands of the expert is like the one who puts pearls, diamonds and gold around the neck of a pig." (HR. Ibn Majjah)⁵⁰*

⁴⁹ Kementerian Agama RI, *Kedudukan dan Peran Perempuan.....* p. 91.

⁵⁰ Abi Abdillah Muhammad bin Yazid al-Qazwaini, *Sunan Ibnu Majjah*, (Beirut: Dar al-Fikr), juz 1, p. 86.

Women at the time of the Prophet joined the prayer with the Prophet, their faces covered with hijab and without jewelry that attracts attention. They came to learn and listen to his advice, and heard his sermons in Friday prayers, Eid prayers, and Eid al-Adha. However, this is not enough for them because they need lessons that are specific to them (women).⁵¹

And Islam gives women the opportunity to work outside the home if society requires their skills. Social activities outside the home as an effort to realize *wajibah ijtimâ'iyah* is an effort that should be appreciated. This issue is explained by the Qur'an through verses that explain the need for women and men to cooperate with each other in tasks in realizing a good common life.⁵²

The following is the Qur'ân's view on working women:

a. Work is a necessity of life

The main purpose of Allah SWT. Giving the opportunity to live in the world is for humans, including women to work well. This is hinted at in Surah Al-Mulk [67]: 2

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ^٢

“[He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving” (QS. Al-Mulk[67]: 2)

In this verse, everyone, both men and women, is required to be able to do their best in working and performing their duties. So if there are people who are reluctant to try, especially if it is their main task, both men and women, indeed that person has neglected this main obligation.

b. Having the same opportunity to excel

The verse that clearly shows this is Surah An-Nisâ' [4]: 32

⁵¹ Wahbi Sulaiman Ghawaji Al-Albani, *Sosok Wanita Muslim*, (Bandung : Trigenda Karya, 1995) p. 35.

⁵² Kementerian Agama RI, *Kedudukan dan Peran Perempuan (Tafsir Al-Qur'ân Tematik).....* p. 10.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ۗ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبُوا ۗ وَلِلنِّسَاءِ
نَصِيبٌ مِّمَّا كَتَبْنَ ۗ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ۝

“And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of his bounty. Indeed Allah is ever, of all things, Knowing.” (QS. An-Nisa’[4] : 32)

Mufassir Abû Hayyan comments on the verse by stating that "Islam does not accept people who are wishful and idle. Nor does it condone passivity and laziness. Islam calls for a progressive attitude and hard work. As for wishing for good things in this world and trying to realize them with the aim of gaining the rewards of the Hereafter, then such a thing is highly commendable. A person who hangs his fortune on hard work is the spirit of Islam.⁵³

The following verse clearly supports the equality for both men and women to have a career and achieve, both in the spiritual field and professionally. In Surah An-Nahl [16]: 97 Allah says

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ وَلَنَجْزِيَنَّهُمْ
أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ۝

“Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.” (QS. An-Nahl[16] : 97)

From the above explanation, it can be concluded that there is no verse text or Prophetic Hadith that explicitly prohibits women from working outside the home at all. Therefore, the prohibition of women to work is inappropriate. Religious rules teach "In terms of society, basically, everything is permissible as long as there is no prohibition, on the other hand, in terms of mahdah worship, everything is prohibited as long as there is no guidance.

⁵³ Abû Hayyan, *Bahrul Muhîth* jilid III (Beirut : Darul Kutub al-‘Ilmiyah, 1993), p. 235.

Finally, it can be said that Islam or the Qur'an does not prohibit women from working, either inside or outside the home, provided that the work is carried out in an atmosphere that still maintains its honor and maintains religious guidance, and avoids things that can invite negative effects for himself, his family and his community. To conclude the description of this theme, it is good to note, especially for married women: 1). Sharing with her husband about everything related to her work. 2). Think carefully about the impact that working may have on the growth of children. Don't let it be like the saying "Bigger peg than pole." Wanting to help your husband's income turns out to cause a lot of problems that cost more than the gain.⁵⁴

3. Characteristics of Muslim Women towards her Family

The family is the smallest community in the structure of society. In it, there is a husband (father), and wife (mother), and there may also be children. Each has a different role in realizing a desirable family (*sakinah*). Family building begins with a very strong agreement (*mîtsâqan ghalîzan*), commonly called a marriage contract, between a man and a woman who is not a mahram (mahram). This couple is then referred to as husband and wife. When they have children, their roles increase by one more, namely as father and mother. The group of individuals is known as a family.

The family (*al-ahl*, family) referred to in this paper is the nuclear family, namely father, mother, and spouse, and children, not the family as in everyday language use in Indonesia. Family in this meaning is all people who have kinship relations both vertically and horizontally, near or far. In the Qur'an, the expression used for this meaning is relatives (*dhawil-qurbâ* or *ulul-qurbâ*).⁵⁵ In this family community, there are women: wives in relation to their husbands, mothers in relation to their children, and daughters in relation to their fathers and mothers.

⁵⁴ Kementerian Agama RI, *Kedudukan dan Peran Perempuan (Tafsir Al-Qur`ân Tematik)*... p. 86-88.

⁵⁵ See QS. Al-Baqarah: [2]: 83, 177, An-Nisâ': [4]: 8, Al-Anfâl: [8]: 41, An-Nahl: [16]: 90, Al-Isrâ': [17]: 26, An-Nûr: [24]: 22, Ar-Rûm: [30]: 38, Al-Hasyr: [59]: 7.

In this paper, the role of these women will be discussed. Starting from the family is the smallest community in the structure of society, which plays a strategic role because it is the first place where most humans interact with each other. Then, successively discussed their role in the family, namely as a wife, mother, and daughter (daughter). How the verses of the Qur'an speak about the role of women in the family with these functions and statuses.⁵⁶

Some of the roles of wives include :

a. Being her husband's partner (biologically)

It cannot be denied that one of the biological needs of humans is to carry out reproductive activities. In this activity Allah SWT. Put pleasure so that humans enjoy doing it. That way, human generations do not become extinct and remain sustainable in order to prosper the earth. The wife must accept this role and become a container in order to continue and maintain offspring. Allah Swt. says as stated in Surah Al-Baqarah [2]: 223

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَاتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِمُوا لِأَنفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا
أَنَّكُمْ مُلْقَوَةٌ وَيَبْشِرِ الْمُؤْمِنِينَ ۝

“Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers.” (QS. Al-Baqarah [2]: 223)

In general, the scholars of tafsir understand this verse as the permissibility of visiting the wife in ways that are pleasing. In Aisarut-Tafâsir and al-Muntakhab, for example, it is mentioned that there is no sin for the husband to come to the place that should be for reproduction (maudi'un-nasl).⁵⁷ In fact, variations are needed to relieve boredom as long as they can be enjoyed together and there is no element of coercion (rape).

⁵⁶ Kementerian Agama RI, *Kedudukan dan Peran Perempuan (Tafsir Al-Qur`ân Tematik)*..... p. 133-134.

⁵⁷ Abu Bakar Jabir al-Jazairi, *Aisarut Tafasiir*, (Madinah : Maktabah Al-‘Ulum wa Al-Hukmi, 2007, juz 1, p. 126; Lajnah min ‘Ulama’ Al-Azhar, *Tafsîr Al-Muntakhab fi Tafsir al-Qur`an al-Kariim*, (Kairo: Muassasah al-Ahram, 1995), juz 1, p. 59.

The wife must strive to be a good partner to her partner and is not even allowed to reject her husband's invitation to fulfill biological desires that have been legalized by Allah SWT. Because, if she refuses, it means that she has neglected one of her roles as a wife, namely being her husband's partner biologically.

b. Being her husband's partner (psychologically)

Another role of a woman as a wife is to be her husband's partner in psychological matters. A good wife (pious) is a wife who is able to actualize herself well so that her husband always gets psychological pleasure. A wife who performs her role well so that she becomes a pious wife for her husband is compared to a golden crown on the king's head, while a wife who does not perform her role is like a heavy burden on the back of an old grandfather.⁵⁸

Allah swt. mentions the indicators of a pious woman, who is obedient to Allah and also to her husband, as well as protecting herself and her honor especially when her husband is not beside her, as understood from Surah An-Nisâ' [4]: 34 as follows:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ
وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنِ اطَّعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ
كَانَ عَلِيمًا كَبِيرًا

“Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand.” (QS. An-Nisa' [4] : 34)

c. Being a manager in the household

⁵⁸ Abû Bakr bin Abî Syaibah, *Al-Musannif*, (Beirût: Dâr al-Fikr, 1989) juz 3, p. 399.

A home is a place for families to rest, gather, and carry out various personal and social activities between family members every day. The home should be a pleasant place to live for all family members. So important is the home as a pleasant place to live that there is a saying that is everyone's dream: "My home is my heaven". The desire to live in heaven is what drives people to build houses with various shapes, models, and various furniture and accessories in them. However, the most important thing is how the house is functional for various routine daily needs. A house as a dwelling place is described in Surah An-Nahl[16]: 80.⁵⁹

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ
ظَلَعْتُمْ وَبِئْسَ مَا كَانُوا يَكْفُرُونَ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَاثًا وَمَتَاعًا إِلَىٰ حِينٍ ۝

“And Allah has made for you from your homes a place of rest and made for you from the hides of the animal’s tents which you find light on your day of travel and your day of encampment; and from their wool, fur, and hair is furnishing and enjoyment for a time. (QS. An-Nahl[16]: 80).

In an effort to realize a comfortable residence like a palace, the wife's role is very decisive. If the husband works more outside the home, then the wife plays a role in managing the household well. The wife's role in managing the household includes all efforts that provide access, comfort, security, privacy, and freedom for all family members in utilizing facilities functionally, even decorating spaces within reasonable limits according to their abilities, to provide physical and mental well-being for all family members is the authority of the wife as a household manager.⁶⁰

The role of a woman besides being a wife is to be a mother for her children. The role of a woman as a mother, in fact, begins from the moment of conception (the meeting between spermatozoa cells and ovum) which processes into a fetus and then is born as a baby. Since then, the wife has undergone a grueling several-month pregnancy process. At this stage, the

⁵⁹ Kementerian Agama RI, *Kedudukan dan Peran Perempuan (Tafsir Al-Qur`ân Tematik)*..... p. 144.

⁶⁰ Kementerian Agama RI, *Kedudukan dan Peran Perempuan (Tafsir Al-Qur`ân Tematik)*....., p. 145.

wife is often considered to have two bodies, because there is a fetus in her womb. She must pay attention to the health and safety of herself and the baby she is carrying. For approximately 30 months, she carries, gives birth to, and breastfeeds her child patiently as a task given by Allah Swt. to women. Surah Al-Ahqâf [46]: 15, explains this:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ وَفِصْلُهُ
ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ
نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي
إِنِّي تَوَّابٌ ۝

“And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work the righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims." (QS. Al-Ahqaf[46] : 15)

Broadly speaking, the role of women as mothers can be explained as follows⁶¹:

1) Conceiving Children

One of the natures of women is to carry their children. When fertilization occurs in the womb, which is marked by the union between male cells (sperm) and female cells (ovum), the task of conceiving begins in this phase. This job or task is very specific because it can only be carried out by women. Carrying a child is a very tiring task, due to hormonal changes that affect the entire body system, the heavy burden of having to carry the womb everywhere for a certain period of time, and the task of providing additional nutritional intake to the fetus. This exhausting task has been described by several verses of the Qur'an, for

⁶¹ Muhammad Sayyid Thanthawi, *At-Tafsîr al-Wasith*, (Kairo: dar Nhdah Misr, 1997), juz 1, p. 3362.

example, Surah Al-Ahqâf [46]: 15 which has been quoted above. In addition, Surah Luqmân [31]: 14, also explained the same thing.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالَهُ فِيَ عَامَيْنِ أَنِ اشْكُرْ لِي
 وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ ۝

“And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination.” (QS. Lukman[31] : 14)

The word "*al-wahn*" is defined as physical and mental fatigue or weakness. The weakness is caused among others because every day the fetus increases in size and weight. During pregnancy and childbirth, there are various kinds of fatigue or hassles experienced by the mother. This expression is mentioned together after the will of humans to do good to their parents as a reinforcement of their rights, especially the mother who has gone through various difficulties in conceiving, giving birth, and caring for her children.⁶² A series of sacrifices that are difficult to describe to anyone who has not experienced it, especially children who do not have sufficient knowledge about it, it is very important to understand it.

2) Childbirth and breastfeeding

Still, a "package" with conceiving, giving birth, and breastfeeding are the tasks carried out by women as mothers. Childbirth is the peak of the crisis that mothers must go through in carrying out their reproductive roles. The difficulties experienced by the mother personally during pregnancy will end during labor. Some of the burdens can already be shared with her husband or others, such as the physical care of the baby. Another task that mothers still have to carry out is to provide breast milk to their children (breastfeeding) for approximately two years. Children

⁶² Muhammad Sayyid Thanthawi, *At-Tafsîr al-Wasith*, (Kairo: dar Nhdah Misr, 1997), p.

who drink breast milk have a higher level of immunity to disease than babies who only consume formula milk. This can be understood from Surah Al-Baqarah [2]: 233.⁶³

﴿ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بَوْلِدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا اتَّيْتُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۝۳۳ ﴾

“Mothers may breastfeed their children for two complete years for whoever wishes to complete the nursing [period]. Upon the father is the mother’s provision and their clothing according to what is acceptable. No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child. And upon the [father’s] heir is [a duty] like that [of the father]. And if they both desire to wean through mutual consent from both of them and consultation, there is no blame upon either of them. And if you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable. And fear Allah and know that Allah is Seeing of what you do.” (QS. Al-Baqarah[2] : 233)

3) Caring for and raising children

The mother's task in caring for and raising (nurturing) children is not as exclusive as the task of conceiving, giving birth, and breastfeeding. Because, caring for and raising children is done together with the family, although the mother's role is very dominant, especially in the infant phase (babyhood). Caring for and raising children is not limited to physical needs, but includes all aspects of human growth and development as creatures of Allah SWT. Such as mental-spiritual, social, intelligence, and life skills development.⁶⁴

⁶³ See also QS. Luqmân: [31]: 14, and Al-Ahqâf: [46]: 15.

⁶⁴ Kementerian Agama RI, *Kedudukan dan Peran Perempuan (Tafsir Al-Qur`ân Tematik)*.... p. 151.

The very main thing in caring for and raising children is how mothers, and of course also fathers, strive for all possible ways so that their children become a strong generation (superior) in various aspects of life so that they are able to compete and win the competition in their lives. The excellence and glory of children in winning global competitions in various aspects of life is the pride of the people as a whole. It is natural that Allah Swt. warns humans not to leave behind them a weak generation. Weak in terms of faith, morals, science, skills, physical, and other aspects. Consider the following Qur'anic advice :

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ
وَلْيَقُولُوا قَوْلًا سَدِيدًا ۝

“And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice.” (QS. An-Nisa’[4]: 9)

Children as a gift from Allah SWT. must be accepted, cared for, raised, and educated properly, because all of that must be accounted for. Among these children, there may be boys or girls. The focus of the current discussion is the role of children who are born female, although it is sometimes difficult to separate their role as children based on gender factors.

The roles of women, as well as men, as children can be explained as follows:

a) Being a child who does good to parents

Doing good (ihsan) to both parents is actually an obligation. Children should do their best to fulfill this obligation. The Qur'an always reminds people of the past when their parents were very tired of being a medium for their presence, then caring for and raising them until they can understand life. The Qur'an links the obligation to worship Allah with the obligation to do good to parents, as understood, among others, from Surah Al-Isrâ' [17]: 23-24

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغُنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۗ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ۝٢٤﴾

“And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small." (QS. Al-Isra' [17] : 23-24)

b) Being a daughter who takes care of herself in relationships

After girls become teenagers and their reproductive functions have reached the level of maturation, there will naturally be an attraction between each teenage boy and the opposite sex. One of the normal human tendencies is the attraction to the opposite sex. The problem is that sometimes this attraction is so strong that it is difficult to control and results in promiscuity, which is prohibited by Shariah. To avoid this, the best way is to take precautions (preventive) before everything happens. The Qur'an teaches the best way, namely by limiting the view and trying not to provoke low desires of the opposite sex by showing the aurat. Note Allah's command in Surah An-Nûr [24]: 31 which is specifically addressed to believing women as follows :⁶⁵

﴿ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَتِ النِّسَاءِ ۖ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ ۗ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ۝٣١﴾

⁶⁵ Abu Bakar Jabir al-Jazairi, *Aisarut-Tafasir*, (Madinah : Maktabah Al-'Ulum wa Al-Hukmi, 2007), juz 2, p. 495

“And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed.” (QS. An-Nur[24] : 31)

The verses about the command to limit the view of the opposite sex that is not a mahram is a lesson and fostering of noble morals of the people because Islam aims to build a healthy and clean society (from social pathology).⁶⁶

c) Being a child who inherits Islamic values

In order for Islamic values to be implemented correctly by children, parents are obliged to pass on or inherit them to the next generation on an ongoing basis. The inheritance is in verbal and nonverbal forms such as *uswah hasanah* in every daily activity. The task of children is to accept the inheritance of these values to be applied in everyday life so that the teachings of Islam are maintained until the end of time. The most basic thing that children must inherit from their parents is true and solid faith. Because true and solid faith must be the foundation of all human activities. It is natural that the Prophet Ibrâhîm, Ya'qûb, and his descendants always mandate to their descendants to have the right faith and remain consistent in practicing Islam until the end of life. Children also give assurance that they will continue to uphold these values. Surah Al-Baqarah [2]: 132-133 explains this:

وَوَضَىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ ۗ يٰٓبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ۗ ۝۱۳۲
 إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنِّي

⁶⁶ Abu Bakar Jabir al-Jazairi, *Aisarut-Tafasir*..... p. 496.

بَعْدِي ^{قَالَ} قَالُوا نَعْبُدُ إِلَهَكَ وَاللَّهُ أَبَاكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ
 مُسْلِمُونَ ۝۳۳

“And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], “O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims.” Or were you witnesses when death approached Jacob, when he said to his sons, “What will you worship after me?” They said, “We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac - one God. And we are Muslims [in submission] to Him.” (QS. Al-Baqarah[2] : 132-133)

CHAPTER III
EDIP YUKSEL ET.AL AND THE *QUR'AN: A REFORMIST*
TRANSLATION

A. Biography and Works of Edip Yuksel et.al

Quran: A Reformist Translation is a work that contains both translation and interpretation (tafsir). This book contains translations of Quranic verses in order and consistently based on what is contained in the Quranic mushaf. According to the authors of the book, there are some parts that still need further explanation which are described in more detail in the endnotes at the end of each surah.

Quran: A Reformist Translation was translated and written by Edip Yuksel, Layth Saleh al-Shaiban, and Martha Schulte-Nafeh. On the first page of the book, there is a testimony in which Aisha Y. Musa states that this translation is one of the two translations of the Quran written by the Quranists. The term Quranist refers to a group of people who realize that Islam is only sufficient with the Quran, with no need for hadith.¹

1. Edip Yuksel

Edip Yuksel is a writer and activist who was born as the youngest of four children in Turkey in 1957 and comes from a family of Kurdish descent. He was born to Sara and Sadreddin Yuksel, Sadreddin is an Arabic teacher at Turkish University. In the beginning, Edip Yuksel was a fanatic Sunni Muslim. This fanatical attitude is closely related to the influence of his father who was one of the leaders of radical Islam. At the age of 26, Yuksel was imprisoned by the government for his two articles on the Islamic state format. Yuksel not only popularized the Islamic revolution movement through writing but also mobilized the youth through real action in the field. Before his imprisonment, Yuksel corresponded with the Egyptian and

¹ Fadhli Lukman, "Studi Kritis atas Qur'an: A Reformist Translation", in the Journal *Studi Ilmu-ilmu al-Qur'an dan Hadis*, (Vol. 16, No. 2, Juni 2015), p. 183

Syrian Muslim Brotherhood to study the ideas of modern Islamic supporters.²

After being imprisoned for more than four years, then in 1986, Yuksel experienced a paradigm shift that made him reject Sunniism and turn into a reformist Muslim who emphasized aspects of rationality with a vision of peace. The paradigm shift experienced by Yuksel occurred after he read the work of modernist Islamic writers who were inversely proportional to what he had learned, especially those related to law and theories that he had been promoting through his writings.

After communicating with modernist Islamic writers, in 1986 Yuksel obtained a book written by Rashad Khalifa which contained strong theological arguments in rejecting all traditional teachings made to complement the Qur'an. Later, after analyzing the arguments in the book, Yuksel became convinced that Islam in the sense of submission to God, the religion of the Messengers including Abraham, Moses, Jesus, and Muhammad had been greatly distorted by Muslim scholars.³ Rashad Khalifa is an Egyptian chemist who immigrated to Texas and claims to have discovered the original divine element in the Qur'an through the number 19. In his writings and translations of the Qur'an, Rashad Khalifa completely rejects the Hadith and Sunnah.⁴ Rashad Khalifa is also a figure known to embrace the inker sunnah, so it is natural that Yuksel as a follower of Khalifa is also influenced to reject the authority of the hadith.

The winding journey of life became a valuable experience that shaped the construction of his thinking. Because of his views, Yuksel was not accepted by his father who was a prominent Sunni figure. Sadreddin considered Yuksel to have violated religious teachings and was no longer recognized as his son. In 1989 or when he was 31 years old Yuksel moved

² Fazlur Rahman, "Otoritas Pemaknaan Kitab Suci : Problematika Pemikiran Edip Yuksel dalam *Qur'an: A Reformist Translation*", in *Journal Studi Ilmu-Ilmu al-Qur'an dan Hadits*, vol. 15, no. 2, 2014, p. 305.

³ Rahman, "Otoritas Pemikiran Kitab Suci...", p. 305.

⁴ Erick Walberg, "Reading Islam's holy book," *Al-Ahraam Weekly Online*, No. 863 20-26 September 2007.

to the United States to escape the intimidation and terror of murder he experienced. Yuksel realized the difference in conditions that were inversely proportional when he was in the United States. Yuksel had the freedom to seek the truth and intellectual honesty protected by law. Some fatwa even declared that Yuksel was heretical and had apostatized from Islam. His move to the United States was supported by Rashad Khalifa and they worked together at the Tucson mosque.

Edip Yuksel is the author of more than thirty books and hundreds of articles on religion, politics, philosophy, and law in Turkish and English. Edip Yuksel's English and Turkish works include⁵:

- 1) *10 Questions for Atheists (2019)*
- 2) *Running like Zebras (2011)*
- 3) *NINETEEN: God's Signature in Nature and Scripture (2011)*
- 4) *Peacemaker's Guide to Warmongers (2010)*
- 5) *Critical Thinkers for Islamic Reform (2009)*
- 6) *Manifesto for Islamic Reform (2008)*
- 7) ***Obsessed with Women's Dress Code: Political and Religious Debates on Headscarves (2008)***
- 8) ***Test Your Qur'anic Knowledge (2007)***
- 9) *Qur'an: A Reformist Translation (2007)*
- 10) *Purple Letters (2000)*
- 11) *Mesaj Kuran Cevirisi (2000)*
- 12) *The Message of: Quran's Translation (1999)*
- 13) ***Democracy, Oligarchy, Theocracy (1998)***
- 14) ***United But Disoriented (1997)***
- 15) ***On It Is Nineteen (1997)***
- 16) ***Uzerinde Ondokuz Var (1997)***
- 17) ***Asal Tartisma (1995)***
- 18) ***The Prime Argument (1994)***

⁵ Edip Yuksel, "Edip Yuksel's English and Turkish Book", article accessed on March 10, 2023 from <https://19.org/blog/edipyuksel/>

- 19) *Unorthodox Essays (1994)*
- 20) *19 Christian Clergy (1994)*
- 21) *Error Translations of the Quran (1992)*
- 22) *Kuran Cevirilerindeki Hatalar (1992)*
- 23) *19 Questions for Muslim Clergy (1991)*
- 24) *Censored Essays (1989)*
- 25) *Books are Dangerous (1988)*
- 26) *Interesting Questions-2 (1987)*
- 27) *Interesting Questions-1 (1985)*
- 28) *The Bible God's Word? (1984)*
- 29) *The 40th Commandment of Joseph (1984)*
- 30) *Quran, the Ultimate Miracle (1983)*
- 31) *The Interrogation (1982)*

As a writer, Yuksel is prolific in criticizing the conservative reality around him. Yuksel initiated the International Critical Thinker Conferences for Reform in Atlanta, Oxford, Los Angeles, Almaty, and Istanbul. Yuksel is also the founder of the Islamic Reform organization and the coordinator and founder of the Muslim for Peace Justice and Progress (MPJP) organization.⁶ Edip Yuksel has lectured at various universities including the University of Arizona, Emory Law, UT Dortmund, Oxford University, Middle East Technical University, Princeton University, European Parliament, and British Parliament. After receiving his undergraduate degree from the University of Arizona in Philosophy and Near Eastern Studies, Yuksel also received his law degree from the same university. In addition to being an activist, writer, and teacher, Yuksel also works as a professor of philosophy at Pima Community College. Yuksel is fluent in Turkish, English, Classical Arabic, and Persian.⁷

⁶ Fadhli Lukman, "Studi Kritis atas *Qur'an: A Reformist Translation*", in the journal *Studi Ilmu-Ilmu al-Qur'an*, vol. 16, no. 2, 2015, p. 183.

⁷ Edip Yuksel, "Who is Edip Yuksel", article accessed on March 10, 2023 from <https://19.org/blog/edipyuksel/>

After actively expressing his thoughts in print media, Yuksel also spreads his thoughts through a website that campaigns for a vision of freedom, rationality and Islamic reform. Yuksel and his thoughts can be traced through www.islamicreform.com, www.free-minds.org, www.mpjp.org, www.19.org, www.quranconnection.com, www.quranix.com, www.quranmiracles.com, www.quranic.org, and www.openquran.org.

Yuksel was born and grew up in a post-Attaturk culture of thought characterized by efforts to return to the application of Islamic law after the secularism used in the Attaturk government to thoughts that are considered more Islamic. The estuary of this thought is trapped in a radical and fanatical attitude to the thoughts of the previous scholars. Although at that time the spirit of reform and duplication of Western ideas was commonplace, ethnic Kurds preferred a more conservative understanding of Islam. This was also the case in the socio-religious environment around Yuksel. The culture of traditional thinking and taqlid to the thoughts of classical scholars has led to a stagnation in thinking.

Yuksel experienced the conflict between faith and reason, individual freedom and public interest, seeking popularity and finding the truth. After going through various struggles of theological dialog with reformist Muslims, Yuksel finally began to change his religious stance. His thoughts and writings brought Yuksel into conflict in his life. His critical attitude towards religious practices in his family changed his paradigm into a thinker who seeks Islamic teachings that are tolerant, humanist, and rational. His criticism of traditional Islam caused him to be considered an apostate, even his family cut off relations with Yuksel for 19 years. Based on this, Yuksel concluded that dogmatic attitudes and religious fanaticism can in fact break family relationships, and religious sects that glorify these attitudes can be dangerous.⁸ Today, Yuksel is still actively involved as an activist and a

⁸ Yulia Rahmi, "Hermeneutika Edip Yuksel dalam *Qur'an: A Reformist Translation*", in journal *Fuaduna: Jurnal Kajian Keagamaan dan Kemasyarakatan*, vol. 1, no. 1, 2017, p.110

source of reference for Quranist groups. Yuksel is also an active voice for peace in the United States, Europe, and the Middle East.

2. Layth Saleh Al Shaiban

Layth was one of the leading Muslim intellectuals who belonged to the Islamic Reform group. Like the modern reformers, he also found refreshing Qur'anic thoughts after reading the works of Rashad Khalifa. He settled in Saudi Arabia and became a financial advisor to financial institutions in Saudi Arabia. He is the founder of Progressive Muslims, the FreeMinds Organization, and is one of the founders of Islamic Reform. His websites are www.freeminds.org and www.progressivemuslims.org.⁹

Layth is also an author who has written various books and articles on Islam, including:

- 1) *Critical Thinkers for Islamic Reform* which he wrote with contemporary thinkers who are members of the Islamic reform group.
- 2) *The Natural Republic: Reclaiming Islam from Within with The Monotheist Group*.¹⁰

In the translation work, Layth occupies a position as Edip Yuksel's partner in translating the Qur'an.¹¹

3. Martha Schulte Nafeh

Martha Schulte Nafeh is a Senior Lecturer in Arabic Department of Middle Eastern Studies at the University of Texas at Austin. She is also Assistant Professor and Coordinator of Middle Eastern Languages in the Department of Oriental Studies at the University of Arizona, as well as lecturer in Arabic Language and Linguistics at the same university.

⁹ Edip Yuksel, *Critical Thinkers for Islamic Reform; A Collection of Articles from Contemporary Thinkers on Islam...* p.12

¹⁰ Edip Yuksel, at al, *Quran: a Reformist Translation*, p. 5. See also Edip Yuksel, at al, *Critical Thinkers for Islamic Reform: A Collection of Articles from Contemporary Thinkers on Islam* (USA: Brainbow Press, 2009), p. 12.

¹¹ Akrimi Matswah, "Menimbang Penafsiran Subjektivitas terhadap Al-Qur'an: Telaah terhadap Penafsiran Edip Yuksel, dkk. dalam *Quran: A Reformist Translation* ", in the *Journal Dialogia*, (Vol. 12, No. 1, Juni 2014), p. 4

Martha earned her M.A in Linguistics from the University of Arizona in 1990. Her Ph.D. in Oriental Studies with a concentration in Arabic Language and Linguistics was obtained from the same university in 2004.¹² In the work *Quran: A Reformist Translation*, Martha contributed to completing and correcting the grammar as well as providing feedback.

B. Qur'an: A Reformist Translation by Edip Yuksel, et al.

1. History and Background of Qur'an: A Reformist Translation

The emergence of the book *Qur'an: A Reformist Translation* was motivated by the author's point of view that the previous English translation of the Quran contained many errors and distortions of the meaning and intent of the Quran itself. However, it continues to grow rapidly among Sunni scholars, even though the translation tends to be gender-dominant and monolithic in nature. To prove this, Edip Yuksel compares his translation with those of other translators, including Yusuf Ali, Picktall, and Shakir.

This book also aims to present a humanistic translation and interpretation of the Quran that can be used as reference material from various circles and religions. Thus, this book also uses cross-reference from the Bibel as an enrichment of information.¹³

2. Methodology of Interpreting Qur'anic: A Reformist Translation

The methodology used in the book *Quran A Reformist Translation* by Edip Yuksel, et al. is to use points that explain that *Quran A Reformist Translation* is a hermeneutic work, followed by a description of the principles of translation or interpretation and practical methods.

Hermeneutics is a general term used in various senses, so it is necessary to explain what this term actually means. Etymologically, Sahiron Syamsuddin says that the word hermeneutics is taken from the Greek word

¹² Edip Yuksel, et al., *Qur'an: A Reformist Translation* (USA: Brainbow Press, 2010), p. 5

¹³ Lufi Rahmawati, "Reinterpretasi Makna Nusyuz dalam al-Qur'an" in *Skripsi IAIN Salatiga*, 2022, p. 65-66

hermeneutic, which means to explain. According to Hans-Georg Gadamer, the word hermeneutics refers to the activities of understanding and interpretation.¹⁴ Richard E. Palmer mentions two other meanings, namely to say and to translate. In simple terms, Quran A Reformist Translation is a translation of the Quran, so the main focus here is on the last word, to translate. The Oxford Thesaurus defines translation as "to change something, or to be changed, into a different form" with "it is time to translate the word into action". Encarta Dictionaries provides several other definitions, including, "turn words into a different language" and "say something in understandable terms".

These definitions show that the word translation has a very broad meaning rather than just switching languages. In the scope of hermeneutics, as Richard E. Palmer has said, the word to translate also has the same meaning, which is more than just transferring language. And aims to bring something to be understood. Translation solves two problems, namely linguistic problems and historical problems. Translation deals with linguistic problems in the sense of language differences between the text and the reader of the text. Meanwhile, the historical problem relates to the time difference between the text and the people who understand it.¹⁵

Hermeneutics is also interpreted at different levels. Sahiron Syamsuddin mentions four levels in defining the word hermeneutics. First, hermeneutics (hermeneuse) refers to activities that interpret certain objects such as texts, artistic symbols, and so on. Secondly, this level discusses certain methods of interpretation. The activity of interpreting requires a continuation in the discussion related to the principles as well as the stages that must be achieved to realize the practice of interpretation. Third, this level does not discuss certain methods of interpretation but goes into matters relating to the conditions of possibility. Someone, in that case, has been able

¹⁴ Sahiron Syamsuddin, *Hermeneutika dan Perkembangan Ulumul Qur'an*, (Yogyakarta: Pesantren Nawesea Press, 2009), p. 5

¹⁵ Richard E. Palmer, *Hermeneutiika: Teori Baru Mengenai Interpretasi*, Terj. Masnur Hery dan Damanhuri Muhammad, (Yogyakarta: Pustaka Pelajar, 2005), p. 30.

to understand the text. This level is called philosophical hermeneutic. This level is discussed in Gadamer's book *Truth and Method*. Fourth, this level is called Hermeneutische philosophy, which is hermeneutic philosophy which is part of philosophical thought that seeks to answer the problems of human life by interpreting what humans get from history and tradition.¹⁶

The above explanation shows that linguistically, *Quran: A Reformist Translation* is a hermeneutical project. The book defines the word hermeneutics to mean to translate, which is not only related to linguistic issues but also to historical issues. Because this book translates the Quran from Arabic to English. On the other hand, this language transfer aims to make a book that was revealed 14 centuries ago can be properly understood today.

The four notions of hermeneutics above, as an attempt by Edip Yuksel, et al. on the other hand, *Quran: A Reformist Translation* contains the first two meanings. Edip Yuksel emphasizes that the process of interpreting the Quran is a process in the search for truth that is always continuous. That is, he emphasizes the importance of hermeneutics in the first sense, hermeneutic, as a continuous interpretive activity. *Quran: A Reformist Translation* is a manifestation of this ongoing endeavor. Edip Yuksel et al. did not only apply hermeneutics in an active way, but they also formulated various matters, principles, and strategic stages in the interpretive process. Edip is also involved in hermeneutical discussions. In the second sense, as a search for methods applied in the interpretive process. Meanwhile, there is no indication that Edip Yuksel, et al. have entered the third and fourth stages of hermeneutical philosophical and philosophical hermeneutics.

There are various principles that guide the way of thinking of Edip Yuksel, et al. in translating the Quran. First, Edip argues that the Quran is a perfect book, and no other elements are needed to interpret the Quran, such

¹⁶ Sahiron Syamsuddin, *Hermeneutika dan Perkembangan Ulumul Qur'an....* p. 7

as when interpreting the Quran using hadith, the words of companions, the words of the tabiin, or the generation after them, fatwas of scholars, and others. According to him, this element is an insult to the Quran because it implies that God is unable to convey or explain his message to his servants without the help of the above elements. Edip Yuksel says in his book:

"In my opinion, the Quran is complete but incomprehensible, and insufficient for spiritual guidance, so there is a demand for religious books, and then scholars and priests provide these books in large quantities. People were told that these books would complete, explain and elaborate on the revelations of the Quran. Thus, the priests implied that God was not a wise writer. He could not make His message clear enough and He had failed to provide guidance on many issues, even issues involving important spiritual principles and practices. Without these supplementary books, the Quran is only useful to individuals who seek religious guidance only, and perhaps some of them even leave after stating that reading the Quran alone will mislead the reader."¹⁷

Therefore, Edip emphasizes that the Quran is a self-sufficient book, as well as an independent scripture. Therefore, as a second principle, in the context of interpretation, the correct interpretation according to him is the one that removes/leaves all these extra-Quranic elements. A translation of the Quran that still relies on these elements, he calls it a traditional translation.

Edip Yuksel does not believe in hadith and sirah because he considers these elements to be based more on form (isnad structure) than substance. Other opinions are that the Prophet Muhammad himself forbade the writing of hadith and that hadith books are paradoxical. Al-Bukhari and other narrators continued to write down and codify hadith, even though they also accepted the narration that the Prophet Muhammad before his death

¹⁷ Edip Yuksel et al, *Critical Thinker for Islamic Reform: A Collection of Articles from Contemporary Thinkers on Islam*, (USA: RainbowPress, 2009), p. 39.

said hasbuna kitabullah. According to him, the Quran emphasizes that it is self-sufficient, many hadith contradict each other, and so on. And all this is presented rhetorically, through a question and answer between Sunnis and Muslims.

In appendix number six, entitled Why Trash All the Hadiths as Secondary Authority Besides the Quran. He writes a question from a Sunni: How can you claim that thousands of saheeh hadiths are false when you only quote a few of the saheeh hadiths whose content is debatable? Is this not a gross underestimation of the data? Muslim replied, If any book contains several falsehoods (and we have more than just "several"), then the support of that book is not reliable. If you see many repeated forgeries being introduced as saheeh hadith, then how can you still rely on another History of the same book?

Thirdly, Edip Yuksel asserts that the translation and interpretation of the Quran must be adjusted to the core values of the Quran itself. He says that the Quran has long been confused by the cultural norms and social practices of the Arab tribal culture that are portrayed as coming from the Prophet. If the Quran is freed from all these distortions, its basic meaning will be revealed. It proclaims freedom of faith, gender equality, critical thinking, and a commitment to the pursuit of knowledge, responsibility, and the rejection of false authority, against political oppression and tyranny. And above all, God's command is to realize justice for men and women, as well as children regardless of ethnicity, race, and religion. Edip Yuksel agrees that Quran: A Reformist Translation is an interpretation that embodies these fundamental meanings and is therefore expected to increase understanding and reduce tension between the Islamic world and people of other faiths, especially those whom the Quran has designated as people of the book.¹⁸

¹⁸ Edip Yuksel, et al., *Quran: A Reformist Translation.....* p. 11

These three principles are used in several methods of translating the Quran. The first method deals with vocabulary in the Quran that may have several meanings and how to decide on one meaning that is appropriate to the verse under discussion. Edip gives an example using the word ضرب (*daraba*). He gives several possible meanings of the word ضرب (*daraba*), namely as to set up, to travel, to strike, to get out, to beat, and so on. He also gave a simple example of QS. al-Ra'd: 17, in the sentence kadzaalika yadribullahu al-haqq wal baathil. Edip said that it is impossible for the word يضرب (*yadribu*) in that verse to be interpreted with to beat. The appropriate meaning is to explain. If that is the case, then interpreters and translators cannot rush to interpret the word idribunna in QS. an-Nisā': 34 with the meaning to beat them because there are other possible meanings for the word.¹⁹

Edip Yuksel uses two ways to solve this interpretation problem. First, by analyzing language or linguistics. He says that to understand a more appropriate meaning for a particular word in a particular verse, context is of utmost importance. The context here does not mean historical context, because he has abandoned the history of asbābun nuzūl and other supporting elements in analyzing words. The context in question is the linguistic context of the verse. Specifically, the context referred to here is the syntagmatic context, which is a signifier that has meaning in relation to other signifiers around it. So the reason why the word يضرب (*yadribu*) in QS. al-Ra'd: 17, should not be interpreted as to beat. This is because the surrounding indicators, especially Allah, al-haqq, and al-bathil, do not want the meaning of hitting (to beat).²⁰

The second step is to interpret one verse by looking at other verses. For example, in interpreting the word nusyuz in QS. an-Nisā': 34, Picktall interprets this word as rebellion while Shakir and Ali interpret it as desertion which means rebellion (opposition). This interpretation implies a patriarchal

¹⁹ Edip Yuksel, et al., *Quran A Reformist Translation.....*, p. 19.

²⁰ Edip Yuksel, et al., *Quran A Reformist Translation.....*, p. 23.

pattern of thought or puts the position of men at the highest level while women are at a lower level. the interpretation of the two figures shows that the position of women is under the control of men. If they oppose then three actions are needed to deal with it, the first step is to advise her, the second is to separate the bed, then the third is to beat her. Edip Yuksel suggests that the word nusyuz has many different possible meanings, from flirting to having an illicit relationship. Al Astihani gives a meaning that legitimizes Edip Yuksel's opinion. He defines it as an act of elevating one's position out of hatred for one's husband or elevating one's gaze toward other men. However, the word is also used in verse 128 of the same Surah to describe the husband's attitude. Therefore, the translation of the word nusyuz as insubordination is not appropriate. Instead, a suitable translation would be disloyalty of marriage.²¹

The second method of Edip Yuksel's interpretation is by using the intertextual method between other scriptures. He uses this method primarily for Christians who read it. To show some similarities between God's message and some events and characters between the Quran and the Bible. In conjunction with his rejection of the dependence of interpretation on extra-Quranic elements from hadith/sunnah, sirah, or scholarly ijtihad. Instead, it is from other books that he uses as reference sources for his book. This method is related to the third principle explained above, that fundamentally, the Quran conveys freedom of religion. Edip Yuksel says that true truth is the truth conveyed by God through his holy book which basically has the same message as the previous book. This scriptural truth represents the truth from God. Therefore, it overcomes other truths, either from the Prophet or from scholars. According to Edip Yuksel, scripture has the same status between the Quran and other religious scriptures. Prophets, scholars, scientists, and philosophers, are just ordinary humans who do not have absolute power like God.²² This method is used by Edip Yuksel, for

²¹ Edip Yuksel, et al., *Quran A Reformist Translation.....*, p. 29

²² Edip Yuksel, et al., *Quran A Reformist Translation.....*, p. 16-17

example when interpreting the word نصر (nashara) in QS. al-Baqarah: 62. He says that the Quran uses the term nashara (Nazarenes), not al-masihyyun (Christians), because the name given by the Bible and the place where Jesus was born is actually Nazareth and Nazarene, while Christians are only mentioned a few times in the Bible.²³

The third method Edip Yuksel uses is logic. In many places, he uses the deductive method of thinking as known in the philosophy of logic. For example, giving an additional explanation of QS. al-Baqarah: 62 above that he says there are three conditions for someone to receive an eternal reward from God, namely actively believing in God, believing in the last day, and doing good deeds. People who fulfill these three conditions, regardless of their religion, will still receive eternal salvation. Therefore, based on this criterion, Socrates, who took a great risk by promoting dialectical thinking and rejecting polytheistic religions, was a Muslim. As well Maimonides who called God the prime mover, Rabbi Judan ben Samuel who witnessed one of the signs of divinity and rejected religious distortions, Galileo who studied and appreciated God's verses, Darwin who traveled the world studying God's biological verses, Newton who studied God's natural laws and showed authority and commitment to reject the trinity and the deification of Jesus because it contradicted the message conveyed by the holy book, and everyone who fulfills these three conditions, then deserves to be considered a Muslim.²⁴

The fourth method used is tafsir ilmi. In this case, Edip Yuksel uses a mathematical scheme based on the claim that the Quran has a mathematical miracle with the number 19 as its main axis. the discussion of this aspect has been carried out by Ahmad Farih Dzakiy in his thesis which discusses the meaning of the word سفر (saqar) and تسعة عشر (tis'atu 'asyar) in QS. al-Muddatsir: 26-30. In addition, Edip also connects Quranic verses

²³ Fadhli Lukman, "Studi Kritis atas Qur'an: A Reformist Translation", in *Journal Studi Ilmu-ilmu al-Qur'an dan Hadis*, Vol. 16, Nomor 2, Juli 2015, p. 191.

²⁴ Edip Yuksel, et al., *Quran A Reformist Translation*,... p. 65.

that mention natural phenomena with scientific discoveries such as the relativity of time, the creation of nature from nothing, the creation of the earth, nature continuing to develop, and so on.²⁵

3. Principles of Translation in the *Qur'an: A Reformist Translation*

First, a humanist understanding of the Qur'an by not distinguishing between genders or sects. This principle is based on Yuksel, et al's view that the Qur'an is the last revelation of God revealed to humanity. This means that the teachings of the Qur'an cover the whole of humanity regardless of gender, ethnicity, and even certain groups. Seeing the humanist purpose of the Qur'an, the interpretation of the Qur'an should emphasize humanitarian goals as well as the contemporary context that voices the equality of women and men in social life, the plurality of religious sects or schools, and religious differences.²⁶

Second, rejecting the authority of scholars in interpreting. The principle of those who reject the authority of the ulama in interpreting themes or issues that are still debated in the Qur'an is motivated by their view that the majority of the ulama's views are influenced by the patriarchal culture that surrounds them. In addition, in understanding the messages of the Qur'an, these scholars are based on the understanding of classical scholars who are rooted in a patriarchal hierarchy of understanding, so that there are often very gender-biased interpretations of Qur'anic verses that talk about the relations between women and men.²⁷

In addition, their understanding is often controlled and influenced by various hidden interests, both ideological, the interests of certain sects or schools, and often influenced by political agendas and power. Thus, the interpretations revealed are dominated by the defense of a particular sect or

²⁵ Edip Yuksel, et al., *Quran A Reformist Translation.....*, p. 15

²⁶ Edip Yuksel, et al., *Quran A Reformist Translation.....*, p. 15

²⁷ Edip Yuksel, et al., *Quran A Reformist Translation.....*, p. 12.

group without being able to represent universal interests, namely for justice and equality for all mankind.²⁸

Thirdly, using logic and the language of the Qur'an itself in determining meaning. This principle can be actualized as an effort to take an accurate reading of the Qur'an by making the Qur'an itself as the by making the Qur'an itself the guide for the reading.²⁹ It essentially rejects some of the other supporting components in determining the meaning of the Qur'an as done by the mufassirs which include *hadith*³⁰, *asbāb an-nuzūl*,³¹ and *sīrah* of the Prophet³².

²⁸ Edip Yuksel, et al, *Quran A Reformist Translation.....*, p. 12

²⁹ Edip Yuksel, et al, *Quran A Reformist Translation.....*, p. 11. This paradigm is almost similar to the principle of al-Qur'an yufassir ba'duh ba'd as the method of tafsir al-Qur'an bi al-Qur'an which is a guideline in tafsir bi al-ma'sūr and tafsir maudū'i, where the verses of the Qur'an basically interpret each other. So that the interpretation of a verse can be strengthened and clarified by other verses. However, the application of this principle often seems to escape scrutiny, where a verse is basically always located and speaks in a certain context. Therefore, it could be that a verse textually appears to explain or clarify another verse, when in fact it is speaking in a different context. In addition, although the holders of this principle are guided by "al-'ibrah bi 'umūm al-lafzī lā bi khusūs as-sabāb", but basically every verse has a correlation with the verse before and after it (munāsabat al-āyat), so that even textually it will appear whether the verse is talking about the same or different themes. In this regard, the author sees that it is important to consider Nasr Hamid's idea of analyzing the external context (siyāq al-khārijī) and internal context (siyāq al-dākhilī) of the Qur'anic text. The analysis of the external context includes an analysis of things that exist outside the Qur'anic text, such as an analysis of the asbāb-an-nuzūl aspect and the makiyyah or madaniyyah context of a Qur'anic verse. While the analysis of the internal context includes the analysis of things within the Qur'anic text itself, such as the munasabah between verses and chapters. By applying these two analytical tools It is expected that the application of the principle of al-Qur'an yufassir ba'du ba'd will be more appropriate. See Nasr Hamid Abū Zaid, *An-Nas as-Sultah al-Haqīqah, al-Markaz al-Saqāfi al-'Arabī*, p. 102-104.

³⁰ Their rejection of hadith and sunnah is based on three points. Firstly, in their view the position of the Prophet Muhammad was only to reveal and declare God's revelation without any authority in determining the absolute truth of the interpretation of God's revelation. Secondly, according to them the hadith and sunnah were basically just cultural norms and practices of the Arab tribes of the past which were then attributed to the Prophet Muhammad. cultural norms and practices of the Arab tribes of the past, which were then attributed to the Prophet Muhammad and his companions. Thus, the role of the Prophet in these norms is still debatable. Thirdly, the scholars' acceptance of the traditions is based on the veracity of the narrators and collectors of the traditions rather than on the substance of the traditions themselves. Therefore, Yuksel et al. view that the hadith has no authority as a considered part of understanding the Qur'an. Edip Yuksel, et al, *Quran A Reformist Translation.....*, p. 13.

³¹ In their view, the narrations in asbāb an-nuzūl are made to distort the meaning of the Qur'anic verses. Therefore, asbāb an-nuzūl has no authority in interpretation. Edip Yuksel, et al, *Quran A Reformist Translation.....*, p. 17.

³² In their view, the sīrah are human-made religious reference sources in which human intervention has distorted the historical materials. Therefore, in their view, sīrah has no authority in interpretation. Edip Yuksel, et al, *Quran A Reformist Translation.....*, p. 17.

Fourth, it offers *cross-reference* to the Bible. This principle hints at Yuksel, et al's view of the Bible, according to which we should recognize and respect the truth of the Bible, which is God's revelation revealed before the Qur'an.³³ Therefore, they argue that the Bible contains God's authority just as the Qur'ān also contains God's authority. For this reason, they also position the Bible as a guide in understanding the verses of the Qur'an.³⁴ In addition, they also make the Bible a comparison in interpreting the Qur'an, where in some discussions there are similarities and differences between the two holy books so that the two can be compared.³⁵

Fifth, emphasizing rationality in revealing God's message. Yuksel, et al's interpretive principle illustrates their idea of a philosophical approach to interpreting the Qur'an that emphasizes a rational reading of the Qur'an. They argue that all modern translations and interpretations of the Qur'ān should not be monolithic and reflect a critical perspective and evaluation.³⁶ Therefore, they choose to take an inclusive approach that openly incorporates the input of scholars as well as the positioning of readers, both Muslim and non-Muslim. It is an attempt to seek peace and ultimate freedom by conveying the truth itself.³⁷

4. Systematic Compilation of the Qur'an: A Reformist Translation

Quran: A Reformist Translation begins with an introduction containing his understanding of the Quran and the methodological reasons for compiling this work. Then the translators take some verses which are compared with other English translations of the Quran written by three traditional commentators, namely Yusuf Ali, Pickthall, and Shakir. Edip Yuksel presents some comparisons with the English version, which is then explained with the reformist version which includes a discussion on:

³³ This is as explained in the Qur'an itself, in Surah Āli Imrān/3: 3-4. Edip Yuksel, et al, *Quran A Reformist Translation*....., p. 12.

³⁴ Edip Yuksel, et al, *Quran A Reformist Translation*....., p. 13.

³⁵ Edip Yuksel, et al, *Quran A Reformist Translation*....., p. 138-139.

³⁶ Edip Yuksel, et al, *Quran A Reformist Translation*....., p. 12

³⁷ Edip Yuksel, et al, *Quran A Reformist Translation*....., p. 12

1. Should Men Beat their wives?
2. Should Thieves' Hand be Cut Off?
3. Should Muslim Levy an extra tax on non Muslim?
4. Can one marry underage orphans?
5. What are the characteristics of model Muslim women?
6. Was Muhammad Illiterate?
7. Do we Need Muhammad to Understand the Qur'an
8. Do the verses of the Qur'an abrogate each other
9. How Much of the Qur'an can/should we understand?
10. Is the earth Flat?
11. Is it Obvious or is it Darkening, scorching, shriveling, and Burning?
12. A portion of Message or a Fistful of Dirt?
13. Should Skeptics Hang Themselves to the Ceiling?

Some discussions are presented in the form of questions, with the aim of showing differences in interpretation and translation as well as refuting previous interpretations.

In the next step, the interpretation of the Quran is presented using a coherent systematic, in accordance with the order in the Mushaf starting with Surah al-Fātihah and ending with Surah an-Nās, with the following presentation:

1. *Quran: A Reformist Translation* only describes the interpretation of each verse of the Quran without describing the original text of the Quran itself.
2. Each surah begins with basmalah, as well as marking the beginning of the surah. Edip Yuksel does not write the name of the surah, but he only writes numbers as the order of the surah, namely:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2:0 In the name of God, the Gracious, the Compassionate.

2:1 A1L30M40* 2:2 This is the book in which there is no doubt, a guide for the conscientious. Those Who Acknowledge; Those Who Do Not Appreciate; And The

Hypocrites 2:3 Those who acknowledge the unseen, and observe the contact prayer (sala), and from Our provisions to them, they spend.³⁸

3. The * marks at the end of certain verses indicate that the verse has additional explanations in the interpretation, either commentaries, cross references, or discussions of the key points of the verses that require further explanation. The translation is written in the end-note section of each letter in a smaller font. For example :

ENDNOTES

002:001 A1L30M40. The meaning of 14 different combinations of alphabet letters/numbers initializing 29 chapters of the Quran remained a secret for centuries until 1974. Many scholars attempted to understand the meaning of these initial letters with no results. A computerized study that started in 1969 revealed in 1974 a 19-based mathematical design that was prophesied in chapter 74. The frequency of the 14 alphabet letters in 14 different combinations that initialize 29 chapters is an integral part of this mathematical structure.³⁹

4. The writing of endnotes and subtitles in translation aims to explain the meaning and purpose of a word in the verse. According to Edip Yuksel. Translations from one language to another can cause changes in meaning or intent that lead to confusion. The Arabic-to-English translation may result in the Arabic meaning not being represented by the English translation, so the endnote here is intended to inform about the various meanings that may be contained in the word. Likewise, subheadings are given to cover the purpose of the verses in the subchapter. For example:

³⁸ Edip Yuksel, et al., *Quran A Reformist Translation.....*, p. 41

³⁹ Edip Yuksel, et al., *Quran: A Reformist Translation.....*, p. 58

16:44 With proof and the scriptures. We sent you the reminder to proclaim to the people what was sent to them, and perhaps they would think.*

ENDNOTES

016:044 The Arabic word BaYaNa means (1) explain an ambiguous message; or (2) declare a hidden message, this multiple-meaning verse by the followers of hadith hearsay. They choose the first meaning. Their rendering, however, contradicts many verses of the Quran: the Quran is explained not by Muhammad, but by its author, God Himself (75:19). Thus it is described as a “clarified/explained book” (5:15; 12:1; 26:195; 44:6), and we are reminded over and over that it is “easy to understand” (54:17,22,32,40). Thus, the second alternative is the intended meaning. Since the Quran was received by Muhammad in a private session called revelation, and his job was to deliver a declare the message he received. God orders Muhammad to proclaim the revelation which is revealed to him personally. Indeed, this is the whole mission of the messengers (16:35). Thus, the word “litubayyena” of 16:44 is similar to the one in 3:187. Verse 3:187 tells us that the people who received the revelation should “proclaim the scripture to the people, and never conceal it”. See 2:159,160; 3:187 and 16:64.⁴⁰

The endnotes explain that the word *bayana* can mean either explaining an ambiguous message or declaring a hidden message. Based on these two meanings, Edip Yuksel assigns the latter meaning to the verse, based also on information from other verses.

5. The word Allah is written with God (bold capital) to distinguish it from god which is not intended for Allah. For example:

⁴⁰ Edip Yuksel, et al., *Quran A Reformist Translation.....*, p. 322-323

2:255 **God**, there is no god but He, the Living, the Sustainer. No slumber or sleep overtakes Him; to Him belongs all that is in the heavens and in the earth. Who will intercede with Him except by His leave? He knows their present and their future, and they do not have any of His knowledge except for what He wishes. His throne encompasses all of the heavens and the earth and it is easy for Him to preserve them. He is the High, the Great.*

6. Explain some keywords and concepts of his thoughts after the translation and interpretation of the Quran under one subheading: **Some keywords and concepts**. This section aims to explain the keywords and concepts found in the Quran to aid understanding and avoid misunderstanding of the holy book.⁴¹

In addition, the explanation of some of these keywords is a form of interpretation carried out by Edip Yuksel on certain words, by explaining their meaning in terms of language and from the explanation of other verses. Among the words interpreted are the words Allah, Islam, Muslim, and Iman (Belief/faith).

Edip Yuksel also includes an overview of his other works after the translation and explanation of the Quran, as an appendix intended to strengthen his arguments about the basic principles of his translation, as well as to explain the problems that arise from the Reformist Translation. The appendices include:

Appendix 1: Some Key Words and Concepts

Appendix 2: The “Holy” Viruses of the Brain

Appendix 3: “On it is Nineteen”

Appendix 4: Which One do you See: Hell or Miracle?

Appendix 5: Manifesto for Islamic Reform

Appendix 6: Why Trash All the Hadiths?

⁴¹ Edip Yuksel, et al., *Quran A Reformist Translation.....*, p. 395

Appendix 7: A Forsaken God?

Appendix 8: Eternal Hell and the Merciful God?

Appendix 9: There is No Contradiction in the Quran

Appendix 10: Sala Prayers According to the Quran

Appendix 11: Blind Watch-watchers or Smell the Cheese.

CHAPTER IV
CHARACTERISTICS OF THE IDEAL MUSLIM WOMEN ACCORDING
TO EDIP YUKSEL, ET.AL IN THE *QUR'AN: A REFORMIST*
TRANSLATION

In this fourth chapter, the author will explain the characteristics of the ideal Muslim woman according to Edip Yuksel, et.al in the *Qur'an: A Reformist Translation*. Verses about the characteristics of the Ideal Muslim woman include the following:

A. QS. An-Nisā'[4]: 34

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۗ
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَاللَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ
وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۗ فَإِنِ اطَّعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ
عَلِيمًا كَبِيرًا (٣٤)

“Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand.”¹ (QS. An-Nisā'[4]: 34).

In their translation, Yuksel and his two colleagues, Al-Shaiban and Schuler-Nafeh, slightly modified the translation, which should have been

¹ Saheeh Internasional, *Al-Qur'an English Meaning*, (Jeddah : Al-Muntada Al-Islami, 2004), p. 75.

done by Islamic Traditionalists, especially when compared to the International Saheeh version and Yusuf Ali.

There are at least four words in QS. An-Nisā' [4]: 34 that are translated differently from the International Saheeh and Yusuf Ali's translation. Here is the translation by Yuksel and his two colleagues:

“The men are **to support** the women by what God has gifted them over one another and for what they spend of their money. **The reformed women are devotees and protectors of privacy which God has protected.** As for those women from whom you fear **disloyalty**, then you shall advise them, abandon them in the bedchamber, and **separate** them; if they obey you, then do not seek a way over them; God is High, Great.*”.²

It can also be compared with Yusuf Ali's translation:

*“Men are **the protectors and maintainers** of women because God has given the one more (strength) than the other and because they support them from their means. **Therefore the righteous women are devoutly obedient and guard in (the husband's) absence what God would have them guard.** As to those women on whose part ye fear **disloyalty and ill-conduct** admonish them (first) (next) refuse to share their beds (and last) **beat them (lightly)**; but if they return to obedience seek not against them means (of annoyance): for God is Most High Great (above you all).”³*

For more details, please refer to the following table:

Table 1.1 Comparison Table of Edip Yuksel, Saheeh International, and Yusuf Ali's Translations.

Verse Reading	Edip Yuksel	Saheeh Internasional	Yusuf Ali
قَوَّامُونَ	to support	are in charge	the protectors and maintainers

² Edip Yuksel, et al., *Quran: A Reformist Translation*...., p. 93

³ Abdullah Yusuf Ali, *The Holy Qur'an*, (Madinah : King Fahd Holy Qur'an Printing Complex, 1989), p. 219-220.

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ	The reformed women are devotees and protectors of privacy that God has protected	<i>righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard</i>	<i>Therefore the righteous women are devoutly obedient and guard in (the husband's) absence what God would have them guard</i>
نُشُوزَهُنَّ	Disloyalty	<i>arrogance</i>	<i>disloyalty and ill-conduct</i>
وَاصْرِبُوهُنَّ	Separate	<i>strike them</i>	<i>beat them (lightly)</i>

When connected with the first principle of translation in the *Qur'an: A Reformist Translation*, which is a humanist understanding of the Qur'an without distinguishing between sexes and certain sects, it appears that the translation version of Yuksel and his two colleagues emphasizes equal rights between men and women. women, especially in terms of family relations (husband and wife). By translating the word "qawwamuna" with "to support", it shows that men are only a supporter of women, not leaders, and shows an egalitarian relationship, not strata.

Likewise when looking at the translation of the sentence "fassālihātu qānitātun hāfizātun lilghaybi bimā hafiza-Allāhu". In the explanation of QS. An-Nisā' [4]: 34 in the *Qur'an: A reformist Translation*, Yuksel defines the word "qānitātun" with the meaning "dedicated to Allah".⁴ "Qānitāt" or obedience in this verse is understood by the majority of commentators to be obedient to Allah and to their husbands. As Quraish Shihab in his

⁴ Edip Yuksel, et.al., *Qur'an: A Reformist Translation.....*, p. 25

interpretation explains that a pious woman is one who obeys Allah and also her husband if her husband's orders do not conflict with Allah's commands and do not deprive her of her personal rights. Then the word "hāfizātun lilghaybi bimā hafiza-Allāhu" is interpreted as taking care of oneself, the rights of the husband, and the household when the husband is not in place (at home).⁵

The meaning of Qānitāt (devotion to God) applies to both men and women as in QS Al-Baqarah [2]: 116 and 238; QS. Ali-Imrān [3]:17 and 43; QS An-Nahl [16]:120; QS. Ar-Rūm [30]:26; QS. Al-Ahzāb [33]:31 and 35; QS. Az-Zumar [39]:9; QS. At-Tahrīm [66]:5 and 12). This is in accordance with the principles of the third and fifth translations, namely using logic and the language of the Qur'an itself in determining the meaning and emphasizing rationality in disclosing God's message.

Although most of these translations have been correctly translated as “obedient”, when read in a distorted context this word conveys the wrong message. As if to imply that women must obey their husbands because they are of lower rank. Yet this word refers to obedience to God's law.⁶

Based on QS. At-Tahrīm [66]: 12, this word is mentioned as a general description of Muslim women and what is even more interesting is the description of Mary who is obedient to Allah, but not obedient to her husband because she does not have a husband.

“And [the example of] Mary, the daughter of 'Imran, who guarded her chastity, so We blew into [her garment] through Our angel, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient.” (QS. At-Tahrīm [66] : 12).

The traditional distortion of this verse was first questioned by Edip Yuksel in his book "Kuran Çevirilerindeki Hatalar" (Errors in the Turkish Translation, 1992, Istanbul). According to Yuksel, after the revelation of the

⁵ M. Quraish Shihab, *Tafsir Al-Misbah Pesan Kesan dan Keserasian Al-Qur'an*, (Tangerang Selatan : Lentera Hati, 2000), p. 402.

⁶ Edip Yuksel et.al., *Quran: A Reformist Translation.....*, p. 139

Koran, Muslims returned to the time of ignorance and they were supported by several Jewish and Christian scholars who apparently converted to Islam but did not experience a paradigm shift.⁷

These semi-converts and Arabs who yearn for the old culture of ignorance unite to take back the women's rights that the Al-Qu'an recognizes and promotes. Women's rights in the West have been recognized through the separation of church and state; but basically their culture is still dominated by western men and women objectified and exploited extraordinarily in the business world.

Western culture is heavily influenced by Christian religious teachings originating from misogynistic Old Testament writers and Saint Paul (not Jesus) who prioritized women below men. Examples are in Ephesians 5:22-33; Colossians 3:18-19; 1 Peter 3:1-7; I Corinthians 14:34; I Corinthians 11:6-9; I Timothy 2:11-15. (the principle of offering cross-reference to the Bible).

"Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says" (I Corinthians 14: 34).

Saint Paul's misogynistic teachings are a reflection and extension of historical trends. The Old Testament contains many man-made misogynistic teachings. For example, a woman is unclean for one week if she gives birth to a son, but is unclean for two weeks if she gives birth to a girl. (Leviticus 12:1-5).

The Koran prohibits sexual intercourse with a woman who is menstruating, not because she is dirty, but because menstruation is painful (Surah Al-Baqarah [2]: 222). The goal is to protect women's health from being burdened by their husband's sexual desires. However, male writers in the Old Testament exaggerated and generalized this divine prohibition so

⁷ Edip Yuksel et.al., *Quran: A Reformist Translation.....*, p. 139.

much that they turned menstruation into a reason for humiliation, exile, and punishment for a woman (Leviticus 15:19-33).

According to Yuksel, Christianity places all the blame on women's shoulders for the problems in this world. The Old Testament contains hyperbolic excesses and strange practices.⁸

Then the word " hāfizātun lilghaybi bimā hafiza-Allāhu", Yuksel prefers to protect private property between husband and wife individually rather than translating the wife's obligation to look after the husband's property while the husband is not at home. Furthermore, when translating the word "nushūzahunna", Yuksel, like Yusuf Ali, defines "disloyalty" instead of "disobedience" because disloyalty indicates an egalitarian relationship between husband and wife and is the same as Amina Wadud's statement that by interpreting the word "nushūzahunna" with "unfaithfulness" , meaning that the word also applies to men.⁹

Finally, the most controversial is the meaning of the word "wadribuhunna" which is often interpreted as "to hit" and this is seen in the Saheeh International version. Yusuf Ali also still interprets it in a similar tone but in brackets the word "lighty" is added which means "gently". But this still shows a strong stratum between husband and wife. In contrast to Yuksel and his two colleagues who mean "to leave" or it can also be interpreted to "divorce" his wife.¹⁰ What's more, if you use Amina Wadud's point of view, this also applies to husbands who can be divorced by their wives.

From this, it can be seen that Edip Yuksel, et al did not use the authority of the clergy in interpreting (the second principle). Even though

⁸ Edip Yuksel et.al., *Quran: A Reformist Translation.....*, p. 140.

⁹ Amina Wadud, *Qur'an and Women: Rereading The Sacred Text From a Women's Perspective*, (Oxford: Oxford University Press, 1999), p. 75-76.

¹⁰ Edip Yuksel et.al., *Quran: A Reformist Translation.....*, p. 20 ; Fejriyan Yazdijird Iwanebel, "Melihat Logika Al-Qur'an tentang Perempuan melalui Terjemah Reformis", p. 356 ; Nadya Utari Boru Sitanggang, "An Examination on Edip Yuksel's Interpretation of Qur'an 4:34", p. 18-19.

there is also a hadith of the prophet which reads: "An act that is lawful, but the most hated by Allah is divorce". (Narrated by Abu Dawud).

From this explanation it can be concluded that the characteristics of the ideal Muslim woman according to Edip Yuksel, et al based on QS. An-Nisā'[4] : 34 is a woman who obeys Allah and always takes care of private property between husband and wife individually.

B. QS. An-Nūr[24]: 31

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِمَخْرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاؤِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنَاتِ إِخْوَانِهِنَّ أَوْ بَنَاتِ أَخْوَانِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ۝

“And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed. (QS. An-Nur [24] : 31).

Translation of the *Qur'an: A Reformist Translation* :

“Tell the acknowledging women to lower their gaze and guard their private parts, and that they should not show off their attraction except what is

apparent, and let them cast their clothes over their cleavage. Let them not show off their attraction except to their estranged husbands, or their fathers, or fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or the sons of their brothers, or the sons of their sisters, or their children that come after them, or those who are still their dependants, or the male servants who are without need, or the child who has not yet understood the nakedness of women. Let them not strike with their feet in a manner that reveals what they are keeping hidden of their attraction. Repent to God, all of you acknowledgers, so that you may succeed.”¹¹

Yuksel said that pious women should not dress provocatively. In KBBI, provocative has the meaning of being provocative, stimulating to act, and inciting.¹² Therefore, it can be concluded that what is meant is clothing that shows the shape of the body and shows it in a context that leads or stimulates the opposite sex.

In QS. Al-Ahzāb[33]: 59, a woman must lower her clothes (cover her chest). The reason for this recommendation is to protect women from potential male harassment.¹³ In explaining this verse, Yuksel said that there is not a single verse in the Koran that orders the government or society to force women to cover themselves. There is no punishment either in this world or in the hereafter.

The verses that encourage women to cover themselves are meant to protect them from unjust male harassment. Ironically, women are now more often abused by men who feel they are right.

In matters of dress, Yuksel leaves the matter to women. It is up to women to keep their clothes down for how long and it is up to them to cover their breasts or not. Because this verse simply reminds a monotheist woman to dress modestly for her protection and for social purposes.¹⁴

Yuksel believes that the scholars use this verse to humiliate and subdue women. He also said that the clerics had forced this recommendation

¹¹ Edip Yuksel et.al., *Quran: A Reformist Translation.....*, p. 314.

¹² Hasan Alwi dan Dendy Sugono, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2002), p. 1219.

¹³ Edip Yuksel et.al., *Quran: A Reformist Translation.....*, p. 318.

¹⁴ Edip Yuksel et.al., *Quran: A Reformist Translation.....*, h. 318

on non-Muslim women. Even though this is highly discouraged in the Qur'an and violates the principles in the Qur'an.

Yuksel says that male clerics have covered up their intelligence with their obsessive interference with women's hair and clothing. They do not pay attention to the lessons in QS. Al-A'rāf [7]: 26.

*“O Children of Adam, We have sent down for you garments to cover your bodies, as well as ornaments; **and the garment of awareness is the best.** That is from **God's** signs, perhaps they will remember.”*

In addition, in QS. Al-Ahzab [33] : 52, that:

*“No women are lawful to you beyond this, nor that you change them for other wives, even though **you may be attracted by their beauty**, except those to whom you are committed by oaths. **God** is watchful over all things.”*

According to Yuksel, the verse informs that there was a woman who walked with an open face in front of the Prophet Muhammad. That way, there is no reason to force women to cover their faces with headscarves. This can be seen in QS. Al-Ahzāb[33]: 55.

*“There is no sin upon them before their fathers, or their sons, or their brothers, or the sons of their brothers, or the sons of their sisters, or their offspring yet to come, or their women, or those who are still their dependants. Be aware of **God**, for **God** is witness over all things.”*

For Biblical accounts of women's clothing, largely ignored by Christians, see Genesis 24:65; Jeremiah 4:30; Ezekiel 16:10; Ezekiel 1:8; 1Timothy 2:9; 1 Peter 3:3; 1 Corinthians 11:15.¹⁵

In this verse, Yuksel et.al do not discriminate against gender or a particular sect, reject the authority of the 'ulama' in making meanings, use logic and the language of the Qur'an itself in determining meaning and emphasizing rationality in disclosing God's message. Yuksel et al also use a cross-reference bible (al-kitab) in translation.

Based on QS. An-Nūr[24] : 31, according to Edip Yuksel, et.al, the ideal characteristics of Muslim women are women who dress non-

¹⁵ Edip Yuksel et.al., *Quran: A Reformist Translation.....*, h. 319

provocatively, namely clothes that show their body shape and can stimulate the opposite sex.

C. QS. Al-Ahzāb[33]: 33

The next verse of the Qur'an about the characteristics of the ideal Muslim woman is QS. Al-Ahzab [33]: 33.

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ

وَاطِعْنَ اللَّهَ وَرَسُولَهُ ۗ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ

تَطْهِيرًا ۗ

And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification. (QS. Al-Ahzab [33] : 33).

Translation of the *Qur'an: A Reformist Translation* :

“You shall settle down in your homes, and do not be about like the olden days of ignorance. You shall hold the contact prayer, and contribute towards betterment, and obey **God** and His messenger. **God** wishes to remove any affliction from you, O people of the sanctuary, and to purify you completely”.¹⁶

According to Yuksel, one of the verbs in this verse can be understood in two ways, depending on the inclusion or exclusion of the letter W. Traditional interpreters read it "waQaRna" (and they must stay), which comes from the root QRR, (to settle, to sit, etc.). They translate this word as "sit-sit in your houses." Translations of verses like this make the reason why Muslim women must be locked up in their homes.

¹⁶ Edip Yuksel et.al., *Quran: A Reformist Translation.....*, p. 276

Edip Yuksel, et.al prefer to read it as WaQaRna, which comes from the root word WQR (meaning to act in an honorable, good and dignified way). This can be seen in QS Al-Fath [48]: 9 and QS. Nūh [71] : 13.

لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۝

“That you [people] may believe in Allah and His Messenger and honor him and respect the Prophet and exalt Allah morning and afternoon”. (QS. Al-Fath [48]: 9).

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ۝

“What is [the matter] with you that you do not attribute to Allah [due] grandeur” (QS. Nuh [71] : 13).

According to Yuksel, the translation will not be accurate if the verb is spelled "QaRaRna" from the root word QRR (to settle, sit around, etc.). As in QS. Al-A'rāf [7] : 143; QS. An-Nisā'[14] : 26 and 29; QS. Al-Hajj[22] : 5; QS. Al-Mu'minūn [23]:13; QS. An-Naml[27] : 61; QS. Shad[38] : 60; QS. Ghafir[40] : 39 and 64. This is because the wives of the Prophet Muhammad had income and wealth¹⁷ (the third and fifth principles are using the logic and language of the Qur'an itself in determining meaning and emphasizing rationality in revealing God's message).

The majority of translations interpret the verse "waqarna fii buyutikunna" to mean "stay alone at home". However, Yuksel defines it differently, namely "acting in an honorable, good and dignified way". This translation is because Yuksel uses the root word "WQR" (waqara) instead of "QRR" (qarara).¹⁸

Based on observations, it is very clear that Edip Yuksel, et al do not want to place women second by staying alone at home (not discriminating against gender or certain sects). Women can act or make decisions in an

¹⁷ Edip Yuksel et.al., *Quran: A Reformist Translation.....*, p. 279

¹⁸ Edip Yuksel et.al., *Quran: A Reformist Translation.....*, p. 279

honorable, good and dignified way. In a social environment, thoughts from all parties, both men and women, are needed for mutual comfort.

Women's involvement in politics (for example) is not intended to overthrow, reduce, or seize power from men, but rather so that they can become equal partners with men.¹⁹ Exchanging ideas is a very important principle in Islam. The methodology devised by Islam to create a successful nation invites each of its members to advise one another and consult with one another. Allah SWT says:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ^{٢٨}

“And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend.” (QS. Asy Syura[42]:38).

The verse above explains the importance of deliberation in solving a problem. Since Muslims are told to settle all their affairs by deliberation, all Muslims, both men and women, are obliged to express their opinion, if they feel that by doing so they can provide valuable and wise advice for the benefit of the Muslim Ummah and also follow the principle of ordering good and prohibiting evil (*amar ma'ruf nahi munkar*).

Because Islam respects the right to freedom of thought and expression of opinion to all mankind. This freedom of opinion is not only given to citizens when fighting tyranny. But also for citizens of a country to be free to have different opinions and express various problems.²⁰

In QS. Al-Ahzāb[33]: 33, *Qur'an: A Reformist Translation* does not use the authority of the clergy in interpreting according to the principles of the two translations. In this verse there is also no cross-reference with the Bible because not all verses are related to the Bible.

¹⁹ Siti Musdah Mulia, *Muslimah Perempuan Pembaru Keagamaan Reformis*, (Bandung: Mizan, 2005), p. 275.

²⁰ Fatimah Umar Nasif, *Hak Dan Kewajiban Perempuan Dalam Islam*. Terj. Burhan Wirasubrata, (Jakarta: Cendekia Sentra Muslim, 2001), p. 170

Based on the data above, the characteristics of the ideal Muslim woman according to Edip Yuksel, et al based on QS Al-Ahzab [33]: 33 are Muslim women who act in an honorable, good and dignified way, do not dress up like ignorant people, pray in congregation, contribute for goodness and obedience to Allah and His Messenger.

D. QS. At-Tahrîm [66] : 5

عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِّنْكَ مَسْلِمَاتٍ مُّؤْمِنَاتٍ فَعَانِتٍ نَّبَاتٍ
عَبَدَاتٍ سَخِيحَاتٍ تَبَاتٍ وَأَبْكَارًا هـ

“Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you - submitting [to Allah], believing, devoutly obedient, repentant, worshipping, and traveling - [ones] previously married and virgins.” (QS. At-Tahrîm[66]: 5)

Translation of the *Qur'an: A Reformist Translation* :

*“It may be that he would divorce you, then his Lord will substitute other wives in your place who are better than you; peacefully surrendering, acknowledging, devout, repentant, serving, **active in their societies, responsive, and foremost ones.**”*²¹

Yuksel says that traditional translations mistranslate the last three adjectives used to describe Muslim women in QS. At-Tahrîm[66] : 5. They changed the meaning to "one who fasts, a widow, and a virgin". This can be seen from Yusuf Ali's translation, as follows.

*"It may be, if he divorced you (all), that God will give him in exchange Consorts better than you—who submit (their wills), who believe, who are devout, who turn to God in repentance, who worship (in humility), **who travel (for Faith) and fast, previously married or virgin.**"* (66:5)

According to Yuksel, when the issue is about women, somehow, the meaning of words in the Koran undergo rapid changes. For example, we

²¹ Edip Yuksel et.al, *Quran: A Reformist Translation.....*, h. 464

know that Sunni and Shia clerics cannot (do not allow) to hit a cow but find it comfortable and fair to beat women (see QS. An-Nisā'[4]:34).

Yuksel, et al, who have rejected religious sources other than the Koran, are still struggling to clear their minds of innovations that have even slipped into Arabic long after the revelation of the Koran. In fact, there is absolutely nothing about fasting, widows and virgins in QS. At-Tahrîm[66] : 5 here.

Yuksel et al translate the third word from the end, SaYiHat as “active in their community” which simply means to travel or travel for a purpose. This is because about two centuries ago after the revelation of the Qur'an, women's rights were taken one by one through efforts that were entirely carried out by men. The Muslim community thought and lived like the enemies of Islam in the Age of Jahiliyah. The misogynistic minds of orthodox interpreters and translators cannot fathom the idea of a Muslim woman traveling around alone doing anything and everything. Therefore, they pretend that the word in question is not SaYaHa, but SaWaMa which means fasting.

Yuksel said that women who are socially active are indeed more difficult to control than women who fast in their homes. In addition, their expenses are even less, because they eat less.

The use of the verb form of this root word can be seen in QS At-Taubah [9] : 2. The word SaYaHa has nothing to do with fasting because the Koran consistently uses SaWaMa for fasting. This can be seen in QS Al-Baqarah [2]: 183-196; QS. An-Nisa' [4] : 92; QS Al-Maidah [5] : 89 and 90; QS Maryam [19] : 26; QS. Ahzab [33] : 35; QS Al-Mujadalah [58] : 4).²²

Then the penultimate word, THaYiBat, has the translation "those who return, or those who are responsive". Various derivatives of the same root are used to mean "merit", "protection" or "clothing". This can be seen in QS. Al Baqarah [2]:125; QS. Ali Imran [3]:195. The Arabic word for

²² Edip Yuksel dkk., *Quran: A Reformist Translation.....*, p. 465-466

widow is ARMiLa or AYaMa. The Koran uses AYaMa for widows or singles, as in QS An-Nur [24]:32.

The last word of the verse is aBKaR, which means those who are "young", "early risers" or "leading". Traditionally and implausibly, it has been interpreted as "girls". The results of the distortion resulting from the meaning of the verse support a sectarian teaching or teaching that justifies a man marrying more than one virgin. The Arabic word for virgin is BaTuL or ADRa. Yuksel says that this misinterpretation has become so popular that it is now considered inviolable.²³

In this verse, Yuksel et.al do not distinguish between gender and certain sects, reject the authority of the clergy in making meanings, use logic and the language of the Qur'an itself in determining meaning and emphasizing rationality in disclosing God's message. But in this case, Yuksel et al did not use a cross-reference bible (al-kitab) in translation.

Based on the explanation above, it can be seen that the characteristics of an ideal Muslim woman according to Edip Yuksel, et.al are women who are obedient, have faith, obey, repent, worship, be active in society, responsive and foremost one.

²³ Edip Yuksel et.al, *Quran: A Reformist Translation.....*, p. 466

CHAPTER V

CLOSING

A. Conclusion

Based on the analysis in the previous chapter, related to the characteristics of ideal Muslim women according to Edip Yuksel, et.al in the *Qur'an: A Reformist Translation*, results in the following conclusions: Women who obey their Lord (QS. An-Nisā'[4]: 34), Women who dress in a way that is not provocative (QS. An-Nūr [24]: 31), This means not wearing clothes that shape the body shape, stimulate and invite the lust of the opposite sex, Women who act in an honorable, kind, and dignified manner (QS. Al-Ahzāb [33]: 33), Women who are active in society, responsive, and at the forefront (QS. At-Tahrîm [66]: 5), This means women who travel with a specific purpose such as working, studying, and socializing.

Edip Yuksel, et al. reformed the translation of the Qur'an because the previous translation of the Qur'an contained many errors and distortions of the meaning and intent of the Qur'an itself. But it is still growing rapidly among Sunni scholars, even though the translation tends to be dominant in gender and has a monolithic nature.

In translating Qur'anic verses, Yuksel strongly emphasizes equal rights between men and women. For example, when explaining the meaning of "obey" in QS. An-Nisa' [4]: 34, they do not interpret it as "obeying the husband" because they do not want to subordinate women.

Although Edip Yuksel, et al are Qur'anists who do not use hadith in translating the Qur'an. However, the book of translation has greatly contributed to Islamic studies, especially the Qur'an.

B. Suggestions

Dear readers, the author knows that the writing of this thesis is far from perfect, therefore the author suggests several things including:

1. For the general public

It is hoped that the general public will be able to open the widest possible interpretive horizons, so as to produce a complete understanding of every problem that occurs, especially understanding related to the problem of ideal Muslimah characteristics in the Qur'an.

2. For further research

The author realizes that in this study there are still many shortcomings and there is still much to be studied regarding the issue of ideal Muslimah characteristics according to Edip Yuksel, et al. For this reason, the author hopes that this research can be developed and expanded.

BIBLIOGRAPHY

- Akbar, M. Faidul. 2018. *“Interpretasi Edip Yuksel atas Ayat-ayat Eskatologi (Studi atas Tafsir ayat-ayat al-Qur’an tentang Peristiwa Eskatologis dalam Qur’an: A Reformist Translation)”*. Skripsi UIN Sunan Kalijaga.
- Al-Albani, Wahbi Sulaiman Ghawaji. 1995. *Sosok Wanita Muslim*. Bandung: Trigenda Karya.
- Al-Asqalani, Ibnu Hajar. 2003. *Fathul Baari Syarh Shahihul Bukhori vol. I*. Jakarta : Pustaka Azzam.
- Al-Azizi, Abdul Syukur. 2020. *Sakinah Mawaddah Wa Rahmah*. Yogyakarta: DIVA Press.
- al-Barudi, Imam Zaki. *Tafsîr Al-Qur`ân Wanita (Tafsîr AlQur`ân al-Azhim lin Nisâ’)*, terj. Tim Penerjemah Pena.
- Al-Ghazali, Abu Hamid. 1980. *Ihya’ Ulumuddin*. Damaskus : Dar Al-Fikr.
- Al-Hasyimi Muhammad Ali. 2015. *Jati Diri Perempuan Muslimah*. Jakarta: Pustaka al-Kautsar.
- Al-Hasyimi, Muhammad Ali. 2012. *Kepribadian Perempuan Muslimah : Menurut al-Qur’an dan as-Sunnah*. Jakarta: Al-I’tishom.
- Al-Hasyimi, Muhammad Ali. 2020. *Pribadi Muslimah Ideal*. Jakarta Timur: Al I’tishom.
- Ali, Abdullah Yusuf. 1989. *The Holy Qur’an*. Madinah : King Fahd Holy Qur’an Printing Complex.
- Alindah, Lutfiyah. 2016. “Genderisasi dalam Terjemahan Qur’an: A Reformist Translation”. *Jurnal El-Wasathiya*, Vol. 4, No. 1.
- al-Isfâhani, Ar-Ragib. *Al-Mufradat fi Ghâribil-Qur`ân*. Beirut: Darul Fikr.
- al-Jazairi, Abu Bakar Jabir. 2007. *Aisarut-Tafasir*. Madinah : Maktabah Al-‘Ulum wa Al-Hukmi

- al-Qazwaini, Abi Abdillah Muhammad bin Yazid. *Sunan Ibnu Majâh*. Beirut: Dar al-Fikr.
- Al-Qurthubi. 2010. *Al-Jâmi'' li Ahkâm Al-Qur`ân*. Kairo : Dar el-hadith.
- Alwi, Hasan dan Dendy Sugono. 2002. *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka.
- Amal, A Sri Suriati. 2006. *Role Juggling: Perempuan Sebagai Muslimah, Ibu, Dan Istri*. Jakarta: PT. Gramedia Pustaka.
- Andriati, Lisa. 2013. "Efektivitas Kegiatan Keputrian, dalam Membentuk Pribadi Muslimah : Studi Kasus di SMP Negeri Satu Atap – Merjosari, Malang". Skripsi, Program S1 Fakultas Ilmu Tarbiyah dan Keguruan, IAIN Sunan Ampel Surabaya.
- Anshori, dan Siti Rahmah Aziz. 2014. *Tafsir Tematik : Isu-isu Kontemporer Perempuan*. Jakarta: PT Raja Grafindo Persada.
- Arikunto, Surahmi. 1992. *Prosedur Penelitian Suatu Pendekatan Praktek*. Jakarta: Rineka Cipta.
- Arikunto, Surahmi. 2003. *Manajemen Penelitian.*, Jakarta: Renika Cip.
- Asiah, Siti. 2017. *Bibel sebagai sumber Tafsir dalam Qur'an: A reformist Translation (Studi Intertekstualitas terhadap QS. Al-Baqarah)*. Skripsi UIN Sunan Kalijaga Yogyakarta
- Asih, Ajeng Tiara and Nailul Fauziah. 2018. "Hubungan antara Kontrol Diri Dengan Kecemasan Jauh Dari Smartphone (Nomophobia) Pada Mahasiswa Jurusan Ilmu Komunikasi Fakultas Ilmu Sosial Dan Politik Universitas Diponegoro Semarang", *Jurnal Empati* Vol. 6, No. 2.
- As-siba'y, Musthafa. 1999. *Wanita diantara hukum Islam dan perundang-undangan*. Jakarta : Bulan Bintang.
- As-Suyuthi, Jalaluddin. 2022. *Lubābun Nuqūl fī Asbābin Nuzūl*. Bandung: Jabal
- Asy-Sya'rawi, Muhammad Mutawalli. 2009. *Fiqh Perempuan*, Jakarta : Amzah.
- Asy-Sya'rawi, Syaikh Muhammad Mutawalli. 2007. *Suami Istri Berkarakter Surgawi*. Jakarta : Al-Kautsar.
- Azri, Azyumardi. 2005. *Nilai-nilai Pluralisme dalam Islam*. Bandung: Nuansa.
- Az-Zuhaili, Wahbah. 2013. *At Tafsir Al Wasith*. Jakarta: Gema Insani.

- Bahammam, A Salem. 2007. *Keluarga Dan Akhlak Dalam Islam*. Modern Guide.
- Bahri S, Andi. 2015. “Perempuan dalam Islam (Mensinergikan antara Peran Sosial dan Peran Rumah Tangga)”. *Jurnal Al Maiyyah*, Vol. 8, No. 2.
- Bressler E, Charles. 2007. “Literary Criticism: An Introduction to Theory and Practice 4th-ed”. Pearson Education, Inc.
- Bukhari. 1993. *Tarjamah Shahih Bukhari* Jilid VII. terj. Achmad Sunarto. Semarang: CV. Asy-Syifa.
- Code, Lorraine. 2000. *Encyclopedia of Feminist Theories* (edisi ke-1st). London: Routledge.
- Dzakiy, Ahmad Farih. 2014. “Tafsir Al-Muddassir ayat 26-30 (Studi atas Buku Qur’an A Reformist Translation)”. Skripsi UIN Sunan Kalijaga.
- Faiq, Muhammad. et.al. 2021. “Building the Foundation of Religious Tolerance and Countering Radicalism Ideology in Indonesia”. *Jurnal Sosiologi Agama: Jurnal Ilmiah Sosiologi Agama dan Perubahan Sosial*, Vol. 15, No. 2.
- Hamka. 2001. *Tafsir Al-Azhar*. Jakarta: Pustaka Panjimas.
- Hamka. 2015. *Buya Hamka berbicara tentang wanita*. Jakarta : Gema Insani.
- Hariyati, Nanik. 2012. “Representasi Kepribadian Muslimah dalam Novel Bidadari-Bidadari Surga karya Tereliye”. Skripsi program S1 IAIN Sunan Ampel Surabaya Fakultas Dakwah, Jurusan Komunikasi dan Penyiaran Islam
- Hayyan, Abû. 1993. *Bahrul Muhîth* jilid III. Beirut : Dar Al-Kutub al-‘Ilmiyah.
- Hida, Zoelvi Noer, dkk. 2020. “Kepemimpinan Perempuan dalam Islam”. *Jurnal Al Yasini* Vol. 5, No. 1
- Internasional, Saheeh. 2004. *Al-Qur’an English Meaning*. Jeddah : Al-Muntada Al-Islami.
- Iwanebel, Fejrian Yazdajird. 2017. “Pemaknaan Al Din dan Al Islam dalam Qur’an: A Reformist Translation”. *Journal Mutawatir*, Vol. 7, No. 2.
- Iwanebel, Fejriyan Yazdijird. 2013. “Melihat Logika Al-Qur’an tentang Perempuan melalui Terjemah Reformis”. *Journal Palastren*, Vol. 6, No. 2.
- Katsir, Imam Ibnu. 1992. *Tafsir Al Qur’an Al-Adzim*. Beirut: Darul Fikr.

- Kementerian Agama RI. 2009. *Kedudukan dan Peran Perempuan (Tafsîr Al-Qur`ân Tematik)*. Jakarta : Lajnah Pentashihan Mushaf Al-Qur'an.
- Kementrian Agama RI. 2015. *Al Qur'an dan tafsirnya (edisi yang Disempurnakan)*. Jakarta: Widya Cahya.
- Khalil, Moenawar. 1987. *Nilai Wanita*. Solo: CV. Ramadhani, 1987.
- Lajnah min 'Ulama' Al-Azhar. 1995. *Tafsîr Al-Muntakhab fi Tafsir al-Qur'an al-Karim*. Kairo: Muassasah al-Ahram
- Lukman, Fadhli. 2015. "Studi Kritis atas Qur'an: A Reformist Translation", *Jurnal Studi Ilmu-ilmu al-Qur'an dan Hadis*, Vol. 16, No. 2, Juni.
- Ma'luf, Louis. 1986. *Al-Munjid fi Al-Lughah wa Al-A'lam*. Beirut: Dâr al-Masyriq.
- Mardalis. 1999. *Metode Penelitian Suatu Pendekatan Proposal*. Jakarta: Bumi Aksara.
- Matswah, Akrimi. 2014. "Menimbang Penafsiran Subjektivitas terhadap Al-Qur'an: Telaah terhadap Penafsiran Edip Yuksel, dkk. dalam Quran: A Reformist Translation ", *Jurnal Dialogia*, Vol. 12, No. 1.
- Mazfaa. "Siapa bilang menjadi the perfect muslimah itu sulit?" dalam <https://www.stiqisykarima.ac.id/id/2021/03/12/siapa-bilang-menjadi-the-perfect-muslimah-itu-sulit/> diakses 30 Maret 2023.
- Moleong, Lexy J. 2002. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Mufarida, Yulia Ani. 2011. *Wanita Bukan Makhluk Penggoda*. Jombang: Darul Hikmah.
- Mulia, Musdah. 2014. *Kemuliaan Perempuan dalam Islam*. Jakarta: PT Elex Media Komputindo.
- Mulia, Siti Musdah. 2005. *Muslimah Perempuan Pembaru Keagamaan Reformis*. Bandung: Mizan.
- Mulia, Siti Musdah. 2005. *Muslimah Reformis Perempuan Pembaru Keagamaan*. Bandung: PT Mizan Pustaka.
- Muslim, Abu Al-Husein. 1918. *Shahih Muslim*. Kairo : Dar Al-Kutub.
- Nabawiyah, Habsatun. 2022. "Model Terjemah Para Reformist dalam buku *Qur'an : A Reformist Translation*". *Jurnal Al-Bayan* Vol. 5, No. 2.

- Nasif, Fatimah Umar. 2001. *Hak Dan Kewajiban Perempuan Dalam Islam*. Terj. Burhan Wirasubrata. Jakarta: Cendekia Sentra Muslim.
- Palmer, Richard E. 2005. *Hermeneutika: Teori Baru Mengenai Interpretasi*. Terj. Masnur Hery dan Damanhuri Muhammad. Yogyakarta: Pustaka Pelajar.
- Qaradhawi, Yusuf. 2003. *Qaradhawi Berbicara soal Wanita*. Bandung : Arasy.
- Rahmah, Ulya. 2021. “Menakar Peranan Muslimah dalam Buku Perempuan dan Al-Qur’an Karya Dr. Ahsin Sakho Muhammad”. Skripsi UIN Suska Riau.
- Rahman, Fazlur. 2014. “Otoritas Pemaknaan Kitab Suci : Problematika Pemikiran Edip Yuksel dalam *Qur’an: A Reformist Translation*”, dalam *Jurnal Studi Ilmu-Ilmu al-Qur’an dan Hadits*, Vol. 15, No. 2.
- Rahmawati, Lufi. 2022. “Reinterpretasi Makna Nusyuz dalam al-Qur’an”. Skripsi IAIN Salatiga.
- Rahmawati, Lufi. 2022. “Reinterpretasi Makna Nusyuz dalam Al-Qur’an (Kajian atas Penafsiran Edp Yuksel, dkk terhadap QS An-Nisa’ : 34 dan 128”. Skripsi IAIN Salatiga.
- Rahmi, Yulia. 2017. “Hermeneutika Edip Yuksel dalam *Qur’an: A Reformist Translation*”, dalam *Fuaduna: Jurnal Kajian Keagamaan dan Kemasyarakatan*, vol. 1, no. 1.
- Rosalia, Anggi. “Perempuan Muslimah Menurut Islam”. <https://dalamislam.com/akhlaq/perempuan-Muslimah-menurut-islam>
- Salman, Darmawan & Hidayah Quraysh. 2015. “Pengarustamaan Gender dalam Pengambilan Kebijakan di Sekretariat Daerah”. *Jurnal Equilibrium*, Vol. 3, No. 1.
- Sayani, Musthafa. 2007. *Kemuliaan Perempuan Muslimah*. Bandung: Pustaka Ramadan.
- Fadhlullah, Muhammad Husain. 2000. *Dunia Wanita dalam Islam*. Jakarta: Lentera.
- Setiawan, Halim. 2019. *Wanita, Jilbab dan Akhlak*. Sukabumi: CV Jejak.
- Shihab, M. Quraish. 2000. *Tafsir Al-Misbah Pesan Kesan dan Keserasian Al-Qur’an*. Tangerang Selatan: Lentera Hati.

- Shihab, M. Quraish. 2001. *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian al-Qur'an*. Jakarta: Lentera Hati.
- Sitanggang, Nadya Utari Boru. "An Examination on Edip Yuksel's Interpretation of Qur'an 4:34".
- Su'di, M Zaid. 2019. Terjemah Edip Yuksel, dkk atas QS An-Nisa' [4] : 2-6. *Jurnal Al-Furqon*, Vol. 2, No. 1.
- Sugiyono. 2009. *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Bandung: Alfabeta.
- Sukri, Sri Suhandjati. 2009. *Ensiklopedi Islam dan Perempuan: Dari Aborsi hingga Misogini*. Bandung : Nuansa.
- Surbakti, Raisah. 2020. "Peran Perempuan sebagai Anak, Istri dan Ibu". *Jurnal Kajian Gender dan Anak*, Vol. 4, No. 2.
- Susanto, Wiji. 2019. "Konsep Wanita Shalihah dalam Kisah Istri Fir'aun (Analisis Al Qur'an Surah At Tahrim : 11)". *Jurnal Ilmuna*, Vol. 1, No. 1.
- Syaibah, Abû Bakr bin Abî. *Al-Musannif*, juz 3,
- Syamsuddin, Sahiron. 2009. *Hermeneutika dan Pengembangan Ulumul Qur'an*. Yogyakarta: Pesantren Nawesea Press.
- Syarbini, A. 2014. *Model Pendidikan Karakter Dalam Keluarga*. Jakarta: PT Elex MediaKomputindo.
- Syarifudin, Achmad. 2017. "Peran Strategis Kaum Perempuan dalam Mewujudkan Masyarakat Religi". *Jurnal An-Nisa'*, Vol. 12, No. 1.
- Syuuqah, Abdul Halim Abû. 1997. *Kebebasan Wanita*. Jakarta : Gema Insani Press.
- Thanthawi, Muhammad. 1997. *At-Tafsîr al-Wasith*. Kairo: dar Nhdah Misr, 1997.
- Universitas Islam Indonesia, *Muslimah Ideal Era Milenial*, <https://www.uii.ac.id/muslimah-ideal-era-millennial/> diakses pada 26 Maret 2023.
- Wadud, Amina. 1999. *Qur'an and Women : Rereading The Sacred Text From a Women's Perspective*. Oxford : Oxford University Press.
- Walberg, Erick. 2007. "Reading Islam's holy book," *Al-Ahram Weekly Online*, Issue No. 863 20-26 September
- Yuksel, Edip dkk. 2007. *Qur'an : A Reformist Translation*. USA: Brainbow Press.

- Yuksel, Edip dkk. 2007. *Test Your Quranic Knowledge*. USA: Brainbow Press
- Yuksel, Edip dkk. 2008. *Manifesto for Islamic Reform*. USA: Brainbow Press.
- Yuksel, Edip dkk. 2009. *Critical Thinkers for Islamic Reform*. USA: Brainbow Press.
- Yuksel, Edip dkk. 2010. *Peacemaker's Guide to Warmongers*. USA: Brainbow Press.
- Yuksel, Edip dkk. 2011. *NINETEEN: God's Signature in Nature and Scripture*. USA: Brainbow Press.
- Yuksel, Edip dkk. 2011. *Running Likes Zebras*. USA: Brainbow Press.
- Yuksel, Edip. "Edip Yuksel's English and Turkish Book", artikel diakses pada 10 maret 2023 dari <https://19.org/blog/edipyuksel/>
- Yuksel, Edip. "Who is Edip Yuksel", artikel diakses pada 10 maret 2023 dari <https://19.org/blog/edipyuksel/>
- Zaid, Nasr Hamīd Abū. *An-Nas as-Sultah al-Haqīqah*, al-Markaz al-Saqāfī al-‘Arabī.
- Zakaria, Nawawi Abu. 2019. *Hadits Arba'in Nawawi*. Surabaya : ND Creative Solution.
- Zuhaili, Wahbah. 2016. *Tafsir al-Munir*. Jakarta : Gema Insani.

CURRICULUM VITAE



Name : Indana Zulfa
Nim : 1904026014
Department : Qur'anic Science and Tafsir
Place & Date of Birth : Boyolali, 9th May 2000
Address : Bodeh, Guwo, Wonosegoro,
Boyolali, Central Java
Contact Person : 082313346981
Email : indanazul0905gmail.com
Name of Parents : 1) Father : Budiyanto
2) Mother : Sri Lestari

EDUCATION

1. SD/MI : SDN 1 Guwo Graduate on 2013
2. SMP/MTs : MTsN 1 Boyolali Graduate on 2016
3. SMA/MA : MA Al-Azhar Andong Graduate on 2019

NON-FORMAL EDUCATION

1. Madrosatul Qur'an Islamic Boarding School, Boyolali.
2. Tahfidzul Qur'an Nur Islami Al-Mujaddid Islamic Boarding School, Lampung.
3. Ma'had Al-Jami'ah UIN Walisongo, Semarang