

**SU'ĀD IBRĀHĪM ṢĀLIḤ'S INTERPRETATION OF GENDER VERSES
IN QAḌĀYĀ AL-MAR'AH AL-MU'ĀṢIRAH: RU'YAH SYAR'ĪYYAH WA
NAẒRAH WĀQI'ĪYYAH**



THESIS

Submitted to Fulfill One of the Requirements for Obtaining a Bachelor's Degree
in Ushuluddin and Humanities Sciences Department of Al-Qur'ān and Tafsīr
Science

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IN QAḌĀYĀ AL-MAR'AH AL-MU'ĀŠIRAH: RU'YAH SYAR'ĪYYAH WA
NAẒRAH WĀQI'ĪYYAH



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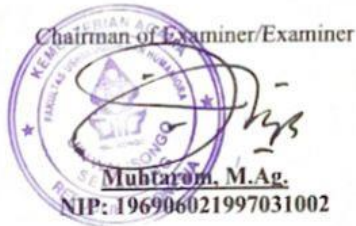
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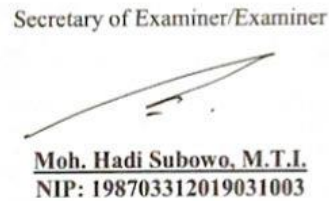
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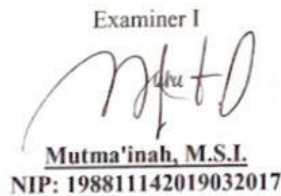
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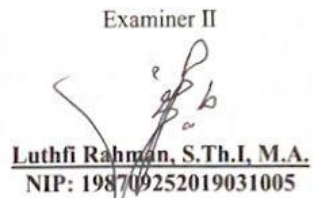
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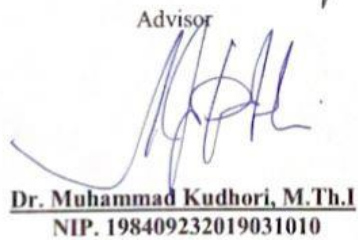
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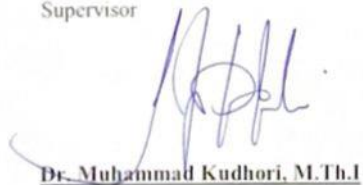
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MOTTO

*The best dedication is total devotion to God, Spouse, Teacher, and Family with all
your heart and mind.*

- Su'ād Ibrāhīm Ṣāliḥ¹

¹ Su'ād Ibrāhīm Ṣāliḥ, *Qaḍāyā Al-Mar'ah Al-Mu'āsirah: Ru'yah Syar'īyyah Wa Naẓrah Wāqi'īyyah*, Cet: Perta (Kairo: Maktabah Madbouly, 2008), p. 3.

DEDICATION

I dedicate this entire work with great respect and gratitude:

To my beloved parents, the Alm. Ajisar and Eli Warnida. Your prayers and love have been the light of my life's journey. There are no words sufficient to express my gratitude for all the sacrifices and struggles you have given, especially for my father, who, before his death, gave me the mandate to be able to continue my further education in the field of Quranic Sciences and Tafsīr.

To the greatest kiai and teachers, who have been the intermediaries of priceless enlightenment. Their knowledge and guidance are like lamps illuminating the path of knowledge and wisdom.

and to all the good people who tirelessly provide support, enthusiasm, and motivation throughout my struggle.

TRANSLITERATION

The international standard for converting Arabic text to English letters is as follows:²

1. Consonant

Huruf Arab	Nama	Penulisan	Huruf Arab	Nama	Penulisan
ا	Alif	Tidak ada	ط	ṭā'	ṭ
ب	Bā'	B	ظ	ẓā'	ẓ
ت	Tā'	T	ع	'ain	'
ث	Ṣā'	ṣ	غ	Gain	G
ج	Jīm	J	ف	fā'	F
ح	Ḥā'	ḥ	ق	Qāf	Q
خ	Khā'	Kh	ك	Kāf	K
د	Dāl	D	ل	Lām	L
ذ	Ẓāl	Ẓ	م	Mīm	M
ر	Rā'	R	ن	Nūn	N
ز	Zai	Z	و	Wāw	W
س	Sīn	S	هـ	hā'	H
ش	Syīn	Sy	ء	hamzah	ʾ
ص	ṣād	ṣ	ي	yā'	Y
ض	ḍād	ḍ			

2. Double Consonants

Double consonants because *syaddah* is written double.

² Tim Penyusun, *Pedoman Penulisan Skripsi Fakultas Ushuluddin Dan Humaniora*, ed. Sulaiman, Cet. III (Semarang: Fakultas Ushuluddin dan Humaniora UIN Walisongo Semarang, 2020), p. 98-103.

For example: شَرْعِيَّة with the writing *syar'īyyah*

3. Tā' Marbūtah (ة) at the end of a single word or in the middle of a compound word.

- a) When it appears at the end of a word with a sukun, it is generally transliterated as (ة). For example, وَحْدَةً becomes *wahidah*. However, this rule has exceptions for Arabic words commonly used in Indonesian, such as prayer and zakat, where (ة) is omitted.
- b) When Tā' Marbūtah is followed by the article ال (al) and read with a sukun, then the transliteration still uses the letter (ة). This can be seen in أَجْهَلِيَّةُ الْأُولَى which becomes *al-jāhiliyyati al-ūlā*.
- c) When Tā' Marbūtah is followed by ال but read as a conjoined phrase (iḍāfah), it becomes 't' in transliteration. the same sentence أَجْهَلِيَّةُ الْأُولَى is then written as *al-jāhiliyyatil ūlā*.

These rules help maintain consistency in the transliteration of Arabic texts while preserving the grammatical relationship between words in a sentence.

4. Short, Long, Double Vowels and Their Applications

a) Short Vowels

َ	A
ِ	I
ُ	U

خَلَقَ	<i>Khalqa</i>
ضَلَعِ.	<i>Ḍila'in</i>
ثَلَاثَ	<i>Ṣulāša</i>

b) Long Vowels

بِمَا	<i>Bimā</i>
عَلِيمٌ	<i>'Alīmūn</i>
تَعُولُوا	<i>Ta'ulū</i>

c) Double Vowels

بَيْنَ	<i>Baina</i>
قَوْلَ	<i>Qaula</i>

5. Word Addition *Alif* + *Lam* ال

- a)** When followed by *Qamariyyah* letters, it is written using the initial letter “al”

الْقُرْآنَ	<i>Al-Qur'ān</i>
------------	------------------

- b)** When followed by a *Syamsiyyah* letter, it is written according to the first letter of the *Syamsiyyah*.

الشُّعْرَاءُ	<i>Asy-Syu'arā'</i>
--------------	---------------------

6. Writing Words in a Sentence

أهل السّنة	<i>Ahl as-sunnah</i>
------------	----------------------

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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The thesis entitled **“Su‘ād Ibrahim Ṣāliḥ's Interpretation of Gender Verses in Qaḍāyā Al-Mar'ah Al-Mu'aṣirah: Ru'yah Syar'iyyah Wa Nazrah Wāqi'iyyah”** is written to fulfill one of the requirements to obtain a Bachelor of Arts degree (S1) at the Department of Qur'anic Sciences and Tafsīr, Faculty of Ushuluddin and Humanities, Walisongo State Islamic University Semarang. The author realizes this thesis cannot be completed without various parties' help, direction, and input. Therefore, the author would like to express his deepest gratitude to:

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ABSTRACT

The complexity of modern life is increasing, which requires a mature attitude in addressing various problems, including gender-related issues. Although the latest data shows an improvement in Indonesia's Indeks Ketimpangan Gender (IKG), which reached 44.7%, gender inequality continues to occur and requires ongoing attention. These gender issues are closely related to religion, especially Islam. The interpretation of gender-related *Qur'ān* verses remains a controversial and complex topic in contemporary Muslim society, such as the prohibition of the use of hijab in the public environment, restrictions on women's participation in the public environment, and the interpretation of gender verses that only function as a defense of each individual. This study aims to analyze the interpretation of Su'ād Ibrāhīm Ṣālīḥ, a Muslim scholar, on gender verses in her book *Qaḍāyā al-Mar'ah al-Mu'āṣirah: Ru'yah Syar'iyyah wa Naẓrah Wāq'iyyah*. The method used is descriptive analysis with a qualitative approach. The primary data of the research is the book by Su'ād Ibrāhīm Ṣālīḥ, while the secondary data includes literature related to the research topic. She also complements her interpretation with an analysis of the socio-historical context and its relevance to the current condition of women. Su'ād Ibrāhīm Ṣālīḥ argues that Islam provides equality and respect for women, and rejects the notion of discrimination against women in Islam. This study focuses on Su'ād Ibrāhīm Ṣālīḥ's interpretation related to several main themes, namely women's equality in creation, equality of men and women before God, women's right to choose a spouse, equality of women and men in leading the family, women's right to dress, women's and men's rights in the distribution of inheritance, women's equality in the practice of polygamy, and equality of women and men in the public sphere. The analysis is conducted by considering the redaction of gender verses and their relevance to contemporary gender issues in Indonesia. Su'ād Ibrāhīm Ṣālīḥ's interpretation offers a balanced approach between the perspective of syari'ah and contemporary reality. This is very relevant to bridging the gap between the traditional understanding of gender in Islam and the current social reality, as well as providing solutions to various gender issues faced by contemporary Muslim society, especially Muslim women in Indonesia.

Keywords: *Qur'ān, Gender, Su'ād Ibrāhīm Ṣālīḥ*

CHAPTER I

INTRODUCTION

A. Background

The Qur'ān is an ancient text that has remained unchanged for 14 centuries. Supported by the authenticity and purity of the Qur'ān preserved throughout history, it has become an indisputable source of knowledge and wisdom for people of other religions.³ Not only is it a guide to life, but the Qur'ān is also a legal reference in addressing life problems present in individual, group, and environmental activities; some of these problems involve worship, *muamalah*, and social life, some of the calls that Allah SWT conveyed in the Qur'ān are devoted to his servants always to maintain good relations with fellow human beings so that there are no quarrels, differences, and divisions. As in the Qur'ān surah Āli 'Imrān verse 103 Allah SWT says:

وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

Meaning: “And cling ye all to the rope (religion) of Allah, and do not be scattered, and enjoy the favor of Allah upon you when ye were formerly (*Jāhiliyyah*) enemies, then Allah united your hearts, so that by His grace ye became brothers, while (then) ye were on the brink of hell, then Allah saved you from it”. Thus, Allah explains His verses to you that ye may be guided. Thus, Allah explains His verses to you so that you may be guided”.⁴

³ dkk Wasik, “Historical Approach Dan Philological Approach Sebagai Nalar Metodologis Dalam Kajian Studi Al-Qur’ān (Sebuah Telaah Konseptual),” *Al-Maktabah: Jurnal Studi Islam Interdisiplin*, Vol. 1, No. 1 (Mei 2024), p. 4, <https://www.researchgate.net>

⁴ Badan Penyelenggara Penterjemah/Pentafsir, Al-Qur’ān dan Terjemahannya, Kementerian Agama RI, accessed on September 20, 2024 from the page <https://Qur'an.kemenag.go.id/Qur'an/per-ayat/surah/3>

This verse conveys a very relevant message for every human being who lives alongside individuals and groups. In his work, *Tafsīr al-Miṣbāḥ*, Muhammad Quraish Shihab interprets this verse as a reminder of Allah's favor to His servants as well as a form of the command. The first part of the verse, *I'taṣimū*, comes from the word *'aṣama* which means to obstruct. The position of this verse is an order to always hold fast to the rope or rule of Allah SWT and realize a life of love and unity.⁵ By applying this principle, individuals can unite their hearts so that disagreements and dislikes can be accepted and resolved wisely, without anger or resentment.

Allah SWT choose the Qur'ān as a medium to be read (*I'qra*) by his servants so that it could be understood and answer the increasingly complex problems of the times (*Al-Qur'ān As-Ṣāliḥūn li kulli zamān wa makān*).⁶ Therefore, an in-depth understanding of the verses of the Qur'ān must be achieved through the approach of Qur'ān interpretation. Tafsīr opens the door to knowledge of the general principles of the Qur'ān. Without understanding tafsīr, it is impossible to uncover temporal and particular religious issues in the contemporary era.⁷ For interpreters, interpreting the Qur'ān is their effort to think about and understand the meaning and message contained in the verses of the Qur'ān.⁸ According to Abdul Hakim, tafsīr is an activity that seeks to visualize the meanings of words in the Qur'ān.⁹ According to Syeikh Manna, the study of tafsīr aims to understand and apply Islamic teachings comprehensively. As the greatest discipline of syari'ah, tafsīr opens the door to understanding the Qur'ān. The importance of tafsīr lies in its ability to harmonize religious and worldly aspects with syari'ah, creating an ideal life balance. So tafsīr is not only known as a theoretical science but a series of sciences that can bridge between the word of God and the reality of life that allows the application of the

⁵ M. Quraish Shihab, *Tafsīr al-Miṣbāḥ*, Jakarta: Lentera Hati, 2004, p. 171-172.

⁶ Suparman Syukur, *Rekonstruksi Pemaknaan Sebagai Basis Tindakan Living Qur'ān*, Semarang: RaSAIL Media Group, p. 7.

⁷ Abdul Mustaqim, *Epistemologi Tafsir Kontemporer*, Yogyakarta: LKis Group, 2010. p. 55.

⁸ Muḥammad bin 'Abdullāh al-Zarkashī, *Al-Burhān Fī 'Ulūm Al-Qur'ān*, ed. Muḥammad Abū al-Fadl Ibrāhīm (Beirut, Lebanon: Dār Iḥyā' al-Kutub al-'Arabī, 1957), p. 149.

⁹ Muḥammad Abdul Aẓīm al-Zarqānī, *Manāhil Al-'Irfān Fī 'Ulūm Al-Qur'ān*, ed. Fawwāz 'Aḥmad Zamralī (Beirut, Lebanon: Dār al-Kitāb al-'Arabī, 1995), p. 6.

teachings of the Qur'ān in a contextual and relevant manner in today's contemporary era.¹⁰

Understanding and applying the teachings of the Qur'ān in the contemporary era is becoming increasingly important, where the complexity of social life and religious issues continues to grow. In recent decades, gender-related problems in Indonesia have become an increasingly important and relevant topic.¹¹ Based on data released by the Global Gender Gap in 2023, Indonesia occupies position 87 with a score of 0.697 and 9 out of 19 East Asian and Pacific countries.¹² Based on the latest data from the Official Statistics News No. 37/05/Th. XXVII released on May 6, 2024, *Indeks Ketimpangan Gender (IKG)* in 2023 showed a significant improvement. Indonesia's IKG decreased by 0.012, from 0.459 in 2022 to 0.447 in 2023. This decrease indicates an increase in gender equity in Indonesia.¹³ Despite this improvement, the 0.447 figure still indicates a gender inequality of 44.7% in Indonesia, and it should be noted that Indonesia's gender inequality in the world ranking is increasing. Still, Indonesia has only achieved 0.697 gender equality, and this achievement has not changed from 2022. The Global Gender Gap Report gives a score between 0 and 1, where 1 indicates gender equality and 0 indicates gender inequality. So, in this case, gender inequality still occurs in Indonesia, and steps need to be taken to get a score of 1 to achieve gender equality.¹⁴

It should be noted that the gender issues that have occurred so far are closely related to religion.¹⁵ Islam, as a religion that upholds the attitude of justice, always tries to take a role in solving the problem of gender inequality. This effort can be

¹⁰ Syekh Manna Al-Qaththan, *Pengantar Studi Ilmu Al-Qur'ān*, terj Aunur Rafiq El-Mazni, Jakarta: Pustaka al-Kautsar, 2010. p. 413.

¹¹ Asniah, Yeni Huriani, and Eni Zulaiha, "Kesetaraan Gender Dalam Perspektif Hukum Islam," *The Indonesian Journal of Islamic Law and Civil Law*, Vol. 13, No. 1 (2023), p. 2 .

¹² World Economic Forum, *Insight Report, World Economic Forum*, 2023, p. 205.

¹³ Badan Pusat Statistik, "Indeks Ketimpangan Gender (IKG) 2023," *Badan Pusat Statistik*, No. 58 (2023), p. 3.

¹⁴ ibcwe. 2023. Fakta tentang Indonesia dalam Global Gender Gap Report 2023, accessed on September 25, 2024 from the page, <https://ibcwe.id/id/fakta-tentang-indonesia-dalam-global-gender-gap-report-2023>.

¹⁵ Wardatun Nadhiroh, "The Printing Of The Qur 'an, Gender Issues, And The Commodification Of Religion: A Case Study of Muṣḥaf for Muslimah," Vol. 17, No. 1 (Juni 2024), p. 6.

seen in how Islam provides space and support for gender justice.¹⁶ One of the key aspects taken as a discussion of gender issues is the interpretation of Qur'ānic verses related to the rights, roles and status of women. However, it is important to realize that gender phenomena linked to the Qur'ān are only studies made for individual interests.¹⁷ Gender studies that are linked to the Qur'ān are not a problem. However, there should be a consideration in knowing whether or not what is linked to the Qur'ān is by the understanding of the Qur'ān. Recently, it was discovered that a young writer named Amar Alfikar had caused an uproar in social media and academia regarding his book entitled “Queer Menafsir”.¹⁸ This book has attracted attention because the interpretation of the role and status of women that she tries to relate to the Qur'ān is not based on her knowledge in the field of Qur'ān interpretation.¹⁹ With this, Muslims must fight and defend the essence of the Qur'ān if it is used only for individual interests.

Another phenomenon that makes the number of gender inequality in Indonesia still relatively high is the issue of gender justice. One example is the lack of inclusiveness in the work environment, especially regarding policies that allow women to wear the hijab. This issue has received attention again because of the hijab prohibition case in the work environment, as experienced by Dr. Diani Kartini at Medistra Hospital, South Jakarta.²⁰ This incident caught the public's attention because Dr. Diani has been working at the hospital since 2010 but was forced to resign in 2024 due to new regulations that do not allow the use of hijab. In response, Dr. Diani said, “In religion, I have principles, and those principles must continue to hold tight even though I have to leave my job. I have no regrets. God willing,

¹⁶ Saskia Glas, Niels Spierings, and Peer Scheepers, “Re-Understanding Religion and Support for Gender Equality in Arab Countries,” *Gender and Society*, Vol. 32, No. 5 (Oktober 2018), p. 4.

¹⁷ Amar Alfikar, *Queer Menafsir*, Yogyakarta: Gading, 2023. p. 65.

¹⁸ Famega Syavira Putri. 2021. Pengalaman transpria muslim: Dari kerudung ke sarung, “Saya bukan perempuan,” accessed on September 7, 2024 from the page <https://www.bbc.com/indonesia>.

¹⁹ Ayu Nudia Alfi Fakhrina Rahmi, Telaah Kritis Ayat-Ayat Gender in the book *Queer Menafsir*. Thesis, Studi Ilmu Al-Qur’ān dan Tafsir, Uin Sunan Ampel Surabaya, 2023, p. 62.

²⁰ CNN Indonesia. 2024. RS Medistra Minta Maaf soal Gaduh Isu Larangan Hijab ke Calon Pegawai, accessed on September 7, 2024 from the page <https://www.cnnindonesia.com/nasional/20240902103713-20-1140049/rs-medistra-minta-maaf-soal-gaduh-isu-larangan-hijab-ke-calon-pegawai>.

sustenance has been arranged”. But not only that, the obligation to wear the hijab also raises problems, one of which is the emergence of mandatory rules for the use of hijab in public schools, which is considered not in line with the values of tolerance and human rights.²¹ Situations and conditions like this require further study from the perspective of Islam and the Qur’ān regarding the right to dress a Muslimah, especially in the context of a professional work environment.

It is not only the above conditions that make gender injustice more apparent. The death of a medical student is also an important issue of gender and inclusivity in higher education. Allegations of unpleasant sexual acts in the study program reveal the potential for gender injustice and the absence of protection for female students.²² This incident is a reminder that the learning environment should be a safe and supportive space for all individuals, regardless of gender. Based on the above conditions, it is necessary to evaluate gender issues in an institution. One is studying gender issues as additional literacy, which should be a guideline for answering the above problems. The sources used include the Qur’ān, ḥadīṣ, and the opinions of scholars who focus on gender studies and the role and status of women.

The above phenomena prove that the interpretation of gender-related Qur’ānic verses remains a complex and controversial topic in contemporary Muslim society. Therefore, these verses need to be reinterpreted with a more open perspective and in accordance with the current era. However, on the other hand, there is a concern that such interpretations may lead people away from understanding the Qur’ān.

In this context, it is very important to conduct an in-depth and balanced academic study on the approach to gender verses in the Qur’ān as a whole (holistic). Some contemporary thinkers who have made significant contributions in the field

²¹ Arif Sapto Mulyono et al., “Problematisasi Penggunaan Jilbab Bagi Peserta Didik Di Sekolah Negeri,” *Jurnal Basicedu*, Vol. 8, No. 1 (2024), p. 2, <https://doi.org/10.31004/basicedu.v8i1.7127>.

²² CNN Indonesia. 2024. Menkes: Ada Pelecehan Seksual di PPDS Undip, Ini Keterlalaan, accessed on September 20, 2024 from the page <https://www.cnnindonesia.com/nasional/20240903065337-20-1140318/menkes-ada-pelecehan-seksual-di-ppds-undip-ini-keterlalaan>.

of Qur'ān interpretation, especially regarding gender verses, are Su'ād Ibrāhīm Ṣāliḥ. She is a Muslim woman scholar who attempts to bridge the gap between classical interpretations of gender verses in the Qur'ān and the reality of contemporary Muslim women's lives.²³ Su'ād Ṣāliḥ holds a doctorate in comparative fiqh from Al-Azhar University and is also a professor of comparative jurisprudence at Al-Azhar University.²⁴ In addition, as a professor of Islamic Studies and Arabic at Al-Azhar University, Su'ād Ṣāliḥ has also produced various works that examine the interpretation of Qur'ānic verses related to contemporary issues, especially those related to women in Islam.²⁵

Su'ād Ibrāhīm Ṣāliḥ's *Qaḍāyā al-Mar'ah al-Mu'āṣirah: Ru'yah Syar'iyyah wa Naẓrah Wāqi'iyyah* is a masterpiece that bridges the gap between traditional interpretations of the role of women in Islam and the reality of Muslim women's lives in the modern era. Through this work, Su'ād Ṣāliḥ explores various controversial issues through a thematic interpretation approach, such as the interpretation of verses about women, women's rights in marriage, and women's participation in the public sphere. What distinguishes her work is a balanced approach between the fulfillment of classical principles of interpretation and a contextual understanding of contemporary social realities. The method used by Su'ād Ibrāhīm Ṣāliḥ in interpreting gender verses in the Qur'ān combines textual and contextual interpretation approaches. She uses the thematic interpretation method (*mawḍū'ī*) to analyze gender-related verses comprehensively. In addition, Su'ād Ṣāliḥ also applies the principles of classical tafsīr science such as *asbāb nuzūl* (the historical context of the verse's revelation), *munāsabah* (the relationship between verses), and *qirā'at* in his interpretation. With this approach, he can offer more relevant interpretations of the current context.

²³ Elisabetta Bartuli, *Egypt Today*, Italia: CeiP-Casa editrice il Ponte, 2003, p. 115-116.

²⁴ Margot Badran, "Understanding Islam, Islamism, and Islamic Feminism," *Journal of Women's History*, vol. 13, No. 1 (2001), p. 5-6. <https://doi.org/10.1353/jowh>.

²⁵ Shuruq Naguib, "Su'ād Ibrāhīm Ṣāliḥ," 1998, p. 1-6, https://www.academia.edu/2020128/Suad_Salih.

According to Su'ād Ṣāliḥ, quoted by Azizah Hibri, "Islam makes humans honorable creatures because of their existence (Caliph on earth). This honor is absolute and is not limited by gender or social status, but is an honor for humans regardless of religion or gender. Hence, there is a special nature that Islam assumes for human beings. It is by this nature, as defined by the Qur'ān, that man acquires her rights. She cannot be mistreated, oppressed, deprived of his freedom, or differentiated from his fellow human beings based on race, color, sex, gender, religion, or consideration."²⁶ Despite the many studies that examine the interpretation of gender verses in the Qur'ān, there is still a lack of understanding in the academic literature regarding a comprehensive approach that connects classical interpretation with a contextual understanding of contemporary reality. This study aims to fill this gap by deeply analyzing Su'ād Ibrāhīm Ṣāliḥ's interpretation and offers a combination of the two approaches in the context of Qur'ān interpretation. In addition, the limited number of academic studies on Su'ād Ibrāhīm Ṣāliḥ's interpretation in Indonesia also makes this research important to enrich the study of gender interpretation in the Qur'ān in Indonesia.

Some of the above phenomena, such as the controversy over the interpretation of Amar Alfikar, the prohibition of wearing hijab in the workplace, and the issue of gender equality in higher education, show that there is still a gap between the traditional understanding of gender in Islam and contemporary social reality. Su'ād Ibrāhīm Ṣāliḥ's interpretation, which offers a balanced approach between the syari'ah perspective and contemporary reality, is very relevant to be studied as an effort to bridge the gap and provide a structured solution to gender issues faced by Muslim communities today. The focus of this study is to analyze Su'ād Ibrāhīm Ṣāliḥ's interpretation of the Qur'ān verses related to gender, especially those discussed in her work *Qaḍāyā al-Mar'ah al-Mu'āṣirah*. Although Su'ād Ṣāliḥ discusses a wide range of issues in his book, this study will limit itself to some specific gender themes and verses in his book, such as on the themes of

²⁶ Azizah al-Hibri dkk, *Wanita dalam Masyarakat Indonesia: AKSES, Pemberdayaan dan Kesempatan*, Yogyakarta: Sunan Kalijaga Press, 2001, p. 40.

family violence and Islamic solutions, hijab and niqab, women's inheritance, polygamy, women's public participation, and the culture of peaceful living and women's role in it. The analysis will be conducted by considering the socio-historical of the verse, the redaction of the verse, and its relevance to contemporary gender issues in Indonesia.

B. Questions of Research

Based on the background description above, the authors formulate several problems so that the research focus can produce answers to the problems at hand. So that the research focus can produce answers to the problems faced. Here are some of the problem formulations, namely:

1. What is the method of interpretation of Su'ād Ibrāhīm Ṣāliḥ?
2. How does Su'ād Ibrāhīm Ṣāliḥ interpret verses from the perspective of gender justice?
3. What is the relevance of Su'ād Ibrāhīm Ṣāliḥ's interpretation of gender verses in the context of Muslims in Indonesia?

C. Aims of Research

Based on the previous problem formulation, the objectives to be achieved from this research are:

1. Analyzing the method used by Su'ād Ibrāhīm Ṣāliḥ in her interpretation.
2. Analyzing Su'ād Ibrāhīm Ṣāliḥ's interpretation from the perspective of gender justice
3. Evaluating Su'ād Ibrāhīm Ṣāliḥ's relevance to gender verses in the context of Muslims in Indonesia.

D. Significances of Research

This research activity will be useless if it does not benefit individuals or groups. Therefore, the author considers the benefits of this research. The benefits of this research are divided into two aspects: theoretical and practical.

1. **Theoretically:** This research is carried out with the hope of adding insight and expanding the scientific treasury, especially in studying the Qur'ān and Tafsīr. Su'ād Ibrāhīm Ṣālīḥ is a contemporary *mufasssir* who has succeeded in providing a new perspective in understanding the relevance of Qur'ān interpretation to contemporary problems, especially related to gender issues in Indonesia. However, Su'ād and her works and interpretations in the book *Qaḍāyā al-Mar'ah al-Mu'āṣirah: Ru'yah Syar'īyyah wa Naẓrah Wāqī'īyyah* have not been widely recognized. Therefore, it is essential to review the interpretation of the verse that has been presented, whether it is by the meaning of the verse as understood by the majority of *mufasssirs* or not. Furthermore, this study is expected to motivate academics to actively contribute to providing relevant and constructive input from their fields of expertise, especially in the context of Qur'ān interpretation and contemporary gender issues.
2. **Practically:** Through this research, the author hopes to benefit the wider community by deepening understanding of gender issues from a religious perspective, especially through an inclusive interpretation of the Qur'ān.

E. Literature Review

The discussion discourse related to the book *Qaḍāyā al-Mar'ah al-Mu'āṣirah: Ru'yah Syar'īyyah wa Naẓrah Wāqī'īyyah* in this research has not been found either in writing such as journal articles, theses, theses, or dissertations that discuss this book specifically using an interpretive approach. However, several studies examine Su'ād Ibrāhīm Ṣālīḥ's biography. The related studies that the author found as a means of reference to provide evidence of authenticity and originality to this research are as follows:

First, “*Kesetaraan Gender dalam Tafsīr al-Miṣbāḥ: Antara Teori Konflik Sosial dan Teori Struktural Fungsional*”. This article from the journal *Bimas Islam* Vol. 17 No. 1 was written by Nur Rahmawati, a staff of the Ministry of Religious Affairs of the Republic of Indonesia, and Abdul Muid Nawawi, a student of the master's program of Qur'ān and Tafsīr in the postgraduate program of PTIQ

University Jakarta. In their writings, Nur and Muid try to explain and define the concept of equality over gender through the interpretation of Quraish Shihab, which is not necessarily the same. The concept of equality referred to in this paper is balanced between the functions and roles of men in carrying out their activities in the social sphere.²⁷ The apparent difference between this article and the research to be carried out is that the differences in roles and functions between men and women can complement each other in the context of functional structural theory. Meanwhile, this research will present the complexity of interpreting gender verses inclusively and fairly without eliminating the social context in the contemporary era. The next difference is in using theory as a point of view and analysis tool in dissecting the meaning of gender equality in the current context.

Second, an article entitled “*Faṣl Waṣl Ayat Gender Dalam Perspektif Hermeneutika Jurgen Habermas*”. This article was completed by Asep Sopian, Mia Nurmala, and Nada Qaulan Sadida and successfully published in *An-Natiq Journal of Interdisciplinary Islamic Studies* Volume 4, Number 2, in 2024. The writing in this article discusses the variety of *faṣl* and *waṣl* in gender verses to provide a concept of gender equality for men and women in the view of the Qur’ān. Gender equality of men and women in the perspective of the Qur’ān with Habermas’ critical hermeneutics theory. This article seeks to examine gender verses through a variety of *balaghah* sciences (*faṣl* and *waṣl*) and the use of hermeneutic theory.²⁸ Meanwhile, this research is different because the author emphasizes Su’ād Ibrāhīm Ṣālīḥ’s interpretation of gender verses in the book *Qaḍāyā al-Mar’ah al-Mu’āṣirah: Ru’yah Syar’īyyah wa Naẓrah Wāqī’īyyah*.

Third, “*Konsep Gender Perspektif Amar Alfikar (Telaah Kritis Ayat-ayat Gender Dalam Buku Queer Menafsir,*” was completed by a student named Ayu Nudia Alfi Fakhrania Rahmi in 2023. Ayu Nudia completed her undergraduate degree in Al-Qur’ān and Tafsīr Science Study Program at the Faculty of Ushuluddin

²⁷ Nur Rahmawati and Abdul Muid Nawawi, “Kesetaraan Gender Dalam Tafsir Al-Mishbah: Antara Teori Konflik Sosial Dan Teori Struktural Fungsional,” *Jurnal Bimas Islam*, Vol. 17, No. 1 (Juni 2024), p. 6. <https://doi.org/10.37302/jbi.v17i1.1292>.

²⁸ Mia Nurmala, Qaulan Sadida Hidayat, Asep Sopian, “Faṣl Waṣl Ayat Gender Dalam Perspektif Hermeneutika Jurgen Habermas,” *An-Natiq Jurnal Kajian Islam Interdisipliner*, Vol. 4, No. 2 (Agustus 2024), p. 3. <https://doi.org/http://dx.doi.org/an-natiq.v4i2.2276>.

and Humanities, Sunan Ampel Surabaya State Islamic University. In her research, she focused on the concept of gender studied by Amar Alfikar in his book entitled *Queer Menafsir*. This research reveals Amar Alfikar's interpretation of gender verses, especially verses that discuss sexual orientation, and criticism of his thoughts on these verses.²⁹ Meanwhile, this research is different from the research that the author wants to do. This research will focus on Qur'ān verses related to gender, especially regarding women's rights, roles, and status in the public sphere.

Fourth, a thesis researched by one of the students of Al-Qur'ān and Tafsīr study program of the Ushuluddin and Humanities faculty of Antasari Banjarmasin State Islamic University in 2024 on behalf of Khusnul Maszuniari with the title *“Pemahaman Abdullah Saeed tentang Ayat-ayat Al-Qur'ān mengenai Kesetaraan Gender dalam Karyanya Islam In Australia”*. The research conducted by Maszuniari focused on the interpretation of the Qur'ān verses by Abdullah Saeed regarding gender equality, which implies it in the contextual verse. Meanwhile, the discussion results refer to Islamic support for gender equality, knowledge of gender equality verses in the Qur'ān, and research's contribution to the current era's social phenomena. There is a very slight difference between Maszuniari's research and this research.³⁰ However, differences can also be detected in the aspects of the object of study and research approach from the title *“Inclusive Approach to Gender Verses in the Qur'ān: A Study of the Interpretation of Su'ād Ibrāhīm Ṣālīḥ in the Book of Qaḍāyā al-Mar'ah al-Mu'āṣirah: Ru'yah Syar'iyyah Wa Nazrah Waqi'iyyah*.

Fifth, a thesis entitled *“Narasi Gender Di Balik Hubungan Perbedaan Biologis Dan Tafsir: Studi Komparatif Penafsiran Zainab Ghazali Dan Sayyid Qutb,”* which Nurjanah successfully researched as a requirement for graduation in the Master of Al-Qur'an and Tafsīr Science Study Program at PTIQ University Jakarta in 2024. This research was conducted because of the unrest in the world of

²⁹ Rahmi, “Konsep Gender Perspektif Amar Alfikar (Telaah Kritis Ayat-Ayat Gender Dalam Buku *Queer Menafsir*),” p. 6.

³⁰ Khusnul Maszuniari, “Pemahaman Abdullah Saeed Tentang Ayat-Dyat Al-Qur 'an Mengenai Kesetaraan Gender Dalam Karyanya Islam In Australia,” skripsi, Universitas Islam Negeri Antasari Banjarmasin, 2024, p. 82-83. https://idr.uin-antasari.ac.id/27858/7/170104020156_KhusnulMaszuniari.

interpretation, especially the discussion of gender that is only carried out by men. If you want to see a fairer interpretation of gender, feminists believe that women can do it. However, the conclusion states that differences in sexual orientation are not a substantial factor in the interpretation results.³¹ This observation is based on the interpretation of Zainab and Quthb. The research that has been done with this research has a difference. Namely, it is more focused on interpreting gender verses, especially regarding women's rights, roles, and status in the public sphere, not on biological superiority to the realm of interpretation.

Sixth, “*Hak, Peran, Dan Etiket Perempuan Dalam Al-Qur’ān Kajian Penafsiran M. Rasyīd Riḍā Dalam Kitab Nidā’ Li Al-Jins Al-Lathīf*”. This thesis has been completed by Kholaf Al Muntadar, who is a student of the Master Program in Al-Qur’ān and Tafsīr Sciences, Faculty of Ushuluddin, State Islamic University (UIN) Syarif Hidayatullah Jakarta. This research has similarities with the research to be carried out, namely, examining the interpretation of verses about gender in the Qur’ān, which focuses on the rights, roles, and participation of women in the public as a form of achieving gender justice.³² However, the research subject and one of the research objects are different. The subject of research in this study is the interpretation of Su’ād Ibrāhīm Ṣālīḥ, and one of the different objects of research is the book *Qaḍāyā al-Mar’ah al-Mu’āṣirah: Ru’yah Syar’īyyah wa Naẓrah Wāqī’īyyah*.

This research is unique because no other research specifically analyzes Su’ād Ibrāhīm Ṣālīḥ's interpretation of gender as described in his book, “*Qaḍāyā al-Mar’ah al-Mu’āṣirah: Ru’yah Syar’īyyah wa Naẓrah Wāqī’īyyah*”. Su’ād Ṣālīḥ states that Muslims have a misunderstanding regarding what constitutes a rejection of gender diversity. This study aims to explore that understanding in depth.

³¹ Nurjanah, “Narasi Gender Di Balik Hubungan Perbedaan Biologis Dan Tafsir: Studi Komparatif Penafsiran Zainab Ghazali Dan Sayyid Qutb,” Tesis, Ptiq Jakarta, 2024, p. 169. <https://repository.ptiq.ac.id/id/eprint/1498/1/2024-Nurjanah>.

³² kholaf Al Muntadar, “Hak, Peran, Dan Etiket Perempuan Dalam Al-Qur’ān Kajian Penafsiran M. Rasyid Ridha Dalam Kitab *Nidā’ Li Al-Jins Al-Lathīf*,” Tesis, Universitas Islam Negeri (Uin) Syarif Hidayatullah Jakarta, 2023, p. 10. [https://Repository.Uinjkt.Ac.Id/Dspace/Bitstream/123456789/79979/1/Kholaf Al Muntadar](https://Repository.Uinjkt.Ac.Id/Dspace/Bitstream/123456789/79979/1/Kholaf%20Al%20Muntadar).

F. Methods of Research

1. Type of Research

This research focuses on a thematic study of the verses that have been successfully interpreted by Su'ād Ibrāhīm Ṣālīḥ in the book *Qaḍāyā al-Mar'ah al-Mu'āṣirah: Ru'yah Syar'īyyah wa Naẓrah Wāqi'īyyah*. As for the thematic study of gender verses, the author specializes in certain themes and gender verses in her book, such as in the theme of family violence and Islamic solutions, hijab and niqab, women's inheritance, women's public participation, and the culture of peaceful life and the role of women in it. The use of approaches Based on the data type, the author chose to use a descriptive qualitative approach and literature. Qualitative research seeks to review all aspects to be studied, such as Seeing an object as something dynamic because the construction of thoughts and interpretations of the observed symptoms is intact (holistic).³³ Another reason for choosing descriptive qualitative research is because the meaning of the data obtained by researchers is expected to come from reality, phenomena, or social symptoms as objective evidence.³⁴ This research approach is appropriate because it places the author as an essential instrument in interpreting the phenomenon as a unit to analyze it.

In addition, the type of library research is also used by the author in this research because this research takes a lot and studies various literature related to the research above. Several steps are presented if you want to use library research. First, the author attempts to organize time and read or record research materials. The data collection uses primary and secondary sources such as books, journals, and research. The library materials successfully obtained from various references are then critically analyzed to deepen the theoretical study, which leads to convenience without conducting field research.³⁵

³³ Ridwan dan Novalita Fransisca Tungka, *Metode Penelitian*, ed. La Ode Abdul Dani, (Yogyakarta: Yayasan Sahabat Alam Rafflesia, 2024), p. 25.

³⁴ Zuchri Abdussamad, *Metode Penelitian Kualitatif*, ed. Patta Rapanna, *Syakir Media Press*, Cetakan pertama, (Makassar: syakir Media Press, 2021), p. 31.

³⁵ Miza Nina Adlini et al., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul: Jurnal Pendidikan*, Vol. 6, No. 1 (Maret 2022), p. 2.

2. Data Source

The search for data sources used in compiling the research was obtained through literature review activities derived from various sources. The sources in the research are mapped into two, namely primary and secondary data sources. The primary sources used come from books written directly by Su'ād Ibrāhīm Ṣālīḥ. Meanwhile, secondary sources will be taken from books, journals, research conducted, and classical and contemporary books of tafsīr. The following is a breakdown of primary and secondary research sources:

a) Primary Data Source

This research uses primary data sources obtained through the book *Qaḍāyā al-Mar'ah al-Mu'āṣirah: Ru'yah Syar'iyyah wa Naẓrah Wāqi'iyyah*.

b) Secondary Data Sources

Meanwhile, secondary data sources used in this research come from various writings in books, journals, research, and media that discuss Su'ād Ibrāhīm Ṣālīḥ, both in terms of analyzing thoughts on her interpretation, praise, or criticism collected from various social media platforms. The books of tafsīr used to look at Su'ād Ibrāhīm Ṣālīḥ's views with the opinions of the majority of *mufasssīr* are also included in the category of secondary data sources. In this research, some of the tafsīr books that will be referred to include:

- 1) *Tafsīr al-Jāmi' Li Aḥkām al-Qur'ān* by al-Qurṭubī
- 2) *Tafsīr al-Qur'ān al-Karīm (al-Manār)* by Syeikh Muhammad 'Abduh and Syeikh Muhammad Rasyīd Riḍā
- 3) *Rawā'i' al-Bayān Tafsīr Āyāt al-Aḥkām al-Mujallad al-Awwal* by Muhammad Ali asy-Syābūnī
- 4) *Tafsīr Aḥkām al-Qur'ān li al-Jaṣṣāṣ* by Al-Imām Abū Bakr Aḥmad ibn 'Alī al-Rāzī al-Jaṣṣāṣ
- 5) *Tafsīr Al-Ṭabarī atau Jāmi' al-Bayān fī Ta'wil Al-Qur'ān* by Ibn Jarīr al-Ṭabarī
- 6) *Tafsīr al-Miṣbāḥ* by Prof. Quraish Shihab

- 7) *Tafsīr al-Azhar* by Abdul Malik Abdulkarim Amrullah
- 8) *Tafsīr al-Jalālain* by Jalāluddīn as-Suyūṭī and Jalāluddīn al-Maḥallī
- 9) *Kesetaraan Gender Perspektif Al-Qur'ān* by Nasaruddin Umar

4. Data Collection Techniques

The data collection method that will be used in this research is the Triangulation method, which was chosen based on the characteristics of library research.³⁶ This technique is considered a complete data collection because it combines participatory observation, interviews, and related data collection based on primary and secondary data sources.³⁷ When collecting data, the researcher will thoroughly examine the primary source, namely the book *Qaḍāyā al-Mar'ah al-Mu'āṣirah: Ruyah Syar'iiyyah wa Nazrah Waqi'iiyyah* written by Su'ād Ibrāhīm Ṣāliḥ. In addition, in this study, researchers will collect and analyze relevant secondary sources such as classical and contemporary commentaries, books, scientific journals, and previous research results on gender verse interpretation in the Qur'ān.

5. Data Analysis Techniques

Data analysis in qualitative research is a complex process that requires critical effort, especially in the primary data source of this research, which has never been done before. This process includes organizing, dividing, finding essential things, and distributing information that needs to be conveyed. The point of data analysis in qualitative research is an effort to understand and interpret the data that has been collected.³⁸ Some steps that need to be applied in analyzing data are as follows:³⁹

First, look for general and comprehensive information about the research object or social conditions. After that, various variables or categories will be found

³⁶ Hesti Umiyati M. Fathun Niam, Emma Rumahlewang et al., *Metode Penelitian Kualitatif*, ed. Evi Damayanti, *General and Specific Research*, Cet. 4, Bandung: Widina Media Utama, 2024, p. 151.

³⁷ Sugiyono, *Metode Pendekatan Kuantitatif, Kualitatif dan R & D*, Bandung: ALFABETA, 2016, p. 241.

³⁸ M. Syahran Deassy Arestya Saksitha Sofwatillah, Risnita, "Tehnik Analisis Data Kuantitatif DAN Kualitatif Dalam Penelitian Ilmiah," *Genta Mulia*, Vol. 15, No. 2 (2024), p. 9, <https://ejournal.uncm.ac.id/index.php/gm/article/view/1147/722>.

³⁹ James P Spradley, *Participant Observasion*, Amerika Serikat: Holt, Rinehart dan Winston, 1980, p. 85-140.

through big and small questions about the object to be studied. Furthermore, the researcher determines a certain variable as a foothold for further research. The more domains selected, the more time the research will take. This step is known as Domain Analysis.

Secondly, the selected variables are then decomposed into more specific ones to find their inner structure, which is done by focused observation. This second step is called taxonomic analysis.

Third, it seeks to discern specific features within each internal structure by comparing its elements. This is done through observation and selected interviews with contrasting questions. This step is known as Componential analysis.

Fourth is the final step, which seeks to find relationships between variables and relationships with the whole. After that, a path will be found in this research, organized into an “ideal building construction,” social conditions or objects that previously seemed dim will become brighter and more transparent.

G. Writing Order

Writing systematics in research aims to provide a complete understanding of thesis writing. In this section, researchers explain the contents and interrelationships between one chapter and another. The following is a systematic writing

In the **first chapter**, the author describes the research topic's context. The title selection is based on a comprehensive argumentation, which then forms the background of the problem. Through this explanation, the reader is expected to thoroughly understand the author's motivation in choosing the theme and conducting the research. Furthermore, the problem formulation is proposed as the primary focus that needs to be examined and answered. Based on the problems that have been identified, the research objectives are then set as a response to the problem formulation. These objectives are further elaborated in the form of benefits that are described descriptively, both for researchers and readers.

The second chapter discusses the basics of the footing that the author will develop in this research, which is used as an analysis knife in dissecting the object of discussion. In this study, the author presents the rules of interpretation to see the

capability of a Su'ād in interpreting the Qur'ān verses, whether by the established rules of interpretation. This chapter will also present an explanation regarding understanding the terms women and woman in general and the use or usage of these terms. Not only that, in this chapter, a small discussion will be presented, starting from the definition of gender, the history of gender, and the verses that are debated on gender issues that focus on equality and justice. As well as brief interpretations of gender verses by previous and contemporary *mufasssirs*, Muslim scholars, and gender activists.

The third chapter contains data exposure related to the main focus of this research. This chapter presents comprehensive data from the book to be studied, with a systematic and structured discussion. The discussion begins with an in-depth exploration of the biography of Su'ād Ibrāhīm Ṣāliḥ, a figure who is the main subject of this study. Essential aspects of Su'ād Ṣāliḥ's life will be reviewed, including her family background, social environment, and factors that shaped her thinking. Furthermore, this chapter will explore Su'ād Ibrāhīm Ṣāliḥ's intellectual works, both those that have been published, as a form of a comprehensive picture of her contribution and influence in the field of scholarship. The same applies to her controversies. Su'ād Ṣāliḥ's career will be described in detail, including the positions she held, her important achievements, and her contributions in various fields. After that, this chapter will provide a detailed and in-depth explanation of the book *Qaḍāyā al-Mar'ah al-Mu'āṣirah: Ru'yah Syar'iyyah wa Naẓrah Wāqi'iyyah* as one of Su'ād Ṣāliḥ's monumental works which is the main focus of the research. Aspects such as the background of writing, methodology, sources of her interpretation, and the style he uses in her interpretation, as well as the content and structure of the book, will be discussed comprehensively. To conclude the chapter, the gender-related verses in *Qaḍāyā al-Mar'ah al-Mu'āṣirah* will be presented and analyzed, which will serve as the basis for further analysis.

The fourth chapter analyzes the main object of discussion using the theory used. In this chapter, the gender verses in the Qur'ān in the book *Qaḍāyā al-Mar'ah al-Mu'āṣirah are analyzed: Ru'yah Syar'iyyah wa Naẓrah Wāqi'iyyah* by Su'ād Ibrāhīm Ṣāliḥ and provides an explanation of the extent to which Su'ād Ibrāhīm

Şālih's interpretation contributes to the understanding and application of the Qur'ān's gender verses in the contemporary era. From the discussion above, answers will be obtained to the formulation of the problem at the beginning about the extent to which Su'ād Ibrāhīm Şālih's interpretation of gender verses in the Qur'ān can provide understanding and solutions to the problems faced by Indonesian Muslim women today.

The fifth chapter is the final stage, with conclusions from the suggestions presented in detail in the previous chapters. This chapter plays an important role in bringing together and combining all the information and analysis conducted during the research. A comprehensive and in-depth conclusion will be presented on this closing page, which results from the detailed analysis in chapter four. This conclusion summarizes the main findings and provides a clear, firm, and thorough answer to the problem formulated in the first chapter. Each point in the problem formulation will be answered with solid arguments supported by evidence presented and analyzed during the research.

Furthermore, the author will add relevant and constructive suggestions to contribute to future science and research development. These suggestions will cover several aspects related to the topic of gender in general, as well as specifically regarding Su'ād Ibrāhīm Şālih's thoughts and interpretations of the Qur'ān verses. The author will identify certain parts of Su'ād Şālih's interpretation that require further research and provide methodological recommendations for future research. In addition, ideas will be presented on how the findings of this study can be applied in a broader social and academic context, as well as the implications for the understanding and application of the concept of gender in contemporary Islamic society.

CHAPTER II

WOMEN, GENDER AND TAFSĪR

A. Women

1. Definition of Woman

Women have become a topic of considerable discussion regarding rights, roles, and participation in community life. This has even triggered the birth of various social movements, such as feminism, which is quite influential in raising women's issues.⁴⁰ Yet, strangely, during such intense discussion, clear and consistent textual definitions of what women and womankind are hard to find. These definitions tend to change and adapt to specific social, cultural, or political needs and contexts.⁴¹ The terms women and woman refer to the female gender, each with different nuances and contexts of use. women and woman are two words most often used in formal and informal activities.

In the KBBI, the word women have changed meaning from 1988 to 2016. In 1988, the women was defined as a *wanita* or *istri (ibu)*.⁴² From 1991 to 2018, the definition changed again to 1) a person (human) who has a vagina, can menstruate, become pregnant, bear children, and breastfeed; woman; 2) wife; chant; 3) female (specifically for animals).⁴³ This change in definition did not stop there. Some activists, such as Wiendu Nuryanti, Hastanti Widy Nugroho (Lecturer at Faculty of Philosophy UGM), and Endang Aminudin Aziz (Head of Language Development and Guidance Agency), proposed further changes. The changes include replacing

⁴⁰ Rico Septian Noor et al., "Gender Equality in Indigenous Peoples in Indonesia (Challenges and Efforts Towards the 2030 Sustainable Development Goals)," *Journal of Law and Sustainable Development*, Vol. 12, No. 1 (2024), p. 3, <https://doi.org/10.55908/sdgs.v12i1.2173>.

⁴¹ Ria febriana, Adi Sutrisno dan Suhandano, "Indonesian Women in Kamus Besar Bahasa Indonesia (KBBI) (1988 – 2018): A Lexicographic Corpus," *Jurnal Arbitrer*, Vol. 11, No. 3 (September 2024), p. 1, <https://arbitrer.fib.unand.ac.id/index.php/arbitrer/article/view/505/271>.

⁴² Ahmad Sirulhaq et al., "Perpetuating Gender Hierarchy in Indonesia through Language: A Deconstructive Study on the Online Kamus Besar Bahasa Indonesia," *Indonesian Journal of Applied Linguistics*, Vol. 13, No. 2 (September 2023), p. 5, <https://doi.org/10.17509/ijal.v13i2.63064>.

⁴³ Hanifa Maulida, "Perempuan Dalam Kajian Sosiologi Gender: Konstruksi Peran Sosial, Ruang Publik, Dan Teori Feminis," *Journal of Politics and Democracy*, Vol. 1, No. 1 (September 2021), p. 2, <https://doi.org/10.61183/polikrasi.v1i1.6>.

the word and with or in the previous definition. This general change is intended so that people can see the definition of women from a more positive perspective and not limited to the biological aspect alone.⁴⁴

It should be noted that the language review contained in the KBBI is taken from the linguistic history of this nation. Thus, there is an old corpus that formulates the meaning of women before. It is appropriate that Sanskrit is pinned as the reference language because “*Perempuan*” is interpreted with the words *pu* and *empu*.⁴⁵ According to Slamet Muljana, a philologist and historian, in his work “*Asal Bangsa Dan Bahasa Nusantara*,” women are often juxtaposed with *pu* or *empu*, which means a place of honor or respect.⁴⁶ Meanwhile, *Wanita* has interesting etymological roots and reflects traditional gender-role views. The term is believed to be derived from the phrase *wani ditata*, which means daring to be arranged. This interpretation is inseparable from the social construction and cultural values that developed in Javanese society in the past, which reflected the expectations of the attitudes and behavior of women who were considered ideal at that time, namely a figure who was obedient, submissive, and willing to follow the rules set, especially by the male figure in his life.⁴⁷ Thus, the definition of woman in the KBBI has a positive meaning, namely an adult woman, and refers to professional activities”.⁴⁸

After understanding the meanings of women and woman, it can be concluded that using the word ‘woman’ has a positive connotation, as it implies respect and independence, in contrast to women, which may suggest passivity. However, according to Juprino, as quoted by Susi Yuliawati, the position is

⁴⁴ Tim Badan Bahasa dan Kemendikbud, “Badan Bahasa Tanggapi Definisi Kata Perempuan Dalam KBBI,” Kementerian Pendidikan Kebudayaan, Riset dan Teknologi, 2021, accessed on October 23, 2024 from the page <https://badanbahasa.kemdikbud.go.id/berita-detail/1021/badan-bahasa-tanggapi-definisi-kata-perempuan-dalam-kbbi>.

⁴⁵ Sudarwati and D. Jupriono, “Betina, Wanita, Perempuan: Telaah Semantik Leksikal, Semantik Historis, Pragmatik,” *FSU in the Limelight*, Vol 5, No. 1 (Juli 1997), p. 7, <https://www.angelfire.com/journal/fsulimelight/betina.html>.

⁴⁶ SlametMuljana, *Asal Bangsa Dan Bahasa Nusantara* (Jakarta: P.N Balai Pustaka, 1964), h. 61.

⁴⁷ Siti Parhani, “Antara Wanita Dan Perempuan, Apa Bedanya?,” 2021, accessed on October 23, 2024 from the page , <https://magdalene.co/story/antara-wanita-dan-perempuan-apa-bedanya/>.

⁴⁸ Tim Pusat Bahasa dan Departemen Pendidikan Nasional, *Kamus Bahasa Indonesia* (Jakarta: Pusat Bahasa, 2008), p. 1616. <https://perpus.unimus.ac.id/wp-content/uploads/2012/05/Kamus-Besar-Bahasa-Indonesia.pdf>.

reversed, where the use of the term woman is considered more favorable because the word has undergone a positive shift in meaning (amelioration).⁴⁹ The meaning derives from femininity or the traits inherent in women. Like a princess in a kingdom, women are required to behave in a way that is always gentle, patient, delicate, submissive, obedient, supportive, friendly, and pleasant.⁵⁰

Another synonym tied to the notions of women and woman is *puan* which is often used as a form of respectful greeting, especially in formal or traditional contexts. Then, there is *Bini* which is used more informally and generally refers to a wife or female partner in the context of marriage. Then there's *betina* which is specifically used to refer to female animals and is disrespectful when used for humans. Although there are several word choices, Indonesians tend to use and be familiar with the terms women and woman more often in various communication situations, both oral and written.⁵¹

2. Women in the Perspective of the Qur'ān

Then, if observed from the Arabic dictionary women refer to the expression *al-Mar'ah* (الْمَرْأَة) or *Imra`atun* (إِمْرَأَة), *al-Unsa* (الْأُنْثَى), *an-Nisā`* (النساء), or *An-Niswah* (النسوة), *al-`Ukhtu* (الأُخْتُ), *al-Umm* (الْأُمُّ), *Zawj* (زَوْج), *al-Banāt* (البنات), *al-Muslimah* (المسلمة), *Mu`minah* (مُؤْمِنَة).⁵² If the term woman is correlated with the

⁴⁹ Susi Yulawati, "Perempuan Atau Wanita? Perbandingan Berbasis Korpus Tentang Leksikon Berbias Gender," *Paradigma, Jurnal Kajian Budaya*, Vol. 8, No. 1 (April 2018), p. 3. <https://doi.org/10.17510/paradigma.v8i1.227>.

⁵⁰ Gery Erlangga and Nelsusmena Nelsusmena, "Perempuan Di Era Jawa Kuno: Tinjauan Historis Peran Perempuan Pada Masa Kerajaan Di Tanah Jawa," *Chronologia*, Vol. 4, No. 1 (Agustus 2022), p. 2. <https://doi.org/10.22236/jhe.v4i1.9236>.

⁵¹ Misbahul Munir and Furziah, "Eksistensi Perempuan Dalam Realitas Historis Islam," *NOURA: Jurnal Kajian Gender Dan Anak*, Vol. 6, No. 2 (2022), p. 10–19, <https://jurnal.lp2msasbabel.ac.id/index.php/nou/article/download/3246/1325/>.

⁵² Ayu Winda Puspitasari and Muh.Nashirudin, "Term 'Perempuan' Dalam Al-Qur'ān (Tinjauan Study Pustaka)," *Rayah Al-Islam*, Vol. 6, No. 2 (Oktober 2022), p. 22, <https://doi.org/10.37274/rais.v6i2.542>.

Qur'ān, we will find other meanings of the word woman, such as character, status, function, and nature of women as follows:

1. *Al-Mar`ah* (الْمَرْأَةُ) or *Imr`atun* (إِمْرَأَتٌ)

In the Qur'ān the word *imra`ah* with the word *al-mar`ah* occurs 26 times.⁵³ The words *Imra`atun* and *mar`atun* are variants of the same root. Both come from the verb *maru'a*, or *mara`a* and *mari`a*. When used with the word *al-ṭa'am*, these words describe food delicacy. However, when associated with “*al-rajulu*” (الرجل), the meaning shifts to a description of men who have courage and charisma. Then, the word *maru`ah* includes the concepts of authority, courage, and honor. Ibn al-Anbarī reveals that the meaning of “*Imra`atun*” also has a particular connotation, where this word signifies a woman who has reached maturity (*sifat*). This aligns with its opposite, *al-rajulu*, which refers to an adult male. Thus, both terms emphasize the aspect of maturity and maturity in the context of gender.⁵⁴ In the Qur'ān, the use of *mar'ah* or *imra'ah* is found in Q.S. Āli 'Imrān verse 35.:

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

Meaning: “(Remember) when Imran's wife) said, “O my Lord, I vow to You that which is in my womb purely for You (to serve in Baitulmaqdis). So, accept (the vow) from me. Indeed, You are the All-Hearing, the All-Knowing”.⁵⁵

Abdul Karim Amrullah, commonly called Buya Hamka, interpreted the meaning of *imra`atu* as a pious adult woman with a position as Imran's wife, who is pregnant.⁵⁶ In line with that, Wahbah Al-Zuhailī, in his tafsīr, also interprets the

⁵³ Zaitunah Subhan, *Al-Qur`ān Dan Perempuan: Menuju Kesetaraan Dalam Penafsiran*, ed. Artani Hasbi (Jakarta: Prenadamedia Group, 2015), p. 26.

⁵⁴ Jamal al-Dīn Ibn Manzūr Abū Al-Fadl, *Lisan Al- 'Arab* (Beirut, Lebanon: Dār Sadr, 1994), p. 155.

⁵⁵ Tim Lajnah Pentashihan Mushaf Al-Qur`ān , *Al-Qur`ān Dan Terjemahannya* (Jakarta: Balitbang Diklat Kemenag RI, 2019), p. 71.

⁵⁶ AbdulMalik AbdulKarim Amrullah, *Tafsīr Al-Azhār*, Jilid 1 (Jakarta: Pustaka Panjimas, 1982), p. 160.

word with 'Imrān's wife named Hannah bint Faqud and a woman who has obedience to her worship.⁵⁷

2. *Al-Unsā* (الْأُنثَى)

In the Maqāyīs Al-lughah dictionary, the word *unsā* is composed of the letters *hamzah*, *nūn*, and *śā'* (*unsā*). The root meaning of this word is related to the concept of woman or femininity (softness, weakness, and tenderness). Al-Khalil and other scholars define *al-unsā* as the opposite of *az-żakar*, which means female or feminine as opposed to male or masculine. This is the most basic and general sense of the word. However, the use of this word is not limited to the context of sex. In the context of inanimate objects, we find expressions such as *saifun anišu al-hadīd*, which means “sword with female iron”. This expression describes a sword with soft or flexible iron, showing how the concept of woman is applied to the properties of objects.

The word *al-unşayaini* has two interesting meanings. First, it refers to a pair of testicles related to the genitals. Secondly, the same term can also mean a pair of ears. This second usage is illustrated in a stanza of Arabic poetry quoted in the text, where *al-unşayaini* is used to refer to the ears in the context of a battle description. Finally, this concept of women is also applied to nature, as in the expression *arḍun anisah*. This expression describes a fertile land that associates fertility with feminine traits.⁵⁸ In the Qur'ān, the word *unsā* is counted 30 times, which can be interpreted as gender.⁵⁹ As in one of Allah's words Q.S. An-Naḥl verse 58:

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ

⁵⁷ Wahbah az-Zuhaili, *Tafsīr Munīr: Akidah, Syariah, Dan Manhaj*, ed. Abdul Hayyie al-Kattani, Jilid 2 (Jakarta: Gema Insani, 2013), p. 246.

⁵⁸ Ibnu Fāris, *Maqāyīs Al-Lughah* (Beirut, Lebanon: Dār Al-Fikr, 1979), p. 144. <https://app.turath.io/book/21710>.

⁵⁹ Ibrāhīm Muṣṭafā et al., *Mu'jam Al-Wasīṭ*, Cet. 2 (Cairo: Mesir: Dār Al-Da'wah, 1990), p. 92. <https://app.turath.io/book/7028>.

Meaning: “(Whereas,) when one of them is given news of (the birth of) a daughter, his face turns black (crimson) and he is furious (sad and ashamed)”.⁶⁰

Quraish Shihab interprets the word *unṣā* found in this verse as a daughter, which, in the pre-Islamic era, when it was heard that a girl was born, their faces would be angry and ashamed.⁶¹ Imam al-Qurṭubī, in his commentary, reveals the meaning of *unṣā* as the birth of a girl that made the ignorant people of that time very sad and angry to accept it.⁶²

3. *An-Nisā* (النساء), or *An-Niswah* (النسوة)

Next comes the word *an-nisā*, which comes from the root *nasa'*, which means to leave something behind. This word can also be related to *nasiyā*, which means leaving something behind due to forgetfulness or negligence. *an-nisā'* is the plural form of the word *imra'atun*, although it is not derived from the same root. The concept of *an-nisā'* has several forms: نِسْوَةٌ - نِسْوَان - نِسَاء. The Qur'ān mentions the word *an-Nisā*, which refers to women, 59 times in the Qur'ān.⁶³ The word *nisā* used in the verse is derived from the word *nasiya*, which means “to forget or leave” something. Meanwhile, the word الرجال is related to the word رجل, which means foot. This concept shows that using the word *An-Nisā'* in the Qur'ān and the Arabic language has complex shades of meaning related to the concept of leaving or forgetting something.⁶⁴ In the Qur'ān, the word *nisā'* is found in Q.S. *An-Nisā'* verse 22:

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا.

⁶⁰ Tim Lajnah Pentashihan Mushaf Al-Qur'ān, *Al-Qur'ān Dan Terjemahannya*, p. 380.

⁶¹ M Quraish Shihab, *Tafsīr Al-Miṣbāḥ: Pesan, Kesan, Dan Keserasian Al-Quran*, Jilid 2 (Jakarta: Lentera Hati, 2002), p. 62.

⁶² Syeikh Imām Al-Qurṭubī, *Tafsīr Al-Qurṭubī*, ed. Asmuni, Jilid 10 (Jakarta: Pustaka Azzam, 2008), p. 290.

⁶³ Zaitunah Subhan, *Al-Qur'ān Dan Perempuan: Menuju Kesetaraan Dalam Penafsiran*, hal. 17.

⁶⁴ Muḥammad Rāghib al-Isfahānī, *Al-Mufradāt Fī Ghariḥ Al-Qur'ān* (Damaskus, Beirut: Dār Al-Syamiyah, 1992), p. 803. <https://app.turath.io/book/23636>.

Meaning: “You shall not marry women your fathers have married, except in the past. Verily that is abominable and hateful (to Allah) and the worst of paths”.⁶⁵

In the book of interpretation of the Qur'an *Zād Al-Maṣīr Fī 'Ilm Al-Tafsīr*, the meaning of women refers to women who have been married by a father or grandfather. In this verse, Allah explains the women who cannot be married because of marriage and breastfeeding.⁶⁶

4. *Al-Ukhtu* (الأُخْتُ)

The word *ukhtu*, composed of the letters *hamzah*, *khā'*, and *wāw*, means sister. It is found 14 times in the Qur'an and is divided into three parts: 7 in singular, 5 in plural, and 1 in dual.⁶⁷ The term is used when referring to several types of sisters, including biological sisters (who share the same father and mother), paternal sisters (who share the same father but a different mother), maternal sisters (who share the same mother but a different father), and sensual sisters (meaning sisters of the same lineage).⁶⁸ The word *ukhtu* in the Qur'an is found in Q.S. Maryam verse 28:

يَا أُخْتُ هَؤُلَاءِ مَا كَانَ أَبُوكَ أَمْرًا سَوِيًّا وَمَا كَانَتْ أُمُّكَ بَغِيًّا

Meaning: “O sister of Aaron (Maryam), your father was not a man of bad manners and your mother was not an adulteress”.⁶⁹

In *Tafsīr fī Zilāl Al-Qur'an*, the word *Ukhta*, which is based on the word *Ukhtu*, refers to Aaron's sister, who had a good character because she was born not to a bad father and a mother who was not an adulterer, as well as her brother to the

⁶⁵ Tim Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an Dan Terjemahannya*, p. 109.

⁶⁶ Abū al-Farāj Jamāl al-Dīn 'Abd al-Rahmān bin 'Alī bin Muḥammad al-Jawzī., *Zād Al-Maṣīr Fī 'Ilm Al-Tafsīr*, ed. 'Aḥmad Syams al-Dīn, Jilid 2 (Beirut, Lebanon: Dār Al-Kutub Al-'Ilmiyah, 1994), p. 30-31.

⁶⁷ M Anshari and W Humaira, “Women's Rights, Feminism, and Gender Equality in Pesantren,” *Journal of Islamic and Law*, Vol. 8, No. 1 (Juni 2024), p. 7. <https://jurnal.uin-antasari.ac.id/index.php/jils/article/view/12852>.

⁶⁸ Muḥammad Rāghib al-Isfahānī, *Al-Mufradāt Fī Gharīb Al-Qur'an*. p. 68.

⁶⁹ Tim Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an Dan Terjemahannya*, p. 431.

prophet must have a good role model as a prophet.⁷⁰ Then, Buya Hamka also interpreted the word with the figure of a woman who was Harun's brother.⁷¹

5. *Al-Umm* (الأم)

This word means a woman in the position of a mother, which is the counterpart of the word father. However, its usage is much broader than just referring to biological mothers. It can refer to a close birth mother, or a distant mother such as an ancestor. For example, Hawā is referred to as “هي أمنا” (our mother) despite being past in the concept of generation. The word *umm* is also used to indicate the origin, source, or beginning of something.

As an Arabic linguist, Al-Khalil states that anything that gathers other things around it can be called *umm*. This usage is seen in various contexts. For example, “أم الكتاب” (*ummul kitāb*) refers to *Lauhul Mahfūz* as the source of all knowledge. Mecca is called “أم القرى” (*ummul qurā* - the mother of cities). In the context of the Qur'ān, Surah Al-Fatihah is called “أم الكتاب” because of its position as the opening of the holy book. In Islamic history, the wives of Prophet Muhammad were given the title “أمهات المؤمنين” (mother of the believers), indicating their special status in the Muslim community. In Arabic grammar, *umm* also functions as a conjunction in questions and statements, adding to the completeness and richness of its use in the language. The word *umm* and its derivatives have various meanings in the Arabic language and culture, reflecting important concepts of origin, leadership,

⁷⁰ Sayyid Qutb, *Tafsīr Fī Zilāl Al-Qur'ān*, ed. As'ad Yasīn, Jilid 7 (Jakarta: Gema Insani Press, 2003), p. 364

⁷¹ M. Quraish Shihab, *Tafsīr al-Miṣbāḥ*, Jilid 8, p. 17.

and social structure.⁷² In the Qur'ān, the word *al-umm* occurs 35 times.⁷³ The following is in the Qur'ān Surah al-Aḥqāf verse 15:

وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ إِحْسَانًا ۚ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۚ وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ
شَهْرًا ۚ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ ۚ وَبَلَغَ أَرْبَعِينَ سَنَةً ۚ قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ
وَعَلَىٰ وُلَدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۚ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

Meaning: “And We commanded man to be kind to his parents. His mother conceived him with difficulty, and gave birth to him with difficulty. The period from conception to weaning is thirty months, so that when he reaches the age of forty he prays: “My Lord, guide me so that I may be grateful for Your favors which You have bestowed upon me and upon my parents and that I may do good which You are pleased with; and grant me goodness which will flow down to my children and grandchildren. Indeed, I repent to You and indeed, I am one of the Muslims”.⁷⁴

As the meaning of *al-umm* mother in this surah, it is interpreted by the mufasssirs, one of which is Ibn Katṣīr, by interpreting the word *Ummuhu* which is rooted in the phrase *umm* as a form of a parental figure who is not only a mother but a father, both of whom must always be respected, behaving well, especially to mothers who have borne the pain of giving birth, conceiving breastfeeding and caring for them.⁷⁵

6. *Al-Zawj* (زَوْج),

In the *Maqayis al-Lughah* dictionary, the term *Zawj* in Arabic refers to the concept of a spouse, especially in the context of marriage. The root of this word consists of three letters, namely, *zai* (ز), *wāw* (و), and *jīm* (ج), which generally

⁷² Muḥammad Rāghib al-Isfahānī, *Al-Mufradāt Fī Ḥarīb Al-Qur'ān*, p. 85-86.

⁷³ Syukran Abu Bakar and Husna Khairudita, “Variasi Makna Lafaz Al-Umm Dalam Al-Qur'ān,” *TAFSE: Journal of Qur'anic Studies*, Vol. 6, No. 2 (Desember 2021), p. 6. <https://doi.org/10.22373/tafse.v6i2.11394>.

⁷⁴ Tim Lajnah Pentashihan Mushaf Al-Qur'ān, *Al-Qur'ān Dan Terjemahannya*, p. 736.

⁷⁵ Abdullah bin Muḥammad, *Lubāb At-Tafsīr Min Ibn Katṣīr*, ed. Terj. Abdul Ghofar dan Abu Ihsān al-Atsari, Jilid 7 (Cairo: Mesir: Pustaka Imam asy-Syafi'i, 1994), p. 364.

describes the relationship or connection between two individuals (a man and a woman in a relationship). *Zawj* is derived from the verb *zajā*, which in its *masdar* form becomes *zawjan*. The basic meaning includes the idea of friendship (*Al-Qarīn*).⁷⁶ In the context of marriage, the term describes the reciprocal relationship between husband and wife, where each is a companion to the other. The word *zawj* in the Qur'ān appears 81 times in 43 different surahs. However, what is interesting is that of all these occurrences, 40 times specifically refer to wives in 21 different surahs, with ten different forms of derivation.⁷⁷ The word *zawj* in the Qur'ān is found in Q.S. Asy-Syu'arā' verse 7:

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ

Meaning: “Have they not seen the earth, how much We have planted therein of every kind of good growth?”⁷⁸

Al-Farrā interprets the word *zawj* in this verse as color or variety, and al-Syawkānī interprets it as plants that benefit from various types of plants, and no one can grow them except Allah SWT.⁷⁹

The word *zawj*, which is in this verse, is also interpreted by Quraish Shihab, namely, as a partner. The meaning of pairs in this verse refers to pairs of plants that grow on the face of the earth through the sides of the land that stretches on the face of the earth. So, in this case, plants provide an understanding that everything on earth comes in pairs.⁸⁰

7. *Al-Banāt* (البنات)

⁷⁶ Ibnu Fāris, *Maqāyīs Al-Lughah*, p. 35.

⁷⁷ Ibnu Fāris.

⁷⁸ Tim Lajnah Pentashihan Mushaf Al-Qur'ān, *Al-Qur'ān Dan Terjemahannya*, p. 523.

⁷⁹ Muḥammad al-Syawkānī, *Tafsīr Fath Al-Qādir*, ed. Terj. Amir Hamzah Fachruddin, Jilid 8 (Jakarta: Pustaka Azzam, 2011), p. 146.

⁸⁰ M. Quraish Shihab, *Tafsīr al-Miṣbāḥ*, Jilid 9, p. 188.

This word means daughter, and according to Yūsuf 'Afīfī *al-Banāt* refers not only to the subject but also to the status.⁸¹ The word *al-Banāt* (daughter) is mentioned 17 times in the Qur'ān with various modifications. Of these 17 mentions, five verses have interesting patterns of mention, namely in suras Al-An'Ām (6:100), Aṣ-Ṣāffāt (37:149), Az-Zukhruf (43:16), and Aṭ-Ṭūr (52:39). In these verses, there are variations in the order of mention between boys and girls. The usage is that sons are mentioned first, followed by daughters. As Allah says in Q.S. Aṭ-Ṭūr verse 39:

أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ

Meaning: “Is it (proper) for Him to have daughters, and for you sons?”⁸²

Al-Ṭabarī interprets *al-Banāt* in this verse as daughters. Abū Ja'far explains that this verse is a question from Allah to the Quraysh: “O polytheists, does your god have only daughters, while you have sons?” This is based on the polytheists' attribution to Allah for having daughters such as *lāṭta*, *'uzzā*, and *manāh*.⁸³ In line with Imam al-Ṭabarī's interpretation, Buya Hamka also interpreted this verse as a daughter, because during the *Jāhiliyyah* period there was a belief that the son of God was a woman. As for the *Jāhiliyyah*, they felt humiliated if they had daughters.⁸⁴

8. *Al-Muslimah* (المسلمة)

⁸¹ Muḥammad Yūsuf 'Afīfī, *Min Al-Hadī an-Nabawī Fī Tarbiyyah Al-Banāt* (Madinah, Arab Saudi: Universitas Islam Madinah, 2002), p. 390. <https://app.turath.io/book/3561>.

⁸² Tim Lajnah Pentashihan Mushaf Al-Qur'ān, *Al-Qur'ān Dan Terjemahannya*, p. 770.

⁸³ Abu Ja'far Muḥammad bin Jārīr Al-Ṭabarī, *Tafsir Al-Ṭabarī*, ed. Terj. Fathurrozi Anshari Taslīm, Jilid 1 (Jakarta: Pustaka Azzam, 2009), p.68.

⁸⁴ Abu Ja'far Muḥammad bin Jārīr Al-Ṭabarī, p. 75.

In everyday life, this word is often heard and applied to Muslim women. In the Qur'ān, this word is repeated three times: once in the singular, twice in the plural, and 40 times in the *muḥakkak* form.⁸⁵ As in Q.S. Al-Aḥzāb Verse 35:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Meaning: “Verily, Muslims and Muslim women, believers and believers, men and women who obey, men and women who are righteous, men and women who are patient, men and women who are solemn, men and women who give alms, men and women who fast, men and women who keep their private parts, men and women who mention Allah a lot, for them Allah has prepared forgiveness and a great reward”.⁸⁶

This verse is the Prophet Muhammad's reply to *Ummu Salamah*, who asked why women are not mentioned in the Qur'ān as men are. In this verse, the words *Muslimīn* and *Muslimāt* are coupled, indicating their equal status before Allah for faith and piety. Likewise, Ibn Katsīr interprets this verse as referring to women and men who are steadfast in being patient with what has been destined, women and men who always have a solemn attitude as a form of peace and tranquility, women and men who have an attitude of giving alms easily, women and men who always fast in the month of obligation (*Ramaḍān*) and sunnah, Then, women and men who always mention the names of Allah as a reminder of the greatness of God who always gives forgiveness to his servants, and finally the promise of God for what believing women and men have done, namely, the heaven of Allah SWT.⁸⁷

According to Quraish Shihab, the word *Muslimat* in this verse means Muslim women who obey Allah SWT. This verse, if reviewed through *asbāb nuzūl*, will focus on women. However, if only women were mentioned, the difference

⁸⁵ Muḥammad Fu'ad Abd Al-Baqī, *Mu'jam Al-Mufaḥras Li Alfaz Al-Qur'ān Al-Karīm* (Beirut, Lebanon: Dār Al-Fikr, 1981), p. 357

⁸⁶ p. 608.

⁸⁷ Syekh Aḥmad Syākir, *Mukhtaṣar Tafsīr Ibnu Katsīr*, Jilid 5 (Jakarta: Darus Sunnah Press, 2012), p. 332-336.

between men and women in the context of diversity would be seen. The attitude of women and men in this verse has similarities in doing a series of good deeds such as patience with fate, sincerity in faith, obedience to orders, sincerity when doing charity, calmness, and obedience in worship, fasting, remembering in the form of dhikr and this will get the same chastisement between women and men from Allah SWT, namely, heaven.⁸⁸

9. *Mu`minah* (مؤمنة)

The final concept of the term woman is in the word *Mu'minah* which is the *mu'annats* form of *mu'min* (male believer).⁸⁹ *Mu'minah* is a term that denotes tranquility, peace, and security in the Qur'ān. It is validated six times in the singular form and 22 times in the plural form.⁹⁰ In the Qur'ān, the word *Mu'minah* is found in Q.S At-Taubah verse 71:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Meaning: “The believers, men and women, some of them are helpers for others. They enjoin the good and forbid the evil, establish prayer, pay the zakat, and obey Allah and His Messenger. Allah will give them mercy. Indeed, Allah is mighty and wise”.⁹¹

In this verse, the words *mu`min* and *mu`minah* are juxtaposed as believers who are brothers and always support and defend. At that time, Muslims and Muslim women always worked together in various situations and conditions, such as hijrah and jihad. There is a male figure who always maintains honor and lowers his gaze;

⁸⁸ M. Quraish Shihab, *Tafsīr al-Miṣbāḥ*, Jilid 10, p. 472-476.

⁸⁹ Ramlah Ramlah and Nurliana Damanik, “Transformasi Kejahatan Dari Offline Menjadi Online Berbasis Media Sosial Menurut Pandangan Al-Qur’ān (Analisis Cyber Bullying),” *Academy of Education Journal*, Vol. 15, No. 1 (Januari 2024), p. 7. <https://doi.org/10.47200/aoej.v15i1.2319>.

⁹⁰ Muḥammad Fu’ad Abd Al-Baqī, *Mu’jam Al-Mufaḥras Li Alfaẓ Al-Qur’ān Al-Karīm*, p. 333-334

⁹¹ Tim Lajnah Pentashihan Mushaf Al-Qur’ān, *Al-Qur’ān Dan Terjemahannya*, p. 272.

on the other hand, women who have a polite attitude, keep their eyes, speak well, and dress according to Syariah.⁹² Quraish Shihab interprets *al-mu'min* and *al-mu'minah* as male and female figures who believe in their hearts. With this, their hearts are bound to help each other in all difficulties, call always to do good, and keep away all forms of Allah's prohibitions.⁹³

The classification of the words women and woman in terms of meaning and derivatives provides an understanding that language and gender are closely and broadly related because vocabulary shows a society's wealth of cultural values.⁹⁴ Vocabulary is also the most changeable element of language, yet it is crucial in creating new concepts. Therefore, the choice of words to refer to women in Indonesia can indicate ideology.⁹⁵ This can be seen from the difference in the use of the term woman, which is considered more formal, and the word woman, which is considered closer to the general public.⁹⁶ So, it is necessary to know its use so that its status, role, and participation toward men can be assessed and gender bias does not occur. In this research, the author refers to the use of the word 'women' because this word is commonly used in Indonesian culture.

B. Gender

1. Gender Definition

After knowing the meaning of women empirically and textually, it is important to see the relationship between the terms women and gender as a separator between the stigma that women are always identical to a particular gender. Although the two are often linked, it is important to understand that women refer to

⁹² Wahbah az-Zuhaili, *Tafsīr Munīr: Akidah, Syariah, Dan Manhaj*, Jilid 5, p. 544.

⁹³ M. Quraish Shihab, *Tafsīr al-Miṣbāḥ*, Jilid 5, p. 163.

⁹⁴ Sri Isnani Setyaningsih, "Bias Gender Dalam Verba: Sebuah Kajian Leksikon Dalam Bahasa Inggris," *Sawwa: Jurnal Studi Gender*, Vol. 11, No. 1 (Oktober 2015), p. 3. <https://doi.org/10.21580/sa.v11i1.1445>.

⁹⁵ Ratna Dewanti Anim Purwanto, "Perempuan Dalam Teks Berita Women Beyond Borders: Analisis Wacana Kritis Sara Mills Dan Theo van Leeuwen," *Kajian Linguistik Dan Sastra*, Vol. 3, No. 3 (September 2024), p. 15, <https://online-journal.unja.ac.id/kal/article/view/34263>.

⁹⁶ Yuliawati, "Perempuan Atau Wanita? Perbandingan Berbasis Korpus Tentang Leksikon Berbias Gender," p. 18.

biological aspects, while gender is more about the social and cultural construction of roles, behaviors, and identities.⁹⁷ By understanding these differences, we can avoid inappropriate generalizations and acknowledge the diversity of identities (female and male) towards the roles that women can play in society.

The term gender has very interesting and diverse etymological roots in various languages. The use of the term that is now commonly used in Indonesian is taken from English, namely, gender, which means sex.⁹⁸ The concept also has word equivalents in several other European languages. In France, the term is known as *genre*.⁹⁹ In Spain, it is known as *genero*. These terms have the same meaning, referring to a type, flavor, or class.¹⁰⁰ Digging further into Latin, we find the word *generare*, which means race or kind.¹⁰¹ Although gender has become a commonly used term, understanding it is often confusing. For example, in English dictionaries, there is not always a clear distinction between gender and sex. As a result, many people still equate gender with biological sex (male and female).¹⁰²

Deputy for Gender Equality of the Ministry of PPPA RI, Rini handayani, states her gender is a right, role, and participation that is not judged by her sex, whether she is a woman or a man. If judged from the focus of her field, Rini dominates her thoughts on her participation in the role of women who have dominated Indonesia. However, the gap between men and women still exists in

⁹⁷ Claudia Mazzuca et al., "Gender Is Conceptualized in Different Ways across Cultures," *Language and Cognition*, Vol. 16, No. 2 (September 2023), p. 4. <https://doi.org/10.1017/langcog.2023.40>.

⁹⁸ Sahrudin Udin and Zahra Maia Asyasyra, "Islam, Feminism, and Gender," *Bulletin of Islamic Research*, Vol. 2, No. 3 (Juni 2024), p. 5. <https://doi.org/10.69526/bir.v2i3.33>.

⁹⁹ Yusawinur Barella, Muhammad Sadik Sabry, and Universitas Tanjungpura Pontianak, "Kesetaraan Gender Dalam Perspektif Tafsir Al-Qur'ān : Studi Analisis Terhadap Peran Dan Hak-Hak Perempuan," *Attractive : Innovative Education Journal*, Vol. 5, No. 3 (November 2023), p. 4.

¹⁰⁰ Nur Azizah, dkk, "Konsep Kesetaraan Gender Menurut Kh. Husein Muhammad Dan Relevansinya Dengan Pendidikan Islam," *Jurnal Penelitian Pendidikan Indonesia*, Vol. 1, No. 03 (April 2024), p. 3.

<https://jurnalisticqomah.org/index.php/jppi/article/view/960?articlesBySameAuthorPage=11>.

¹⁰¹ Hendri Hermawan Adinugraha, Asep Suraya Maulana, and Mila Sartika, "Kewenangan Dan Kedudukan Perempuan Dalam Perspektif Gender: Suatu Analisis Tinjauan Historis," *Marwah: Jurnal Perempuan, Agama Dan Jender*, Vol. 17, No. 1 (2018), p. 3. <https://doi.org/10.24014/marwah.v17i1.4515>.

¹⁰² Irene Strazzeri, "Gender and Postcolonial Studies: History of the Concept and Debate," *Frontiers in Sociology*, Vol. 9, No. July (Juli 2024), p. 2, <https://doi.org/10.3389/fsoc.2024.1414033>.

some cases, such as in health, economy, and education. if you look at her statement, you can conclude that the definition of gender she means is closely related to equality.¹⁰³

According to Emma Watson, the UN Gender Ambassador, in her speech that touched on gender. The author takes explicitly from what she said about gender, namely, gender is a social construction that can distinguish both men and women, not just women's problems. She emphasized that gender involves active roles between men and women, as seen from the title of her speech, "He for She". Watson also understands gender as flexible; both men and women should be free to express traits traditionally associated with gender. Watson positioned gender issues within a broader human rights and social justice framework, rather than as a conflict between men and women.¹⁰⁴

According to Gayle Rubin, a social and cultural observer, gender is a social construction that is shaped through what is referred to as sex. In this system, society determines the values associated with different gender identities, thus defining the concepts of male and female. This process transforms biological concepts into social destinies, where physical characteristics are translated into different roles, expectations, and social norms for men and women. The concept of gender is, therefore, relative and can differ between societies and cultures, reflecting how each society interprets and gives meaning to the biological differences between men and women.¹⁰⁵

Then, according to KH. Husein Muhammad, a religious expert and activist in gender issues, argues that gender is the concept of equality between men and women regarding rights, roles, and participation in various aspects of life while still

¹⁰³ Staf Pers Kemen PPPA, "Kemen PPPA Tekankan Pentingnya Kesetaraan Gender Dalam Pembangunan," kemenpppa.go.id, 2024, accessed on October 13, 2024 from the page <https://kemenpppa.go.id/page/view/NTM0Ng>.

¹⁰⁴ Ayu Sahara Et Al., "Sebagai Duta Besar Perempuan Tentang Kesetaraan Gender ' He For She ' Di Markas Besar PBB New York Sebagai Duta Besar Perempuan Tentang Kesetaraan Gender ' He For She ' Di Markas Besar PBB New York," *Media Akademik*, Vol. 2, No. 7 (Juli 2024), p. 3–6.

¹⁰⁵ Rayna R.Reiter, *Toward an Anthropology of Women* (New York: Monthly Review Press, 1975), p. 159.

paying attention to religious guidance and their respective natures. In his view, Buya Husein believes there is a fundamental equality between men and women in Islamic teachings. He suggests interpreting religious texts by considering historical and social contexts and encouraging contemporary *ijtihad* to be responsive to changing times. This approach aims to understand and apply the principles of gender equality in a modern context while adhering to Islamic values.¹⁰⁶

Meanwhile, one of the pioneers of gender in Indonesia, Nasaruddin Umar, recognizes gender as a concept that brings anyone to understand that the identification of differences between men and women is reviewed through the socio-cultural side that exists in society, or gender is interpreted as a form of separation between men and women who are not seen from the biological side but seen from their role and participation in the public environment.¹⁰⁷

Gender studies are often associated with women because, until now, women still face various forms of discrimination and inequality.¹⁰⁸ Women often face obstacles to obtaining equal rights and opportunities with men in social, economic, political, and religious contexts.¹⁰⁹ Striving for gender equality is important to ensure women have equal opportunities in all aspects of life. Women's balanced involvement in decision-making, leadership, and economic contribution will improve family well-being and encourage more just and open social change and religious and state contexts.¹¹⁰ Therefore, the gender equality and justice agenda

¹⁰⁶ Husein Muhammad, *Perempuan, Islam Dan Negara*, ed. Muhammad Ali Fakhri, Cet. I (Yogyakarta: IRCiSoD, 2022), p. 175.

¹⁰⁷ Nasaruddin Umar, *Argumen Kesetaraan Gender Perspektif Al-Qur'an*, Cet. I (Jakarta: Paramadina, 1999). p. 37

¹⁰⁸ Musdhalifah and Ramadhanita Mustika Sari, "Kesetaraan Gender Dalam Teori Fungsionalisme Struktural," *Journal Of Science And Social Research*, Vol. 7, No. 3 (Agustus 2024), p. 1, <https://www.jurnal.goretanpena.com/index.php/JSSR/article/view/2079/1247>.

¹⁰⁹ Nita Nurhayati Sevti Putri Thavany, Muplihah Al Shofi, Hana Nurhasanah, "Diskriminasi Gender Dan Budaya Patriarki Pada Novel Entrok Karya Okky Madasari Dalam Kajian Sastra Feminisme," *Jurnal Media Akademik (Jma)* 2, no. 5 (2024): p. 3, <https://jurnal.mediaakademik.com/index.php/jma/article/view/326/318>.

¹¹⁰ Rezky Firmansyah, "Islam Dan Emansipasi Perempuan : Menggagas Langkah-Langkah Progressif Menuju Kesetaraan Gender Muslim Di Indonesia," *Journal of Feminism and Gender Studies*, Vol. 4, No. 2 (2024), p. 1, <https://jurnal.unej.ac.id/index.php/FGS/article/view/47420/15106>.

needs to be supported and fought for, both in the public and domestic spheres, where gender-based discrimination and stereotypes must be eliminated immediately.

2. Sex and Gender Differences

In the order of life in society, there are many misunderstandings about sex and gender; some consider these two things to be the same.¹¹¹ According to Mufidah, Sex is a condition that refers to its biological characteristics, while gender refers to its nature and characteristics. This is certainly different, and each has its own identification. Sex is natural or something that clearly cannot be changed, and the community environment determines gender, and this can be changed based on needs. Furthermore, sexes or gender are aimed at identities such as women having breasts, vaginas, being able to get pregnant, give birth, and menstruate, and men having penises and Adam's apple. while in terms of gender, women were characterized as emotional, weak, soft, and timid, while men were described as rational thinking, strong, brave, and indicated superior.¹¹² The differences presented are relative in terms of nature, roles, and social participation, not in the realm of nature.

3. Justice and Equality in Gender

The author needs to explain the concepts of justice and equality so that understanding the concept of gender can be realized correctly and accurately. Gender equality and gender justice, although interrelated, have essential differences. Gender equality refers to equal rights, responsibilities, and opportunities between men and women. Gender justice means treating men and women fairly according to their respective needs, ensuring that discrimination does not occur, and causing historical and social disadvantages experienced by women.

¹¹¹ Khamdan Safiudin, "Gender Problems in Indonesia: The Phenomenon of Gamophobia in a Permissive Society," *An-Nisa Jurnal Kajian Perempuan Dan Keislaman*, Vol. 17, No. 1 (Juli 2024), p. 3, <https://doi.org/10.35719/annisa.v17i1.245>.

¹¹² Mufidah, *Psikologi Islam Berwawasan Gender*, ed. Zainal Habib, Cet.I (Malang: UIN-Malang Press, 2008), p. 4.

Thus, equality emphasizes equal rights, while justice focuses on treatment appropriate to each person's conditions.¹¹³

4. A Brief History of Gender

The notion of gender has been understood as a concept that no longer discusses biological aspects but the complexity of discussions that include roles, rights and participation in the social and cultural spheres in the public sphere. However, in this case, the role of history towards gender must be able to be analyzed as a historical path that brings initial changes to the present.¹¹⁴ Gender is a term that was born from American civilization in 1840 because people at that time already recognized the position between women and men as equal and differences only in biological and psychological locations. It is also a form and step of women's struggle conservatively, secularly, radically, and religiously.¹¹⁵ In Nasaruddin Umar's book *Arguments for Gender Equality*, Showalter says that the campaign against gender started in 1977. This is where London feminists forget about problems related to patriarchy with another focus on gender issues.¹¹⁶

According to Farida Hanum, the feminist movement that supports gender issues emerged in Europe in 1792. This emergence was marked by Mary Wollstonecraft's textual work, *Vindication Rights Woman*, a monumental book containing support for middle-strata women devoted to mothers who have a significant share in the community's social life.¹¹⁷ As for the eastern region, the feminist movement that supports gender equality was carried out by Nawal el Sadawi during her visit to the country of Sudan, where, at that time, she was

¹¹³ Muhammad shofwan Mawally Nafis Badri Anis Zohriah, Hikmatul Fauzjiah, Adnan, "Jurnal Dirosah Islamiyah Jurnal Dirosah Islamiyah," *Jurnal Dirosah Islamiyah*, Vol. 5, No. 3 (2024), p. 5–6, <https://doi.org/10.17467/jdi.v6i3.2397>.

¹¹⁴ Rizki Nurislamingsih, *Konsep Dasar Riset Kualitatif*, Cet.1 (Yogyakarta: Intishar Publishing, 2024), p. 15.

¹¹⁵ S Meiliana, "Perdebatan Mengenai Perempuan Di Amerika Serikat," (Sawo Manila, 2011), p. 5. <http://repository.unas.ac.id/id/eprint/375>.

¹¹⁶ Nasaruddin Umar, *Argumen Kesetaraan Gender Perspektif Al-Qur'an*, p. 36.

¹¹⁷ Farida Hanum, *Kajian Dan Dinamika Gender*, Cet. I (Malang: Intrans Selaras, 2018), p. 72.

observing the circumcision of girls and, at the same time, did not see the active role of women employed in the public environment.¹¹⁸

For Indonesia, the first movement to support gender equality was carried out in the early 19th century by a heroine, Raden Ayu Adipati Kartini, who is very famous for her services to this day. Kartini fought hard for women at that time, knowing that her people were still backward and constrained by cultural rules and colonialism.¹¹⁹ Kartini took steps to overcome one of them by writing. These writings came from a pile of anger because her steps were restrained, and her struggle for women was tripped up. After 25 years of Kartini's struggle, in 1912, the first Indonesian women's organization was born. It was present to fight for the status of women by foreign colonialists at that time and bring awareness to the natives, especially women, to advance their people. The organization was named "*Poetri Mardika*," which accommodated organizations such as the Women's Association of Indonesia,¹²⁰ mass and political parties, religious and secular, and nationalist youth organizations.¹²¹ As for the form of the organization's presence, it succeeded in building schools and helping girls to go to school with scholarships, as well as achieving the great mission of R.A Kartini to overcome backward women.¹²²

However, if we look further back, the pioneers of the gender equality movement existed at the time of the Prophet Muhammad SAW. During the *Jāhiliyyah* period, Arab society viewed the birth of a girl as a disgrace. The habit

¹¹⁸ Nawal El Sadaawi, *Perempuan Dalam Budaya Patriarki*, ed. Terj. Zuhilmiyasri, Cet. I (Yogyakarta: Pustaka Pelajar, 2001), p. 61.

¹¹⁹ Amelia Br. Karo et al., "Gerakan Nasionalisme Pendidikan Oleh Kaum Perempuan," *Jurnal Inovasi Pendidikan*, Vol. 7, No. 5 (2024), p. 3.

¹²⁰ Farida Hanum, *Kajian Dan Dinamika Gender*, p. 26.

¹²¹ Talenta Febriani Situmeang, Wardah, and Chindy Atika Wd Nst, "Women's Organizations During the National Movement," *Jurnal Nasional Holistic Science* Vol. 4, No. 2 (2024), p. 3.

¹²² Septiani Chairul Nisa, "Implementasi Kesetaraan Gender Wanita Kelas Atas Dalam Sejarah Perjuangan Wanita Indonesia," *Jurnal Wanita Dan Keluarga*, Vol. 4, No. 1 (Agustus 2023), p. 8, <https://doi.org/10.22146/jwk.6396>.

of burying girls alive became a behavior that they constantly did.¹²³ Under these circumstances, the Prophet Muhammad came with a teaching that sought to end the practice. He taught that girls, like boys, have a right to life and should be respected.¹²⁴ Another attitude the Prophet showed was his respect for women during an incident in Medina. When some wives of the Companions complained to him about the harsh treatment of their husbands. The Prophet sympathized with them. He even expressed his desire to defend the women, but Allah SWT willed otherwise by revealing: “And if you fear that they (the wives) are *nusyūz*, then admonish them and separate them from their beds, and beat them”. (QS. An-Nisā': 34).¹²⁵

These two events illustrate the Prophet's incredible attention to human aspects in addressing various issues, especially concerning respect for women. In the eyes of the Prophet, women are creatures that must be respected and honored. Although in some situations, such as the revelation of Surah An-Nisā' verse 34, God's law seemed different from the Prophet's humanitarian desires, this did not reduce his respect and defense of women.

5. Scope of Gender Verses in the Qur'ān

The concept of the Qur'ān as a guide to life for Muslims must contain various verses, one of which discusses the relationship between men and women, known as gender verses.¹²⁶ The scope of these verses covers a broad discussion when viewed through aspects of life, ranging from spirituality to law and society. Understanding these gender verses is not only important in a religious context but also has a role in improving understanding, especially for Muslims and non-Muslims.

¹²³ Muhammad Sufi et al, Gudang Jurnal Multidisiplin Ilmu Kesenioran Gender Dalam Islam : Analisis Terhadap Ajaran Dan Implementasinya Dalam Masyarakat, Vol. 2, No. 7 (Juli 2024), p. 2. <https://gudangjurnal.com/index.php/gjmi/article/view/712/626>.

¹²⁴ Mufidah, *Psikologi Islam Berwawasan Gender*. p. 19.

¹²⁵ Devi Rizki Apriliani et al., “Gender Dalam Perspektif Q.S. An-Nisā' Ayat 34,” *Jurnal Riset Agama*, Vol. 1, No. 3 (Desember 2021), p. 6. <https://doi.org/10.15575/jra.v1i3.15129>.

¹²⁶ Loeziana Uce, “Keseimbangan Peran Gender Dalam Al-Qur'ān ,” *Takammul : Jurnal Studi Gender Dan Islam Serta Perlindungan Anak*, Vol. 9, No. 1 (2020), p. 5. <https://jurnal.ar-raniry.ac.id/index.php/takamul/article/view/12564>.

a) Identification of Gender Verses in the Qur'ān

The process of identifying gender verses in the Qur'ān is an endeavor that requires a careful and contextual approach. Although the term gender is not explicitly found in the Qur'ān text, an understanding of this concept can be traced by analyzing verses that discuss the relationship between men and women. Keywords such as *al-rijāl* and *an-nisā'*, which refer to both men and women, are essential starting points in identifying the verses.¹²⁷ The following verses of the Qur'ān discuss gender and equality;

1) Men and women are equal in creation

In the Qur'ān, Allah says in Surah An-Nisā' verse 1:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا.

Meaning: “O mankind, fear your Lord who created you from a single being (Adam), and He created from him his mate (Hawā). From them, Allah multiplied many men and women). Fear Allah in whose name you ask one another and (maintain) family ties. Verily, Allah is always watching over you”.¹²⁸

According to Al-Qurtubī, this verse refers to the creation of woman (Hawā), which begins with a call to all mankind to fear Allah (*yā ayyuhā an-nāsuttaqū rabbakumu allaḥī khalaqakum min nafsin wāḥidah*). Then, the verse also recalls the origins of human creation, such as using the word *wāḥidah* (oneself) as *ta'nīs* (referring to women). The word follows the previous word *nafs* in the form of *muzakkar*, which is understood to be the Prophet Adam AS if the fragments are put together as *min nafsin wāḥidah*, then the following expression *minhā* which refers to both (Adam and Hawā) then, according to *Mujāḥid* the first woman, namely,

¹²⁷ Moh Sholeh Shofier, “Korelasi Makna qiwāmah dan al-Rijāl-Al-Nisā dalam Qs. Al-Nisā [4]: 34 Perspektif Ushul Fiqh,” Vol. 3, No. 2 (Desember 2023), p. 10. <https://journal.staidk.ac.id/index.php/aliflam/article/download/432/279/1296>.

¹²⁸ Tim Lajnah Pentashihan Mushaf Al-Qur'ān, *Al-Qur'ān Dan Terjemahannya*, p. 104.

Hawā was created from the rib of the Prophet Adam.¹²⁹ As stated in the words of the Prophet Muhammad SAW,

إِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلْعٍ.

Meaning: “Indeed, women were created from a rib”.¹³⁰

The classical *mufasssirs*' interpretation of the creation of Hawā from the rib of Prophet Adam has been widely criticized by *mufasssirs*, Muslim scholars, and gender activists.¹³¹ This criticism arises because the interpretation is considered discriminatory and positions women as weak creatures who are second to men. Several contemporary *mufasssirs* also adopt a similar view. Thus, women, as the object of discrimination, are placed in a subordinate position. This position is an unfair view received by one of the sexes based on gender stereotypes. As a result, women experience gender injustice or gender inequality.¹³²

2) Men and Women are Equal before God

Islam as a religion has regulated the entire position of women and men equally in life. As some of Allah's words in Q.S. Al-Ḥujurāt verse 13, An-Naḥl verse 97, and Gāfir verse 40:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ.

Meaning: “O people, We have created you from a male and a female. Then, We made you into nations and tribes so that you may know one another. Indeed,

¹²⁹ Syeikh Imām Al-Qurṭubī, *Tafsīr Al-Qurṭubī*, p. 5-6.

¹³⁰ Abū Zakariyyā Muḥyiddīn Yaḥyā bin Sharaf An-Nawawī, *Syarḥ Ṣaḥīḥ Muslim Bin Al-Ḥajjāj, Dār As-Sunnah* (Beirut, Lebanon: Darus Sunnah, 1993), p. 243.
https://drive.google.com/drive/folders/1d0AyY3Ma_QzLWnOnpt2X0e8G4Iw9Kcu1.

¹³¹ Syaifullah Aji Trianto, “Pemikiran Teologi Feminis Riffat Hassan Dan Relevansinya Terhadap Peran Laki-Laki Dalam Isu Gender,” *EL-FIKR: Jurnal Aqidah Dan Filsafat Islam*, Vol. 5, No. 1 (2024), p. 8, <https://doi.org/10.19109/el-fikr.v5i1.21143>.

¹³² Sania Nurfanita and Fitrah Sugiarto, “Wawasan Gender Dalam Proses Penciptaan Manusia (Studi Komparatif Pemikiran Rasyid Ridha, Aminah Wadud Dan Riffat Hasan),” *Jurnal Raflektika*, Vol. 18, No. 2 (Desember 2023), p. 2.
<https://ejournal.unia.ac.id/index.php/reflektika/article/view/1553/957>.

the noblest among you in the sight of Allah is the most pious. Indeed, Allah is All-knowing and All-observant”.¹³³

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

Meaning: “Whoever does good, whether male or female, and is a believer, We will surely give him a good life, and We will reward him with a better reward than what they have always done”.¹³⁴

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا ۖ وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ.

Meaning: “Whoever does evil will not be rewarded except in proportion to that evil. Whether male or female, whoever does good while he is a believer will enter Paradise. They will be given sustenance therein without reckoning”.¹³⁵

Some of the verses above give the intention of believers (women and men) that in front of Allah SWT, they are seen as equal, and what distinguishes them is only the level of taqwa.¹³⁶ Thus, it can be understood that this verse clearly views women and men as equal. The social equality in question refers to the rights, roles, and benefits of living within the scope of family and society.¹³⁷

3) Male and Female Equality in Polygamy

As Allah SWT says in Q.S. An-Nisā` verse 3:

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْبَيْتِ فَانكِحُوا مَا طَابَ لَكُمْ مِّنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَذَىٰ ۖ أَلَّا تَعْلَمُوا.

Meaning: “If you fear that you will not be able to do justice to orphaned women (if you marry them), marry any other woman you like: two, three, or four.

¹³³ Tim Lajnah Pentashihan Mushaf Al-Qur’ān, *Al-Qur’ān Dan Terjemahannya*. p. 755.

¹³⁴ Tim Lajnah Pentashihan Mushaf Al-Qur’ān. p. 387.

¹³⁵ Tim Lajnah Pentashihan Mushaf Al-Qur’ān. p. 687

¹³⁶ N. Taja et al., “Nilai Syumuliyah, Kafa’ah, Dan Tasamuh Dalam Tafsir Surat Al-Hujurat Ayat 13,” *al Burhan*, Vol. 24 No. 1 (Juni 2024), p. 12.

<https://journal.ptiq.ac.id/index.php/alburhan/article/view/1809>.

¹³⁷ Hisyam Nafi’ et al., “Menegakkan Keadilan Dalam Islam: Pendekatan Tafsir Al-Qur’ān Terhadap Hak Asasi Manusia,” *Basha’Ir: Jurnal Studi Al-Qur’ān Dan Tafsir*, Vol. 4, No. 1 (Juni 2024), p. 2, <https://doi.org/10.47498/bashair.v4i1.2981>.

But if you fear that you will not be able to do justice, marry only one or a female slave whom you own. That is closer to not doing injustice”.¹³⁸

4) Equality of Women and Men in Inheritance

As Allah SWT says in Q.S. An-Nisā` verse 11:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ ۚ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِلْأُمِّهِ الثُّلُثُ ۚ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِلْأُمِّهِ السُّدُسُ ۚ مِنْ بَعْدِ وَصِيَّهِ يُوصِي بِهَا أَوْ دَيْنٍ ۗ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۚ فَرِيضَةٌ مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

Meaning: “Allah has prescribed the division of inheritance for your children: a son's share is equal to the share of two daughters. If the children are all daughters and there are more than two of them, their share is two-thirds of the property left behind. If she (the daughter) is the only one, she gets half (of the property left). For both parents, a share of one-sixth each of the property is left behind if he (the deceased) has children. If he (the deceased) has no children and is inherited by his parents (only), his mother gets a third. If he (the deceased) has several brothers, his mother gets a sixth. (The inheritance is divided) after (fulfilling) the will he made or (and paying off) his debts. (As for your parents and children, you do not know which will benefit you more; this is the decree of Allah. Verily, Allah is All-knowing, All-wise”.¹³⁹

5) Equality of Women to Men in Family Leadership

As Allah SWT says in Q.S. An-Nisā` verse 34:

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 وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْزُبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

Meaning: “Men (husbands) are responsible for the women (wives) because Allah has preferred some of them (men) over others (women) and because they (men) have spent some of their wealth. The righteous women obey God and care for themselves without their husbands, for God has taken care of them. Those women whom you fear may be unfaithful, 155) counsel them, leave them in bed,

¹³⁸ Tim Lajnah Pentashihan Mushaf Al-Qur’ān, *Al-Qur’ān Dan Terjemahannya*, p. 104

¹³⁹ Tim Lajnah Pentashihan Mushaf Al-Qur’ān, p. 106-107.

and (if necessary) beat them (in a way that does not hurt). But if they obey you, then do not seek to distress them. Verily, Allah is the Highest, the Greatest”.¹⁴⁰

6) Equality of Women and Men in Roles and Participation in Public Spaces

As Allah says in Q.S Al-Aḥzāb verse 33:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Meaning: “Remain in your houses and do not adorn (and behave) like the people of old. Establish prayer, pay the zakat, and obey Allah and His Messenger. Indeed, Allah only wants to remove sin from you, O ahl al-bayt, and cleanse you as cleanly as possible”.¹⁴¹

6. Interpreters', Muslim Scholars' and Activists' Views on the Gender Verses of the Qur'an

1. Human Creation

The creation of human beings, which has been identified in Q.S. An-Nisā' verse 1, has caused much controversy among Muslim scholars, exegetes and gender activists.¹⁴² This verse makes women the second position after Prophet Adam, as interpreted by several *mufasssirs*. al-Qurṭubī's interpretation of the identification of the verse above refers to the interpretation made by al-Ṭabarī in his *Tafsīr Jāmi' al-Bayān*, the understanding of his interpretation is based on the *asbāb* of the descent of the verse. As his interpretation in the passage of Q.S. An-Nisā' verse 1, namely, *nafsin wāḥidah* (oneself) as Adam, the father of every human being and the phrase *wa khalaqa minhā zawjahā* (and, Allah created from him a spouse) Abū Ja'far and al-Muṣannā quoted by al-Ṭabarī explain that the creation of a spouse or wife from the “oneself,” namely, the Prophet Adam AS from the term *zawjahā* (spouse) which

¹⁴⁰ Tim Lajnah Pentashihan Mushaf Al-Qur'ān. p. 113

¹⁴¹ Tim Lajnah Pentashihan Mushaf Al-Qur'ān. p. 608.

¹⁴² Reni Dian Anggraini, “Perempuan Dalam Bingkai Al-Qur'ān: Model Penafsiran Amina Wadud,” *Ushuluna: Jurnal Ilmu Ushuluddin* 8, no. 2 (2022): p. 3, <https://doi.org/10.15408/ushuluna.v8i2.25860>.

in this verse fragment is understood as a second figure that complements the first self, namely, Hawā.¹⁴³

The creation of Hawā, according to Ibn Katṣīr, as Prophet Adam's wife, came from the left rib. When the Prophet Adam fell asleep in his sleep and woke up while looking at the face of Hawā, he was surprised to be amazed at her beauty, which in turn brought a sense of loving love for her (Hawā).¹⁴⁴ The same wording is also found in *Tafsīr fī Zilāl al-Qur'ān* where Sayyid Quṭb interprets *naḥs wāhidah* (from oneself), namely the Prophet Adam, as the part (rib) of Hawā created. and he also emphasizes protecting women from any mistakes of degrading and painful views such as considering them despicable, unclean, and dirty. It is from them (women) that the present generations were born, and there is no difference in the origin of their creation, only in their nature and duties.¹⁴⁵ al-Qurṭubī, al-Ṭabarī, al-Suyūṭī, and al-Zamarkasyī's interpretation of the creation of Hawā from the rib of Prophet Adam is based on the ḥadīṣ narrated by Imām Muslim, Imām al-Bukhārī, and Abū Hurayrah.¹⁴⁶

According to al-Imām Fakhr ad-Dīn ar-Rāzī in his *Tafsīr Maḥāṭih al-Ghayb*, there are different interpretations of the creation of Hawā from the rib of Prophet Adam. He interprets the verse *naḥsin wāhidah* (oneself) to mean that Prophet Adam was created from the earth. Similarly, the verse *zawjahā* (spouse) refers to Hawā, created from the same element as Prophet Adam, namely from earth. According to ar-Rāzī, Q.S. An-Nisā ' verse 1 essentially discusses the creation of man from the world and the recommendation to live in pairs.¹⁴⁷

¹⁴³ Syeikh Imām Al-Qurṭubī, *Tafsīr Al-Qurṭubī*, Jilid 5, p. 5.

¹⁴⁴ Dr. 'Abdullāh bin Muḥammad bin 'Abd al-Raḥmān bin Ishāq, *Lubābu At-Tafsīr Min Ibn Kaṣīr*, terj. M.Abdul Ghoffar E.M, Vol. 1 (Bogor: Pustaka Imam asy-Syafī'i, 2001), p. 228.

¹⁴⁵ Sayyid Quṭb, *Tafsīr Fī Zilāl Al-Qur'ān*, Jilid 2, p. 271

¹⁴⁶ Mohamad Nor Ichwan, *PROF. Quraish Shihab Membincang Persoalan Gender*, ed. Bahron Anshori, I (Semarang: RaSAIL Media Group, 2013). p. 68.

¹⁴⁷ Muhamad Alihanafiah Norasid et al., "Pendekatan Qirā'ah Mubāḍalah Terhadap Ayat - Ayat Berkaitan Emansipasi Wanita : Analisis Karya Dr . Faqihuddin Abdul Kodir Berjudul ' Perempuan (Bukan) Sumber Fitnah ' Qirā ' Ah Mubāḍalah ' S Approach To Women ' S Emancipation:," *Journal of Islami, Social Economics and Develolopment*, Vol. 9, No. 64 (Juli 2024), p. 8, <https://doi.org/10.55573/JISED.096407>.

In line with ar-Rāzī, Syeikh Wahbah Zuhaili also interpreted *nafsin wāḥidah* (oneself) as the Prophet Adam, who was created from the ground, and (*zawjahā*) Adam's partner, Hawā, who also came from the ground.¹⁴⁸ The justification for the creation of women from Adam's rib by some classical mufasssirs is also refuted by Abū Ḥayyān al-Andalusī in his *Tafsīr al-Baḥr al-Muḥīṭ fī al-Tafsīr*. Abū Ḥayyān emphasizes that the ḥadīṣ quoted by Ibn 'Aṭīyyah does not explicitly mention Hawā. Instead, it refers to women in general. Therefore, Abū Ḥayyān argues that this ḥadīṣ cannot be directly attributed to the creation of Eve in particular. Furthermore, he states that although some people may interpret *nafsin wāḥidah* as Adam, this does not necessarily mean that God created Eve from Adam's rib. Instead, Abū Ḥayyān suggests a broader interpretation, which is that God created both Adam and Ḥawā from the same element, namely earth (*turāb*).¹⁴⁹

According to Buya Hamka in *Tafsīr Al-Azhar*, there are two important views regarding the creation of humans. First, regarding the *nafsin wāḥidah* (oneself), Buya Hamka quotes the opinion of Ibn 'Arabī and Muhammad al-Bākir in *al-Futūḥāt al-Makkiyyah* which states that Prophet Adam was not the first human being created on earth. Second, regarding the creation of Eve (Prophet Adam's wife), Buya Hamka rejects the understanding that Eve was created from Adam's rib. According to him, the ḥadīṣ in Ṣaḥīḥ Muslim about the rib should not be understood literally (textual) but as a figure of speech (*majaz*). The ḥadīṣ actually describes the nature or character of women, which is similar to the characteristics of a rib - if treated harshly, it will break, but if left unchecked, it will bend.¹⁵⁰

In line with the Indonesian commentators above, Quraish Shihab interpreted Q.S. An-Nisā verse 1 slightly differently. This moderate *mufasssir* states that this

¹⁴⁸ Wahbah az-Zuhaili, *Tafsīr Munīr: Akidah, Syariah, Dan Manhaj Jilid 2*, p. 560.

¹⁴⁹ Abū Ḥayyān al-Andalusī, *Al-Baḥr Al-Muḥīṭ Fī Al-Tafsīr*, ed. Ṣidqī Muḥammad Jamīl (Beirut, Lebanon: Dār Al-Fikr, 1999), p. 494.

¹⁵⁰ DR. Haji Abdulmalik Abdulkarim Amrullah, *Tafsir Al-Azhar*, Jilid 2, Cet. I (Singapura: Pustaka Nasional Pte Ltd Singapura, 1989), p. 1054.

verse reminds humans to always prioritize the birth of unity in society.¹⁵¹ The word *yā ayyuhā an-nāsu* (O all people) indicates that this call is addressed to all human beings, whether believers or non-believers, to create peace and security in society. According to him, the word *nafsin wāhidah* (oneself) has two understandings: the majority of scholars understand it as Adam AS, while some contemporary scholars, such as Muhammad Abduh, understand it as a type of human being. Quraish Shihab also emphasizes that the word Rabb in this verse does not mean the object of God but refers to God's nature. As for that, it is intended to encourage humans to do good because Rabb means the one who maintains and guides. This interpretation invites an understanding of the unity of humanity and the importance of maintaining relationships with God and fellow humans.¹⁵²

The creation of women, according to Quraish Shihab in his commentary *al-Miṣbāḥ*, indicates that the creation of women (Ḥawā) did not come from Adam's rib. He quoted al-Ṭabāṭabā'ī, who asserted that women (Adam's wives) were created from the same species as Adam, and no guidance in the Qur'ān supports the understanding that women were created from ribs. This view of creation from a rib, according to Rasyīd Riḍā, quoted by Quraish Shihab, comes from the influence of the Old Testament. Furthermore, he emphasizes no difference in humanity between men and women because all human beings after Adam and Hāwā were born from a combination of male and female.¹⁵³

The role of classical mufasssirs who pioneered the creation of Ḥawā from the rib of Prophet Adam according to some Muslim scholars has also been rejected by Muslim scholars, namely, Asma Barlas and Fazl al-Raḥmān.¹⁵⁴ According to Asma Barlas, the Qur'ān teaches fundamental equality between men and women

¹⁵¹ Chairul Amriyah Thoriqul Huda, Siti Patimah, "Perempuan Dalam Pandangan Islam Sebagai Pendidik Menurut Quraish Shihab," *Jurnal Pendidikan Dan Pemikiran At-Tajdid*, Vol. 8, No. 1 (Juni 2024), p. 9, <https://ojs.ummetro.ac.id/index.php/attajdid/article/view/3329/1820>.

¹⁵² Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur'ān*, Jilid 2, p. 329.

¹⁵³ Shihab, p. 331.

¹⁵⁴ Idris Siregar and Alwi Padly Harahap, "Kontekstualisasi Hadis Tentang Kurangnya Kecerdasan Perempuan Dan Agama," *TAJDID: Jurnal Ilmu Ushuluddin*, Vol. 23, No. 1 (Juni 2024), p. 18 and 24, <https://doi.org/10.30631/tjd.v23i1.442>.

through the concept of creation. According to her, the Qur'ān clearly states that men and women were created from the same source of *naḥs* and at the same time. Nowhere in the Qur'ān does it mention that women were created from men or after men? This is evidenced by the many verses that repeatedly emphasize the creation from *naḥs wāḥidah*. Barlas also criticizes the misunderstanding of human creation in Islam. He explains that the word “Adam,” which is often understood as referring to the first man, is a word that relates to humanity in general. According to her, the understanding that places men above women is more influenced by culture and gender-biased interpretations rather than the teachings of the Qur'ān itself.¹⁵⁵

Some gender activists such as Zaitunah Subḥān, Amina Wadud, and Riffat Ḥassan have different views on the interpretation of the creation of women from the rib of Prophet Adam by some classical *mufasssirs*. According to Amina Wadud, *naḥsin wāḥidah* (oneself) refers to the origin of all human beings, and *zawj* (spouse) refers to our mother, Ḥawā, who was created from the earth and according to her, explicit verses such as Q.S. An-Nisā' verse 1 that discuss the creation of human beings are not the scope of humans to discuss it because it is the supernatural side and only Allah knows it.¹⁵⁶

Another view on the creation of human beings is by Zaitunah Subḥān. According to Zaitunah Subḥān, the ḥadīṣ that refers to some *mufasssirs* regarding women's creation from the rib of Prophet Adam should be understood metaphorically or figuratively and not textually. If the ḥadīṣ is interpreted textually, it will contradict the Qur'ān because there is no verse in the Qur'ān that states that the creation of Ḥawā came from the rib of Prophet Adam. Then, the fragment of the word *naḥs wāḥidah* cannot be understood as the Prophet Adam because, if traced,

¹⁵⁵ Asma Barlas, *Believing Women in Islam : Unreading Patriarchal Interpretations of the Qur'ān*, Cet. II (Amerika Serikat: University of Texas Press, 2019), p. 160.

¹⁵⁶ Amina Wadud Muhsin, *Wanita Di Dalam Al-Qur'ān*, cet. I (Bandung: Pustaka, 1994), p. 41-43.

the word does not indicate the position of *muḥakkkar* (male type) but rather the position of *mu`annas* (female type).¹⁵⁷

Riffat Hassan also presents a more complex opinion on the creation of women from Adam's left rib. According to Riffat Hassan, the story of the creation of Ḥawā from Adam's rib needs to be critically reviewed. She asserts that the Qur'ān does not contain the term Ḥawā at all. Still, the word *zawj*, which means partner, and the word “Adam” has a generic meaning, meaning that the word is a general term that refers to humanity as a whole (mankind), not specifically referring to a male figure such as the Prophet Adam. Riffat argues that the story of the creation of Ḥawā from Adam's rib is merely an influence of the Yahudi-Kristen tradition (Genesis) that entered the ḥadīṣ literature.¹⁵⁸

The influence of the creation story of Ḥawā in the Genesis (Gospel) tradition has significantly impacted the interpretation of women's creation in Islam. In Jewish literature, there is an exciting narrative that Ḥawā was Adam's second spouse. His first spouse was Lilith, created simultaneously as Adam from the earth.¹⁵⁹ However, Lilith leaves Adam because she refuses to be his servant. Later, Riffat saw that this Genesis story entered the Islamic tradition through ḥadīṣ literature, not directly from the Bible but from the people of the book at the time of the Prophet.¹⁶⁰ This is evidenced by the similarity between the traditions attributed to ‘Abdullāh ibn

¹⁵⁷ Zaitunah Subhan, *Tafsir Kebencian: Studi Bias Gender Dalam Tafsir Qur'an*, cet. I (Yogyakarta: LKiS Yogyakarta, 1999), p. 173-174.

¹⁵⁸ Fatima Mernissi dan Riffat Hassan, *Setara Di Hadapan Allah, Relasi Laki-Laki Dan Perempuan Dalam Tradisi Islam Pasca Patriarki*, ed. terj. Tim LSPPA, Cet. I (Yogyakarta: LSPPA-Yayasan Prakarsa, 1995), h. 45.

¹⁵⁹ Ach. Jazuli Milliana, Akhmad Tabrani, “Penyimpangan Seksual Tokoh Mubarak Dalam Novel Pendosa Yang Saleh Karya Royyan Julian: Kajian Sigmund Freud,” *NOSI: Jurnal Ilmiah Hasil Penelitian Bidang Pendidikan, Bahasa Dan Sastra Indonesia*, Vol. 11, No. 2 (September 2023), p. 5, <https://jim.unisma.ac.id/index.php/NOSI/article/view/22706>.

¹⁶⁰ Lihat, Dr. ‘Abdullāh bin Muḥammad bin ‘Abd al-Raḥmān bin Ishāq, *Lubābu At-Tafsīr Min Ibn Kaṣīr*, Jilid 1. p. 111. “bahwa kemudian tertidurlah Adam, menurut keterangan yang kami terima dari ahlul kitab, yaitu dari ahli”.

kitab Taurat dan lainnya, dari Ibnu Abbas dan ulama lainnya

Mas‘ūd and ‘Abdullāh ibn ‘Abbās and the narrative in Genesis (*at-Takwīn*) 2:21-25.¹⁶¹ As follows:

“And God caused a deep sleep to fall upon the man; while he slept, the Lord God took one of his ribs and covered the place with flesh. And of the rib, the Lord God had taken from the man, He made a woman and brought her to the man. And the man said: “This is she, bone of my bones and flesh of my flesh. She shall be called Woman, for she was taken out of Man”.¹⁶² The exact wording as the narration attributed to ‘Abdullāh ibn Mas‘ūd and ‘Abdullāh ibn ‘Abbās as follows:

“When God drove the devil out of Paradise and placed Adam in it, he lived there alone without a single companion. God put him to sleep, then created him from his left rib. Adam asked her who you were, and she replied *Imra`ah* (woman). He asked her again, what were you created for? She replied that you should find peace in me. The angels asked Adam, why is she called Hawā? Adam replied, “Because she was created from something living”.¹⁶³ For gender activists, including Riffat Ḥassan, these stories are considered highly problematic because they create the assumption that women are second to men, which then becomes the root of religious understanding for gender inequality”.

Riffat observed that Islamic societies, especially in systems of power, still use it to justify male superiority over women. For Ḥassan, the rejection of this narrative is important because there is no theological legitimacy that justifies discriminatory treatment of women. She believes that men and women are created equal and that sex differences should not be the basis for gender inequality.¹⁶⁴

¹⁶¹ Hassan, *Setara Di Hadapan Allah, Relasi Laki-Laki Dan Perempuan Dalam Tradisi Islam Pasca Patriarki*, p. 52-53.

¹⁶² Holman Bible Publishers, *Holy Bible: Christian Standard Bible*. (Nashville, Tennessee: Holman Bible Publishers, 2017), p. 12, https://csbible.com/wp-content/uploads/2018/03/CSB_Pew_Bible_2nd_Printing.pdf.

¹⁶³ Abu Ja'far Muḥammad bin Jārir Al-Ṭabarī, *Tafsīr Al-Ṭabarī Jilid 1*, p. 597.

¹⁶⁴ Muhammad Ismail, “Feminisme Dalam Penafsiran Ayat Qiwamah Perspektif Riffat Hassan Dan Amina Wadud,” *Ibn Abbas: Jurnal Ilmu Al Qur'ān Dan Tafsir*, Vol. 6, No. 1 (September 2023), p. 4, <https://jurnal.uinsu.ac.id/index.php/ibnabbas/article/view/19757>.

2. The Position of Women and Men Before God

In identifying the gender verses above, the author describes the verses that contain the position of women and men before Allah. However, the views of exegetes, Muslim scholars, and gender activists will be focused on Q.S Al-Hujurāt verse 13. This verse illustrates that Islam as a religion supports the equality of women over men.¹⁶⁵ This verse is also an answer to the perception that Islam is behind the creation of a culture of gender injustice.¹⁶⁶ According to al-Ṭabarī, al-Al-Qurṭubī, and Ibn Katsīr, this verse shows the equality of women and men, and the difference is a form of piety to the creator, Allah SWT. In this verse, Allah does not see a person's position from his descendants, work, and wealth or from the side of his gender, which by Allah is a form of piety with all the deeds that he has accumulated while living in the world.¹⁶⁷

Likewise, contemporary commentators see this verse as a form of equality of men and women before Allah SWT. Wahbah Zuhaili interpreted this verse as a prohibition on every human being to degrade, insult, and belittle other humans. Allah created you from nations and tribes to know each other, not to boast of lineage. And between you, women and men are only distinguished by the value of their piety.¹⁶⁸

Similarly, Quraish Shihab also interpreted this verse as a form of human equality that has a very deep meaning. He emphasized that all humans have the same degree of humanity before Allah SWT, regardless of differences in ethnicity, nation, or gender. This is based on the fact that every human being is created from

¹⁶⁵ Munif Z.F. Nordin and Nor Fariza Mohd Nor, "Promoting Interreligious Understanding through the Holy Qur'ān," *Procedia - Social and Behavioral Sciences* Vol. 155 (Oktober 2014), p. 2–3, <https://doi.org/10.1016/j.sbspro.2014.10.277>.

¹⁶⁶ Muhammad Subki, Fitrah Sugiarto, Sumarlin, "Penafsiran QS. Al-Hujurat [49] Ayat 13 Tentang Kesetaraan Gender Dalam Al-Qur'ān Menurut Quraish Shihab Dan Sayyid Quthb," *Al Furqan: Jurnal Ilmu Al Qur'ān Dan Tafsir*, Vol. 4, No. 1 (Juni 2021), p. 1. <https://doi.org/10.58518/alfurqon.v4i1.634>.

¹⁶⁷ Syeikh Imām Al-Qurṭubī, *Tafsīr Al-Qurṭubī*, Jilid 23, p. 497

¹⁶⁸ Wahbah az-Zuhaili, *Tafsir Munir: Akidah, Syariah, Dan Manhaj*, Jilid 13, h. 487.

a man and a woman.¹⁶⁹ Quraish Shihab emphasizes that the glory of a person is not determined by descent, social status, or material, but is determined by the level of piety to Allah SWT. Differences in ethnicity and nation are precisely intended so that humans know each other, understand each other, and can benefit from each other to increase their piety. equality of women and men in terms of their servitude (piety). However, the form of piety judged by the level of faith cannot be reached.¹⁷⁰

This verse has also been interpreted by Muslim scholars Asma Barlas, Zibā Mir Hosseinī and gender activists such as Amina Wadud. Wadud, in her book *Qur'ān and Woman: Rereading the Sacred Text from a Woman's Perspective*, interprets this verse as evidence of gender equality in Islam. She emphasizes that the criterion of glory before Allah is piety, not gender. Asma Barlas uses this verse to show that the Qur'ān recognizes the fundamental equality between men and women.¹⁷¹ Zibā Mir Hosseinī, a gender activist, uses this verse to support her argument for gender equality in Islam.¹⁷²

3. Equality of Men and Women in Polygamy

Polygamy is a topic that has been part of social and religious discourse since ancient times until the modern era. In social circles, polygamy is a marriage practice that has long historical roots. Polygamy has invited various views and in-depth studies from various perspectives, both from religious, social, and legal perspectives, which are still actively debated.¹⁷³ The interpretation of Q.S. An-Nisā' verse 3 is often taken at face value without considering further commentary from

¹⁶⁹ Rahmawati and Muid Nawawi, "Kesetaraan Gender Dalam Tafsir Al-Mishbah: Antara Teori Konflik Sosial Dan Teori Struktural Fungsional," p. 8.

¹⁷⁰ M. Quraish Shihab, *Tafsīr al-Miṣbāḥ*, Jilid 13, p. 264.

¹⁷¹ David Raeburn Finn, Asma Barlas, *Believing Women in Islam ; a Brief Introduction*, 2019, p. 41, <https://dokumen.pub/qdownload/believing-women-in-islam-a-brief-introduction-9781477315897.html>.

¹⁷² Farah Shahin, "Pemikiran Feminis Islam : Kontribusi Fatima Mernissi 1940-2015," *El Tarikh : Journal of History, Culture and Islamic Civilization*, Vol. 05, No. 01 (Mei 2024), p. 2. <https://ejournal.radenintan.ac.id/index.php/eltarikh/article/view/22603/7353>.

¹⁷³ Elva Imeldatur Rohmah, "Problematisasi Poligami Dalam Lintas Sejarah Dan Agama," *Al-Qanun: Jurnal Pemikiran Dan Pembaharuan Hukum Islam*, Vol. 25, No. 1 (Juni 2022), p. 1-2, <https://jurnalfsh.uinsa.ac.id/index.php/qanun/article/view/1449/1010>.

commentary scholars. Among Muslim scholars and gender activists, the essential commentary presented by the mufasirs on the verse is considered unfair and places women second to men and wives.¹⁷⁴ Based on this, let us examine the views of commentators, Muslim scholars, and gender activists on how to interpret this verse.

According to Ibn Katsīr, this verse was revealed in the context of protecting the rights of orphans. At that time, there was a practice where guardians who took care of wealthy female orphans intended to marry them without providing a proper dowry. They tended to take the orphan's property for personal use. Allah then revealed this verse as a warning to the guardians to be fair to the orphans. Suppose they are worried that they will not be able to be fair in marrying the orphan. In that case, Allah provides an alternative to marry another lawful woman with a maximum limit of four wives. As the verse *fan kiḥū mā ṭāba lakum mina-nnisā'i maṣnā wa ṣulāṣa wa rubā*.¹⁷⁵

Ibn Katsīr also emphasizes the importance of justice in polygamy. He interpreted the verse facing *khiftum allā ta'dilū fawāḥidatan* (Then if you fear that you will not be able to be, then marry only one) as a warning that if a person is worried that he will not be able to be just with multiple wives, then he should marry only one wife.¹⁷⁶ This is corroborated by the verse Q.S. An-Nisā' verse 129:

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ...

Meaning: "And you will never be able to do justice between your wives, no matter how much you wish".¹⁷⁷

¹⁷⁴ Ibnu Hamdun and Muh. Saleh Ridwan, "Tinjauan Hukum Islam Tentang Dampak Poligami Terhadap Istri Di Kabupaten Gowa," *Qadauna: Jurnal Ilmiah Mahasiswa Hukum Keluarga Islam*, Vol. 1, No. 1 (Desember 2019), p. 2, <https://doi.org/10.24252/qadauna.v1i1.11426>.

¹⁷⁵ Mughni Labib Ilhamuddin Is Ashidiqie, "Poligami Dalam Tinjauan Syariat Dan Realitas," *Al-Ahwal Al-Syakhsiyyah: Jurnal Hukum Keluarga Dan Peradilan Islam*, Vol. 2, No. 2 (2021), p. 1-19, <https://doi.org/10.15575/as.v2i2.14332>.

¹⁷⁶ Abdullah bin Muḥammad, *Lubāb At-Tafsīr Min Ibn Katsīr*, Jilid 2, p. 231-232.

¹⁷⁷ Tim Lajnah Pentashihan Mushaf Al-Qur'ān, *Al-Qur'ān Dan Terjemahannya*, p. 133.

Then, to support his opinion on the limit of four wives, Ibn Kathīr cites the hadīṣ about Ghailān ibn Salāmah al-Šaqafī, who entered Islam while having ten wives, then the Prophet ordered him to choose four of them. Various scholars, including Imām Ahmad ibn Hanbal, Imām Syāfi‘ī, Imām Tirmiẓī, and Ibn Mājah narrated this hadīṣ. Thus, polygamous behavior based on the text of the Qur’ān, according to Ibn Katšīr, is permissible, but if we as men cannot be fair to our wives, then one partner is sufficient.¹⁷⁸

In line with Ibn Katšīr's interpretation, al-Syawkānī explains that this verse is related to justice towards orphans. If someone worries that he cannot be fair to the orphan he will marry, he is ordered to marry another woman. Regarding the limits of polygamy, al-Syawkānī explained that this verse indicates the prohibition of marrying more than 4 women. This *khitāb* (commandment) applies to all people, and each person who marries may choose the desired number from options 2, 3, or 4. However, al-Syawkānī argues that the argument for limiting 4 wives is more appropriately taken from As-Sunnah, not from the Qur’ān. According to him, this verse does not explicitly limit the maximum number to four.¹⁷⁹ From his interpretation, it can be concluded that al-Syawkānī does not expressly support or reject polygamy, but he emphasizes the need to be fair as the primary requirement.

As the father of interpreters (Syaikh al-Mufasssīrīn), Ibn Jarīr al-Ṭabarī interpreted this verse tends to be cautious and emphasizes the aspect of justice. Although the verse uses the command word *Fankihū* (then marry), al-Ṭabarī interprets that this verse contains the meaning of restrictions and prohibition of polygamy if it cannot be fair.¹⁸⁰ When discussing the recommendation to marry “two, three or four,” al-Ṭabarī explains that this does not mean that one is allowed to have nine wives but is limited to a maximum of four on the absolute condition of

¹⁷⁸ Abdullah bin Muḥammad, *Lubāb At-Taḥsīn Min Ibn Katšīr*, Jilid 2, p. 233.

¹⁷⁹ Muḥammad al-Syawkānī, *Tafsīr Faṭḥ Al-Qādir*, Jilid 2, p. 671-673.

¹⁸⁰ Nurus Syarifah, “Poligami Dalam Pandangan Mohammad Khalifa Dan Orientalis,” *HUMANIS: Jurnal Ilmu-Ilmu Sosial Dan Humaniora*, Vol. 15, No. 1 (2023), p. 3, <https://doi.org/10.52166/humanis.v15i1.3277>.

being able to be just. He emphasizes that the number is a graded option highly dependent on the ability to do justice. Interestingly, al-Ṭabarī emphasizes this aspect of justice by repeatedly mentioning that if you are worried that you cannot be fair to many wives, you should settle for just one wife. Even if you are still worried that you cannot be fair with one wife, then it is enough with the slave you own.¹⁸¹

As for polygamy, it is not something that is recommended or allowed to be done arbitrarily as according to. According to Quraish Shihab, surah An-Nisā' verse 3 was revealed because of the marriage situation of a person who took care of orphans to marry but was not treated fairly. *Asbāb Nuzūl* This is general because, at the time of the prophet, there were also people who did not care for orphans but practiced polygamy. Then, the meaning of *Khiftum*, which means fear in this verse, can also be interpreted as knowing. Therefore, anyone who wants to practice polygamy but is hesitant is not allowed to marry the orphan or any other woman.¹⁸²

Another verse that is used as an interpretation is the meaning of *tuqsitū and ta'dilū* which means to be fair. Some scholars have different interpretations of this verse. Some interpreters interpret *tuqsitū* as fair treatment to two or more people, while *ta'dilū* means behaving well towards oneself and others. If this verse is understood as its function, then the practice of polygamy is only allowed for people who can behave fairly and please all their wives; otherwise, polygamy is not allowed for them.¹⁸³ Then the verse *Faṅkihū mā ṭāba lakum min annisā'* (marry any (other) woman you please) is not to be taken literally. Some exegetes and gender activists consider gender injustice in classical interpretation to be present in this verse. The meaning of *mā* (what) in this verse implies that women are not intelligent and should use *man* (who) to refer to the clever. However, according to Quraish

¹⁸¹ Abu Ja'far Muḥammad bin Jārir Al-Ṭabarī, *Tafsir Al-Ṭabarī*, Jilid 6, p. 391.

¹⁸² M. Quraish Shihab, *Perempuan*, Cet. I (Jakarta: Lentera Hati, 2005), p. 181.

¹⁸³ Mufti Ramadhan and Wahidatun Nisa, "Konsep Adil Dalam Poligami Menurut Amina Wadud Muhsin Danm. Quraish Shihab," *Maqashiduna: Jurnal Hukum Keluarga Islam*, Vol. 1, No. 2 (2023), p. 12, <https://ejurnal.staialfalahbjb.ac.id/index.php/maqashiduna/article/view/329>.

Shihab, the essence of this verse is not there; it is directed at the nature of women, such as girls or widows, whether they are beautiful or not, good or not.¹⁸⁴ Finally, using the letter *Wāw* in this verse does not mean and but or. So, there is no addition or multiplication, such as seven or ten. According to Quraish Shihab, the conclusion is that this verse is information about polygamy and not an order or recommendation for polygamy.¹⁸⁵

Whereas according to gender activists, such as Asghar Ali Engineer and Fāzl ar-Raḥmān and Muslim scholars such as Aṭ-Ṭāhir al-Ḥaddād and Betrend Russel as an orientalist. According to Fāzl ar-Raḥmān, the basic principle of marriage in Islam is monogamy.¹⁸⁶ According to him, the permissibility of polygamy stated in surah An-Nisā' verse 3 is based on past problems. To understand the historical context of surah An-Nisā' verse 3, Rahman emphasizes the importance of linking the verse with surah An-Nisā' verses 127-129 and verse 2. These two verses discuss the case of orphan caretakers who are reluctant to return the property of orphans under their guardianship, even though the child has reached adulthood. Supposedly, when the orphan reaches maturity, the guardians return the property they manage. But in reality, many of them are reluctant to do so. To solve this problem, the Qur'ān allows them (the guardians) to marry the orphans under their care. This policy is better than allowing the guardians to use the orphans' property improperly. Thus, it can be understood that the discussion of polygamy in surah An-Nisā' verse 3 has a specific context, which is related to the protection of the property of adult female orphans from untrustworthy guardians.¹⁸⁷

According to Asghar, to understand surah An-Nisā' verse 3 correctly, it is necessary to relate it to the previous verses and their context. An-Nisā' verse 1

¹⁸⁴ M. Quraish Shihab, *Perempuan*, p. 182-183.

¹⁸⁵ M. Quraish Shihab, *Tafsīr al-Miṣbāḥ*, Jilid 1, p. 342.

¹⁸⁶ Kemas Muhammad Gemilang, "Reinterpretasi Ayat Poligami Prespektif Teori Hermeneutika," *JISRAH: Jurnal Integrasi Ilmu Syariah*, Vol. 4, No. 2 (Agustus 2023), p. 9, <https://doi.org/10.31958/jisrah.v4i2.10434>.

¹⁸⁷ Abdul Mustaqim, *Epistemologi Tafsir Kontemporer*, ed. Fuad Mustafid, Cet.I (Bantul, Yogyakarta: LKiS Group, 2011), p. 259-263.

explains that men and women are created from the same source. This indicates the equality between the two sexes. Furthermore, An-Nisā' verse 2 emphasizes the obligation of Muslims to return the property of orphans in their care and not to use it for personal gain. While An-Nisā's verse 3 discusses polygamy. According to Asghar, the essence of these three verses is not about the permissibility of marrying more than one woman but rather about the commandment to do justice to orphans. Thus, these verses do not refer to a general rule but to a specific context where justice for orphans is more critical than the issue of polygamy itself.¹⁸⁸

Then, the final opinion, which, according to the author, is different, is Bertrand Russel's view of polygamy. According to him, monogamy is one of the recommendations for men to marry, which is then considered valid. Many women on this earth are not married and do not have partners. that way to answer it, Russell allows these women to look for any man who wants to be with him and produce children who can be said to be born in the condition that a legal marriage does not bind the mother and father.¹⁸⁹

4. Equality of Women and Men in Inheritance

Inheritance is one of the gender injustices that occurred during the *Jāhiliyyah* period when women did not receive inheritance rights in their social order. The system of inheritance distribution during the *Jāhiliyyah* period was carried out by distributing to sons and their descendants.¹⁹⁰ After Islam had succeeded in changing the order of life at that time, the division of inheritance was no longer considered to ignore women in the distribution of inheritance rights.¹⁹¹ In

¹⁸⁸ Ashgar Ali Engineer, *Pembebasan Perempuan*, ed. terj. Agus Nuryatno, cet. I (Yogyakarta: LKiS Yogyakarta, 2003), p. 125-126.

¹⁸⁹ Morteza Muttahari, *Wanita Dan Hak-Haknya Dalam Islam*, terj. M.Hashem, Cetakan. I (Bandung: Pustaka, 1986) p. 310.

¹⁹⁰ Aceng Fathurrohman, Agna Fikri Al Rifai, and Astri Aisyah Darma, "Islam, Feminisme, Dan Gender: Perspektif Tafsir Maudhu'i," *JISMA: Jurnal Ilmu Sosial, Manajemen, Dan Akuntansi* Vol. 3, No. 2 (Juni 2024), p. 9, <https://melatijournal.com/index.php/jisma/article/view/543/484>.

¹⁹¹ Retni Setiyawanti, "Pembaruan Hukum Islam: Dari Tradisi Arab Pra Islam Hingga Era Kodifikasi," *El-Faqih: Jurnal Pemikiran Dan Hukum Islam*, Vol. 10, No. 2 (Oktober 2024), p. 4, <https://www.ejournal.iaifa.ac.id/index.php/faqih/article/view/1343/949>.

Q.S An-Nisā' verse 11, the terms male (*ẓakar*) and female (*unṣa*) are used about inheritance.¹⁹² The division of inheritance is shown in verse 2:1. 2 for a man and one for a woman. However, this division among Muslim scholars and gender activists is also considered unfair in gender equality.

According to Muslim scholars such as Maḥmūd Yūnus, this verse encourages humans to transfer the wealth of the deceased to the beneficiaries. and this distribution is also a guide to all *liḏ-ẓākari miṣlu ḥaẓẓi al-unṣayayni* Muslims to follow it.¹⁹³ The division of inheritance with a ratio of 2:1, according to Maḥmūd Yūnus, is appropriate because the ownership of the second part by the man is also intended for the benefit of his wife. At the same time, his wife gets part 1 only for herself.¹⁹⁴

And, according to Muḥammad Syaḥrūr, the 2:1 inheritance formula between men and women, which has been rigidly understood, needs to be reviewed. He criticizes the understanding of the verse, which, according to him, has been misinterpreted. According to Syaḥrūr, the verse does not intend to determine the 2:1 division absolutely but rather indicates one of several possible divisions that can occur. Syaḥrūr developed the theory that in the Islamic inheritance system, women are the basic variable (*al-Mutahāwil*) while men are the follower variable (*at-tabi'*). This means the male share can change according to the number of female heirs. This approach allows for flexibility in the distribution of inheritance that is more effective in various situations and conditions. In its application, Syaḥrūr divides inheritance cases into three main categories. First, when there is only one woman, she gets half the share. Second, when there are two women, the male share

¹⁹² Zaitunah Subhan, *Tafsir Kebencian: Studi Bias Gender Dalam Tafsir Qur'an*. p. 124

¹⁹³ Maḥmūd Yūnus, *Tafsīr Al-Qur'ān Al-Karīm*, Cet. I (Selangor, Malaysia: KLANG BOOK CENTRE, 1988), p. 107.

¹⁹⁴ Maḥmūd Yūnus, *Hukum Warisan (Harta Pusaka) Dalam Islam* (Jakarta: Al- Hidayah, 1974), p. 107.

is equal to the share of two women. Third, when there are more than two women, they get two-thirds of the total inheritance.¹⁹⁵

According to gender activists such as Amina Wadud, the division of inheritance between men and women is wrong and unfair. She criticizes the understanding of the 2:1 division of inheritance that has been considered as the only way of dividing inheritance, even though it is only one of the various possibilities of dividing inheritance mentioned in the Qur'ān. Wadud emphasized that the Qur'ān grants inheritance rights to women in various conditions and kinship relationships. This is an important breakthrough, considering that in pre-Islamic times, women were completely disinherited. According to Wadud, inheritance distribution must consider the principles of justice and benefit (*nāfi*) for the heirs left behind. Amina Wadud's thinking on inheritance provides three main considerations: first, fair division between male and female heirs; second, calculation of the amount of property that can be distributed; and third, analysis of the conditions, needs, and benefits of inheritance distribution for the heirs. This approach offers a more comprehensive perspective in understanding the Islamic inheritance system in line with the principles of universal justice. For example, if a daughter is responsible for caring for her mother, then a 2:1 division is not always the right choice because it does not reflect substantive justice.¹⁹⁶

As for the classical mufasssīr, namely, al-Ṭabarī who explained that the share of inheritance for boys is twice that of girls (2:1). This division pattern is explained through a fragment of the verse *liz-ḡakari miṣlu ḥadẓzil-unṣayain*.¹⁹⁷ This division is often debated by contemporary gender activists, who consider it to reflect gender inequality. There are other ways to maximize the division.¹⁹⁸ However, al-Ṭabarī

¹⁹⁵ Muḥammad Shahrūr, *Naḥw Usūl Jadīdah Li Al-Fiqh Al-Islāmī*, ed. Sahiron Syamsuddin Terj, Cet.I (Yogyakarta, 2015), p. 346-347.

¹⁹⁶ Amina Wadud, *Qur 'an and Woman : Rereading the Sacred Text from a Woman's Perspective*, Cet. II (New York: Oxford University Press, 1999), p. 87-88.

¹⁹⁷ Abu Ja'far Muḥammad bin Jārīr al-Ṭabarī, *Tafsīr Al-Ṭabarī*, Jilid 6, p. 532.

¹⁹⁸ Siti Alfiatun Hasanah and Lukman Hakim Husnan, "Kesetaraan Dan Kesenjangan Gender Dalam Al-Qur'an," *Jurnal Ilmu Agama : Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama*, Vol. 23, No. 2 (2022), p. 19, <https://doi.org/https://doi.org/10.19109/jia.v23i2.15074>.

explains that this division has a socio-historical and philosophical context that must be comprehensively understood. An interesting aspect of al-Ṭabarī's interpretation is his explanation of the case of Abdurrahmān, the brother of Ḥasan ash-Shā'ir, in which his wife Ummu Kajjah complained about the inheritance issue to the Prophet because the heirs wanted to take the entire property without giving a share to his wife and five sisters. This case was the reason for the revelation of the verse that regulates the distribution of inheritance in detail, including the share for the wives and sisters.¹⁹⁹

Gender activists often question the rationality of the 2:1 split in the modern context, where women also play an active role in earning a living and contributing to the family economy. They argue that the socio-economic context in which this verse was revealed differed from today, where women have equal access to education and employment.²⁰⁰ However, al-Ṭabarī, in his Tafsīr, emphasizes that this division is *farīḍatun min Allāh* (a decree from Allah) based on the principle of comprehensive justice, not solely based on gender considerations. Another essential aspect that al-Ṭabarī explains is the priority given to the payment of debts and the execution of wills before the distribution of inheritance. This shows that the Islamic inheritance system pays great attention to social and moral responsibility aspects. At the end of his interpretation, al-Ṭabarī emphasizes that Allah is All-Knowing and All-Wise in determining the distribution of this inheritance, implying that there is wisdom and *maslahat* that humans may not fully understand.²⁰¹

5. Equality of Women to Men in Family Leadership

In the *Jāhiliyyah* period, family leadership was closely linked to the role of men. Meanwhile, women only had the status of family members, which in this case

¹⁹⁹ Abu Ja'far Muḥammad bin Jābir Al-Ṭabarī, *Tafsīr al-Ṭabarī*, Jilid 6, p. 354.

²⁰⁰ Nurul Aulia and M. Iqbal Irham, "Tafsir Feminin: Telaah Terhadap Ayat-Ayat Mawaris," *Martabat: Jurnal Perempuan Dan Anak*, Vol. 6, No. 2 (Desember 2022), p. 5, <https://doi.org/10.21274/martabat.2022.6.2.295-325>.

²⁰¹ Abu Ja'far Muḥammad bin Jābir Al-Ṭabarī, *Tafsīr al-Ṭabarī*, Jilid 6, p. 555.

was known as patriarchy.²⁰² When viewed from the contribution and role of women to the family such as taking care of the house, work. If they can take care of the family, it is appropriate for women in the contemporary era to now occupy the position of leading the family.²⁰³ Therefore, the author brings together the interpretations of classical and contemporary *mufassirs* to explain the meaning of Q.S. An-Nisā' verse 34 and also see how Muslim scholars and gender activists respond based on the interpretations of classical *mufassirs*.

According to Ibn Katṣīr, the verse in Q.S. An-Nisā' verse 34, *al-rijālū qawwāmūna 'alā an-nisā'* means that the leadership of a man is above a woman, which, if it is related to the family then, the man is the leader in his family. Then, when referring to the verse, *bimā faḍḍalallāhu ba'dahum 'alā ba'din wa bimā anfaqū min amwālihim* the position of men over women will appear more because Allah has given men an advantage with what he has over women and with what he gives to women. A woman who is *faṣṣāliḥātu* (pious) is a woman who is *qānitātu* (obedient) to her husband by taking care of herself and her property (*ḥāfiẓātu*).²⁰⁴

According to Fakhr ad-Dīn ar-Rāzī, the verse *bimā faḍḍalallāhu ba'dahum 'alā* refers to the advantages that Allah has given to men, namely, the possession of knowledge and abilities.²⁰⁵ As according to al-Qurṭubī, who looks at the socio-historical context in which this verse was revealed where Ḥabībah bint Zayd complained to the Prophet that she was abused in the form of a slap by her husband, and at that time, the Prophet told Ḥabībah to retaliate. However, when she wanted to do so, the Prophet immediately forbade her because of the reason for the revelation of this verse. According to al-Qurṭubī, the phrase *qawwāmūna* in this verse is derived from the word *qiyām*, which means the one who bears or is

²⁰² Umul Baroroh, *Lihat Dalam, Bias Jender Dalam Pemahaman Islam*, ed. Sri Suhandjati Sukri, Cet. I (Yogyakarta: Gama Media, 2002), p. 81.

²⁰³ Rus Mihaela et al., "The Public Perception in Dobrogea of the Role of Muslim Women within the Family," *Procedia - Social and Behavioral Sciences*, Vol. 127 (2014), p. 2 <https://doi.org/10.1016/j.sbspro.2014.03.357>.

²⁰⁴ Abdullah bin Muḥammad, *Lubāb At-Tafsīr Min Ibn Katṣīr*, Jilid 6, p. 887-890.

²⁰⁵ Fakhr ad-Dīn ar-Rāzī, *Mafātiḥ Al-Ghaib*, Edisi: Kempat (Beirut, Lebanon: Dār Iḥyā' al-Turās al-'Arabī, 1999), p. 70, <https://app.turath.io/book/23635>.

responsible.²⁰⁶ Furthermore, he interpreted another *faḍl* (advantage) that a man has that makes him a leader over women to come from the phrase *bimā anfaqu*, which means to provide for women. This provision is an obligation that a man must fulfill to his wife even though, in his social order, the wife has more income than the man.²⁰⁷

Not accepting that women are positioned as members of the family and second to none, Amina Wadud reveals that the interpretations made by the *mufassirs* above are too excessive, which means that the understanding of *faḍl* (advantages) mentioned in this verse needs to be studied more deeply. The verse *ba'dahum 'alā ba'din* is better interpreted to mean that some people have an advantage over others without limiting it to a particular gender. With this understanding, the advantage can refer to various relationships: a woman can have an advantage over a certain man, a man over another man, or a woman over another woman. If leadership is considered an absolute right of men, there is a risk that leaders who do not fulfill the criteria of good leadership will emerge. What Wadud thinks is most appropriate is when the *faḍl* (advantage) criterion, which refers to the leader's soul and intellect and *infaq* (ability to provide), does not solely refer to men but is more fair because women can also potentially have these criteria.²⁰⁸

Similarly, Fatima Mernissi and Riffat Hassan, in their book entitled; “*Setara di hadapan Allah*” state that this verse needs to be understood in a broader socio-historical context. They argue that the interpretation done by classical *mufassirs* that emphasizes male superiority based on the word *qawwāmūna* needs to be criticized. The main reasons are: First, there is a discrepancy in interpretations that recognize *faḍl* (merit) as a basis for leadership but still prioritize gender; Second, the word *qawwāmūna* itself is more appropriately understood in the context of responsibility and obligation rather than absolute authority; Third, the historical

²⁰⁶ Syeikh Imām Al-Qurṭubī, *Tafsīr Al-Qurṭubī*, Jilid 5, p. 392.

²⁰⁷ Syeikh Imām Al-Qurṭubī. p. 393-394.

²⁰⁸ Amina Wadud, *Qur 'an and Woman : Rereading the Sacred Text from a Woman's Perspective*. p. 69-74.

context of the revelation of this verse in a patriarchal Arab society cannot be ignored. Mernissi and Hassan emphasize that a more appropriate interpretation is to understand this verse as a change effort to bring Arab society towards better gender equality, not to reinforce the existing patriarchal system. They suggest that the criteria for leadership should be based on ability and responsibility, not gender.²⁰⁹

6. Equality of Women and Men in Roles and Participation in Public Spaces

Nowadays, relationships between women and men are not only established within the home. However, both have the same right to build relationships outside the home, such as in work, play, and study environments.²¹⁰ Islamization, which occurs in the contemporary era today, frees women to determine their roles and participation in the public sphere while maintaining religious norms that are allowed or not allowed.²¹¹ However, the activities that take place outside the home for every woman are still considered inappropriate by some people.²¹² With that, the author explains how Q.S. Al-Aḥzāb verse 33 is interpreted by various groups, such as mufasssirs, Muslim scholars, and activists who defend women's rights.

When viewed from a socio-historical perspective, according to al-Qurṭubī, this verse was revealed as an order to the prophet's wives to stay indoors, and according to him, this applies to every other woman. Then, the context of this verse also refers to the *Jāhiliyyah* era in which women at that time came out of the house in revealing clothes, the nature of the way that is not good (strutting), and other

²⁰⁹ Hassan, *Setara Di Hadapan Allah, Relasi Laki-Laki Dan Perempuan Dalam Tradisi Islam Pasca Patriarki*. p. 91.

²¹⁰ Siti Rohmah, Denny Soetrisna, and Subhan Widiyansyah, "Peran Aktif Perempuan Dalam Membantu Pendapatan (Studi Kasus Buruh Tani Perempuan Di Kampung Legok Haur)," *Edu Sociata (Jurnal Pendidikan Sosiologi)*, Vol. 7, No. 1 (2024), p. 2, <https://doi.org/10.33627/es.v7i1.2132>.

²¹¹ Muhammad Zali et al., "Systematic Review : Wanita Karir Dalam Perspektif Islam," *Journal of Gender And Social Inclusion In Muslim Societies*, Vol. 5, No. 1 (2024), p. 3, <https://jurnal.uinsu.ac.id/index.php/psga/article/view/20671/8399>.

²¹² Sarah Apriliandra and Hetty Krisnani, "Perilaku Diskriminatif Pada Perempuan Akibat Kuatnya Budaya Patriarki Di Indonesia Ditinjau Dari Perspektif Konflik," *Jurnal Kolaborasi Resolusi Konflik*, Vol. 3, No. 1 (2021), p. 1, <https://doi.org/10.24198/jkrk.v3i1.31968>.

despicable actions because of this, the Prophet forbade them to leave the house so as not to imitate this behavior., Meanwhile, according to Ibn 'Arabī at that time, 'Ā'isyah was afflicted by the slander of the *Rafidhah*, who claimed that 'Ā'isyah had violated the prophet's order to stay at home. However, Ibn 'Arabī refuted this slander because 'Ā'isyah left home to perform Hajj that year.²¹³

Then, al-Syawkānī quoted the opinion of Alī bin Sulaymān who said that *wa qarna* means (take pleasure) Thus, if it is associated with the next verse *fi buyūtikunna* then, (the meaning is taken pleasure in your homes). What has become a debate from several mufasssirs is that in interpreting the verse al-jāhiliyyah al-ūlā, some interpret this verse as the Jāhiliyyah between the time of Adam and Nūh, Nūh, and Idrīs. Some say between the time of Noah and Abraham. However, al-Syawkānī interpreted the verse as the *Jāhiliyyah* who were attached to their characteristics. The meaning is the habit of resembling (*tasyabbuh*), which, if connoted at this time, still follows the context of women today who resemble the *Jāhiliyyah* women in the pre-Islamic era.²¹⁴

This verse, according to Wahbah Zuhaili, is an advice for women to stay indoors and may leave the house if there is a need and not behave *tabarruj* as this behavior was done by the *Jāhiliyyah* people in the pre-Islamic era such as showing the beauty of the body (chest and neck), using the hijab but left hanging so that it shows the neck earrings, and necklaces. Zuhaili's interpretation is based on the hadīs narrated by `Abdullah ibn Mas'ud,

الْمَرْأَةُ عَوْرَةٌ فَإِذَا خَرَجَتْ اسْتَشْرَفَهَا الشَّيْطَانُ وَأَقْرَبُ مَا تَكُونُ بِرُوحَةِ رَبِّهَا وَهِيَ فِي قَعْرِ بَيْتِهَا

Meaning: “Verily, a woman is aurat (to be guarded and covered). Therefore, when she goes out, the devil keeps looking at her. And the closest a woman comes to Allah's mercy is when she is inside her house”.²¹⁵

²¹³ Syeikh Imam Al-Qurṭubī, *Tafsir Al-Qurṭubī*, Jilid 14, p. 449-452.

²¹⁴ Muhammad al-Syawkānī, *Tafsir Fathul Qadir*, Jilid 9. p. 71-73.

²¹⁵ Wahbah az-Zuhaili, *Tafsir Munīr: Akidah, Syariah, Dan Manhaj*, Jilid 11, p. 326.

According to Quraish Shihab, this verse refers to behavioral actions. According to him, the verse *wa qarna fī buyūtikunna* is not an aspect of the verse that prohibits women's involvement in the public sphere as he quotes from Muhammad Quthub that Islam does not prohibit women from working but rather, Islam only dislikes and does not encourage them to work.²¹⁶

Furthermore, following up on the *mufassirs'* interpretation of this verse, Amina Wadud considers the prohibition of women from participating in the public sphere a mistake. According to her, why should only women be prohibited while men can also be indicated *tabarruj* (showing off) to others. then the situation that has fostered a long time of understanding that women should be at home by classical *mufassirs* should no longer be used because, not all women come out of the house just to *tabarruj*. Still, they leave the house to participate in work, teaching, and adorning themselves, which is done reasonably and not excessively.²¹⁷

The verse *wa qarna fī buyūtikunna* (and let you be at home), according to Husein Muhammad or known as buya Husein, offers a different perspective in interpreting the verse because, according to him, the interpretations made by previous *mufassirs* tend to limit the movement of women in the public sphere. Buya Husein's interpretation refers to the opinion of Ibn 'Āsyūr, who asserts that the verse is explicitly addressed to the Prophet's wives as a form of respect, not as a universal rule for all Muslim women. This argument is strengthened by referring to the context of the previous verse, which explicitly states the specific status of the Prophet's wives.²¹⁸

In the contemporary social context, Husein Muhammad firmly rejects views that domesticate women in the name of religion. He criticizes the tendency of textual interpretation that produces a false understanding of the position of women

²¹⁶ M. Quraish Shihab, *Tafsīr al-Miṣbāḥ* Jilid 9, p. 267.

²¹⁷ Amina Wadud, *Qur 'an and Woman : Rereading the Sacred Text from a Woman's Perspective*, p. 97.

²¹⁸ KH. Husein Muhammad, *Islam Agama Ramah Perempuan, Pembelaan Kiai Pesantren*, ed. Nuruzzaman Jalal, Cet. I (Yogyakarta: LKiS Yogyakarta, 2004), p. 229.

in Islam. According to him, the assumption of women's weakness and limited abilities does not have a strong empirical basis. Social reality shows that many women have capabilities equal to and even exceeding men in terms of physical endurance and intellectual abilities. When facing an economic crisis, it is not uncommon for women to come forward to take responsibility and risks to save the family.²¹⁹

C. Tafsīr Al-Qur'ān

Tafsīr, as one of the branches of science that reveals the meaning of the Qur'ān, also has an essence of understanding that must be understood so that it is easy to realize it in interpretation. As Allah says in the Qur'ān Al-Furqān verse 33:²²⁰

وَلَا يَأْتُونَك بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

Meaning: “They do not come to you with anything strange, but We bring to you the truth and the best explanation”.

This surah and verse indicate that the phrase tafsīr is in the Qur'ān, meaning explanation.²²¹ The term tafsīr is in the form of *taf'il* and is rooted in the word *fasr* which means to reveal or explain. The derivation of the word tafsīr is as follows: *al-Īdāh* which means explanation or clarification, *al-Bayān* which means explanation or illumination.²²² *Al-Kasyfu* which means Disclosure or opening. *Al-Izhār*, which means Appearance or performance.²²³ As for the definition of tafsīr based on the term, the scholars put forward with different editorials.

²¹⁹ Husein Muhammad, *Perempuan, Islam Dan Negara*. p. 374.

²²⁰ Tim Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Quran Dan Terjemahannya*, p. 516

²²¹ Abu al-Fidā' al-Hāfiẓ Ibn Kathīr al-Dimashqī, *Tafsīr Al-Qur'ān Al-'Aẓīm* (Beirut, Lebanon: Dār Al-Kutub Al-'Ilmiyah, 1994), p. 293.

²²² Abū al-Faḍl, *Lisan Al-'Arab*, p. 67.

²²³ Said Ali Setiyawan, “Menyelami Makna Tafsir Dan Ta'wil Sebagai Metodologi Memahami Kandungan Al-Qur'ān,” *El-Mu'jam* 4, no. 1 (2024), p. 3, <https://ejournal.iainu-kebumen.ac.id/index.php/el-mujam/article/view/1960/878>.

1. Definition of Tafsīr

In this research, the author categorizes it into 3 definitions: long, simple, and short. The definition of tafsīr in terms, among others, is as follows:

a) Length Definition

1. According to al-Aṣḥabānī, tafsīr is a field of knowledge that reveals the *naskhs* in the Qur'ān and seeks to explain the essence of the meaning of these *naskhs*. This includes the explanation of abstruse passages and others or the explanation of the plain meaning of a passage and others. Then, according to him, the science of interpretation is the noblest branch of science that humans can pursue, which is the interpretation of the Qur'ān. The science of interpretation has gained glory from three sides: It is the word of Allah, the Almighty, the source of all wisdom, and the mine of all virtues. It contains news of what happened before you, what will happen after you, and rulings on what happens between you. Despite frequent repetition, it does not become obsolete, and its wonders will never be exhausted. In terms of its purpose, tafsīr is to hold fast to the strong rope (religion) and achieve true happiness that will not disappear in terms of its urgent need because every religious or worldly perfection, whether related to the present life or the future, depends on the sciences of syari'ah and religious knowledge, all of which are based on understanding the Qur'ān.²²⁴

2. Abū Ḥayyān defines tafsīr as a comprehensive discipline in understanding the Qur'ān. According to him, tafsīr covers various aspects, ranging from the science of *qirā'at*, which studies the pronunciation of the Qur'ān's words, to linguistics, which studies the linguistic clues of the Qur'ān's words. This definition also includes the understanding of linguistic laws, both in single words and phrases, which consists of the science of *taṣrīf*, *bayān*, and *badī'*. Furthermore, Abū Ḥayyān emphasized the importance of semantic analysis to explore the meanings contained in the Qur'ān's sentences, including the ultimate and *majazi* meanings. He also

²²⁴ Muhammad bin Alawi Al-Maliki Al-Husaini, *Zubdah Al-Itqan Fi' Ulum Al-Qur'ān* (Mekkah: Dar Syukur, 1983), p. 147.

included complementary aspects such as *nasikh-mansukh*, *asbab an-nuzul*, and stories that explain the cryptic meanings in the Qur'ān as an integral part of the science of tafsīr.²²⁵

3. According to al-Zarqānī tafsīr, in terms of terms is the science that discusses the Qur'ān al-Karīm in terms of showing the intention of Allah SWT according to human abilities. What is meant by the word “knowledge” here is conceptual knowledge. The definition of “knowledge” that discusses the Qur'ān excludes sciences that discuss other than the Qur'ān. However, the phrase *min haiṣu dalālatuhu 'alā murād Allāh ta'ālā* excludes sciences that deal with the Qur'ān from other aspects, such as the science of *qirā'at*, which deals with the pronunciation of the words of the Qur'ān, or the science of *rasm uṣmānī* which deals with the way the words of the Qur'ān are written. This definition also excludes the discussion of whether the Qur'ān is a creature or not, which is included in the science of *kalam*, as well as the discussion of the ruling of reciting the Qur'ān for people who are *junub*, which is included in the science of *fiqh*. the phrase *biqadr al-ṭāqah al-basyariyyah* indicates that ignorance of the meaning of *mutasyabihat* verses or Allah's true intentions does not detract from the science of tafsīr.²²⁶

b) Simple Definition

1. According to as-Suyūṭī, tafsīr is the science that explains the revelation of verses, their stories, the reasons for which they were revealed, then their *Makkiyah* and *Madaniyah* dates, *muhkam* and *mutasyabih*, *nasikh* and *mansukh*, specific and general, absolute and *muqayyad*, *mujmal* and *mufassar*, *halal* and *haram*, promises and threats, commands and prohibitions, likenesses and parables.²²⁷

2. According to al-Rāgib al-Aṣḥānī, tafsīr is an important science that is used as an explanation for unfamiliar or rarely used words, such as *Bahīrah*, *Sā'ibah*, and

²²⁵ Abu Hayyan, *Al-Bahr Al-Muhit Fi Al-Tafsir*, ed. Sidqi Muhammad Jamil (Beirut, Lebanon: Dar Al-Fikr, 1999), p. 13-14.

²²⁶ Manna' al-Qattan, *Mabahits Fi 'Ulum Al-Qur'ān* (Kairo: Mesir: Maktabah Wahbah, 1999), p. 317.

²²⁷ Imam Jalaluddin Al-Suyuthi, *Al-Itqan Fi 'Ulumul Qur'ān*, p. 258.

Wasiilah, which may not be familiar to modern readers. Secondly, tafsīr serves to clarify the meaning and provide further explanation of the verses of the Qur'ān. Thirdly, tafsīr is essential in understanding verses that contain a particular story or historical context, which may be challenging to understand without background knowledge.²²⁸

3. According to al-Zarkasyī, tafsīr is the science of understanding the Book of Allah revealed to His Prophet Muhammad, explaining its meanings, extracting its rulings and wisdom. This knowledge is drawn from the sciences of language, *naḥw*, *ṣarf*, *al-bayān*, *uṣūl al-fiqhī*, and *qirā'at*. It also requires knowledge of *asbāb nuzūl* (the causes of the verse's revelation) and *nasikh mansukh*.²²⁹

c) Short Definition

1. According to Ibn 'Āsyūr, tafsīr is the science of explaining the meanings of the Qur'ān's words and what can be derived from them, both briefly and extensively.²³⁰

2. According to Abū Ṭālib al-Ṭaghlibī, interpretation is a step in uncovering the meaning of the text in a *hakiki* and *majazī* manner.²³¹

3. According to Muḥammad 'Alī al-Šābūnī tafsīr is the science by which we can understand the Book of Allah revealed to the Prophet Muhammad, explain its meanings, and explore its laws and wisdom.²³²

2. Source of Interpretation

The sources of interpretation in the science of tafsīr can be divided into three: *Tafsīr bil Ma'sūr*, *Tafsīr bil Ra'yī*, and *Tafsīr Isyārī*. *Tafsīr bil Ma'sūr* is an interpretation that is based on strong quotations, such as the Qur'ān, the Sunnah, the

²²⁸ Muhammad Husain al-Dzahabi, *Al-Tafsir Wa Al-Mufasssirun* (Cairo: Mesir: Maktabah Wahbah, 2000), p. 16.

²²⁹ Muḥammad bin 'Abdullāh al-Zarkashī, *Al-Burhān Fī 'Ulūm Al-Qur'ān*, p. 13.

²³⁰ Muhammad Ma'sum, "Makna 'Wasat' Menurut Ibnu Ashur Dalam *Tafsir Al-Tahrir Wa Al Tanwir*," *Al-Aqwam* Vol. 3, No. 2 (Juni 2024), p. 7, <https://ejournal.iaingorontalo.ac.id/index.php/aq/article/view/1628/1219>.

²³¹ Imām Jalāl al-Dīn al-Suyūṭī, *Al-Itqān Fī 'Ulūm Al-Qur'ān*, p. 251.

²³² Muḥammad 'Alī al- Šābūnī, "Al-Tibyān Fī 'Ulūm Al-Qur'ān" (Pakistan: Maktabah al-Bushrā, 2011), p. 65, https://ia902601.us.archive.org/7/items/maktabana_shabuni/tibyan.pdf.

words of the Companions, or the opinions of the great *tābi'īn* figures who received narrations from the Companions. Meanwhile, *Tafsīr bil Ra'yī* is interpreting the Qur'ān using *ijtihād*, which means understanding the Qur'ān by exerting all *ijtihād* abilities and deducing laws (*istinbāṭ*) based on ratios alone. In addition, *Tafsīr Isyārī* is a commentary that is derived from the results of heart reflection or reflection (*riyāḍ*) to Allah swt. *Tafsīr Isyārī* can be said to be a tafsīr that comes from the *ilhām* obtained by the *mufasssīr* after meditating and getting closer to Allah. *Tafsīr Isyārī* is an interpretation that comes from contemplation and approach to Allah. Sufi groups mostly do this interpretation.²³³

Meanwhile, according to Abdul Mustaqim, the sources of interpretation for the verses of the Qur'ān are divided into 8: the *Qur'ān*, *ḥadīṣ*, *qirā'at*, opinions of companions, *tābi'īn-at-tābi'īn*, *isrā'īlīyāt* stories, and *jāhiliyyah syāirs*.²³⁴

3. Method of Interpretation

The method of interpretation referred to here is a set of tools and procedures used in interpreting the Qur'ān. Theoretically, this method involves two important aspects. First, the text aspect with its semiotic and semantic problems. This means that the interpretation must pay attention to elements within the text, such as analyzing the meaning of language, sentence structure, and historical context. Secondly, the context within the text represents the diverse social and cultural spaces in which the text appears. In other words, interpretation cannot be separated from the socio-cultural background of the society at the time of the Qur'ān's revelation. These two aspects become the theoretical framework that comprehensively underlies the understanding and interpretation of the Qur'ān verses.²³⁵

²³³ Al-Qathan, *Pengantar Studi Ilmu Al-Qur'ān*, p. 434-437

²³⁴ Abdul Mustaqim, p. 40

²³⁵ Nasharuddin Baidan, *Rekonstruksi Ilmu Tafsir*, Cet. Perta (Yogyakarta: PT. Dana Bhakti Prima Yasa, 2000). p. 57-58.

Then, according to al-Farmāwī in the book *al-Bidāyah fī Tafsīr al-Mawḍūʿī*, the interpretation method is divided into four. The four methods of interpretation are as follows:²³⁶

a) First, the *Tahlīlī* method, this method is a step used to explain the content of the Qur'ān verses comprehensively from various aspects. Interpreters who use this method will follow the order of the verses as arranged in the Mushaf. Interpreters will start by explaining the meaning of vocabulary, followed by the meaning of the whole verse. In addition, they will also discuss the correlation (*munasabah*) between verses and the background of the verse's revelation (*asbāb nuzūl*). Sometimes, the commentator's explanation is also mixed with their opinions or insights influenced by their respective scientific backgrounds. In practice, this Tahlili method has various kinds. Some interpreters interpret too long and convoluted in their explanations, but some tend to be simple and concise.²³⁷

b) Second, the *Ijmālī* method focuses on foreign words (*garīb*) in each verse and concisely explains the verse's core message or group of verses. The tafsīr books that use this method are, *Tafsīr al-Qur'ān al-'Aẓīm* Muhammad Farīd Wajdī and *Tafsīr al-Wasīṭ Majma' al-Buḥūth al-Islāmiyyah*.²³⁸ Then, there is also *Tafsīr al-Jalālain* karya Jalāluddīn as-Suyūṭī dan Jalāluddīn al-Maḥallī.²³⁹

c) Third, the *Mawḍūʿī* or thematic method, which does not stick to the order of verses but rather collects verses related to a specific theme and then looks for the main message that unites all these verses. In using this method, al-Farmāwī suggests that seven steps must be taken when using the *Mawḍūʿī* method:²⁴⁰

- 1) Selecting or determining the problem or theme of the Qur'ān to be studied thematically.

²³⁶ Abd al-Ḥayy al-Farmāwī, *Metode Tafsīr Mawḍūʿī*, ed. Suryan A. Jamrah, Cet. II (Jakarta: PT. Raja Grafindo Persada, 1996), p. 11

²³⁷ Abd al-Ḥayy al-Farmāwī. p. 12.

²³⁸ Abd al-Ḥayy al-Farmāwī. p. 29-30.

²³⁹ M. AlFatih Suryadilaga, *Metodologi Ilmu Tafsir*, ed. A. Rafiq, Cet.I (Sleman, Yogyakarta: Penerbit TERAS, 2005). p. 46.

²⁴⁰ Abd al-Ḥayy al-Farmāwī, *Metode Tafsīr Mawḍūʿī*. p. 45-46.

- 2) Tracing and collecting verses related to the problem or theme that has been determined, both Makki and Madani verses.
- 3) Arranging the order of the verses based on the chronology of their descent, accompanied by knowledge of the background (*asbāb nuzūl*).
- 4) Understanding the relationship (*munasabah*) between the verses in each surah.
- 5) Arranging the theme of the discussion in an intact, systematic, and complete framework.
- 6) Supplement the discussion with ḥadīṣ, if necessary, to strengthen and clarify the description.
- 7) Studying the verses thematically and thoroughly by compiling verses that have similar meanings, compromising between the general (*‘am*) and specific (*khāṣ*), between the absolute (*muṭlaq*) and limited (*muqayyad*), harmonizing verses that seem contradictory, explaining the *nāsikh* and *mansūkh* verses, so that all the verses can be understood as a whole without contradiction or imposition of meaning.

The *Mawḍū‘ī* (thematic) method of interpretation has systematic steps that must be taken, starting from determining the topic, collecting related verses, arranging them chronologically, understanding the relationship between verses, and analyzing comprehensively. This is done so that the interpretation can produce a complete understanding.²⁴¹

d) Fourth, the *Muqāran* or comparative method, which is slightly similar to the thematic method. The model is to compare one verse interpreted with other verses or ḥadīṣ that seem contradictory and then look for explanations. In this method, sometimes interpreters also compare with other religious scriptures, such as the Taurat and the Injil, especially related to the figure of the Prophet Muhammad.²⁴²

²⁴¹ Abd al-Ḥayy al-Farmāwī. p. 42.

²⁴² Abd al-Ḥayy al-Farmāwī. p. 30-31.

4. Pattern of Interpretation

Interpretation style refers to the characteristics or nuances that characterize the interpretation of the Qur'ān. This style arises from the interpreter's efforts in understanding and interpreting the Qur'ān through his scientific background, interests, and insight tendencies. Thus, the style of interpretation reflects the diversity and distinctiveness of the interpretation of the Qur'ān produced by the mufassir, according to their expertise and interest in understanding and revealing the meanings contained in the holy book.²⁴³

According to Fahd al-Rūmī, tafsīr style is a tendency or purpose that becomes the direction of a *mufassir's* interpretation in writing tafsīr. Each style of interpretation reflects the background knowledge and frame of mind of the mufassir, which then shapes their point of view and approach in interpreting the Qur'ān.²⁴⁴ As al-Farmāwī grouped the style of interpretation into several categories as follows:²⁴⁵

1) *Tafsīr bil Ma'sūr*

Tafsīr bil Ma'sūr is the earliest type of Qur'ān interpretation in Islamic intellectual history. The method is to interpret the verses of the Qur'ān with other verses and narrations from the Prophet Muhammad, the Companions, and the Tābi'īn. Examples of tafsīr books that use this method are *Tafsīr al-Ṭabarī* or *Jāmi' al-Bayān fī Ta'wīl al-Qur'ān* by Ibn Jarīr al-Ṭabarī and *Tafsīr Al-Qur'ān al-'Azīm* by Ibn Katšīr.

2) *Tafsīr bil Ra'yī*

Tafsīr bil Ra'yī is the interpretation of the Qur'ān through *ijtihād* (reasoning) and thought. This method emerged at the end of the *Tafsīr bil Ma'sūr* development

²⁴³ Sasa Sunarsa, "Teori Tafsir," *Al-Afkar*, Vol. 2, No. 1 (Januari 2019), p. 6-7, <https://doi.org/10.5281/zenodo.2561512>.

²⁴⁴ Abdul Kholiq, Fitroh Ni'matul Kafiyyah, and Ibrahim Abdul Jabbar, "Mengkaji Corak Tafsir Periode Pertengahan," *Jurnal Al Ashriyyah*. Vol. 9, No. 01 (2023), p. 33–44.

²⁴⁵ Suryadilaga, *Metodologi Ilmu Tafsir*. p. 42

period. However, attempts at interpretation using *ijtihād* had already existed since the Companions' time. In *Tafsīr bil Ra'yī*, the number of narrations is much less than the *ijtihād* of the interpreter. The requirements for *Tafsīr bil Ra'yī* are to understand various related disciplines, such as the Arabic language, *ushul fiqh*, *ḥadīṣ*, and other Qur'ān sciences, and good moral integrity. Examples of commentaries that use this method are *Mafātih al-Ghayb* by Fakhr al-Dīn al-Rāzī and *Anwār al-Tanzīl wa Asrār al-Ta'wīl* by al-Baidhāwī.

3) *Tafsīr al-Şūfī*

Tafsīr al-Şūfī, also known as *Tafsīr Isyārī*, is an interpretation of the Qur'ān that emphasizes the inner meaning rather than the outer meaning. Interpreters who use this method usually come from the *Şūfī* circle, which is more concerned with spiritual and moral aspects than external matters. Examples of *Tafsīr al-Şūfī* books are *Tafsīr al-Qur'ān al-Karīm* by al-Tustūrī and *Ḥaqā'iq al-Tafsīr* by al-Salāmī.

4) *Tafsīr al-Fiqhī*

Tafsīr al-Fiqhī is a style of Qur'ān interpretation more oriented towards Islamic legal issues. This method developed especially after the *fiqh* schools of thought flourished in the Islamic world. Some interpretation books in this category were compiled to defend or strengthen a particular *fiqh* school. Examples are *Tafsīr Ahkām al-Qur'ān li al-Jaṣṣāṣ* by Al-Imām Abū Bakr Aḥmad ibn 'Alī al-Rāzī al-Jaṣṣāṣ, *Ahkām al-Qur'ān* by Ibn 'Arabī and *Tafsīr Al-Jāmi' Li Ahkām al-Qur'ān* by al-Qurṭubī.

5) *Tafsīr al-Falsafī*

Tafsīr al-Falsafī a style of interpretation influenced by philosophical thought. This method emerged after philosophy flourished in the Islamic world, although the number of *tafsīr* books that follow this style is not too many.

6) *Tafsīr al-'Ilmī*

Tafsīr al-'Ilmī is an interpretation that focuses more on the *kawniyyah* verses (relating to the universe) in the Qur'ān. This method developed rapidly along with the progress of Islamic civilization, although the number of tafsīr books that specifically use this approach is also not too much. Fakhr al-Dīn al-Rāzī's *Mafātih al-Ghayb* is sometimes classified as *tafsīr al-'Ilmī*.

7) *Tafsīr al-Adab al-Ijtimā'ī*

Tafsīr al-Adab al-Ijtimā'ī is a style of interpretation that tends to social and cultural issues and prioritizes the beauty of language. This interpretation reveals more about ongoing cultural and social developments. Examples of commentaries in this category are *Tafsīr al-Manār* by Muhammad Abduh and Rasyīd Riḍā.

D. Rules of Interpretation

In this era of dynamic changes and rapid developments, the interpretation of the Qur'ān remains an important aspect of understanding and practicing Islam.²⁴⁶ However, this contemporary era also presents challenges, where many interpretations emerge that are not fully in line with the rules of interpretation entrusted.²⁴⁷ In view of this phenomenon, we need to reaffirm the importance of a deep understanding of the correct interpretation of the Qur'ān and emphasize the urgency of adhering to the methodology and rules of interpretation that have been passed down by previous scholars. Only then will the essence and glory of the Qur'ān as a guide to life that is always relevant in addressing contemporary issues be preserved.²⁴⁸

²⁴⁶ Mustofa Faqih, *Tafsir Inkusif Generasi Milenial: Memahami Tafsir Kehidupan Yang Terus Berbenah*, ed. Tim Indonesia Delapan, cet. I (Jakarta: PT. Indonesia Delapan Kreasi Nusa, 2024), p. 2.

²⁴⁷ Wildan Hidayat, "MODERNITAS PENAFSIRAN AL-QUR'ĀN (Metodologi Tafsir Al-Munir Karya Wahbah Al-Zuhaili)," *Cross-Border: Journal of International Border Studies, Diplomacy, and International Relations*, Vol. 6, No. 1 (Januari 2023), p. 4, <https://journal.iaisambas.ac.id/index.php/Cross-Border/article/view/1841/1406>.

²⁴⁸ Ahmad Sudianto, "Metode Tafsir Kontemporer," *Literatus*, Vol. 4, No. 1 (April 2022), p. 5, <https://doi.org/10.37010/lit.v4i1.713>.

1. Definition of Tafsīr Rules

The rules of interpretation are a term derived from Arabic, *qawā'id al-tafsīr*. It is formed by merging two basic words, *qawā'id* and *al-tafsīr*. *qawā'id* is the plural form of the single word *qā'idah*, which means the foundation or fundamental basis of something.²⁴⁹ According to *Majma' al-Lughah al-'Arabīyah in al-Mu'jam al-Wasīṭ* the word *qā'idah* has several essential meanings. In general, this word refers to foundation or basis. In a scholarly context, *qā'idah* is defined as a general rule that can be covered and applied to specific parts underneath. The word has the plural form *qawā'id*, which can refer to three meanings in Arabic. First, as the plural of *qā'idah*, it means rules or regulations. Second, it is used to denote a group of women who have ceased from childbirth, menstruation, or marriage. Thirdly, *qawā'id* refers to the foundations or fundamentals of a building that support the structure above.²⁵⁰ As the expression *qawā'id* means foundation found in Q.S. Al-Baqarah verse 167:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

Meaning: “(Remember) when Abraham raised the foundations of the House of Allah with Ishmael (while praying), “O our Lord, accept our deeds. Indeed, You are the All-Hearing, the All-Knowing”.²⁵¹

Likewise, according to Syeikh al-Islām, Ibn Taymīyah was asked by Muslim brothers to provide an understanding of the general rules of understanding the Qur'ān. According to him, *qawā'id* is the basis for understanding the Qur'ān so that the reader can recognize the correct interpretation and distinguish between truth and mistake in various interpretation sources. He emphasized the importance of relying on two main points in knowledge: First, a valid narration against a *ma'shum*, a person guarded from mistakes. Secondly, opinions that are supported by strong

²⁴⁹ Haryono, “Kaidah-Kaidah Tafsir Dan Aplikasinya Dalam Penafsiran Ayat,” *Al-Tadabbur: Jurnal Ilmu Al-Qur'ān Dan Tafsir*, Vol. 7, No. 1 (2021), p. 4, <https://doi.org/10.30868/at.v6i02.1595>.

²⁵⁰ Muṣṭafā et al., *Mu'jam Al-Wasīṭ*, p. 748.

²⁵¹ Tim Lajnah Pentashihan Mushaf Al-Qur'ān, *Al-Qur'ān Dan Terjemahannya*, p. 25.

and clear evidence, such as traditions and the Qur'ān.²⁵² Therefore, the rules in the science of interpretation are fundamental and must be held firmly by the *mufasssir* so that the interpretation is always on the validity of the Qur'ān. According to Nasharuddin Baidan, mastering the rules of interpretation is an essential requirement for a *mufasssir* (exegete). Without a good understanding of these rules, an interpreter can misunderstand. Mistakes in interpretation will not only affect personal experience but can also mislead others who follow their interpretation.²⁵³

2. Kinds of Tafsīr Rules

As a guide for Muslims, the Qur'ān has been the focus of continuous research and interpretation for centuries. Scholars have formulated various principles and methodologies of interpretation to explore the meaning and understand the messages contained therein. These principles serve as guidelines and references to interpret the verses of the Qur'ān thoroughly and accurately. Amidst the diversity of scholars' views regarding the number and grouping of interpretive rules, several main principles have gained consensus and are massively applied in the treasures of Qur'ān interpretation. The study of the various rules of interpretation is crucial for understanding the approach used by the *mufasssir* and fundamental in developing a deeper and more relevant understanding of the holy Qur'ān.²⁵⁴ The rules are as follows:

a) Language Rules

In understanding and interpreting the Qur'ān, mastering the rules of the Arabic language is essential, considering that the Qur'ān was revealed in Arabic. Scholars have formulated several important language rules for understanding the meaning of the Qur'ān correctly. The first relates to the use of *ḍamīr* (pronouns),

²⁵² Ibnu Taimīyah, *Muqaddimah Fī Uṣūl Al-Tafsīr* (Beirut, Lebanon: Dār Maktabah al-Ḥayāh, 1980), p. 7, <https://app.turath.io/book/12081>.

²⁵³ Nashruddin Baidan, *Wawasan Baru Ilmu Tafsir*, Cet. I (Yogyakarta: Pustaka Belajar, 2005), p. 290.

²⁵⁴ Ahmad Faqihudin, "Kedudukan Dan Fungsi Kaidah Tafsir Dalam Penafsiran Al-Qur'ān," *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'ān Dan Tafsir* 1, no. 1 (2021), p. 1–2, <https://doi.org/10.58404/uq.v1i1.15>.

which serves for language efficiency. The use of *ḍamīr* can be seen in the passage of Q.S. Al-Aḥzāb verse 35, *a'adda Allah lahum maghfiratan* (Allah has provided for them forgiveness), where *ḍamīr* (*hum*) replaces the extended mention of *al-muslimīn wal-muslimāt* and *al-zākirīn Allah kaṣīrān wal- al-zākirāt*. Every dhamir must have a clear *marji'* (place of return), as in the verse *faktubūhu* (then write it down) where the letter *hā'* refers to the previously mentioned word *dayn* (debt).²⁵⁵

Another important aspect is the use of *ta'rif* (specific) and *tankīr* (general) which have different implications. This can be seen in Q.S. Ar-Rūm verse 54: “*Allāh al-laẓī khalaqakum min ḍa'f ṣummaja'ala min ba'di ḍa'f quwwah ṣumma ja'ala min ba'di quwwah ḍa'fān*”, where the unspecialized word *ḍa'f* (*nakīrah*) is repeated three times with different meanings: the phase of the *baby*, childhood, and old age. While in Q.S. Al-Fātiḥah verse 6, *ihdinā al-ṣirāt al-mustaqīm ṣirāt al-laẓīna*, the repetition of the specialized word *ṣirāt* (*ma'rifah*) indicates the same meaning. Then in the use of *taẓkir* (referring to men) and *ta'nīs* (referring to women), the Qur'ān applies special rules. For the subject of *mu'ans haqiqī* (female type), the use of *tā' ta'nīs* is preferred, as in Q.S. 'Abasa verse 33, *faiẓā jā'at al-ṣākhah*. As for *majazī mu'annaṣ*, *tā' ta'ith* can be omitted as in Q.S. Al-Baqarah verse 275, *faman jā'ahu maw'izah min rabbih*. When it comes to question-and-answer patterns, the Qur'ān shows an interesting flexibility. The most famous example is the dialog between Pharaoh and Moses in Q.S. Asy-Syu'arā' verse 23: *qāla fir'awnu wamā rabb al-'ālamīn* where Pharaoh asks about the nature of God. Still, Moses answers by mentioning the attributes of God. Similarly, in Q.S. Maryam verse 65, *rabb al-samāwāti wal-arḍi wamā baynahumā*, the question about the nature of God is not appropriate to answer.²⁵⁶

The use of *isim* (nouns) and *fi'il* (verbs) in the Qur'ān also has its meaning. *Isim* indicates a fixed meaning, as in Q. S Al-Kahf verse 18, namely *wa kalbuhum bāsiṭun ẓirā'ayhī bil-waṣīṭ* where the word *bāsiṭ* indicates the fixed condition of the

²⁵⁵ Nashruddin Baidan, *Wawasan Baru Ilmu Tafsir*, p. 290-291

²⁵⁶ Nashruddin Baidan, p. 296-298.

Ashabul Kahfi dogs. At the same time, *fi'il* indicates renewal or repetition, as in Q.S. Yūnus verse 31, *yarzuqukum mina as-samā' wal-ard*, where the word *yarzuqukum* indicates continuous provision. Finally, the use of mashdar in the Qur'ān has legal significance. When mashdar is read *marfu'*, it indicates obligation, as in Q.S. Al-Baqarah verse 29, *fa'imsākum bi-ma'rūfīn `aw tasrīhum bi-ihsān* which indicates the obligation of reconciliation or divorce. Whereas mashdar manshub indicates a recommendation, as in Q.S. Muhammad verse 4, *faḍarba ar-riqāb*, which indicates a recommendation in warfare.²⁵⁷

b) Paying Attention to Asbāb Nuzūl

In the tradition of Qur'ān exegesis, *asbāb nuzūl* plays a vital role.²⁵⁸ Ulama defined it as events that occurred during the time of the Qur'ān's revelation, both before and after its revelation, which are related to the content of the verse. These events can be specific incidents or questions posed to the Prophet Muhammad, which occurred during the Qur'ān's revelation period of 22 years.²⁵⁹

Scholars have agreed upon the importance of understanding *asbāb nuzūl*, as it plays an important role in understanding the content of the verse correctly and clarifying its meaning. In fact, some verses cannot be adequately understood without knowing the reason for their revelation. For example, in Surah At-Taubah, verse 118, talks about three people who were left behind. Without knowing the historical context, we will find it challenging to understand who these three people were and why they were abandoned. Another example is Surah Al-Mā'idah, verse 93, about the food believers eat. Without understanding the reason for its revelation,

²⁵⁷ Nashruddin Baidan, p. 302-304.

²⁵⁸ Novi Andriani Adrian, Umi Nurhayat, "Urgensi Asbab An-Nuzul Sebagai Langkah Awal Untuk Menafsirkan Al-Qur'ān," *Indo-MathEdu Intellectuals Journal*, Vol. 4, No. 2 (September 2023), p. 1. <https://doi.org/http://doi.org/10.54373/imeij.v4i2.248>.

²⁵⁹ Quraish Shihab, *Kaidah Tafsir: Syarat, Ketentuan, Dan Aturan Yang Patut Anda Ketahui Dalam Memahami Al-Qur'ān* (Tangerang: Penerbit Lentera Hati, 2013), p. 235.

this verse could be misinterpreted as a justification for consuming haram food or drink.²⁶⁰

In identifying *asbāb nuzūl*, scholars recognize two forms of redaction. First, *fa nazalat al-Ayah* indicates that the verse was revealed simultaneously as the event. Second, *nazalat al-Ayah fī* indicates that the verse covers the event mentioned. What needs to be emphasized is that *asbāb nuzūl* must be based on *Ṣaḥīḥ* narrations, not just logic or thinking.²⁶¹ The role of reason in this case is limited to assessing the strength of the existing narrations. In understanding the scope of the meaning of a verse based on *asbāb nuzūl*, scholars put forward two main rules. The first rule is *al-'ibratu bi 'umūmi al-lafẓi lā bi khuṣūṣi as-sabab*, which means that the verse applies generally, not limited to the cause of its revelation, but still considers the context of the event. The second rule is *al-'ibratu bi khuṣūṣi as-sabab lā bi 'umūmi al-lafẓi*, which means that the verse only applies to the specific case of the cause of its revelation, while other cases can be compared (analogized).²⁶²

c) Qur'āniyah Rules

The Qur'āniyah rule is an interpretive principle that Qur'ān scholars derive from the Qur'ān itself. The premise is that only Allah has perfect knowledge of the meaning of the Qur'ān. Ibn Kathīr emphasized that this method of interpretation is the best and most appropriate, in which the verses of the Qur'ān interpret each other. One of the most important Qur'ānic rules in interpreting the Qur'ān is *al-'ibratu bi 'umūmi al-lafẓi lā bi khuṣūṣi as-sabab* (Ibrah is taken from the generality of the phrase, not from the specificity of the cause). The application of this rule can be seen in Q.S. al-Maidah verse 38, namely, *wa as-sāriqu wa as-sāriqah faqta'ū ayīdīyahumā*. Although this verse revealed a specific case of jewelry theft by a

²⁶⁰ Shihab, p. 236.

²⁶¹ Mukhlis, "Analisis Kajian Study Asbabun Nuzul: "Urgensi Dan Kontribusi Asbabun Nuzul Dalam Memahami Al-Qur'ān," *AL-JAMI: Jurnal Ilmiah Keagamaan, Pendidikan Dan Dakwah* 19, no. 2 (2023), p. 1–2, <http://jurnal.um-tapsel.ac.id/index.php/al-muaddib/article/view/6924>.

²⁶² Shihab, *Kaidah Tafsir: Syarat, Ketentuan, Dan Aturan Yang Patut Anda Ketahui Dalam Memahami Al-Qur'ān*. p. 238-239.

person named Tu'mah, the law contained therein applies generally to all cases of theft that meet the conditions because it uses general wording.²⁶³

Next is related to the name of Allah, where the content of a verse that connects with the name of Allah shows the law related to the noble nature. This is reflected in the verse Q.S. Al-Baqarah verse 32, namely, *qālū subḥānaka lā 'ilma lanā illā mā 'allamtanā, innaka anta al-'alīmu al-ḥakīm*. This verse illustrates the angels' acknowledgment of their limited knowledge and recognition of the perfection of Allah's knowledge through the mention of His name, the All-Knowing and All-Wise. Then, in the context of muhkam and mutasyabih, the Qur'ān has unique characteristics as explained in Q.S. Hūd verse 1, namely, *aḥkamat āyātuhu thumma fuṣṣilat min ladun ḥakīmīn khabīr*. This verse shows the muhkam aspect of the Qur'ān, where the verses are perfectly organized and explained in detail. As for mutasyabih verses such as the verse in Q.S. al- Al-Fatḥ verse 10, *yadullāhi fawqa ayīdīhim*, whose meaning must refer to the muhkam verse in Q.S. Asy-Syu'arā' verse 11, *laysa usslihi sy`a*, which confirms that there is nothing like Allah. Thus, the word (*tanzih*) in verse cannot be taken literally but must be interpreted by the majesty of Allah and His holiness from the likeness of creatures.²⁶⁴

An important principle in understanding *mutasyābih* verses is that their interpretation must always return to the *muhkam* verses, which serve as the primary foundation. This shows that in the methodology of Qur'ān interpretation, a comprehensive understanding of the *muhkam* verses is an important prerequisite before interpreting the *mutasyābih* verses.

d) Sunnah Rules

The rule of interpreting the Qur'ān with hadīṣ is an important rule based on the Qur'ān surah An-Naḥl verses 44 and 64. This verse confirms that the Prophet was sent to explain the meaning of the Qur'ān, where his explanation is not based

²⁶³ M. AlFatih Suryadilaga, *Metodologi Ilmu Tafsir*, ed. A. Rafiq, Cet.I (Sleman, Yogyakarta: Penerbit TERAS, 2005), p. 56

²⁶⁴ Suryadilaga, p. 58-59.

on personal thoughts, but revelation from Allah SWT.²⁶⁵ Abd al-Mu'in Sālim classifies the sources of interpretation at the time of the Prophet into two: first, the interpretation derived from the Qur'ān itself, and second, the interpretation revealed to the Prophet through Gabriel in the form of As-Sunnah.²⁶⁶ In its application, this rule has several key principles:

1) Compatibility of the Sunnah with the Qur'ān

Ḥadīṣ, as an explanation of the Qur'ān, must align with the content of the Qur'ān. There is no *ṣaḥīḥ ḥadīṣ* that contradicts the Qur'ān, for example, in the ḥadīṣ narrated by Muslim from Anas about the Prophet's saying: *Inna abī wa abāka fī an-nār* (Verily my father and your father are in hell). Yūsuf al-Qaraḍāwī explains that the *abī* (father) referred to is Abu Talīb (the Prophet's uncle), using the same term as the Qur'ān refers to Ishmael as Ya'qub's *abī* (father) in surah Al-Baqarah. This interpretation is in line with the Qur'ān surah Al-Isrā' verse 15.²⁶⁷

2) Compiling the Ṣaḥīḥ Ḥadīṣ on the same topic.

This step includes returning the content of the *mutasyabih* verse to the muḥkam, linking the absolute with the muqayyad and specializing the general. For example, in understanding the ḥadīṣ about the prohibition of isbal, namely *sālāsatu lā yukallimuhumullāh yawm al-qiyāmah* (extending the garment past the ankles). Imām an-Nawawī and Ibn Hajar explain that this prohibition is related to the element of pride, not an absolute prohibition. This understanding is obtained by integrating various related traditions.²⁶⁸

e) Emphasizing the Importance of Drawing Lessons from the Interpretation of the Companions

²⁶⁵ Suryadilaga, p. 60

²⁶⁶ Abd. Mu'in Salim, *Beberapa Aspek Metodologi Tafsir Al-Qur'ān* (Ujung Pandang: LKSI, 1990), p. 67.

²⁶⁷ Yūsuf Al-Qaraḍāwī, *Studi Kritis As-Sunnah*, ed. Bahrūn Abu Bakar, Cet. I (Bandung: Trigenda Karya, 1995), p. 104.

²⁶⁸ Suryadilaga, *Metodologi Ilmu Tafsir*, p. 61-62.

The fifth rule emphasizes the importance of taking lessons from the interpretation of the Companions. The Companions have a special position because they were direct students of the Prophet who were nurtured by his mind and heart directly. They witnessed the context of the revelation and heard the Prophet's explanation, so they understood things that later generations could not understand. Their interpretations are often derived directly from the Sunnah, although they do not always state it explicitly. Ibn Taymiyyah emphasized that if no explanation is found in the Qur'ān and Sunnah, the next reference is the interpretation of the Companions.²⁶⁹

²⁶⁹ Yūsuf Al-Qaradāwī, *Kayfa Nata'āmal Ma'a Al-Qur'ān (Bagaimana Berinteraksi Dengan Al-Quran)* (Kairo: Dār Ash-Syurūq, 2000), p. 229.

CHAPTER III

BIOGRAPHY AND INTERPRETATION ŞU'ĀD IBRĀHĪM ŞĀLIḤ

A. Biography Su 'ād Ibrāhīm ŞāliḤ

The author had some difficulty in finding a biography of Su'ād ŞāliḤ from the few works of his that the author came across, there was not the slightest mention of him. However, some sources talk about him. However, the information about him is not fully presented. Su'ād Ibrāhīm ŞāliḤ is a professor at Al-Azhar University and former dean of the Faculty of Islamic and Arabic Studies for women at Mansoura University. She was also a member of the Permanent Scientific Committee for promoting the title of Professor of *fiqhī* at Al-Azhar University.²⁷⁰ Su'ād is known in the media as a women's fiqh expert (*Faqīhah al-Mar'ah*) because of her views in defense of women and issues related to them, by the syari'ah of Allah, which, according to ŞāliḤ, has given many rights to women. Then, she was not accepted by her father's society.²⁷¹

Biography of Su'ād ŞāliḤ, Su'ād or Su'ād Ibrāhīm ŞāliḤ is a female mufti who is famous for her fairness and equality in the way she views men and women. She was born in Cairo in 1946 and is currently 79 years old. Su'ād is the second of nine children, which includes four boys and five girls, and she is the oldest daughter in her family. She was born into a family that upholds religious values. Su'ād's father was an Al-Azhar Syeikh who taught at one of the educational institutions, Ḥilmiyyat al-Zaytūn in Egypt. His father had taught there for 45 years. Su'ād's obedience to her father was enhanced

²⁷⁰ Rabāb al-Ḥakīm, "Su'ād Ibrāhīm ŞāliḤ. Seorang Daiyah Islam Yang Menantang Ketetapan Dan Kekakuan," accessed on November 04, 2024 from the page www.dostor.org, 2018, <https://www.dostor.org/4007997>.

²⁷¹ CBC Egypt, *Tentang Dr. Su'ād Ibrāhīm ŞāliḤ* (Mesir: www.youtube.com, 2015), accessed on November 04, 2024 from the page <https://youtu.be/ZRns0G1QGdI?si=YDTS8eRa7n-aO8b0>.

by listening to her father's orders to continue her education at the university level, had previously completed her primary and secondary education.²⁷²

Su'ād did not discuss her education with her father beforehand, as he immediately ordered her to enroll in a science course, which she did not want because she wanted to study history. However, amid her studies in science, Su'ād never managed to get good grades. Similarly, Su'ād was informed that the Faculty of Women's Islamic Studies at Al-Azhar University was opening. Not long after hearing this information, Su'ād immediately conveyed it to her father, and she was immediately told to move to the Faculty. At that time, Su'ād was confused about her future if she took and transferred to *al-Banāt al-Islāmiyyah* faculty. Su'ād wondered whether her future would be as a religious teacher or an educated Muslim woman. Su'ād immediately approached her father and said she would become a Muslim preacher fighting for Islamic law, especially for women. In 1963, Su'ād officially became one of the students at *al-Banāt al-Islāmiyyah* faculty.²⁷³

During his studies, Su'ād showed interest and talent for the major, as evidenced by his success in achieving good grades. Su'ād graduated from the department in 1967 and received excellent grades, cumlaude, with the rank of Sharaf al-ulā. One of her wishes in her last year of study was to meet President Gamāl 'Abd al-Nāṣir, who was celebrating the Education Day, but Su'ād was unable to meet him. Likewise, the education day was canceled because Egypt was amid a defeat or setback (*Naksah*).²⁷⁴

²⁷² Subḥī Mujāhid, "Dr. Su'ād Ibrāhīm Ṣāliḥ, Muftī Perempuan, Kepada 'Rozā Al-Yūsuf': "Saya Menolak Kecenderungan Wanita Untuk Berbondong-Bondong Ke Masjid Untuk Shalat Tarawih... www.masress.com, 2009, accessed on November 04, 2024 from the page <https://www.masress.com/rosadaily/16987>.

²⁷³ Subḥī Mujāhid.

²⁷⁴ Subḥī Mujāhid. reported from wikipedia.org (*Naksah*), was a six-day war between Arabs and Israel. This war took place in 1967, at which time tensions between Egypt and Israel peaked when Egyptian President Gamal Abdul Nasir closed the Strait of Tiran to Israeli ships and deployed troops to the border. In response, on June 5, 1967, Israel launched a surprise airstrike on an Egyptian airfield. This attack was as effective as unexpected, destroying most Egyptian warplanes while still on the ground. With air superiority in Israel's hands, they then launched a ground offensive into the Gaza Strip and the Sinai Peninsula. Unprepared Egyptian troops were forced to retreat on President Nasir's orders. Israel managed to catch up and defeat the retreating Egyptian troops, eventually

After completing her education, Su'ād was allowed to become a teaching assistant and lecturer at Al-Azhar University in Cairo in January 1968. In 1973, Su'ād completed her Master's degree cumlaude with a thesis entitled *al-Ṭalāq bayna al-Iḥlāq wa-al-Taqyīd* in the Department of Syarī'ah *Qānūnīyah Muqāranah*. Su'ād then majored in *Fiqhī Muqāran*. In 1975, Su'ād continued her doctoral program by writing a dissertation entitled *Al-Ḥajr 'ala al-Ṣaghīr wal-Safīh fīl-Syarī'ah al-Islāmīyyah*. In 1987, with her dissertation, she became the first female graduate of her faculty, and Su'ād was appointed as one of the lecturers of *Fiqhī Muqāran* at Al-Azhar University and in 1996-1998, she became the first female dean of Islamic studies at the faculty of *al-Banāt al-Islāmīyyah*. Later, Su'ād became the pioneer of al-Azhar's academic promotion committee in 1990 and also managed to guide many successful doctoral candidates from Egypt and the Muslim world, and taught in Saudi Arabia precisely from 1981 to 1999 at Mansoura University and the United Arab Emirates in 1997 and these years accompanied many publications of his works, such as books and articles.²⁷⁵

Alongside his religious and academic activities, Su'ād was also involved in politics. In 2010, he decided to join a secular opposition party called *al-Wafd*. His involvement in politics became more visible when he openly supported the Egyptian Revolution on January 25, 2011. This revolution was a popular movement that demanded changes in the Egyptian government system.²⁷⁶

During his education, Su'ād finally succeeded in establishing the Department of Islamic Studies at the Faculty of *al-Banāt*, Jeddah, in 1977. Although she was still inexperienced in management and administration, fortunately, the dean of the faculty gave her full support and guidance. Under Su'ād's leadership, the department grew rapidly and graduated its first batch. A proud achievement before Su'ād's tenure ended was her success in educating and delivering some of the best

taking control of the entire Sinai Peninsula. The war paralyzed most of the activities of Arab countries, including Egypt.

²⁷⁵ Bakr Ismā'īl, *Al-Ustādha Al-Duktūrah Su'ād Ibrāhīm Ṣālih, Ayātuhā Wa-Fikruhā*, Cet.II (Cairo: Mesir: Maktab Alba Press, 2002), p. 8-9.

²⁷⁶ Naguib, "Suad Ibahim Salih," p. 4.

graduates from the first batch to become assistant lecturers in several Saudi universities.²⁷⁷

Along with her education, Su'ād finally decided to get married in 1969 to a news journalist. Su'ād's first meeting with her husband began with her brother, who was a friend of her husband, Abdul Ra'uf. They both attended the Faculty of Letters in the Department of Journalism and in one of the newspapers, *al-Jumhūriyyah*. With this initial introduction, the meeting of Su'ād and Abdul Ra'uf continued and often met in political activities where Abdul Ra'uf was in the youth organization in Helwan and Su'ād in the *Abū Qīr* youth organization. Their marriage took place based on love. The choice of Abdul Ra'uf as a husband was based on Su'ād's desire to find a man who fully supported her wishes and a man who appreciated and was able to believe that Su'ād was a person who had very high ambitions in achieving education.²⁷⁸

The journey of Su'ād's marriage to her husband was a very romantic one, as evidenced by the fact that Su'ād argued that household life, especially financial life, is a shared life and finances are managed together. This agreement was not born out of the will of the two but rather out of love and conviction. Su'ād views marriage as a very sacred matter, not a mere business transaction, and marriage is a situation where one will live together and reach the grace that lies within. Su'ād's marriage did not continue to run smoothly. However, her marriage was similar to the general public, who also encountered obstacles in the first two years; Su'ād and her husband felt they did not know each other. However, this was considered a form of normalcy. Su'ād and her husband did not want interference from other parties, including their family. Su'ād was so obedient and respectful to her husband that

²⁷⁷ Bakr Ismā'īl, *Al-Ustādha Al-Duktūrah Su'ād Ibrāhīm Sālih, Ayātuhā Wa-Fikruhā*. h, 7.

²⁷⁸ Al-Maṣry Al-Youm, "Dr. Su'ād Ibrāhīm Sālih, Anggota Persatuan Cendekiawan Muslim Internasional: Saya Seorang Ahlawy Dan Saya Ingin Sekali Bertemu Dengan 'Mohamed Aboutrika,'" *almasryalyoum.com*, 2010, accessed on November 05, 2024 from the page <https://www.almasryalyoum.com/news/details/91013>.

Su'ād once took off her husband's shoes, and her husband respected Su'ād so much that Abdul Ra'uf had a favorite nickname, "Doctor", for Su'ād.²⁷⁹

Su'ād's personality in marriage can also be seen from her treatment in her family, where she took care of the kitchen affairs by herself. Never once did Su'ād call a cook to cook for her family, let alone her husband. On one occasion, Su'ād threw a birthday party while her husband was still around and invited all of her husband's coworkers, wives, and children. Su'ād handled this by making the banquet, the cakes, and the arrangements. Su'ād's enjoyment of cooking came from learning and asking questions from her mother, husband, and friends.²⁸⁰

Su'ād's marriage to her husband was blessed with four children: two sons and two daughters. Her first son was named Manār, a chemistry lecturer who was married and had three children, according to Su'ād. Manār married out of a long-standing love with his college friend. Manār's marriage was solemn and officiated by the noble mufti, Grand Imam Muhammad Sa'īd Tantāwī. The second son, Muhammad, works at a TV station as the editor-in-chief and has three children. The third is Mahā, the youngest daughter who completed her education in foreign languages (Spanish). In 2009, she worked as the vice president of the Spanish Information Agency. She also enjoys writing and is married with one child, especially in literature. Fourth, the youngest son, Mustafā, completed his studies at the Faculty of Computing and Systems and worked in telecommunications.²⁸¹

It was in 2008 that Su'ād's first and last love, who is now her husband, died of an illness. The death of her husband did not make her feel abandoned but rather made her feel closer to her husband, who she felt that the relationship the two of was inherent in the blood and soul of Su'ād; this was evidenced by Su'ād's visit to her husband's grave every week by reading the Qur'ān and talking to him and

²⁷⁹ Al-Maṣry Al-Youm.

²⁸⁰ Al-Maṣry Al-Youm.

²⁸¹ Subḥī Mujāhid, "Dr. Su'ād Ibrāhīm Ṣāliḥ, Muftī Perempuan, Kepada 'Rozā Al-Yūsuf': "Saya Menolak Kecenderungan Wanita Untuk Berbondong-Bondong Ke Masjid Untuk Shalat Tarawih... Dan Kita Kekurangan Teladan Yang Baik".

according to her this activity will never be interrupted until Su'ād catches up with her husband.²⁸²

B. Works of Su'ād Ibrāhīm Ṣāliḥ

During her education until now, Su'ād has written many works related to women's issues and others. Her sensitivity, concern, and fair attitude towards women and men are expressed in her works as follows:

1. *Al-Ḥajr 'ala al-Ṣaghīr wa al-Safīh fī al-Syari'ah al-Islāmīyyah: Baḥth Muqāran* (Legal Restrictions on Minors and Incapable Persons in Islamic Law: A Comparative Study)

This book by Su'ād Ibrāhīm Ṣāliḥ was written as a thesis for her master's degree at Al-Azhar University, Cairo. The author did not find this thesis in digital form. Still, according to the author, the discussion of this book is similar in content to her book entitled “*Aḥkām taṣarrufāt al-ṣaghīr fī al-Syari'ah al-Islāmīyyah*” trying to provide a little information about the thesis made by Su'ād. This thesis was written in 1975. This comparative study was conducted under the guidance of Dr. Muhammad Jabr Nāṣar and Dr. Abdul Ghanī Muhammad Abdul Khālīq, with a total of 730 pages. This Arabic-language dissertation is an in-depth academic work on al-ḥajr (legal restriction) concept in Islamic Syari'ah, particularly about children and persons deemed incompetent (*safīh*). The work is housed in the library of Al-Azhar University and has been preserved in its original form, marking a significant academic achievement in Su'ād Ibrāhīm Ṣāliḥ's career.²⁸³

2. *Aḍwā' 'alá Nizām al-Usrah fī al-Islām*

Kitab *Aḍwā' 'alá Nizām al-Usrah fī al-Islām* (Highlights of the Family System in Islam) Su'ād Ibrāhīm Ṣāliḥ's work is based on westerners' misunderstanding of the Islamic religion of polygamy. This understanding became

²⁸² Al-Maṣry Al-Youm, “Dr. Su'ād Ibrāhīm Ṣāliḥ, Anggota Persatuan Cendekiawan Muslim Internasional: Saya Seorang Ahlawy Dan Saya Ingin Sekali Bertemu Dengan ‘Mohamed Aboutrika.’”

²⁸³ Tim mandumah, “Informasi Thesis Al-Hajr 'ala Al-Saghir Wa Al-Safih Fi Al-Syari'ah Al-Islamiyyah: Baḥth Muqaran,” accessed on November 05, 2024 from the page [www.mandumah.com](http://thesis.mandumah.com/Record/94031), 2024, <http://thesis.mandumah.com/Record/94031>.

widespread, and some Westerners and Muslims unconsciously followed this view. Until the West has a system in its domestic life to carry out divorce as they please, on this basis, Su'ād compiled this book as a complete understanding of family life. Su'ād compiled this book not as a study or analysis of the marriage contract but rather as a complex enlightenment to understand how the system in a family, the purpose of forming a family, as a form of hope in Allah for the formation of a family and finally this book was also compiled to respond to social issues regarding women and men that are still debated today.²⁸⁴

This book was compiled by Su'ād and includes an introduction and eleven chapters on the Purpose of the Family in Islam, The Basics of Family Formation, *Khiṭbah* (Fiancéship), *Kafā'ah* (Equality), *Mahr*, *Mahrams* (People who are forbidden to marry), Polygamy, Conflict Resolution, Divorce, *Khulu'*, and *Iddah* (waiting period).²⁸⁵

3. *Aḥkām Taṣarrufāt al-Ṣaghīr fī al-Syarī'ah al-Islāmīyah*

The book *Aḥkām Taṣarrufāt al-Ṣaghīr fī al-Syarī'ah al-Islāmīyyah* (The Ruling of the Acts of Minors in Islamic Syari'ah) begins with an introduction that explains that one of the proofs of the greatness of Islamic *Syarī'ah* is its great concern for man from the time he is in the womb until his death. Islam pays special attention to man by giving him reason and the ability to distinguish him from other creatures; as mentioned in the Qur'ān, Allah has honored the children of Adam and given them advantages over many other creatures.²⁸⁶

Since his birth, human beings have skills (*aḥliyah*) that develop gradually. These skills are divided into two: *Aḥliyat al-Wujūb*, which relates to rights and obligations, and *Aḥliyat al-Adā*, which relates to the ability to act legally. However, these skills are not immediately perfect; they develop as a person grows physically and mentally. In life, one's capabilities can be affected by various obstacles, both

²⁸⁴ Su'ād Ibrāhīm Ṣāliḥ, *Aḍwā' 'alā Niẓām Al-Usrah Fī Al-Islām*, Cet. I (Riyadh, Arab Saudi: Dār Al-Ilm, 1997), p. 9, <https://ebook.univeyes.com/173932/pdf->.

²⁸⁵ Su'ād Ibrāhīm Ṣāliḥ, p. 10.

²⁸⁶ Su'ād Ibrāhīm Ṣāliḥ, *Aḥkām Taṣarrufāt Al-Ṣaghīr Fī Al-Syarī'ah Al-Islāmīyyah*, Cet. I (Jeddah, Arab Saudi: Dār al-Tihāmah, 1985), p. 9.

samāwī (beyond human control) and *muktasabah* (acquired). Among these impediments, minority or immaturity is one of the most important to discuss regarding protecting children and their property. In its wisdom, Islamic law has established a special protection system through the concept of *ḥajr* (restriction) for children. This is not to limit their freedom but rather as a form of compassion and protection so that irresponsible parties do not waste or misuse their property.²⁸⁷

Based on this understanding, Su'ād finally compiled this book to provide a more detailed explanation of how Islamic law regulates the legal actions of minor children and the protection of their property. The discussion begins with the basic concept of property in Islam, continues with a discussion of minorities as a barrier to legal capacity, then on various legal actions of minorities, and ends with a discussion of lifting restrictions when the child has reached maturity. The book is composed of 4 chapters as follows:²⁸⁸

- a) The first chapter explains how wealth is regulated in the Islamic Syari'ah, including how it is acquired and spent, its specific and general benefits, and the wisdom of restricting certain groups.
- b) In the second chapter, Su'ād discusses how childhood is one of the barriers to competence and how *ḥajr* is prescribed for children; then, we explain the stages of childhood.
- c) The third chapter explains the division of *syar'ī* actions and the ruling on the actions of a minor who has not yet reached the age of puberty, and the ruling on the actions of a minor who has reached the age of puberty, and the permission and ruling on the actions of a minor who is permitted.
- d) The fourth chapter discusses the revocation of *ḥajr* from a minor and explains the revocation of *ḥajr* from a boy, a girl, and *ḥajr* due to *bāligh* and *rūsyd* (maturity).

1. ***Al-Ṭalāq Bayna al-Ifḥāq wa-al-Taqyīd: Dirāsah Syarī'ah Qānūnīyyah Muqāranah***

²⁸⁷ Su'ād Ibrāhīm Ṣāliḥ, p. 10.

²⁸⁸ Su'ād Ibrāhīm Ṣāliḥ, p. 11-12.

The book *al-Ṭalāq Bayna al-Iṭlāq Wa-al-Taqyīd: Dirāsah Syarī‘ah Qānūniyyah muqāranah* (Divorce between Absoluteness and Restriction: A Comparative Study of Syarī‘ah and Law) is also a work by Su‘ād Ibrāhīm Ṣāliḥ written for his doctoral degree based on this work the author did not find digital access of this book, however, the author found a little information about this book. The book written by Su‘ād Ibrāhīm Ṣāliḥ was published by Dār al-Ta‘āwun in Cairo in 1998. This work presents a study of divorce in the perspective of Islamic law, by comparing various aspects related to the issue of divorce from both a syari’ah and legal perspective. The comparative study in this book provides a comprehensive analysis of divorce provisions.²⁸⁹

5. *‘Alāqat al-Ābā’ bi-al-Abnā’ fī al- Syarī‘ah al-Islāmīyyah*

Su‘ād Ibrāhīm Ṣāliḥ's *‘Alāqat al-Ābā’ Bi-al-Abnā’ fī al- al-Syarī‘ah al-Islāmīyyah* (The Relationship between Fathers and Children in Islamic Law) is based on a study of the Qur‘ān which discusses the relationship between parents (husband and wife) and their children. The fuqahā have attempted to interpret the noble verses of the Qur‘ān relating to this relationship, as well as the narrated traditions of the prophet, and they agree on some points and differ on others. Some of these *fuqahā* consider the relationship between parents and children to be a form of derivative relationship such that the child is part of the father or part of him. In other words, the father is the principal, and the child is the descendant. Therefore, no relationship between people is comparable to the relationship between the origin and the descendant. Based on the interest in the above discussion, Su‘ād wrote the book as a form of further study in understanding the agreements and differences made by the *fuqahā* and providing a new understanding of what has been explained by the *fuqahā*.²⁹⁰

²⁸⁹ WorldCat, “Informasi Kitab *Al-Ṭalāq Bayna Al-Iṭlāq Wa-Al-Taqyīd: Dirāsah Syarī‘ah Qānūniyyah Muqāranah*,” www.worldcat.org, 2024, accessed on November 05, 2024 from the page <https://search.worldcat.org/title/756400970>.

²⁹⁰ Su‘ād Ibrāhīm Ṣāliḥ, *Alāqat Al-Ābā’ Bi-Al-Abnā’ Fī Al-Syarī‘ah Al-Islāmīyyah*, Cet. I (Jeddah, Arab Saudi: Dār al-Tihāmah, 1980), p. 8, noor-book.com/yefx4r.

The book consists of thirteen chapters on filial piety, parental obligations, breastfeeding, guardianship, maintenance, gifts, testimony, prohibitions, accusations, punishment for theft, *qisas*, and inheritance. In understanding some of these themes, Su'ād always tries to include the relevant verses in this study from the Qur'ān and include the prophet's traditions from the sources by concisely presenting opinions and clarifying those that need explanation. As such, he conceptualizes the explanation through his expertise and also through the viewpoints of the schools of *fiqhī* and the arguments of each school in matters of dispute. Su'ād was very careful to prioritize one opinion without undermining the validity of other opinions. Likewise, I tried to gather the views of the fuqaha by relying on existing and recognized sources of *fiqhī*.²⁹¹

6. *Aḥkām al-Mīrās Wa-al-Waṣīṣah Fī al- Syarī'ah al-Islāmīyyah*

The book *Aḥkām al-Mīrās wa-al-Waṣīṣah fī al- Syarī'ah al-Islāmīyyah* (The Law of Inheritance and Wills in Islamic Syari'ah) by Su'ād Ibrāhīm Ṣāliḥ. This book is based on the importance of the knowledge of inheritance and its distribution because, according to Su'ād, every creature on earth will face death by a predetermined time limit. However, some things will make the deceased miserable, one of which is inheritance and its distribution, which, when it is not distributed fairly or by the provisions, will create problems among the families left behind. According to Su'ād, wealth is a source of dispute between them if the matter is left to them. With this in mind, Su'ād felt the need to shed light on the science of inheritance and its distribution by organizing and categorizing it properly, using easy language and clear expressions so that its benefits could be widespread and easily taken. Su'ād also tried to include the views of the four schools of thought on many issues for added benefit. In addition, she also discusses the condition of each heir, the situation of a meeting between grandfather and brother, the calculation of inheritance issues, and the distribution of inheritance.²⁹²

7. *Mabādi' al-Niẓām al-Iqtisādī fī'l-Islām wa-Ba'd Taṭbīqātih*

²⁹¹ Su'ād Ibrāhīm Ṣāliḥ, p. 9.

²⁹² Su'ād Ibrāhīm Ṣāliḥ, *Aḥkām Al-Mīrās Wa-Al-Waṣīṣah Fī Al-Syarī'ah Al-Islāmīyyah*, Cet. III (Riyadh, Arab Saudi: Dār al-'Ilm al- Kutub, 1999), p. 7,

Mabādi' al-Nizām al-Iqtisādī fī'l-Islām wa-Ba'd Taṭbīqātih (Principles of the Islamic Economic System and Some of Its Applications) is a work written by Su'ād Ibrāhīm Ṣāliḥ. It was published by Dār al- 'Ilm al- Kutub Publishing House in Riyadh in 2002 its second edition. Consisting of 248 pages, it discusses in depth the aspects of economics from an Islamic perspective. It examines the relationship between economics and the Islamic religion and its practical application in the economic system. This book is an important reference in Islamic economics, especially in understanding the basic principles of the economic system based on Islamic law and its implementation in modern life.²⁹³

8. *Aḥkām Taṣarrufāt al-Safīh fī al- Syarī'ah al-Islāmīyyah*

The book *Aḥkām Taṣarrufāt al-Safīh fī al- Syarī'ah al-Islāmīyyah* (Rulings on the Actions of the *Safīh* in Islamic Syari'ah) by Dr. Su'ād Ibrāhīm Ṣāliḥ was published by Dār al-Tihāmah Jeddah. This book examines in depth the rulings relating to the behavior of minors from an Islamic perspective.

In the introduction to the book, Su'ād explains the system that has been established by Islamic law to regulate human affairs and safeguard their rights. The author then divides the discussion into four main chapters. The first chapter explains the nature of *safīh*, which explains the definition of *safīh* in language, terms, and according to the jurists, as well as aspects of its differences and the definition closest to being accepted. The second chapter discusses the division of *safīh*. In this chapter, we will discuss the conditions of a child who has reached puberty, a child who has reached puberty in the state of *safīh*, and *safīh* after puberty and intelligence. The third chapter explains when and how the restriction or prohibition on the *safīh* is applied and the rights of the guardian in this situation. The third chapter discusses the rulings on actions taken by the *safīh*, including those that can and cannot be annulled, and the arrangements related to worship involving finances

²⁹³ WorldCat, "Informasi Kitab *Mabādi' Al-Nizām Al-Iqtisādī Fī'l-Islām Wa-Ba'd Taṭbīqātih*," www.worldcat.org, 2024, accessed on November 05, 2024 from the page <https://search.worldcat.org/title/957327353>.

for minors. It also explains how to be released from restrictions and when this can be done.²⁹⁴

9. *Aḥkām ‘ibādāt al-mar’ah fī al-Syarī‘ah al-Islāmīyyah*

Su‘ād Ib rāhīm Ṣāliḥ’s Aḥkām ‘ibādāt al-mar’ah fī al-Syarī‘ah al-Islāmīyyah (The Rulings of Women's Worship in Islamic *Syarī‘ah*) is based on the many allegations spread by the enemies of Islam regarding the position of women in Islam. Unfortunately, some Muslims also repeat these claims. According to him, the cause is either a lack of religious understanding or a desire to emulate Western culture, which has shown its negative impact. It is this factor that prompted Su‘ād Ibrāhīm Ṣāliḥ to write this book.²⁹⁵

The book is organized into nine chapters. The first chapter discusses the nature of worship in Islam, which includes the meaning of worship, its types, and purposes, as well as the principle of convenience in the laws of worship. The second chapter outlines the position of women in the Qur’ān and Sunnah, including the condition of women before Islam, women's rights and capacities, and the differences between men and women. The third chapter discusses the rulings on women's purity, including the rules of ablution, bathing, and cleanliness. The fourth chapter discusses the rulings on menstruation, *istihāḍah*, and *nifās*, and their effect on worship. The fifth chapter focuses on the ruling on prayer for women. The sixth chapter discusses the rulings relating to corpses, including the procedures for bathing a deceased husband or wife. The seventh chapter outlines the ruling on zakat on women's jewelry and other provisions related to zakat. The eighth chapter discusses the rulings on fasting for women, and the ninth chapter explains the rulings on Hajj for women, including special provisions during *iḥrām* and when performing Hajj rituals. In each chapter, Su‘ād refers to primary sources and

²⁹⁴ Su‘ād Ibrāhīm Ṣāliḥ, *Aḥkām Taṣarrufāt Al-Safīh Fī Al-Syarī‘ah Al-Islāmīyyah*, Cet. I (Jeddah: Maktabah al-Mamlakah al-‘Arabīyah, 1884), p. 11-14.
https://archive.org/details/26_20220130/page/n93/mode/2up.

²⁹⁵ Su‘ād Ibrāhīm Ṣāliḥ, *Aḥkām ‘ibādāt Al-Mar’ah Fī Al-Syarī‘ah Al-Islāmīyyah : Dirāsah Fiqhīyyah Muqāranah*, Cet. III (Cairo: Mesir: Dār al-Ḍiyā, 1993), p. 9.
<https://ebook.univeyes.com/172407/pdf>.

compares the opinions of the schools of thought, affirming the view that she believes is most in line with the Islamic *syar'ah* goal of gentleness.²⁹⁶

10. *Adab al-khilāf wa asbāb al-ikhtilāf fī al-aḥkām al-fiqhiyyah*

The book *Adab al-khilāf wa asbāb al-ikhtilāf fī al-aḥkām al-fiqhiyyah* (The Ethics of Differing Opinions and the Causes of Differences in Jurisprudence) by Su'ād was published by the Egyptian Islamic Supreme Council as part of the *Qaḍāyā Islāmiyyah* (Islamic Issues) series. The work, written by Dr. Su'ād Ibrāhīm Ṣālīḥ, is the seventh edition of the series and was published in Cairo in 1420 AH/1999. After searching for the existence of this book in offline and online media and libraries, the author has not succeeded in finding digital access to the book. Still, the author found some simple information about this book. This book discusses in depth how ethics should address differences of opinion and outlines the various factors that cause differences in the interpretation and application of Islamic law (*fiqh*). This publication is an important contribution to contemporary Islamic studies published under the auspices of the Arab Republic of Egypt to provide a better understanding of the dynamics of dissent in the context of Islamic law.²⁹⁷

Regarding the books that Su'ād has made, the author specializes in discussing the book *Qaḍāyā al-Mar'ah al-Mu'āṣirah: Ru'yah Syar'iyyah wa Naẓrah Wāqi'iyyah* to the writing system, which the author adjusts to the focus of this research on the book. Then in addition to the book, Su'ād is also active in making several scientific articles on women, family, and Islamic economics, such as follows:

1. *Sariqatu al-A'ḍā' al-Basyariyyah: Jarīmah Muḥarramah Duwliyyān*

(Human Organ Theft: An Internationally Prohibited Crime).

Su'ād not only wrote articles on women, family, and economic issues, but also articles on international issues, which were published in 2017 in the journal *Al-Amn wal Ḥayāh* by Naif Arab University. Su'ād was assisted in writing this article

²⁹⁶ Su'ād Ibrāhīm Ṣālīḥ, p. 10.

²⁹⁷ Tim Perpustakaan Pusat Imām al-Albānī, "Informasi Kitab *Adāb Al-Khilāf Wa Asbāb Al-Ikhtilāf Fī Al-Aḥkām Al-Fiqhiyyah*," www.alalbany.org, 2024, accessed on November 06, 2024 from the page <https://www.alalbany.org/library/book/25927>.

by several other authors, namely Abd al-Fattāḥ Ḥijāzī, Symā' al-Milījī, Nādyā Ḥālīm Sulaymān, and Ay-mān Salāmāh. The article discusses human organ trafficking and organ transplantation. It reveals interviews with several organ brokers, including S.A. (initials), a former government hospital nurse who has worked in this field for five years. She revealed that many death cases occur because doctors focus more on the safety of organ buyers than donors, as buyers usually pay a large sum of money after a successful operation. Then, Su'ād tried to relate it in terms of Islamic law.²⁹⁸

2. *Šaqāfat al-Ta'āyusy al-Silmī fī al-Islām wa Dawr al-Mar'ah Fīhā* (The Culture of Peace in Islam and the Role of Women in it).

This article by Su'ād was published in 2001 by the same publisher, *Hawliyyāt Kulliyat ad-Dirāsāt al-Islāmīyah wal-'Arabīyah lil-Banāt bi al-Manṣūrah*. This article discusses how the teachings of Islam from the Qur'ān and Sunnah can still be applied today, especially regarding the roles of women and men, the roles of Muslims and non-Muslims in Islam, and how they can coexist peacefully. This article also discusses the equality between every creature and God so that his view of human beings as ordinary people does not distinguish them by gender differences or from their wealth or power. Still, humans are different because of one thing, namely their piety to God, as Allah says in Q.S. Al-Hujurāt verse 13.²⁹⁹

3. *Al-Usūs al-'Aqā'idīyah wa al-Akhlāqīyah wa al-Tasyrī'īyah li al-Iqtisād al-Islāmī* (Principles of Faith, Ethics, and Syariah in Islamic Economics).

This article is a work by Su'ād published in 2002 and also published by *Hawliyyāt Kulliyat ad-Dirāsāt al-Islāmīyah wal-'Arabīyah lil-Banāt bi al-Manṣūrah*. This article discusses Islamic economics, its principles, how one achieves Islamic values in running it, and the application of Islamic economics in the world scope. According to him, much can be researched related to Islamic

²⁹⁸ Su'ād Ibrāhīm Šālīḥ, "Sariqatu Al-A'Ḍā' Al-Basyariyyah: Jarīmah Muḥarramah Duwliyyān," *Jām'at Nāyif Al-'Arabīyah Lil-'Ulūm Al-Amnīyah*, Vol. 37, No. 428 (2017), p. 2-4 <https://search.mandumah.com/Record/886009/Description#tabnav>.

²⁹⁹ Su'ād Ibrāhīm Šālīḥ, "Šaqāfat Al-Ta'āyusy Al-Silmī Fī Al-Islām Wa Dawr Al-Mar'ah Fīhā," *Hawliyyāt Kulliyat Ad-Dirāsāt Al-Islāmīyah Wal-'Arabīyah Lil-Banāt Bi Al-Manṣūrah*, Vol. 11, No. 1 (2001), p. 1-3. https://journals.ekb.eg/article_379659_748f73b1ffac4f0f7b0cafdc11ef38fb.pdf.

economics.³⁰⁰ Meanwhile, the author of this article refers to Su'ād's book entitled “*Mabādi' al-Nizam al-Iqtisādī fi' al-Islam wa-Ba'd Taṭbiqātih*”.

4. *Huqūq al-Mar'ah fī al-Islām ‘Aṭā’ bilā Ḥudūd* (Women's Rights in Islam: A Gift without Limits).

This article by Su'ād discusses the status and rights of women in Islam. It discusses the pre-Islamic status of women and the principles of Islamic reform of the status of women. It also discusses women's rights' humanitarian, economic, social, and legal aspects. Furthermore, Su'ād discusses the most important differences between men and women, pointing out the aspects of differences, their causes, reasons, wisdom, and applications. She also explains some issues related to the status of women, including the issues of polygamy and divorce, two issues that the enemies of Islam like to attack. However, the reality of life in non-Muslim societies confirms the correctness of Islam's treatment of them. Then, he spoke about the rights of women over their husbands.³⁰¹

5. *Al-‘Usrah al-Muslimah bayna al-Nuṣūṣ wa al-Wāqi’* (The Muslim Family between Text and Reality).

This article by Su'ād Ibrāhīm Ṣāliḥ discusses several important issues, including the family as the pillar of society and the foundation of buildings. The family is a tool of individual formation; humans need it at all stages of life. In addition, the article also discusses the attacks of orientalists and the enemies of Islam on Muslim family law, as well as attempts to distort the truth of Islam among Muslims themselves. The author states that the contribution of this article is to clarify the legitimate facts and Divine secrets about family laws, especially those that have been subjected to attacks, such as polygamy laws and the right of women to divorce and annul. So, this article generally discusses the importance of the

³⁰⁰ Su'ād Ibrāhīm Ṣāliḥ, “*Al-Usūs Al-‘Aqā’ Idīyah Wa Al-Akhlaqīyah Wa Al-Tasyrī’īyah Li Al-Iqtisād Al-Islāmī*,” *Hawliyat Kulliyat Ad-Dirāsāt Al-Islāmīyah Wal-‘Arabīyah Lil-Banāt Bi Al-Manṣūrah*, Vol. 10, No. 1 (2000), p. 3-5
https://journals.ekb.eg/article_379647_c4f00ac3699498d719829563ce6fc378.pdf.

³⁰¹ Su'ād Ibrāhīm Ṣāliḥ, “*Huqūq Al-Mar'ah Fī Al-Islām ‘Aṭā’ Bilā Ḥudūd*,” *Hawliyat Kulliyat Ad-Dirāsāt Al-Islāmīyah Wal-‘Arabīyah Lil-Banāt Bi Al-Manṣūrah*, Vol. 6, No. 6 (1995), p. 3-4,
https://journals.ekb.eg/article_376527_b724de2d33f362eef7ebd817d20ad672.pdf.

family in Islam, as well as efforts to defend and fight for the rights of the Muslim family that have been under attack by certain parties.³⁰²

6. *Al-Musyārakah al-`Āmmah li al-Mar'ah fī 'Ahd al-Nubuwwah wa 'Uṣūr al-Izdhihār wa Wāqī' wa Dawr al-Mar'ah al-Muslimah al-Mu'āṣirah* (Women's Public Participation in the Prophetic Period and the Golden Age and the Reality and Role of Contemporary Muslim Women).

This article was written by Su'ād in 2000 and published by *Hawliyat Kulliyat ad-Dirāsāt al-Islāmīyah wal-'Arabīyah lil-Banāt bi al-Manṣūrah*. This article was written as a form of Su'ād's desire to review the role and involvement of women in the past, including during the time of the Prophet Muhammad, and to compare it with the condition of Muslim women today. The article also discusses the role of women in the golden age of Islam and what can be a reference for contemporary Muslim women in achieving a balance between public participation and religious values. This article also shows how women are viewed in their roles, such as those who still consider women good at home. Some consider women free to do anything and view women who are allowed to play roles and participate outside the home while still upholding Islamic law.³⁰³

C. The Su'ād Ibrāhīm Ṣāliḥ Controversy

During her career, Su'ād often received rejection for proposals related to women and several meetings or talk shows in the media; Su'ād's talks often caused controversies that caused debate among some parties. Here are some of the controversies which Su'ād has been involved in:

1. The first controversy came within the scope of her scholarship: fighting for women's right to become muftis in Egypt. For more than two decades, Su'ād persistently defended the importance of women's role in giving fatwas, especially

³⁰² Su'ād Ibrāhīm Ṣāliḥ, "Al-`Usrah Al-Muslimah Bayna Al-Nuṣūṣ Wa Al-Wāqī'," *Hawliyat Kulliyat Ad-Dirāsāt Al-Islāmīyah Wal-'Arabīyah Lil-Banāt Bi Al-Manṣūrah*, Vol. 12, No. 1 (2002), p. 3-5, https://bfsgm.journals.ekb.eg/article_379673_1666f3d943a52673c2a07164aaea16f5.pdf.

³⁰³ Su'ād Ibrāhīm Ṣāliḥ, "Al-Musyārakah Al-`Āmmah Li Al-Mar'ah Fī 'Ahd Al-Nubuwwah Wa 'Uṣūr Al-Izdhihār Wa Wāqī' Wa Dawr Al-Mar'ah Al-Muslimah Al-Mu'āṣirah," *Hawliyat Kulliyat Ad-Dirāsāt Al-Islāmīyah Wal-'Arabīyah Lil-Banāt Bi Al-Manṣūrah*, Vol. 10, No. 1 (2000), p. 4-6, https://journals.ekb.eg/article_379644_07c51a7a359187e9c9ba22d6715496ff.pdf.

on issues related to womanhood. Despite facing resistance and obstacles from conservative circles, Su'ād remained steadfast, based on in-depth research into Islamic history and interpretation of religious texts.³⁰⁴

Opposition to her ideas came from various quarters, including influential religious institutions. When she asked the Grand Imam of Al-Azhar, Syeikh Naṣr Farīd Wāṣil of Egypt, for a special room in Dār al-Iftā' for women muftis to discuss women's issues in the late 1990s and her wish to be included in the organization, however, her request was rejected. Su'ād tried a second time to Syeikh Aḥmad al-Ṭayyib in 2003, but her attempt failed again. Su'ād then sought support from the Grand Imam of Al-Azhar, Syeikh Muhammad Ṭantāwī, and was advised to try to get into *Majma' al-Buḥūth al-Islāmiyyah bi'l-Azhar*, a prestigious Islamic research institute. Su'ād only received one vote of support, Syeikh al Badrī, from the all-male council.³⁰⁵

The various rejections received by Su'ād did not dampen her enthusiasm to continue promoting women's rights. Su'ād took a different step by utilizing mass media, especially television and mass media, to spread her views and carry out her role as a female muftī. Through her television program, *Fiqh al-mar'ah*, she gained a wider audience and proved that women can provide in-depth and relevant interpretations of Islamic law.³⁰⁶ Her academic credentials from Al-Azhar and deep expertise in Islamic sciences make her a difficult figure to ignore in contemporary religious discourse. Su'ād also argues that the rejection of female muftīs is based more on patriarchal traditions and culture than the teachings of Islam itself. She pointed out that in Islamic history, the Prophet's wives, especially Ā'isyah, played an essential role in giving fatwas and teaching religious matters to the people.

³⁰⁴ Naguib, "Su'ād Ibrāhīm Sālīh". p. 2.

³⁰⁵ Muhammad Khalil, "Ulama Di Mesir Beda Pendapat Tentang Peran Perempuan Dalam Memberikan Fatwa," *Asyariq al-Awsat*, 2002, accessed on November 06, 2024 from the page <https://archive.aawsat.com/details.asp?section=17&article=140443&issueno=8777>.

³⁰⁶ Carla Power, "Changing The Rule Of Law," *Newsweek*, 2002, accessed on November 06, 2024 from the page <https://www.newsweek.com/changing-rule-law-141301>.

According to her, the exclusion of women from this role in the modern era is a form of injustice that needs to be rectified.³⁰⁷

2. Su'ād once issued a fatwa on the veil, according to which the veil is a culture that any woman may not follow. As a result of her fatwa, Su'ād was sued by Syeikh Yūsuf al-Badrī to the Attorney General, but the case was closed. After the lawsuit against Su'ād, Syeikh Yūsuf intended to apologize and asked permission to visit Su'ād's house with his wife. However, Su'ād refused the visit because she was afraid and unsure of Syeikh Yūsuf's intentions, who may have perceived him as an influential preacher or someone who had departed from the fundamentals of Islam. In an interview, Su'ād was asked why Syeikh Yūsuf rejected her fatwa, to which Su'ād replied that Syeikh Yūsuf still adheres to the teachings of the *Salaf mazhab*. Their views on the veil are so significant that Syeikh Yūsuf considers it obligatory, while Su'ād considers it a custom. In addition, Syeikh Yūsuf also opposed women becoming muftī and ḥakīm.³⁰⁸

3. The subsequent controversy is that Su'ād once issued an opinion prohibiting the restoration of torn hymens for women, which some people accepted and rejected. After she observed and discussed this with the muftīs of Al-Azhar, she finally allowed the restoration of the hymen, which is also in line with the opinion of Syeikh 'Alī Jum'ah, a former muftī of Al-Azhar.³⁰⁹

4. Furthermore, Su'ād once made a controversial comment about an actress in Egypt named Elham Shahin. According to her, it is unethical for someone to issue such an expression, as conveyed by Elham Shanin during the filming process,

³⁰⁷ Fatima Muhammad, "Dr. Su'ād Shalih Kepada 'Dunia Islam': 'Jenis Kelamin Laki-Laki Bukan Syarat Untuk Berfatwa' 'Saya Meminta Agar Tidak Mengumumkan Kesalahan Fatwa Di Depan Umum' 'Yang Penting Bukan Menentang Penguasa Dalam Fatwa, Tapi Menjaga Adab Perbedaan,'" web.archive.org, 2015, accessed on November 07, 2024 from the page <https://www.muslimworldleague.org/paper/1790/articles/p3-a2.htm>.

³⁰⁸ Al-Maṣry Al-Youm, "Dr. Su'ād Ibrāhīm Ṣāliḥ, Anggota Persatuan Cendekiawan Muslim Internasional: Saya Seorang Ahlawy Dan Saya Ingin Sekali Bertemu Dengan 'Mohamed Aboutrika'".

³⁰⁹ Al-'Arabīyah, "Melihat Jenazah Tunangan Dan Surga Bagi Non-Muslim...Seorang Pengkhotbah Mesir Menjelaskan," Al Arabiya.net, 2024, accessed on November 07, 2024 from the page <https://www.alarabiya.net/arab-and-world/egypt/2024/04/25/-المسلمين-والجنة-لغير-المسلمين-داعية-مصرية-توضح>.

where the director stopped briefly because he wanted to pray. However, Elham Shahin immediately criticized the director instead of stopping and resting. In this case, Su'ād immediately asked Elham, “How old are you? Who guarantees your age?” He added that Elham was still far from the *syar'i* manners towards Allah. Su'ād also explained that she finds it surprising when someone who tries to obey Allah and keep praying becomes the target of ridicule.³¹⁰

5. The next statement that Su'ād made was the permissibility of having relations and cohabitation with animals such as donkeys and goats. This statement caused a lot of debate and rejection, including Dr. Abdul Hamīd Hindāwī, who said that this was a false and unacceptable statement and should be discussed because her chat in the previous interview had brought the basis, according to the scholars she said allowed this relationship, which in this case had not been discussed by the scholars of law and interpretation. According to Dr. Hamīd, such a condition will make the image of Islam in the world worse, and Su'ād Ṣāliḥ participated in it.³¹¹ After receiving various opposition and rejection of the statement, Su'ād withdrew her statement.³¹²

6. Su'ād once supported the view of the former muftī of the Republic of Egypt, Dr. 'Alī Jum'ah, regarding non-Muslims entering paradise. In an interview on the “*Asrār*” program on the *an-Nahār* television channel, Su'ād said that Christians, People of the Book, and Muslims who believe in Allah and the Last Day will enter paradise. He emphasized that paradise is not only for Muslims but also for believers of other religions. This is in line with Dr. 'Alī Jum'ah's earlier view, which rejects the notion that only Muslims will enter paradise. Dr. 'Alī Jum'ah cites a verse of the Qur'ān, which states that those who believe in Allah and the Last Day and do

³¹⁰ Jamāl 'Abd al-Mun'im, “Fatwa Dan Pendapat Dr Su'ād Ibrāhīm Ṣāliḥ Menimbulkan Kontroversi,” *iconaarabia*, 2024, accessed on November 07, 2024 from the page <https://iconaarabia.com/1615/ال-فتاوي-واراء-الدكتور-سعاد-صالح-تثير>.

³¹¹ Dr. 'Abd al-Ḥamīd al-Hindāwī, *Dr. Su'ād Ibrāhīm Ṣāliḥ Menjelaskan Bahwa Setelah Video Tersebut Dipublikasikan, Dia Menarik Kembali Fatwa Tersebut. Dia Memasukkan Tautan Penarikan Fatwanya Di Komentar Pertama*. (Mesir: www.youtube.com, 2024), accessed on November 07, 2024 from the page https://www.youtube.com/watch?v=ycF_JCGqI-E.

³¹² Ibrāhīm Fārūq 'Abd al-Ḥamīd Haykal, *Al-Sahrjawi Melaporkan Bahwa Dr. Su'ād Ibrāhīm Ṣāliḥ Telah Menarik Kembali Dan Meminta Maaf Atas Fatwanya Yang Mengizinkan Praktik Hubungan Dengan Hewan* (Mesir: www.youtube.com, 2018), accessed on November 07, 2024 from the page https://youtu.be/7zJJVnGRTbE?si=_kSsLcRv19FfjVOd.

righteous deeds need not worry and be sad. Jum'ah emphasized that the religion of Allah is Islam, but all religions are called Islam.³¹³

D. The Book *Qaḍāyā al-Mar'ah al-Mu'āṣirah: Ru'yah Syar'iyyah wa Naḍrah Wāqi'iyyah*

The Book of *Qaḍāyā al-Mar'ah al-Mu'āṣirah: Ru'yah Syar'iyyah wa Naḍrah Wāqi'iyyah* is, according to the author, a work by Su'ād that is important to discuss. Based on its title, this book discusses contemporary women's issues from the view of syari'ah and reality. The book offers a unique perspective by combining two approaches: understanding Islamic law (syari'ah) and analyzing existing social realities. It seeks to bridge the gap between traditional religious values and modern challenges for Muslim women while providing practical solutions appropriate to today's context.

1. History of the Compilation of *Qaḍāyā al-Mar'ah al-Mu'āṣirah: Ru'yah Syar'iyyah wa Naḍrah Wāqi'iyyah*

Qaḍāyā al-Mar'ah al-Mu'āṣirah is a book compiled by Su'ād Ibrāhīm Ṣāliḥ and dedicated to her parents as the first place she learned and was educated, then to her husband who always took care of her and accompanied her. Finally, she dedicated herself to her children as her and her husband's successors.³¹⁴

In addition to being dedicated to her family, the book was created out of Su'ād's deep concern and care for the changing rights of women in Islam. The writing of this book was motivated by several important factors. Firstly, the historical realization that Islam has given special rights to women since its inception, as evidenced by their active role during the Prophet's time as muftīs, advisors, fighters, entrepreneurs, poets, writers, and leaders in the assembly of knowledge. Secondly, the emergence of the women's liberation movement in the last quarter century demanded the elimination of discrimination, some of whose

³¹³ 'Alī Syibl, "Su'ād Ibrāhīm Ṣāliḥ: Non-Muslim Akan Masuk Surga... 'Tidak Mungkin Orang Seperti Magdi Yacoub Masuk Neraka' (Video)," accessed on November 07, 2024 from the page www.masrawy.com, 2024, <https://www.masrawy.com/islamayat/others>

³¹⁴ Su'ād Ibrāhīm Ṣāliḥ, *Qaḍāyā Al-Mar'ah Al-Mu'āṣirah: Ru'yah Syar'iyyah Wa Naḍrah Wāqi'iyyah*, Cet: Perta (Kairo: Maktabah Madbouly, 2008), p. 3.

demands have a basis in syari'ah and some of which are contrary to Islamic values. Third, Su'ād's experience in participating in various discussion forums, conferences, and seminars, both locally and internationally, on women's issues has resulted in a lot of research that needs to be documented. Fourth, there is a moral responsibility to disseminate studies that can help understand the position of women in Islam comprehensively, as well as answer contemporary challenges while adhering to the principles of syari'ah.³¹⁵

2. Systematization of the Book of *Qaḍāyā al-Mar'ah al-Mu'āṣirah*: Ru'yah Syar'iyyah wa Naẓrah Wāqi'iyyah

Qaḍāyā al-Mar'ah al-Mu'āṣirah, according to the author, is a book that many people have not studied, and few people are aware of its existence. Books are generally organized coherently based on the order of verses and letters in the Qur'ān. However, *Qaḍāyā al-Mar'ah* does not follow this pattern. Instead, it uses the *mawḍū'ī* (thematic) method, which discusses contemporary issues and explains them with verses with similar and related meanings or intentions.

Based on the type of interpretation of the Book of Su'ād, the author observes that it follows the second pattern in the understanding of the category of interpretation, namely, the interpretations of Su'ād do not fully discuss the 30 juz of the contents of the Qur'ān. Rather, she continues the interpretation of the form of thinking activities to explain the texts of the Qur'ān with the context of her time without leaving the understanding of previous scholars, which means that Su'ād's interpretation is dynamic to discuss current issues or problems that are actualized against the verses of the Qur'ān and the historical context.³¹⁶ The themes contained in the book of *Qaḍāyā al-Mar'ah al-Mu'āṣirah* are as follows:³¹⁷

- a) Family Life between Islamic Concepts and Orientalist Claims
- b) Syari'ah Guidelines for Resolving Husband and Wife Disputes

³¹⁵ Su'ād Ibrāhīm Ṣāliḥ, *Lihat Muqaddimah*, p. 4-5.

³¹⁶ Abdul Mustaqim, *Pergeseran Epistemologi Tafsir*, Cet. Perta (Yogyakarta: Pustaka Belajar, 2008), p. 31-32.

³¹⁷ Su'ād Ibrāhīm Ṣāliḥ, *Qaḍāyā Al-Mar'ah Al-Mu'āṣirah: Ru'yah Syar'iyyah Wa Naẓrah Wāqi'iyyah*, p. 283.

- c) Family Violence and Islamic Solutions
- d) Syari'ah Rules for Regulating Family Relations to Avoid Domestic Violence
- e) Practical Solutions to Avoid Family Violence
- f) Islamic Regulation of Sexual Instincts
- g) Artificial Insemination and Abortion
- h) Uterine Lease
- i) Hijab and Niqab
- j) Inheritance of Women
- k) Women's Public Participation
- l) Women and Fatwa
- m) Culture of Peace and Women's Role in it

After observing this book, the author sees that Su'ād interprets several contemporary gender-related themes with several verses that she does not directly explain in one particular theme. Sometimes, verses related to gender are also found in other themes. Discussions on these themes are also presented at the beginning before entering the first theme.

3. Interpretation of Gender Verses in the Book *Qaḍāyā al-Mar'ah al-Mu'āṣirah: Ru'yah Syar'iyyah wa Naẓrah Wāqi'iyyah*

Su'ād Ṣāliḥ, a prominent Muslim scholar, undertook an in-depth identification and analysis of Qur'ānic verses relating to gender issues. As an expert in women's fiqh, Su'ād carefully explores the sacred texts to understand how the Qur'ān views and regulates gender relations in contemporary Muslim society. Su'ād's analysis does not only focus on the literal meaning of the text but also considers the historical, social, and legal context (*maqāṣid al-syarī'ah*) behind the revelation of the verses. The following is an identification of gender verses in *Qaḍāyā al-Mar'ah al-Mu'āṣirah: Ru'yah Syar'iyyah wa Naẓrah Wāqi'iyyah*:

a) Interpretation Su'ād Ibrāhīm Ṣāliḥ of Q.S. An-Nisā' Verse 1

The interpretation of the creation of Ḥawā in Q.S. An-Nisā' verse 1 illustrates an interesting concept of the relationship between husband and wife. It is

explained that women were created from a crooked rib, but this is better understood as a metaphor to describe the emotional characteristics of women rather than a literal interpretation of the creation process. A ḥadīṣ narrated by Abū Hurairah provides the primary foundation for this discussion, in which the Prophet uses the simile of a rib to teach the wise way to treat one's wife.³¹⁸

b) Interpretation Su'ād Ibrāhīm Ṣāliḥ of Q.S. Al-Ḥujurāt Verse 13, Al-Isrā' Verse 70 and At-Taubah Verse 71

Su'ād in this term refers to Q.S. Al-Ḥujurāt verse 13, Al-Isrā' verse 70 and At-Taubah verse 71. In these verses, Su'ād sees that women and men are equal in that the degree of one's glory before Allah is not determined by gender but by piety and good deeds. This is emphasized by the statement that “a woman may be better in the sight of Allah than a thousand men” based on her qualities and deeds. This shows the principle of justice and honor.³¹⁹

c) Interpretation Su'ād Ibrāhīm Ṣāliḥ of Q.S. Al-Baqarah verse 221

In this term, Su'ād refers to Q.S. Al-Baqarah verse 221, which states that every human being, both male and female, has the same right to choose a partner as Islam has established two main foundations that must be considered in selecting a partner, namely religion and morality (*akhlāq*). These two aspects are considered firm and lasting foundations to achieve psychological tranquility between partners. This shows that Islam does not make physical, material, or social status the main criteria but prioritizes spiritual and moral qualities.³²⁰

d) Interpretation Su'ād Ibrāhīm Ṣāliḥ of Q.S. An-Nisā' Verse 34

In this theme, Su'ād refers to Q.S. An-Nisā' verse 34, which explains that men are the leaders of their families who still have to have the physical and intellectual capacity to work and maintain family honor. At the same time, women are also leaders in managing their household affairs and can play an active role in educating children with the gentleness of their souls.³²¹

³¹⁸ Su'ād Ibrāhīm Ṣāliḥ, *Qaḍāyā al-Mar'ah al-Mu'āṣirah: Ru'yah Syar'īyyah wa Naẓrah Wāqī'īyyah*, 2008. p. 69.

³¹⁹ Su'ād Ibrāhīm Ṣāliḥ. p. 3.

³²⁰ Su'ād Ibrāhīm Ṣāliḥ. p. 12.

³²¹ Su'ād Ibrāhīm Ṣāliḥ. p. 200.

e) Interpretation Su'ād Ibrāhīm Ṣāliḥ of Q.S. Al-Aḥzāb verse 59, Q.S. Al-A'rāf Verse 32, Q.S. An-Nūr Verse 31

Su'ād states that women have the right to dress, especially in terms of hijab. The hijab worn by a woman is not a sign that she is backward or left behind, but rather a decree that must continue to be fulfilled in order to reach Allah's mercy. Su'ād explained that the presence of a serious woman in life with her modesty and uncovered face is lawful and good. It is not permissible to prohibit this permissible thing and interfere with its role in social reconstruction.³²²

f) Interpretation Su'ād Ibrāhīm Ṣāliḥ of Q.S. An-Nisā' verses 7 and 11-12

In discussing inheritance, Su'ād refers to Q.S. An-Nisā' verses 7 and 11-12. The division of inheritance between men and women in a ratio of 2:1 should not be debated anymore because it is a decree Allah has given. The problem of inheritance between men and women is also not about masculinity and femininity.³²³

g) Interpretation Su'ād Ibrāhīm Ṣāliḥ of Q.S. An-Nisā' verses 3, and 129

Su'ād hints at polygamy by referring to Q.S. An-Nisā' verses 3, 129. Su'ād is very specific in this term because the orientalist's notion of polygamy has been very troubling, and one of the topics of misunderstanding has spread in the West due to many fictitious claims so that the majority today still consider Muslim men as people possessed by carnal lust. Therefore, he has many wives, one to four, and can move from one wife to another. With such widespread assertions, it is not uncommon for calls for women's equality to be intensified. Meanwhile, the Qur'ān itself has thoroughly and clearly explained this matter.³²⁴

h) Interpretation Su'ād Ibrāhīm Ṣāliḥ of Q.S. Al-Isrā' verse 70, Āli 'Imrān verse 159, and Al-Aḥzāb verse 33

In this term, Su'ād refers to Q.S. Al-Isrā' verse 70, Āli 'Imrān verse 159, and Al-Aḥzāb verse 33. Women's participation in the public and social spheres has now become a doctrine born long ago and adapted to this day. Women have been imprisoned for a long time for their rights and participation by the environment and

³²² Su'ād Ibrāhīm Ṣāliḥ, p. 171.

³²³ Su'ād Ibrāhīm Ṣāliḥ, p. 177

³²⁴ Su'ād Ibrāhīm Ṣāliḥ, p. 15.

customs. Because of this, Su'ād studied literacy to give women full rights and participation in the public sphere while adhering to religious law.³²⁵

4. Equality and Justice According to Su'ād Ibrāhīm Ṣāliḥ

In understanding the concept of equality and justice towards women, Su'ād has her interpretation. Beginning with the discussion of discrimination, she emphasizes that this term has legal implications and side effects that must be adequately understood. Not all forms of distinction can be categorized as injustice. True justice lies in distinguishing between things that are naturally different. Conversely, true injustice comes in two forms: when we impose sameness on things that are different or when we make distinctions in things that should be the same. Regarding the concept of equality, explained that equality cannot be interpreted as absolute equality in all things. Justice is not achieved when we impose equal rights without considering the differences in obligations, capacities, and functions between men and women. She cited Qur'ān verses from surah Al-Ḥujurāt verse 13 and An-Nisā' verse 32 to strengthen the argument that Allah Himself has established specific differences and advantages among humans.³²⁶

Regarding the criticism of the concept of total equality, Su'ād emphasized that this view contradicts three fundamental aspects: the nature of human creation, the reality of nature (*sunnatullah*), and Islamic law. Allah created humans in pairs, and this is a fact that cannot be ignored in discussing the concept of equality. Islam, according to Su'ād, has a comprehensive perspective on equality. Religion recognizes equality in basic matters such as humanity, religious responsibility, reward, and sin. However, Islam also considers aspects of nature as male or female, roles in the family and the social functions of each gender.³²⁷

³²⁵ Su'ād Ibrāhīm Ṣāliḥ, p. 185.

³²⁶ Su'ād Ibrāhīm Ṣāliḥ, p. 176.

³²⁷ Su'ād Ibrāhīm Ṣāliḥ, p. 176.

5. Interpretation of Gender Verses in the Qur'ān According to Su'ād Ibrāhīm Ṣālīḥ in *Qaḍāyā al-Mar'ah al-Mu'āṣirah: Ru'yah Syar'iyyah wa Naẓrah Wāqi'iyyah*.

In this section, the author will present Su'ād Ibrāhīm Ṣālīḥ's interpretation of gender verses in the Qur'ān as described in his book *Qaḍāyā al-Mar'ah al-Mu'āṣirah: Ru'yah Syar'iyyah wa Naẓrah Wāqi'iyyah*. Some of the main topics that will be analyzed include women's equality in creation, the equal status of women and men before God, women's right to choose a spouse, family leadership roles, women's right to dress, inheritance distribution, polygamy, and equality in public roles. A comprehensive analysis of Su'ād Ibrāhīm Ṣālīḥ's views is expected to provide a deeper understanding of the status and position of women in Islam.

a) Women's Equality in Creation

In discussing the creation of the first human beings, namely, Prophet Adam and Ḥawā, Su'ād refers to Q.S. An-Nisā' verse 1:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

Meaning: “O mankind, fear your Lord who created you from a single soul (Adam), and He created from him his mate (Hawā). From them, Allah multiplied many men and women). Fear Allah in whose name you ask one another and (maintain) family ties. Verily, Allah is always watching over you”.

According to Su'ād, this verse covers three things:³²⁸ First, Su'ād interprets the verse *yā ayyuhāan-nāsuttaqū rabbakum* (O people, fear your Lord) as referring to all humans without exception, which includes women. This verse is a form of equality between women and men in recommending piety to Allah SWT.

Secondly, the verse *khalaqakum min nafsin wāḥidah* (creating you from one soul, namely, Adam) is understood by some mufasssirs as a verse that refers to the creation of Eve from Prophet Adam, which is correlated with the Prophet Muhammad's ḥadīṣ. However, unlike the previous mufasssirs, Su'ād interprets this

³²⁸ Su'ād Ibrāhīm Ṣālīḥ, p. 239.

verse as the context of the relationship between men and women, which is not only the origin of the creation of Eve but also spiritual. The emphasis on "nafs," meaning soul, refers more to a person's spirit and moral traits, which in this case means that men and women are equal in spiritual matters (worship) and their humanity. This is clearer and more emphatic than the relationship of biological origins, namely, human beings originated from the same creature, Adam, who then developed into many descendants consisting of men and women until today.

Third, the verse *wa khalaqa minhā zawjahā* (and He created from him his spouse, namely, Hawā) contains a deep meaning about the concept of equality in human creation. This verse explains that the creation of Hawā as Adam's wife came from the same source of spirit, which illustrates the privilege of a single soul. This important foundation shows no difference between men and women in their creation. Both have equal status as human beings because they come from the same source of spirit. Thus, this verse affirms the principle of equal status in the relationship between men and women.

The wording of the ḥadīṣ used to formulate the creation of Hawā from Adam's ribs as narrated by Imām al-Bukhārī is as follows:

عن أبي هريرة رضي الله تعالى عنه قال : قال رسول الله صلى الله عليه وسلم : (استوصوا بالنساء خيرا فإنهن خلقن من ضلع أعوج ، وإن أعوج ما في الضلع أعلاه فإن ذهبت تقيمه كسرته ، وإن تركته لم يزل أعوج)

Meaning: “Abū Hurairah reported that the Messenger of Allah said: Give good advice to women, for they are created from a crooked rib, and the crookedest of the ribs is its upper part. If you try to straighten it, you will break it; if you leave it alone, it will remain crooked”.

In the wording of this ḥadīṣ, Su'ād emphasizes that the creation of Eve from Adam's rib is not only meant to be the creation of Eve but also to explain that women are dominated by feelings that tend to be emotional in many of their actions.

Therefore, a partner must possess wisdom, patience, and the ability to restrain a woman's emotions.³²⁹

b) Equality of Women and Men Before Allah

In terms of worship, every man and woman have the same opportunity and assessment by Allah SWT. as Su'ād refers to Q.S. Al- Hujurāt verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ.

Meaning: “O people, We have created you from a male and a female. Then, We made you into nations and tribes so you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Indeed, Allah is All-knowing and All-conscientious”.

According to Su'ād, this verse is a principle that every human being should adhere to, which tells every human being that they (women and men) are brothers in the same lineage; both women are brothers because she and men come from the same father and mother, namely, Adam and Hawā.³³⁰

Secondly, this verse is a noble principle that refers to human equality before God. As the creator, Allah never distinguishes women and men as ordinary human beings who are not distinguished from other members, such as from their race or class, based on their wealth or power. Still, humans are characterized by one thing, namely piety to Allah SWT. then, in explaining the tram equality of women and men before Allah, Su'ād also refers to Q.S. Al-Isrā' verse 70 as Allah SWT says:³³¹

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

Meaning: “Indeed, We have honored the children of Adam and We have taken them on land and sea. We gave them sustenance from the good and favored them over many creatures We created with perfect excellence”.

³²⁹ Su'ād Ibrāhīm Ṣāliḥ, p. 69.

³³⁰ Su'ād Ibrāhīm Ṣāliḥ, p. 239.

³³¹ Su'ād Ibrāhīm Ṣāliḥ, p. 261.

In this verse, Su'ād quotes al-Qurṭubī's interpretation, in which the word “*karramnā*,” which means “We glorified them,” is a form of reinforcement of the word “*karma*”. The glory is not material or wealth but rather an honor and advantage that eliminates all shortcomings. This glory is manifested in the creation of human beings with a perfect form equipped with a strapping posture and a beautiful face. Moreover, humans are endowed with the ability to explore the land and sail the seas of their own free will, intentions, and plans; as explained in the tafsīr, the main advantage of humans lies in their intellect. This intellect is the basis of human responsibility, enabling them to know Allah, understand his words, feel his favor, and believe in his messengers. This specialty of human creation is also affirmed in Q.S At-Tīn verse 4, where Allah SWT states that humans were created in the best possible form. Furthermore, as mentioned in Q.S. Luqmān verse 20, Allah has subjected the entire heavens and the earth for the benefit of man, which further emphasizes man's unique position among his created beings.³³²

Not only that, Su'ād interprets the concept of equality that Islam has brought in, elevating the spiritual status of women by stipulating that they have equal obligations and rights in worship. Women are also given great social responsibility to improve society through an active role in *amr ma'rūf nahī munkar* (inviting to good and preventing evil). This is affirmed in Q.S. At-Taubah verse 71:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Meaning: “The believers, men, and women, some of them are helpers for others. They enjoin the good and forbid the evil, establish prayer, pay the zakat, and obey Allah and His Messenger. Allah will give them mercy. Indeed, Allah is Mighty and Wise”.

This verse states that believers, both men and women, are partners who support each other. They have an equal role in building a good society by upholding the truth, preventing evil, performing acts of worship such as prayer and zakat, and

³³² Su'ād Ibrāhīm Ṣāliḥ, p. 261

maintaining obedience to Allah and his Messenger. In return for this noble role, Allah promises his mercy to all of them, regardless of gender.³³³

c) Women's Right to Choose a Partner

In choosing a partner, Su'ād explains the right of women to choose a partner as in Q.S. Al-Baqarah verse 221.³³⁴

وَلَا تَنْكِحُوا الْمُشْرِكِيْنَ حَتَّى يُؤْمِنَ ۚ وَلَا مُمْمِنَةً حَتَّى يُؤْمِنَ ۚ وَلَوْ أَعْجَبَكُمْ ۚ وَلَا تُنْكِحُوا الْمُشْرِكِيْنَ حَتَّى يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۚ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۚ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۚ وَيُبَيِّنُ ءَايَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

Meaning: “Do not marry polytheist women until they believe! Indeed, a believing slave girl is better than a polytheist woman, even if she appeals to you. Nor should you marry polytheist men (to believing women) until they believe. Indeed, a believing male slave is better than a polytheist male, even if he attracts you. They are invited to hell, while Allah invites them to paradise and forgiveness with His permission. (Allah) explains His verses to the people so that they may learn”.

Su'ād interprets this verse as a form of equality in the right to choose a spouse for every woman and man. In the pre-Islamic era, women did not have the opportunity to choose their spouse, and until today, some women are also forced to marry by the choice of their parents or because of the customs that apply in their midst.³³⁵

Then, according to Su'ād, the formation of a family begins with the desire of a man and a woman to have a life companion who will be a partner in living life and facing various challenges together. The first stage is to find and choose a prospective wife deemed suitable and able to create happiness in the relationship. This stage is crucial because it will determine whether the family formed later can properly carry out its functions. In Islamic teachings, the selection of a spouse is strongly recommended to be based on two main pillars: religious quality and moral

³³³ Su'ād Ibrāhīm Ṣāliḥ, p. 239.

³³⁴ Su'ād Ibrāhīm Ṣāliḥ, p. 12-13.

³³⁵ Su'ād Ibrāhīm Ṣāliḥ, p. 63.

character (morals). When partners are chosen based on these two aspects, inner peace between husband and wife will be easier to achieve. This is in line with what is stated in Q.S. An-Nūr verse 26: “Evil women are for evil men, and evil men are for evil women; good women are for good men, and good men are for good women. They are clean from what people accuse them of. They have forgiveness and glorious sustenance”.³³⁶

The verse emphasizes how important it is to choose a partner who is harmonious in terms of goodness and purity of soul. With this harmony, a harmonious household can be built and bring blessings to family life.

d) Equality of Women and Men in Leading the Family

In this term, Su'ād refers to Q.S. An-Nisā' verse 34 as Allah SWT says:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَنَاطٌ
حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۚ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ
فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا.

Meaning: “Men (husbands) are responsible for women (wives) because Allah has given some of them (men) more than others (women) and because they (men) have spent some of their wealth. The righteous women obey Allah and care for themselves without their husbands, for Allah has cared for them. Those women whom you fear may be unfaithful, advise them, leave them in bed, and (if necessary) beat them (in a way that does not hurt). But if they obey you, do not look for ways to distress them. Verily, Allah is the Most High, the Most Great”.

This verse explains that the position of a man and a woman in a family is different, where Allah SWT. has raised the degree of men above women. According to Su'ād, the degree in this verse refers to reason, strength, and the ability to provide livelihood, not glory alone. Islam does not degrade the position of women, as the opinion of gender activists that the author explained earlier, but this is a responsibility in leading, protecting, and providing livelihood.³³⁷

³³⁶ Su'ād Ibrāhīm Ṣāliḥ, p. 61.

³³⁷ Su'ād Ibrāhīm Ṣāliḥ, p. 31.

As for the verse *bimā faḍḍalallāhu ba'dahum 'alā ba'din*, because Allah has given some of them (men) an advantage over others (women), according to Su'ād, this verse also indicates that the advantage given by Allah applies to both sexes between men and women, not to all male individuals overall female individuals. Because many women are superior to their husbands in knowledge, religion, and charity, a woman can lead her family.³³⁸

However, with this possibility, Su'ād also explained that women are divided into two groups when discussing the leadership relationship between husband and wife. The first group is the righteous women who understand and perform their role well as wives. They obey their husbands in good matters while still adhering to religious teachings. These pious women are also known for their ability to fulfill various obligations, including maintaining personal honor and managing property with full trust, especially when the husband is not at home. This characteristic of pious women is in line with what is described in the verse *faṣ-ṣāliḥātu qānitātun ḥāfiẓātun lil-ghaibi bimā ḥafizallāh* (Pious women are those who obey Allah and take care of themselves when their husbands are absent because Allah has taken care of them). This verse describes them (women) as figures who are obedient to Allah and able to take care of themselves when their husbands are absent. This ability to care for themselves results from their realization that Allah is always watching and protecting them.³³⁹

In a ḥadīṣ by Abu Hurairah, the Prophet SAW gave a more specific description of the best woman. According to him, the best women are those whose presence brings happiness to their husbands, who are obedient to their husbands' good directions, and who can be trusted to protect themselves and their property when their husbands are not there. These criteria become a kind of benchmark that can help identify the characteristics of pious women in the context of married life.³⁴⁰

³³⁸ Su'ād Ibrāhīm Ṣāliḥ, p. 33.

³³⁹ Su'ād Ibrāhīm Ṣāliḥ, p. 33.

³⁴⁰ Su'ād Ibrāhīm Ṣāliḥ, p. 33.

On the other hand, the second group is women who have a tendency to disobey (*nusyūz*) and do not follow the rules that have been set. as this is stipulated in a fragment of verse Q.S. An-Nisā' verse 34, namely, *wa-allātī takhāfūna nusyūzahunna fa 'izūhunna wa-hjurūhunna fī al-maḍāji 'i wa-ḍribūhunna* (Those women whom you fear may be *nusyūz*, give them advice, leave them in bed, and (if necessary,) beat them in a way that does not hurt). In this verse, many enemies of Islam (orientalists) criticize and accuse the Qur'ān, the book of Muslims, of orders to beat women for their mistakes, and this is a form of humiliation for women.³⁴¹

However, according to Su'ād, this beating should not be understood as violence that causes the woman pain or scarring. According to Su'ād, this verse is a solution for women disobedient to their husbands with several things to do, such as the first stage of advising in a wise, gentle, and patient manner. This advice can be repeated to remind people of the importance of maintaining good relations in marriage. If the advice does not work, the second stage is bed separation by not having intercourse for a maximum of one month but still communicating usually. This stage aims to raise awareness of the importance of the husband and wife relationship. If the two stages have not been successful, then enter the third stage, namely giving "light blows," which are educational, not painful, and do not leave marks. If it injures, then compensation is obligatory. All these stages aim to improve the relationship, not to hurt or humiliate the wife.³⁴²

As for beating, according to Su'ād, it is better to avoid this stage, and even if it happens, use tools such as *miswak* and others because this is the least harmful than divorce. Su'ād then quotes Rasyīd Riḍā, who explains that the permissibility of wife-beating in Islam is not something that goes against common sense or human nature. This policy applies under certain conditions, especially in a corrupt society dominated by bad morals. Beating is only allowed as a last resort when the husband believes that this is the only way his wife will return from *nusyūz*. However,

³⁴¹ Su'ād Ibrāhīm Ṣāliḥ, p. 34

³⁴² Su'ād Ibrāhīm Ṣāliḥ, p. 35-36.

suppose the social situation has improved so the women can understand the advice and respond positively or have been deterred by bed separation. In that case, it is obligatory to abandon the option of beating. Rasyīd Riḍā emphasizes that every situation has a corresponding ruling in the syari'ah, and the main principle is that we are always commanded to be gentle with women in all situations.³⁴³

It should be noted that the stages of advice, bed separation, and the last stage of light beating, which is not recommended, should be done in sequence. The author sees that Su'ād is more inclined to Ibn al-‘Arabī's interpretation, saying: Among the best explanations I have heard of this verse is from the words of Sa'īd ibn Jubayr, namely, the husband advises her, if she accepts (then enough). If not, he separates the beds. Suppose she accepts (then enough). If not, he beats her. Suppose she accepts (then enough). Otherwise, a judge from his family and a judge from the wife's family is sent to see where the harm comes from, and that is when *khulu'* (divorce at the wife's request) takes place”. according to Imam Aḥmad. The difference of opinion among these scholars stems from differences in understanding the verse. Those who think that they do not need to be consecutive say that the letter “*wāw*” (and) does not require consecutive punishments, but only indicates merging. So the husband may choose any of the punishments and combine them.³⁴⁴

e) Women's Right to Dress (Hijab and Veil)

Before the author explains Su'ād's interpretation of the hijab and veil, the author wants to explain a little about Su'ād's experience wearing the hijab. At the beginning of her studies at Al-Azhar University, Su'ād did not wear the hijab, which was not a common thing to wear at that time. Before wearing the hijab, Su'ād used to wear short dresses with long sleeves and lengths below the knee. In addition, she also wore tunics with trousers and long jackets and left her hair open. However, many people found this look strange and called it “Pakistani clothing”. Su'ād started by wearing a bonnet (head covering). Then, Su'ād developed my style of dress after

³⁴³ Su'ād Ibrāhīm Ṣāliḥ, p. 36.

³⁴⁴ Su'ād Ibrāhīm Ṣāliḥ, p. 37.

learning the correct way to dress by Islamic law and the use of the hijab after getting engaged in 1967 when Su'ād told her husband Abdul Ro'uf that she wanted to wear the hijab, he agreed and bought her the first two sets of clothes along with the hijab, however, when Su'ād was a student at Al-Azhar.³⁴⁵

In the discussion of women's rights in dress, especially the issue of hijab as a head covering and *niqāb*, known as the veil in Indonesia, has become an issue of much concern and has caused many differences and disagreements in various parts of the Arab world and other Islamic countries.³⁴⁶ Especially in Indonesia, this debate is still going on, and the use of the hijab itself is still prohibited in the scope of work. As one of the cases in early September 2024, a doctor named Diani Kartini, who became one of the candidates for doctor recruitment at Medistra Hospital, will be prohibited from wearing the hijab during her service as a doctor.³⁴⁷ Then, there is also a ban on the use of the veil at one of Indonesia's State Islamic Universities, namely, UIN Kalijaga. The rector banned the use of the veil on campus, and this caused a lot of opposition because it was considered not to respect the rights of women and discrimination.³⁴⁸ Therefore, the author sees that the contemporary interpretation of Su'ād is able to explain in detail about the use of clothing in Islam, especially the hijab and veil, from explaining the differences and their uses.

In understanding the concept of hijab and veil, Su'ād expresses it with Muslim clothing, then Su'ād describes that there are still many problems of criticism and excessive interpretation, and the stigma that the concept of hijab and veil has

³⁴⁵ Al-Maṣry Al-Youm, "Dr. Su'ād Ibrāhīm Ṣālīh, Anggota Persatuan Cendekiawan Muslim Internasional: Saya Seorang Ahlawy Dan Saya Ingin Sekali Bertemu Dengan 'Mohamed Aboutrika'".

³⁴⁶ Su'ād Ibrāhīm Ṣālīh, p. 151.

³⁴⁷ Tim CNN Indonesia, "RS Medistra Minta Maaf, Tegaskan Tak Ada Aturan Larangan Hijab," CNNIndonesia.com, 2024, accessed on November 16, 2024 from the page <https://www.cnnindonesia.com/nasional/20240902204737-20-1140270/rs-medistra-minta-maaf-tegaskan-tak-ada-aturan-larangan-hijab>.

³⁴⁸ Bimo Wiwoho, "Pelarangan Cadar Di Kampus Dinilai Langgar HAM," CNN Indonesia, 2018, accessed on November 16, 2024 from the page <https://www.cnnindonesia.com/nasional/20180307125206-20-281105/pelarangan-cadar-di-kampus-dinilai-langgar-ham>.

actually been abolished since the Prophet Muhammad died..³⁴⁹ Starting the discussion of hijab, Su'ād refers to Q.S. Al-A'rāf verse 32 as Allah SWT says:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ ۖ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۗ قُلْ هِيَ لِلَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ ۗ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

Meaning: “Between them (the dwellers of Paradise and Hell) is a dividing line, and on the highest place (al-a'rāf) are people who recognize each other by their signs. They call out to the dwellers of Paradise, “*Salāmun 'alaykum* (may salvation be upon you)”. They have not been able to enter it, although they are eager to do so.”.³⁵⁰

According to Su'ād, the majority of people nowadays use the term hijab to refer to *syār'i* clothing for women and refer to its wearers as *muhajabah* (women wearing hijab), but she is reluctant to use the term. The current use of the term hijab contradicts the meaning of hijab in the Q.S. Al-A'rāf verse 46 above, which reads *wa baynahumā ḥijābun, wa 'alā al-a'rāfi rijālun ya'rifūna kullān bisīmāhum*. In this verse, the hijab is defined as a barrier that separates the inhabitants of heaven and hell. Then, in Surah Sād verse 32, the word hijab is used to describe something that blocks or covers the setting sun from view. A similar meaning is also found in Surah Asy-Syūrā verse 51, where the hijab is mentioned as a barrier in communication between God and humans that can only occur through revelation or behind a barrier. The use of the word hijab in these three verses consistently shows its basic meaning as a barrier or barrier between two things. Therefore, the word hijab is not suitable when applied to the clothes that a person wears when viewed from its basic function as a barrier. This is because clothing of any shape and size, even those that cover a woman's entire body up to her face, cannot be a true barrier to sight. A woman wearing clothes can still see her surroundings clearly, and others can still recognize her presence even if she wears dark-colored (black) clothes that cover her entire body from head to toe.³⁵¹

³⁴⁹ Su'ād Ibrāhīm Ṣāliḥ, p. 154-155.

³⁵⁰ Su'ād Ibrāhīm Ṣāliḥ, p. 155.

³⁵¹ Su'ād Ibrāhīm Ṣāliḥ, p. 156.

The term hijab at the time of the Prophet had a specific context, as seen from the words of Umar ibn Khaṭṭāb to the Prophet. He proposed that the Prophet's wives use the hijab to limit the access of visiting guests, both good and bad people. The revelation of the verse on hijab later corroborated this suggestion. Hijab and clothing have different functions. The hijab serves as a two-way barrier that prevents men from seeing women and vice versa. Meanwhile, the clothes worn by women, although covering the face, still allow the wearer to see the men around her. Another difference lies in the special nature of the hijab, which is only reserved for the Prophet's wives. At the same time, clothing (*libās*) is general and can be worn by all Muslim women. The Prophet's wives themselves also wore clothes like other Muslim women.³⁵²

According to Su'ād, Islam has prescribed women's clothing with two important aspects in mind. First, clothing serves as a good cover for the aurat and a means of preventing fitnah that may arise from a woman's appearance in social interactions. Second, clothing is a symbol of respect and honor. This honor is not based on pride in wealth, status, or power but rather stems from pride in maintaining modesty, self-control, and the maintenance of chastity. This way of dressing reflects the wearer against the standards set by Allah, as well as inviting respect from the surrounding community. In the Islamic context, there is a deep correlation between outward appearance and one's inner nature. Although clothing comes in many shapes and colors, it actually reflects the spiritual essence of the wearer. For Muslim women, these clothes are enriched with the dimension of piety, as affirmed in Q.S. Al-A'rāf verse 26, which states that the garment of piety is the best. This concept illustrates that just as clothing and aurat coverings are the outer adornment and protection of humans, so piety acts as a garment that maintains one's inner purity.³⁵³

Su'ād also explained how Islam provides leeway in terms of the style and color of women's clothing without setting rigid rules. The syari'ah only outlines

³⁵² Su'ād Ibrāhīm Ṣāliḥ, p. 157.

³⁵³ Su'ād Ibrāhīm Ṣāliḥ, p. 157.

some basic requirements that must be met, considering the diversity of customs and traditions in different regions. Islam respects existing dress traditions, including those that developed during the *jāhiliyyah* period, by making necessary adjustments as long as they do not contradict established laws or manners. In this regard, Islam stipulates five dress codes for women: covering the whole body except the face and palms, modesty in adornment, conformity to Muslim customs, distinction with men's dress, and distinction with the dress of non-Muslim women.³⁵⁴

In terms of covering the face or wearing a veil, several scholars agree that it is haraam for a man to look at a woman with lust, whether she is a mahram or non-mahram. This applies even if the woman is his mother or daughter. Similarly, it is haraam to look at a strange woman if there is fear of causing fitnah. The scholars also agree that it is forbidden for a man to look at any part of a foreign woman's body other than the face, palms and soles of the feet. However, there is a difference of opinion among the scholars regarding the permissibility of men looking at the face and palms of a foreign woman when it is safe from fitnah. The first opinion, which is held by the Ḥanafī school and supported by the Mālikī and Shāfi'ī schools, as well as one narration from the Ḥanbālī school, allows looking at the face and palms. This opinion was also narrated by earlier scholars such as Ibn Abbas, Qatādah, and 'Ā'isyah.³⁵⁵ Meanwhile, the second opinion held by Imam Aḥmad ibn Ḥanbal and Ibn Mas'ūd states that the entire body of a woman is aurat, including the face and palms, so it cannot be seen by other men (*ajnābi*) under any circumstances.³⁵⁶

The difference of opinion among scholars regarding the visibility of the face according to Su'ād is based on Allah's word Q.S. An-Nūr verse 31:

³⁵⁴ Su'ād Ibrāhīm Ṣāliḥ, p. 158.

³⁵⁵ Su'ād Ibrāhīm Ṣāliḥ, p. 158, lihat Juga, Muhammad Kudhori, "Kontroversi Hukum Cadar Dalam Perspektif Dialektika Syariat Dan Adat," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan*, Vol. 18, No. 1 (2018), p. 4–5, <https://doi.org/10.19105/al-ihkam.v12i1.1213ihkam.v11i2.928>.

³⁵⁶ Su'ād Ibrāhīm Ṣāliḥ, p. 158.

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ
بِخُمْرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِ
بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبِيعِينَ غَيْرِ
أُولَى الْأَرْزَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا
يُخْفِينَ مِنْ زِينَتِهِنَّ ۚ وَتَوَوُّأْ إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

Meaning: “Say to the believing women that they should guard their eyes and keep their private parts, and should not show their adornments (parts of their bodies), except what is (normally) visible. And let them draw their veils over their chests. Nor should they reveal their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, (fellow Muslim) women, their slave slaves, (old) male servants who have no desire (for women), or children who do not yet understand the female form. Nor should they move their feet so as to reveal the adornment they conceal. Repent ye all to Allah, O ye who believe, that ye may prosper”.³⁵⁷

And the verse that has always been a point of contention regarding the visibility of the face for Muslim women is;

.... وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا...

Meaning: “and do not reveal their adornments (parts of the body), except what is (normally) visible”.

In the passage above, there is an exception for *wa la yubdīna zīnatahunna illā mā zahara minhā* (and do not reveal their adornments (parts of the body), except what is (normally) visible), leading to various interpretations among scholars. This difference in interpretation reflects the diversity of understanding of the limits allowed in syari'ah. Some scholars gave different interpretations of the meaning of (revealing her adornment). Ibn Mas'ūd interpreted it simply as the outer garment

³⁵⁷ Tim Lajnah Pentashihan Mushaf Al-Qur'ān, p. 502-503.

worn by women. Saʿīd ibn Jubayr expanded his interpretation to include the face in the exclusion. Meanwhile, 'Aṭḥā' and al-Awzāʿī gave a more complete interpretation by including three elements: the face, palms, and outer garment. Ibn 'Abbās, Qatādah, and al-Miswar ibn Makhramah have a more specific view, interpreting (revealing her adornment) as commonly seen adornments such as eye-patches, bracelets, henna dye, and earrings, which according to them may be shown to onlookers. As for Imam al-Qurṭubī's opinion on understanding the exclusion of body parts that can be seen in Muslim women. According to him, the face and palms have a special position because they are naturally visible in daily activities, even in compulsory worship, such as prayer and hajj.³⁵⁸

The hijab command is an obligation on every Muslim woman as the verse in Q.S. An-Nur verse 31, which reads *wal yaḍribna bi khumūrihinna 'alā juyūbihinna* (Let them cover their veils (*khimār*) to their chests). In this passage, Allah commands Muslim women to cover their veils up to their chests. Later, in the book *Hāshiyah al-'Adawī*, it is explained that the obligation to wear a veil (*khimār*) for free women is based on the agreement of the scholars who established hair as aurat. al-Qurṭubī explains the interesting historical context of this verse, explaining that at that time, women had the habit of wearing *khimār* by placing it behind their backs so that part of their neck, nape, and ears were still visible. Allah's command to cover the *khimār* to the chest was meant to correct this way of dressing. 'Ā'isyah, the Prophet's wife, emphasized this understanding by explaining that what was meant by beating the *khimār* was the use of a thick veil so as to cover the area completely.³⁵⁹

Meanwhile, the ḥadīṣ about Ṣabī'ah shows that the face is not aurat, because she was allowed to show her face in the presence of Abū al-Sanābil. This is reinforced by Q.S. An-Nūr verse 31: “وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا” (And let them not show their adornment, except that which is usually seen from it) and Q.S. Al-

³⁵⁸ Suʿād Ibrāhīm Ṣāliḥ, p. 159

³⁵⁹ Suʿād Ibrāhīm Ṣāliḥ, p. 160.

Aḥzāb verse 59: “وَيُذْنِبْنَ عَلَيْهِنَّ مِنْ جُيُوبِهِنَّ” (Let them spread their veils over their bodies). Al-Qaffāl interpreted the phrase “إِلَّا مَا ظَهَرَ مِنْهَا” as the face and both hands, given the need for social interaction that requires facial recognition to know one's character. There is no explicit text that makes covering the face obligatory, and the differences in scholarly opinion indicate that covering the face is not an absolute obligation.³⁶⁰

The permissibility of women opening or revealing their faces is also quoted by Su'ād from the four Maḏhab Imams as follows.³⁶¹

- a) According to the Hanafī Maḏhab, the entire body of a free woman is aurat except for her face and palms, based on the Prophet's statement: “Women are aurat which must be covered. Except for these two parts of the body (face and palms), it is permissible because of the need to show them. They also said: “It is not permissible for a woman during *iḥrām* to cover her face, even if exposing her face would cause fitnah.
- b) The view of the Mālikī school in *Al-Muntaqā Syarḥ al-Muwaṭṭa'*: “As for a free woman, her entire body is aurat, except for her face and the palms of her hands”. This is based on the words of Allah: *wa lā yubdīna zīnatahunna illā mā ḡahara minhā* (and let them not reveal their adornments, except what is normally seen from them). This is also indicated by the fact that these body parts must be exposed during *iḥrām*, so they are not aurat, such as the face.
- c) The Syāfī'ī Maḏhab in *Ash-Syīrāzī 's al-Muḡaḡab* says: “As for a free woman, her entire body is 'awrah except for her face and palms because the Prophet (peace and blessings of Allāh be upon him) forbade women who are *iḥrām* to wear gloves and veils. If the face and palms were 'awrah, it would not be forbidden to cover them. Similarly, because there is a need to

³⁶⁰ Su'ād Ibrāhīm Ṣāliḥ, p. 164.

³⁶¹ Su'ād Ibrāhīm Ṣāliḥ, p. 165.

show the face when buying and selling and to show the palms of the hands when taking and giving, they are not part of the 'awrah. It says in another place: “If a man wants to marry a woman, he may look at her face and the palms of her hands, but he may not look at anything else because they are awrah.

- d) The Hanbālī Maḏhab says in Ibn Qudāmah's al-Mughnī that “there is no difference of opinion among the madhhabs that it is permissible for a woman to uncover her face during prayer and not to uncover anything other than her face and palms. There is no difference of opinion among scholars that it is permissible for a woman to uncover her face during prayer, and it is not permissible for her to uncover anything other than her face and palms. So, in this case, it is clear how the four imams of the maḏhab agree upon the appearance of the face and palms of a Muslim woman; namely, it is permissible.

The veil is a tradition of dress and adornment that was already known before Islam arrived in the midst of Arab *jāhiliyyah* society. When Islam came, this concept did not become an obligation or prohibition as the tradition had been running and became a habit of the community. The veil is similar to the headscarf and veil (*khimār*), which were absorbed from the *Jāhiliyyah* tradition. Regarding the hijab, the Qur'ān commanded free women to wear it so that they could distinguish themselves from slave women who were part of the society at that time.³⁶² As Allah says in Q.S. Al-Aḥzāb verse 59:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُوجَكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۚ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Meaning: “O Prophet (Muhammad), tell your wives, your daughters, and the wives of the believers that they should spread their veils over their entire bodies.

³⁶² Su‘ād Ibrāhīm Ṣāliḥ, p. 166.

That is so that they may be more easily recognized so that they may not be harassed. Allah is forgiving and merciful”.³⁶³

Subsequently, a ḥadīṣ was revealed to clarify the ruling of this verse through Umm `Aṭiyah who said: The Messenger of Allah ordered us to go out on the feasts of *‘Īd al-Fiṭr* and *‘Īd al-Aḍḥ*, including pubescent girls, menstruating women, and chaste girls. I asked, “O Messenger of Allah, what if one of us does not have a headscarf?” He replied, “Let his brother lend him his headscarf”. As for the use of *khimār*, according to Su‘ād, it is an obligation that must be fulfilled, and its use must be within the norms of modesty, as in the book *Faṭḥ al-Bārī*, which calls for wearing *khimār* on the head and then dropping it from the right side and crossing it over the left shoulder.³⁶⁴

Returning to the discussion of the veil, the term is actually only found once in the prophetic ḥadīṣ as a form of prohibition of use while being iḥrām. As narrated by al-Baihaqī in *as-Sunan al-Kubrā* the Prophet said: *Lā tantaqib al-Muḥramah*, which refers to women who are on iḥrām, should not wear *niqāb*.³⁶⁵

As for the arguments that are used as a reference to cover the face or mandatory use, the scholars refer to the word of Allah in Q.S. Al-Aḥzāb verse 53:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظِيرٍ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَسِينٍ لِخَدِيثٍ ۚ إِنَّ دُلَّكُمْ كَانَ يُؤْذَى النَّبِيُّ فَيَسْتَحْيِي مِنْكُمْ ۖ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ ۚ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۚ دُلَّكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا ۚ إِنَّ دُلَّكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا

Meaning: “O you who have believed, do not enter the Prophet's house unless you are permitted to eat without waiting for the cooking time (of the food), but if you are invited, enter and when you have finished eating, go out without prolonging the conversation. Indeed, such is the annoyance of the Prophet that he is ashamed of you (to send you out). Allah is not ashamed of the truth. When you ask them (the Prophet's wives) for anything, ask from behind the veil, which is purer for your

³⁶³ Tim Lajnah Pentashihan Muṣḥaf al-Qur’ān, *Al-Qur’ān Dan Terjemahannya*, p. 614.

³⁶⁴ Su‘ād Ibrāhīm Ṣāliḥ, p. 166.

³⁶⁵ Su‘ād Ibrāhīm Ṣāliḥ, p. 167.

hearts and theirs. You shall not harm the Messenger of Allah, nor shall you marry his wives forever after his death. Verily, such is a great sin in the sight of Allah”.³⁶⁶

The entire verse is not used as a reference aspect, but some fragments of the verse are used. First, *wa iżā sa'altumūhunna matā'an fas'alūhunna min warā'i ḥijāb; żālikum aṭaru li-qulūbikum wa-qulūbihinna; wa-llāhu kāna 'alīman ḥakīmā* (When you ask them (the Prophet's wives) for anything, ask from behind the veil (Such a method is purer for your hearts and their hearts). These scholars made the analogy that covering the face with the hijab and veil helps Muslim women keep their hearts pure. However, this opinion is refuted by Syekhah Su'ād, who said that the crown of hijab, which is equated with covering the face, is only for the prophet's wives and hijab itself is interpreted as a barrier for the prophet's wives to avoid the sight of other men (*ajnābi*).³⁶⁷

Then, with the passage from Q.S. Al-Aḥzāb verse 59, *yudnīna'alayhinna min jalābībihinna* (so that they spread their headscarves over their bodies). The scholars interpreted the verse *alayhinna* (to extend) as covering the face with the hijab by lowering it. This is refuted by Syekhah Su'ād, who said that extending the headscarf is part of the manners of Muslim women to protect themselves from intruders and to distinguish them from slaves. Another argument used is the Prophet's ḥadīṡ, “Women who are on *iḥrām* should not wear the *niqāb*,” which they consider that if it is outside of *iḥrām*, then the *niqāb* is obligatory. According to Su'ād, the prohibition of the veil during *iḥrām* does not mean that the veil becomes a garment outside of *iḥrām*. He cited the example of the hooded cloak and robe worn by some men, which are allowed to be worn outside of *iḥrām*.³⁶⁸

Then, the last opinion, as expressed by some scholars who stated that covering the face is obligatory, is based on the principle of *Sadd al-żarī'ah* (closing the way to evil) and preventing fitnah. However, this opinion needs to be criticized because it is actually the result of the *ijtihād* of the fuqaha to prevent fitnah, not the

³⁶⁶ Tim Lajnah Pentashihan Muṣṣhaf al-Qur'ān, *Al-Qur'ān Dan Terjemahannya*, p. 612-613.

³⁶⁷ Su'ād Ibrāhīm Ṣāliḥ, p. 168.

³⁶⁸ Su'ād Ibrāhīm Ṣāliḥ, p. 168.

basic law stipulated by the *syari'ah* Maker, namely, Allah and His Messenger regarding the face. In the original provision, the *syari'ah* only requires covering the 'awrah, while parts of the body that are not 'awrah are not required to be covered. However, it should be understood that a jurist (*faqih*) has the authority to make *ijtihad* and come to the conclusion that covering the face may become obligatory or sunnah in certain situations, even though the face is not an aurat. The result of such *ijtihad* can be right or wrong, and its correctness depends on the strength of the evidence on which it is based. In addition, it is also important to note that such *ijtihad* decisions often take into account the good that is specific to a particular time condition.³⁶⁹

Furthermore, Su'ād also paid attention to women and men to avoid all forms of slander in social life. As follows:³⁷⁰

- a) Seeing the eyes is a fitnah for men and women. Hence, Allah says: “Tell the believing men to lower their gaze” and “Tell the believing women to lower their gaze,” as stated in Q.S. An-Nūr verses 30-31.
- b) In displaying hidden adornment, there is fitnah; hence, Allah says, “Let them not display their adornment, except that which is apparent from it”.
- c) In the movement and sound of anklets, there is fitnah, hence Allah says, “And let them not stomp their feet to reveal the adornment they conceal.
- d) There is a temptation to speak in a soft voice, hence the words of Allah: “And speak not with a loud voice, lest those in whose hearts there is disease be moved, and speak well”. As in Q.S. Al-Aḥzāb verse 32.
- e) In the vain and immoral speech, there is fitnah, hence the command: 'speak good words'
- f) In general, there is fitnah when extending the hand to shake hands with women. Hence the Prophet said, “I do not shake hands with women”.

³⁶⁹ Su'ād Ibrāhīm Ṣāliḥ, p. 169.

³⁷⁰ Su'ād Ibrāhīm Ṣāliḥ, p. 170.

- g) The congregation of men with women is fitnah, so the Prophet made it a habit to wait a while after the prayer so that the women would go out first before the men caught up with them.
- h) Then, finally, there is the fitnah of keeping company with a woman who is not his mahram, so the Prophet ordered: “Let no man keep company with a woman”.
- i) And finally, avoid places where a man and a woman might be tempted.

According to Su'ād, these are the syarī'ah provisions that must be implemented to protect us from all kinds of slander and close the gaps of pessimistic assumptions about the Muslim community. Su'ād concluded that the use of the term hijab in the current era is not appropriate if it is used to represent a garment or headscarf or khimār , and the prohibition of the use of the headscarf is not allowed because there is already a syari'ah that regulates it and the prohibition for a Muslim woman is a form of test that must be faced with two things, namely, struggle (mujahadah) and patience. As for the prohibition and processing of the use of the veil, it is returned to how we understand the texts of the Qur'an and syari'ah. According to Su'ād, all forms of patience struggle is an important thing that every Muslimah must have, and if this is not possessed, then the human personality becomes weak and fragile, falling down.³⁷¹

f) Rights of Men and Women in the Division of Inheritance

In the last 20 decades, issues related to women's rights have been aggressively pursued and fought for, such as the first women's conference held in Mexico in 1975 and the United Nations (UN) Council that created International Women's Day. In 1979, an international conference gave birth to the working draft for eliminating all forms of discrimination against women (CEDAW), which became an important milestone in the struggle for gender equality. This was followed by a second conference in Copenhagen (1980), a third conference in Nairobi (1985) with the theme 'Future strategies on women's issues', and culminated

³⁷¹ Su'ād Ibrāhīm Ṣālīḥ, p. 171-172.

in a fourth conference in Beijing (1995). Subsequently, various conferences related to women's issues have also been organized, such as the Children's Conference in New York (1990), the Conference on Environment and Development (1992), the Conference on Human Rights (1993), and the Conference on Population and Development in Cairo (1994). Through a series of conferences, the UN has sought to establish a common framework of rules governing human actions in various aspects of life, including social, cultural, economic, and other aspects of life internationally. These conferences focused on providing guidance and control over human behavior as individuals and in the context of family and society.³⁷²

CEDAW became the primary vehicle that combined all the work of the UN from various international conferences on women. CEDAW affirms the absolute equality of rights between women and men in all spheres of life - political, cultural, economic, and civil. CEDAW not only recognizes that discrimination against women is a fundamental injustice and affront to human dignity but also explicitly calls for the abolition of all laws, customs, and practices that discriminate against women. Su'ād's observations of the conferences and some of the outcomes that were determined were a reaction of rejection that she gave to one of the articles regarding the establishment and measures by each country gathered in the UN conferences to immediately eliminate discrimination against women both in economic and social life, especially in the sector of family benefits and inheritance included in it as well as a request for equality between men and women in it, and what was raised about Islamic law that gives men twice as much as women as well as discriminating against women. In this case, the author sees that three points make Su'ād reject this article.³⁷³

First, regarding discrimination, this term is used in legal principles and has impacts and side effects. According to her, not all differences impact injustice, and justice lies in how a person is able to distinguish between different things. Similarly,

³⁷² Su'ād Ibrāhīm Ṣāliḥ, p. 175.

³⁷³ Su'ād Ibrāhīm Ṣāliḥ, p. 176.

injustice, according to Su'ād, is born from the same thing and makes it different or differentiates the same.

Second, Su'ād argues that the article was initiated only for absolute equality, which is a fatal mistake if all aspects concerning women and men must be equal. According to her, equality can only be achieved if all forms of characteristics, characteristics, functions, and positions in the eyes of the law are the same. This equality, according to Su'ād, has been completed and explained by Allah that everything has been created in pairs.

Third, the view and embedding of the individual concept initiated by the Western nation, which is then pinned on women in this agreement, is not objective because it views women as individuals, not as a complementary family. Islam has an equal view of women and men who have been conceptualized as individuality and collectivity.

The accuracy of Islamic law in determining inheritance rights, which has been seen as a form of discrimination for women and men, is considered by Su'ād to be inaccurate, requiring a comprehensive study of inheritance matters. According to Su'ād, the origin of the 2:1 inheritance distribution given to men and women was first explained by Allah in Q.S. An-Nisā verse 7:

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ
كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا

Meaning: “For men, there is a right to a share of the estate of their parents and relatives, and for women, there is a right to a share of the estate of their parents and relatives, whether little or much, according to the portions that have been determined”.³⁷⁴

According to Su'ād, this verse determines the inheritance rights between men and women. Allah has prescribed inheritance and determined the respective

³⁷⁴ Tim Lajnah Pentashihan Muṣḥaf al-Qur’ān, *Al-Qur’ān Dan Terjemahannya*, p. 105.

shares for the heirs, a form of justice and equality, for the right to own property and the transfer of property from the deceased person to his heirs. However, someone who always sees justice in inheritance will realize that the distribution of inheritance that Islam has prescribed is not a control of masculinity or femininity. Still, in the distribution of inheritance, Islam considers three factors, namely:³⁷⁵

1. The distribution of inheritance in terms of kinship also determines the amount of inheritance rights. If the relationship is close to the waka, the greater the share of inheritance, and this is regardless of gender.
2. Considering the position of heirs building a life, they usually get more inheritance rights than previous heirs. For example, a daughter may inherit more than a mother, or more than a father and this is regardless of gender.
3. Finally, Islam also considers a man's obligation to provide for his family, in which case, the man is obliged to provide for his wife and family, while the woman has no such obligation. As Allah says in Q.S. An-Nisā verse 11:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ ۚ فَإِن لَّمْ يَكُن لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِلأُمِّهِ الثُّلُثُ ۚ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِلأُمِّهِ الشُّدُسُ ۚ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۚ وَأَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۚ فَرِيضَةٌ مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

Meaning: “Allah has prescribed for you the division of inheritance for your children: a son's share is equal to the share of two daughters. If the children are all daughters and there are more than two of them, their share is two-thirds of the property left behind. If she (the daughter) is only one, she gets half (of the property left). For both parents, a share of one-sixth each of the property left behind, if he (the deceased) has children. If he (the deceased) has no children and is inherited by his parents (only), his mother gets a third. If he (the deceased) has several brothers, his mother gets a sixth. (The inheritance is divided) after (fulfilling) the will he made or (and paying off) his debts. (As for your parents and your children, you do not know which will benefit you more; this is the decree of Allah. Verily, Allah is All-knowing, All-wise”.

³⁷⁵ Su‘ād Ibrāhīm Ṣālīḥ, p. 177.

The obligation of men to provide for women is referred to in the verse *yūṣṭikumullāhu fī awlādikum, li- ḡakar miṣlu ḡaẓẓil-unṣayayni* (Allah has prescribed (obliged) you about (the division of inheritance for) your children, (namely) the share of a son is equal to the share of two daughters). In this case, the amount of inheritance obtained by the male is greater than the female party, namely 2:1. According to Su'ād, men, as the head of the family in Islamic law, carry a complex financial burden. For example, they must provide for their wives, daughters, mothers, and sisters in need. In contrast, a woman is not burdened with such financial obligations; all her property is her personal property. This explains why men get different shares in some cases of inheritance distribution. This inheritance consideration is one of two factors that work in terms of the basic principle of justice, which considers the roles and responsibilities of each individual in the family and society.³⁷⁶

The divisions of inheritance, as mentioned in the verse above, are explained again by Su'ād clearly, as she intended to explain to the Westerners who think that Islam has discriminated against women for their rights in inheritance as follows:³⁷⁷

- a) A woman gets half the inheritance rights of a man, as stated in Q.S. An-Nisā verse 11 *yūṣṭikumullāhu fī awlādikum, li- ḡakar miṣlu ḡaẓẓil-unṣayayni* (Allah has prescribed for you the inheritance for your children, (namely, the share of a son is equal to the share of two daughters).
- b) Then, if the woman is alone, she gets half of the property left behind, as Allah says in Q.S. An-Nisā verse 11 *wa in kānat wāḡidatan fa-lahāan-niṣfu* (If she (the daughter) is alone, she gets half (of the property left behind).
- c) If the daughters are more than one, that is two or more, then they will get two-thirds of the inheritance based on the words of Allah *Fa-in kunna nisā`an fauqaṣnatayni falahunnaṣulā mā* If they (daughters) are more than two, then they get two-thirds of what is left).

³⁷⁶ Su'ād Ibrāhīm Ṣāliḡ, p. 177.

³⁷⁷ Su'ād Ibrāhīm Ṣāliḡ, p. 178.

- d) Then, the parents of the mother and father each get one-sixth of their children's inheritance, both sons and daughters. As stated in Q.S. An-Nisā verse 11, *wa li-abawaihi li-kulli wāḥidin minhumā as-sudusu mimmā tarak in kāna lahu walad*. If the deceased has no children and is inherited by both parents, the mother will get one-third, while the rest goes to the father through the 'ashabah (male relatives) route. If the deceased has siblings, the mother's share will be reduced from one-third to one-sixth.³⁷⁸

division of the wife, where a wife gets a quarter of her husband's property if the husband has no male or female children.³⁷⁹ If the husband has children, the wife will inherit one-eighth of the property, whether the wife is single or more, based on Allah's words in Q.S. An-Nisā' verse 12: *wa lahunna rubu'u mimmā taraktum in lam yakun lakum walad. Fa-in kāna lakum walad fa-lahunnaṣ-ṣumunu mimmā taraktum min ba'di waṣiyyatin tuṣūna bihā aw dayni* and to them (the wives) a quarter of the property you leave behind if you have no children. If you have children, then for them, an eighth of what you leave after your will or debts. (And for them (wives), you leave a quarter of the property if you have no children. If you have children, then for them, an eighth of the property you leave after your will or debts).³⁸⁰

The perspective of Westerners regarding the discrimination of women in their inheritance rights is clear and precise that it is wrong, while the things that are perceived by Islam regarding the determination of inheritance, according to Su'ād, can be silenced through several things that she explains as follows:³⁸¹

- 1) Every syari'ah ruling made by Muslims has a definite reference, namely the word of Allah, as He created men and women in pairs, and of course, Allah is all-knowing of what is done to His creatures.

³⁷⁸ Su'ād Ibrāhīm Ṣāliḥ, p. 179.

³⁷⁹ Su'ād Ibrāhīm Ṣāliḥ, p. 179.

³⁸⁰ Tim Lajnah Pentashihan Muṣṣhaf al-Qur'ān, *Al-Qur'ān Dan Terjemahannya*, p. 107.

³⁸¹ Su'ād Ibrāhīm Ṣāliḥ, p. 180.

- 2) Men are tough figures who have responsibilities in their families without including women in them. The responsibilities include providing for women, whether they are wives, mothers, children, or siblings. Then, the figure of a man who must pay unlimited dowry, financing all household affairs and other costs. Not only that, Su'ād also quoted Muhammad Abduh, who said that the inheritance policy between men and women with a 2:1 division was because men wanted to provide for themselves so that they could provide for their wives.
- 3) It is known that the Qur'ān and Sunnah are very concerned about the rights of women and protect them from injustice and prejudice. Critics do not understand the depth of Islamic law. Although times have changed, the natural division of roles between men and women cannot fundamentally change. While there may be situations where women are involved in earning a living or helping the family economy due to certain circumstances, this does not change the basic principle that the primary responsibility for earning a living remains with the man. The demand for equal inheritance that is often made is contrary to the wisdom of syari'ah in dividing roles according to their respective natures. If asked, most women would admit that they prefer the role of wife and mother at home, which is a natural fitrah that Allah has ordained.
- 4) Islam sees inheritance not only as a division based on gender but also considers the social status, economic burden, and responsibilities of each heir. Islam sees the distribution of inheritance as a justice that covers all aspects of life. Men and women have different inheritance rights according to their socio-economic roles and responsibilities in the family.³⁸²

In some cases, Islam even equalizes the share of inheritance between men and women who have close emotional relationships, such as maternal children. This shows that affection and family relationships are also important factors in the distribution of inheritance. Then, in practice, Islam also considers kinship relations.

³⁸² Su'ād Ibrāhīm Ṣālīḥ, p. 181.

For example, when the testator has only sons, the tendency to prioritize paternal lineage becomes more visible but still within the scope of justice and compassion. And on the whole, there is no place for separation between men and women, but they are a unity without which life would not be straight.³⁸³

g) Women's Equality in Polygamy Practice

This term has been debated and criticized by orientalist because, according to them, Islam has allowed Muslim men to channel their lustful desires to more than one wife. Then, according to the orientalist, this liberation of women must also be matched by giving women the freedom to do the same (polyandry). This is what made Su'ād want to straighten out this understanding. Su'ād believes that their interpretation is wrong and inaccurate because there are several reasons why Islamic law allows it.³⁸⁴

First, Islam allows polygamy and prohibits polyandry because Islam avoids the occurrence of LGBT (lesbian, Gay, Bisexual, and transgender) acts, adultery, or things that develop in the West regarding sexual freedom.

Secondly, according to Su'ād, the critics do not see another aspect, namely, how the concept of the Islamic family embraces harmony; in this case, the treatment of polygamy must get permission from the first wife.

Thirdly, the orientalist did not understand that the stipulation of polygamy was already formulated in the Qur'ān, and they only discussed the issue of the development of polygamy.

Fourth, the syari'ah on polygamy adheres to a system of balance between man and his nature. This means that Islam as a religion takes the middle path by allowing it but with clear and strict conditions. This rule reflects Islam's wisdom in balancing human freedom and protecting the rights of all parties involved. Therefore, the orientalist should understand it too and it is permissible for them to criticize it. It should also be noted that the permissibility of polygamy should not

³⁸³ Su'ād Ibrāhīm Ṣāliḥ, p. 182.

³⁸⁴ Su'ād Ibrāhīm Ṣāliḥ, p. 15.

be understood as the permissibility of having more than one wife. Still, it is necessary to know the conditions under which it is permitted. However, this fact has been ignored by the Jews and Christians, who prohibit having more than one wife without a clear religious basis.³⁸⁵

Fifth, the verses that are referred to regarding the discussion of polygamy are Q.S. An-Nisā verse 3 and verse 129 as follows:³⁸⁶

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعَ ۚ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَذَىٰ ۖ أَلَّا تَعْلَمُوا.

Meaning: “If you fear that you will not be able to do justice to the rights of an orphaned woman (if you marry her), marry any other woman you like: two, three, or four. But if you fear that you will not be able to do justice, marry only one woman or a female slave whom you own. That is closer to not doing injustice”.

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ ۚ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ ۚ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

Meaning: “You will never be able to do justice between your wives even if you wanted to do so. Therefore, do not be so inclined (to the one you love) that you leave the other hanging. If you make islah (amends) and preserve yourselves (from cheating), surely Allah is Forgiving, Merciful”.

According to Su'ād, the relevance of these two verses should be understood correctly by orientalists. These two verses explain the permissibility of practicing polygamy. However, they also show that permission to practice polygamy is not the original purpose of the Qur'ān but rather a license given to be used in certain situations and conditions.

Sixth, the syari'ah action to allow polygamy is also subject to restrictions, and these restrictions are as follows:³⁸⁷

- a) Allowing polygamy with a maximum limit of 4 wives, and if you want to add more, you must divorce one of them until the iddah period is completed, and then you can remarry.

³⁸⁵ Su'ād Ibrāhīm Šālih, p. 16.

³⁸⁶ Su'ād Ibrāhīm Šālih, p. 16.

³⁸⁷ Su'ād Ibrāhīm Šālih, p. 16-17.

- b) It is not permissible to marry women who are related by blood. For example, women who want to be married are sisters, daughters with their mothers, wives, and aunts, and the prohibition of combining wives from the elements of lineage, breastfeeding, and *iddah* period.
- c) Must have sufficient financial means to meet the needs of maintenance, housing, clothing, and other rights.
- d) Then, a man cannot be polygamous if he does not have the permission of his first wife.

All of these points should be taken on board by the critics of Islam because, according to Su'ād, the syari'ah is a long-established reference for every Muslim, and it is logical and realistic as the Qur'ān has prescribed it. However, the prohibition used by Judaism is based on their Rabbis and Christianity, which only allows one wife based on the decisions issued by the church and does not refer to their books.³⁸⁸

In this day and age, polygamy is a solution to some social issues. For example, in some countries that are currently facing wars and depleting the men of the country, the number of women will increase compared to men. Su'ād asked, "What will unmarried women do? How will they find companionship, and what will happen if these women develop natural desires?" Therefore, the Islamic syari'ah is correct in regulating polygamy, and what has been stigmatized against Islam by the West is wrong. And they should first regulate the illegal sexual practices that they are free to each individual. According to Su'ād, this is a dishonorable practice that has the status of adultery. In contrast, Islam regulates the honor of a woman living with her husband and other legal wives.³⁸⁹

h) Equality of Women and Men in the Public Sphere

Women have received a lot of attention since the time of Prophet Adam to Prophet Muhammad. Various scientific fields owned by scientists and researchers have contributed a lot to raising and discussing women's issues. However, the

³⁸⁸ Su'ād Ibrāhīm Ṣāliḥ, p. 17.

³⁸⁹ Su'ād Ibrāhīm Ṣāliḥ, p. 18.

studies produced are quite different in understanding the concept of women in terms of their rights, roles and participation, each of which has a tendency to link the context such as environmental, cultural, emotional involvement, and old doctrines that continue to be held as well as material interests. Likewise, with the Al-Qur'ān and previous holy books such as the Bible and the Torah which have given and fought for their rights.³⁹⁰

There are several studies that support women's rights, roles and participation and describe them as equal between women and men, which in this case refers to the word of Allah in Q.S. Al-Isrā' verse 70 as follows:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوُجُوهِ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

Meaning: “Indeed, we have honored the children of Adam, and We transported them on land and sea. We gave them sustenance from the good and favored them over many of the creatures We created with perfect excellence”.

And it is also not uncommon for studies to position women lower than men as this refers to the word of Allah Q.S. Az-Zukhruf verses 17-18:

وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ١٧ أَوْ مَن يُنْسَوْنَ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ١٨

Meaning: “Should He have taken daughters from some of those He has created and chosen sons for you? When one of them is given the good news of something (the birth of a daughter) that is a similitude for (Allah) the Most Merciful; his face turns red from enduring grief (and anger)”.

In the first part of the verse, *bani adam*, Allah has shown that those who belong to it are men and women. According to Su'ād's interpretation, these two verses have become one of the references for studies by critics and supporters of Islam. With the continuity of these studies, issues regarding women are raised again by emphasizing women's participation in the public sphere. Then, according to Su'ād, the situation and conditions that apply to women today, with a degree that is

³⁹⁰ Su'ād Ibrāhīm Šālīh, p. 185.

more considered and faced with harsh views and stigmas. The stigmas or views are as follows:³⁹¹

Firstly, the views of patriarchal groups who still think that women are better off at home taking care of children, serving their husbands, taking care of the house, and if women are forced to leave the house due to unavoidable needs, then they must remain under supervision and guardianship. These groups try to encourage women to return to the home after achieving higher education and some level of public participation.

Second, extreme feminist groups seek to bring about absolute equality between men and women. As for this group, in achieving equality, they abandon and deny the nature of women and men as the Qur'ān has stipulated.

Third, moderate groups view women as figures who must be respected for their humanity and praised; if they are not treated like that, then the potential benefits presented by women are taken away. Meanwhile, this group still adheres to the basic principles of syari'ah.³⁹²

The role of women to participate in the public sphere has been supported by their innate nature and characteristics as Su'ād mentions the advantages of women as follows:³⁹³

- a) A woman has a maternal nature and emotional intelligence, which in this case leads the woman to have the same status in earning a living or working.
- b) A calm soul and thinking pattern. For example, a man does not deal with things that are not emotional, while women deal with respectable things that drain their emotional side, such as giving birth, taking care of children, and breastfeeding children, which in this case shows the soft side of women. If this role is able to be created in the midst of the

³⁹¹ Su'ād Ibrāhīm Ṣāliḥ, p. 186.

³⁹² Su'ād Ibrāhīm Ṣāliḥ, p. 187.

³⁹³ Su'ād Ibrāhīm Ṣāliḥ, p. 188-190.

public, then peace in carrying out every business will be good and profitable.

- c) Possessing the submissive nature of men (husbands) makes it easy for women to adapt to the current era. Meanwhile, the act of women submitting to male guardianship is seen by critics of Islam as a form of restraint on their freedom of rights.

So, in this case, women's participation in work with men is not the cause of canceling the difference in women's nature. However, it carries the consequence of equal rights and social obligations.³⁹⁴

The struggles and movements initiated by feminist groups, according to Su'ād, only worsen the image of women amid their existence in society. Then, these actions are only a form of resistance to the state and religious values and ultimately only worsen and damage the concept of family in Islam. Meanwhile, the actions built to liberate women's rights, according to Su'ād, without us realizing it, have been present for the past few years until now through digital media, conferences, seminars, and news broadcasts.³⁹⁵

Then, women's participation in the public sphere when referring to gender verses that the author has identified, namely, Q.S. Al-Aḥzāb verse 33 as follows:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ۚ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ؕ
 إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Meaning: “Remain in your houses and do not adorn (and behave) like the people of old. Establish prayer, pay the zakat, and obey Allah and His Messenger. Verily, Allah wants only to remove sin from you, O Ahl al-Bayt, and to cleanse you as cleanly as possible”.

According to Su'ād, this verse is not a reference to allowing women to participate in the public sphere; rather, it is this verse that led to the expansion of

³⁹⁴ Su'ād Ibrāhīm Ṣāliḥ, p. 190.

³⁹⁵ Su'ād Ibrāhīm Ṣāliḥ, p. 190.

the orientalist's understanding that women's participation in the public sphere is prohibited in Islam. Su'ād interpreted this verse as a form of special etiquette for the Prophet's women in associating with men in their homes, to distinguish them from other believing women, and to honor and glorify the Prophet. This verse is also seen as a form of guarding and perfecting manners, namely, staying in their homes.³⁹⁶

According to Su'ād, the proponents of women's rights only refer to the verse *waqarna fī buyūtikunna* (Remain in your homes). Therefore, the developing understanding of women's placement in the home is not necessarily to shackle them from liberating their rights as assumed by Westerners (orientalists and feminists). Upholding justice and equality on women's issues is the same as upholding other laws. Su'ād sees that Muslim women are currently facing a period of ignorance. The first is the 14th-century ignorance that has an extreme system towards women, namely, harshness, not giving rights, roles, and participation to women, and imitating the habits of their ancestral system before Islam came. Second is the ignorance of the 20th century, which has the concept of freedom as it applies to Western traditions.³⁹⁷

According to Su'ād, these two kinds of *jāhiliyyah* are a form of deviation from Allah's law when each case is not linked to the fundamentals or propositions of the Qur'ān and Sunnah. However, it is also necessary to understand clearly whether these propositions or Sunnah are intended to address women's issues, such as the spread of false traditions that make it difficult for some Muslims to treat women fairly and equally.³⁹⁸

According to Su'ād, during the *Jāhiliyyah* period, women's education was considered a sin, going to the mosque was forbidden, and their participation or concern for community affairs was reprehensible. In this regard, she reviewed the ḥadīṣ that was used as a form of diminishing women's rights, as she quoted from

³⁹⁶ Su'ād Ibrāhīm Ṣāliḥ.

³⁹⁷ Su'ād Ibrāhīm Ṣāliḥ, p. 191.

³⁹⁸ Su'ād Ibrāhīm Ṣāliḥ, p. 191.

the ḥadīṣ attributed to the Prophet's daughter, Fāṭimah az-Zahrā', which states that women should not see or be seen by anyone. Still, the Prophet Muhammad embraced his daughter and said: "The offspring of some from some others," as in Q.S. Āli 'Imrān verse 34.³⁹⁹

Imām al-Ghazālī's explanation of this ḥadīṣ states that it is a flawed ḥadīṣ that is not attributed to a reliable source and also contradicts the Qur'ān, the *ṣaḥīḥ ḥadīṣ*, and the Prophet's narration. He further argues that the ḥadīṣ was fabricated by the fabricators of false ḥadīṣ's who deliberately created stories that demeaned women and kept them in ignorance. They forbade women from going to school, prohibited them from entering mosques, and limited women's roles in home and biological affairs. As a result, women lost the opportunity to develop their potential and dignity in society. They also use verses with multiple interpretations (*mutasyābihāt*), leaving clear verses (*muḥkam*). The author has previously explained the use of verses in this term.⁴⁰⁰

In the role and participation of women in the public sphere, Su'ād advises every Muslim woman to emulate some special Muslim women as follows:⁴⁰¹

- a) Asmā' bint abū Bakr is a Muslim woman who was born 73 years before the hijrah, she has passed through the ages from *Jāhiliyyah* to bani umayyah. Asmā' is a woman who should be used as a model in life. Asmā' became a woman who had a routine job outside the home, namely, taking dates on the land of Zubayr's friend. As for this, she did it to meet the family's needs, which is not uncommon for her activities to coexist with men.⁴⁰²
- b) The next Muslim woman who should be emulated by Muslim women today is Nusaybah bint Ka'b bin 'Amr bin 'Awf al-Anṣāriyah or commonly known as Ummu 'Umārah. She was a great Companion and *mujāhidīn* who possessed the values of kindness, religion, perseverance, and independence.

³⁹⁹ Su'ād Ibrāhīm Ṣāliḥ, p. 192.

⁴⁰⁰ Su'ād Ibrāhīm Ṣāliḥ, p. 192.

⁴⁰¹ Su'ād Ibrāhīm Ṣāliḥ, p. 212.

⁴⁰² Su'ād Ibrāhīm Ṣāliḥ, p. 214-215.

At the time of the Battle of Uḥud, when the Companions of the Prophet were preparing to go to the battlefield, Ummu 'Umārah decided to join the war with her husband and two sons by asking permission from the Prophet and was allowed with the task of treating the wounded and giving drink to the thirsty.⁴⁰³

- c) Ṣabīḥah was a great woman from Andalusia or Spain who lived in the 10th century AD. The wife of Khalīfah al-Ḥakam and mother of Khalīfah Hishām II, she played an essential role in the government of Cordoba, Spain. With her intelligence and leadership, Ṣabīḥah managed to oversee the succession of her sons and manage the state very well. Her leadership brought Cordoba to a golden age. Ṣabīḥah lowered taxes, encouraged economic development, and fully supported the development of science and art. She palace became a center of international diplomacy, attracting ambassadors from various countries. Ṣabīḥah is an inspiration for women of all times.⁴⁰⁴ Ṣabīḥah proved that women can lead wisely, intelligently, and with dedication. Despite living in a time when women's roles were severely limited, she broke those boundaries and showed that true leadership is not defined by gender. Her contribution in bringing about positive change in the Umayyad Kingdom of Andalusia makes her remembered as one of the most influential women in Islamic history. Ṣabīḥah changed the paradigm about the role of women in the public sphere, showing that women are not just appendages but capable of being the prime movers in writing the history of civilization.⁴⁰⁵

Su'ād concludes by stating that Islam has equalized general responsibilities, such as faith in Allah, the Messenger, and the Last Day, and responsibilities in performing obligatory acts of worship, such as prayer, zakat, hajj, and fasting.

⁴⁰³ Su'ād Ibrāhīm Ṣāliḥ, p. 219.

⁴⁰⁴ Su'ād Ibrāhīm Ṣāliḥ, p. 226.

⁴⁰⁵ Su'ād Ibrāhīm Ṣāliḥ, p. 227.

Obligation worthy of such equality is also commanded in terms of kindness, compassion, patience, and cooperation in goodness and righteousness.⁴⁰⁶

Furthermore, Su'ād also explained that Islam has elevated the status of women in three aspects. First, the figure of women has been fully recognized by Islam in the concept of humanity. Second, women have been recognized by Islam as having the right to education, participation, and all arguments in the public sphere to get their rights. Third, in law, women have been allowed to manage finances without any interference from the guardianship of husbands and parents. However, this happens later when they have reached puberty.⁴⁰⁷ As for the explanation or interpretation of gender verses related to women's participation in the public sphere, examples of Muslim women's participation and their encounters with men in social, political, and economic life. Thus, according to Su'ād, women's participation in the public sphere is considered a Sunnah of the Prophet Muhammad.⁴⁰⁸

⁴⁰⁶ Su'ād Ibrāhīm Ṣāliḥ, p. 208.

⁴⁰⁷ Su'ād Ibrāhīm Ṣāliḥ, p. 209.

⁴⁰⁸ Su'ād Ibrāhīm Ṣāliḥ, p. 228.

CHAPTER IV
SU'ĀD IBRĀHĪM ṢĀLIḤ INTERPRETATION OF GENDER VERSES
AND IT'S RELEVANCE TO MUSLIM WOMEN'S ISSUES

A. The method Used by Su'ād Ibrāhīm ṢāliḤ in Her Interpretation

Based on this, the author tries to see in the book of *Qaḍāyā al-Mar'ah al-Mu'āṣirah* how Su'ād takes her interpretative sources in explaining important issues such as women's equality. In *Qaḍāyā al-Mar'ah al-Mu'āṣirah*, the author identifies that Su'ād begins the interpretation of the verses of the Qur'ān by using Qur'ānic sources that are linked to the Qur'ān. For example, in the theme “Family life between Islamic concepts and orientalist claims,” Su'ād explains surah Āli 'Imrān verse 186 with surah Saba` verse 6 and continues with surah Al-Isrā' verses 107-109.⁴⁰⁹ Su'ād also explained the concept of inheritance by explaining Q.S. An-Nisā verse 7 as the beginning of determining the right of inheritance and continued to Q.S. An-Nisā verse 11 as the form of division of inheritance, namely 2 for men and for women and also referred to Q.S. An-Nisā verse 12 to show who is the right division. Furthermore, he also took Qur'ān verses and explained it with a ḥadīṣ, such as Surah Al-Aḥzāb verse 5 regarding believing women are better than polytheistic women. She reviewed this verse with the Prophet's ḥadīṣ narrated by Imām al-Tirmiḏī (*tabi'īn*) regarding the choice of a good man, namely, a man who is good in religion.⁴¹⁰ Not only that, he also uses the reference of the ḥadīṣ by Imām al-Bukhārī about the creation of women from a crooked rib as a continuation of the discussion of the creation of human beings, namely eve from Q.S. An-Nisā verse 1.

Furthermore, in the sources of interpretation, Su'ād also refers to the opinions of companions such as Ibn 'Abbās as in surah al-Baqarah verse 228, where Ibn 'Abbās argues that “I will adorn my wife as she adorns me, but I do not want to exhaust all the rights that are with me so that she is entitled to her rights that are with me”. The verse also says that they have the same obligations in terms

⁴⁰⁹ Su'ād Ibrāhīm ṢāliḤ, p. 11

⁴¹⁰ Su'ād Ibrāhīm ṢāliḤ, p. 13.

of good company and good living towards their husbands as they do towards their husbands, and this verse covers all these marital rights”. Su’ād quotes this saying of Ibn ‘Abbās in her interpretation of Iman al-Qurṭubī.⁴¹¹

In this source of interpretation, the author can confirm that the suitability of Su’ād’s interpretation refers to the Al-Qur’ān, ḥadīṣ, the opinions of friends, *tabi’in* and interpretive experts from classical to contemporary and is unforgettable. Therefore, Su’ād’s interpretation is classified as *Tafsīr bil Ma’sūr* and *Tafsīr bil Ra’yī*. Su’ād is more inclined to quote verses to interpret and uses al-Qurṭubī tafsīr and some *ra’yī* tafsīr, such as al-*Manār*, as reinforcement for her interpretation. As for the sources of interpretation according to Abdul Mustaqim, I did not find the use or reference of *isrā’īlīyāt* stories and *jāhiliyyah syāirs* that he used as references in his interpretation.

The book of *Qaḍāyā al-Mar’ah al-Mu’āṣirah* is classified as a tafsir that uses thematic method or known as *mawḍū’ī* tafsir. The discussion in this book is based on certain themes found in the Al-Qur’ān. Although in his book, Su’ād Ibrāhīm Ṣāliḥ does not interpret all verses of the Al-Qur’ān, but gives a theme according to the verse to be interpreted. For example, in discussing the theme of Hijab and Veil, which refers to the verse Q.S. Al-A’rāf verses 32 and 46, Q.S. Sād verse 32, and Q.S. Asy-Syūrā verse 51 while the veil refers to the verse Q.S. An-Nūr verse 31, and Q.S. Al-Aḥzāb verse 59. Then when explaining his opinion Suad first includes verses related to the theme to be studied. And after the verses are collected, Suad also explains with *asbāb nuzūl* verses such as in Q.S. Al-Aḥzāb verse 59 which when this verse was revealed, the ḥadīṣ was also revealed which explained the ruling of the verse through Ummu ‘Aṭīyah who said: The Messenger of Allah ordered us to go out on the days of *‘Īd al-Fiṭr* and *‘Īd al-Aḍḥ*, including pubescent girls, menstruating women, and virgins. I asked, “O Messenger of Allah, what if one of us does not have a hijab?” He replied: “Let her brother lend her a headscarf.” As for wearing the *khimār*, according to Su’ād, it is an obligation that must be fulfilled, and its use must be in accordance with the norms of modesty, as

⁴¹¹ Su’ād Ibrāhīm Ṣāliḥ. p. 31.

in the book of *Fath al-Bārī* which calls for wearing the *khimār* on the head and then dropping it from the right side and crossing it over the left shoulder.⁴¹²

As for the style of interpretation, the author sees that Su'ād interprets the Qur'an in accordance with her scientific tendency, namely *fiqhī*. The book of *Qaḍāyā al-Mar'ah al-Mu'āṣirah* which is the author's research this time uses the thematic method, which tends to use themes whose verses are related to *fiqhī* law and gender issues. Thus, the interpretation in *Qaḍāyā al-Mar'ah al-Mu'āṣirah* is classified as a book that uses a *fiqhī* style. For example, in her interpretation of Q.S. An-Nūr verse 31, she refers to al-Qurṭubī's interpretation which explains the historical context that this verse was revealed to improve the way women dressed who at that time put their khimar at the back so that their neck, nape, and ears were still visible. Regarding the veil (niqab), Su'ād explains that this was a dress tradition that existed before Islam. When Islam came, this practice was neither required nor prohibited, nor was the use of al-Jaṣṣāṣ's interpretative references. Su'ād also does not interpret definitively, does not use vague terms, and uses language that is easy to understand, complementing it with contemporary *fiqhī* rules with various rules, secrets, and wisdom contained in the verse, and adapting it to the realities of modern society, such as the use of the term *Sadd al-ẓarī'ah* (closing the way to evil) to cover the face which is considered an obligation. And also, Suad refers to the four madhhab imams opening or showing the face, such as Hanafī Maḏhab: face and palms are not aurat. Mālikī: Allows the face and palms to be seen. Syāfi'ī Maḏhab: allows the face to be exposed for the purpose of buying and selling, Hanbālī Maḏhab: allows the face to be uncovered during prayer.⁴¹³

Not only in the theme of hijab and veil, *fiqhī* style is also found in the theme of equality of women and men in leading the family in Q.S. An-Nisā verse 34 where she quotes the interpretation of Ibnu al-'Arabī regarding *nusyūz*. Ibn al-'Arabī interpreted in his tafsir *Aḥkām al-Qur'ān* that when a woman is nusyuz then, the husband advises her, if she accepts (then enough). If not, he separates the bed. If

⁴¹² Su'ād Ibrāhīm Ṣāliḥ, p. 166.

⁴¹³ Imam Mahmud, *Manhaj Tafsīr Al-Imām Ḥasan Al-Bannā*, Cet. pertama (Jakarta: Kaunee, 2008), p. 102.

she accepts (then enough). If not, he beats her. If she accepts (then enough). Otherwise, a judge from his family and a judge from the wife's family are sent to see where the harm comes from, and that is when *khulu'* (divorce at the wife's request) takes place.

B. The Su'ād Ibrāhīm Ṣāliḥ's Interpretation in The Perspective of Gender Justice

In looking at the context of justice and equality, Su'ād states that not all forms of distinction can be categorized as injustice. True justice lies in distinguishing between things that are naturally different. In contrast, true injustice comes in two forms: when we impose sameness on things that are different or when we make differences in things that should be the same. Regarding the concept of equality, she explained that equality cannot be defined as absolute equality in all things. Justice will not be achieved when we impose equal rights without considering the differences in obligations, capacities and functions between men and women. As she cites Qur'anic verses from surah Al-Hujurāt verse 13 and An-Nisā' verse 32 to strengthen the argument that Allah Himself has established certain differences and advantages among humans.⁴¹⁴

Su'ād Ibrāhīm Ṣāliḥ's interpretation in the perspective of gender justice reflects a complex, moderate, and contextual approach in understanding gender relations in Islam. Her thinking makes a significant contribution in the effort to understand and interpret the Qur'anic verses related to gender, while still paying attention to the principles of justice and equality.

In his view of human creation, Su'ād interprets Q.S. An-Nisā' verse 1 in a way that emphasizes spiritual equality between men and women. He understands the creation of Eve from Adam's *nafs* (soul) as something spiritual rather than biological. This interpretation suggests that there is no intrinsic difference in value between the two sexes. Then, when Su'ād interprets *wa khalaqa minhā zawjahā* (and we created from her a partner), Su'ād sees a deeper meaning of the concept of

⁴¹⁴ Su'ād Ibrāhīm Ṣāliḥ, p. 176.

equality in human creation. According to him, this verse explains that the creation of Eve as Adam's wife came from the same source of spirit, which illustrates the privilege of one soul (*nafsin wāhidah*). This is an important pillar that shows there is no difference between men and women in their creation. Interestingly, Su'ād interprets the ḥadīṣ about the creation of women from the rib metaphorically, which according to the author is a difference from the classical *mufasssirs* who made the ḥadīṣ as an explanation that Hāwā was created from the rib of Prophet Adam as interpreted by al-Qurṭubī, al-Ṭabarī, al-Suyūṭī, and al-Zamarkasyī's interpretation of the creation of Hawā from the rib of Prophet Adam based on the hadith narrated by Imām Muslim, Imām al-Bukhārī, and Abū Hurairah. According to her, the ḥadīṣ explains more about the emotional characteristics of women and how to treat them wisely, not as a statement about women's inferiority or submission.

Regarding equality before God, Su'ād uses Q.S. Al-Hujurāt verse 13 as the basis for her argument. She asserts that a person's value in the eyes of Allah is not determined by gender, but by piety. This interpretation is reinforced by her interpretation of Q.S. At-Taubah verse 71, which shows the equality of social responsibility between men and women in doing *amr ma'rūf nahī munkar* (inviting to goodness and preventing evil). Su'ād emphasizes that women have equal opportunity and valuation in worshipping God, and that spiritual glory is not related to gender.

In the context of marriage and family life, Su'ād provides an interpretation that is able to place the value of gender justice while remaining within the corridors of syari'ah. She interpreted Q.S. Al-Baqarah verse 221 as an affirmation of women's right to choose a partner, as well as a criticism of the practice of forced marriage that was common in the pre-Islamic era. This interpretation reflects a deep understanding of *maqāṣid al-syari'ah* in the context of marriage. Furthermore, in terms of family leadership, Su'ād interprets the concept of *qawwāmūn* in Q.S. An-Nisā' verse 34 not as legitimizing male dominance, but rather as a form of responsibility that must be carried out with the principles of deliberation and justice.

In the context of dress, Su'ād Ibrāhīm Ṣāliḥ provides a deep and detailed interpretation. She begins with his personal experience at Al-Azhar University, where he initially did not wear hijab and dressed in short, long-sleeved dresses and long pants. After getting engaged in 1967, she decided to wear the hijab with the support of her husband. Su'ād criticized the use of the term hijab for women's clothing. Referring to Q.S. Al-A'rāf verse 46, she explained that the word hijab in the Qur'ān actually means a barrier or barrier, such as the barrier between the residents of heaven and hell. She emphasized that the use of the term hijab for clothing is inappropriate because clothing, even those that cover the entire body including the face, do not serve as a total barrier from view.

In terms of the *khimār*, Su'ād interpreted Q.S. An-Nūr verse 31 *wal yaḍribna bi khumūrihinna 'alā juyūbihinna* as an obligatory command for Muslim women to cover their head to their chest. She quoted from the book Ḥāshiyah al-'Adawī which explains the obligation of khimar for free women based on the agreement of scholars who established hair as *aurat*. al-Qurṭubī added the historical context that this verse was revealed to improve the way women dressed who at that time put the *khimar* at the back so that the neck, nape, and ears were still visible. Regarding the veil (*niqab*), Su'ād explains that this was a dress tradition that existed before Islam. When Islam came, this practice was neither obligatory nor prohibited.

Furthermore, on the issue of inheritance, Su'ād provides an interesting interpretation of the 2:1 division between men and women. She does not see it as a form of discrimination, but rather as a reflection of the system of maintenance responsibility in Islam. Su'ād emphasizes that justice in inheritance must be seen holistically, considering aspects of economic responsibility and social roles. This interpretation shows a deep understanding of the concept of substantive justice in Islam, which does not necessarily mean equal equality.

As for polygamy, Su'ād interprets the relevant verses by imposing strict conditions. She emphasizes that polygamy in Islam is not an absolute right of men, but rather a social solution that must meet strict requirements, including justice and the consent of the first wife. Su'ād criticizes interpretations that see polygamy as a

legitimization to satisfy lust, emphasizing instead the aspect of social and moral responsibility in the practice of polygamy.

In terms of women's public roles, Su'ād shows a progressive approach by referring to the examples of Muslim female figures such as Asmā' bint Abū Bakr, Nusaybah, and Ṣabīḥah. She emphasized that Islam has elevated the status of women in three important aspects: recognition of humanity, the right to education and public participation, and the right to financial management. Su'ād opposes interpretations that limit women's roles to the domestic sphere, instead seeing women's participation in the public sphere as part of the Prophet Muhammad's Sunnah. Then what is interesting about Su'ād's interpretation is her rejection of two extremes in the understanding of gender: patriarchal extremism that limits women's rights, and radical feminism that rejects natural differences between men and women. Su'ād offers a middle ground that recognizes spiritual and moral equality, while still respecting differences in roles and responsibilities that are complementary or in accordance with their capacities.

Another important contribution of Su'ād's interpretation is her emphasis on the importance of contextualization in understanding gender verses. She often relates her interpretations to contemporary social realities, while adhering to the basic principles of syari'ah. This approach allows for interpretations that are more relevant to the needs of the times without losing their theological roots.

Furthermore, based on further analysis of Su'ād's interpretation of gender verses through the perspective of gender justice, the author also presents an in-depth criticism of Su'ād Ibrahim Salih's thoughts, which the author sees that her interpretation still contains a considerable element of gender injustice, although she tries to provide a more moderate interpretation compared to classical mufasssirs. As follows:

First, in the aspect of human creation, Su'ād is still trapped in stereotypical views when interpreting the hadith of the creation of women from ribs. Although she emphasizes spiritual equality (worship), her interpretation that associates the

crooked rib with the emotional nature of women perpetuates the stigma that women are more emotional and less rational beings. This understanding will certainly hurt gender activists who have fought for the level of gender justice such as Asma Barlas and Riffat Hassan who say that it is understandings like this that make gender bias more prevalent and cultural influence in interpreting like this that makes the level of gender justice more difficult to achieve and views like this that have the potential to be used to undermine the intellectual capacity and leadership of women in various aspects of life.

The second author sees that in the realm of family leadership, her interpretation of the concept of *qawwāmūn*, although trying to emphasize aspects of responsibility rather than domination, still maintains a hierarchical structure that places men as the main authority. Her argument about male superiority in terms of reason, strength, and earning ability reflects a gender bias that ignores the contemporary reality where many women are the main breadwinners and competent family leaders. And according to the author, the interpretation carried out by Su'ād is relatively undeveloped why because she does not see that the advantages of men who have been given to make a living can be that these criteria are also owned by women in the contemporary era today as this has been emphasized by gender activists, namely Amina Wadud and not until there this interpretation can be said to be undeveloped as the author relates to the thoughts of Fatima Mernissi and Riffat Hassan which should be more appropriate interpretation is to understand Q.S. An-Nisā' verse 34 as a change effort to bring Arab society towards better gender equality, not to reinforce the existing patriarchal system. As they also suggest that leadership criteria should be based on ability and responsibility, not on gender. If we look at the reality, such as the case of Dr. Diani Kartini that the author presents, it will be seen that the case is not only a form of prohibiting the use of the hijab, but we need to realize that Dr. Diani Kartini involvement is an advantage for women in their participation in earning a living in the contemporary era.

Third, in the context of clothing and *aurat*, her interpretation shows clear inequality. The detailed discussion on hijab, *khimār*, and *niqāb* for women is not

matched by an equal discussion on how men dress. In this case, Su'ād only cultivates her understanding by issuing terms and conditions of dress for women such as: covering the whole body except the face and palms, simplicity in adornment, conformity with Muslim customs, differences with men's clothing, and differences with the clothing of non-Muslim women. This reflects an imbalance in the application of moral and social values between the two sexes. Although she rejects the obligation of niqab, her arguments are more technical-historical than based on fundamental gender equality principles.

Then the fourth author sees that Su'ād's interpretation of inheritance, while attempting to rationalize it by linking it to maintenance responsibilities, perpetuates economic inequality and traditional gender role assumptions. Her defense of the 2:1 split ignores the fact that in the modern era, women also bear equal or even greater economic responsibilities in the family. According to Amina Wadud, inheritance involves three main considerations: first, a fair division between male and female heirs; second, the calculation of the amount of property that can be distributed; and third, an analysis of the conditions, needs, and benefits of inheritance distribution for the heirs. This approach offers a more comprehensive perspective in understanding the Islamic inheritance system in line with the principles of universal justice compared to Su'ād. For example, if a daughter has the responsibility of caring for her mother, then a 2:1 division is not always the right choice because it does not reflect substantive justice. So, in this case the author sees that her interpretation has not fully responded to contemporary socio-economic dynamics.

The fifth author sees that Su'ād attitude towards polygamy also shows significant gender bias. Despite setting strict conditions, her acceptance of the practice without in-depth criticism of its gender implications reflects a patriarchal bias. More problematically, her rejection of polyandry solely on the grounds of preventing LGBT and adultery suggests a double standard in viewing male and female sexuality.

Although Su'ād supports women's participation in the public sphere, her framework is still limited by the patriarchal paradigm. Her support for women's

public roles is still framed in the context of “allowed” and “limited”, which implies that women's access to public space is still conditioned and not as free as men. Although this *Qaḍāyā al-Mar‘ah al-Mu‘āṣirah: Ru‘yah Syar‘īyyah wa Naẓrah Wāqī‘īyyah* book shows a view of current reality, the author still considers that Su‘ād has not fully understood the concept of reality and the problems that occur today. This can be seen from her emphasis on the need for husband's permission and syari‘ah restrictions on women's public activities. Thus, the author can conclude that the interpretation that has been given by Su‘ād provides a more progressive interpretation, but the construction of her thoughts is still confined within a patriarchal framework that places women as subordinate to men in various aspects of life, and the author sees that her interpretive paradigm has not fully moved away from traditional gender assumptions that limit the potential and role of women in the context of modern society.

C. The Relevance of Su‘ād Ibrāhīm Ṣāliḥ's Interpretation of Gender Verses in the Qur‘ān as a Form of Understanding and Solution to the Problems Faced by Indonesian Muslim Women.

Based on the provided text, I'll analyze the relevance of Su‘ād Ibrāhīm Ṣāliḥ's interpretation of gender verses in the Indonesian Muslim context in paragraph form:

The interpretation of Su‘ād Ibrāhīm Ṣāliḥ on gender verses demonstrates significant relevance to the Indonesian Muslim context in several key aspects. Her interpretative approach offers valuable insights for addressing contemporary challenges while maintaining Islamic principles, particularly in relation to women's rights and roles in modern Indonesian society.

In the context of women's dress rights (hijab and niqab), Su‘ād's interpretation holds particular relevance given Indonesia's ongoing challenges with hijab discrimination. The text references a 2024 case where Dr. Diani Kartini faced hijab prohibition at Medistra Hospital, illustrating the continued relevance of Su‘ād's emphasis that hijab prohibitions are unacceptable as they contradict established Islamic law. Her interpretation provides Indonesian Muslim women

with a theological foundation to defend their religious rights while emphasizing the importance of facing such challenges with struggle (*mujahadah*) and patience. This perspective is especially pertinent given similar cases of hijab prohibition in various Indonesian institutions, including the controversy surrounding niqab restrictions at UIN Kalijaga.

Regarding women's public participation, Su'ād's interpretation aligns well with Indonesia's evolving social dynamics. Her balanced approach, which supports women's public engagement while maintaining Islamic principles, provides valuable guidance for Indonesian Muslim women navigating between religious commitment and professional demands. She emphasizes that Islam has elevated women's status in three crucial aspects: recognition of their humanity, right to education and public participation, and financial independence. This interpretation is particularly relevant in Indonesia, where women increasingly participate in various public sectors while seeking to maintain their Islamic identity.

Su'ād's interpretation of family leadership (*qawwāmūn*) based on Q.S. An-Nisā' verse 34 offers significant insights for Indonesian Muslim families. Her explanation that male leadership carries responsibilities rather than absolute authority helps Indonesian families balance religious principles with modern family dynamics. This interpretation is especially relevant as Indonesian families often face the challenge of maintaining Islamic values while adapting to changing gender roles and economic realities where women frequently contribute significantly to family income.

Her perspective on Islamic inheritance law provides crucial guidance for Indonesian Muslims grappling with questions of gender equality in inheritance distribution. Su'ād explains that the 2:1 ratio is not discriminatory but based on comprehensive considerations including kinship, life circumstances, and men's financial obligations. This interpretation helps Indonesian Muslims understand and maintain Islamic inheritance practices while addressing contemporary concerns about gender equality. It's particularly relevant in Indonesia's plural legal context, where Islamic inheritance law coexists with civil law and customary practices.

In addressing polygamy, Su'ād's interpretation offers valuable guidance for Indonesian Muslims. She emphasizes that polygamy in Islam comes with strict conditions and limitations, including the requirement for the first wife's permission. This balanced perspective is particularly relevant in Indonesia, where polygamy remains legal but regulated, helping Muslims understand the practice's proper context and limitations while addressing common misconceptions about Islamic marriage practices.

Su'ād's interpretation also provides practical guidance for various aspects of Muslim life in Indonesia, from workplace discrimination to family dynamics. Her approach neither rejects modern developments nor abandons religious foundations, making it particularly relevant for Indonesian Muslims seeking to maintain their religious identity while participating fully in contemporary society. This balance is especially important in Indonesia's diverse social context, where Muslims must navigate between religious commitments and secular institutional requirements.

Su'ād Ibrāhīm Ṣāliḥ's interpretation of gender verses according to the author offers a comprehensive framework that is highly relevant to the Indonesian Muslim context. She moderate and contextual approach helps Indonesian Muslims balance religious principles with modern demands while providing a strong theological basis for addressing contemporary challenges. Her interpretation makes a significant contribution to discussions on gender equality, religious rights, and social justice in Indonesian Muslim society, offering practical guidance while maintaining fidelity to Islamic principles. This relevance is particularly evident in how her interpretation can be applied to various aspects of Indonesian Muslim life, ranging from private religious practice to public participation and family relationships.

CHAPTER V

EPILOGUE

A. Conclusion

Based on the research entitled Su'ād Ibrāhīm Ṣāliḥ's Interpretation of Gender Verses in the Book of *Qaḍāyā al-Mar'ah al-Mu'āṣirah: Ru'yah Syar'īyyah wa Naẓrah Wāqī'īyyah* can be concluded as follows:

1. In interpreting the Qur'ān Su'ād Ibrāhīm Ṣāliḥ refers to the sources of interpretation namely, *Tafsīr al-Jāmi' Li Aḥkām* by al-Qurṭubī, *Tafsīr al-Qur'ān al-Karīm (al-manār)* by Syeikh Muhammad Abduh, Syeikh Muhammad Rasyīd Riḍā, *Tafsīr Aḥkām al-Qur'ān li al-Jaṣṣāṣ* by al-Imām Abū Bakr Aḥmad Ibn 'Alī al-Rāzī al-Jaṣṣāṣ and *Aḥkām al-Qur'ān* by Ibn al-'Arabī. *Qaḍāyā al-Mar'ah al-Mu'āṣirah* also draws its sources from the Qur'ān, ḥadīṣ, scholarly opinions, and stories of the Companions. The form of interpretation in Su'ād Ibrāhīm Ṣāliḥ's *Qaḍāyā al-Mar'ah al-Mu'āṣirah* follows *tafsīr bil-Ma'tsūr and bil-Ra'yī*. This is indicated by the dominance of interpretive sources that use the Qur'ān, prophetic traditions, and the words of companions and their opinions. Meanwhile, the method used by Su'ād Ṣāliḥ in writing the book *Qaḍāyā al-Mar'ah al-Mu'āṣirah* is the *Mawḍū'ī* method because Su'ād did not interpret the entire verse of the Qur'ān and only interpreted specific themes and relate them to the current context. Then, the style used by Su'ād in her interpretation is *fiqhī*, which is oriented towards Islamic legal issues.
2. Su'ād Ibrāhīm Ṣāliḥ's interpretation offers a comprehensive, moderate, and contextualized understanding of gender justice in Islam. His interpretation successfully balances faithfulness to religious texts with contemporary needs, rejecting both patriarchal extremism and radical feminism. Su'ād asserts spiritual and moral equality between men and women, while recognizing differences in roles and responsibilities that are complementary rather than hierarchical. Her thinking makes an important contribution in

building a more just and balanced understanding of gender relations in Islam. However, as a researcher, the author still sees some fruits of Su'ād's interpretation that appear as a form of gender injustice as the current reality. This is due to the influence of the social culture that occurred in her home country.

3. Based on Su'ād Ibrāhīm Ṣāliḥ's interpretation of gender verses in the Qur'an and the tendency to look at problems from a general aspect such as not only focusing on the culture or problems of his own country but also focusing on global issues, the author concludes that his interpretation and relevance can and can be realized in the Indonesian Muslim environment. As for the author, the interpretation of gender verses carried out by Su'ād Ibrāhīm Ṣāliḥ aims at harmony in couples and families.

B. Suggestion

While completing the preparation of this thesis, the author is very aware that this thesis still has many shortcomings and cannot be said to be a comprehensive or perfect study. This is due to the author's limitations as a Qur'ān Science and Tafsīr student who still has much to learn. Therefore, the author recommends to any other researchers who want to study Su'ād Ibrāhīm Ṣāliḥ with further research on her biography why because currently Su'ād is still involved in teaching activities at Al-Azhar Cairo, which still allows explanations regarding gender verses to continue to change and increase. Furthermore, the author suggests studying other themes that the author did not include in the writing of this thesis, such as women and fatwas, renting wombs, syari'ah rules to regulate family relationships to avoid domestic violence, and artificial insemination and abortion. So, with these recommendations, the author hopes that there will be many writings about him from various perspectives in other scientific fields.

For this research, the author focuses on Su'ād's interpretation of gender verses that have been identified. With this focus, the author reminds us that this research is far from perfect. Therefore, the author would greatly appreciate any

constructive criticism and suggestions that can be material for evaluation and reflection in the development of further research. Hopefully, this research can be helpful to and enrich the scientific discourse in Tafsīr Al-Qur'ān.

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This curriculum vitae is made in truth and hopefully appropriately used.

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I am concerned



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