

**The Position of Women in the Dynamics of Modern Tafsir:
Study of *Tafsir Al-Tahrir wa al-Tanwir* by Muhammad Tahir Ibn 'Ashur**

Sulaiman Ibrahim, Khaerul Asfar

(IAIN Sultan Amai Gorontalo)

sulaiman@iaingorontalo.ac.id, khaerulasfar@iaingorontalo.ac.id

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Abstract

This paper aims to explore the position of women in the dynamics of modern tafsir study on *Tafsir Al-Tahrir wa al-Tanwir* by Muhammad Tahir Ibn 'Ashur. Tafsir is a representative of modern tafsir that is widely used as literature to discuss contemporary issues. The research uses literature review with a qualitative approach and accompanied by discourse analysis. The results showed that the position of women in the Qur'an according to Ibn 'Assyria does not deny the difference with men, and this is aimed at aspects of their respective roles in the order of life. The difference as illustrated by the Qur'an is in the form of the difference between night and day, the existence of both of which becomes a unity of Allah's decrees and provisions or sunnatullah (created this universe is always paired with each other). The work of women in the public world is no longer a rare sight. The opening of fields and job opportunities that are no longer strict with gender criteria, progress in the field of education, poverty experienced by most families, are all factors that are very instrumental in increasing taking part in the public sphere. Interestingly, the success of women in carrying out their duties is not inferior to that of men, proving that success in the public sphere is not related to gender criteria.

Keywords: women; modern tafsir; Ibn 'Ashur; discourse

Introduction

The Qur'an presents the topic of women in many verses and various surahs, both in the *mufrad* form (singular) as well as in the plural, all of which contain 110 words in 107 verses consisting of the term *imra'ah*¹ 25 verses, *al-nisa'* 53 verses, *niswah* 2 verses, *al-unthā* 16 verses, *unthayayin* 5 verses and *inath* 6 verses.² But the most is found in surah al-Nisa', so it is often called *al-nisa' al-kubrā* (the great women's surah). This name is intended to distinguish it from another surah that also presents some women's issues, namely surah al-Ṭalaq, which is often called *al-nisa' al-sughrā* (small women's surah).³ One of the main themes and principles in Islamic teachings is the equality between human beings, both between men and women and between nations, tribes and descendants. The dignity of a person before Allah is only due to the value of his devotion and piety to Allah, not because of gender or high social status, according to information (QS. al-Hujurāt (49): 13).⁴

Zaitunah Subhan states that differences in nature do not have any influence in determining the degree of humanity, except faith and piety. However, misunderstanding the nature of women will lead to inferior assumptions, for example; women are weak in mind and religion, the appropriate place for women is at home. This is contrary to the principles of Islam, because Islam advocates justice and balance towards men and women. Meanwhile, the Qur'an departs from the beginning of the creation of everything that exists in pairs.⁵

The position of women in Islam is not as expected or practiced by the community. The teachings of Islam essentially give great attention and an honorable position to women.⁶ Since the time of the Prophet Muhammad, the problems faced by women have received great attention. The principle of Islam is to prioritize equality and justice between men and women, giving strong

¹Nasaruddin Umar, *Konstruksi Pemaknaan Kosa Kata al-Qur'ān: Kasus Ayat-Ayat Gender* (Jurnal Studi al-Qur'an, vol. II, No, 2007), 402-403.

²Muhammad Fuad 'Abd al-Bāqī, *al-Mu'jam al-Mufahras li al-fāz al-Qur'ān al-Karīm* (Kairo: Dār al-Hadith, Cet.I, 1996). Lihat juga Husain Muhammad Fahmī al-Syafī, *al-Da'il al-Mufahras li al-fāz al-Qur'ān al-Karīm* (Kairo: Dār al-Salam, Cet. II, 2002).

³Khadim al-Haramain al-Sharifain, Raja Fahd Ibn 'Abd al-'Aziz al-Sa'ud, *al-Qur'ān dan Terjemahnya* (Jakarta: Yayasan Penyelenggara Penerjemah/Pentafsisr al-Qur'an, 1971), 113. Said Agil Husin Al-Munawar, *Al-Qur'an Membangun Tradisi Kesalehah Hakiki* (Jakarta: PT. Ciputat Press, 2005), 212.

⁴M. Quraish Shihab, *Membumikan al-Qur'ān: Fungsi dan Peran Wahyu Dalam Kehidupan Masyarakat* (Bandung: Mizan, Cet.XIX), 269..

⁵Zaitunah Subhan, *Tafsir Kebencian: Studi Bias Gender dalam Tafsir Qur'an* (Yogyakarta: LKIS, 1999), 240.

⁶M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu Dalam Kehidupan Masyarakat* (Bandung: Mizan, 1999), 269.

encouragement for women to get their rights. However, in reality what is often found is a clash between ideal norms that should be implemented with attitudes and behaviors that are influenced by culture and patriarchal religious understanding.⁷

Tafsir *al-Tahrir wa al-Tanwir* by Ibn 'Ashur is a tafsir of the Qur'an that was first compiled perfectly in Ifriqiyyah Tunis. 'Abd Qadir Muhammad Saleh included *tafsir al-Tahrir wa al-Tanwir* in the group of modern tafsir, reflected in terms of dynamic studies. His tafsir emphasizes on i'jaznya, linguistic Arabic language (*balaghah*) and language style (*badi'*), in addition to explaining the correlation between one verse and another, specifically looking at each Qur'an from the perspective of nahwu and neural science.⁸

Tafsir al-Tahrir wa al-Tanwir has its own characteristics, Tahir Ibn 'Ashur begins his tafsir with some things related to basic knowledge using the stylistic material of the Qur'an briefly. He expressed his introduction to 10 parts. Starting from the explanation of tafsir and takwil, explanation of the phenomenon of *tafsir bi al-ma'thur, bi al-ra'yi, asbab al-nuzul*, to *i'jaz al-Qur'an*. to the *i'jaz of the Qur'an*. From some modern tafsir books that have been mentioned, the author chooses to study the book *Tafsir al-Tahrir wa al-Tanwir* by Ibn 'Ashur.. Because *Tafsir al-Tahrir wa al-Tanwir* is one of the modern books of interpretation, has a depth of language and strong analysis.

Women's Discourse in the Qur'an

In the conception of Islam - both in the Qur'an and Hadith - the existence of women is very clear, that women are as caliphs of God on earth, as in the Koran in Surah Annisa, meaning that humans, in this case women, also carry the same task as men, namely the task of caliphship. This is a sacred duty. It is said to be a sacred duty, because it is a mandate from Allah Swt to humans.

This task has been imposed since the first human being until the end of time. With the understanding that humans are burdened with responsibility and endowed with power to organize and build this world without distinguishing between men and women. Thus Allah SWT, does not look at humans with one-sided views by looking only at men, but Islam is very fair not to distinguish between the two, which is concretely proven in Qs. an-Nahl 16: 97. The verse explains that there is no discrimination against women, because just like men, women are free beings. The freedom referred to here is freedom as an individual who has limitations, namely limitations to the

⁷Sri Suhandjati Sukri, *Perempuan Menggugat: Kasus dalam Al-Qur'an dan Realitas Masa Kini*, (Semarang: Pustaka Adnan, 2005), Cet-1, xi.

⁸ (Ibn Ashur, 2005: 8). Ibrahim, Sulaiman. "Kepemimpinan Perempuan di Ruang Publik dalam Tafsir Al-Kasysyâf." *Al-Ulum* 18.2 (2018): 459-480.

creator. Thus the author can draw the conclusion that indeed the Qur'an gives great attention and a very honorable position to women. Because of the importance of this, Allah revealed a letter in the Qur'an to the Prophet Muhammad Saw which was named Surah an-Nisa, most of the verses in this letter discuss matters related to women, especially those related to the position, role, and legal protection of women's rights.

Individualism and freedom cannot be eradicated from human life. For Islam, the relationship between one individual and another is to harmonize, not to eliminate the differences, characteristics and individual rights that each has. So in the picture of Iqbal's thought above, the nature of human individuality is interpreted so that humans can develop themselves and not be alienated from other humans. This is the life of women in this world, she must live side by side with men as her life partner, women should not feel inferior to men, because Allah SWT, has determined that there is no difference between humans, therefore she must live in groups. With the understanding that he can develop himself, in order to achieve self-identity, namely perfection which in Islam is called *insane kamil*, namely a human being who considers his activities to be solely a service to Allah SWT.

Thus it means, in the Qur'an there is no exclusion of both types (men and women). Because both have the same responsibilities and roles, namely the responsibility as the khalifah of Allah SWT which requires him to play a role in the social world and the public world and only look at his obedience as revealed by Qs. at-Taubah 9: 7.

Women's Position in the Domestic

From any aspect, the position of women has never reached a position that is equal to, let alone exceeds that of men. The formulation of laws that have prevailed in human history, the order of society from primitive to modern, tradition, culture, and even religion, generally place women at a lower level than men. It is undeniable that in certain cases there are a handful of women who outperform men, but quantitatively, the number is unlikely to reach a level that is worthy of being sampled. Moreover, their appearance is always accompanied by controversy or assumptions that signal it as something that goes against the general rules of society. The latter suggests that conceptually, the equality of men and women has never been agreed upon and recognized.⁹ Today, the work of women in the public world is no longer a rare sight.

In various sectors, including sectors that are generally dominated by

⁹Sulaiman Ibrahim, *Hukum Domestikasi dan Kepemimpinan Perempuan dalam Keluarga*, *Jurnal Al-Ulum*, Volume. 13 Nomor 2, Desember 2013

men, we find the involvement of women. The opening up of job opportunities that are no longer strict with gender criteria, advances in education, poverty experienced by most families, etc.,¹⁰ are all factors that greatly increase the number of them taking part in the public sphere. Interestingly, women's success in carrying out their duties is no less than that of men. Indeed, this is proof that success in the public sphere is not linked to gender criteria.

Within the framework of the struggle to uphold gender equality, this phenomenon is a step forward and fosters a sense of optimism that women are beginning to tread the path towards an era of independence and freedom. An era in which their economic dependence on men can be released, or the feminization of poverty can be overcome. An indicator that women's *bargaining position* is moving up towards the point of equality with men's *bargaining position*. In this framework, it can also be seen that the emancipation of women, which - in Indonesia - was initiated by Our Lady Kartini, was not in vain. The struggle has shown results, although not yet optimal.

Unfortunately, this optimistic attitude is only shown by a minority group in this society. For the majority - which includes some academics - this phenomenon is seen as a step backwards and a reflection of the failure to maintain an Eastern image and identity, which has been replaced by Western culture. This phenomenon is seen as a form of "demoralization" among women. Or, in general, it is interpreted as a decline in the spirituality and religiosity of the community order, even to the point of accusations of abandoning religious teachings. Inevitably, Western culture is labeled as the culprit.¹¹

The theological basis for the obligation of women to stay at home or only take part in the domestic sphere always refers to Qs. Al-Ahzab/33: 33, which reads in full:

In several books of tafsir, at least three different models of interpretation are found in understanding this verse. This difference in meaning arises because of the different ways of reading the word *وَقَرْنَ* in the verse.¹² *First*, most of the mufasssirs read it with *waqarna* (*fathah-lined qaf*). This reading gives the meaning of "let the women stay at home". In the science of *balghah*, we know what is called *khabarlah bi makna insyiy*, an informative wording that indicates an instructive meaning. This may have contributed to the assertion that women must stay at home (*domestication*). *Secondly*, some read the word

¹⁰ Sulaiman Ibrahim, Hukum Domestikasi dan Kepemimpinan Perempuan dalam Keluarga, *Jurnal Al-Ulum*, Volume. 13 Nomor 2, Desember 2013

¹¹ Ibrahim, S. (2018). Kepemimpinan Perempuan di Ruang Publik dalam Tafsir Al-Kasysyâf. *Al-Ulum*, 18(2), 459-480.

¹² Muhammad Ṭahir Ibn 'Asyūr al-Tahrīr wa al-Tanwīr, (Tunis: Dār Sahnūnli al-Nashr wa al-Tauzi', t.th.) Juz IV, 215.

with *waqirna* (qaf with *kasrah*). This reading gives the meaning "let the women enjoy themselves in the house".¹³

Although it does not completely free women from domestication, this opinion seems to be more friendly to women. *Thirdly*, this group argues that this verse does not mean that women are not allowed to leave the house at all, but rather a subtle hint that women have more of a role in household affairs. This opinion seems to be more realistic in looking at women and recognizing that they are part of social creatures who have the same needs as men. Some of these needs cannot be fulfilled without leaving home. Women need knowledge that their husbands may not be able to provide. Women are also the children of parents who may live apart from them and in order to be dutiful to them they must leave home. Women are servants of Allah and the obligation to serve Him sometimes requires them to leave the house. Therefore, according to this group, this verse does not indicate an order that women must stay inside the house, but may go out for certain reasons.¹⁴

As if to answer this question, Muhammad Quthub emphasized that this verse is not a prohibition against women working. Islam does not prohibit women from working. However, Islam does not encourage it. Islam allows them to work because of an emergency and does not make it a consideration.¹⁵ The meaning of emergency here is work that is very necessary, which is needed by the community or on the basis of personal needs because there is no one to support his life or the person who is responsible for his livelihood (husband / father) is unable to fulfill it.

Aminah Wadud Muhsin puts forward a different interpretation. In interpreting this verse, she combines the command to stay at home and the prohibition to look like the Jahiliah. Therefore, she does not agree with the opinion of scholars who consider that this verse contains a prohibition of women leaving the house in all its forms. According to her, what is forbidden in this verse is only going out for the purpose of showing off. The prohibition is not directed at a particular gender. Both men and women are prohibited from going out to show themselves, in order to achieve the moral quality of the Qur'an.¹⁶

The views expressed by these last three figures should certainly not be

¹³See among others: Al-Qasimy, *Mahasin at-Ta'wil*, p. 249; At-Tusiy, at-Tibyan, p. 337 and Wihbah Zuhaili, p. 10.

¹⁴Muhammad Tahir Ibn 'Asyūr al-Tahrīr wa al-Tanwīr, Volume IV, 215. See also Sa'id Hawa, *al-Asas fi at-Tafsir*, 8th Volume (Qairo: Dar as-Salam, 1999), pp. 4437; Ibn Kathir, *Tafsir Ibn Kathir*, *Tafsir Al-Qur'an al-Adzim*, p. 95.

¹⁵M. Quraish Shihab, *Wawasan Al-Qur'an*, (Bandung: Mizan, 1996), h. 305.

¹⁶Aminah Wadud Muhsin, *Qur'an Menurut Perempuan*, h. 166. Ibrahim, S. (2018). Kepemimpinan Perempuan di Ruang Publik dalam Tafsir Al-Kasasyâf. *Al-Ulum*, 18(2), 459-480.

blamed simply because they differ from the interpretations of classical scholars. Tracing these views with some existing elements proves that they are not just apologizing. It is precisely views based on comprehensive and contextual reviews like this that are needed in order to position the Qur'an proportionally, especially in modern Islamic society today.

In Islamic history, there are many accounts of female companions who worked outside the home. They include: Umm Salim bint Malhan who worked as a bridal dresser, Qilat Ummi bani Anmar who worked as a merchant, and even some of the female companions who took part in warfare, such as Ummu 'Atiyyah.¹⁷ Based on this fact, it is understood that the command does not indicate the necessity of laying off women.

The controversy over the permissibility of women taking part in the public sector should not arise, especially if the trigger is only a difference of opinion in interpreting a verse in the Qur'an. Are there not a number of verses that recommend women to take part in various public activities, whether economic, social, political, religious, or educational? Aren't the women idealized by the Qur'an those who have independence in various aspects?

It is interesting to study QS. al-Qashshah/28: 23, where Allah tells the story of the two daughters of Prophet Shu'aib (peace be upon him) who manage livestock. One thing that can be used as an indicator in this case is that throughout the story, the Qur'an does not include any words that can be interpreted in the direction of prohibition, such as calling it a "bad thing" or "less commendable".

Finally, it must be recognized that Islam basically does not regulate the areas of women and men schematically. Islam leaves certain areas to be regulated by human reason based on ever-evolving demands. This view should be believed not to deviate from the spirit and teachings of religion itself, because basically we all recognize the universality of religious teachings from the beginning. Without a wise attitude, the universality and ease of practicing religion will be lost to the times.

Multiple roles are a reflection of the imbalance of gender relations in the household. The weight of women's burden in this regard is palpable. You can imagine the fatigue of a woman who works all day to earn a living, then has to deal with other tasks, such as breastfeeding children, providing dishes at the dinner table, washing dishes, and serving her husband when he returns

¹⁷ M. Quraish Shihab, *Membumikan Al-Qur'an*, (Bandung: Mizan, 1999), h. 275-276.; the role of women at the time of the Apostle is more complete, cf: Asma' Muhammad Ziyadah, *Peran Politik Perempuan dalam Sejarah Islam*, terjemahan oleh Kathur Suhardi dari *Daur al-Mar'ah as-Siyasiy fi Ahdi an-Nabiy Wa Khulafaurrasyidin*, (Jakarta: Pustaka al-Kautsar, 2001).

home. For the middle and upper economic classes, these objections are easily overcome. Women's (maternal) duties are left to domestic helpers (PRT). However, for those living below the poverty line, instead of hiring a maid, it is usually not enough to eat or fulfill primary needs. This is a very significant issue to discuss, because this is the condition of women in Indonesia in particular and in developing countries in general.

Beyond the two or three tasks above should be positioned as a division of labor that is not standardized. These tasks should be positioned as alternatives that can be chosen based on the agreement between husband and wife, so that when conditions require, both can exchange tasks based on the principle of cooperation (*cooperative*). This means that in a household, husbands and wives can play the same role as breadwinners and domestic workers at the same time. Or, the wife is the breadwinner and the husband does domestic tasks, or vice versa, which is generally the case. However, in conditions where women have to undergo reproductive tasks, such as pregnancy, childbirth, and breastfeeding, the husband must act as the breadwinner absolutely.¹⁸

The agreement between the two parties, in which women give up their productive tasks or fully take part in the domestic sector doing household duties, is not a bad and wrong choice. However, it is necessary to note that as compensation for this agreement, the husband's obligation is not limited to providing livelihood, but also providing "wages" for the opportunities and energy that the wife has given up. Concretely, the wife's domestic tasks - such as: washing dishes and clothes, providing food at the dinner table, and educating children as an effort to prepare a productive workforce - must be valued economically according to the calculation of working hours. The wages given are included in the category of women's personal wealth that should not be contested.

Women's Position in Public Roles

In general, it can be said that the scholarly controversy over women's leadership stems from the view of the origin of women. This understanding of the origin of women leads to controversy over the idea of women's leadership. This can be understood by looking at the potential and fitrah brought by women which will ultimately have implications for understanding the ability of women to become leaders.

Based on surah an-Nisâ' verse 34, Al-Alûsi and Sa'id Hawwâ agree that the husband is the leader of his wife in the household. The key phrase on which

¹⁸ Muhammad Ṭahir Ibn 'Asyūral-Tahrīr wa al-Tanwīr, (Tunis: Dār Sahnūn lial-Nashr wa al-Tauzi', t.th.) Juz IV, 215.

they rely is النساء الرجال قوامون على النساء. Al-Al-Alusi in commenting on النساء الرجال قوامون على, states that the meaning of the verse is that men are the leaders of women, just as leaders lead their people, namely by commands, prohibitions and the like. Sa'id Hawwâ, on the other hand, interprets the verse to mean that men function as those who command and forbid women, just as a leader functions towards his people.¹⁹

After physical strength and perfection, men also have advantages over women in terms of strength of mind and clarity of thought. Men are considered to be a snapshot of being more capable of creativity, effort and managing affairs. That is why they are obliged to take the lead in domestic life. This is because every society needs a leader to unify the public good.²⁰

While women's lives are more sensitive and emotional based on tenderness and subtlety. and what is meant by they have spent some of their property means dowry. Ibn Ashur interpreted the verse *ar-rijâlû qawwâmuna ala nisâ'*, not limited to male leadership. According to him, leadership is not monopoly right of men over their wives, except in the law made from the maleside over the female side in general aspects with which both parties are related.²¹

Therefore, general and social aspects related to the primacy of men, such as the leadership of the state (*hukûmah*) and faith (*qadhaâ'*), on which social life is established, will only be established with *ta'aqqul* which is naturally more possessed by men than by women. So too, defense and war, which require physical strength and thought, are part of male leadership. In other words, that the leadership (*qawwâm*) of the male over the female in society is basically related to the common aspects shared between them, which are related to the reflective advantages of men and their courage.

They are aspects of rulership of the state (*hukûmah*), the judiciary (*qadhâ'*) and war, without necessarily nullifying the woman's individual will and charity on her part. For example, if she wants to do something that she likes, then the husband has no right to prevent her at all in the event that it is not something that is prohibited by the teachings of Islam.²²

Muhammad al-Shâdiqîy does not differ much from the mufasssirs above in interpreting the verse on male leadership, that the leadership of men over women is included in terms of their benefit, supervising them (*raqâbah*) and maintaining (*hurâsah*) them. Al-Shâdiqîy writes that men are the guardians of women in terms of every demand of life. This is because men are more

¹⁹Ibrahim, S. (2018). Kepemimpinan Perempuan di Ruang Publik dalam Tafsir Al-Kasasyâf. *Al-Ulum*, 18(2), 459-480. Sa'id Hawwâ, Volume II, *op. cit.*, p. 1053.

²⁰*Ibid.* Muhammad Ṭahir Ibn 'Asyūr, *al-Tahrîr wa al-Tanwîr*, 215.

²¹Muhammad Ṭahir Ibn 'Asyūr, *al-Tahrîr wa al-Tanwîr*, Volume IV, 215.

²²*Ibid.*, p. 344.

intelligent in mind, stronger in body and sharper in thought than women.²³ According to him, male leadership over women takes two forms, namely takwini leadership (*qawwâmiyah takwîniyah*) and tasyri leadership (*qawwâmiyah tasyrî'iyah*). Furthermore, there is one thing that is interesting and different from almost all mufasssirs from al-Shâdiqî's view of women. He has a special interpretation of the verse "Allah has preferred some of them (men) over others (women)". He writes that leadership (*qawwamah*) here is not due to the superiority (*tafâdhul*) of men over women.²⁴

Regarding women's leadership in the household and society, Quraish Shihab said that leadership in every unit is an absolute thing, more so for every family, because they are always together and feel they have a partner and family.²⁵ Therefore, leadership in the household is charged to the husband as Qs. an-Nisâ' verse 34. However, it needs to be clarified that this leadership is not absolute, but nothing more than a division of labor between one another. The role of a wife in the household is to make the household *sakan*, namely "a place that calms and reassures all its members".²⁶

As for the Hadith: "*It is not fortunate for a people to leave their affairs to women,*" according to Quraish Shihab, this Hadith is not general. It is addressed to the people of Persia at that time, not to all people and in all matters. Therefore, there is no prohibition on women becoming a leader in society or engaging in politics, because there is no religious provision that can be understood as prohibiting women's involvement in the public and political world.

The differences in interpretation are strongly influenced by the situation, social conditions and customs in which they live. Therefore, these differences of opinion should be used as a reference to better understand the position of women in terms of their involvement as leaders, both in their households and in their communities.

In Indonesian culture, women generally have multiple roles. Ironically, women accept it without bargaining. Behind her nature, she still cannot leave her domestic role. Family affairs, household affairs or often termed the domestic sphere are generally left to women, so that by women

²³Muhammad al-Shâdiqî, *Al-Furqân fî Tafsîr Al-Qur'ân*, Volumes V and VI (Beirut-Libanon: Dâr al-Turâts al-Islâmi li al-Thibâ'ah wa al-Nasyr wa al-Tûsi, t.th.), pp. 36. See also Abdi M. Soeherman, et. al. (ed.), *Journal of al-Hikmah*, No. 16, Volume VII (Bandung: Mutahhari Foundation, 1996), pp. 12-13.

²⁴*Ibid*, p. 38. Ibrahim, S. (2018). Kepemimpinan Perempuan di Ruang Publik dalam Tafsir Al-Kasasyâf. *Al-Ulum*, 18(2), 459-480. Ibrahim, Sulaiman. "Kepemimpinan Perempuan di Ruang Publik dalam Tafsir Al-Kasasyâf." *Al-Ulum* 18.2 (2018): 459-480.

²⁵*Ibid*, p. 310

²⁶*Ibid*, p. 314

these things in turn are always made number one.²⁷

Women's roles and positions are often boxed into certain roles, such as housewives. The strong role of a woman with the first and main task in the domestic sector, makes people fully believe that it is indeed the line of women's destiny or women's nature that has been created and determined by God. Her role and position as a housewife seems absolute, as absolute as her having a womb or as absolute as a man having sperm for fertilization.²⁸

In fact, in addition to playing the role of wife to her husband, housewife and educator of her children, a woman can enjoy her right to play other roles outside the family in accordance with her nature. This is because the community, like the family, is a very important unit of relationship in the Islamic world. Since there is a close bond between an individual and the rest of his or her family, there is a strong link between the individual and others in society.²⁹

Regarding the prohibition of women's involvement outside their households, the mufassirs often refer to Qs. al-Ahzâb verse 33:

"And you shall remain in your houses, and shall not adorn yourselves and act like the former Jahiliyyah..."

Ibn Ashur interpreted the verse by not explaining the extent of the permissibility of women's involvement outside the home, as is often presented by other mufassirs. However, regardless of Ibn Ashur's interpretation above, examples of women's involvement in society during the time of the Prophet Muhammad should be used as a legal reference.

Conclusion

The Qur'an highlights the differences between men and women, aimed at the aspect of their respective roles in the order of life. The difference as illustrated by the Qur'an is in the form of the difference between night and day, the existence of both of which becomes a unity of Allah's decrees and provisions or sunnatullah (created this universe is always paired with each other). The work of women in the public world is no longer a rare sight. In various sectors, including sectors that are generally dominated by men, we find the involvement of women. The opening up of job opportunities that are no longer strict with gender criteria, advances in education, poverty experienced

²⁷Ibrahim, Sulaiman. "Kepemimpinan Perempuan di Ruang Publik dalam Tafsir Al-Kasysyâf." *Al-Ulum* 18.2 (2018): 459-480. Ibrahim, S. (2018). Kepemimpinan Perempuan di Ruang Publik dalam Tafsir Al-Kasysyâf. *Al-Ulum*, 18(2), 459-480. Zaitunah Subhan, *op. cit.* p. 64

²⁸*Ibid.*, p. 65

²⁹Harun Nasution dan Bahtiar Effendi, *Hak Azasi Manusia Dalam Islam* (Cet. I; Jakarta: Yayasan Obor Indonesia, 1987), h. 1987. Mahmud Syaltut, *Min Tawjihât al-Islâm* (Cairo: al-Idârat al-'Ammah li al-Azhâr, 1959), p. 193.

by most families, etc., are all factors that greatly increase the number of those taking part in the public sphere. Interestingly, women's success in carrying out their duties is no less than that of men. Indeed, this is proof that success in the public sphere is not linked to gender criteria.

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