

EDIP YUKSEL'S INTERPRETATION OF Q. AL-NISA` :34



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As Requirement to Obtain Bachelor Degree

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I certify that this thesis is truly my own work. I fully hold every responsibilities for this thesis. Every quotations, others' statements, and/or people's discoveries are cited in accordance with academic writing ethical standard.

For the statement above, I am ready for any sanction if, one day, found that I was disapproved of the ethical standard writing of thesis or had any claim against my work. And I am also ready to revise this thesis after examination if I am obliged to as long as the time that has been determined.

Yogyakarta, October 19, 2016

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academic world

**CERCA TROVA!**



Dedicated To  
*The Oxygen and The Gold of My Life*



## THE SYSTEM OF TRANSLITERATION

Arab Character	Name	Character
ا	Alif	-
ب	Ba	B
ت	Ta	T
ث	Tha	Th
ج	Jim	J
ح	Ḥa	Ḥ}
خ	Kha	Kh
د	Da	D
ذ	Dhal	Dh
ر	Ra	R
ز	Za	Z
س	Sin	S
ش	Shin	Sh
ص	Ṣad	Ṣ}
ض	Ḍad	Ḍ}
ط	Ṭa	Ṭ}
ظ	Ẓa	Ẓ}
ع	'ain	'
غ	Ghain	Gh
ف	Fa	F
ق	Qaf	Q
ك	Kaf	K
ل	Lam	L
م	Mim	M
ن	Nun	N
و	Waw	W
ه	Ha	H

ء	Hamzah	ء
ي	ya	Y

Short: a; i; u

Long: aḥ iḥ uḥ

Diphthongs: أَي= ay ; أُو= aw





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Actually, there are still many people that involved in the process of writing this thesis, directly or indirectly, I wish Allah recompensing all of your kindness. Finally, I hope this thesis will be useful for academic world, especially for those who like to do further research to Edip Yuksel and his thoughts.

Yogyakarta, October 21, 2016

Author

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## ABSTRACT

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Title : Edip Yuksel's Interpretation of Q.4:34

This thesis is devoted to describe Edip Yuksel's interpretation of Q.4:34. This verse is frequently used to justify men's domination over women. There are some keywords in this verse that Edip Yuksel thought have been mistranslated and misunderstood by many scholars, then he reinterpreted them. Yet, I found that he was seemingly ignored the historical context of the verse which is a tradition told about the occasion of revelation of 4:34 which usually picked to interpret this verse by many scholars. Besides, it studies his attitude in concluding meanings of certain words in 4:34 and the providing of cross-referencing to the Bible in the endnote of this verse. The main data of this work are the comparison sample, the translation, and the endnote of 4:34 (which is only one and half pages). In order to analyze those data I deliver some samples of the interpretation of 4:34. The analysis would be done by describing, comparing, mapping, and criticizing). Finally, this thesis concludes that Edip Yuksel's ignorance to historical context of this verse is because he does not believe in the historical and scholarly reference resources and he is including into reformist cluster in the discourse of 4:34 debate because of his rejections and reinterpretations in interpreting this verse.

Keyword: 4:34, mistranslated and misunderstood, reinterpreted, traditionalist or reformist.

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## CHAPTER I

### INTRODUCTION

#### A. Background

Here is a verse that usually used to justify men's domination over women<sup>1</sup>, reads as follows:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ فَإِنِ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا (النساء : 34)

“Men are in charge of women because Allah hath-made one of them to excel the other and because they spend of their property for the support of women. So, good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not away against them. Lo! Allah is ever high Exalted, Great.” (Al-Nisa (4) : 34)<sup>2</sup>

In the contemporary discourse, the interpretation of this verse became to a hard endless debate. Appearance of a movement called feminism<sup>3</sup> increased the complication in the discussion of the interpretation of 4:34. There are many aspects of this verse that produces various interpretations of it, but, the most

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<sup>1</sup>Manuela Marin, “Disciplining Wives: A Historical Reading of Quran 4:34”, in *Studia Islamica* No. 97, 2003, p. 6.

<sup>2</sup>I quote this English translation from, Muhammad Marmaduke Pickthall, *The English Translation of The Glorious Quran (The Final Revelation)*, (Kuala Lumpur: Al-Ameen Printers), p. 83. His English translation is quite popular in Shi'ie Muslim. His treatise was claimed as first English Quran translation that made by Englishman Muslim. He believed that Quran can't be translated, every effort that translators do is in order to try presenting the meaning of Quran, but Quran in Arabic will never be irreplaceable (see, Hartmut Bobzin, “Translation of Quran”, in Jane Dammen McAuliffe (ed.), *Encyclopaedia of The Quran*, vol. 4, Leiden: E.J. Brill, 2004, P. 343).

<sup>3</sup>Feminism is a mode of analysis which including the recognition of gender equality and women's right which is withheld in socio-political life and looking for ways to protect and struggle the withholding equality and right. See Margot Badran, “Feminism and The Quran” in Jane Dammen McAuliffe (ed.), *Encyclopaedia of Quran*, vol. 2, p.200.

important thing of all is that the interpretations are always implied objections (to the meaning of *qawwamunna*, *nushuz*, and *idribukunna*). Then, the reality that the interpretations of 4:34 are characterized by ambivalence and disagreement (even since the time of Prophet Muhammad)<sup>4</sup> becomes more obvious.

This thesis picks one of the figure from a contemporary era who is also engaged in the debate of the interpretation of 4:34. He said that this is one of the verse that he put into an “orange-list” to study deeper.<sup>5</sup> He and his two colleagues then established a book titled “Quran: A Reformist Translation”<sup>6</sup> to present their discovery on their translation to Quran in English version and also the commentaries on it, including to 4:34.

In the testimony towards their book, Aisha Y. Musa said that QRT<sup>7</sup> is the second translation of Quran in English version which written by Quranist. This term is referred to whom advocate the concept of the Quran as the legitimate

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<sup>4</sup>Shannon Dunn and Rosemary B. Kellison, “An Intersection of Scripture and Law: Quran 4:34 and Violence Against Women”, in *Journal of Feminist Studies in Religion*, Vol. 26, No.2 (fall 2010), p.13.

<sup>5</sup>Edip Yuksel (et al), *Quran: A Reformist Translation*, (USA: Brainbow Press, 2007), p.17.

<sup>6</sup>In order to avoid the reader from the bewilderment, I have to highlight about “Quran: A Reformist Translation”. This book is Edip Yuksel English Quran translation with additions of endnotes, appendices, annotation, etc., which done with his two partners. They are Martha Schulte-Nafeh and Layth Saleh al-Shaiban. Each of them did their own works to establish this book. Edip Yuksel and Layth Saleh al-Shaiban translated the main text of the Quran, Edip Yuksel alone authored the annotations, subtitles, endnotes, introductory materials, and appendices, and Martha Schulte Nafeh provided linguistic consultation and feedback (see Edip Yuksel (et al), *Quran: A Reformist Translation*, p.6.). In the next chapter, sometimes I will mention translation, but in other way, interpretation. The interpretation of the verses were written in endnotes, in which written by Edip Yuksel. For my focus is to the the interpretation of Q 4:34, in this research I only pick Edip Yuksel as the single figure of the research.

<sup>7</sup>QRT is abbreviation for “Quran: A Reformist Translation”. It will be used for the rest of this work.

scriptural source of religious law and guidance in Islam.<sup>8</sup> One of the consequences of that philosophy is that they reject hadith.

There is a hadith that is frequently used by many scholars<sup>9</sup> in interpreting 4:34. It is *asbab al-Nuzul* (occasion of revelation) which told about a woman who had been slapped by her husband complaining to Prophet Muhammad and he asked her to do retaliation, means to slap him back, but then this verse revealed.

Their rejection of using hadith in interpreting Quran is also prevailed for this verse. The reader will never find any hadith used in the explanation of 4:34 in QRT. The authors prefer relying on other sources, like cross-referencing to Old and New-Testament. I think the authors' attitude (especially the writer of comparison sample and endnote of QRT, Edip Yuksel) of the rejection of using hadith and preferring to cross-referencing way demands a deeper study and an answer of "Why". Besides, other things that I will concern in this work are his treatment to some keywords that he criticized in 4:34 and his providing to cross-referencing.

Firstly, this thesis describes those points in order to show how actually Edip Yuksel gave the treatment to 4:34. Finally, the analysis will be done by comparing to some English Quran translations and interpretations of 4:34 and elaborating to some requirements or statements in Quranic exegesis field.

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<sup>8</sup>Edip Yuksel (et al), *Quran: A Reformist Translation*, p.2.

<sup>9</sup>See Abu Ja'far Al-Ṭabari, *Jami' Al-Bayan fi Ta'wil Al-Quran*, (Mu`assasah Al-Risalah: 2000), Vol. 8, p.291. Dunn and Kellison wrote that the providing of the occasion of revelation of this verse is one of the contribution of Al-Ṭabari which continue to be especially for contemporary exegetes, besides the rendering meaning to *qawwamiyya* financial supporter for women (see Shannon Dunn and Rosemary B. Kellison, "An Intersection of Scripture and Law: Quran 4:34 and Violence Against Women", p.16). The usages of the same tradition are also found in Ibn Kathir's interpretation "Tafsir Ibn Kathir" or in Al-Suyuti' "Al-Dur Al-Ma'tsur fi Tafsir Al-Ma'tsur", etc.



## B. Research Question

### 1. What is the interpretation of Q. Al-Nisa (4):34 of Edip Yuksel?

This question is broken down into:

- a. How does Edip Yuksel interpret Q.4:34? This question is not only to answer the content of interpretation, but also directed to answer the method that he uses in interpreting 4:34.
- b. What is the cross-referencing to the Bible in the interpretation of 4:34 for? This question is to answer the usage of the cross-referencing in the interpretation of 4:34.
- c. Where is Edip Yuksel's position in the map of scholars in the discourse of interpretation of 4:34? This question is answered to map Edip Yuksel's thought in the discourse of 4:34 interpretation debate. It is based on Shannon Dunn and Rosemary B.Kellison that will be explained in research method.

## C. Purpose and Importance

This research main goal is to know and understand comprehensively the interpretation of al-Nisa: 34 by Edip Yuksel. Yet, it is not only to know the product, but also to study the method he used in interpreting this verse. Simply, to know the reason why he concludes things in the verse so. Besides, it is to look for the function of the providing of cross-referencing to the Bible in this verse. Then, I put Edip Yuksel's thought into the map that Dunn and Kellison made. I am also trying to criticize his thought. Finally, I expect this work can introduce Edip Yuksel and his monumental work, "Quran: A Reformist Translation" (which is

not popular yet in Indonesia), especially for people who involved in Quran and exegesis study. This book is quite significant to Quran and exegesis field, because it brings a fresh view of Quran interpretation and Islamic thought.

#### D. Prior Research

Since my research title is “Edip Yuksel’s Interpretation of Q.(4) Al-Nisa:34”, I ought to consider each variables of it. First, Edip Yuksel as the author of endnote of QRT (my focus on QRT is only on the interpretation or endnote of the book, other elements or contents of QRT is secondary source for this research) or about QRT in general (in which exactly is not free from discussion of Edip Yuksel himself). Second, al-Nisa:34 interpretation.<sup>10</sup> There are many works of this variable. The classical scholars who written exegetical works must have the interpretation of this verse in their works, like al-Ṭabari, Ibn Kathir, al-Suyutī, al-Qurtūbī, al-Zamakhshari, etc. To make it short I only display some works that produced lately (contemporary period).

The first variable is Edip Yuksel or the book that he wrote (QRT). So, the literatures that I need to read are books or journals or articles that speak about him or QRT. There are two articles that did critical analysis on QRT, they are: “Otoritas Pemaknaan Kitab Suci: Problematika Pemikiran Edip Yuksel dalam

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<sup>10</sup>I have to inform that there are three concepts that can be built from this verse, about leadership, nushuz, and ḍaraba, (see Abdullah Saeed, *Al-Quran Abad 21: Tafsir Kontekstual*, translated by: Ervan Nurtawab, (Bandung: Mizan, 2016), p.184) so, the works talked or related to those concept are including to this variable discussion.

Qur`an: A Reformist Translation” by Fazlul Rahman<sup>11</sup> and “Studi Kritis Atas Quran: A Reformist Translation” by Fadhli Lukman.<sup>12</sup> These both articles criticized QRT by using hermeneutics view, Fazlul Rahman used Paul Ricouer’s theory while Fadhli Lukman used Hans Georg-Gadamer’s one. Other works that used QRT as object are “Tafsir Q.S.Al-Mudassir Ayat 26-30 (Studi Atas Buku Quran: A Reformist Translation)” by Ahmad Farih Dzakiy<sup>13</sup> and “Reinterpretasi Tafsir Gender dalam Mengkonstruksi Paradigma Kesetaraan dalam Masyarakat Multikultural: Telaah Penafsiran Edip Yuksel,dkk. Terhadap Ayat-ayat Gender dalam Qur`an: A Reformist Translation” by Akrimi Matswah.<sup>14</sup> By reading the title of both literatures above, we will in glimpse know the focus of both. Ahmad Farih Dzakiy focused on al-Mudatsir:26-30, while Akrimi Matswah focused on gender issue verses. I have just found these literatures which talked about QRT. QRT is not famous yet for Indonesian people, this book may be discussed only in academic area. So, I hope my research will be helpful to introduce QRT in this nation.

The second variable is quite common in Quranic exegesis field, it is interpretation of Q. 4:34. I’ve read some thesis from UIN Sunan Kalijaga using

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<sup>11</sup>Fazlul Rahman, “Otoritas Pemaknaan Kitab Suci: problematika Pemikiran Edip Yuksel dalam Qur`an: A Reformist Translation”, in *Jurnal Studi Ilmu-Ilmu Al-Qur`an dan Hadis*, Vol. 15, No.2 juli 2014.

<sup>12</sup>Fadhli Lukman, “Studi Kritis atas Quran: A Reformist Translation”, in *Jurnal Studi Ilmu-Ilmu Al-Qur`an dan Hadis*, Vol. 16, No. 2, Juli 2015.

<sup>13</sup>Ahmad Farih Dzakiy, “Tafsir Q.S.Al-Mudassir Ayat 26-30 (Studi Atas Buku Quran: A Reformist Translation)”, Thesis of Faculty FUPI UIN Sunan Kalijaga, Yogyakarta, 2014.

<sup>14</sup>Akrimi Matswah, “Reinterpretasi Tafsir Gender dalam Mengkonstruksi Paradigma Kesetaraan dalam Masyarakat Multikultural: Telaah Penafsiran Edip Yuksel,dkk. Terhadap Ayat-ayat Gender dalam Qur`an: A Reformist Translation”, in *Proceeding AICIS XIV, Subtema: “Multicultural Education in Indonesia: Challenges and Opportunities”*, Balikpapan, 2014.

that verse as main object in their research, such as: “Hak-hak Perempuan Dalam Perspektif Majelis Mujahidin: Telaah Atas Surat Al-Nisa: 34, 3, 11” by Khoirun Nikmah<sup>15</sup>, “Penafsiran QS. Al-Nisa: 34 Menurut Ibn ‘Asyur Dan Muhammad Quraish Shihab by Alfi Nur’aini”<sup>16</sup>, “Apresiasi Quran Terhadap Perempuan Dalam Surat Al-Nisa” (including explanation of verse 34) by Roudlotul Jannah<sup>17</sup> and *Ayat al-Nushuz (Dirasah Tahliliyyah li Izutsu)* by Bintu Ulfatul Azizah,<sup>18</sup> “A Hermeneutics Comparative Study on Amina Wadus’s And Mohammed Talbi’s Interpretation of Q.4:34” by Afifur Rochman Sya’rani<sup>19</sup>. These thesis explained about al-Nisa: 34, but it is clear that those are different to mine since my research subject is Edip Yuksel.

Besides those thesis, I found some articles discussing this verse, such as: “An Intersection of Scripture and Law: Quran 4:34 and Violence Against Women” by Shannon Dunn and Rosemary B. Kellison, this article discussing about the clusters of scholars that occurred in interpreting Q. 4:34.<sup>20</sup> In the next

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<sup>15</sup>Khoirun Nikmah, “Hak-hak Perempuan Dalam Perspektif Majelis Mujahidin: Telaah Atas Surat Al-Nisa: 34, 3, 11”, Thesis of Faculty FUPI UIN Sunan Kalijaga, Yogyakarta, 2005.

<sup>16</sup>Alfi Nur’Aini, “Penafsiran QS. Al-Nisa (4):34 Menurut Ibn ‘Asyur dan Muhammad Quraish Shihab”, Thesis of Faculty FUPI UIN Sunan Kalijaga, Yogyakarta, 2015.

<sup>17</sup>Roudlotul Jannah, “Apresiasi Quran Terhadap Perempuan Dalam Surat Al-Nisa”, Thesis of Faculty FUPI UIN Sunan Kalijaga, Yogyakarta, 2015.

<sup>18</sup>Bintu Ulfatul Azizah, “*Ayat al-Nushuz (Dirasah Tahliliyyah Li Izutsu)*”, Thesis of Faculty FUPI UIN Sunan Kalijaga, Yogyakarta, 2003.

<sup>19</sup>Afifur Rochman Sya’rani, “A Hermeneutics Comparative Study on Amina Wadus’s And Mohammed Talbi’s Interpretation of Q.4:34”, Thesis of Faculty FUPI UIN Sunan Kalijaga, Yogyakarta, 2016.

<sup>20</sup>Shannon Dunn and Rosemary B. Kellison, “An Intersection of Scripture and Law: Quran 4:34 and Violence Against Women”, in *Journal of Feminist Studies in Religion*, Vol. 26, No.2 (fall 2010).

chapter, I am discussing about the scholars debate towards the issue and I am intended to use their discovery in dividing the scholars into two groups, it is traditionalist and reformist, in order to situate reader where perhaps the position of Edip Yuksel in the discussion of 4:34 interpretation. Then, the article of Mohamed Mahmoud “To Beat or Not To Beat: On The Exegetical Dilemmas Over Quran 4:34” which more focus on the word *idribukunna*.<sup>21</sup> Manuela Marin, “Disciplining Wives: A Historical Reading of Quran 4:34”, this article tried to come out from the debate of the verse by looking back to *asbab al-Nuzul* of the verse to see context of its revelation.<sup>22</sup> “House of Obedience: Social Norms, Individual Agency, and Historical Contingency” by Nahda Sheha<sup>23</sup> and “Obedience (*ta’a*) in Muslim Marriage: Religious Interpretation and Applied Law in Egypt” by Carolyn Fluehr-Lobban and Lois Bardsley-Sirois.<sup>24</sup> This both articles are kind of field research, the first study to Gaza Strip and the other in Egypt, those focus on the application of the verse in the place that they observed. Then “The Quran and Hermeneutics: Reading The Quran’s Opposition to Patriarchy” by Asma Barlas, this article summarizing salient aspect of the critique of patriarchal readings of the Quran and also proposing an-antipatriarchal interpretation highlighting the

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<sup>21</sup>Mohamed Mahmoud, “To Beat or Not To Beat: On The Exegetical Dilemmas Over Quran 4:34”, in *Journal of The American Oriental Society*, Vol. 126, No. 4 (Oct.-Dec. 2006).

<sup>22</sup>Manuela Marin, “Disciplining Wives: A Historical Reading of Quran 4:34”, in *Studia Islamica*, No. 97, 2003.

<sup>23</sup>Nahda Sheha, “House of Obedience: Social Norms, Individual Agency, and Historical Contingency”, in *Journal of Middle East’s Women Studies*, Vol. 5, No. 1, (Winter 2009).

<sup>24</sup>Carolyn Fluehr-Lobban and Lois Bardsley-Sirois, “Obedience (*ta’a*) in Muslim Marriage: Religious Interpretation and Applied Law in Egypt”, in *Journal of Comparative Family Studies*, Vol. 21, No. 1, (Spring 1990).

Quran's opposition to the theories of sexual differentiation and the idea of father/husband right/rule which using 4:34 as the issue of the discussion.<sup>25</sup> The last is article from Azizah Yahia al-Hibri, titled "Muslim Women's Rights in The Global Village: Challenges and Opportunities". It is an effort to overview the Muslim Women's rights in the modern era by using issue of men's domination over women and beating women that contained in 4:34.<sup>26</sup>

Besides, those references there are some books talk about the content of 4:34. I have read two books of Amina Wadud which have discussion about *nushuz* in it, they are "Quran and Woman (Rereading the Sacred Text from a Woman's Perspective)" and "Inside the Gender Jihad (Women's reform in Islam)". I found a bit part which talking about *nushuz*, in chapter "Right and Roles of Women: Some Controversies".<sup>27</sup> She clarified some issues on women social life from her view, also about *nushuz*. I think, I may take her explanation of her view about this issue as comparator to Edip Yuksel's interpretation on the same verse. This verse was talking about woman and Amina Wadud is a feminist, so I think it will be good if I use her opinion as data in my research. I also found that she talked about her interpretation on al-Nisa: 34 in her book titled "Inside the

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<sup>25</sup>Asma Barlas, "The Quran and Hermeneutics: Reading The Quran's Opposition to Patriarchy" in *Journal of Quranic Studies* Vol. 3, No.2, 2001.

<sup>26</sup>Azizah Yahia al-Hibri, "Muslim Women's Rights in The Global Village: Challenges and Opportunities" in *Journal of Law and Religion*, Vol. 15, No. ½, 2000-2001.

<sup>27</sup>Amina Wadud, *Quran and Woman (Rereading the Sacred Text from a Woman's Perspective)*, (New York: Oxford University Press, 1999), p. 74-78.

Gender Jihad (Women's Reform in Islam)"<sup>28</sup>, even only in four pages in chapter "Quran, Gender, and Interpretative Possibilities". Wadud was seemingly showed her rejected to scourge women who did *nushuz*, whereas, in her previous work her rejection is not extremely appeared. Yet, I am not going to discuss about her dynamic paradigm in my work. I will only use it as comparator to QRT. Another book that I have found was talking about *nushuz* is a book written by M.A. Wani which published in New Delhi. He talked about *nushuz* in this book in a page and called woman who does *nushuz* as *nashiza*, but, his focus is not about punishment that woman gets if she does a *nushuz*. The author focused on the definition of *nashiza* itself and what the maintenance that still *nashiza* gets from her husband after doing *nushuz*.<sup>29</sup> It must be dozens books talked about *nushuz*, since this issue is quite sensitive to feminist. Other source that discuss the same verse is Abdullah Saeed in his "Reading the Quran in the Twenty-first Century: A Contextualist Approach", the discussion of this book is relied more on the leadership issue.<sup>30</sup>

I am pretty sure that there are still many works discuss about the interpretation of 4:34 that I have not read yet, but I convince you that there is no any work concerns to Edip Yuksel's interpretation of 4:34 yet, and by the academical problems that I mentioned in the background, I decide to devote this study to his interpretation of 4:34.

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<sup>28</sup>Amina Wadud, *Inside the Gender Jihad (Women's reform in Islam)*, (USA: Oneworld Publication, 2006), p.198-202.

<sup>29</sup>M.A. Wani, *Maintenance Right of Muslim Women (Principles, Precedents and Trends)*, (Delhi: Genuine Publication, 1994), p.23.

<sup>30</sup>Abdullah Saeed, *Al-Quran Abad 21: Tafsir Kontekstual*, translated by: Ervan Nurtawab, (Bandung: Mizan, 2016), p.181-212.

## E. Theoretical Framework

This thesis will compare Edip Yuksel's interpretation of 4:34 with six samples of exegetes. This comparison will help to lead to determine the position of Edip Yuksel in the discourse of the debate of 4:34 interpretation based on Shannon Dunn and Rosemary B. Kellison's division theory. They divided the scholars' interpretation of 4:34 into two clusters, the traditionalist and the reformist.

The traditionalist is who interpret 4:34 literally (do not take the word of the verse problematic, just construe it clearly without further analyzing) and give limitation to the practice of idea of the verse.

The reformist is who reject the idea of the traditionalist's interpretation (that patriarchal-disposed, it rather to balance the notions in the verse) and reinterpret it by using various approaches and methods.<sup>31</sup>

Critical analysis is also employed in this thesis. I will not use the external materials to criticize Edip Yuksel's interpretation. I do rather use the the principles that established by QRT's authors in composing the book, which means also prevailed to the interpretation of 4:34. I will examine these principles after determining the position of Edip Yuksel in the debate of interpretation of 4:34.<sup>32</sup>

## F. Research Method

In the realm of Quranic research this study is including into figure research. It is an indepth research to a figure's thought, a story of life of the figure,

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<sup>31</sup>See Shannon Dunn and Rosemary B. Kellison, "An Intersection of Scripture and Law: Quran 4:34 and Violence Against Women", p.16-26.

<sup>32</sup>Edip Yuksel (et al), *Quran: A Reformist Translation*, p.5.



or socio-historical background of the figure that influenced his thought.<sup>33</sup> This study includes to figure research because the goal of it is to gain a comprehensive understanding of the figure's thought, in this study is the understanding of Edip Yuksel's interpretation of 4:34. Then, to describe the figure's treatments to the object, in this study is Edip Yuksel's methodology in interpreting 4:34.<sup>34</sup>

Here are the steps that will be done to finish this study:

- a. Collecting data related to this study. The main data is Edip Yuksel's interpretation of 4:34 that stands on the translation, the comparison sample and the endnote of 4:34. The secondary sources are every works related to the discussion of Edip Yuksel or interpretation 4:34.
- b. Describing the data. The data sometimes described in narrative way and sometimes in table. The data that will be described are six scholars' interpretation of 4:34, they are Al-Tabari, Al-Suyuti, Al-Qurtubi, Asghar Ali Engineer, Riffat Hassan, and Amina Wadud, then, exactly the main data of this research, it is Edip Yuksel's. Their interpretation will be described narratively.
- c. Analyzing data. The data that has been delivered will be analyzed by comparative analysis. Edip Yuksel's interpretation will be faced with the six samples that I mentioned, then I will look for the similarities and differences among them. Besides, I will put Edip Yuksel into the map or division that has been made by Dunn and Kellison. This division will be

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<sup>33</sup>Abdul Mustaqim, *Metode Penelitian Al-Qur'an Dan Tafsir*, (Yogyakarta: Idea Press, 2014), p.32.

<sup>34</sup>Abdul Mustaqim, *Metode Penelitian Al-Qur'an Dan Tafsir*, p.35.

explained in the Chapter II in order to situate Edip Yuksel's interpretation of 4:34. Then, I also used the critical analysis. It is based on five principles that the authors made in establishing QRT.

d. Making conclusion. It is based on the questions that appear in this research, simply, this research's goal is to answer the questions of the research and conclude it.

#### G. Systematization of Study

In order to know what I am going to write in this research after this chapter done, I will describe what I perhaps do for next:

Chapter I is introduction of this research, which consisted on background, research question, purpose and importance, prior research, research method and systematization of study. I hope, this part can carry everyone who reads this work to 'situation' or issue that I am talking in this work.

In chapter II, I will discuss about the clusters that shaped among scholars for interpreting Q. 4:34 based on Dunn and Kellison's theory. Yet, all of samples that I am showing in this part is to give the reader situation of where perhaps Edip Yuksel's position in the discourse of 4:34 and also to emphasize the theory itself.

Chapter III is interpretation of al-Nisa: 34 based on Yuksel's (as the introduction to this chapter, I will complete it by deliver the biography of Edip Yuksel). I will serve some other translations in order to show the differences among them and the uniqueness of Edip Yuksel's translation and interpretation. The most important part of this chapter is the description of his interpretation.

Chapter IV is the discovery of this study. It will be done by comparing, mapping, and criticizing. The comparative analysis will be done here. The samples of scholars' interpretation of 4:34 in chapter II are bringing into this chapter, I will avoid to repeat the description, I will try to only show the commentaries or review of them, then face it to Edip Yuksel's interpretation to find the similarities and differences. Then, I will map Edip Yuksel's interpretation based on Dunn and Kellison's division. Last, I will criticize his thought using five principles that QRT's authors made in composing the book. It is the critical analysis. Last chapter is chapter V, is the conclusion of this research. It will consist of conclusion and every questions that occur in my mind related to my research that I can not answer yet because my limited focus, time, and chance.

## CHAPTER V

### CONCLUSION AND SUGGESTION

#### A. Conclusion

Edip Yuksel's translation and interpretation on 4:34 are in order to criticize the common translation and interpretation that he thought had frequently mistranslated and misunderstood that passage. The words that he criticized are *qawwamunna*, *idfibukunna*, *nushuz*, and, *qanitae*.

*Qawwamunna* is usually translated as "leader", but he translated it as "protector" or "provider" or "maintainer". In translating this verse, he showed another verses that using the same verb and usually translated as "maintain/observe".

*Idfibukunna* is the most debated word of this verse, because it is commonly understood as "beat", an idea that has showed many objections on it even since Prophet Muhammad's period. Edip Yuksel translated this word as "leave" or "separate". He mentioned many verses in Quran that used this word or its derivations. He proved that *dharaba* is a multiple-meaning word, so it has many possibilities to translated or interpreted by other meaning.

*Nushuz* is frequently translated as "rebellion" or "disobedience" or "opposition", while he rendered a very different meaning to it, it is "disloyalty". To interpret this verse he mentioned his reason of why he translated so. He found

a clue of the verse that leads him to translated it as disloyalty. Besides, there is another verse in Quran that has the same word and same context, it is 4:128. To balance both verses, then he translated it as disloyalty. *Nushuz* is frequently translated as “rebellion” or “disobedience” or “opposition”, while he rendered a very different meaning to it, it is “disloyalty”.

*Qanita* is usually translated as “obedient” some of interpretation said that means obedient to God, and other said to husband. In QRT, it is translated as devoted to God. He conveyed his astonishment that *qanita* is usually translated as obedient to husband, which means the requirement to be a *qanita* is having husband, so, Mary who did not have husband could not be *qanita*. Besides, he also mentioned other verses using the same word.

From the explanation of four words that have been criticized by Edip Yuksel, I found that he relied mostly to the other verses that using the same words. In the principle that the authors of QRT established they wrote “it uses logic and language of Quran itself as the ultimate authority in determining likely meaning, rather than ancient scholarly interpretations rooted in patriarchal hierarchies”. Using language of Quran means using the material of Quran itself to interpret the verses or referring to other verses to interpret a verse, simply, we can call it as intratextuality. Edip Yuksel and his partners also rejected using hadith in interpreting Quran, including this verse, while other scholars commonly pick a tradition which telling the occasion of revelation of this verse. They rather used cross-referencing to Bible to interpret Quran. It is also prevailed to interpretation of 4:34.

The using of cross-referencing in interpreting 4:34 in QRT is not same as the using of hadith which telling that a woman complained to Prophet Muhammad that she has been slapped by his husband and Prophet Muhammad asked her to retaliate, then this verse revealed and he said “we wish something, but Allah wish other thing”, which implied Prophet Muhammad’s objection to beat women. Many scholars used this tradition to show objection to notion of beating women, as Prophet Muhammad did. Yet, the using of cross-referencing in this verse is to compare Muslim and Non-Muslim’s culture, that patriarchy is not Muslim’s specialty. It is not endemic problem, but the same problem as a whole world have.

What Edip Yuksel did in interpreting 4:34 is rejecting the translation and interpretation of 4:34 by many scholars that showed inequality between men and women degree. He criticized the words in this verse that he thought have been mistranslated and misunderstood by many scholars. His critics to this verse’ translations and interpretations is in order to reinterpret this verse. Based on Dunn and Kellison’s theory, his treatment to this verse categorizes him as one of the reformist, it is who do rejection and reinterpretation to the interpretation of 4:34.

#### B. Suggestion

In writing this work, there are some problems that I have not solved yet, for my limited focus, time, and chance. So, I have suggestion for the further research related to this work.

There is a tendency in Quranic interpretation in the contemporary era, that Quran must be a guidance in human’s life, it is not only speaks about grammatical of Quran, which can not be applied in human’s daily life. So, they

reconstruct the method in interpreting Quran in order to make it happen.<sup>1</sup> Edip Yuksel's interpretation is also written to be presented to human contemporary life. Yet, in exegetical realm we need to examine whether an interpretation is effective and accurate to be practiced or not. The tool that can be used to examine it is exegetical validity. Every periods have its own validity standard, so does contemporary.

There are three theories that can be used to examine the exegetical validity for contemporary era exegetical works, they are: coherence theory, correspondence theory, and pragmatism theory. The first determines that an interpretation is valid if it parallels to previous statements and requirements established. The second determines validity of an interpretation if it parallels to the reality. While third, if it gives solution for social problems.<sup>2</sup>

In my opinion, Edip Yuksel's interpretation of 4:34 that it demands equality between men and women, by conveying that *nushuz* is not only pointed to women, but also to men. So, if men or women being disloyal in marriage that they must accept the suggestions that 4:34 uttered. Besides, it only rejects violence as solution to deal with *nushuz* does, so it seeks for ways to avoid interpreting *dharaba* as beat, and results as separate or leave in different house. This interpretation, for me, contributes a different concept of how a marriage should be. However, it still need an examination.

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<sup>1</sup>Abdul Mustaqim, *Epistemologi Tafsir Kontemporer*, p.59-60.

<sup>2</sup>Abdul Mustaqim, *Epistemologi Tafsir Kontemporer*, p.83-84.

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