

**WOMEN'S CONSTRUCTION IN THE QUR'AN:
COMPARATIVE STUDY OF AL-SHA'RAWĪ'S *AL-MAR'AH FĪ AL-
QUR'ĀN* AND AL-'AQQĀD'S *AL-MAR'AH FĪ AL-QUR'ĀN***



THESIS

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Sarjana Agama (S. Ag.)

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2018

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I, the undersigned, Muhammad Taufikurohman, declare that this bachelor thesis is my original work, and that any work and that any work and material from other sources is duly cited and referenced as such. I hereby also certify that I am ready to bear any sanctions, if this thesis contravenes academic regulations predetermined in the University.

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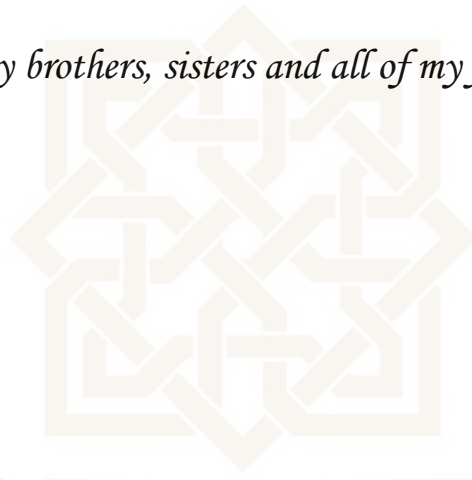
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DEDICATION

Respectfully dedicated to

My honorable parents who gave me a wonderful world,

my brothers, sisters and all of my families.



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MOTTO

Say (O Muhammad pbuh) to mankind: "If the sea were ink for (writing) the words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aids." Q.S. Al-Kahf / 18: 109



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TRANSLITERATION

There are many transliteration systems known in scholar works, for instance, DMG., Encyclopaedia of Islam, English, French and Russian systems. However, the transliteration system i.e. Arabic-Latin transliteration used in this thesis is English system. This based on the fact that this thesis is written in English. This English-Arabic translation system could be found below:

Consonants

ء	‘	ر	r	ف	f
ا	Not symbolized	ز	z	ق	q
ب	b	س	s	ك	k
ت	t	ش	sh	ل	l
ث	ṯ	ص	ṣ	م	m
ج	j	ض	ḍ	ن	n
ح	ḥ	ط	ṭ	و	w
خ	kh	ظ	ẓ	ه	h
د	d	ع	‘	ي	y
ذ	ẓ	غ	g		

Vowels

Long :	Faḥaḥ + alif	ā	Short :	Faḥaḥ	a
	Faḥaḥ + ya’	ā		Kasrah	i
	Kasrah + ya’	ī		Ḍammah	u
	Ḍammah + wawu	ū			

Diphtlongs:	اي	ai
	او	au

Double consonants caused by *tashdīd*

متعدّدة	<i>muta‘addidah</i>
عدّة	<i>‘iddah</i>

Ta’ marbūṭah (ة) in the end of a word

مرحلة	<i>marhalah</i>
حكمة	<i>hikmah</i>

Notes:

Consecutive short vowel in a word is separated by apostrophe, for example:

أأنتم *a‘antum*

Alif lam (لا) is written by al, for example:

القرآن *al-Qur‘ān*

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- I do realize that my thesis is not perfect and sophisticated. There might be many shortcomings therein, thus what I expect from readers is constructive critics and suggestions.

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ABSTRACT

This research focuses on examining comparatively the interpretations of Muḥammād Mutawallī al-Sha‘rāwī and ‘Abbās Mahmūd al-‘Aqqād of women’s construction in the Qur’an. Most of classical Muslim commentators of the Qur’an employ woman verses to acknowledge the superiority of men over women. Meanwhile, both al-Sha‘rāwī and al-‘Aqqād interpret woman verses based on their own perspectives. They have different intellectual background, approach and method in interpreting the Qur’an. However, the questions are to what similarities and differences of both al-Sha‘rāwī’s and al-‘Aqqād’s interpretation of Q. 4:34 (the concept of leadership) and Q. 4:3 (the concept of polygyny) and how far their interpretations reflect their respective objectives, perspective and intention? This research would study three major questions: what are the main points of al-Sha‘rāwī’s and al-‘Aqqād’s interpretations of Q. 4:34 and Q. 4:3? What are the similarities and differences between their interpretations? What backgrounds influencing their interpretations and how is the hermeneutical dialectic in their interpretations?

This research will use literature studies in collecting the data. The primary references are al-Sha‘rāwī’s work: *Al-Mar’ah fī al-Qur’ān* and al-‘Aqqād’s work: *Al-Mar’ah fī al-Qur’ān*. It employs an explanatory-comparative-analytical method which aims to understand comparatively their respective interpretations. In order to derive a comprehensive understanding, this research uses Gadamer’s hermeneutics by investigating their socio-historical context, intellectual background, thoughts on the nature of Qur’anic interpretation and Qur’anic hermeneutics.

Both al-Sha‘rāwī and al-‘Aqqād are of the opinion that verse Q. 4:34 could be interpreted that men are the protectors and leaders of women. They, however, adds that to hold the position or status as the leader or protector of women, men must be able to protect and to give security for women, if not, men do not deserve this position. As for the concept of polygyny, al-Sha‘rāwī and al-‘Aqqād are of the opinion that the Q. 4:3 of sūra an-Nisa’ is not aimed at instructing the conduct of polygyny; it is just a rukhsa (exception or a contingency arrangement). However, there are some differences among their interpretations. According to al-Sha‘rāwī, men’s superiority in the family is not an absolute position and the contrary al-‘Aqqād states that men’s superiority in the family is an absolut. In terms of Gadamer’s hermeneutics, al-Sha‘rāwī’s and al-‘Aqqād’s interpretations are the result of their different horizons which also explain their different hermeneutical situations and pre-understandings to the Qur’an. Al-‘Aqqād is largely influenced by his personal life and educational background. Such different hermeneutical situations among them provides a great deal in conceptualizing and defining pre-understanding to the Qur’an. This could be observed through their thoughts on the nature of Qur’anic interpretation and hermeneutics. al-Sha‘rāwī is also well known to be a moderate scholar in interpreting woman verses, although there are still some issues of his interpretation that need to be criticized. He does not give an overly superior position to men who can lead to an inferior position for women. The moderation of al-Sha‘rāwī’s thoughts on gender equality in his tafsir is influenced by several factors, among others: his educational background and the socio-historical context that surrounds his tafsir writing.

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CHAPTER I

INTRODUCTION

A. Background

In Islam there is absolutely no difference between men and women as far as their relationship to Allah is concerned, as both are promised the same reward for good conduct and the same punishment for evil conduct. The Qur'an, in addressing the believers, often uses the expression, 'believing men and women' to emphasize the equality of men and women in regard to their respective duties, rights, virtues and merits. It says:

For Muslim men and women, for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast, for men and women who guard their chastity, and for men and women who engage much in Allah's praise, for them has Allah prepared forgiveness and great reward. (Q 33:35)

Considering the fact that before the advent of Islam, the pagan Arabs used to bury their female children alive, made women dance naked in the vicinity of the Ka'bah during their annual fairs, and treated women as mere chattels and objects of sexual pleasure, possessing no rights or position whatsoever. In such situation, Islam came among the Arab society to reform the dehumanizations which happened at the time.¹ Unlike other traditions which regarded women as being possessed of inherent sin and wickedness and

¹ Jane Dammen McAuliffe, *Encyclopaedia of the Qur'an*, (Leidan: Brill, 2001), p. 524

men as being possessed of inherent virtue and nobility, Islam regards men and women as being of the same essence created from a single soul.

The issues of women in the Qur'an are important characters and subjects of discussion in the stories and morals taught in Islam. As we know Islamic laws and teachings which deal with woman issues are mostly derived from the Qur'an. However, it is frequently used to be tool of justification in oppressing woman whereas it does not. Gender relations² are most succinctly expressed in a phrase that has been widely quoted throughout the centuries to support the superiority of men over women.³ Most of feminists said that a gendered bias and male domination ideology are the main reasons that may lead some exegets to interpret the Qur'an unjustly by putting woman in the second position after man.⁴

While the Qur'an does not directly name any woman except for Maryam, women play a role in many varied stories that the Qur'an tells. These stories have been subject to manipulation and rigid interpretation in both classical commentary and popular literature from patriarchal societies.⁵ The

² Gender refers to the socially constructed characteristics of women and men – such as norms, roles and relationships of and between groups of women and men. It varies from society to society and can be changed. While most people are born either male or female, they are taught appropriate norms and behaviours – including how they should interact with others of the same or opposite sex within households, communities and work places. See, Mansour Fakih, *Analisis Gender & Transformasi Sosial* (Yogyakarta: Pustaka Pelajar, 2005), p. 8-9.

³ Jane Dammen McAuliffe, *Encyclopaedia of the Qur'an* (Leidan: Brill, 2001), p. 525

⁴ Asma Barlas, Fatimah Mernisi, Asghar Ali Engineer are of this opinion. According to Abdul Mustaqim, there are several factors in which women would gain gender injustice as follows; (1) the domination of patriarchal culture within the society; (2) political situation which does not fully take side to women; (3) capitalistic economical system which often exploits women; (4) the interpretation of religious texts which are gendered bias. Abdul Mustaqim, *Paradigma Tafsir Feminis*, (Yogyakarta: Logung Pustaka, 2008), p. 15.

⁵ Jane Dammen McAuliffe, *Encyclopaedia of the Qur'an*. (Leidan: Brill, 2001) p. 525

cultural norms existing within patriarchy have shaped the way that these societies approached the text and created a pervading narrative that dictated the way future generations were set up to interpret these stories and the role of women within the Qur'an.

Throughout history, some classical exegets interpreted the woman verses in terms of justifying the superiority of men over women. For example, al-Zamakhshari argues that men are leaders of women. Like a king's order upon his society, they can command and prohibit women, because Allah has given preferences to men over women. Prophets and scholars also are men. The husbands are also obligated to pay marital cost as either paying dowry (*mahar*) or financing the wives.⁶ Such traditional interpretation becomes a great challenge for Islamic feminists. They question whether Islam justifies gender inequality and discrimination against women or it contradicts with the principle of equality and justice explained in the Qur'an.

In the wake of modernity and the rise of Islamic feminism, many scholars are looking back to the original text, reexamining the accepted classical interpretations of women, and reimagining the woman's role within the Qur'an.⁷ In nineteenth century, an Egyptian jurist Qasim Amin, the author of the 1899 pioneering book *Women's Liberation (Tahrir al-Mar'a)*, is often described as the father of the Egyptian feminist movement. In his work, Amin criticized some of the practices prevalent in his society at the time, such as

⁶ Maḥmūd bin 'Umar al-Zamakhshari, *Al-Kasysyaf*, (Riyadh: Maktabah al-'Abikan, 1998), vol. 2, p. 67

⁷ Leila Ahmed, *Women and Gender in Islam*, (London: Yale University Press, 1992). pp.136-137

polygyny, the veil, and *purdah*, i.e. sex segregation in Islam. He condemned them as un-Islamic and contradictory to the true spirit of Islam. His work had an enormous influence on women's political movements throughout the Islamic and Arab world, and is read and cited today.

Besides Qasim Amin's effects on modern-day Islamic feminist movements, present-day scholar Muhammad ‘Abduh and ‘Aisyah bint Syathi’ are those who began critically interpret the woman verses in the Qur’an due to the current situation in Egypt.⁸ Abduh is a strong advocate of feminist rights. His struggle for the “education of women and reforms on their behalf” had significant impact on many great Muslim idealists and reformists such as Zainal Arifin Abbas, Qasim Amin and the other prominent Muslim scholars in Egypt.⁹

Another Egyptian Muslim is Mutawalli al-Sha‘rāwī, one of the modern Muslim scholar who had paid attention on gender relation as prescribed in his tafsir *Tafsir al-Sha‘rāwī*, and also his book *al-Mar’ah fī al-Qur’ān*. Unlike classical Muslim exegetes, al-Sha‘rāwī has different view on gender relation from most classical Muslim exegetes, especially about woman’s rights alluded in many verses of the Qur’an. Though there are some of his interpretations which are still regarded gendered bias; however, most parts of his interpretation are can be considered as moderate one than most classical Muslim exegetes.

⁸ M. Yusron, *Studi Kitab Tafsir Kontemporer*, (Yogyakarta: TH-Press), p. Xxi.

⁹ Charles Adam, “Mohammed ‘Abduh: the Reformer”, p. 266.

‘Abbās Maḥmūd Al-Aqqād is another modern Egyptian Muslim scholar who had also paid attention on the issues of woman in religious realm as written in his book *Al-Mar’ah fī al-Qur’ān*. Although live in modern era, Al-Aqqād’s statements concerning gender relations are deemed to be normative.

According to previous explanation, this research will comparatively examine and analyse the view of Mutawalli al-Sha‘rāwī and ‘Abbās Maḥmūd Al-‘Aqqād of women construction in the Qur’an. The main reason why their interpretation is important to be compared is that al-Sha‘rāwī and Al-‘Aqqād are prominent Egyptian Muslim scholar that have strong influences to their society especially in the twentieth century. They have several works dealing with Qur’anic exegesis. Al-Sha‘rāwī’s works entitled *al-Mar’ah fī al-Qur’ān* and Al-Aqqād’s *al-Mar’ah fī al-Qur’ān* are the evident of their interest to Qur’anic studies. Yet, though they simultaneously lived in modern era, their interpretation are not merely reflecting modern though paradigm, which disposed to be progressive. For example, responding to the verse 3:43 Al-‘Aqqād argued that man has superiority over woman because of some preferances given by Allah. He said that men’s preferances over women have already been determined since the beginning of this world, by considering the historical fact that grow in any civilizations, man used to be treated as leader. He said:

The noble Qur'anic decree in pointing out the excesses of men over women is a clear determination in the hisory of *bani adam* (childern of Adam) since they existed, either before the advent of cultural and general traditions or after the emergence of that culture. History has

proven that in every nation, at all times, the woman is different from the man in her ability and willingness to do so much of the human occupation, including the work-wrought by the woman herself in the long run, or the woman alone who did it without joining the men.¹⁰

Such interpretation is not different from classical Muslim exegets. Based on the classification that prescribed by Jasser Auda, his interpretation against this verse can be classified as neo-literalism, since there was no consideration on the side of the maqasid syariah.

While, al-Sha‘rāwī’s description on the relation between men and women, tend to be more progressive. He said, “Due to the lack of understanding of the distinction between God’s creation, this often leads to prolonged conflict. This is largely due to human assumptions that men and women are opposed to it, whereas both should be partners who meet and complement each other.”¹¹

The question that arises with regard to this research is to what extent the similarities and differences of both al-Sha‘rāwī’s and Al-‘Aqqād’s interpretation of woman verses in the Qur’an and how far their interpretations reflect their respective objectives and perspective. In order to reach a comprehensive understanding, this research uses Hans Georg Gadamer’s hermeneutical philosophy to comparatively understand the context of al-Sha‘rāwī and Al-‘Aqqād in their respective interpretations. Gadamer’s hermeneutics would be applied to understand the plurality of interpretation of

¹⁰ ‘Abbās Mahmoud Al-‘Aqqād, *Al-Mar’ah fī al-Qur’ān*, (Beirut: Mansyurat Al-Maktabah Al-‘Ashriyyah), p. 10

¹¹ Muḥammād Mutawallī Al-Sha‘rāwī, *Al-Mar’ah fī Al-Qur’ān*, (Al-Qahirah: Akhbar Al-Yawm, 1999), p. 16.

a text. According to Gadamer's hermeneutics, a meaning is not only produced by a text, rather it is produced through dialectical process between reader, text and context.¹² Gadamer's hermeneutic can be used as a perspective in understanding one's interpretation of a text, by investigating its process and assumptions which involve in the process of interpretation, including the context surrounding and influencing its process.¹³

B. Research Question

1. What are the main points of Al-Sya'rawi's and Al-Aqqād's interpretations on woman construction in the Qur'an? The construction I mean here is not to discuss about all aspects of women's construction, but I will specifically focus on two major issues namely the concept of leadership in the family, and polygyny.
2. What are the similarities and differences among their interpretations?
3. What factors influence the similarities and differences in their interpretation?

C. Purpose And Importance

The objectives in undertaking this research are:

1. To explain the interpretation of Al-Aqqād's and Al-Sya'rawi's interpretations on women's construction in the Qur'an.

¹² F. Budi Hardiman, *Seni Memahami Hermeneutik dari Schleiermacher sampai Derrida*, (Yogyakarta: Kanisius, 2015), p. 163-164.

¹³ Fahrudin Faiz, *Hermeneutika Al-Qur'an Tema-Tema Kontroversial*, (Yogyakarta: Elsaq Press, 2011), p. 9

2. To analyze the similarities and differences among their interpretation.
3. To know the factors that influence the similarities and differences in their interpretation.

Meanwhile, the significances of this research are as follows:

1. This research will academically give significant contribution on the development of Qur'anic studies especially on woman status in Qur'anic discourse.
2. In the middle of debate among Islamic scholars on gender, this research contributes to elaborate some Muslim scholars' interpretation concerning the issues of woman in the Qur'an.
3. To enrich our understandings and views on the issues of women in the Qur'an.

D. Prior Research

Several researches with regard to the women's construction in the Qur'an, Al-Sha'rāwī and Al-Aqqād's thought have been done before. I classify the prior researches in relation with this issue into three categories as follows:

1. On Al-Sha'rāwī

A undergraduate thesis written by Riesti Yuni Mentari entitled "Penafsiran Al-Sha'rāwī terhadap Ayat-Ayat Al-Qur'an Tentang Wanita Karir." This research foccuses on Qur'anic verses talking about woman rights in public sphare as man may deserve it. The writer concludes that al-

Sha‘rāwī provide no gendered bias interpretation which may put woman in marginal position. Further, he allows women to work outdoors as long as the work does not cause defamation, can preserve the principles of religious teaching, morality, politeness and self-control.¹⁴

Some research that discuss about al-Sha‘rāwī’s thought on several themes in the Qur’an has been done. For instances, “Konsep Adil Dalam Pembagian Warisan Studi Penafsiran Al-Sya’rawi Dan Hamka Terhadap Surat Al-Nisa' Ayat 11”; written by Zuraidah¹⁵, “Kenaikan Isa Al-Masih Menurut Mutawalli Al-Sya’rawi : Studi Q.S.Ali Imran [03]: 55, Al-Nisa [04]: 157, 158, Dan 159”; written by Sofyan Tsauri,¹⁶ “Konsep Ar-Rizq Dalam Tafsir Asy-Sya’rawi : Kajian Atas Al-Qur’an Surat Hud (11) Al-Ma’idah”; written by Adnan Amiruddin.¹⁷ Researchs mentioned above thematically analyse several Qur’anic concepts according to al-Sha‘rāwī’s interpretation.

¹⁴ Riesti Yuni Mentari, “Penafsiran Al-Sha‘rāwī terhadap Ayat-Ayat Al-Qur’an Tentang Wanita Karir” Undergraduate Thesis of Faculty of ushuluddin UIN Syarif Hidayatullah, Jakarta, 2016.

¹⁵ Zuraidah, “Konsep Adil Dalam Pembagian Warisan Studi Penafsiran Al-Sha‘rāwī Dan Hamka Terhadap Surat Al-Nisa' Ayat 11” Undergraduate Thesis of Faculty of ushuluddin UIN Syarif Hidayatullah, Jakarta, 2012.

¹⁶ Sofyan Tsauri, “Kenaikan Isa Al-Masih Menurut Mutawalli Al-Sha‘rāwī : Studi Q.S.Ali Imran [03]: 55, Al-Nisa [04]: 157, 158, Dan 159” Undergraduate Thesis of Faculty of ushuluddin UIN Syarif Hidayatullah, Jakarta, 2012.

¹⁷ Adnan Amiruddin, “Konsep Ar-Rizq Dalam Tafsir Asy-Sya’rawi : Kajian Atas Al-Qur’an Surat Hud (11) Al-Ma’idah” Undergraduate Thesis of Faculty of ushuluddin UIN Syarif Hidayatullah, Jakarta, 2012.

2. On ‘Abbās Maḥmūd al-Aqqād

Imam Mahfudin’s undergraduate thesis entitled “Konstruksi Metode Penafsiran ‘Abbās Maḥmūd al-Aqqād”¹⁸ discusses about method and approach of interpretation used by ‘Abbās Maḥmūd al-Aqqād in his book, *al-insan fī al-Qur’ān* and *al-mar’ah fī al-Qur’ān*. The author concludes that in interpreting the qur’an Al-Aqqād dominantly works on his rational and frequently quotes the saying of prophet to legitimate his interpretations.

Ayu Fajarwati’s thesis entitled “Musiqi al-Syi’ru ‘Abir Sabil Li ‘‘Abbās Maḥmūd Al-‘Aqqād”¹⁹ discusses about poems written by ‘Abbās Maḥmūd Al-‘Aqqād.

Haerudin’s thesis entitled “Naqd ‘Abbās Maḥmūd al-Aqqād Fi Sya’ir kalasiki al-Hadis”²⁰ discuss about Literature Criticism method used by ‘Abbās Maḥmūd Al-‘Aqqād.

3. On Women’s Construction in the Qur’an

Karen bauer’s dissertation entitled “Room for Interpretation: Qur’anic Exegesis and Gender”.²¹ In this dissertation, She shows how exegetes work with the text of hadīths, but also pick and choose between hadīths and other authoritative sources; commentaries are shaped by their

¹⁸ Imam Mahfudin, “Konstruksi Metode Penafsiran ‘Abbās Maḥmūd Al-Aqqād” Undergraduate Thesis of Faculty of FUPI UIN Sunan Kalijaga, Yogyakarta, 2016.

¹⁹ Ayu fajarwati, “Musiqi al-Syi’ru ‘Abir Sabil Li ‘‘Abbās Maḥmūd al-‘Aqqād” Undergraduate Thesis of Faculty of Adab UIN Sunan Kalijaga, Yogyakarta, 2016.

²⁰ Haerudin, “Naqd ‘Abbās Maḥmūd al-Aqqād Fi Sya’ir kalasiki al-Hadis”, Undergraduate Thesis of Faculty of FUPI UIN Sunan Kalijaga, Yogyakarta, 2016.

²¹ Karen bauer, “Room for Interpretation: *Quranic Exegesis and Gender*,” Dissertation Presented To The Faculty Of Princeton University. 2008.

own concerns, opinions, schools of law, teachers, and by common understandings in their day. She argues that, while all of these factors were important components of exegesis, the exegetes' individual judgment and the mores of their time carried a greater weight in determining exegesis than did the elements commonly considered to be its sources.

Inayah Rohmaniyah's article entitled "Gender dan Konstruksi perempuan dalam Agama"²² discusses about the problem of gender and perspectives on woman in religion. She elucidates that androcentric and discriminative point of views arose out of language limitation in grasping God's revelation, political inclinations, patriarchal tradition of the arab, as well as variety of religious opinions. The author concludes that an androcentric and discriminative religious understanding are caused by political tendency, male-dominated arab society, and religious thoughts. It strongly related to the approaches and methods that is used in reading the sacred text in which obviously may be analyzed by various way, from traditional, reactive, holistic, patriarchy as well as liberal.

Ahmad Baidhowi's dissertation entitled "Tafsir feminis: Studi Pemikiran Amina Wadud dan Nash Hamid Abu Zayd"²³ comparatively discusses about the thoughts of Amina Wadud and Nash Hamid Abu Zayd on gender issues in the Qur'an. In his dissertation he analyzes the principles and methods of interpretation of both Amina and Abu Zayd. Finally, he

²² Inayah Rohmaniyah, "Gender dan Konstruksi perempuan dalam Agama", dalam

²³ Ahmad baidhowi, "Tafsir feminis: Studi Pemikiran Amina Wadud dan Nash Hamid Abu Zayd" dissertation of Postgraduate UIN Sunan Kalijaga, Yogyakarta, 2012.

concludes that both Amina and Abu Zayd did not suppose interpretation as an action to explain Qur'anic verses actually like in the same manner as traditional exegetes. Rather, they define Qur'anic interpretation as an action to find out Qur'anic solutions against the contemporary problem.

Syed Muhammad Ali's book entitled "The Position of woman In Islam: A progressive view"²⁴ discusses about how the sacred Islamic text prescribed the position of woman in every aspect of human life. In this book, he concerns on every woman issues which relate to Islamic laws as result of understanding towards Qur'an and hadith.

I do believe that there are still many works that discuss about woman construction in the Qur'an that I have not read yet, but I conceive you that there is no any work analyzes about woman construction in the Qur'an by comparing al-Sha'rāwī and al-Aqqād's thought, and by the academical problems that I mentioned in the background, I decide to devote this study to their interpretation of woman verses.

E. Theoretical Framework

As mentioned in the previous section, this research concerns on woman construction in the Qur'an by comparing al-Sha'rāwī's and al-Aqqād's thought. Therefore, it's certainly important to explain the basic concept of woman construction in the Qur'an.

²⁴ Syed Muḥammād Ali, *The Position of woman In Islam: A progressive view*,

Both the Qur'an – Islam's sacred text – and the spoken or acted example of the Prophet Muḥammad (Sunnah) advocate the rights of women and men equally to seek knowledge.²⁵ The Qur'an commands all Muslims to exert effort in the pursuit of knowledge, irrespective of their biological sex: it constantly encourages Muslims to read, think, contemplate and learn from the signs of God in nature. Moreover, Muḥammad encouraged education for both males and females: he declared that seeking knowledge was a religious duty binding upon every Muslim man and woman.²⁶ Like her male counterpart, each woman is under a moral and religious obligation to seek knowledge, develop her intellect, broaden her outlook, cultivate her talents and then utilise her potential to the benefit of her soul and her society.²⁷

Hermeneutical philosophy focuses on the philosophical-phenomenological dimension of interpretation.²⁸ Unlike hermeneutical theory that more focuses on how to derive the objective meanings of a text, this kind of hermeneutic more focuses on the epistemological assumptions of interpretation by investigating the historical dimension of interpretation not only within the text's horizon, but also the author's and reader's horizons.²⁹ According to Fahrudin Faiz, hermeneutical philosophy could be called as a

²⁵Haifaa A. Jawad. *The Rights of Women in Islam: An Authentic Approach*, (London, England: Palgrave Macmillan, 1998). p. 8.

²⁶ Haifaa A. Jawad. *The Rights of Women in Islam: An Authentic Approach*, p. 9.

²⁷ Haifaa A. Jawad. *The Rights of Women in Islam: An Authentic Approach*, p. 40.

²⁸ There are three model of hermeneutic, namely hermeneutical theory, hermeneutical philosophy and critical hermeneutic. See: Fahrudin Faiz, *Hermeneutika al-Qur'an....*, hlm. 7-9.

²⁹ Fahrudin Faiz, *Hermeneutika al-Qur'an....*,p. 7.

hermeneutical model in understanding one's interpretation of certain objects. It means that this kind of hermeneutic is an effort to understand one's interpretation by investigating its process and assumptions including its context that involve in and influencing the process interpretation.³⁰

Gadamer's hermeneutic can be categorized as hermeneutical philosophy, because it more discusses about philosophical dimension of interpretation rather than methodological aspect. For Gadamer, hermeneutic is not a method, rather it is the ontology and phenomenology of comprehension. According to Gadamer, the truth could not be reached through the method, because it often neglects historical phenomenon of certain object. Besides, it often imposes the object to adjust within the method.³¹

The keywords in understanding Gadamer's hermeneutic are experience and dialectic. He argues that within dialectical process, the chance in proposing question freely is might much possible rather than methodological process. The intention of hermeneutic is no to make the requirements and regulations to obtain the comprehension which is truly objective, rather to obtain the comprehension itself as broad as possible.³²

The main theories of Gadamer's hermeneutics could be summarized as follows:³³

³⁰ Fahrudin Faiz, *Hermeneutika al-Qur'an*....,p. 7.

³¹ Richard E. Palmer, *Hermeneutika Teori Baru Mengenai Interpretasi*, translator: Musnur Hery (Yogyakarta: Pustaka Pelajar, 2005), p. 255. See also E. Sumaryono, *Hermeneutik Sebuah Metode Filsafat*, (Yogyakarta: Kanisius, 1999) p. 69.

³² Richard E. Palmer, *Hermeneutika*... p. 255. See also: E. Sumaryono, *Hermeneutik*..., p.

³³ Sahiron Syamsuddin, "Hermeneutika Hans Georg Gadamer dan Pengembangan Ulumul Qur'an dan Pembacaan al-Qur'an pada Masa Kontemporer", within the book entitled

1. Historically Effected Consciousness

Historically effected consciousness theory means that each exegete (reader) is influenced by certain hermeneutical situation surrounding them: tradition, culture, education and experience of life. Therefore, an exegete must realize in doing an interpretation that his socio-historical-intellectual context, tradition, culture and experience of life surrounding him/her consciously or not, also play a role in the process of interpretation.

2. Pre-Understanding

The existing of effected history within the exegetes' consciousness shapes what is called by Gadamer as "pre-understanding" in their cognition. According to Gadamer, the existing of preunderstanding is a requirement for reader in interpreting a text, so that there will be dialectical process between reader and text. Without it, a reader will be difficult in understanding a text well. Nevertheless, an interpreter must be open-minded to criticize, renew and correct his own pre-understanding, when he/she realizes that it is not in accordance with the intention of text in order to avoid misunderstanding to the text's message. The critics and corrections on pre-understanding will subsequently result in the perfection of preunderstanding.

3. The Fusion of Horizons and Hermeneutical Circle

In the process of interpretation each interpreter must understand and consider two horizons: the horizon of text and the horizon of reader. Those two horizons always present in the process of interpretation. An interpreter has his/her own horizon as the first basis in producing interpretation, but a text also has its own horizon that might be different with his/her horizon. Gadamer calls the interaction among those two horizons as “hermeneutical circle”.

4. Application

Application theory means that in doing interpretation an interpreter must not restrict to the literal meanings of text which is resulted through understanding of the historicity of text. However, he/she must further apply the comprehension or meaning that more relevant or meaningful to the era in which the text is interpreted. In other words, the applied meaning is more than the literal meaning, namely what is called by Gadamer as “meaningful sense”.

F. Research Methodology

This research will use literature studies in collecting the data. The reference of this research is divided into two categories, namely primary and secondary references. The primary references are Asy-Syarawi’s works: *Al-Mar’ah fī al-Qur’ān* and his Tafsir and Al-Aqqād’s works: *Al-Mar’ah fī al-Qur’ān*

Meanwhile, the secondary references are *Woman in the Qur'an, Traditions and Interpretations* (Barbara Freyer Stowasse, 2009), *Hermeneutika Feminis dalam Pemikiran Islam Kontemporer* (Irsyadunnas, 2014) *Qur'an and Woman* (Amina Wadud, 2007) and the other works related with the issue of this research.

The method of this research is explanatory-comparative-analytical method. The purpose of this method is to explain how the interpretation of Al-Sha'rāwī and Al-Aqqād on woman's construction in the Qur'an. Subsequently, their interpretation will be compared and analyzed in order to understand their construction of interpretation, similarities and variety of interpretations, as well as their position in discourse of maqasid syariah.

This research uses Gadamer's hermeneutical philosophy as an approach to analyze and understand the cause of the variety of interpretations among their interpretation of woman rights. By using this approach, I will take the socio-historical context of both, their ontological view on tafsir, Qur'anic hermeneutic, assumptions and pre-understanding involved in the process on interpretation into account.

The methodological steps of this research are formulated as follows:

1. Collecting and selecting the data regarding the thoughts of Al-Sha'rāwī and Al-Aqqād and the interpretation of woman verses in several exegetical works (tafsir).
2. Explaining Al-Sha'rāwī's and Al-Aqqād's socio-historical context, their ontological view on tafsir, Qur'anic hermeneutics and assumptions

involved in the process of interpretation. Subsequently, I will explain the interpretation of both on woman verses.

3. Comparing and analyzing their construction of interpretation by using Gadamer's hermeneutical approach.
4. Making the conclusion.

G. Research Outlines

In order to reach the purpose of this research systematically, the discussions of this research will be divided into five chapters. Chapter I provide the background, question, the objectives and significances, prior research, theoretical frame, methodology and outline of this research. Chapter II discusses a brief over view on woman discourse in the Qur'an and Qur'anic interpretation which aims to provide a brief introduction to understand the notion of gender equality arising in Muslim word through Qur'anic interpretation.

Chapter III discusses the biography of Al-Sha'rāwī and Al-Aqqād. In order to understand the hermeneutical situation that involves in the process of their interpretation of Qur'anic woman verses, this chapter will provide their socio-historical context and intellectual background. Besides, to understand the construction of their interpretation, this chapter also discusses their ontological view on tafsir and Qur'anic hermeneutics.

Chapter IV focuses on comparing their interpretation on woman verses with Gadamer's hermeneutical perspective. The similarity and difference of

their interpretation are also taken into account. In this chapter, the cause of their variety of interpretations will be analyzed. Chapter V is final chapter of this research that consist concluding remark and suggestions that might be useful for further research in relation with this topic.



CHAPTER V

CONCLUSION

A. Conclusion

1. After analyzing Al-Sha‘rāwī and Al-‘Aqqād’s interpretation in their respective book, it can be concluded that:

a. The Concept of Leadership

Al-Sha‘rāwī is of the opinion that the phrase “*ar-rijālu qawwāmūna ‘ala an-Nisāi*” in sra an-Nisa’ verse no. 34 could be interpreted that men are the protectors and leaders of women. He, however, adds that to hold the position or status as the leader or protector of women, men must be able to protect and to give security for women, if not, men do not deserve this position. Men earn this status because, according to Al-Sha‘rāwī, the word *al-Qawwamūn* is identical with tiredness and struggle, which is associated with men. In addition, men must also be able to provide financial support (basic necessity of life) for their women i.e wives and children, if not they should not occupy the position of leader. This is, according to him, in accordance with God’s revelation i.e. “*.wabimā anfaqū min amwālihim*, meaning “*.and because their spend (to support them) from their means*”. Like al-Sha‘rāwī, Al-‘Aqqād also interprets and is of the opinion that the phrase “*ar-rijālu qawwāmūna ‘ala an-Nisa’i*” indicates that, men are the managers of women. As managers of

women, men have to protect and provide a secure state for them, because, according to Al-'Aqqād, the obligations as such are part of men's duties and responsibilities.

b. The Concept of Polygyny

Al-Sha'rāwī and Al-'Aqqād are of the opinion that the verse no.3 of sūra an-Nisa' is not aimed at instructing the conduct of polygyny; it is just a rukhsa (exception or a contingency arrangement). Since this verse was revealed in relation to the matter of taking good care of orphan-girls, one must be able to catch and recognize the spirit behind the revelation of this verse i.e. to protect women and to treat them justly. Furthermore, both of commentators emphasized that a man is required to be just, fair and successful in the first marriage as the prerequisite of conducting polygyny. As a logical consequence, if a man fails in doing so, he cannot be permitted to practice polygyny i.e. to marry a second or up to four wives.

2. In terms of Gadamer's hermeneutics, al-Sha'rāwī's and Al-'Aqqād's interpretations are the result of their different horizons which also explain their different hermeneutical situations and pre-understandings to the Qur'an. Al-Aqqād is largely influenced by his personal life and educational background. Such different hermeneutical situations among them provides a great deal in conceptualizing and defining pre-understanding to the Qur'an. This could be observed through their thoughts on the nature of Qur'anic interpretation and hermeneutics. Al-

Sha‘rāwī is also well known to be a moderate scholar in interpreting woman verses, although there are still some issues of his interpretation that need to be criticized. He does not give an overly superior position to men who can lead to an inferior position for women. The moderation of al-Sha‘rāwī 's thoughts on gender equality in his tafsir is influenced by several factors, among others: his educational background and the socio-historical context that surrounds his tafsir writing.

B. Suggestion

The discourse of the Qur’an and gender equality has been highly developed in recent Qur’anic scholarship. However, this research does not comprehensively cover the complexity of the discourse. Therefore, several issues alluded in this research is certainly possible to be developed. For instance, although both Al-Sha‘rāwī and Al-Aqqād acknowledge that Q. 4:34 establishes duties division and mutual responsibility, they do not propose how to manage and conceptualize those in terms of marriage relationship. Since the Qur’an claims to be universal for all human being and any circumstances, the verse is possible to be contextualized in the light of diverse Muslims’ contexts all over the world.

In the ongoing debate among scholars over the compatibility of Western hermeneutics with Muslim’s Qur’anic hermeneutics, I agree with several progressive Muslim scholars that Muslim scholarship should consider Western hermeneutics to be integrated with *‘ulūm al-Qur’ān* and *tafsīr*

towards sophisticated methodology. Therefore, this issue should be developed and examined in search of a form of compatibility between Muslim and Western hermeneutics, particularly hermeneutical philosophy which is not well developed within Muslim's intellectual tradition.



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Educational Background

1. Formal Education

2004 - 2009 : Wotsogo Elementary School, Jatirogo
2009 – 2011 : MTs. Salafiyah Asy-Syafi'iyah Jatirogo
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Now : State Islamic University (UIN) Sunan Kalijaga Yogyakarta

2. Informal Education

2009 – 2014 : As-Sa'adah Islamic Boarding School, Tuban
2014 -2017 : Al-Muhsin Islamic Boarding School, Yogyakarta
2017- Now : Al-Hakim Islamic Boarding School, Yogyakarta

Organization Experience

1. Chief Of OSIS MA.Salafiyah Asy-Syafi'iyah 2012-2013
2. Chief Of As-Sa'adah Islamic Boarding School 2013-2014
3. Secretary Of CSSMoRA UIN Sunan Kalijaga
4. Chief Of Al-Muhsin Student Associaton (ISMA) 2015-2016

Achievements

1. 1st Winner Of Tafsir Bahasa Inggris MTQ Sleman 2017
2. 1st Winner Of Tafsir Bahasa Inggris MTQ Sleman 2016
3. 1st Winner Of Tahfidz 10 Juz MTQ Tuban 2017
4. 1st Winner of Essay Competition MPI Fair UIN Sunan Kalijaga 2016
5. 1st Winner Of MQK English Debate Contest at Yogyakarta Province 2015
6. 1st Winner Of MQK English Debate Contest at Bantul Regency 2015
7. 1st Winner Of English Debate Contest at UIN Sunan Kalijaga 2014
8. 1st Winner Of Fahmil Qur'an Contest at Tuban Regency 2013
9. 1st Winner Of Arabic Debate Contest at Tuban Regency 2013
10. 4th Winner Of English Debate Contest at East Java 2014

Training Experience

1. Leadership Training Hosted by Kanwil Yogyakarta 2015, as moderator
2. Life Skill Training Hosted by Kemenag Tuban 2013, as participant
3. Astronomi Training Co-Hosted by CSSMoRA UIN Walisongo 2013, as participant
4. International Conference Co-Hosted by International Qur'anic Studies Association, Department Of Qur'anic Studies and Postgraduate Program UIN Sunan Kalijaga 2015, as Commite