

Women's Personality in The Qur'an (Contextualizing QS. Al-Tahrim:10-12 Through the Approach of Ma'na Cum-Maghza)

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Abstract: Today, women's personalities are very different from those of the past. Women in the past had simple characteristics, but with the development of increasingly modern times, some women live a lifestyle that overrides Sharia. In the Qur'an, there is the character of women, one of which is through parables in the form of stories. In particular, the verse related to this is QS. At-Tahrim verses 10-12. Starting from this, this article discusses the implications of the interpretation of QS. At-Tahrim verses 10-12 and its relevance in modern times using the Ma'na Cum Maghza contextual approach. This qualitative research that uses variable analysis of words, narratives, sentences, and ideas, through analysis of library data. Primary data comes from QS. At-Tahrim verses 10-12, while secondary data is obtained from books and articles related to the verse. This study found that women are allowed to wear clothes by following trending fashion on condition that they still pay attention to the guidance of Sharia and do not make references to a dying era, as well as keeping themselves away from behavior that has unconsciously aroused *ajnaby's* lust, things that need to be considered that women should provide more restrictions when interacting with men, except their mahram. The results found in this study indicate that in depth, this letter signals that the law of sharia is more upheld than feelings that arise based on jealousy or even not based on *maslahah*. In addition, verses 10-12 imply that women have absolute independence in increasing their devotion with or without a husband

Keywords: Women' Personality, Contextualization, Ma'na Cum Maghza, Al-Tahrim: 10-12

Abstrak: Saat ini, kepribadian wanita sudah sangat berbeda dengan wanita di masa lalu. Wanita di masa lalu memiliki sifat yang sederhana, namun dengan perkembangan zaman yang semakin modern, sebagian wanita justru menjalani gaya hidup yang mengesampingkan syariat. Di dalam Al Qur'an, terdapat banyak ayat yang membahas tentang karakter wanita, salah satunya melalui perumpamaan-perumpamaan dalam bentuk cerita. Secara khusus, ayat yang berkaitan dengan hal ini adalah QS. At-Tahrim ayat 10-12. Berangkat dari hal tersebut, artikel ini membahas tentang implikasi penafsiran QS. At-Tahrim ayat 10-12 dan relevansinya di zaman modern dengan menggunakan pendekatan kontekstual Ma'na Cum Maghza. Penelitian ini merupakan jenis penelitian kualitatif yang menggunakan analisis variabel kata, narasi, kalimat, dan gagasan, melalui analisis data kepustakaan. Data primer berasal dari kitab tafsir tentang QS. At-Tahrim ayat 10-12, sedangkan data sekunder diperoleh dari buku-buku dan artikel-artikel yang berkaitan dengan ayat tersebut. Hasil yang ditemukan dalam penelitian ini menunjukkan bahwa secara mendalam surat ini memberikan isyarat bahwa hukum syariat lebih dijunjung tinggi daripada perasaan yang muncul atas dasar kecemburuan atau bahkan tidak didasari oleh maslahat. Selain itu, ayat 10-12 mengisyaratkan bahwa perempuan pada dasarnya memiliki kemandirian mutlak dalam meningkatkan ketakwaannya dengan atau tanpa suami.

Kata kunci: Kepribadian Perempuan, Kontekstualisasi, Ma'na Cum Maghza, QS. Al-Tahrim: 10-12



Introduction

Contemporary issues are concerned at this time, one of which is the personality of women. The development of the times raises several factors that have a significant influence on the personality of women. At first, women had a simple personality and what they were; now, women are becoming women with social media standards.¹ This is due to the rapid development of technology and has become everyone's primary need, especially social media. The rapid spread of information through social media makes some of its users unable to filter information that is coherent with themselves², so that it has an impact on the standard of life that is not simple. simple in this case means not fully needed even in accordance with their personality.

The aspects of personality are a combination of attitudes, traits, mindsets, emotions, and values³ that guide people to act morally and in conformity with the surrounding social norms.⁴ The term "personality" in English comes from the word "person," which itself implies "a person" or "a human being." Sigmund Freud developed a theory of human personality that is divided into three parts: id, ego, and superego. This theory offered opinions regarding the concept of human personality.⁵ In the psychological process, these three components already form a unity and are inextricably linked to one another.⁶

In addition, the substance of bad information becomes something that is massively spread through the media Instagram, Facebook, Twitter, TikTok, YouTube or others. Everything is available without filtering. Wahida Tuzzahro⁷ addressed the issue of the shift in woman's personalities. According to her, the shift in women's personalities can be seen through the way they dress. Cultural boundaries that began to blur because of global networks have exposed the standard of dressing more.

Islam allows a woman to adorn herself with an attractive, dignified, graceful appearance and beautify herself with jewelry and clothing. However, it does not ignore the rules and norms of religion regarding the strict limits that must be observed. Appearance has become a form of identity for a woman, because it can distinguish between Muslim women and non-Muslim women, so is the appearance of a Muslim woman, where her appearance is a basic picture of the strength of her faith.⁸

Some articles or journals explain the verses to discuss women. Several studies explain women, including gender equality, the concept of women's *aurat* in the Qur'an, good and bad female personalities according to the Qur'an, women's rights and others. According to the author's research, these studies can be classified into several perspectives. Among others, psychological perspectives such as the work done by

¹ Zahra Ghodrati, T N Joorabchi, and Abdul Ahmad, "The Influence of Globalization on 'Lookism' in Workplace Environments of Different Cultures," *Global Media Journal* 13 (June 2015): 5.

² Shaohai Jiang, "The Roles of Worry, Social Media Information Overload, and Social Media Fatigue in Hindering Health Fact-Checking," *Social Media + Society* 8, no. 3 (July 2022): 1, <https://doi.org/10.1177/20563051221113070>.

³ Marc A. Fournier et al., "Components and Correlates of Personality Coherence in Action, Agency, and Authorship," *European Journal of Personality* 36, no. 3 (May 2022): 413, <https://doi.org/10.1177/08902070211034954>.

⁴ Fournier et al., "Components and Correlates of Personality Coherence in Action, Agency, and Authorship."

⁵ "Personality | Definition, Types, Nature, & Facts | Britannica," n.d.

⁶ Daniel Nettle and Lars Penke, "Personality: Bridging the Literatures from Human Psychology and Behavioural Ecology," *Philosophical Transactions of the Royal Society B: Biological Sciences* 365, no. 1560 (December 2010): 4044, <https://doi.org/10.1098/RSTB.2010.0061>.

⁷ Wahida tuzzahro, "Kepribadian Perempuan Dalam Al-Qur'an (Studi Tafsir Ma'na Cum Maghza)," *Skripsi*, 2023.

⁸ Afifah Afra, *Panduan Amal Perempuan Shalihah* (Solo: Indiva Media Kreasi, 2008).

Syarif⁹ about the cinderella complex from the perspective of the psychology of socio-emotional development, and Wahyuningsih¹⁰ on the effects of commodification of women in advertising: the perspective of communication psychology. Then, research on women's personality from the standpoint of tafsir such as tafsir Lenyepaneun¹¹ and almost the same was done by Khafidhotulumah¹².

However, this study tries to discuss the story of the Prophet's wife in the Qur'an in QS. al-Tahrim 10-12 using contextualization Ma'na Cum Maghza, this study also focuses on the term *imra'ah* reviewing how the meaning of *imra'ah* is in other verses. From this research, the author hopes to open the mind for women to better understand their rights and obligations, especially a good wife by taking lessons from the verse, behave towards men other than their mahram, and maintain good behavior based on the Qur'an.

The stories of women behind the preaching struggles of the Prophet's of Allah, in general, will get questions related to the behaviour and attitudes of the Prophet's wives in supporting the Prophet's preaching, as the stories that Allah has recorded in the Qur'an. As the Prophet's wives, were they always supportive and on the same page, was there no defiance from them towards anything that the prophets taught and contradicted them. This raises the question of whether it is possible for a woman who is destined to be the wife of a disbelieving husband to remain the path of Allah and choose to maintain her faith, let alone her defiance of her husband, who violates the laws of Allah. From the above questions, the author tries to examine analyzing Surah al-Tahrim verses 10-12 and their relevance, especially between the personality of women in the Qur'an and the personality of women today by using the contextualist approach of Ma'na Cum Maghza, which is the main historical message and developed in the present context to be used as an example for women and make it a lesson from the stories of wives who have a disobedient personality so that Allah is angry with them. Thus, the author conducted this research to learn more about woman's personality, especially in the three verses from the end of QS. al-Tahrim.

In this article, the method used is qualitative research. The qualitative research process includes of formulating research ideas, collecting data, analyzing data and describing conclusions from the research results.¹³ The type of research used is library research, namely by searching and collecting information from library reference sources.¹⁴ The data obtained is then selected through several steps, namely selecting and focusing on data relevant to the theme, simplifying the data to make it easier to understand, explaining the data narratively and then drawing conclusions. Primary data sources that will be analyzed are sourced from the Tafsir Qur'an, which relates to QS.

⁹ Tsurayya Syarif, "Cinderella Complex Dalam Perspektif Psikologi Perkembangan Sosial Emosi," *Indigenous: Jurnal Ilmiah Psikologi* 1, no. 1 (May 2016): 92, <https://doi.org/10.23917/indigenous.v1i1.2222>.

¹⁰ Sri Wahyuningsih and Sri Wahyuningsih, "Efek Komodifikasi Perempuan Dalam Iklan: Perspektif Psikologi Komunikasi," *Jurnal Pamator : Jurnal Ilmiah Universitas Trunojoyo* 5, no. 1 (April 2012): 29–41, <https://doi.org/10.21107/pamator.v5i1.2494>.

¹¹ Nadia Laraswati, Syahrullah Syahrullah, and Ahmad Gibson Al-Bustomi, "Karakteristik Perempuan dalam Tafsir Ayat Suci Lenyepaneun Karya Moh. E. Hasim," *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir* 2, no. 1 (June 2017): 57–70, <https://doi.org/10.15575/al-bayan.v2i1.1809>.

¹² Siti Khafidhotulumah, "Karakteristik Perempuan Dalam Al-Qur'an: Studi Tafsir Al-Ibriz Karya K.H. Bishri Al-Mustofa" (Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, 2022).

¹³ Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif," *Humanika: Kajian Ilmiah Mata Kuliah Umum* 1 (2021): 37.

¹⁴ Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Pustaka Obor Indonesia, 2017).

al-Tahrim verses 10-12. Especially tafsir that use a contextual approach, such as *Tahrir wa al-Tanwir*. The secondary sources come from books or articles related to the substance of the verse. The data are selected based on the topic of discussion in this article, then analyzed using the Ma'na Cum Maghza contextual approach as previously explained.

Result and Discussion

1. General Setting

a. General Review of Surah Al-Tahrim

ضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ ﴿١٠﴾ وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾ وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا فِيهِ مِنْ رُّوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ لَهَا مِنَ الصَّالِحِينَ ﴿١٢﴾

(10) Allah presents an example of those who disbelieved: the wife of Nuh and the wife of Luth. They were under two of Our righteous servants but betrayed them, so those prophets did not avail them from Allah at all, and it was said, "Enter the Fire with those who enter." (11) And Allah presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people." (12) And [the example of] Mary, the daughter of 'Imran, who guarded her chastity, so We blew into [her garment] through Our angel, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient.

Surah Al-Tahrim (The Prohibition) is the 66th chapter of the Qur'an, consisting of 12 verses revealed in Medina around 629–630 AD (7th to 8th year after Hijrah).¹⁵ The name "At-Tahrim" comes from the first verse, where Allah addresses the Prophet Muhammad (peace be upon him) saying: "O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives?" as mentioned in the Book of Sunnah and Book of Tafsir.¹⁶

The Surah opens by addressing an incident in which the Prophet Muhammad made something lawful forbidden for himself, to please his wives. Islamic tradition holds that this oath related to abstaining from honey or visiting one of his wives, possibly Hazrat Safiyyah or Hazrat Mariyah al-Qibtiyyah, which caused jealousy among other wives like Hazrat Aisha and Hazrat Hafsa. Allah reprimands the Prophet for this self-imposed prohibition, emphasizing that only Allah can declare what is lawful or unlawful.¹⁷

The Surah discusses how the Prophet confided a secret to one wife, who then disclosed it to another, Allah revealed this to the Prophet, leading to admonishing the involved wives for their jealousy and breach of trust. Verses 3 to 5 specifically address the jealousy and rivalry among the Prophet's wives, warning them.¹⁸ And setting

¹⁵ Jalaluddin al-Suyuthi, *Al-Durar Al-Mantsūr Fī Al-Tafsīr Al-Ma'tsūr*, ed. Dar Al-Fikr, vol. 8 (Beirut, 2019), 213.

¹⁶ Al-Tahir bin 'Āsyūr, *Al-Tahrīr Wa Al-Tanwīr*, vol. 28 (Tunisia: Ad-Dar At-Tunisiyah li An-Nasyr, 1984), 343.

¹⁷ Ibid., 344

¹⁸ Al-Suyuthi, *Al-Durar Al-Mantsūr Fī Al-Tafsīr Al-Ma'tsūr*, 8:214.

examples of past pious women, such as the wives of Nuh, Luth, Fir'aun, and the daughter of Imran, as models of faith and obedience.

The Surah calls on all believers to guard themselves and their families against the fire of Hell, to repent sincerely, and to seek Allah's forgiveness and mercy. It promises that those who believe and repent will be admitted to Gardens beneath which rivers flow, and their light will shine on the Day of Judgment.

b. Concept of Ma'na Cum Maghza

The Ma'na Cum Maghza approach is one of the approaches used in interpreting the Qur'an which consists of several steps. Starting with paying attention to the literal meaning of the text (historical meaning) and the main message of the text (significance). Then, reading with Ma'na Cum Maghza by extracting *ma'na* (meaning) and *maghza* (significance) from what the author of the text intended or the understanding of the text by the first audience, then from the main message (significance) is developed in the context of the present.¹⁹

This theory shows that a reader is required to first find the initial meaning of the text (objective), which is understood by the first recipient of the Qur'an, then that meaning is linked to its significance in the current context. This is because the Ma'na Cum Maghza approach is a contextual in the development of Quranic hermeneutic discourse, especially in Indonesia.²⁰

This theory made by Sahiron Syamsuddin is a variety of innovative approaches to modern interpretation, which includes three core things. First, linguistic analysis. Second, historical analysis which includes micro and macro aspects of *asbāb al-nūzūl*, intertextuality (*isrā'iliyyāt*) and intratextuality (*munāsabah al-āyāt*). Third, exploring in terms of significance, means looking for the most profound meaning of ma'na towards maghza.²¹

Sahiron claims that the Ma'na Cum Maghza idea is nothing more than an extension of Gadamer's application theory. Sahiron's explanation explains that this theory is the same as that of al-Ghazali, who makes a distinction between *al-ma'nā al-bāṭin* and *al-ma'nā al-ẓāhir*. In addition, Hirsch says that there is meaning and significance, while Gadamer's terminology refers to *Sinn* and *Sinnenge nauigkeit*, Nasr Hamid Abu Zayd also defines *ma'nā* and *maghẓā*.²² Therefore, Asep Setiawan stated his assumption that Sahiron's theory is not new and does not present an alternative new method in a more comprehensive interpretation method.²³

There are three steps for applying the Ma'na Cum Maghza approach: first, examining historical significance (*al-ma'nā al-tārīkhī*), review of historical phenomenal significance (*al-maghẓā al-tārīkhī*), and dynamic phenomenal significance (*al-maghẓā al-mutaḥarrik*).

¹⁹ Sahiron Syamsuddin, "Metode Penafsiran Dengan Pendekatan Ma'na Cum Maghza", Dalam Sahiron Syamsuddin (Ed.), *Pendekatan Ma'na Cum Maghza Atas Al-Qur'an Dan Hadis: Menjawab Problematika Sosial Keagamaan Di Era Kontemporer*. (Bantul: Lembaga Ladang Kata, 2020).

²⁰ Adi Fadilah, "Ma'na Cum Maghza Sebagai Pendekatan Kontekstual Dalam Perkembangan Wacana Hermeneutika Alquran Di Indonesia," *QUHAS* 8, no. 1 (June 2019).

²¹ Althaf Husein Muzakky, "Interpretasi Ma'nā Cum Maghẓā Terhadap Relasi Suami Istri Dalam QS. Al Mujādalah [58]: 1 4," *Hermenutik: Jurnal Ilmu Al-Qur'an Dan Tafsir* 14, no. 1 (2020).

²² Mustahidin Malula, "Ma'nacum Maghza Sebagai Metode Dalam Kontekstualisasi Hadis Musykil (Telaah Pemikiran Dan Aplikasi Hermeneutika Sahiron Syamsudin)," *Citra Ilmu* 15 (April 2019).

²³ Asep Setiawan, "Hermeneutik Al-Qur'an 'Mazhab Yogya' (Telaah Atas Teori Ma'na Cum Maghza Dalam Penafsiran Al-Qur'an)," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 17, no. 1 (January 2016).

1) Exploring historical significance (*al-maghzā al-tārīkhī*)

In this step, several stages must be analyzed first. Firstly, language analysis used in the Qur'ān, based on a review of Arabic in the 7th century CE and explaining the vocabulary and its structure to see the development of its meaning. Secondly, intratextuality, is achieved by comparing the word used in the verse being interpreted with the phrase used in other verses. Thirdly, intertextuality examines how the term being interpreted is used about texts that were around the Qur'an at the time of revelation. These include Prophetic traditions, sayings of the Companions, Arabic poetry, and other texts.²⁴

2) Review of historical phenomenal significance (*al-maghzā al-tārīkhī*)

Exploring the historical phenomenal significance is carried out by tracing the historical context of the verse at the time the revelation was revealed, both in terms of micro context (*asbāb al-nūzūl*) and macro context (the situation and conditions surrounding the Arab nation and its surroundings at the time the revelation was revealed). Verse or moral idea at the time the text (verse) was revealed.²⁵

3) Dynamic phenomenal significance (*al-maghzā al-mutaḥarrik*)

Contextualization of the main message (*maqṣad al-āyat*) to the realm of the present. To find *al-maghzā al-mutaḥarrik*, several steps need to be analyzed first. First, determining the category of verses, which are categorized into three parts, namely verses of monotheism, verses of law, and verses of the stories of the prophets and the previous people. Second, *al-maghzā al-tārīkhī* contextualization is carried out. Third, extracting symbolic meaning (*ẓāhir and bāṭin*). Fourth, developing interpretation with the help of other knowledges as support or validity, such as psychology, science, health, sociology, and others.

Based on the several contemporary interpretive methodologies that have been discussed, it can be concluded that these methodologies have the same purpose, it can be inferred that all of these approaches seek to establish a dialogue between the text and its context by analyzing linguistics of the text and the historicity of the text (including micro and macro), to find the meaning or message from the verse. The message or value is then contextualized in the modern era based on its comprehension. These approaches are identical in terms of how they operate and go through different stages, but they also consider language and historical context.²⁶

2. Analysis of the Application Ma'na Cum Maghza Hermeneutical Approach

The author will reinterpret the interpretation of the verse above, based on Ma'na Cum Maghza's hermeneutical approach. This analysis is based on three analytical steps: First, exploring the historical meaning (*al-ma'nā al-tārīkhī*) or original meaning (*al-ma'nā al-aslī*). Second, a review of the main historical significance or message (*al-maghzā al-tārīkhī*). Third, dynamic phenomenal (*al-maghzā al-mutaḥarrik*). To understand these three things, the author carried out an analysis according to the following steps:

a. Exploring the historical meaning (*al-ma'nā al-tārīkhī*)

1) Linguistic Analysis

²⁴ Sahiron Syamsuddin, "Metode Penafsiran Dengan Pendekatan Ma'na Cum Maghza", *Dalam Sahiron Syamsuddin (Ed.), Pendekatan Ma'na Cum Maghza Atas Al-Qur'an Dan Hadis: Menjawab Problematika Sosial Keagamaan Di Era Kontemporer*.

²⁵ Sahiron Syamsuddin.

²⁶ Sahiron Syamsuddin.

The word *imra'ata nūḥ* and *mathalan* are both in the same position as the *maf'ūl biḥ* of the fi'il *ḍaraba*. There is another view which says that *imra'ata nūḥ* becomes *badal* of *mathalan* by *hadzf al-muḍāf* (removal of *muḍāf*) which is *mitsla imra'ati Nūḥ*, so after that the word that became *muḍāf* was removed, the word *mathalan*, because the first *mathalan* indicated its existence. As in the verse of Qur'an *wa ḍaraba Allahu mathalan li al-ladzīna kafarū imra'ata nūḥ* and *wa maryam ibnata 'imrān* are both read *naṣab* because they are '*aṭaf*' to the sentence *imra'ata fir'aūn*.²⁷

Kānatā taḥta 'abdaini min 'ibādīnā, Allah SWT mentions an incident with a simile that each of them became the wife of two righteous prophets of Allah. *Fakhānatahumā*. However, both of them betrayed their husbands by acting as hypocrites in matters of religion because they were both disbelieving servants. A woman named Waghilah or Wa'ilah told the people of Nuh that Nuh was a madman. Whereas during the time of Prophet Luth, the figure of Prophet Luth's wife named Walihah or Wahilah, was a wife who denied her husband by telling things that had been kept secret and then she leaked to her people about the whereabouts of Prophet Luth's guests. She told them by using a sign that she puffed smoke during the day, and at night she lit a fire.

Falam yughniya 'anhumā min Allah Syai'an. Therefore, the husbands of the two wives described in Surah al-Tahrim verse 10, prophet of Nuh and Luth, could not save them from the punishment of Allah. *Wa qīla udkhulā al-nāra ma'a al-dākhilīn*, and Allah said to them, "Enter you both into Hell with the rest of the disbelievers from the people of Nuh and the people of Luth." This illustrates how their condition is and how the punishment that Allah will inflict on them, for their disbelief without pity, without partiality, and without discrimination from their descendants or lineage.²⁸

Wa ḍaraba Allah maṣalan li al-laḏīna āmanu, Allah SWT also explains the parable of those who are not influenced by the environment and pagan figures with the exemplary image of Asiyah, the wife of Fir'aun. She was named Asiyah bint Muzahim, she was the aunt of the Prophet Musa (the sister of the father of the Prophet Musa). Asiyah believed in Prophet Musa and her husband, Fir'aun tortured her with harsh and silent torture so that Asiyah would turn away from her faith in Allah.

Ḍaraba Allah maṣalan li al-laḏīna kafaru and *ḍaraba Allah maṣalan li al-laḏīna āmanu*. In both parts of this verse, there is *al-muqābalah*, or can be called a comparison between two parables, so that women can emulate and make it a role model of commendable women's personality, not those who have a despicable personality and are stated to have betrayed.

Al-dākhilīn-al-ẓālimīn-al-qānitīn. The end of the three verses is composed of I (rhyme) which means strong, natural, not forced and not made up or fabricated.

Iẓ qālat when being tortured (*hal al ta'ẓīb*) by Fir'aun, *Rabbi ibn lī 'indaka baytan*, he asked Allah to prepare a house for him with Allah in Paradise that is close to Allah's Mercy and the highest rank of the *muqarrabūn* (those who are close to Allah). *Wa najjinī min Fir'auna wa 'amalihi* and he also asked for salvation from Pharaoh's injustice, torment and cruel deeds. *Wa najjinī min al-qawmi al-ẓālimīn*. As for the oppressors, Qibthi. People of Egypt who worship idols and follow in the footsteps of Fir'aun in committing oppression.

Al-latī aḥṣanat farjahā, who keeps and guards her private parts from men. This means a woman who maintains her honor. *Al-murādu bihi kaunuhā ('afifah)*. *Fanafakhnā fīhi*, in this verse Allah explains the story of Maryam who will have *min*

²⁷ Wahbah al-Zuhayli, *Tafsir Al-Munir*, 4th ed., 2003.

²⁸ Wahbah al-Zuhayli.

rūhinā, some of the spirit that Allah created without the intermediary of a father.²⁹

In another opinion, Al Zamakhshari argues that one of the innovation in the tafsir is the interpretation that says what is meant by the word *al-farj* in the verse is the hole of the shirt, that what is meant by the phrase *aḥṣanat farjahā*, is Maryam who guarded and protected her collar from the angel Gabriel that in the use of parables here combined between married women and unmarried women with the aim of comforting, reassuring and pleasing the hearts of unmarried women. *Wa ṣaddaqt bikalimati rabbihā wa kutubihi*. In this verse it is also explained that Maryam the mother of the Prophet Isa confirmed and believed in the laws of Allah and the books of Allah revealed to His messengers. *Wa kānat min al-qānitīn* and she was among those who were always in obedience.

2) Intratextual Analysis

An analysis will be conducted by using the word *imra'ah* in QS. al-Tahrim verses 10-12 with *imra'ah* in other verses of Qur'an, also munasabah between this verse and the verses before and after is. The word *imra'ah* is repeated 11 times excluding its derivations such as إمرأته، إمرأتك، إمرأتي، إمرأتين، إمرأتان،

As in the table below:

No.	Verse	Meaning
1.	إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ	“(Remember), when Imran's wife said...” (QS. Ali Imran 35)
2.	وَأِنْ كَانَ رَجُلٌ يُورَثُ كَلَّةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ ...	“...If a man or woman dies, leaving no father or children, but has a brother or sister, each of the two types of brother or sister shall receive one-sixth of the estate...” (QS. al-Nisa 128)
3.	وَأِنْ امْرَأَةٌ خَافَتْ مِن بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا	“...And if a woman fears that her husband will be unfaithful...” (QS. al-Nisa 128)

²⁹ Wahbah al-Zuhayli.

4.	وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ	And the women of the city said, "Al-Aziz's wife seduced and seduced his servant to subdue him..." (Yusuf 30)
5.	... قَالَتِ امْرَأَتُ الْعَزِيزِ لَنْ حَصَحَّ الْحَقُّ أَنَا رَاوِدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ	"...Al-Aziz's wife said, "Now the truth is clear, I was the one who seduced and seduced him..." (QS. Yusuf 51)
6.	إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ	"Indeed, I found a woman ruling over them, and she was endowed with everything and had a great throne." (QS. al-Naml 23)
7.	وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِي وَلَكَ لَا تَقْتُلُوهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ	And Fir'aun's wife said, "He is a comfort to me and to you. Don't kill him; let him be useful to us or let us take him as a son," while they were unaware. (QS. Al-Qasas 9)
8.	... <u>وَامْرَأَةً مُؤْمِنَةً</u> إِنْ وَهَبْتَ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ...	"...And the believing woman who gives herself to the Prophet when he wants to marry her, as a specialty for you, not for all believers (Mu'minin)..." (QS. al-Ahzab 50)
9.	ضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا <u>امْرَأَتَ نُوحٍ وَامْرَأَتَ</u> <u>لُوطٍ</u> ...	"Allah made a parable for the disbelievers, the wife of Nuh and the wife of Lut..." (QS.al-Tahrim 10)
10.	وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ آمَنُوا <u>امْرَأَتَ فِرْعَوْنَ</u> ...	"And Allah made a parable for those who believe, the wife of Fir'aun..." (QS.al-Tahrim 11)

The symbolism of women in the Quran is not limited to a single term; there are various terms designated explicit for women, both those that carry a singular meaning (as specific names for women) and those that relate to the status, function, or character of a woman. In Arabic philology, it is explained that each sentence that is close and

intersects with another sentence in the same cluster or context generally influences the meaning to be closely related and aligned.³⁰

The author concludes that the 11 repetitions of the *imra'ah* (woman) in the Quran will be a general meaning. Usually, the Qur'an when using the word *imra'ah* is when the relationship between husband and wife is not good. Specifically, in this verse of QS. Al-Tahrim emphasizes that Asiyah was the wife of Pharaoh who was righteous, but her relationship was not good with her husband who disobeyed Allah, the wife of prophet Nuh and prophet Luth was a bad, because she did not obey her righteous husband. Using diction with the *imra'ah* is not limited to referring only to women who are not good, nor is it specialized as a diction that means wife or anything else. The word *imra'ah* is a term with a symbolic functional connotation that can be interpreted as a woman in general, whether a wife, daughter, queen and so on, according to the context of the Qur'anic verse. The symbolism of women in the Quran is not limited to a single term; there are various terms specifically designated for women, both those that carry a singular meaning (as specific names for women) and those that relate to the status, function, or character of a woman.

In *Tafsir al-Ibriz*, the repetition of *imra'ah* has a meaning with cultural locality *imra'ah* is a term with a functional connotation. The meaning of *Imra'ah* with cultural locality in *Tafsir Al-Ibriz*, the word *imra'ah* has several connotations of meaning and levels, including: *garwane 'Imran, bojone Fir'aun, wadone Nuh lan wadone Luth, Sang ratu, wong wadon mukmin, dan wong-wong wadon*. From the meaning of each word *imra'ah* is interpreted in *Tafsir al-Ibriz* by using the connotative meaning of sentences based on Javanese local context, in accordance with the context of the Quranic verses.³¹

In Javanese culture, *imra'ah* is used as a term in the *ngoko* level of Javanese language, which is considered rough and lower in status. On the other hand, *imra'ah* is also understood as *garwane*, a term used for a wife that carries a higher and more noble connotation. Besides being a polite term in the *krama* level of Javanese language, *garwa* is also used as a special term meaning *sigaraning nyawa* "the soul mate or the life partner".³²

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً تَصُوحًا عَنِ رَبِّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ
رَبَّنَا آتِنَا لَنَا نُورًا وَافْغِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾ يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ
عَلَيْهِمْ وَمَا وَبَهُمْ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ ﴿٩﴾

Munāsabah between this verse and the verses before is, QS. al-Tahrim verses 8-9 explained Allah's command to His servants to repent (*taubat*) with *nasuḥā* repentance, full of faith, sincerity, honesty and earnest with jihad against the enemies of Allah SWT. In this next verse, as described in the QS. al-Tahrim verses 10-11, two

³⁰ Andi Fitriani Djollong, "Al-Mar'ah Dalam Al-Qur'an," *Istiqra'* 4, no. 1 (2018): 53.

³¹ Vina Umdatun Najakhah, "Kontekstualisasi Makna Imro'ah Dalam Tafsir Al-Ibriz Perspektif Ma'na Cum Maghza" (UIN Sunan Ampel Surabaya, 2024), 88.

³² Najakhah, 88.

extraordinary and rare parables about the disbelievers and the believers. Through these parables, the verse aims to illustrate Allah's punishment of the disbelievers that they are punished because they do not believe and even commit hostilities against the believers just as the disbelievers are punished regardless of status, rank, or caste.³³

The figure of the wife of Prophet Luth and the wife of Prophet Nuh were also punished regardless of lineage, even though they were both the wives of a prophet, a prophet is high before Allah. It becomes the favorite person of Allah. Even though they were both in the prophetic house and became the wives of a prophet. However, due to their disbelief in Allah SWT and His prophet, the relationship between husband and wife is not useful at all for both of them, let alone in terms of saving them from the painful punishment (*azab*) of Allah or just preventing them from receiving punishment from Allah Ta'ala. The second parable in verse 11 is a parable of those affected by the environment and pagan figures as an example of the figure of Asiyah, the wife of Pharaoh. She was Asiyah bint Muzahim, the aunt of Prophet Musa (the sister of the father of Prophet Musa and she was a woman who believed in Prophet Musa so that Fir'aun tortured her with harsh torture and silence aimed at turning her away from faith in Allah.³⁴

For the following verse in QS. al-Tahrim: 12 contains a parable of the exemplary figure of Maryam bint 'Imran. The mother of Prophet Isa (peace be upon him), Allah Ta'ala gave her the glory of this world and the hereafter. She made her a woman of choice over all the women of the world at that time, even though she lived a mid of people who disobeyed Allah. She kept her private parts away from men and immoral deeds. Thus, Allah immortalized her in the Qur'an as an example and role model in terms of *'iffah* (*hifdz al-nafs*) and chastity.

3) Intertextual Analysis

حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ، حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُرَّةَ الْهَمْدَانِي، عَنْ أَبِي مُوسَى - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «كَمَلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا أَسِيَةُ امْرَأَتِ فِرْعَوْنَ، وَمَرْيَمُ بِنْتُ عِمْرَانَ، وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ التَّيْرِدِ عَلَى سَائِرِ الطَّعَامِ». [٣٤٣٣، ٣٧٦٩، ٥٤١٨ - مسلم: ٢٤٣١ - فتح: ٦/٤٤٩] ص ٤٩٠ - كتاب التوضيح لشرح الجامع الصحيح - باب قول الله تعالى وضرب الله مثلا إلى قوله وكانت من القانتين التحريم - المكتبة الشاملة

"The perfect people of men are numerous, and there are no perfect people of women except Asiyah the wife of Pharaoh, Maryam bint 'Imran and Khadijah bint Khuwailid. Indeed, the superiority of Asiyah r.a. over women is like the superiority of tsarīd (a type of food) over all other foods."

The Hadis explains that many men have reached the level of perfection in religious and moral excellence. The ones who get the highest level of spiritual perfection and faith in Allah are the prophets. Some reach perfection, such as scholars, saints, and pious people. As for the women who reach perfection, they are few. It is mentioned in the hadis that Asiyah is used as an example of perfection in faith, and then Maryam is used as an example in terms of maintaining chastity. Then the Prophet said, "Indeed, the superiority of 'Aisyah over all women is like the superiority of tsarīd over

³³ Wahida tuzzahro, "Kepribadian Perempuan Dalam Al-Qur'an (Studi Tafsir Ma'na Cum Maghza), 71"

³⁴ Ibid, 71.

all food.” Tsarid is a food made of bread and meat that the Arabs most favor. From this analogy, 'Aisyah in terms of her superiority over all women is like tsarīd the most delicious food among all kinds of food among the Arabs.³⁵

The author provides this Hadis with mentioned here to serves as an explanation of the Quranic verse regarding the noble character of Asiyah, also figure of Pharaoh's wife. Asiyah has the virtue of being a noble woman, the righteous women mentioned have the virtue of their glory in the Hadith is only a small part of it, because as is known there are still many righteous women such as Sayyidah Aminah the mother of the Prophet, the Prophet's wife Sayyidah Khadijah al-kubra, Sayyidah Fatimah the daughter of the Prophet, the wives of the Prophet, and other.

b. Exploring the historical meaning (*al-maghzā al-tārikhī*).

1) Micro Context (*Sabab al-Nūzūl*)

Explicitly this verse is not narrated based on the narration of the *Riwayat asbāb al-Nūzūl* in some of the tafsir studied, as an indication of the macro revealed to the Prophet Muhammad at once in some special books that collect asbab nuzul al-ayat.

QS. at-Tahrim: 10 refers to the two of *Ummul Mukminin*, Hafṣah and 'Aisha, as a warning against their carelessness and mistakes. Even though they were the Prophet's wives, that did not make them safe after making mistakes to Allah SWT. Yahya Ibnu Salam said that at-Tahrim: 10 is also a warning to Aisha r.a. as well as, Hafṣah not to neglect the Prophet Muhammad. When they both intended to disturb the Prophet to trouble him. They could not escape the wrath of Allah SWT even though in fact they were both wives of the most excellent creatures. But Allah SWT preserved them both from the sin of such actions, that is conspiring, and helping to trouble the Messenger of Allah, because they both repented sincerely.³⁶

Another hadis was narrated from Anas, that the Messenger of Allah had an enslaved women with whom he had intercourse (Mariyah Qibthiyyah), but 'Aishah and Hafsa would not leave him alone until he said that she was forbidden for him. Then Allah, the Mighty and Sublime, revealed: "O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you. Until the end of the Verse.³⁷

The Surah narrates other houses of the prophets, namely the house of Nuh and the house of Luth - peace be upon them - where their wives were disbelievers. They betrayed them, so they did not help them from Allah, and it was said, “Enter the Fire with those who enter.” He then made this a parable for those who disbelieved, and gave an example to those who believed in the woman of Pharaoh.

The lesson of this surah is the generality of its words and not the specificity of its causes, for this surah is a reminder to all people at all times and places, that in every home there will always be disagreements and conflicts between husband and wife, and that this may happen in all homes, even the homes of the Prophet, let alone those who are not. Each of the spouses must bear with the other and be patient with what comes from him, and that they must communicate with God, repent, and raise the children well, and that the husband must overlook and overlook the wife's lapses and the wife's as well, so that the affairs of the house and the family may proceed peacefully.³⁸

Based on each verse of QS. Al-Tahrim many lessons for all of Muslim and Muslimah, can learn women Verses 11 and 12 themselves serve as the closing of the

³⁵ *Al-Tawdhih Li Syarh Al-Jami' Al-Sahih*, 490.

³⁶ Wahida tuzzahro, 74”

³⁷ Jalaluddin Al-Suyuthi, *Lubab al-Nuqul fi al-Asbab al-Nuzul*, (Lebanon: Dar al-Kutub Al-Ilmiyyah, 2019), 220.

³⁸ *Nuzhah Al- 'Uqul...*, 2022.

surah by giving examples of women who symbolize obedience and faith, such as Pharaoh's wife and Maryam binti Imran, who Allah tells in the Qur'an through a woman who can be used as a figure for women who hold fast to faith.

2) Macro context

The Hadis used as the micro context of the surah shows the social construct and cognitive context in which the surah was revealed. The macro context is the social conditions of society that create people's cognition at the micro level, so phenomena that occur at the micro level (particular events) can be considered as a representation of the macro context itself. The hadith that tells the story of the jealousy of the Rasulullah's wives over Ibrahim's mother is essentially a natural tendency for women, as legal wives, of course, have a possessive side towards their husbands. More over Mariyah was a beautiful enslaved person as well as the king's daughter. Besides that, a son, Ibrahim, who is the son of the Rasulullah, was born to her.

The incident when the Prophet had intercourse with his slave, Mariyah, was generally permissible in sharia law, as it was also common in Arab society at that time.³⁹ In the construct of a culture that still adopted the system of slavery, enslaved women, for their masters, were a preferable option to free women, of course this was seen from a financial aspect. That is, marrying (having intercourse with) a free woman would cost more than with a slave woman. While this may not be the case in every society, at least most of them tend to do so.⁴⁰

Islamic law allows this practice. Indeed, the presence of the Prophet is the patron for believers to know how Islamic law is carried out. Regarding the practice of intercourse with slave women, the Prophet certainly could not have done this, of course not just an example, but showing that it is valid or halal in sharia.⁴¹ Although intercourse between a slave woman and her master does not make her free, if a child is born to her, then she will be free when her master is gone.

Based on prophetic history, Prophet Ibrahim also experienced this, where his first son, Ismail, was born not to his first wife, Sarah, but to Hajar their maid and enslaved person. This caused jealousy, with the master's son, the attention would be on the child's mother. Something similar happened to the Prophet Muhammad, the jealousy of his wives was inevitable, so his wives demanded that he no longer have intercourse with Mariyah. The Prophet finally granted the demand. However, the Prophet could not ignore the permissibility established by the Sharia, even though the stakes were the pleasure of his wives. Thus, Surah al-Tahrim was revealed to remind the Prophet and admonish his wives.⁴²

c. Dynamic Significance (*al-maghzā al-mutaharrik*)

In reviewing the dynamic significance, the author analyzes it based on several categories. Some scholars divide the category of verses into three major components: verses that explain monotheism, verses that explain about the law (shar'i law etc.), and verses explaining the stories of the Prophet and the previous people. In the next verse, QS. at-Tahrim: 10-12 is included in the third category, verses about the stories of the Prophet and the previous people or known as *Qaṣaṣ al-Qur'an*. In QS. at-Tahrim: 10 contains a discussion of the verse about the wife of Nuh and the wife of Prophet Luth

³⁹ Kecia Ali, "Concubinage and Consent," *International Journal of Middle East Studies* 49, no. 1 (February 20, 2017): 148, <https://doi.org/10.1017/S0020743816001203>.

⁴⁰ Gunawan Adnan, *Women and the Glorious Qur'ān* (Göttingen: Göttingen University Press, 2004), 35, <https://doi.org/10.17875/gup2004-468>.

⁴¹ 'Āsyūr, *Al-Taḥrīr Wa Al-Tanwīr*, 28:345.

⁴² Adnan, *Women and the Glorious Qur'ān*, 46.

and both of her is disbelieving people. In the next verse QS. Al-Tahrim: 11, explained about the parable of those not affected by the environment and the pagan figures around them as an example of Asiyah, the wife of Fir'aun. She was named Asiyah binti Muzahim, the aunt of Prophet Musa (the sister of the father of Prophet Musa. The figure of a woman who believed in Prophet Moses that he was a messenger of Allah, then Fir'aun tortured her with harsh torture and silence aimed at turning her away from faith in Allah.

Sayyid Quthb explains in *Tafsir fi zilal al-Qur'an*, regarding the betrayal of the wives of Prophet Nuh and Prophet Luth. As stated in the narratives about their betrayal, it was not an act of disgrace in terms of sexual deviation, but rather their opposition to the prophetic mission. They opposed the call to faith and righteousness, refusing to support the teachings and the messages that their husbands brought to their communities.⁴³

Then analysis of verse 12 in QS. al-Tahrim contains a parable of the exemplary figure of Maryam binti Imran the mother of Prophet Isa (peace be upon him), Allah SWT gave her the glory of the world to the hereafter (akhirah), and made her a woman of choice over all the women of the world at that time, even though she lived in the midst of the disobedient. She guarded her private parts from men and from immoral acts, so that she became a role model for Muslimah women in the world about chastity and purity.

Abdullah Saeed divides them into five hierarchies namely: Obligatory Values, Fundamental Values, Protective Values, Implementational Values, and Instructional Values. Based on this division, QS. at-Tahrim: 10 can be classified into the fourth and fifth value hierarchy verses, namely Implementational and Instructional Values. The verse describes the punishment inflicted on the disbelievers, including the wife of Prophet Nuh (peace be upon him) and Prophet Luth (peace be upon him) who disobeyed their husbands, which is included in the Implementational Values. While the Instructional Values in the verse are the instructions or calls from Allah SWT. to Prophet Nuh and Prophet Luth.⁴⁴

For the next verse QS. Al-Tahrim: 11 can be categorized as including instructional values in the form of parables of Fir'aun's wife and Maryam Bint 'Imran believers, the basis of the text in the instructive value category uses various linguistic signs: commands (*amr*), prohibitions (*la al-nāhiyah*), simple statements that point to recommended actions, parables, stories, or refer to specific cases or events.⁴⁵ Also QS. al-Tahrim 12 is included in the Instructional values category, which tells Maryam bint 'Imran of her wisdom in maintaining honor as a believing woman.

As mentioned above, the substance of Surah al-Tahrim covers a wide variety of matters from Shariah to stories. Thus, we can know that Surah al-Tahrim explains Shariah matters and reinforces them through stories as a form of advice to the wives of the Prophet. The wives of the Prophet in the context of this verse have gone beyond the limit, where Islamic law has stipulated that slave girls are lawful to have sex with, even if the wife of the master does not want this or is jealous. As for the demands made by the wives of the Prophet to him, they are inappropriate when they contradict the Shariah law. Based on this, it can be interpreted that the Sharia law is still upheld over the jealousy of the Prophet's wives.

⁴³ Sayyid Quthb, *Tafsir Fi Zhilal Al-Qur'an Terj. As'ad Yassin* (Jakarta: Gema Insani, 2004), 343.

⁴⁴ Wahida tuzzahro, "Kepribadian Perempuan Dalam Al-Qur'an (Studi Tafsir Ma'na Cum Maghza)."

⁴⁵ Abid Rohmanu, "Abdullah Saeed Dan Teori Penafsiran Kontekstual," 2019.

About verses 10-11 of Surah At-Tahrim, which tells the story of the wives of the prophets who disobeyed, as well as Asiyah, the obedient wife of Pharaoh, is a form of reminder for the wives of the Prophet about the figure of women who should be imitated as well as avoided behavior. Similarly, the 12th verse tells the story of Maryam, the mother of the Prophet Isa, who is a role model of a noble woman. The deep meaning stored in this surah by Allah, as also conveyed by Thahir bin 'Ashur, is that the jealousy of the Prophet's wives is not higher than Allah's jealousy of the Prophet, nor is the jealousy of the Prophet's wives more beneficial than Allah's inclination which has a nobler purpose.

d. Value of the present context

As for being a woman, it is none other than being a wife with a husband and being a mother of her children later. As for the characters as a woman who can place her position when she becomes a wife, she always obeys the husband's orders, as long as the husband's orders are full of goodness and not disobedience or ordering to violate the law. This is because a wife's paradise is in her husband after her parents marry her. Thus, the wife must obey her husband.⁴⁶

If the husband orders to keep a secret for the sake of goodness, it would be good for the wife to obey him. However, some women in modern times now dare to defy their husbands' orders and even more intelligent than their husbands. Therefore, QS. al-Tahrim: 10 explains the warning through the form of a story in the Qur'an on the parable of the Prophet's wife who disobeyed so that she received punishment from Allah SWT. Based on the facts, on the other hand, many men feel arbitrary towards their wives. Supposedly, both men and women should have a sense of mutual respect and understanding and elevate faith in navigating the household ark that Allah is pleased with.

Quraish Shihab argues in a book he authored; he said that one of the ways to vent frustration or anger at the husband is to pray for him. It is also explained that the prayer is not bad because of uncontrollable emotions or resentment, but a good prayer. This is because, "if someone prays for another person, the angels will agree while praying that Allah will give the same thing to the one who prays". Therefore, make a reasonable supplication, for example by complaining to Allah asking Him to guide him or straighten his path to always be on His path "*Allah Yahdīhi*", May Allah SWT guide him to the right path.⁴⁷

Then being a wife, she must also take care of herself, not to betray her husband, and protect her husband's property when her husband is not at home with her. One of the manifestations of the behavior of some wives in a time that is increasingly developing and technology is advancing, some wives are willing to betray their husbands and even use their husbands' property for extravagance without their husbands' knowledge. A wife is the most trusted party by her husband to protect his property. In addition to being good at managing finances both income and expenses, a wife must also uphold a trustworthy attitude towards whatever has been entrusted by her husband.⁴⁸

Always be a woman who elevates herself by protecting herself from any men

⁴⁶ Y. bin A. Q Jawas, "Kiat-Kiat Menuju Keluarga Sakinah.," n.d.

⁴⁷ Quraish Shihab, *Soal Perempuan Yang Patut Anda Ketahui (VI)* (Lentera Hati, 2015).

⁴⁸ L Lutkurriyah, "Konsep Akhlak Suami Dan Istri Dalam Kitab Al- Adab Fī Al- Dīn Karya Imam Al- Ghazali Dan Relevansinya Dengan Materi Fikih Keluarga Di Prodi Pai.," *Institut Agama Islam Negeri Ponorogo*, 2021.

or things that can bring down her honor, both in the real world and in cyberspace. Keeping yourself consistent to keep trying to get closer to Allah, multiplying dhikr, reading the Qur'an, not stopping learning because a woman will be the first steps in education (*madrasah al ūlā*) for her children and doing other useful activities.

Conclusion

Surah al-Tahrim, which contains a warning to the prophet's wives as well as reminding the prophet of the importance of upholding the Shariah, indirectly indicates that the humanity that arises from the jealousy of the apostle's wives towards their female slaves is not based on something that the Shariah requires. Therefore, even if jealousy arises, it cannot override the law of the Shariah that Allah has established. The 10th to 11th verses in this surah which tells the story of the prophet's proud wives, also tells the story of Pharaoh's wife who is obedient, then followed by the 12th verse which tells the figure of Maryam the mother of Prophet Isa, indirectly is a form of strict admonition to the wives of the prophet, that the figure of the husband basically cannot save his wife if his wife does not obey the law of sharia, even though her husband is a prophet. Likewise, the level of piety of the wife cannot depend on her husband, this is also concluded with the story of Maryam, which indirectly indicates that women have absolute independence in increasing their piety with or without a husband.

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