

The Trends of “Women In The Quran” in The Study of Gender Verses (Barbara F Stowasser's Reinterpretation Study)

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Abstract: This paper aims to present the urgency of the reinterpretation of female figures narrated in the Qur'an. The debates that emerged in the contemporary era became social claims which had implications for grouping groups based on social perceptions obtained from the time. This paper then collects things related to Barbara F. Stowasser to answer her thoughts on women's work. Through the literature's genre initiated by hers, this article analyzes the structuralization of social impact raised in different categories of interpretation. The results of this tracking prove that, although the debate regarding the story in the Qur'an has yet to be completed to date, it still provides relevance to the social construction that one wants to build on the status of women in society.

Keywords: Barbara F Stowasser; gender relation; reinterpretation; women in the Quran

Introduction

Including gender studies in Islam offers valuable insights into the methods and interpretations of the Qur'an. Many observers of Islamic feminism promote its use to reconstruct an understanding of gender relations, which classical scholars often regarded as 'cynical.' Consequently, its urgency is still a subject of debate. However, modern feminists claim that the interpretation of verses directly related to gender relations highlights the need for a comprehensive understanding of gender carried by the Qur'an, independent of patriarchal social contexts. This approach ensures that interpretations remain less influenced by the interpreter's biases.

In response to this phenomenon, Muslim scholars and researchers specializing in Islamic studies have produced literary works that provide methods for reinterpretation and contextualization of these verses. Several literary trends have emerged from these efforts, which researchers categorize into two main groups. Firstly, literary works discuss normative verses related to gender relations in social situations, such as household verses and women's social affairs. Examples of such works include 'The Qur'an and Women' by Aminah Wadud¹ and 'Believing Women in Islam' by Asma Barlas². Secondly, there are literary works that approach verses narrating stories, describing the portrayal of women in the Qur'an through the lens of the social history of the prophets. Examples of such works include 'Women in the Qur'an, Traditions, and Interpretation' by Barbara Freyer Stowasser and 'Women in the Qur'an: Emancipatory Reading' by Asma Lamrabet.

In this article, the researcher aims to explore Barbara F. Stowasser's “Women in the Qur'an” as an exploration of the relevance of narrative verses in shaping women's perspectives in

¹ Amina Wadud, *Quran and Woman: Rereading the Sacred Text from a Woman's Perspective* (New York: Oxford University Press, 1999).

² Asma Barlas, *Believing Women in Islam: Unreading Patriarchal Interpretations of the Qur'an* (Austin: University of Texas Press, 2002).

contemporary society. The researcher's choice to focus on Barbara's work is based on her efforts to critically examine traditions and interpretations, recognizing the necessity of understanding the social perceptions that prevailed during different periods. The following sub-chapters describe and analyze Stowasser's views to clarify the researcher's perspective.

This qualitative research study utilizes a descriptive-analytical approach to examine and critically analyze the object of study, specifically focusing on the discourse surrounding the interpretation of gender-related verses³. The research primarily centres on relevant books and literature, including the Al-Qur'an, Barbara's reinterpretation of gender issues, and several supporting references. Therefore, this study employs an appropriate methodology to address the themes⁴.

Discussion

The Scientific Authority Barbara F. Stowasser

Barbara Regine Freyer Stowasser is a leading scholar of “Women in Islam” and the former MESA (Middle East Study Association) president. She was born in Leipzig, Germany, on May 22, 1935. He studied at the University of Muenster, Germany, earning a master's degree in 1959 from UCLA through a Fullbright scholarship at the University of California at Los Angeles⁵. Then, she completed her doctorate in 1961 at the University of Muenster, Germany. After completing her education, she made a career out of being a member of the faculty at Georgetown University from 1966 until her death. In addition, she is also one of the rulers of the Sultanate of Oman in the field of Arabic and Islamic Literature and a core administrator of the Center of Contemporary Arab Studies (CCAS). She has been the director of CCAS three times. Two of her outstanding achievements are the theoretical ideas he conveyed at the national celebration of the sovereignty of the Republic of Turkey in 1988, to which the president of the Republic of Turkey invited her. Second, she received an honorary degree from Georgetown University in 1991⁶. Her works have been appreciated by scholars in the field of Islamic studies, especially *Women in The Qur'an, Traditions and Interpretation* (1994), *Islamic Law and The Challenges of Modernity* (2004), and *The Islamic Impulse* (1987).

Her knowledge of Arabic and Turkish literature made her a Foreign Service Institute (FSI) lecturer. She and her friend Karin Christina Ryding integrated language and fields of study through effective pedagogical methods. As a continuation of that project, she focused on Arabic as the target language as a way to understand academic material. This became one of her real works as a professor in Arabic and Islamic studies⁷. From various references explaining Barbara's progress in the scientific field, it can be concluded that her expertise in Arabic, Islam, and gender issues is evidence of authority, so this article makes her views on gender issues the object of study, especially in one of her phenomenal works, *Women in The Qur'an, Traditions and Interpretation*.

³ Abdul Mustaqim, *Metode Penelitian Al-Qur'an Dan Tafsir* (Yogyakarta: Idea Press, 2015), 51.

⁴ R. Anwar and A. Muharram, *Ilmu Tafsir* (Bandung: Pustaka Setia, 2005), 178.

⁵ T. Rees Shapiro, “PressReader.Com - Digital Newspaper & Magazine Subscriptions,” accessed December 20, 2022, <https://www.pressreader.com/usa/the-washington-post-sunday/20120603/283927404831437>.

⁶ Karin Christina Ryding, “Barbara Regine Freyer Stowasser,” *Romes* 46, no. 2 (2012): 285.

⁷ Shapiro, “PressReader.Com - Digital Newspaper & Magazine Subscriptions.”

The Starting Point Interpretation of Barbara F Stowasser

In initiating a reinterpretation of verses related to gender relations, Barbara focuses her research project on Qur'anic law regarding women's social rights and obligations⁸. Barbara identified the excavation of Qur'anic law regarding this matter through the model of female role models represented by the figures of the wives of the previous prophets. According to her, tracing through these routes has yet to be explored systematically. She proved this by how the Islamic teachings she encountered in the Middle East only referred to these female role models⁹, so the understanding of women described in the Qur'an needs to be completed. She explores female role models here to see what the Qur'an has told them.

Her exploration resulted in several insights essential to understanding what Barbara wanted to initiate in her interpretation of the concept. First is the view that the stories in the Qur'an concerning female holy figures in the past are very Islamic from various aspects, starting from social background, primordial conditions, theological doctrines, moral teachings, and tendencies. The narration used to explain the above elements is a contextual narration described explicitly as it teaches itself and simultaneously gives messages to the broader cosmic sphere.¹⁰

Second, the study of the development of narrative interpretation provides more apparent historical coverage in explaining the importance of the relationship between the Biblical tradition and the performance of the Qur'an, especially at the early stages of interpretation. Muslim. Third, interpretive texts prove valuable track records for socio-political debates, dating back to past and present religious thinkers struggling to apply women's narratives in the Qur'an to specific terms. This application is implemented through the provision of gender verses which are editorially written in the Qur'an but distinguished from their understanding which has implications for the status of women in the family and society, so that, fourthly, a view emerges regarding the use of the term "interpretation" - in the sense of investigation. Analytical and free from any tendencies - cannot be attached to either the formal interpretation from ancient times to the present or the editorial form of the Qur'an itself. Consequently, according to her, the fifth view addresses religious ideas in two meanings: ideas that are revealed and conveyed as spiritual truths and ideas that result from interpretations of these truths, which are carried out by giving up faith. According to her, this second idea was represented by Muslim authorities and believed by society. In addition, Muslim rules themselves think that religious ideas in the form of doctrines and norms shape social reality from above. This is not in line with Barbara's views on religious ideas. In her book, she states that religious ideas are related to social reality at the level of influencing and being influenced.

The religious ideas that she conveys in her book are strengthened by Clifford Greetz's view of religion, which is defined as a symbol of a cultural system, where the religious pattern (which is built from the unity of these symbols) is a perceptual frame and extended emission by which an experience can be interpreted. From this, he argues that religious concepts extend beyond specific metaphysical contexts to provide a paradigm framework within which the range of an adventure –

⁸ Barbara Freyer Stowasser, *Women in The Qur'an, Traditions, and Interpretations* (New York: Oxford University Press, 1994), 3.

⁹ Stowasser, 3.

¹⁰ Stowasser, 4.

whether intellectual, emotional, or moral – can take meaningful form¹¹. The systematic view presented above is a sequence of reasons that prompted him to choose the female symbol in the Qur'an because the character can describe experiences that he can later interpret. He further emphasized that the sign, when viewed from the paradigm of faith, is a "lesson" that the Qur'an conveys through narration and legislation on the character of women in it.¹²

If you look at Barbara's view of symbols that contain experience of religious values in the figure of female characters in the Qur'an, the focus of her study will be seen in efforts to demonstrate how Islam perceives itself as an object influenced by historical situations. Her approach to achieving her goal is to compare the formulations of female characters constructed by figures in the modern and contemporary eras and those made by figures in the Middle Ages¹³. To start her business, Barbara tries to reveal the perception of Islam from what post-colonial Muslim figures have attempted, as reflected in this contemporary era.

In her study, she found debates among post-colonialist figures in the modern era regarding Islam's structure, function and goals in this contemporary era. The point that becomes a factor for the emergence of debate is a shared vision that places the situation of Islam in this modern era as one of crisis. In addition, the recognition that Islam is important in this contemporary era – for some, Islam is the most important or even the only one that can provide legitimacy – as a force of solidarity and cohesion is a form of resistance carried out to evoke traumatic experiences against colonialism: the West and its heritage.¹⁴

According to Barbara, this debate results from a socio-political agenda that has implications for understanding the Qur'an, which further has consequences for the performance of female figures in the Qur'an. Arrangements that vary from time to time, especially after entering an era where women's issues are questioned to describe the role of Islam in the modern world, are symbolized by post-colonialist Muslim figures as the central aspect of Islamic efforts to maintain the value of Islamic originality and cultural authenticity. From here, Barbara divides the variations of this understanding into three parts according to her efforts to preserve the essence of Islam and its cultural authenticity.

The first group is the modernist group. According to him, this group distinguishes the purity of faith from the way of life of the Prophet Muhammad and the first generation from whom it resulted in the internationalization of Islam, namely when the expansion outside the Arabian Peninsula was carried out. There was much acculturation that affected Islamic values. To obtain a system of life values practised at the sacred originality level, modernists need *ijtihad* and reform of legal law, which had previously been formulated as *Fiqh*.¹⁵

To concretize the modernist concept, Barbara brings in a character with an interpretation that can be further identified: Muhammad Abduh, who tries to regenerate Islamic social morality. In looking at women, Abduh emphasizes the integrity of women as human beings who have self-esteem, as the concept of Islamic welfare views men and women with the right to welfare.

The second groups are conservatives and traditionalists, according to whom this group views Islam as an inheritance, a balanced system of faith and action, judged through texts and their

¹¹ Stowasser, 4.

¹² Stowasser, 4.

¹³ Stowasser, 5.

¹⁴ Stowasser, 5.

¹⁵ Stowasser, 5.

interpretations through seeking authority agreed upon by the community. This group is against modernization which hides behind the concept of Westernization. The focus of this group is to preserve structures that have been stable in the past. According to Barbara, if it is related to women's issues, this group establishes legal laws for women that are not equal to men, as enshrined in classical Islamic law.

The transformation of classical conservatism into modern conservatism continues what classical conservatism has done by evoking medieval ideas regarding women's innate physical and mental deficiencies as evidence of justice according to their paradigm. In concretizing this view of conservatism, Barbara did not identify a figure with further identifiable interpretations; she only indicated it with the works of professional theologians, particularly those from the faculties of Al-Azhar University.¹⁶

The third group is fundamentalists, who, according to Barbara, fight for the text of the Qur'an by seeing themselves as a representation of Islam as a way of life. In addition, they also consider themselves soldiers fighting for Islam against the forces of darkness. In interpretation, this group insists on interpreting the text with a literal interpretation of the text and applying it directly to contemporary thoughts and actions. In other words, they often bypass and ignore the works of experts in legal theology.

In looking at women, they try to infuse Islamic values to solve the current lack of morality and corruption they accuse the West of. They apply these Islamic values to structures and practices where fundamentalists recognize women as part of the army of truth. Women go to war using Islamic values in their behaviour, domestic sphere – as a loving wife and nurturing mother – and clothes. In other words, religion, morality, and culture can stand or even fall according to the role of women in society¹⁷. Barbara concretizes the interpretation of fundamentalism by making Sayyid Qutb a character whose interpretation can be further identified.¹⁸

This division of groups is urgent to explain as a starting point for Barbara's interpretation through her efforts mentioned above. In understanding female figures in the Qur'an, she takes several interpreters representing the three groups above to see the social influences surrounding the figures. To know how Barbara's application in interpreting the model of women in the Qur'an, the basic concepts related to the model of women in the Qur'an need to be raised to the level of shared perception. Areas that need to be compared are how Barbara views the Qur'an, stories, and female figures in the Qur'an, both from a historical and impersonal perspective.

Basic Concepts Relating to the Interpretation of Barbara F Stowasser

The female figure in the Qur'an is narrated in the form of a story. It is necessary to study the position and authority of the Qur'an as an informant explaining these stories in Barbara's view, which has implications for her opinions on the stories she informs.

In her view, the Qur'an is the word of God revealed to the Prophet Muhammad, who taught believers the doctrines that were innate to him. As a word from God, he divided the concept of the Qur'an into four images. First, her opinion that Arabic in the Qur'an is indeed a word from

¹⁶ Stowasser, 6.

¹⁷ Stowasser, 7.

¹⁸ Stowasser, 7.

God and comes from Him as revealed in the form of verbatim (word for word) and seriatim (in a series that takes place from time to time) to the Prophet Muhammad Saw through the messenger of heaven named Jibril. Second, he believes that the Qur'an is God's holy word, a copy of what is written in al-mah}fūz}, God's sacred text (al-kitāb). Third, the Qur'an is God's final message to the world and a guide for human life. Fourth, the Al-Qur`an follows and confirms the previously revealed books, taken from the al-kitāb and passed down to various peoples in history.¹⁹

In looking at the figure of the prophet as the recipient of revelation, Barbara sees that the history recorded by the Qur'an and revealed to the Prophet Muhammad acts as a metaphor that hints at the *sunnatullah* on the successes and failures of the former people, where failure is symbolized by punishment for disobedience and success are illustrated with safety as a reward for obedience²⁰. In addition, the authority of the prophets, including the Prophet Muhammad SAW, is the authority God gave to erase and replace the legal control and practices made by the people at that time and their ancestral traditions (*sunnatu al-awwalin*).

In emphasizing the position of the Prophet Muhammad as a particular prophet with the revelation of the Qur'an, Barbara then classified prophets, in which he named the prophets before Muhammad as "pre-figurations" of the Prophet Muhammad or based on the understanding of the researcher, Nuh, Ibrahim, Musa, and Isa As - in Western analysis termed "typological prefigurements" consisting of Musa, Ibrahim, Nuh, Hud, Salih, Lut, and Syu'aib - figures in the allegory of the formation of Muhammad Saw before Muhammad Saw was born in which the figure elevates and validates Muhammad Saw's mission, including anyone who performs Muhammad Saw's role as an "anti-type" of the above typology, in the end, there are more and more, and it is finished.²¹

In explaining the Qur'an as history, moreover devoted more specifically to the stories in the Qur'an which contain female figures that she wants to raise in her study; she divides them into three typologies based on the genre of literature that Islamic scholars have produced earlier. First is the *tarikh* (history) made by Ath-Tabari in the form of a book entitled *Tarikh Al-Rusul wa Al-Muluk*. Furthermore, Barbara appreciates Ath-Tabari's work which also includes and is connected to the second typology, interpretation. In interpretation, the work of Ath-Tabari - which Barbara classifies as the work of traditional interpreters - is used as a reference by figures, both as a primary source for the early periods of world history in the Middle Ages and purely as an independent scholar along with its agenda and dynamics, in explaining details relating to the chronology, time, and place of events experienced by God's prophets. The third is *Qis}ās}u al-Anbiyā`*, which was produced by Ibn Kathir in the form of a book entitled *Qis}ās}u al-Anbiyā`*.²²

Religious scholars are attempting all three to integrate into work through multiple approaches. Barbara considered that this idea, until now, has not been able to provide a clear picture. According to him, the focus of the three typologies above is the position of the three, which state the figures and events narrated in the Qur'an, although with different detailed descriptions at each level.

In addition to the typology described by Barbara as a genre of literature explaining history in the Qur'an, she also describes the paradigm shifts related to the account in the Qur'an that have

¹⁹ Stowasser, 13.

²⁰ Stowasser, 14.

²¹ Stowasser, 16.

²² Stowasser, 16–17.

occurred from time to time. To classify one period with another, he divided it into two periods, namely classical and modern.

In explaining the classical paradigm related to history in the Qur'an, he borrows the paradigm of fundamentalists and traditionalists who state that historical material in the Qur'an is a doctrinal teaching and legal (socio-political) paradigm, which he tries to uncover later through the search for exegesis. Towards the principles enshrined in the history of the Qur'an to be applied in the social sphere, especially historical material related to female figures in the Qur'an.

Furthermore, in explaining the modern paradigm related to history in the Qur'an, he borrows the paradigm of the modernist group, which he specifies to one of the figures, Muhammad Abduh, who is the turning point of modifying the classical paradigm above. According to Abduh, as Barbara quoted, the Qur'an's history is still factual. However, what is more important than that is the fundamental understanding that history in the Qur'an is the history of divine paradigms, lessons, examples, and signs. Furthermore, Abduh distinguishes between story and history because, according to him, history has nothing to do with religion²³. Again, Abduh consistently emphasizes aspects of teachings and guidance as a function of stories in the Qur'an by finding parts of *'ibrah* (examples, lessons, and warnings). Even so, Abduh did not deny that the historical elements in the Qur'an are actual.

From the description of the paradigms of the two eras above, the researcher finds Barbara's position in viewing the story in the Qur'an. He notes the interpretation made by rationalist modernists who try to read the stories of the prophets in the Qur'an as lessons adopted as a paradigm for the human task of making moral choices and building a virtuous society. In her notes, she considers that this effort is insufficient to reveal precisely the chronological coordinates and topography so that it remains "ageless" as part of the essence of the story in the Qur'an. However, the events in the Qur'an here are still related to the pre-Muhammad factual history, which describes all the early prophets before Muhammad, where all of these prophets historically met the perfection of their duties during the time of the Prophet Muhammad.²⁴

The historical material discourse in the Qur'an indeed continues. The roles of the three groups are grouped by Barbara, each of which has its principles that it upholds. Therefore, it is natural that Barbara is not inclined towards any of the three. Precisely here is Barbara's consistent performance, which tries to show how Islam perceives itself in the modern world by reviewing the three groups, including their views on female figures in the Qur'an. From this, a big question arises, why does she prefer female figures in the Qur'an to represent gender verses rather than digging further information on gender verses which are normative and are much challenged by feminists? Then, if the female figure is considered a lesson, as explained above, how can it be applied in the socio-political paradigm in this contemporary era? To answer the question above, according to Barbara, female figures in the Qur'an need further attention after knowing her assessment of the historical aspects of the Qur'an above.

²³ Stowasser, 17.

²⁴ Stowasser, 18.

The Urgency of Female Figures in the Qur'an and Their Relevance to Gender in the Contemporary Era

In explaining her views on female figures in the Qur'an, she begins by discussing prophetic attributes, which are understood to be dominantly attributed only to men. However, several opinions attribute predictive characteristics to some female figures. However, the role of women as God's agents on earth cannot be ignored, bearing in mind the association of female figures with one or more prophets. Each of these figures differs in level and complexity. Some are explained in detail along with their names; some even appear as cameos in prophetic stories.

Before detailing the historical views of Islam, the researcher examines the pictures of Islam in general towards this holy woman. Barbara mentions the Islamic idea the researcher discussed above with the term Islamic exegesis, which classical and contemporary interpreters generally carry out. According to him, these interpreters usually have broadened the figure's symbol range to accommodate different readings. This difference in reading, according to Barbara, is motivated by the specific perspective of the interpreter.

Barbara identifies the sample of women narrated in the Qur'an through two critical points, which allow the social influence of an interpreter to take lessons from the female figure. First, a sample of female figures who come as "models". The symbolic embodiment of this figure represents human experience in the past and even encourages the formation of human reality in the present and the future²⁵. As an implication, the female figure in the Qur'an, secondly, functions as a "model" of an Islamic way of life. From here, Barbara distinguishes the two points above with more specific terms, where the first point she termed "image" and the second point she termed "models". According to her, on this side, each interpreter is different according to the social reflection she wants to reveal through the values infused in her interpretation.

In general, the urgency of female figures in the Qur'an shows their relevance at the "image" and "model" level, but this cannot be concrete evidence for the occurrence of a significant influence on the contemporary gender paradigm, so to see the relevance of the two terms in above in the modern gender paradigm, Barbara tries to analyze the paradigm of interpretation chronologically according to the era, bearing in mind that social changes in each period certainly affect changes in the social reflections of each commentator.

Starting from a classical interpretation, the discourse of "nature" on women is exemplified by the figure of Adam As's wife, who represents cultural adaptation as the central theme of the Qur'an regarding women's ethical responsibilities and freedom. In her journey to the medieval period, Barbara found a paradigm shift influenced by Biblical scientific relations (Israiliyyat). Suppose you look further at the figure of women in the Qur'an, which is not limited to Eve. In that case, women's spiritual freedom and moral responsibility appear in revelation, both in symbols (personified in sacred stories) and in the form of community regulation legislation or Public. Many of the stories of women in the Qur'an contain lessons that a woman's faith and righteousness are based on her inner desires and decisions, not because of the influence of a good man or a sinful man who determines a woman's commitment to her God.²⁶

The classical interpretation above is inversely proportional to the medieval interpretation, which saw women's physical weakness (nature) even as vulnerable to regulating moral order. According to Barbara, medieval interpretations have brought out the grand theme of the Koran

²⁵ Stowasser, 21.

²⁶ Stowasser, 21.

describing women's spiritual freedom and moral responsibility to perpetuate the exegetical propaganda "women should always follow men in everything." Furthermore, striking differences will be found in modern interpretations that differ from classical interpretations regarding paradigm formulation and "sample" applications in the Qur'an.²⁷

In essence, Barbara stated that the story in the Qur'an, which provides information about women in sacred history, is more prosperous than what is contained in Muslim theological and legalist interpretations, where the story about women echoes beyond legality born of normative efforts. Scientific knowledge is included in the imagination and images of popular piety. According to him, this becomes clearer when looking at several cases where the parable of human nature in the Qur'an – a story about desire, love, and the effort to achieve political power – indicates a mismatch between human ambitions and God's plan. In this case, the interpretation weaves its various foundations around the protagonists in the Qur'an. Furthermore, several female figures in the Qur'an became heroes for heroic poetry echoed in medieval times, as well as folklore and romance in medieval and modern times. Particularly in recent times, the Qur'anic persona of the female figure has evolved beyond the legends of piety or even Sufi teachings and has moved towards fictional figures of love and adventure stories.

From this, researchers see that the urgency of female figures in the development of civilization in giving impressions and samples reaches a higher level than just knowing and imitating. What Barbara found indicates that regardless of the different views of the three groups mentioned earlier in viewing female figures in the Qur'an, these figures have a place in every social situation, even almost to the point of being cult. Thus, how the Qur'an narrates, these figures is relevant in every era. Hence, the researcher considers the study that Barbara has conducted to raise the stories of female figures in the Qur'an as a representation of gender verses in the Al-Qur'an. The Qur'an can influence the construction of the role of women in social life, considering that this figure is known in every age and civilization.

Methods and Application of Interpretation in the Case of Adam and Hawwa

Barbara does not give birth to her interpretation, which produces new reinterpretation meanings and is applied in social reality. In her book, she prefers to approach objective comparison rather than an exclusive comparison which leans on one view. However, in this case, the selection of the interpretations she quoted can be further identified to find the inclination of his thoughts. For example, in showing the interpretation of the case of Adam and Hawwa in the Qur'an, he takes several interpretations, which can be ordered chronologically based on the time of the author's life and the social situation surrounding him. The researcher divides the quoted interpretations chronologically into three parts: classical period, medieval, and modern. Apart from the interpretation results of the three periods, other references such as Israiliyyat history and hadith history are used.

To explain the understanding of the Hawwa case in the classical period, he refers to Tafsir Ath-Tabari. According to him, classical interpretations, including Ath-Tabari himself in the case of Adam and Hawwa, depart from the references of the people of the book (Israiliyyat) in various ways. Barbara considers that the form of narration of the Hadith, which is disconnected and often

²⁷ Stowasser, 21.

comes from Biblical sources, not only expands the story but changes it drastically, especially regarding the role of women. In the case of the creation of Hawwa, Barbara found that most of the traditions contained in *Tafsir Ath-Tabari* place the result of women at the time when Adam was already living in heaven. In contrast, others put it before Adam is in heaven. About women's ontology, Barbara found that most of the traditions brought together with Tabari blamed women, which was already the dominant opinion lived by theologians during Tabari's lifetime. They think only the weakness and trickery of women satan can bring down Adam. Furthermore, Barbara saw that the story in the Qur'an at the time of Tabari needed to be reinterpreted because Tabari's interpretation influenced later classical interpreters through excerpts of hadith written in *Tafsir Ath-Tabari*, especially after the consensus of the scholars regarding women's responsibilities for the fall of Adam As.²⁸

Furthermore, to reveal the view of Adam and Eve in the medieval period, he cites the interpretation of the works of *Az-Zamakhshari* and *Ar-Razi* amid the theological contestations that occurred at that time, in which case, *Az-Zamakhshari* explained the concept of sin, not to prove that Hawwa was innocent, but rather to explain the idea of sin initiated by *Mu'tazilah* theology. *Ar-Razi*, for example, by consistently quoting the hadith ontology of women as previously written in *Tafsir Ath-Tabari*, *Ar-Razi* gave a different conclusion from what was written in *Tafsir-Ath-Tabari*. Barbara understood that the punishment inflicted on Adam was God's intention, so the devil did not need to make women intermediaries to bring Adam down.²⁹

However, not to be forgotten, Barbara also quoted the interpretation, which was the work of *Al-Baidhowi* and *Ibnu Katsir*. The researcher sees that Barbara's sniping of both was nothing but the popularity of this interpretation, so Barbara likely wanted to see society's tendency at that time to perceive stories in the Qur'an. Between the two, *Ibn Kathir* is more dominant in using Hadith and *Israiliyyat* narrations. From this, it can be seen that the use of hadith and *Israiliyyat* history did not only stop in the classical era; it even reached the Middle Ages when the dynamics of Islamic scholarship were more established and systematic.

Then, to reveal the view of Adam and Eve in modern times, he quoted *Muhammad Abduh's* interpretation of *Al-Manar*. In *Abduh's* view, Barbara understood that *Abduh* was here to clarify the narrations present in previous interpretations, especially those relating to the ontology of women made of ribs. Furthermore, Barbara quoted *Abduh's* claim that Adam and Hawwa could not be treated as history because history had nothing to do with religion. Barbara also cited *Abduh's* rhetoric which led to the conclusion that human nature is not flawed. This is proven by the existence of God's forgiveness and human potential to repent, so in this case, *Abduh* criticizes the Christian view, which states that humans continue to sin until Jesus saves them. However, *Abduh's* view of the perfection of human nature was not just a criticism; *Abduh* then connected it with his conviction that Muslim society in his time would and could move towards moral improvement. According to *Abduh*, as quoted by Barbara, this reform can be achieved when humans realize their freedom is not wild. Still, the freedom to act under rules that have implications for peace and tranquillity for good in this world, as *Abduh* reflects in this story of Adam and Hawwa.³⁰

Conclusions

²⁸ Stowasser, 30.

²⁹ Stowasser, 32.

³⁰ Stowasser, 35.

The verses of the Qur'an have been sued by feminist circles, especially those that explicitly touch on gender relations. Islamic feminist figures responded to this lawsuit as a form of defence against the attack through the reinterpretation of these verses. However, the objects that are reinterpreted are not only verses that intersect with gender relations but also verse from stories that describe a woman who massively influences the views of Muslims today. The trend of story verses as a form of impersonating women needs to be studied further, considering the mix of other sources in the product of reinterpretation from time to time, so that, although the factuality of cases in the Qur'an is still being debated, the depiction of female figures in the Qur'an -The Qur'an has a significant influence on social perceptions of women which will be built in tandem with the social construction of modern society.

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