

Interpretation Of Women: A Study On The Interpretation Of Guru Bakhiet

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Abstract. This study examines *Guru* Muhammad Bakhiet's interpretation of women's issues in the Qur'an, particularly related to verses that place women in a subordinate position, such as Surah an-Nisa' verse 1 and Surah al-Baqarah verse 228. Using field research methods through participant observation and documentation of study recordings on YouTube, this study critically analyses how *Guru* Bakhiet conveys his interpretation in the context of digitalising local interpretation studies. The findings show that although *Guru* Bakhiet places women in a textually lower position than men, he also emphasises the importance of fair respect for women, especially in terms of girls' education. His interpretation reflects a combination of classical patriarchal interpretation and progressive attitudes towards the treatment of women. In conclusion, *Guru* Bakhiet's interpretation is ambivalent, combining women's subordinate position with a call for fair treatment, reflecting the dynamics of local interpretation in the digital era. This study contributes to understanding gender interpretation in the digital realm and highlights the need for more comprehensive and contextual local interpretation studies.

Keywords: Interpretation, Relationships, *Guru* Bakhiet, and Women

Introduction

Digital technology has brought about significant changes in how Muslims enter and study the interpretation of the Qur'an. If the study of interpretation was previously dominated by reading classical books directly, now the public can enjoy the study of interpretation through various digital platforms, such as YouTube and other social media.¹ This phenomenon marks the mediation and democratisation of the interpretation of the Qur'an, where the channels and public participation in the interpretation discourse have become increasingly open and diverse.² In Indonesia, digitising interpretation has grown rapidly since 2012, with various YouTube channels and websites providing thematic and contextual interpretations of the Qur'an.³

The study of local interpretation has also been revitalised through digital media. One example is the study of tafsir under the care of *Guru* Muhammad Bakhiet, an influential scholar from the city of Barabai, South Kalimantan, who has recorded more than 120 episodes of interpretation of the entire surah of the Qur'an and distributed them through YouTube. Each episode discusses one surah in depth, except for surah al-Fatiha and al-Baqarah, which are explained in three episodes each. This

¹ Sihabussalam, Sa'adatul Lailah, dan Roma Wijaya, "Digital Era Qur'anic Interpretation in Indonesia: Influence and Development on Contemporary Tafsir," *Subuf* 17, no. 1 (2024): 87–114, <https://doi.org/10.22548/shf.v17i1.998>.

² Moh. Yusuf HM and Muhammad Satra, "Study Of The Interpretation Of The Quran In The Digital Era: Literacy And The Influence Of Technology," *Journal of Literacy* 12, no. 5 (2024): 226–39, <https://doi.org/10.47783/literasiologi.v12i5.863>.

³ Sihabussalam, Lailah, dan Wijaya, "Digital Era Qur'anic Interpretation in Indonesia: Influence and Development on Contemporary Tafsir."

phenomenon shows the dynamics of the interpretation of the archipelago that not only maintains local distinctiveness but also adapts to the development of communication technology.⁴

One of the interesting parts of *Guru* Muhammad Bakhiet's study is his explanation of verse 1 of Surah al-Nisa', especially related to the creation of women from male ribs. This interpretation aligns with the classical narrative that puts women in a position below men.⁵ In classical interpretation traditions, such as al-Tabari's tafsir, gender constructs often describe the patriarchal norms that developed at the time.⁶ However, in the last two decades, a feminist hermeneutic approach has emerged that challenges these narratives by offering a fairer and more contextual reading of gender verses in the Qur'an.

Recent research highlights the importance of contextual, intratextual, and monotheistic approaches in interpreting verses about women, to avoid patriarchal bias and produce gender-correct interpretations.⁷ On the other hand, the study of digital interpretation in Indonesia generally still focuses on national channels or popular figures, while the study of local interpretation based on pesantren that is distributed digitally, such as that carried out by *Guru* Muhammad Bakhiet, is still rarely the object of comprehensive research such as the research that Moh has conducted. Yusuf HM & Muhammad Satra,⁸ Akhmad Khoiril Anam, et al,⁹ and Sihabussalam, et al¹⁰. Above.

Therefore, this study aims to fill this void by critically analysing *Guru* Muhammad Bakhiet's interpretation of verses related to women, especially Surah al-Nisa' verse 1, in the context of digitising local interpretation. This study used participatory observation methods, documented YouTube study recordings, and compared the findings with classical and contemporary interpretive literature. Thus, this research is expected to make a new contribution to the discourse of local digital interpretation and add to the discourse on the position of women in the understanding of the Qur'an in the modern era.

Results and Discussion

In the interpretation delivered by Master Bakhiet in his study, discussing women several times became the emphasis. In general, the interpretation expressed by Master Bakhiet about women in the study can be classified into 2 two classifications: the understanding of the verse that explicitly discusses women, and the interpretation that contains the discussion of women in the verse that is not directly related to the problem of women.

⁴ Sihabussalam, Lailah, and Wijaya.

⁵ Marzieh Mohases, "A Study of Various Woman-Centred Readings of the Qur'an in Contemporary Times | Mohases | International Journal of Multicultural and Multireligious Understanding," *International Journal of Multicultural and Multireligious Understanding* 8, no. 4 (2021): 513–24, <http://dx.doi.org/10.18415/ijmmu.v8i4.2584>.

⁶ Samiullah Adel, Mahmood Rahimi, dan Asadullah Mohammadi, "Rethinking Quranic Interpretation: Insights from Al-Tabari's Classical Tafsir," *Cognizance Journal of Multidisciplinary Studies* 5, no. 1 (January 30, 2025): 383–407, <https://doi.org/10.47760/cognizance.2025.v05i01.030>.

⁷ Akhmad Khoiril Anwar, Jaka Ghianovan, dan Ida Kurnia Shofa, "Understanding the Concept of Gender in Qur'anic Interpretation (A Feminist Study of the Thought of M. Quraish Shihab)," *Semiotic-Q Journal: A Study Of Quran Knowledge And Tafsir* 4, no. 1 (3 Juni 2024): 206–21, <https://doi.org/10.19109/jsq.v4i1.22717>.

⁸ Yusuf HM and Satra, "Study Of The Interpretation Of The Quran In The Digital Era: Literacy And The Influence Of Technology."

⁹ Moh. Sirojul Munir dan Hoirul Anwar, "Mapping Quranic Exegesis in West Java: Influential Figures and Linguistic Insights," *Al-Karim: International Journal of Quranic and Islamic Studies* 2, no. 1 (March 31, 2024): 51–72, <https://doi.org/10.33367/al-karim.v2i1.4708>.

¹⁰ Sihabussalam, Lailah, dan Wijaya, "Digital Era Qur'anic Interpretation in Indonesia: Influence and Development on Contemporary Tafsir."

It should be noted that the interpretation presented by *Guru* Bakhiet was not done in verse. Still, he explained the study of the surah in general and raised several specific verses that represent the surah's meaning. With this delivery model, the researcher tracked his interpretation of women, which has a work pattern by listening specifically to surahs that discuss women and listening to other surahs randomly.

Wearing a hijab is a characteristic of a pious woman (Surah al-Baqarah [2]: 2)

When interpreting verse 2 of Surah al-Baqarah:

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ

Guru Bakhiet explained that this verse speaks of the function of the Qur'an as a *budan* (guide). The function of the Qur'an as a guide, according to him, applies to all aspects of Muslim life, including how women dress. This is reinforced by verse 59 of Surah al-Ahzab.

According to her, this verse is a rule for women when at home and outside the house or when facing outsiders. This verse provides a lesson for believing women who want to rise to piety; in dressing, they must wear a hijab or cover the aurat.

Guru Bakhiet's detailed explanation of verse 2 of Surah al-Baqarah above, including the rules of the obligation to wear hijab for women, is not generally found in the opinions of the previous mufassir. Al-Baghawi, for example, only explains the meaning of *budan*, which means guidance (*rusyd*) and information (*bayan*) for the pious.¹¹

Especially regarding the hijab, it seems that *Guru* Bakhiet, with the above verse, explains the obligation of Muslim women to wear the hijab if they go outside the house or meet men who are not their mahram. This explanation is in line with the interpretation of previous scholars such as Ibn Katsir who said that with this verse Allah SWT commanded His Messenger to order the believing women, especially his wives and daughters—considering the glory they had as members of the temple of the Prophet PBUH—that they should extend their veils all over their bodies so that they were different from the ignorant women and slave women.¹² The sentence commanding in this tafsir means obligatory.

In line with Ibn Kathir's interpretation, al-Maraghi explained that this verse contains an instruction to believing women in general and especially the wives and children of the Prophet if they go out of the house for a purpose to stretch the hijab to cover the body, head, and not to reveal any limbs that will cause fitnah and to distinguish them from slave women. Ibn Abbas, as quoted by al-Maraghi, was even stricter. He explained that if a woman leaves the house for a purpose, she must cover her face from the top of her head with a hijab by showing only one of their eyes.¹³

What is interesting from the above verse is the meaning of the hijab itself, how it differs from terms such as hijab, and to what extent is the limit of the awrah for women?

If you look back at the meaning of the hijab by Master Bakhiet above, it seems that he understands it as a covering of the hair and head whose purpose is to cover the aurat. This meaning is inseparable from the culture/customs of the hijab model in the style of the local population and Indonesian society. However, suppose you study the opinions of previous scholars more deeply. In

¹¹ Imam Muhyi al-Sunnah Abu Muhammad al-Husain ibn Mas'ud Al-Baghawi, *Ma'alim al-Tanzil*, vol. 1 (Riyadh: Dar Thaibah, 1409).

¹² Nurush Shobibah and Miftara Ainul Mufid, "Hijab In The Qur'an (Analysis of the Interpretation of M. Quraish Shihab and Ibn Katherine)" 9, no. 2 (2024): 1–7.

¹³ Ahmad Mushtafa Al-Maraghi, *Tafsir al-Maraghi*, vol. 22 (Mesir: Mathba'ah Mushtafa al-Babi al-Halabi, 1946).

that case, it will be found that the hijab is not only the veil, but includes long and loose clothes (*milbahfab*) or baju kurung (*mula'ab*), or a robe that is worn to cover the entire body over the house clothes. This meaning can be seen from the opinions of Ibn Katsir and Al-Maraghi.

This definition is different from the general understanding of Indonesian people. In Indonesia (and some surrounding countries), the hijab is only considered similar to a tight veil as a covering of women's hair (head). If it says "woman in hijab," it means a woman who is tightly veiled (with the neck and chest not exposed). The veil (in Arabic, *khimar*) is a loose head covering garment.¹⁴

The *hijab* has two meanings, depending on the context of the sentence. *First*, the hijab is a clothing used to cover a woman's entire body except for the open part of the eyes, either one or two. In this sense, the veil is included. *Secondly*, a hijab is a veil that separates (covers the view) between men and women as a curtain or wall. This second meaning is expressed in the Qur'an in surah al-Ahzab (33): 53. Thus, the definition of hijab here differs from that of veil and hijab.¹⁵

It should also be noted that the types of women's clothing in the Arabic vocabulary at the time of the Prophet were known by several terms, namely: *Khimar* (veil; a piece of cloth that covers explicitly the head), *dir'* (clothing that covers explicitly the body to the legs; robe), *niqab* (a fabric that specifically covers the nose and mouth), *yashmaq* (a transparent cloth that covers explicitly the face area except the eyeball), *izar* (sewn garments that cover the limbs), *miqnaab* (small veils) *rida'* (outer clothes that cover the upper part of the body above *the izar; libas*), *libas* (clothes), *milhaf* (cloth used to cover other garments) or blankets (*ditsar*), *litsam* or *nisaf* (a longer veil or scarf), *tsawb* (a piece of fabric that covers the chest and back), and *the hijab* (a veil that covers the outside of the head to the feet, including covering the *dir'* and *khimar*) and is not known as *hijab*.¹⁶

As for the limitation of the awrah for women, *Guru Bakhiet* in his explanation seems to interpret it like the majority of scholars who argue that the awrah of Muslim women is the entire body except the face and both palms.¹⁷ In addition to this majority, there are several other opinions about the limitations of this area:

1. Sufyan as-Sauri, Mazin and one of the Hanafi madhhab said that the face, palms, and soles of the feet are not aurat for women.
2. One of the opinions of the Hambali school and some Shi'a Zaidah and Zahiri is that only the face of a woman's body is not included in the aurat
3. One of the narrations of Imam Ahmad ibn Hambal and the opinion of Abu Bakr ibn' Abdu ar-Rahman from the tabi'in says that the entire body of a woman, without exception, is aurat.¹⁸

¹⁴ Kholifatun Sa'diyah and Sunarto, "Interpretation Of Women's Hijab From An Islamic Perspective And Psychology," *Kariman: Journal of Islamic Education* 10, no. 1 (30 Juni 2022): 153–70, <https://doi.org/10.52185/kariman.v10i1.233>.

¹⁵ Yulia Nurdianik, Siti Gomo Attas, and Miftahul Kahairah Anwar, "hijab: Between Trends and Sharia in the Contemporary Era

¹⁶ Nurdianik, Attas, and Anwar.

¹⁷ Arip Purkon, "The Limitations of Women's Awrah in Classical and Contemporary Fiqh," 9, no. 3 (2023), https://doi.org/10.31943/jurnal_risalah.v9i3.542.

¹⁸ Ratna Wijayanti, "Hijab as Muslim Women's Fashion Ethics in the Perspective of the Qur'an," *Cakrawala: Journal of Islamic Studies* 12, no. 2 (23 December 2017): 151–70, <https://doi.org/10.31603/cakrawala.v12i2.1842>.

Relationship between husband and wife (Surah al-Baqarah [2]: 228)

A sentence that reads:

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ
إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَبِعَوْلُنَّهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ
مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

According to *Guru Bakhiet*, it contains rules for marriage or marital relationships. Based on this verse, according to him, a woman or wife has rights to her husband/husband and vice versa, a husband has rights to his wife. Everyone has rights. Not only does the husband always ask for the right from his wife, but the wife has rights. However, according to the continuation of this verse, the husband has a higher position than his wife. The wife's right to her husband is to ask for sustenance, protection, education, and security. The husband has the right to demand obedience and respect from her. If the husband is pious in the household, and the wife is righteous, the household will be safe and peaceful because the Qur'an guides it.

From the interpretation of this verse, it appears that Master Bakhiet wanted to balance the rights between husband and wife, even though he still placed the position of the husband (man) in a higher position than the wife (woman). This is based on the final sound of the verse, which is indeed textually meaningful.

The interpretation expressed by Master Bakhiet is similar to the interpretation that Ibn Kathir explained in his commentary. According to her, women have rights over their husbands in proportion to the rights men have over themselves. Therefore, each of the two parties should fulfil what he is obliged to pay to the other party in a makruf way. As mentioned in the book *Sahih Muslim*, from Jabir, that the Prophet (peace and blessings of Allaah be upon him) once said in his Hajj wada':

فَاتَّقُوا اللَّهَ فِي النِّسَاءِ، فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللَّهِ، وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ، وَلَكُمْ عَلَيْهِنَّ
أَلَّا يُوطِئْنَ فُرُشَكُمْ أَحَدًا تَكَرَّهْتُمُوهُ، فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ، وَلَهُنَّ
رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ".

So fear Allah in the matter of women, for you have taken them with the command of Allah, and you have justified their farji with the word of Allah. So, as for you, they should not allow a man whom you hate to step on your tapestry. If they allow it, then strike them with a blow that does not hurt, and provide them with food and clothing in a manner that does not hurt.

In another hadith, namely a narration from Bahz ibn Hakim, from Mu'awiyah ibn Haidah Al-Qusyairi, from his father, from his grandfather, it is mentioned that he once asked the Prophet (peace be upon him), "O Messenger of Allah, what is the right of a wife of someone among us?" The Prophet (peace and blessings of Allaah be upon him) replied:

أَنْ تُطْعِمَهَا إِذَا طَعَمْتَ، وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ، وَلَا تَضْرِبَ الْوَجْهَ، وَلَا تُفْجِحَ، وَلَا تَهْجُرَ إِلَّا
فِي الْبَيْتِ

You should feed him if you eat, clothe him if you are dressed, and not hit him in the face, speak ill of him, or isolate him except in the house.

Ibn Kathir continued that Waki' narrated from Bashir ibn Sulaiman, Ikrimah, and Ibn Abbas, who said, "Indeed, I like to adorn myself for my wife, as she likes to adorn myself for me." Ibn Abbas said this because Allah SWT has said: *And women have rights that are balanced with their obligations in a makruf way* (Al-Baqarah: 228).

Likewise, Master Bakhiet's opinion that the husband's position remains above the wife is the same as what is explained by Ibn Kathir in the final interpretation of this verse. According to her, the editor of the verse does explain it like that, and she also explains that the husband's virtues are in terms of conduct, morals, position, obedience to commands, infaq, doing all interests, and virtues in this world and the hereafter. As mentioned in His words:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ

The men are the leaders of the women, because Allah has given some of them (men) more than others (women), and because they (men) have provided for some of their wealth. (An-Nisa: 34).¹⁹

Emphasising the above interpretation, Quraish Shihab explained that in the context of the relationship between husband and wife, this verse shows that the wife has rights and obligations towards the husband, just as the husband also has rights and obligations towards the wife; both are in a balanced state, not the same. Thus, this requires good cooperation and a fair division of labour between husband and wife so that there is harmonious cooperation between the two, even among all family members. Just like a husband, the head of the household, works and tries to earn a halal living to spend on his wife and children. Meanwhile, a wife is responsible for taking care of the household, educating children, maintaining their health, and maintaining the cleanliness and order of the household. In this case, it does not mean the husband leaves her alone unassisted, even in household-related work.²⁰

In the household, the husband and wife have an equal role, helping each other to realise a sakinah household pleasing to Allah SWT. The differences exist to complement each other and cooperate, not as something contradictory, in fostering a happy household. It is narrated that the Prophet PBUH sewed his torn clothes, milked goats for breakfast, and helped his wives with household affairs. Indeed, the success of marriage is not achieved without attention and even reciprocal sacrifice. Of course, every activity by two or more people requires a person in charge and the final decision maker. Therefore, in the continuation of the above verse, it is emphasised that husbands are one level above their wives.²¹

The degree referred to in the above verse is the degree of leadership. But leadership based on the spaciousness of the husband's chest to relieve some of the wife's obligations, therefore, according to al-Thabari, is an injunction for husbands to treat their wives with a commendable attitude, so that husbands can obtain that degree.²²

¹⁹ Abu al-Fida' Ismail ibn Umar al-Qurasqi al-Dimasyqi Ibn Katsir, *Tafsir al-Qur'an al-Azhim*, vol. 8 (Riyadh: Dar Thaibah, 1997).

²⁰ Eko Prayetno, "Husband and Wife Relations: A Study of the Thought of Hasbi Ash-Shidieqy, Hamka, and M. Quraish Shihab in Q.S Al-Nisa'," *Prisoner: Journal of Religious and Social Research* 3, no. 2 (15 August 2020): 269, <https://doi.org/10.14421/panangkaran.2019.0302-09>.

²¹ Ismi Lathifatul Hilmi, "Mu'asyarah Bil Ma'ruf As The Principle Of Marriage" 06, no. 2 (2023), <https://doi.org/10.24853/ma.6.2.155-174>.

²² Ahmad Mujahid, "Reconstruction Of Ibn Jarir Al-Thabiri's Interpretation (224–310 Ah/839–923 Ad) On Gender Verses," *Kafa'ah: Journal of Gender Studies* 11, no. 2 (31 December 2021), <https://doi.org/10.15548/jk.v11i2.361>.

The process of the occurrence of women (Surah an-Nisa: 1)

When interpreting verse 1 of Surah an-Nisa:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا
كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

Guru Bakhiet interpreted *zanjaba* in the above verse as his wife. He says many hadiths tell the story of Adam living in heaven alone, and Adam fell asleep. While sleeping, Allah commanded the Angel to take the left rib of the Prophet Adam and make it a woman named Hawwa. This verse, according to him, shows that women were created and created by Allah from the parts of the male body. This is one of the reasons why Allah commands women to be under the command of men, because of the occurrence of women being part of the male body. (minute 27.05).

Master Bakhiet's understanding is in line with Al-Thabari's interpretation. According to him, the meaning of *zanjaba* is his wife, Eve. He mentions several narrations to strengthen this opinion, including the narration from Mujahid, who stated that the wife of the Prophet Adam was named Eve. He noted that when the Prophet Adam fell asleep for a while and woke up, he found a woman. Another narration from al-Suddi mentions that when Adam dwelt in paradise and walked alone, he felt lonely because no partner lived with him. Then he went to sleep. When he woke up, suddenly beside his head was a sitting woman who Allah had created from her ribs. "Who are you?" asked Adam. "A woman," he said. "What were you created for?" Adam investigated. "That you may live with me," the woman replied.²³

About the narration and hadith about the creation of Eve from Adam's ribs, Riffat Hassan, a feminist, has a different point of view. He mentioned several meanings of the hadith: (1) Women are created from ribs or like ribs. (2) The top is the rib's most curved and twisted part. (3) The crookedness of the ribs (and women) cannot be repaired, and any attempt to remove them will cause damage. (4) Enjoying the "crookedness". In response to this, he notes: (1) The story of the ribs comes from the Bible of Genesis 2 and is not mentioned in any hadith about Adam. (2) There is a misogynistic element of this hadith that is contrary to the teachings of the Qur'an, which describes all human beings as having been created in a state *of fi absani taqvim* [as good as possible]. (3) There is no relevance in stating that the most crooked part of the rib is the top. (4) The urge to be kind to women would make sense if women were born with natural defects and needed mercy. Is "irreparable crookedness" a defect? Therefore, Hassan stated aloud that this hadith must be rejected based on its content.²⁴

About his hadith sanad, there are several that Hassan criticises: (1) All these hadiths are quoted on the authority of Abu Hurairah, a companion of the Prophet who was considered controversial by many early Muslim scholars, including Imam Abu Hanifah (700-767 AD). (2) All hadiths are gharib (the lowest level of hadith classification) because they contain several single narrations. Hadith scholars state that among the standards for the quality of the validity of a hadith is that it has at least two narrators. (3) All the above hadiths are da'if (weak) because several narrations cannot be relied on. Moreover, the issue of the creation of women is more critical, philosophically and theologically, than any other issue. If men and women are created equal by God, this one is believed to be the ultimate value, then they cannot become unequal, in essence, at a later time. It is therefore clear that inequality in the patriarchal world is contrary to God's plan. On the other hand, if men and women have been

²³ Nurjannah Ismail, Muhammad Firdaus, dan Edi Darmawijaya, "Gender Equality in the Qur'an: An Analysis of Surah an-Nisa' Verses 1 and 34 in the Exegesis of al-Tabari and al-Rāzī," *Gender Equality: International Journal of Child and Gender Studies* 10, no. 2 (30 September 2024): 224, <https://doi.org/10.22373/equality.v10i2.25932>.

²⁴ Ismail, Firdaus, and Darmawijaya.

created unequal by God, then they cannot be the same, in essence, in the future. Therefore, any attempt to equate them is contrary to God's purpose.²⁵

Hassan's claim above that Abu Hanifah accused Abu Hurairah of being controversial is false because Abu Hanifah accepted and used many of Abu Hurairah's hadiths as *arguments*.²⁶ Regarding Hassan's opinion that the hadith is only narrated by one narrator (*gharib*), it does not necessarily injure a hadith. Hadith whose sanad has the status of *gharib* contains three possibilities: it can be sahih, it can be hasan, or it can be dhaif according to the quality of the narrator. Meanwhile, the narrators who *are considered dha'if* by Hassan, namely Abu Zinad, Maisarah al-Asyja'i, Haramalah, and Zaidah, based on al-Zahabi's assessment in his book *Mizān al-I'tidāl fī Naqd al-Rijāl*, have never been considered *dha'if* at all, as Hassan admits and, in the research of Yupi Agustiani and Teti Ratnasih, conclude that the sanad of hadith is continuous.²⁷

Another fierce debate from the above narration is about understanding the matan hadith, especially the meaning of ribs, whether interpreted literally or understood allegorically (*majazī*). In this case, unfortunately, al-Thabari did not provide an answer. He just revealed the history without the slightest explanation. Interpreting it brings a conclusion that is difficult to accept. How is it possible that a woman named Eve was created from ribs, even though many verses explain that humans are made from the element of earth? This seems contradictory. To avoid this, understanding in an allegorical way (*majazī*) needs to be put forward, especially since in the hadith history there is the expression *كالضلع* which means like ribs. The existence of such an expression seems to answer that the hadith history about ribs should be interpreted allegorically rather than literally. Hamka requires that this hadith be understood metaphorically rather than literally.²⁸

Quraish Shihab mentions the meaning allegorically or metaphorically, namely that the hadith about the creation of ribs reminds men to deal with women wisely because there are innate traits and the nature of women that are different from men, so that if they are not realised, they will lead men to behave unnaturally. Nothing can change this innate nature. Even if someone tries, the consequences will be fatal, such as straightening the ribs created forever in a crooked state. In addition, Quraish Shihab argues that the creation of ribs does not mean that women are inferior to men. Both need and complement each other. Men need women's tenderness while women crave men's strength.²⁹ Another metaphorical meaning that can be expressed is that when women are described as ribs, it is not an insult to women's status, marginalising and subordinating women's role, but glorifying them and emphasising the importance of women's presence in men's lives. As is known, the ribs have an essential function in caring for human vital organs such as the heart, lungs, stomach, and liver. Without it, these organs would be threatened. Likewise, the presence of women means a lot to men.

The husband's treatment of his wife who *is nusyuz* (Surah an-Nisa [4]: 34)

When interpreting verse 34 of surah an-Nisa, *Guru* Bakhiet paid special attention by explaining in more detail how a husband, when confronted by his wife who performed *nusyuz*. According to him, this verse regulates the husband's attitude towards his wife when he has problems, and shows bad things. Women who have seen their wickedness. Less respect for her husband, more vocals, higher in tone sentences than her husband. This is a hint and behaviour that the wife begins to be brave

²⁵ Ismail, Firdaus, and Darmawijaya.

²⁶ Yupi Agustiani and Teti Ratnasih, "The Quality and Interpretation of Hadith on Misogyny: Takhrij and Syarah Studies," *Journal of Religious Research* 2, no. 2 (May 19, 2022): 221–32, <https://doi.org/10.15575/jra.v2i2.18057>.

²⁷ Agustiani and Ratnasih.

²⁸ Norbani B. Ismail, "The Qur'anic Exegesis, Reformism, and Women in Twentieth Century Indonesia," *Islamika Studies* 24, no. 3 (2017): 469–501.

²⁹ Mr. Quraish Shihab, *Tafsir al-Misbah: The Message, Effect, and Compatibility of the Qur'an*, vol. 2, 15 vols. (Jakarta: Lentera Hati, 2012).

(disobedient) with her husband. Facing this, according to him, if his husband is a pious person and follows the advice of this verse, then his first task is to advise his wife (فعظوهن). For example, saying, “It can’t be like that, even though I’m tough, I’m your husband. It is not that I ask for respect, but Allah who tells you to respect me.”

If you do not want to obey the advice, then, according to Master Bakhiet, the second step is needed, namely *wahjurubunna fi al-madhaji*. Explain this sentence with, “Don’t get along with each other, don’t sleep in the same room. She (the wife) sleeps here, the husband sleeps there if there are two rooms. But if there is only one room, she sleeps in the room; the husband sleeps outside. Don’t be in the same room.” If this step is still ineffective and even increases the behaviour, then, according to him, the third step is needed, namely *wadhribubunna*.

This *wadhribubunna* said, he interpreted as, “Hit them! What to hit with? A piece of wood, not like that. A child could die. According to the interpretation scholars, hit them with a handkerchief, for example. Beat with a towel. This blow is not to hurt, but as a sign that we [the husband] are very angry with him. If it doesn’t work, then think about completing [the marriage bond]. So the process for talaq is far away.”

Then he explained the end of the verse, “*Fain atha’nakaum*,” if the woman was already obedient. *Fala tabghu alaihinna sabila* = we no longer have the right to hit, separate, separate beds. This is the rule for the righteous.”

Furthermore, *Guru* Bakhiet made one assumption: “If the husband has problems while his wife is good. The husband has something that causes his wife not to respect him. The husband has something that causes his wife not to love him. Does such a situation torment the wife? That’s not how it works. The Qur’an provides a good solution:

Master Bakhiet explained this verse: “If the wife sees that she cannot love or respect her husband, she may propose to her husband or the judge (in the Religious Court) to ask for a divorce and compensation for the dowry. In Fiqh terms, it is called *khulu*. The husband has defects such as his morals, nature, and body shape that cause the wife to no longer be able to respect, love, and love her husband; She may propose such a thing (*khulu*). If the judge grants, then her husband must divorce her. In our terms, redeem love/replace dowry. Events in Islam during the time of the Prophet. When Jamilah bint Abdullah had a husband named Tsabit bin Qais, Jamilah came to the Messenger of Allah, “O Messenger of Allah, I cannot love my husband.” The Prophet said, What is the matter? He replied, “It’s not because of his temperament, because he’s good. His religion is good.” “Then why?” The Prophet asked.

What is interesting from the interpretation expressed by Master Bakhiet from the above verse is the word *wadhribubunna*, which he interprets as the word to hit the wives. This word has also become a subject of lengthy discussion among scholars. It’s just that the blow, according to him, was not with a piece of wood. He cited the opinion of the scholars of interpretation that the blow could be with a handkerchief or a towel. According to her, the purpose of this punishment was not to hurt, but as a sign that the husband was very angry with her.

Guru Bakhiet’s interpretation seems to align with most mufassir, who explained that the meaning of the blow in the verse is not to hurt or even cause scars or wounds. Al-Thabari, for example, explained that the meaning of the blow is a blow that does not hurt and leaves marks, such as by using a small miswak wood or the like.³⁰ Of course, it can be understood that using this small miswak wood will not leave any marks on the body, so it does not hurt.

³⁰ Mujahid, "Reconstruction Of Ibn Jarir Al-Thabari's Interpretation (224–310 H/839–923 AD) On Gender Verses."

Al-Thabari's understanding above is one of four different schools for understanding this verse. Ammar classifies them into four schools of interpretation. The first is an interpretation that sees the beating of the wife as permissible if a wife disobeys her husband. The second interpretation understands Islam as a beating that the wife permits, but on the condition that it is considered for her safety. This is the attitude and understanding of al-Thabari. The third interpretation considers that verse 34 of Surah an-Nisa discusses exceptions when beating a wife is permissible because it is generally unacceptable. The fourth and final interpretation uses linguistic rules to show that verse 34 of Surah an-Nisa has been misinterpreted and does not even refer to beating when using the word *wadbrribubunna*.³¹

The four schools are presented from the strictest patriarchal interpretation to the least rigorous verse 34 of Surah an-Nisa. Patriarchy allows for structural justification and support for the beating of the wife; Wife abuse is considered a husband's way of expressing socially approved power and authority over the wife and family. In the contemporary Islamic world, the ideology of "going back to the past" Islamization has interpreted the role of women through an exaggerated patriarchal lens. However, the views of the Islamists themselves are diverse and have coexisted with competing values, including modernisation, feminism, human rights, and nationalism. The result of this coexistence has been a challenge to various Islamist pressures about the rigid patriarchal vision of contemporary Islamic society, which has resulted in diverse Islamic interpretations of the beating of wives. The four schools that interpret the beating of wives in Islam reflect the general debate about the role of women in Islamic society today.³²

According to the first school, verse 34 of Surah an-Nisa explains that beating a wife is permissible in Islam. This interpretation is possible based on two additional verses of the Qur'an, the first line in verse 34 of Surah an-Nisa and the last part of verse 228 of Surah Al-Baqarah. The verses each state:

34. *The men are the women's leaders, because Allah has put some of them (men) above others (women),...*
228. *... but husbands have one level of advantage over their wives.*

The superiority of men over women, according to this interpretation, is a natural and eternal one. *Qiwamah*, according to this interpretation, is a relationship of power and authority that God gives to men over women that, in turn, allows men to discipline women (including wives) by hitting them.³³

The second school understands that verse 34 of Surah an-Nisa teaches that Islam permits beating a wife, but with several conditions in mind and as a last resort. This second interpretation is more dominant in contemporary Muslim communities. This interpretation stipulates that Islam permits the beating of wives within specific behavioural parameters. On the wife's side, the condition of infidelity and bad behaviour allows the husband to beat her. However, such a beating can only be the last option in the sequence of punishment against the wife in the Qur'an: first reprimand her, next refusing to share the bed, and finally hitting her (lightly).

According to proponents of this school, there is strong agreement that all the stages prescribed by verse 34 of an-Nisa – rebuke him, leave his bed, and then beat him – should be done in a spirit of reconciliation and healing. They determined that the punishment order that led to the beating of the wife was intended to prevent divorce. Wife-beating, according to this interpretation, should be a last

³¹ Nawal H. Ammar, "Wife Battery in Islam: A Comprehensive Understanding of Interpretations," *Violence Against Women* 13, no. 5 (2007): 516–26, <https://doi.org/10.1177/1077801207300658>.

³² Ismail, Firdaus, and Darmawijaya, "Gender Equality in the Qur'an."

³³ Miswanto, "Criticism Of The Concept Of Nusyuz In The Compilation Of Islamic Law (Mubà Theory Perspective)," *JUSTISI* 11 (29 May 2024): 209–19, <https://doi.org/10.32832/yustisi.v11i2.16676>.

resort and should not result in injury. Those who agree that Islam permits the beating of wives on condition state that there are several conditions to be observed:

1. The husband must meet all the requirements of the marriage contract; Otherwise, his beating of the woman was oppressive and unjust.
2. A beating does not have to be done with something larger than a toothbrush.
3. The beating should be gentle and away from the face.
4. Spanking should be a last resort and avoided if possible for the sake of arbitration between the partners.
5. The purpose of beating a wife is discipline, not anger or revenge.
6. Female behaviour that leads to an act of beating should qualify as bad behaviour, or *nushuz*. *Nushuz*, a wife, includes adultery; it also contains sexual rejection, disobedience, or cruelty.³⁴

The third school interprets verse 34 of Surah an-Nisa as an exception to the general spirit of Islamic sources. According to this school, this verse shows that beating a wife in Islam is permissible but undesirable. Wife-beating, for those who uphold this interpretation, is inconsistent with the general principles expressed about women in other Qur'anic verses and other Islamic sources. First, in several hadiths, the Prophet directly downplayed the practice of beating his wife. He considered people who beat their wives to be lacking in character and unethical. Second, the Sunnah shows that the Prophet did not promote the beating of his wife. For example, Aisha, the Prophet's wife, said, "The Prophet never hit a servant or a woman." Moreover, the Prophet never beat his wives, regardless of their circumstances.

This school argues that the principles of the Qur'an and the familiar spirit that protect the status of women, uphold family values, and promote equality between husband and wife are contrary to the act of beating the wife. This school also believes that the Qur'an sees women as full partners in the rights of devotion in Islam and states that they will be judged just like men in the hereafter. More specifically, the mention of Qur'anic verses directly relates to women's status in the family and marriage. Marriage in the Qur'an involves intimacy, support, and equality, saying, "They are your garments, and you are their garments" (Al-Baqarah [2]:187). Adherents of this school ask how it is possible that a religion that affirms such an idea of a relationship between husband and wife can allow the beating of the wife as a general rule.

The fourth school interprets the word *wadbribubunna* in the above verse as something other than hitting. This school views verse 34 as a means of reconciliation with the specific purpose of restoring marital harmony. The sequence of ideas in verses 34 and 35 indicates such a purpose. Verse 34 explains what should happen if the wife misbehaves, and verse 35 discusses how to reconcile situations when conflict occurs between husband and wife. The Qur'an outlines lawful behaviour in both verses to avoid constant disharmony in marital situations and to prevent divorce. This school uses the etymology of the word *wadbribubunna* to understand the meaning of Verse 34 better.

Indeed, the word *idbribubu*, which comes from the word *dharaba* (ضرب), has many meanings (*polysemy*). In addition to hitting, it can also mean travelling, making similes, tapping, printing, moving, resembling, throwing, searching, holding, and mixing. Meanwhile, in the Qur'an, the word *dharaba* (ضرب) is also used with various meanings, including the meanings that have been mentioned. Some mean to behead or behead (Al-Anfal [8]: 12, and Muhammad [47]: 4), to strike (al-A'raf [7]: 160 and

³⁴ Ammar, "Wife Battery in Islam: A Comprehensive Understanding of Interpretations."

Muhammad [47]: 27), to travel (an-Nisa [4]: 101 and al-Baqarah [2]: 273), to cover (Ali Imran [3]: 112), to cover (al-Kahfi [18]: 11), and to mean to make a parable (az-Zumar [39]: 29, and ar-Rum [30]: 28).³⁵

Fair education for girls (Surah al-An'am [6]: 137)

When interpreting verse 137 of Surah al-An'am, *Guru* Bakhiet explained that girls should be given an education. Education for children must be carried out fairly, for both boys and girls. In this regard, he describes the socio-cultural condition of the Quraysh infidels who are ashamed when they get or are given offspring, and this continues at the beginning of Islam when there are friends who feel sad when they have daughters. Finally, the Prophet said:

مَنْ كَانَتْ لَهُ أَنْثَى ، فَلَمْ يَبْدُهَا وَلَمْ يُهْنِهَا ، وَلَمْ يُؤْتِرْ وَلَدَهُ عَلَيْهَا ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ

Whoever has a daughter and does not bury her alive, nor despises her, and does not give preference to a son over her, then Allah will admit her into Paradise.

But, as for some of the bad behaviour of the Quraysh infidels, according to Master Bakhiet, they also had a very protective and possessive attitude towards the women of their families.

Guru Bakhiet's opinion about the obligation of girls to be given education as boys is an advanced, contextual and by the attitude of the Prophet, who provides vast opportunities for women to pursue knowledge, so that in the history of Islam, they know the great figure of Siti Aisyah,³⁶ The wife of the Prophet Muhammad, who narrated a lot of hadith and became a teacher of the companions, especially in the field of hadith narration.³⁷

The type of woman who is tortured in hell (Surah al-Isra []: 1)

Guru Bakhiet explained verse 1 of Surah al-Isra by quoting a hadith about the journey of the Prophet Muhammad during his mi'raj to heaven. In the narration, *Guru* Bakhiet said that the Prophet was shown signs of Allah's greatness, such as heaven and hell. Among the signs shown to the Prophet Muhammad was a woman who was hanged with the edge of her eye. The Prophet asked, "Who are they, O Jibril? They are women who do not want to breastfeed their children but are willing to take wages for breastfeeding other people's children. *Guru* Bakhiet added that included in this category are, for example, the children of the people who are paid, but the children themselves are not. People's children are taught, but children themselves are not. Teachers go here and there to preach, and their children no longer have time to be advised.

Then the Prophet was shown again a woman whose hair was hung and her brain boiled, a woman who was hanged at the mouth. At the same time, hot water was poured down her throat, a woman whose legs were tied until both her milk and her hands reached her crown, a woman who was hung in her milk, a woman whose head was like a pig's and her body was like a *bimar* (donkey), a woman who looks like a dog, fire enters her mouth and comes out in her rectum. The Prophet's daughter asked, Why were the women of your people being tortured so severely?

The Prophet explained, "The woman whose hair is hanging is a woman who does not cover her hair from other men, does not wear a hijab when facing a man who is not her husband or mahram.

³⁵ Ucu Nengah Hopidoh, Muhamad Aroka Fadli, and Ikin Sodikin, "The Interpretation of Nusyuz According to Hasbi Ash-Shiddiqie in Tafsir An-Nur: An Analytical Study of Surah An-Nisa Verse 34," *Journal for Islamic Studies* 7, no. 1 (2024), <https://doi.org/10.31943/afkarjournal.v7i1.833>.

³⁶ Ernawati Ginting et al., "The Role of Women in the Collection and Dissemination of Hadith," *AL-MIKRAJ Journal of Islamic Studies and Humanities (E-ISSN 2745-4584)* 5, no. 01 (10 July 2024): 115–26, <https://doi.org/10.37680/almikraj.v5i01.5544>.

³⁷ Raodahtul Jannah, "The Essence of Women's Education and Career in the Perspective of Islamic Law," *AN-NISA* 12, no. 2 (March 10, 2020): 695–702, <https://doi.org/10.30863/an.v12i2.668>.

The woman who hangs on her husband's mouth is often hurtful to her husband, and she dies unforgiven by her husband. The woman who is hung in her milk is a woman who has a husband. Still, she loves someone other than her husband, the women who are tied with their feet until their two milks and both hands reach their crowns where snakes are provided, kala and other kinds of women who are not clean in bathing their junub and menstruation and underestimating prayers. A woman whose head is a pig and whose body is *a herb* is a woman who fights sheep. A woman who looks like a dog, fire enters her mouth and comes out of her rectum, is a woman who mentions services to her husband (*mannanah*), and likes to be envious.

The prohibition of Muslim women with non-Muslims (Surah al-Mumtahanah [60]: 10)

When interpreting verse 10 of Surah al-Mumtahanah, among the impermissibility of a Muslim woman and a disbeliever is the haram of marriage. *Guru* Bakhiet explained that a Muslim and believing woman should not marry a man who is not a Muslim, as it is not halal.

Guru Bakhiet's understanding is in line with what Ibn Kathir has explained in his book of tafsir, which states that the redaction of the verse contains a law that prohibits Muslim women from marrying polytheistic men. At the beginning of Islam, it was still permissible for a polytheistic man to marry a believing woman. This event was experienced by Abu al-Ash ibn ar-Rabi' (husband of the Prophet's daughter named Zainab r.a.). Zainab r.a. is a Muslim woman, while her husband still adheres to the religion of his people. When Abu al-Ash was a prisoner of the Battle of Badr, his wife (Zainab r.a.) sent a ransom for her husband in the form of a necklace that once belonged to his mother, Siti Khadijah. When the Prophet saw the necklace, his heart melted and turned to love. Then he said to the Muslims: *If you think you will release his captive for his sake, then do it.* So they accepted the ransom, and the Prophet (peace and blessings of Allaah be upon him) released him on the condition that Abu al-Ash send his daughter to Medina. Abu al-Ash fulfilled his promise exactly, so he sent his wife to the Prophet (peace be upon him), accompanied by Zaid ibn Harisah r.a.. Since the Battle of Badr was over, Zainab r.a. lived in Mecca, this happened in the second year of the Hijri, until her husband (i.e. Abu al-Ash) converted to Islam in the eighth year of the Hijri. So the Prophet (peace and blessings of Allaah be upon him) returned his daughter to him based on the first marriage, and did not ask for any more dowry for the return.³⁸

Ibn Kathir explained this hadith through several narrations. First of all, Imam Ahmad said, having told us Ya'qub, having told us Ibn Ishaq, having told us David ibn al-Husayn, from Ikrimah, from Ibn Abbas, that the Messenger of Allah (peace and blessings of Allaah be upon him) returned his daughter Zainab to Abul As. The hijrah performed by Zainab was before her husband converted to Islam within six years; the return was based on the first marriage and did not require any testimony or dowry. Abu Daud, Turmuzi, and Ibn Majah have also narrated this hadith. Among the scholars, some say that the grace period is only two years, and this is the correct opinion, because Abul As converted to Islam after the Muslims were forbidden for polytheists, that is, two years after.

Imam Turmuzi commented that this narrated sanad does not contain any weaknesses. But according to him, he did not know the narration of this hadith, perhaps sourced from the memorisation of Daud ibn al-Husain. Imam Turmuzi said that he had heard Abdu ibn Humaid say that he had heard Yazid ibn Harun narrate this hadith from Ishaq, and the hadith of Ibn al-Hajjaj (i.e. Ibn Artah), from Amr ibn Shu'aib, from his father, from his grandfather, that the Prophet returned his daughter to Abu al-Ash ibn ar-Rabi' with a new dowry and a new marriage.

Yazid said that the hadith of Ibn Abbas is better than the sanad, and the hadith of Amr ibn Shu'aib is enforced. Then we commented that the hadith of Al-Hajjaj ibn Artah, from Amr ibn Shu'aib by Imam Ahmad, Imam Turmuzi, and Ibn Majah, has also been narrated. Imam Ahmad considered

³⁸ Ibn Katsir, *Tafsir al-Qur'an al-Azhim*.

it *daij*, and other hadith scholars also narrated it. While most scholars answer about the hadith of Ibn Abbas (which states based on the first marriage), this is a straightforward matter and contains the understanding that Zainab r.a. has not yet completed her idah from Abu al-Ash. Considering the opinion held by most scholars that if her iddah has run out, while her husband has not yet converted to Islam, then the marriage is automatically fasakh from her. Other scholars say that even if her iddah has expired, then the wife is allowed to choose: If she wants to stay with her husband, it is permissible and the marriage remains (intact); And if she wants to separate from her husband, then her marriage is fasakh, then she can marry another man. They cite the hadith of Ibn Abbas in this sense.³⁹

Regarding the prohibition of marriage between Muslim women and non-Muslim men, it has also been affirmed in verse 221 of Surah al-Baqarah.

Regarding this verse, Hamka quoted the background, namely the story of Martsad al-Ghaznawi's friend with Inaq, a polytheistic woman of Mecca. Hamka, in this verse, expressly prohibits the marriage between a Muslim and a polytheist. According to him, among the main types of *kafâ'ah* in marriage is religious similarity. A Muslim is not in the same league as a polytheist. Only, according to him, there is a leniency or ability for a Muslim man to marry a woman of the *Ahl al-kitâb*; Jews and Christians. It's just that he seems to require that the man allowed to marry be a strong religious person. This ability does not apply to the opposite; a Muslim woman is forbidden to marry a man of the *Ahl al-kitâb*.⁴⁰

Although the marriage of a Muslim man to a *woman of the Ahl al-kitâb* is permissible, according to him, in reality, it causes a lot of harm. Among the adverse effects that emerged were the high divorce rate, and their children no longer being religiously decided. Even empirically, he mentioned that many Muslim women have left Islam as a result of this model marriage.⁴¹ *Guru* Bakhiet also expressed Hamka's concerns. According to her, often her men pretend to convert to Islam, marry, have children, and finally return to their original religion. The woman is originally Muslim. She joins her husband's religion because she loves her husband, her children, and her household. This is not uncommon, but it is common everywhere.

Hasbi Ash-Shiddieqy has the same opinion. It follows the meaning of Nash QS. Al-Baqarah (2): 221, which expressly prohibits marriage with polytheists, both men and women. As for *ahl al-kitâb*, referring to QS. al-Mâ'idah (5): 5, he distinguishes it. Muslim men are allowed to marry *ahl al-kitâb women, Jews and Christians*, but for Muslim women, it is forbidden to marry a man *ahl al-kitâb*. According to him, the reason is that women do not have the same rights as men. In addition, the men who control it can lead it down a perverted path and undermine its creed.⁴²

Quraish Shihab distinguishes between marriage and polytheism and *ahl al-kitâb*. Marriage between a Muslim and a polytheistic woman or vice versa is prohibited. Meanwhile, marriage between a Muslim and a woman *of the Ahl al-kitâb* is still permissible because of the existence of nash (QS al-Mâ'idah (5): 5) and not the other way around. The condition for a woman *who can marry ahl al-kitâb* is *al-mubšanât* (a respectable woman who always maintains her purity and greatly respects and glorifies

³⁹ Ismail ibn Umar Ibn Katsir, *Tafsir al-Qur'an al-Azhim*, (Beirut: Dar Ibn Hazm, 2000).

⁴⁰ Luthviah Romziana, "Interfaith Marriage; The Study Of Muqarin According To Quraish Shihab In Tafsir Al-Mishbah And Hamka In Tafsir Al-Azhar," *Revelatia: Journal of Qur'an Science and Tafsir* 2, no. 1 (14 Juni 2021): 1–30, <https://doi.org/10.19105/revelatia.v2i1.4135>.

⁴¹ Romziana.

⁴² Muhammad Rizqi Romdhon, "A Study of the Interpretation of the Archipelago on the Law of Interfaith Marriage According to the Compilation of Indonesian Islamic Law," *Al-Dzikra: Journal of the Study of the Science of the Qur'an and al-Hadith* 16, no. 2 (31 December 2022): 189–218, <https://doi.org/10.24042/al-dzikra.v16i2.12777>.

the holy book).⁴³ However, at the end of the interpretation of QS. Al-Baqarah (2): 221, Quraish Shihab emphasises that the tendency to prohibit the marriage of a Muslim with *a woman of abl al-kitab* based on benefit and not based on the text of the Qur'an is appropriate, so that this model marriage from the perspective of Islamic law is makruh. A harmonious relationship is needed in marriage, and faith in children in the future must also be considered.⁴⁴

Six *baiats* (pledge of allegiance) of women (QS. Al-Mumtahanah (60): 12)

When interpreting verse 12 of Surah al-Mumtahanah, *Guru Bakhiet* explained that verse 12 contains the Prophet's *baiat* to women to stay away from six things:

Uniting with Allah (*iyarak billah*).

Associating this, according to him, is like worshipping a god other than Allah, believing in the heart that there is something that gives a mark other than Allah, believing in the heart that there is something that provides sustenance other than Allah, believing in the heart that there is something that offers Help other than Allah.

In terms of the relationship between this association with women, *Guru Bakhiet* explained that Muslim women should not have contact or an acquaintance with polytheistic men. Why? Because you can be tempted and eventually become polytheists. This happens a lot. Moreover, the man is wise. Pretending to convert to Islam, get married, have children, and finally return to the original religion. The woman is originally Muslim. She joins her husband's religion because she loves her husband, her children, and her household. This is not uncommon, but it is common everywhere; that's why the Prophet reminded us.

Stealing (*as-sariqah*).

This act, he said, often happens to married women. Because of negligence, wives usually steal, especially their husbands' property.

Adultery (*az-Zina*).

According to Master Bakhiet, this act of adultery comes from women. That's why the Qur'an says *az-zaniyatu wa az-zani*. Adultery exists because women started it. Ignited by women. If a woman is *iftihar*, can maintain her honour, and is faithful, practices Islamic law, then there will be no adultery. Because women open themselves, are not ashamed of their awrah, and are not embarrassed to associate with those who are not their mahram, eventually, adultery occurs everywhere.

Killing a child (*qatl al-awlad*).

In interpreting this verse, he quotes the opinion of Ibn Kathir, who states that killing a child includes killing after the child is born or still in the womb (aborting the womb).

Sheep fighting (*al-bubtan* or *an-namimah*).

According to Master Bakhiet, this act of sheep fighting is a great sin, and this is emphasised to women.

Evil to the Messenger (*Ishyan ar-rasul*).

Guru Bakhiet quoted the opinion of the mufassir that what is meant for women not to commit immorality against the Prophet is not to scratch their faces, not to tear their clothes, and not to pray in wretch, and to strip their hair when they receive reinforcements or calamities from Allah SWT, and

⁴³ In Sakinah Siregar, "Two Sides Of Interfaith Marriage: Religious Law Vs. State (Thoughts of M. Quraish Shihab & Nurcholis Madjid): Indonesia," *Ash-Syukriyyah Journal* 24, no. 1 (March 3, 2023): 1–14, <https://doi.org/10.36769/asy.v24i1.213>.

⁴⁴ Shihab, *Tafsir al-Mishbah: The Message, Effect, and Compatibility of the Qur'an*.

not to talk to men unless there is a mahram/family relationship. Women are allowed to talk to other men under certain circumstances and certain restrictions, such as buying and selling time, teaching religious knowledge, asking for Help/medical treatment, but just for that and not excessively.

Conclusion

From the above discussion, it can be concluded that on many occasions, *Guru Bakhiet's* lectures on YouTube media put women in subordinate or more subordinate positions to men. However, on other occasions, he advocated the importance of proper and fair appreciation for women. The above subordinate conclusion can be seen from the interpretation explained in the previous chapter, namely on the issue of relations between husband and wife in Surah al-Baqarah [2]: 228. According to *Guru Bakhiet*, this verse explains that a woman or wife has rights over her husband/husband and vice versa, a husband has rights over his wife. Everyone has rights. Not only does the husband always ask for the right from his wife, but the wife has rights. However, according to the continuation of this verse, the husband has a higher position than his wife. The same interpretation can be seen in explaining the meaning of *minha* and *zawjaha* in Surah an-Nisa verse 1. To explain the meaning of this verse, Master Bakhiet mentioned that many hadiths tell the story of Adam living in heaven alone, and then Adam falling asleep. While sleeping, Allah commanded the Angel to take the left rib of the Prophet Adam and make it a woman named Hawwa. So with this logic, according to him, this verse shows that women were created and created by Allah from the part of the male body and this is one of the reasons why Allah commands that women must be under the command of men because of the occurrence of women being part of the male body. Beyond his subordinate attitude, *Guru Bakhiet* emphasised the need for fair treatment of women, especially girls' education. When interpreting verse 137 of Surah al-An'am, he emphasised that girls should be given a fair education just like boys. According to him, this distinguishes Islam from the period of jahiliyah.

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