



## WOMEN AND CAREER IN THE QUR'AN: A COMPARATIVE STUDY OF INTERPRETATIONS BY FEMALE MUFASSIRUN (BADRIYAH FAYUMI, NAILAH HASYIM SABRI, AND AISYAH ABDURRAHMAN)

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### ABSTRACT

*The concept of career women in the perspective of the Qur'an has become increasingly relevant in response to social dynamics and the challenges of modernity, where women are playing a more active role in the public sphere. The study of interpretations by female mufasssirun, such as Badriyah Fayumi, Nailah Hasyim Sabri, and Aisyah Abdurrahman (Bintu Syathi'), is essential to understand how the Qur'an can be interpreted in a contemporary context, particularly regarding women's rights and responsibilities. The presence of female mufasssirun offers a distinctive perspective that is often overlooked in the male-dominated tafsir tradition. Badriyah Fayumi focuses on a contextual understanding of the Qur'anic verses related to women, while Nailah Hasyim Sabri proposes a more inclusive approach. Aisyah Abdurrahman emphasizes that women possess intellectual capacity and actively contribute to public life, as reflected in her struggle for access to education and academic positions. This research demonstrates that female mufasssirun provide space for women to actively engage in careers. The Qur'an acknowledges women's involvement in various productive activities, as long as they adhere to the principles of Shari'ah. The interpretations developed by female mufasssirun emphasize gender equality, justice, and women's rights to contribute to social and economic life. The feminist approach advocated by Badriyah Fayumi reconstructs the patriarchal classical tafsir by highlighting values of equality, justice, and consultation in gender relations.*

**Keywords:** Career Women, Perspective of the Qur'an, Female Mufasssir

## 1. INTRODUCTION

Career women in the perspective of the Qur'an are a relevant issue that continues to develop along with social dynamics and the challenges of modernity, where women in public spaces are increasingly widespread. Studies on the views

of female interpreters such as Badriyah Fayumi, Nailah Hasyim Sabri, and Aisyah Abdurrahman or known as Bintu Syathi' are very relevant to see how the Qur'an can be understood in a contemporary context, especially regarding the interpretation of verses that discuss rights and responsibilities (Anisa Nurul Hasanah 2018). The presence of female interpreters not only enriches the scientific treasury, but also provides a new perspective that is often overlooked in the tradition of interpretation dominated by men. Badriyah Fayumi emphasizes the importance of contextual understanding of verses about women, while Nailah Hasyim Sabri offers a more inclusive approach. Aisyah Abdurrahman, in her work *at-Tafsir al-Bayani lil Qur'anil Karim*, confirms that women have intellectual capacity and contribute greatly to the public sphere, as reflected in her life experiences full of struggles to gain access to education and academic positions (Adolph 2016). The presence of female interpreters not only enriches the intellectual treasury of Islam, but also opens up a more equal dialogue space in understanding the teachings of the Qur'an on the role of women, so that this issue is not only important academically, but also important socially and religiously (Lia Mirnawati 2011). This study also proves that the Qur'an is always relevant in answering challenges in every era, including the issue of gender equality and women's empowerment. (Nurrochman 2014)

Previous studies tend to be dominated by the perspective of male interpreters, who cannot understand the challenges faced by women in the world of work. For example, many studies only interpret verses about women textually, without paying attention to the socio-historical dimensions, specific *asbab an-nuzul*, and *maqashid* values that are relevant to the reality of contemporary women. (Inayah and Ag, n.d.) In the *At-tibyan* journal with the theme *THE CONCEPT OF CAREER WOMEN IN THE MAQASHID SYARIAH INTERPRETATION METHOD*, it is explained that men have the same rights, but rights and obligations must be carried out with the ability to maintain religion. (Firdausi 2020) Career women from the perspective of female interpreters, such as Badriyah Fayumi, Nailah Hasyim Sabri, and Aisyah Abdurrahman, have a unique perspective in understanding gender relations, rights, and responsibilities of women in the Qur'an. These commentators do not only act as commentators, but also as intellectual actors who participate in women's issues. So that their analysis of the verses is often more conceptual to the socio-cultural realities faced by today's women. The three commentators emphasize the importance of recognizing potential, education, and freedom for women in developing their careers, in accordance with the principles of justice and equality explained in the Qur'an, as explained in QS. *An nisa'* verse 32, which emphasizes that men and women have the right to work hard. (Davio lathoifatur rahman, n.d.) However, although many studies have discussed career women, there is still quite significant literature. Then quoting from a scientific work written by Muhammad Firdaus, a postgraduate student at the Ar-Raniry State Islamic University in Banda Aceh, explained that Islam can be identified as the only religion

that firmly rejects injustice towards humans, including injustice towards women. (Anak 2008) Previous studies were often limited to the interpretation of classical or contemporary commentators. So that the experiences, challenges, and aspirations of women as subjects, interpreters are rarely raised in their entirety. Most researchers only emphasize normative and legal aspects, without integrating the experiences of career women in the context of modern society, such as those faced in Indonesia or other Muslim-majority countries. (Hamdi and Maulidi 2023) and there are still many studies that have not gone into depth to link the perspectives of female interpreters with the development of gender studies and feminism in Islam, so that the resulting analysis is often partial and still less able to answer the actual challenges faced by today's women. (Marwing and Yunus 2021)

In addition, the author chose this study because he saw the lack of research that comprehensively discussed how the interpretations of Badriyah Fayumi, Nailah Hasyim Sabri, and Aisyah Abdurrahman could be an alternative path to enrich the discourse on gender justice and women's empowerment in the world of work. Therefore, this study attempts to fill the gap in literature by elaborating the views of female interpreters on career women in the Qur'an, as well as linking them to social realities and opportunities faced by career women in the modern era. In addition, research linking the interpretation of female interpreters with the development of gender studies and feminism in Islam is still very limited. Existing studies also rarely discuss in depth the actual challenges faced by career women in the world of work, such as discrimination, stereotypes, and the double burden of domestic and public work. (Rizqi 2021)

Previous research related to the issue of career women in the Qur'an shows that the research tends to be dominated by the perspective of male interpreters, most of the classical and modern interpretation literature still does not provide enough space for women to interpret verses related to the role and rights of women in the public sphere, including careers. Therefore, it is important for this study to raise the views of female interpreters, such as Badriyah Fayumi, Nailah Hasyim Sabri, and Aisyah Abdurrahman, to provide a contextual interpretation of the verses of the Qur'an related to career women. Next, in the study entitled *The Qur'an and the Creation of Women in Feminist Interpretation* by Shinta Nurani IAIN Pekalonga, it explains that in the order of human life, women become the second human being (second-class humans) who are under the power of men so that there are limitations for women to move in public spaces. (Nuraini 2019) However, as time goes by, there is a lot of involvement of women in public spaces, even though in the Qur'an there is evidence that orders women to stay at home. In this study, it examines how women are domesticated in Qs. Al-Ahzab verse 33 according to two contemporary figures, namely Husein Muhammad and Kariman Hamzah. (Beno, Silen, and Yanti 2022) What distinguishes this study from previous studies is that the author uses a feminist approach that focuses on the perspective of female

interpreters, especially through a study of the views of Badriah Fayumi, Nailah Hasyim, and Aisyah Abdurrahman. The three interpreters made significant contributions in interpreting the verses of the Qur'an relating to the role and rights of women in the world of work. And explain how the Qur'an supports the active participation of women in various fields. The main problem raised in this study is how is the perspective of female interpreters on the concept of career women in the Qur'an? This study aims to explore and analyze how the interpretations developed by female interpreters, such as Badriyah Fayumi, Nailah Hasyim Sabri, and Aisyah Abdurrahman, interpret the role of women in the career world according to the perspective of the Qur'an. As well as to explore their views on women's rights to work and contribute to social and economic life.

## 2. RESEARCH METHOD

This article uses a qualitative method with a library research approach to collect relevant literature, to analyze the perspectives of female interpreters such as Nailah Hasyim Sabri, and Aisyah Abdurrahman related to the issue of career women in the Qur'an. The type of study used is a descriptive qualitative study, which focuses on analyzing texts and narrative interpretations to gain an in-depth understanding. This study includes an analysis of the works of these female interpreters and examines how they view career women in the context of the teachings of the Qur'an. This study aims to explore relevant interpretations. The sources of this research are obtained from primary and secondary data. The primary data in this study are the books of female interpreters, while secondary data sources are obtained from books, articles, and also written works related to the topics raised by the author.

This research method was chosen to examine the phenomenon of career women in the Qur'an, especially according to the views of Badriyah Fayumi, Nailah Hasyim Sabri, and Aisyah Abdurrahman. This research was chosen because the context of career and social roles in the interpretation of the Qur'an is still relatively rarely explored in depth, even though this is very important to understand how the Qur'an provides space for women in the world of work. This study aims to explore and analyze how the interpretations developed by female interpreters, such as Badriyah Fayumi, Nailah Hasyim Sabri, and Aisyah Abdurrahman, interpret the role of women in the world of careers from the perspective of the Qur'an. As well as to explore their views on women's rights to work and contribute to social and economic life.

The main data sources were obtained from the works of the interpreters of Badriyah Fayumi, Nailah Hasyim Sabri, and Aisyah Abdurrahman, which were selected based on their analysis of the verses of the Qur'an related to women. The method used for data collection was *maudhu'i*. By reading, recording, and studying the contents of the interpretation systematically. The steps taken include

identification, collecting works of interpretation written by Badriyah Fayumi, Nailah Hasyim, and Aisyah Abdurrahman, and categorizing the views of the interpreters, and interpreting the meaning and implications of the interpretation in the current social and religious context. This process is carried out repeatedly to ensure the validity and depth of the analysis and then conclude the views of female interpreters regarding career women in the Qur'an.

### 3. RESULT AND ANALYSIS

#### **The Role of Women as Mufassir and Career Women in the Qur'an**

Mufassir can be defined as the writer of the interpretation of the Qur'an. This word was most likely first used in the tenth century, referring to a certain group of people, before other terms such as al-ta'wil (expert in interpretation) were used. This definition was then developed into special requirements for anyone who wanted to interpret the Qur'an. These requirements include: having a strong faith, mastering Arabic language and its rules, mastering other sciences related to the study of the Qur'an, having the ability to understand correctly, distancing oneself from using opinions alone, seeking guidance from the words and explanations of the prophet, referring to the narrations of the companions, and consulting the opinions of leading scholars. Based on this, gender is not included in the requirements of a mufassir. There is no special requirement that only men are allowed to interpret the Qur'an. Islamic history also shows that being a woman is not an obstacle to becoming an expert in the Qur'an and its interpretation. There is much evidence that women around the prophet contributed to the opinions of prominent scholars. (Norwardatu muhamed rozali 2021) Female commentators such as Badriyah Fayumi, Nailah Hasyim Sabri, and Aisyah Abdurrahman emphasized that the Qur'an gives equal rights to women and men in pursuing careers to develop their potential. They interpret the verses of the Qur'an that are contextually and historically relevant, thus emphasizing that women have the right to work as long as they do not neglect their religious obligations. (Lia Mirnawati 2011)

The Qur'an does not prohibit or restrict women from pursuing careers, but there are a number of verses that emphasize roles and responsibilities in the domestic sphere, such as QS An Nisa' verse 1, and QS An Nahl verse 97, which illustrate that women have an important and valuable role, both in the family and society. This shows that there is room for women to actively participate outside the home, on the condition that they maintain the boundaries of sharia and family responsibilities. In their interpretation, women's activities in the world of work must remain within the corridor of Islamic law, such as avoiding free association with men who are not mahram (ikhtilath), maintaining aurat (tabarruj), and avoiding situations that can cause slander (khalwat). In addition, unmarried women must obtain permission from their parents, and those who are married

must obtain permission from their husbands, and maintain their gaze (ghadh al-bashar). (Masripah, Yufi Mohammad Nasrullah 2022).

Interpretations of career women in the Qur'an are influenced by the historical and social context in which the verses were revealed. In the early days of Islam, women's roles were more focused on household affairs and children's education as the first madrasah. However, social changes and modern economic needs require a more flexible understanding of women's roles. Female commentators such as Badriyah Fayumi and Nailah Hasyim Sabri emphasize the importance of viewing the verses with a contextual and thematic approach, paying attention to social realities and contemporary women while still paying attention to religious values. (Lia Mirnawati 2011)

### **Career women according to Badriyah Fayumi's view**

Badriyah Fayumi is an interpreter of women's needs from Egypt and is known as one of the important figures in contemporary Islamic feminist thought. In her view, women have an important role in social, economic, and political life. Badriyah Fayumi views work or careers for women as something that is permitted and even encouraged in Islam, as long as the work does not conflict with religious principles. Badriyah Fayumi believes that women who are breadwinners or workers have a very noble position. In addition to influencing self-development and family economy, this phenomenon shifts the conservative perspective that expects women to stay at home and only take care of domestic matters. (Syifa Arrahmah, n.d.) Nyai Badriyah said that the predicate of a career woman with a positive tone is very appropriate for Khadijah, she not only supports the family economy, but also becomes the mainstay of the people's economy in the struggle for Islam. The role of women in society has become a broad topic, especially when talking about the relationship between religion, culture, and gender. Looking at Nyai Badriyah Fayumi's career path, she has a hobby and interest in organizing. Through the movement and organization, she brought the noble mission of Islam, namely gender justice and equality for women. Women like men are social creatures, social creatures who both have the world, the smallest world as a social creature is the family, the family is part of society. Nyai Badriah also conveyed regarding the welfare, this is something that is considered good by reason and brings goodness to avoid danger in accordance with the maqhasidus sharia. Islam is a mercy for all creatures, both women, men, including animals, all the universe. To realize all of this, it is very necessary for the involvement of men and women with their respective portions in the domestic sphere to have cooperation to create a sakinah family, as well as in the public sphere, they must have an attitude of helping each other as in the letter Al Maidah verse 22

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٢﴾

*Meaning: Help yourself in (doing) righteousness and piety, and do not help in committing sins and enmity. Fear Allah, indeed Allah is very severe in punishment.*

In the Islamic world, worship exists both inside the home and outside the home, Rasulullah gave the opportunity for women to carry out the obligatory pilgrimage (hajj), and this has become rational, logical, human existence as a social creature. Gender equality in Islam according to Badriyah Fayumi, the Qur'an does not differentiate between men and women in rights and obligations, the command to seek sustenance and Allah's grace is conveyed with a general narrative. Women are human beings with all their dignity, capable of supporting and caring for their children, being independent individuals and required to work independently, under certain conditions even though they have a husband. He refers to QS An Nisa' verse 32:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ ۚ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

*Meaning: Do not dream of what Allah has given some of you more than others. For men there is a share of what they have earned and for women there is a share of what they have earned. Ask Allah for some of His bounty. Indeed, Allah is All-Knowing of all things.*

The verse shows that women have the right to work and receive rewards for their efforts.

Badriyah Fayumi encourages women to be active in the public sphere and not only be trapped in domestic roles. She believes that higher education and careers for women are the keys to achieving success in contributing to society.

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Badriyah Fayumi, as a female interpreter, views that the Qur'an provides space for all women to have careers as long as they do not neglect their main responsibilities as mothers and wives. Badriyah Fayumi emphasizes that interpretations of verses related to women must take into account the changing social and cultural context. Badriyah Fayumi criticizes classical interpretations that tend to limit women's roles to the domestic sphere and encourages women to open up career opportunities as part of their social and economic contributions. Badriyah Fayumi's interpretation approach presents a dynamic interpretation that is responsive to the needs of the times.

### **Career women according to Nailah Hasyim Sabri's views**

Nailah hasyim sabri is a female interpreter and academic known for her complete commentary 'Al-Mubsir li Nur Al-Qur'an', born into a family that is very concerned with knowledge as the main door that led Nailah to become a scholar. Nailah was educated by her mother, who always instilled the values of good character, noble personality and noble morals. Nailah also studied a lot of religious knowledge from her family and relatives. Such as the science of interpretation, morals and the science of law. (Ramadhani, M. R. T., n.d.) Nailah has a view that

supports women having the same rights to continue their careers and get an education, especially in the religious and intellectual fields. Nailah has been teaching the Qur'an for almost two decades and is active in writing various works that discuss issues related to women and the interpretation of the Qur'an. Her work not only focuses on the spiritual aspect, but also covers social and political themes that are relevant to the conditions of Muslim women today. Nailah believes that education is a basic right for every individual, regardless of gender.

With her extensive work in education and preaching, Nailah Hasyim Sabri is an inspiration for Muslim women. Nailah shows that through education and dedication, women can achieve equality and significant contributions in society without having to sacrifice Islamic values. In her view, Nailah invites women not only to be consumers of knowledge but also to become producers of knowledge that can have a positive impact on their communities. Thus, it can encourage women to continue learning and contributing in various fields.

Nailah also explained the importance of support from family, especially husbands, in balancing career and household responsibilities. She believes that with good planning and effective communication, women can pursue careers while still fulfilling family obligations. With Nailah as an intellectual figure in modern times, it is fitting to be an inspiration and role model for all of us, especially Muslim women. Many women's issues today are outside Islamic values. However, with strong faith and thinking like Nailah, this is the answer to the challenges faced by Muslims today. How the sincerity and support of people around us in loving Islamic knowledge is very influential in awakening the identity of a true Muslim.

According to Nailah Hasyim's view in her tafsir book entitled *Al-Mubsir li Nur Al-Qur'an*, career women are seen as figures who have an important and legitimate role in the world of work, as long as they meet the requirements in accordance with Islamic law and continue to carry out their obligations as housewives. Like Sayyidah Khadijah, the wife of Rasulullah SAW, who was a wealthy merchant who fully supported Rasulullah SAW's da'wah. (Alvia Hasli Ramadhan\* 2022). In her interpretation, Nailah also raises the value of women's courage and determination, especially in the context of struggles such as those experienced by Palestinian women, which shows that career women are not only economically successful but also have leadership and determination in facing every obstacle. (Maslina Binti Muhammad1 2019).

Several important points related to career women according to the views of Nailah Hasyim Sabri and contemporary scholars quoted from her tafsir book:

1. Women are allowed to work on condition that they get permission from their husbands, maintain their appearance, and do not mix with people other than mahram. As explained in the letter At Tahrim verse 5:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

*Meaning: O Prophet, tell your wives, your daughters, and the wives of the believers to draw their veils all over their bodies. That is so that they are more easily recognized, so that they are not disturbed. And Allah is Forgiving, Most Merciful.*

In the context of the command to draw the veil, it is not only about clothing, but a symbol of protection and identity that strengthens women in society so that they are recognized. This reflects the responsibility of women in maintaining the honor of themselves and their families,

2. Career women can play a dual role, contributing to the world of work while maintaining household harmony, as Sayyidah Khadijah was successful in the economic and family fields.
3. Islam recognizes the importance of women to play an active role in society and the economy, especially in conditions that require it, such as when women are required to be the backbone of the family.
4. Nailah's view also rejects the negative stigma against women who have careers, that women's success in working does not reduce their value and role as mothers and wives, and is a positive contribution to the family and society. (Alvia Hasli Ramadhan\* 2022)
5. Managing time and priorities, Nailah is known to be very disciplined in organizing daily schedules in order to balance family responsibilities and commitments as da'wah and community activists. This shows that women with careers can still be good mothers and wives.

It can be concluded, according to Nailah Hasyim Sabri in the book *Al-Mubsir li Nur Al-Qur'an*, career women are active women in the world of work and society by maintaining Islamic values and family responsibilities, and contributing to the progress of the community. Women do not only play a role at home, but also in society, namely in preaching, education, and humanity. This role must be supported by the environment, especially the family, so that women can contribute optimally without neglecting their responsibilities.

As done by Nailah in her preaching and leadership activities in Palestine. Career women are not something that is contrary to Islam, but rather part of the role of women that must be respected and supported as long as they fulfill the sharia and family responsibilities. This view emphasizes the balance between the domestic and public roles of moderate and progressive women. (Maslina Binti Muhammad1 2019)

Nailah Hasyim Sabri's view in the interpretation of career women, highlights the importance of women's empowerment in the interpretation of the Qur'an. She sees that career women are a manifestation of the potential and abilities bestowed by Allah on women. Nailah Hasyim asserts that the interpretation of the Qur'an that limits women to domestic roles is not in accordance with the principles of justice and gender equality in Islam. Nailah Hasyim uses a feminist hermeneutic approach

to interpret verses related to women, thus opening up space for women to continue to contribute in the public and professional spheres without reducing the Islamic values that have been taught.

### Career women according to Aisyah Abdurrahman's views

Aisyah Abdurrahman or known as Bint Syathi was born on November 6, 1913 AD in the western Nile Delta region, precisely in Dumyat Egypt. Aisyah grew up in a devout and conservative Muslim family environment. (anisa nurul hasanah 2018) She is a female interpreter from the city of Egypt who is very productive and has a very large influence in the study of the interpretation of the Qur'an. In her views on career women, especially from the perspective of interpretation and understanding of the Qur'an, Aisyah Abdurrahman emphasizes the importance of knowledge, social roles, and the contribution of women in society, without ignoring religious values. Aisyah Abdurrahman grew up in a conservative environment that always faced challenges, every time Aisyah wanted to continue her higher education, she often got opposition from her father who always insisted on always studying at home based on the understanding of the verses of the Qur'an in the letter AL-Ahzab verses 32-34, but her mother, Farida Abdussalam Muntisyir, always tried to support her child to continue her studies to college. With the help of her grandfather, Sheikh Ibrahim Damhuji, finally her father gave Aisyah his blessing to continue her studies to a higher level. (Dewi, n.d.)

#### Interpretation of QS AL-Ahzab verses 32-34

اَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۚ ذٰلِكَ اَدْنٰى اَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا

*Meaning: O wives of the Prophet! You are not like other women if you are devout. So do not submit (soften your voice) so that people who have disease in their hearts lust, and speak good words*

رَنْ فِيْ بُيُوْتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْاُولٰٓى ۗ وَاَقِمْنَ الصَّلَاةَ وَآتَيْنَ الرِّكَاهَ وَاَطَعْنَ اللّٰهَ وَرَسُوْلَهُ ۚ اِنَّمَا يَرْغَبُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

*Meaning: Indeed, Allah intends to remove sin from you, O Ahlul Bait, and clean you as thoroughly as possible.*

The verse above tells the wives of the Prophet Muhammad SAW, who ordered them to maintain modesty, not to show themselves excessively and to behave honorably so as not to cause slander. Then in verse 33 it specifically emphasizes their obligation to stay at home and maintain their honor, which is traditionally understood as limiting women's activities outside the home.

Aisyah Abdurrahman interpreted the verse above contextually. She emphasized that the verse does not prohibit women from carrying out activities outside the home, including working or having a career, as long as the activities are carried out politely and do not violate Islamic ethics. (Qur and Gracia 2022) This interpretation is in line with the view of M. Quraish Shihab who allows women to have a career as long as the work does not neglect their main duties as a housewife.

(Ushuluddin and Dakwah 2022). Aisyah Abdurrahman emphasized that this verse was revealed in the context of the patriarchal Arab society of Medina, where women had a limited role in the public sphere. However, her interpretation opens up space for women to play an active role outside the home, by adapting to the development of the times and social needs.

Aisyah Abdurrahman's interpretation implies that career women have the freedom to play an active role in various fields according to their abilities and expertise, but must still prioritize their main tasks. However, her mother, Farida Abdussalam Muntasyir, always tries to support her child to continue her studies to college. With the help of her grandfather, Sheikh Ibrahim Damhuji, her father finally gave Aisyah his blessing to continue her studies to a higher level. (Dewi, n.d.)

Some important points according to Aisyah Abdurrahman's view of career women, especially those that can be concluded from her works and life journey, include:

1. Educated and career women are legitimate and important, Aisyah is a real example of a woman who has pursued an academic and professional career in the fields of education, literature, and also the interpretation of the Qur'an. (humanities 2017) Aisyah proved that women are able to contribute intellectually and productively on par with men in the realm of Islamic science. (anisa nurul hasanah 2018)
2. Career women do not conflict with Islamic values, through her interpretations and writings, Aisyah emphasized that the role of women in science and society should not be limited by gender stereotypes. Islam does not differentiate between male and female scholars, because a scholar is a person who has knowledge, piety, without gender discrimination. (humanities 2017)
3. Women must have space to work and contribute, Aisyah exemplifies how women should always be active in various fields, such as education, journalism, without ignoring the role of the family. Aisyah also shows that women can balance between career and home life.
4. Career women as pioneers of change in Muslim society, with her monumental work, *Tafsir Bint Syathi*, published in 1963, Aisyah paved the way for Muslim women to be involved in Islamic studies seriously and be recognized academically. Aisyah is a symbol that women are not only objects in Islamic history, but are active subjects in the development of science and culture.

Overall, according to Aisyah Abdurrahman, career women are highly educated women, contribute intellectually and socially, and are able to carry out religious roles without being constrained by patriarchal norms. In her view, women are a manifestation of gender equality in true Islam, where ability and piety are the main measures. (humanities 2017) Thus, Aisyah Abdurrahman provides strong examples and thoughts regarding how Muslim women can be given the

opportunity to have a career and contribute in various fields, including religious knowledge, as part of intellectual and social jihad. Aisyah Abdurrahman or known as Bintu Syathi in her interpretation of career women, emphasizes the importance of education and capacity development for women as the main capital in a career. Aisyah Abdurrahman in interpreting the verses of the Qur'an uses a deep literary and Arabic language approach, so that she is able to express a broader meaning about the role of women in society. Aisyah Abdurrahman sees that career women are part of a social reality that must be respected and facilitated by an inclusive religious interpretation. In her view of career women, especially from the perspective of interpretation and understanding of the Qur'an, Aisyah Abdurrahman emphasizes the importance of knowledge, social roles, and women's contributions to society, without ignoring religious values.

The forms of career women issues in women's interpretations, raised by female commentators, cover various dimensions, such as the balance between domestic and public roles, the limitations of sharia in careers, and the rights and obligations of women in society. Female commentators explain that women are not only complements to men, but as individuals who have the right to develop their potential through work and careers. They also consider women to be only housewives, and emphasize that women's careers do not conflict with Islamic teachings as long as they meet certain requirements.

Factors influencing the emergence of career women issues, The emergence of career women issues in the interpretation of the Qur'an is influenced by socio-economic changes, increasing women's participation in the world of work, and demands for gender equality. In addition, the development of science and women's education is also an important factor that influences the reinterpretation of the verses of the Qur'an. Female interpreters see that classical interpretations are often influenced by patriarchy and different social contexts, so that a more inclusive and contextual reinterpretation is needed. This encourages the emergence of interpretations that support women's empowerment in various areas of life. These factors are the main drivers of the transformation of women's interpretive thinking. The implication of the perspective of female interpreters on career women is a paradigm shift in Muslim society regarding the role and position of women. A more inclusive interpretation opens up opportunities for women to actively participate in the public world without feeling limited by other norms. This encourages awareness of the importance of education and training for women to be able to compete and contribute optimally. This implication has the potential to change the social and cultural structures that have so far limited the role of women. From a religious perspective, progressive female interpretations strengthen the understanding that Islam does not hinder women's progress, but rather encourages them to play an active role according to their respective abilities and responsibilities. Intellectually, this interpretation challenges gender stereotypes and opens up a space for dialogue between tradition and modernity in

Muslim society. This interpretation also helps reduce discrimination and stigma against career women, and strengthens women's position in the family and society.

Challenges and criticisms of women's interpretation, Although women's interpretation provides a new, progressive perspective, there are still challenges and criticisms from conservatives who view that women's main role is at home. This criticism is often based on the literal interpretation of the verses of the Qur'an and hadith which only emphasize women's domestic role. However, female interpreters respond to this criticism with a contextual and thematic approach, showing that Islam provides flexibility and space for women to have a career as long as they do not neglect family responsibilities. To develop an interpretation that is more inclusive of career women, an approach that combines religious, social, and gender sciences is needed. The education of female interpreters must be supported so that they are able to produce interpretations that are responsive to the times. In addition, dialogue between scholars and interpreters from various backgrounds needs to be strengthened in order to achieve a more comprehensive understanding. In this case, it is very important that the interpretation of the Qur'an can continue to be relevant and support women's empowerment in various fields. The perspectives of female commentators such as Badriyah Fayumi, Nailah Hasyim Sabri, and Aisyah Abdurrahman show that the concept of career women in the Qur'an is a dynamic and contextual issue. Their interpretations present a more inclusive and progressive understanding, which recognizes the rights and potential of women to have a career while maintaining family responsibilities. This thinking has transformative implications for Muslim society to open up space for gender equality and holistic women's empowerment in Islamic teachings.

## **Discussion**

The study of career women in the Qur'an shows that the Qur'an provides space for women to play an active role in society, including in the world of work and career, while still paying attention to the limitations of sharia. Female commentators such as Badriyah Fayumi, Nailah Hasyim Sabri, and Aisyah Abdurrahman emphasize that women are not only positioned as housewives, but also as individuals who contribute productively outside the home. In their interpretations that discuss the role of women, such as in the letter An-Nahl verse 97, which tells the story of an active female figure and an important role. In this interpretation, it is emphasized that women's careers in Islam are not prohibited, but must be carried out by paying attention to the balance between domestic responsibilities. This approach uses thematic and contextual methods, including paying attention to Asbabun nuzul, so as to produce a relevant understanding. (Ummah 2019)

The phenomenon of career women in the context of the Qur'an emerged due to social changes and the needs of modern society that demand women's

participation in various fields of work. The main reason for the emergence of progressive interpretations from female interpreters is the awareness of the importance of education and empowerment of women as part of the process of community development. For example, Badriyah Fayumi emphasized the importance of women getting adequate education in order to be able to contribute optimally, as in the history of intelligent women such as Sayyidah Aisyah who became a source of knowledge. Nailah Hasyim Sabri also showed the persistence of women in studying knowledge and playing an active role in the field of preaching and social, which reflects that women are able to carry out careers as well as domestic roles with full responsibility.

The result of this progressive understanding is the opening of opportunities for women to continue their careers without negative thoughts, as long as they carry out these roles in accordance with sharia principles. The interpretations developed by these female interpreters have a positive impact on women in Islamic society. They are not only housewives, but also become a source of social and intellectual change. This encourages the emergence of educated women who contribute in various fields, including education, health, and preaching. However, this interpretation also emphasizes the importance of balance between career and family responsibilities so as not to cause conflict that can harm one party. Thus, this interpretation provides a realistic solution for women who want to have a career. When compared to previous studies that tend to position women only as housekeepers, female interpreters such as Badriyah Fayumi, Nailah Hasyim Sabri, and Aisyah Abdurrahman show a very big change. Previous studies often limited women's roles in the domestic sphere and considered women's careers as something that is less in accordance with Islamic values.

However, the contemporary interpretation carried out by this female interpreter emphasizes that the Qur'an does not prohibit women from having a career while maintaining the boundaries of sharia. This difference is also seen in the more contextual and thematic interpretation method.

#### 4. CONCLUSION

Female commentators such as Badriyah Fayumi, Nailah Hasyim Sabri, and Aisyah Abdurrahman, provide space for women to play an active role in the world of crir. This shows that the Qur'an does not limit women to the domestic sphere alone, but rather recognizes women's involvement in various productive activities as long as they maintain the principles of sharia. The interpretations developed by the commentators emphasize gender equality, justice, and women's rights to contribute socially and economically. They use historical, contextual, and thematic approaches in interpreting verses related to women, thus producing a relevant understanding, therefore the role of women is very important in Islamic history, leaders. Conceptually, this study makes an important contribution in developing

an inclusive and progressive paradigm of Qur'anic interpretation by placing women as active subjects.

The feminist approach adopted by Badriyah Fayumi reconstructs the discourse of classical patriarchal interpretation, emphasizing the values of equality (al-musawwah), justice (al-a'dallah), and deliberation (shura) as fundamental principles in gender relations. The method used is qualitative using a library research approach that is descriptive analysis by systematically collecting verses from the Qur'an to provide a more contextual and relevant interpretation to today's reality. Although this study makes a significant contribution, there are several limitations that need to be considered for further research. Namely, the dominant focus of the study on the interpretation and thoughts of several Indonesian female interpreters causes limitations in geographical coverage, so that the results are still less representative of the diversity of views of female interpreters from other Islamic regions and traditions. Second, the research method. Third, the study which is more based on literature studies and textual interpretations does not accommodate data obtained in the field that can describe the implementation and real impact of interpretation in the lives of career women in various social contexts.

There are still challenges in integrating feminist interpretation into broader religious practices, especially among conservative societies that tend to resist interpretive change. Therefore, further research is recommended to expand the scope by involving female interpreters from various cultural backgrounds, incorporating qualitative field approaches.

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