

CHAPTER I

INTRODUCTION

A. Research Background

Islam was conveyed by the Prophet Muhammad as the religion of *rahmatan lil'âlamîn* and embraced by various Muslims in the world. Al-Qur'an as a guide in living life, and the effort that can be made to understand the messages of the Al-Quran is an activity called interpretation.¹ The interpretation of the verses of the Al-Qur'an has been started since the Al-Qur'an was revealed, and the Prophet Muhammad as the first and foremost interpreter. Then continued by friends and scholars after them until now. The development of the interpretation of the Al-Qur'an in various countries, definitely different from what happened in Arabia (Middle East), as the place where the Qur'an came down and as well as the birthplace of the first interpretation. This difference is of course due to differences in cultural and linguistic backgrounds.²

Many scholars in Indonesia have participated in translating or interpreting the Al-Qur'an. This is evidenced by the number of interpretations available. The value of the contents of the Al-Qur'an is extraordinary and remain relevant throughout the centuries. Therefore, many have studied and pondered its meaning, not only Arabs or Muslims but also non-Muslims.

¹M. Quraish Shihab, "*Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Bermasyarakat* (Bandung: Mizan, 2006), 15.

²Helmi Maulana, "The Holy Qur'an: Text, Translation and Commentary Karya Abdullah Yusuf Ali," *Undergraduate Thesis* (Yogyakarta: Fakultas Ushuluddin UIN Sunan Kalijaga, 2008), 22.

One of the most famous translations and interpretations and circulating among Muslims in the twentieth century namely *The Holy Qur'an: text, Translation and Commentary* Abdullah Yusuf Ali's work in English, the world's number one language of communication and has been published in various countries including the United States, Saudi Arabia, and Lebanon.³ The existence of Abdullah Yusuf Ali's interpretation in English made a very good contribution, Muslims or non-Muslims who are interested in studying the scriptures are very helpful, and the language used is also very easy to understand this certainly makes Abdullah Yusuf Ali's translation and interpretation easy for the public to accept. In fact, Abdullah Yusuf Ali was not the first person to translate the Al-Qur'an into English. Previously there was George Seale, an English orientalist (1697-1736) and Muhammad Marmadok a British Muslim (19 Mei 1875-1936). However, Abdullah Yusuf Ali's work is more famous than the two previous works, because Abdullah Yusuf Ali's translation is more interesting. Abdullah Yusuf Ali did not just translate word for word. But also provides a more perfect equivalent, a brief and easy interpretation of each verse.⁴

Tafsir *The Holy Qur'an: Text, Translation and Commentary* is also the spokesperson for Muslims to spread the teachings and values contained in the Al-Qur'an to the wider community. This book has been widely used as the main reference of the English Al-Qur'an. Muslims who live in non-Muslim majority

³Rizky Dimas Pratama, "*Penafsiran Abdullah Yusuf Ali Tentang Zulkarnain Dalam Kitab The Holy Qur'an: Text, Translation and Commentary*," *Undergraduate Thesis* (Yogyakarta: Fakultas Ushuluddin dan Pemikiran Islam UIN Sunan Kalijaga, 2015), 5-7.

⁴Editor, Abdullah Yusuf Ali, *Penerjemah Pertama Al- Qur'an ke Bahasa Inggris* in <https://tajdid.id/2019> accessed on 5 January 2021.

countries will certainly be very helpful to study and study Islam, as well as non-Muslims who are interested in Islamic teachings. Or it can be said that this book is the main reference for European Muslims. In addition, Yusuf Ali as an Indian scholar gave a very large contribution to the treasures of Islamic scholarship and was rarely exposed to it.⁵

There will always be social problems in people's lives, but they will also become more complex with more science and technology. Gender equality is a matter of concern, after gender inequality is still high in Indonesia.⁶ In Indonesia the term gender is known as women's liberation, which is a struggle for equality with men in civil society. RA Kartini has become the first female in Indonesia to appeal for equal rights between men and women especially to the Java.⁷ This equality concerns various aspects of socio-political life, and the profession, the issue of gender cannot be released from the religious (theological) aspect, since each Teachings have a role and influence in shaping the attitudes and behavior of its members.

In Webster's New World Dictionary gender has been made a difference, viewed in terms of values and conduct between men and women. In Women's Studies Encyclopedia it is said that gender is a cultural concept that sets the

⁵Fatimah, Misyka Nuri "Dimensi Sufistik Dalam The Holy Qur'an: Text, Translation and Commentary (Studi Analisis Terhadap Huruf Muqaththa'ah dan Ayat-ayat Kosmologi)," *Thesis* (Jakarta: Program Studi Agama Islam Pascasarjana IIQ, 2017), 9

⁶Fathiyah Wardah "Ketidaksetaraan Gender Masih Tinggi di Indonesia" in <https://www-voaindonesia-com.cdn.ampproject.org/> accessed on 3 September 2020.

⁷Hasbi Indra, Iskandar Ahza, and Husnaini, *Potret Wanita Solehah* (Jakarta: Penamadani, 2004), 238.

differences in the roles, behavior, mentalism and emotional characteristics between a male and female in society.⁸

Being a leader in the Islamic faith is not easy. For in leading, it takes responsibility that is not light and must be accountable before Allah. Women's position as subordinated by men is born to a civilization dominated by men, so women do not get the opportunity to actualize themselves. Concerning female leadership in public affairs is still controversial. Scholars forbid women to be leaders as the prophet peace and blessings be upon him says:

حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ, حَدَّثَنَا عَوْفٌ, عَنِ الْحَسَنِ, عَنْ أَبِي بَكْرَةَ, قَالَ: لَمَّا بَلَغَ رَسُولُ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَهْلَ فَارِسَ, قَدْ مَلَكُوا عَلَيْهِمْ بِنْتُ كِسْرَى, قَالَ: «لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ»

Said to us Ustman bin Haytsam told us Auf from Hasan from Abi Bakrah said when the messenger of Allah said the Persian community took the Puti Kisra as their ruler, he said, “not a lucky akzm one who intends their affairs to women”.⁹

This hadith is understood to mean that the Prophet Muhammad SAW, has prohibited women's leadership. Plus this hadith was also narrated by many reliable narrators, even according to the analysis of Shaykh Muhammad al-Ghazali this hadith is of authentic quality, well that is *sanad* or *matan*. Also, the word woman

⁸Hasbi Indra, Iskandar Ahza, Husnaini *Potret Wanita Solehah*,... 242-243.

⁹Al-Bukhari, *Shahih Bukhari*, (Beirut: Daar al-Kutub al-'Ilmiah, 1992) Juz 1, 497.

(*imraah*) in the hadith indicates generality (*nakirah*). This means that any woman cannot be a leader.¹⁰

However along with the time of women's time began to rise up and successfully proved that they are worth to be taken into account. One example of the role of women in the field of politics and government. At the presidency of President Joko Widodo and Jusuf Kala in the period 2014-2019, women are included with the establishment of regulations on 30% quota for women's representation in politics even in practice not all women involded in politics. Heavy to take strategic decisions. However, at least they can afford the women's aspirations at the level of government policy.¹¹

The history of Islam also records, women can lead the path with a glorious success such as Queen Balqis ruler of the Saba' (now includes Yemeni territory) community to live with fair and prosper.¹² The story of the leadership wisdom of Queen Balqis is also enshrined in the Al-Qur'an surah an-Naml surah 27 verses 32-34. Another example such as Sittu Al-Mulk's sister al Hakim bin Amrillah Al Fatmi for four years ever ruling in Egypt, as well as the history of Ad-Dur's wife Al-Malik As-Shalih Ayub who become caliph in Egypt until 1357.¹³ This historical fact is also a reason to allow women to become leaders if they have sufficient credibility.

¹⁰Farida, "Kepemimpinan Wanita Dalam Al-Qur'an (Studi Komparatif Tafsir Al-Misbah dan Ibnu Katsir)," *Thesis* (Lampung: Program Pascasarjana UIN Raden Intan Lampung, 2018). 8.

¹¹Editor, "Optimisasi Peran Perempuan Dalam Pembangunan in <https://www.kemenkopmk.go.id/> accessed on 28 Desember 2020.

¹²Sulaiman Ibrahim, "Kepemimpinan Perempuan di Ruang Publik dalam Tafsir Al-Kasasyâf," *Al-Ulum*, Vol. 18, No. 2, Desember 2018, 3.

¹³Zulfikri, "Konsep Kepemimpinan Perempuan (Studi Komparasi atas Penafsiran Nasaruddin Umar dan KH. Husein Muhammad)," *Undergraduate Thesis* (Yogyakarta: Fakultas Ushuluddin Islam dan Pemikiran Islam UIN Sunan Kalijaga, 2010), 7.

A variety of understanding and interpretation of the Al-Qur'an is good at classical or a modern is what one might think is natural. When it comes to the interpretation of gender, there are different interpretations of society. The difference in understanding is due to a number of factors, among which is socio-cultural. The problems of women are not only purely sociological. It also involved understanding of religious texts. Not slightly verbal lectures from scholars discussing the issue of gender, misrepresentation of the gender verses are lot happening in society and eventually change of understanding that women are weak because of created from the ribs of a male.¹⁴ A man allowed have four of wife and women are not allowed leaders.¹⁵

The words of the women found in the Al-Qur'an are nothing less than. 85 like *niswah*, *nisa'*, *imra'ah* and other parts.¹⁶ And at most words is *nisa* 59 times, in the Al-Qur'an have 5 surah ones indicates the woman there are *Al-Nisâ*, *Al-Thalâq*, *al-Mujâdilah*, *Al-Mumtahanah*, and *Maryam*. This indicates that the female presence is on. The world is totally acknowledged by the Al-Qur'an.¹⁷

Reading the Al-Qur'an and understanding its contents, is an obligation for every Muslim, whether old, young, child, male or female. As Muslims, Allah

¹⁴QS. An-Nisa (4): 1

¹⁵Syarifatun Nafsi "Pemikiran Gender Quraish Shihab Dalam Tafsir Al-Misbah," *Manthiq*, Vol. 1, No. 1, Mei 2016, 2.

¹⁶See these verse: QS. Al-Baqarah (2): 49, 187, 222, 223, 226, 231, 231, 235, 236, 282; QS. Ali-Imran (3): 14, 35, 40, 42, 61 (2 kali); QS. Al-Nisa' (4): 1, 3, 4, 7, 11, 12, 15, 19, 22, 23 (2 Kali), 24, 32, 34, 43, 75, 98, 127 (2 kali), 128, 129, 176; QS. Al-Maidah (5): 6; QS. Al-A'raf (7): 81, 83, 127, 141; QS. Hud (11): 71, 81; QS. Yusuf (12): 21, 30 (2 kali), 50, 51; QS. Ibrahim (14): 6; QS. Al-Hijr (15): 60; QS. Maryam (19): 5, 8; QS. Al-Nur (24): 21 (2 kali), 60; QS. Al-Naml (27): 23, 55, 5; QS. Qashash (28): 4, 9, 23; QS. Al-Ankabut (29): 32, 33; QS. As-Sajdah (32): 30, 32 (2 kali), 50, 52, 55, 59; QS. Al-Mukmin (40): 25; QS. Al-Fath (48): 25; QS. Al-Hujurat (49): 11 (2 kali); QS. Al-Dzariyat (51): 29; QS. Al-Mujadilah (58): 2, 3; QS. Al-Thalaq (65): 1, 4; QS. Al-Tahrim (66): 10 (2 kali), 11; QS. Al-Lahab (111): 4.

¹⁷Nashruddin Baidan and Erwati Aziz, *Solusi Al-Qur'an Terhadap Berbagai Problema Sosial Kontemporer...*, 188.

commands His servants to always remember Him as contained in Al-Qur'an surah Al-Ahzab verse 41.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾

“O you who believe! Remember Allah with much remembrance”¹⁸

The Al-Qur'an is believed to be the source of religious teachings and guidelines for humans (*hudan li an-nâs*).¹⁹ This is confirmed again through the hadith of the Prophet Muhammad which reads:

مَالِكٌ، أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمُ

بِهِمَا: كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ

Malik said that he told him, that Rasulullah SAW said "I leave you two things, you will not get lost as long as you cling to both of them, namely the Book of Allah (Al-Qur'an) and the Sunnah of the Prophet."

From some of the descriptions above, about women's leadership raises various thoughts. Then what is the interpretation of Abdullah Yusuf Ali in tafsir *The Holy Qur'an: Text, Translation and Commentary* Currently, there are still few translations and interpretations in English. This interpretation is in the form of a footnote and its own interpretation.²⁰ Here, the author wants to study and

¹⁸See the Qs ar-Ra'd 13:28 in this surah the superiority Dhikr Allah (remembering Allah) is hearts find rest.

¹⁹QS. Al-Baqarah {2}: 185.

²⁰Like when he commented on QS. Al-Baqarah verse 101 "And when a messenger of Allah came to confirm what was on them, some people who were given the Book threw the Book

examine more deeply the interpretation of Abdullah Yusuf Ali about the verses related to women's leadership in the Qur'an, with the title **LEADERSHIP OF WOMAN IN ABDULLAH YUSUF ALI'S INTERPRETATION OF VERSES ON GENDER RELATION.**

B. Problem Statement

Based on the stated background, the problems that will be discussed by the author through this research can be formulated into questions: What is Abdullah Yusuf Ali's interpretation of the verse on women's leadership and does it contain elements of gender-biased thinking?

C. Purpose and Significance

1. Research purposes

In line with the formulation of the problem above, the objectives to be achieved in this study is:

To find out Abdullah Yusuf Ali's interpretation of the verses of women's leadership in the Qur'an and to find out whether there is a gender bias in his interpretation.

2. Significance of Research

This research is expected to have significance such as:

of Allah backwards as if they did not know". In this verse Abdullah Yusuf Ali commented on the word Kitab Allah that it means not Al-Qur'an but the Book given to the People of the Book, namely the previous revelation. The reason is that the teachings of the Prophet Muhammad are almost the same as the revelations they received, and if they (People of the Book) are honest and check their books, they will find evidence that will show that this new teaching is true from Allah. But they don't understand their own books or they twist them or change them according to their own wishful thinking. Pg 49.

- a. Academic use is to enrich the treasures of Islamic thought in the field of study of tafsir books, and can contribute to knowledge in the realm of Islamic studies in general and Al-Qur'an studies in particular.
- b. From a social point of view, this research can provide an understanding for the community about women's leadership in the interpretation of Abdullah Yusuf Ali's work.

D. Definition of Operational

In order to facilitate and avoid misunderstanding of a study, the author needs to first explain some of the terms in this study as follows:

1. Leadership of Woman

Leadership is about leaders. The origin of the word *pimpin* which means guide. While the leader is the person who leads.²¹ Women here are concerned with the criteria of women who have sufficient credibility. In this case, female leaders in this realm of the president or state leaders.

2. The Difference Between Interpretation, Takwil and Translation

- a. Interpretation

comes from the word "tafsir" which means explanation. In the Indonesian Dictionary, interpretation means information about something that has not been

²¹Suharso dan Ana Retnoningsih, *Kamus Besar Bahasa Indonesia Edisi Lux* (Semarang: CV. Widya Karya, 2009), 381.

understood.²² In Arabic, the word tafsir is a masdar of word تفسيرا - يفسر - فسر it means *al-ibânah* (explain), *al-kaysfu* (unveil), atau *al-izhâr* (explain).²³ As Allah SWT says in QS. Al-Furqan verse 33

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾

“And no example or similitude do they bring (to oppose or find fault in you or in this Qur’an), but We reveal to you the truth (against that similitude or example), and the better example thereof” (QS. Al-Furqan {25}: 33).

b. Ta’wil

The word of ta'wil comes from the word al-awl which means return or from the word al-ma'al which means a place to return. In terms, ta'wil means turning a pronunciation away from the meaning of zahir to the meaning that is not zahir which is also contained by the pronunciation, if the possible meaning is in accordance with the scriptures and the sunnah. In addition, Imam Al-Ghazali in his book *Al-Mutashfa* also said that ta'wil is an expression of taking meaning from probabilistic lafazh supported by arguments and making a stronger meaning than the meaning indicated by zahir lafazh.²⁴

c. Translation

²²Bambang Marhijanto, *Kamus Lengkap Bahasa Indonesia* (Surabaya: Terbit Terang, tth), 297.

²³Mannâ' Khalil al-Qathân, *Mabâhith fi ‘Ulum Al-Qur’an* (Surabaya: Al-Hidayah, T.th), 323.

²⁴Zainuddin and Moh Ridwan, “Tafsir, Ta’wil dan Terjemah,” *Jurnal Al-Allam*, Vol.1, No.1 2020. 7.

The word of translation comes from the Arabic "tarjama" which means interpreting and explaining in another language, then the input of "ta" marbutah becomes al-tarjumatun which means transferring or copying from one language to another.²⁵

3. Interpretation The Holy Qur'an: Text, Translation and Commentary

Interpretation The Holy Qur'an: Text, Translation and Commentary is one of the scientific works of a scientist from India named Abdullah Yusuf Ali. The original interpretation is in English and has spread to various parts of the world in various languages including Indonesian.

E. Prior Research

The general, the study of tafsir has been widely researched by Muslim scholars, especially in works that examine the studies of the Qur'anic sciences either in the form of chapters or a whole book. So far, the authors have not found a study that is exactly the same as what the author studied, namely Women's Leadership in Abdullah Yusuf Ali's Interpretation. However, there are several studies that examine the interpretation of Abdullah Yusuf Ali's work and women's. And in this section, the author will explain and put forward various previous studies that have a relationship or similarity to the discussion in this study.

²⁵Zainuddin and Moh Ridwan, "Tafsir, Ta'wil dan Terjemah" *Jurnal Al-Allam*, Vol.1, No.1 2020. 12.

First, a thesis entitled "Women's Leadership in the Al-Qur'an (Comparative Study of Al-Misbah and Ibnu Katsir Tafsir)", which was written by Farida, a student of the Postgraduate Program at the State Islamic University Raden Intan Lampung in.²⁶

Second, a thesis entitled "The Concept of Women's Leadership in Al-Misbah Tafsir", written by Marzaniatun, a student of the Postgraduate Program at the State Islamic University of North Sumatra, Medan in 2016.²⁷

Third, a undergraduate thesis research on "Gender Equality According to Amina Wadud's Viewpoint in Interpreting the Creation of First Women" written by Farah Nadhifa Khairunnisa, a student of Al-Qur'an Science and Tafsir, Sunan Ampel State Islamic University, Surabaya in 2019.²⁸

Fourth, the undergraduate thesis entitled "Women's Leadership in Politics (A Comparative Study of M. Quraish Shihab and Ibnu Katsir's Thought)", which was researched by Muhammad Mishbahul Munir, a student of Al-Qur'an Science and Tafsir of the State Islamic Institute (IAIN) Ponorogo in 2018.²⁹

Fifth, a undergraduate thesis entitled "The Epistemology of Ibnu Katsir's Interpretation of Women's Leadership" written by Miranti Kesuma Dewi, a

²⁶Farida, "Kepemimpinan Wanita Dalam Al-Qur'an (Studi Komparatif Tafsir Al-Misbah dan Ibnu Katsir)," *Thesis* (Lampung: Program Pascasarjana UIN Raden Intan Lampung, 2018).

²⁷Marzaniatun "Konsep Kepemimpinan Perempuan Dalam Tafsir Al-Misbah," *Thesis* (Medan: Universitas Islam Negeri Sumatera Utara, 2016).

²⁸Farah Nadhifa Khairunnisa, "Kesetaraan Gender Menurut Pandangan Amina Wadud Dalam Penafsiran Penciptaan Perempuan Pertama," *Undergraduate Thesis* (Surabaya: Fakultas Ushuluddin dan Humaniora Universitas Islam Negeri Sunan Ampel, 2019)

²⁹Muhammad Mishbahul Munir, "Kepemimpinan Perempuan Dalam Bidang Politik (Studi Komparasi Pemikiran M. Quraish Shihab dan Ibnu Katsir)," *Undergraduate Thesis* (Ponorogo: Fakultas Ushuluddin Institut Agama Islam Negeri (IAIN) Ponorogo, 2018).

student of the Faculty of Ushuluddin and Islamic Thought of the State Islamic University of Sunan Kalijaga Yogyakarta in 2018.³⁰

Sixth, the undergraduate thesis on "The Value of Women's Leadership in QS An-Naml Verses 29-35 (Jorge JE Gracia's Interpretation Theory Perspective)", written by Wahyu Nur Hidayah, a student of Al-Qur'an and Tafsir Science, Faculty of Ushuluddin, Adab and Humanities, Institute of Religion Islam Negeri (IAIN) Salatiga in 2018.³¹

Seventh, undergraduate thesis research on "Leadership in the Family (Study of Analysis of Nasaruddin Umar's Interpretation of Q.S An-Nisa Verse 34). Researched by Khaerul Umam, a student of Tafsir Hadith, Faculty of Ushuluddin and Humanities, Walisongo State Islamic University Semarang in 2017.³²

Eighth, the undergraduate thesis written by Zulfikri, a student majoring in Hadith Interpretation, Sunan Kalijaga State Islamic University, Yogyakarta in 2010 examines the "Concept of Women's Leadership (Comparative Study of Nasaruddin Umar and KH. Husein Muhammad) Interpretation."³³

³⁰Miranti Kesuma Dewi, "Epistemologi Penafsiran Ibnu Katsir Tentang Kepemimpinan Perempuan" *Undergraduate Thesis* (Yogyakarta: Fakultas Ushuluddin dan Pemikiran Islam Universitas Islam Negeri Sunan Kalijaga, 2018).

³¹Wahyu Nur Hidayah, "Nilai Kepemimpinan Perempuan Dalam Q.S Naml Ayat 29-35: Perspektif Teori Interpretasi Jorge J. E Gracia," *Undergraduate Thesis* (Salatiga: Fakultas Ushuluddin Adab dan Humaniora IAIN Salatiga, 2018).

³²Khaerul Umam, "Kepemimpinan Dalam Keluarga (Studi Analisis Penafsiran Nasaruddin Umar Terhadap Q.S An-Nisa Ayat 34)," *Undergraduate Thesis* (Semarang: Fakultas Ushuluddin dan Humaniora UIN Walisongo, 2017).

³³Zulfikri, "Konsep Kepemimpinan Perempuan (Studi Komparasi atas Penafsiran Nasaruddin Umar dan KH. Husein Muhammad)," *Undergraduate Thesis* (Yogyakarta: Fakultas Ushuluddin dan Pemikiran Islam Universitas Islam Negeri Sunan Kalijaga, 2010).

Apart from the above works, there are still many other works that discuss several aspects of women's leadership, but to the knowledge of the author, there is no thesis or other research that specifically addresses women's leadership in interpretation *The Holy Qur'an: Text, Translation and Commentary* the work of Abdullah Yusuf Ali. And so far the authors have not found any research that examines the study of translated books as well as interpretations that are originally in English and have been translated into various languages including Indonesian.

F. Research Methodology

A scientific study must use a clear method in researching a research study. Method is an activity of analyzing carried out by a researcher who wants to examine an object to get certain results or conclusions from the research. To facilitate the course of the research, the authors in this study took several steps, types and research approaches, as well as data sources as follows:

1. Types and approaches of research

This type of research is library research, which is research whose main object is library books and other literature related to research. In this case, the research source that the author uses is library material without making observations or surveys to a certain place.

2. Data and Data Source

Referring to the type and research approach that the author uses, the data used in this study are primary data and secondary data so that this study can explain in detail about women's leadership.

a. Primary Source

The main source of this research is the translation and interpretation of the Qur'an: Texts, Translations and Tafsir by Abdullah Yusuf Ali about the creation and leadership of women as contained in Surah Al-Furqân: 54, Al-Mursalât: 20, At-Târiq: 6, Al-'Alaq: 2, Al-Hijr: 28, As-Sajdah: 7, An-Nisa: 4, An-Nisa: 34, An-Naml: 23-44, Saba': 15 and various books or other sources related to the main theme that the writer is studying.

b. Secondary Sources

Secondary sources of this research are books, journals, and other works that contain information, data, or studies about the science of the Al-Qur'an and interpretations related to the creation and leadership of women as well as supporting sources. Others who can help with the research.

3. Data Collection Technique

This study uses a data collection technique by collecting and analyzing the necessary data sources first. After that, the authors collected data in the form of interpretations of Al-Qur'an verses contained in The Holy Qur'an: Text, Translation and Commentary by Abdullah Yusuf Ali which is the primary data source in this study.

The author also collects data in the form of studies or theories related to women's leadership in various books, journals or other works. So that a more in-depth analysis can be carried out related to the interpretation of the verses about

women's leadership contained in the book *The Holy Qur'an: Text, Translation and Commentary*.

4. Data Analysis Technique

After the various necessary data has been collected, then the authors conduct an analysis of various existing data, in order to obtain the desired information. The following is the method the author uses in analyzing data.

a. Descriptive method: namely the method of describing the discussion of the object under study. In this case, the writer describes conceptually the character/ literary work of the character to be studied, then interpreted. This is done to capture the special meaning of the character and formulate a theory of the Qur'an about the object under study.

b. Analysis method: after describing and interpreting the data or object under study, the next step is to conduct a conceptual analysis of the meaning contained, the terms used and the statements concerned. In this case, the author describes, interprets, and analyzes the interpretation of the verses on women's leadership contained in the book *The Holy Qur'an: Text, Translation and Commentary* by Abdullah Yusuf Ali.

G. System of Writing

Overall, the study in this research consists of five chapters, each of which has its own sub-chapter, along with the writing systematics so that this research can be carried out coherently and with direction.

Chapter I, is an introduction which consists of seven sub-chapters, namely: the background of the problem which is the main problem of why this research was made, the formulation of the problem, the objectives and benefits of the research, the meaning of terms, literature review, research methods, and writing systematics.

Chapter II, general description of women and ulama's interpretation of women's leadership. This chapter consists of two sub chapters. First, women in historical records which include women before Islam, women during the time of the Prophet. Second, the interpretation of women's leadership according to expert commentators.

Chapter III, a brief biography of Abdullah Yusuf Ali. This chapter consists of two sub chapters. First, the biography of Abdullah Yusuf Ali which includes scholarly activities and the works of Abdullah Yusuf Ali. Second, regarding the book *The Holy Qur'an: Text, Translation and Commentary* which includes writing background, systematics, and further introduction regarding the method used by Abdullah Yusuf Ali in interpreting the *Al-Qur'an* contained in the book. And then, this chapter in general is short biography Abdullah Yusuf Ali.

Chapter IV, this chapter will analyze the interpretation of Abdullah Yusuf Ali in *Tafsir The Holy Qur'an: Text, Translation and Commentary*.

Chapter V is the closing which contains the suggestions and conclusions of this research.