

CHAPTER IV

ABDULLAH YUSUF ALI'S INTERPRETATION OF WOMEN LEADERSHIP

A. Women's Equality From the Beginning of Creation

The word gender in Indonesian is borrowed from English. If you look at the dictionary there is no clear distinction between sex and gender. Therefore, the concept of gender is very important to understand in order to understand the system of social injustice. To understand the concept of gender, the word gender must be distinguished from the word sex.⁷⁵ The definition of gender is the characterization or division of two biologically determined human sexes. For example, that man is a man who has genitals (penis), has Adam's apple, and produces sperm. Meanwhile, women have reproductive organs such as uterus and canals for giving birth, produce eggs, have genitals (vagina), and tools for breastfeeding. The things that men and women have are biologically not interchangeable. Remains unchanged and is a biological provision or often said to be God's or nature's provisions.⁷⁶

While the notion of gender is the inherent nature of men or women that is created or built socially and culturally. For example, women are known to be gentle, beautiful, emotional, or motherly. While men are considered: strong, rational, manly, and mighty. The characteristic of this property itself is that it is

⁷⁵Mansour Fakih, *Analisis Gender dan Transformasi Sosial* (Yogyakarta: Pustaka Pelajar, 2013), 7.

⁷⁶Mansour Fakih, *Analisis Gender dan Transformasi Sosial...*, 8.

interchangeable. This can mean that there are emotional, gentle men, as well as strong and rational women. Changes in these characteristics can occur from time to time and from place to place. All things that can be exchanged between the nature of women and men are what is meant by gender.⁷⁷The history of gender differences between men and women has been through a very long process. Therefore, the formation of gender differences is caused by many things, including being formed, socialized, then strengthened socio-culturally, through religious or state teachings. Through this long process and socialization, it is finally considered as God's decree, as if it is already biological and cannot be changed anymore. So that these differences are considered and understood as the nature of men and women.

After understanding the differences between sex and gender above and their relation to the verses of the Al-Qur'an that discuss the issue of men and women, there are often members of society who misunderstand or interpret the meaning of these verses. Where in the community there are those who understand the word *nafsin wâhîdah* in verse 1 of Surah An-Nisa which means Adam As, and the word *zaujâhâ*

which literally means his partner, namely the wife of the Prophet Adam As named Hawa. The understanding of the pair of Prophet Adam As created from Prophet Adam himself (*nafsin wahidah*) gave birth to a negative view of women

⁷⁷Mansour Fakih, *Analisis Gender dan Transformasi Sosial...*, 9.

by stating that women are part of men.⁷⁸ Therefore, in this chapter the author will discuss Abdullah Yusuf Ali's interpretation of the verses of the creation of men and women.

The verses of the Qur'an that talk about the origin of human creation are certainly very diverse, such as coming from water, despicable water, gushing water, blood, soil essence and many more, while the verses that discuss the creation of women are as follows;

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ خَالِقٌۢ بَشَرًا مِّنْ صَلٰصٰلٍۭ مِّنْ حَمَآءٍ مَّسْنُوۡنٍ ﴿٢٨﴾

“And when your Lord said to the angels: Surely I am going to create a mortal of the essence of black mud fashioned in shape.” Qs Al-Hijr: 28

The meaning of the word *'Salsâl'* in this verse is still related to the previous verse 26 where the meaning of the word *'Salsâl'* is dry clay that makes a sound, like pottery 55:14. From verses 26 and 29 Abdullah Yusuf Ali understands that the human body is formed from wet clay which is processed into shapes and then dried until it makes a sound (perhaps related to speech), then patterned and perfected then the spirit. God is breathed into it, which makes it perfect. is above other creatures: then there is a command to prostrate.⁷⁹

⁷⁸M. Quraish Shihab, *Tafsir Al-Misbâh: Pesan, Kesan dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2011), 331.

⁷⁹Ali Audah *Tafsir Yusuf Ali Teks, Terjemahan dan Tafsir Qur'an* 30 Juz terj jilid 1..., 630.

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ

مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾

“And Allah has made wives for you from among yourselves, and has given you sons and grandchildren from your wives, and has given you of the good things; is it then in the falsehood that they believe while it is in the favor of Allah that they disbelieve?” Qs An-Nahl: 72

Words from your nature or from yourself. Self or personality or soul, all include a series of traits, abilities, hobbies and innate which we can summarize in the word *nafs* or nature. So, women were created to(1) a male partner or friend, (2) apart from sex, of the same nature as men, also with the same religious and moral rights and obligations, (3) women should not be viewed as any source of evil or sin, as the Christian view, but as a blessing and happiness, a favor from Allah SWT. Furthermore, the word *hafadah* in this verse is a collective plural, daughters, grandchildren and descendants. The root of the word *hafada* also includes the meaning of obedience and devotion. Just as sons (mentioned first) are to be a source of strength, so are daughters and grandchildren and their

contribution to the pleasure of their fathers and grandfathers. And should be seen further as the next happiness.⁸⁰

﴿٥٤﴾ وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ^{قُل} وَكَانَ رَبُّكَ قَدِيرًا

“And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful” Qs Al-Furqân: 54

The basis of all living things in this world, protoplasm is water, this is also explained in Surah An-Nur verse 45, where in this verse it is explained that protoplasm is the basis of all living things, and the main strength of protoplasm is water. Living protoplasm always contains large amounts of water.⁸¹The explanation of creation from water is also found in Surah Al-Anbiya verse 30, in this verse it is explained that the surface of the globe is 72 percent covered with water, it is estimated that when there is a slight unevenness on the surface it is all flat, then the entire surface of the earth will be underwater, because the height of the flat land will be at a depth of 7000-10,000 feet below sea level. This shows that there is more water on this earth. All life that originated from water refers to the science of biology. Apart from the fact that protoplasm, the initial basis of living things is liquid or semi-liquid and is in a continuous and unstable flowing

⁸⁰ Ali Audah *Tafsir Yusuf Ali Teks, Terjemahan dan Tafsir Qur'an 30 Juz terj jilid 2...*, 662

⁸¹Ali Audah *Tafsir Yusuf Ali Teks, Terjemahan dan Tafsir Qur'an 30 Juz terj jilid 2* (Jakarta: Litera AntarNusa, 2009), 913-914.

state, the fact that land animals such as vertebrates of higher types, including humans, in their embryology shows organs like fish, and the formation of protoplasm about 80 to 85 percent is water.⁸²

فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ

فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

“The Originator of the heavens and the earth; He made mates for you from among yourselves, and mates of the cattle too, multiplying you thereby; nothing like a likeness of Him; and He is the Hearing, the Seeing.” (Qs As-Syuro;11).

The verse above discusses the secret of gender not only from a physical point of view, but also from a moral and spiritual perspective (spiritual and spiritual). In this respect, therefore, man is distinct from the lesser kinds of animals, and among mankind his degree and quality is emphasized by the phrase "from among yourselves" concerning farm animals which is specially mentioned among animals, because of their peculiar relationship with man, especially in helping to facilitate all their needs, which are not only in a physical sense, but also related to transportation issues, the key to all civilizations and cultures.⁸³

⁸²Ali Audah *Tafsir Yusuf Ali Teks, Terjemahan dan Tafsir Qur'an 30 Juz terj jilid 1* (Jakarta: Litera AntarNusa, 2009),809.

⁸³ Ali Audah *Tafsir Yusuf Ali Teks, Terjemahan dan Tafsir Qur'an 30 Juz terj jilid 2...*, 1257

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً

وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

“And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion; most surely there are signs in this for a people who reflect.” Qs Ar-Rum;21

This verse has an amazing secret about sex, children are born from intimate relationships or husband and wife relationships. So that offspring are born, both male and female. And the role of the father is as important as the mother in giving birth to a daughter.

Furthermore, Abdullah Yusuf Ali interprets the phrase "may you live in peace with them" in this verse to mean that men who used to commit crimes like to quarrel over sex, but peace will be found in the normal relationship between father and mother. who live together and lead the way. family. The character of male knights against the opposite sex is a fitrah and a gift from God. The friendship between two men and each other in quality and temperament is completely different from the feelings between a man and a woman who are pure in nature. There is a kind of love and affection between them. And since women are

physically weaker, so that in some ways their gentle nature can be equated with affection, protection from the strong must be given to the weaker.⁸⁴

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ﴿٧﴾

“Who made good everything that He has created, and He began the creation of man from dust.” Qs As-Sajdah: 7

God's own creation is good: beautiful, harmonious and can be adapted to all the needs that we will do. In this case there is nothing bad or irregular. All evil and chaos lies in human desires (as far as human nature is concerned), and spiritual teachings are directed at cultivating and treating these desires and bringing them into conformity with the rules and wills of nature.

Humans are asked to reflect on themselves which at first was so trivial. Its constituent material (despite its life) is just a lump of earth or clay, which is a separate term for the original material. Matter is the first stage, matter does not become by itself; he was created by Allah swt⁸⁵

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ

أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

⁸⁴ Ali Audah *Tafsir Yusuf Ali Teks, Terjemahan dan Tafsir Qur'an 30 Juz terj jilid 2...*, 1024.

⁸⁵ Ali Audah *Tafsir Yusuf Ali Teks, Terjemahan dan Tafsir Qur'an 30 Juz terj jilid 2...*, 1059.

“O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware.” Qs Al-hujurat: 13

This verse is intended for mankind as a whole, not only for Muslims, although it is understandable that in a perfect world the meaning of both is the same. As a human, he is descended from a husband and wife. Their ethnicity, race, and nation are just names for convenience, so that we can recognize the differences in certain characteristics. In the sight of Allah they are all one, and the noblest is the most pious.⁸⁶

الَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ ﴿٢٠﴾

“Did We not create you from contemptible water?” Qs Al-Mursalat: 20

Reproduction through sperm and semen, which are the core of every part of the male body. But like urine, sperm comes out of the same parts of the body, which is why in the eyes of humans it is despised. This despicable water is explained in Qs As-Sajdah verse 8, and in this verse Abdullah Yusuf Ali interprets

⁸⁶Ali Audah *Tafsir Yusuf Ali Teks, Terjemahan dan Tafsir Qur'an 30 Juz terj jilid 2...*, 1348

that the human attitude should be ashamed of the process of its physical creation. But humans live arrogantly and ignore the future⁸⁷

خُلِقَ مِنْ مَّاءٍ دَافِقٍ ۝٦

“He is created of water pouring forth” Qs. At-Tāriq; 6

The interpretation of this verse still has something to do with surah *Al-Insân* verse 2, in Surah *Al-Insân* it is said *'Indeed, We created man from a drop of mixed semen'*. Abdullah Yusuf Ali interpreted the meaning of "mixed" as meaning that a woman's egg (ovum) was fertilized by a man's sperm before they were born. Humans as animals are originally so despicable. But humans are given advantages in receiving orders (symbolized by hearing) and spiritual knowledge or insight (symbolized by sight). Therefore human life becomes meaningful; with a certain amount of freedom of choice, he becomes God's vicegerent on earth as stated in Surah *Al-Baqarah* verse 30. But he must be trained and tried, that is the problem of human life as a whole.⁸⁸

LaluThen in the next verse of Surah *At-Târiq* it is explained where the water is emitted from. The human seed is the essence of his body. Therefore, it can be said figuratively processed from the waist, for example from the back between the hip bone and the ribs. His spine is the source and symbol of his strength and

⁸⁷Ali Audah *Tafsir Yusuf Ali Teks, Terjemahan dan Tafsir Qur'an 30 Juz terj jilid 1...*, 1557.

⁸⁸Ali Audah *Tafsir Yusuf Ali Teks, Terjemahan dan Tafsir Qur'an 30 Juz terj jilid 2* (Jakarta: Litera AntarNusa, 2009), 1567.

personality. In the lumbar nerves and in the brain there is the olfactory power of the central nervous system, and this smells all activity, organic and psychic. This lumbar nerve is connected to the spinal cord in the brain.⁸⁹

﴿ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ۗ﴾

*“And the creating of the male and the female”*Qs al-Lail:3

The secret that exists in men and women in the form of attraction to the opposite sex is something that has been determined by Allah SWT, needs and complements each other. Love in the most noble and holy sense is samāwi love, love that is pure and of very high value, while love of low value will lead to the abject sin and the most evil of crimes. To achieve high-value love requires effort.⁹⁰

﴿ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۗ﴾

*“He created man from a clot”*Qs Al-‘Alaq: 2

In this verse, Abdullah Yusuf Ali connects his interpretation with Surah Al-Mu'minûn verse 14 where this verse describes the process after the semen becomes a clot of blood, then it becomes a fetal clot, and this fetal clot is made

⁸⁹Ali Audah *Tafsir Yusuf Ali Teks, Terjemahan dan Tafsir Qur'an* 30 Juz terj jilid 2..., 1627.

⁹⁰Ali Audah *Tafsir Yusuf Ali Teks, Terjemahan dan Tafsir Qur'an* 30 Juz terj jilid 2 (Jakarta: Litera AntarNusa, 2009),1653.

into bone, and from bone. The stems are wrapped in meat. In this Surah Al-Mu'minûn, Abdullah Yusuf Ali interprets how the development of human creation from just animals to humans. Isn't that in itself a wonderful sign. From soil dust (turab 22:5), or inorganic substances made protoplasm (living substances in plants and animals contained in cells), soft soil or organic matter; from there a new life grows, and isn't it from there that human life grows, with all its abilities and responsibilities? Humans have brought signs of God's power and wisdom.⁹¹

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 ﴿١﴾

*“O Mankind! Reverence Your Guardian Lord, Who created you From a single Person, Created, of like nature, his mate, and from them twain Scattered (like seeds) Countless men an women; Reverence God, throught Whom Ye demand your mutual (rights), and (reverence) the wombs (That bore you): for God Ever watches over you.”*Qs An-Nisa:1

Then, the word *nafs* in this verse contains several meanings: (1) life; (2) oneself; (3) people; people who live (4) of their own volition or pleasure as in

⁹¹Ali Audah *Tafsir Yusuf Ali Teks, Terjemahan dan Tafsir Qur'an 30 Juz* terj jilid 2....,854.

verse 4 below. Then the word *minhâ* Abdullah Yusuf Ali follows the interpretation affirmed by Imam Razi. The word *min* mentioned here is not another part, but a kind, attribute, similarity. Of course the pronoun *hâ* is associated with *nafs*.⁹²

The sentence "*And fear Allah by (using) His name*" in his interpretation Abdullah Yusuf Ali said that all of our rights and obligations together we return to Allah SWT. We are His creatures, all His will is the measure of all goodness; and we measure all our obligations according to His will. "All wills are ours, to be conformed to His will" says Tennyson (In Memoriam). Among us (humans) our common rights and obligations are also born from God's law, namely the instinct of truth that is instilled in us.

Furthermore, Abdullah Yusuf Ali interprets the meaning of the phrase "ask each other, and (maintain) friendship relations" that among the secrets of our extraordinary qualities is the issue of gender, gender. The irreversible nature of a tough man, because of the physical agility he boasts, makes it easy to forget the most important role that women have which has also defined the shape of a man, determined his presence, and in all the social relationships that are born. life. we are collective human beings. The mother who gave birth to us should truly earn our honor. Wife, with whom it is necessary to earn the respect of men. Sex, which so dominates our physical life, and greatly influences our emotional and higher

⁹²Abdullah Yusuf Ali, *The Holy Qur'an: Text, Translation and Commentary* (Lahore:Delhi University Law Library, 1938), 177.

natures, is not to be feared or despised, or as a passion that will entertain us, deserves our respect in the highest sense.⁹³

At the beginning of this chapter discusses the difference between sex (gender) and gender and its relation to the verses of the creation of men and women. To find out whether Abdullah Yusuf Ali's interpretation has gender differences that can result in gender inequality. Gender inequality manifests in various forms, namely: Marginalization or the process of economic impoverishment, subordination or unimportance in political decisions, the formation of stereotypes or through negative labeling, longer and more workloads (burden), and the last is violence (violence). . Here's a more detailed explanation:

1. Gender and the Marginalization of Women

The process of marginalization that results in poverty actually often occurs in society that afflicts men and women, which is caused by various events, such as evictions, natural disasters or exploitation processes. However, the form of impoverishment of women is caused by gender. The mechanism for the process of marginalizing women due to gender differences, in terms of sources, can come from government policies, beliefs, religious interpretations, traditional and customary beliefs, or even scientific assumptions.⁹⁴

Many studies have been conducted to discuss government development programs that are the causes of women's poverty. For example, food self-

⁹³ Ali Audah *Tafsir Yusuf Ali Teks, Terjemahan dan Tafsir Qur'an 30 Juz terj jilid 1* (Jakarta: LiteraNusa, 2009), 181.

⁹⁴ Mansour Fakih, *Analisis Gender dan Transformasi Sosial...*, 13-14.

sufficiency programs or the green revolution have economically removed women from their jobs, thus impoverishing them. Marginalization of women does not only occur in terms of work, but also occurs in the family. Marginalization in the family such as discrimination against male and female family members.

2. Gender and Subordination

The view of gender differences can lead to the subordination of women. The assumption that women are irrational or emotional so that they cannot lead, this has an impact on the emergence of attitudes that place women in unimportant positions. This subordination can take many different forms from place to place and from time to time. In Java, for example, there used to be an assumption that women didn't need high school, because in the end they too would go to the kitchen. In households with limited financial conditions, and must make a decision to send their children to school, boys will be prioritized first. This subordination actually starts from the awareness of gender inequality.⁹⁵

3. Gender and Stereotype

In general, stereotypes is labeling, labeling or marking a particular group. Unfortunately this stereotype will be detrimental and cause injustice. One type of stereotype is that which comes from a gender perspective. Stereotyped views of women often result in injustice. For example, signs that start with the assumption

⁹⁵ Mansour Fakih, *Analisis Gender dan Transformasi Sosial...*, 15-16.

that women preen is to attract the attention of the opposite sex, so that every case of violence or sexual harassment is always associated with this stereotype.⁹⁶

4. Gender and Violence

Violence is an attack on a person's physical or mental psyche. Violence against fellow human beings basically comes from various sources, including violence against certain genders caused by gender views. Violence caused by gender bias is called gender-related violence. Basically, gender violence is caused by the inequality of power that exists in society. There are many types and forms of crime that can be categorized as gender violence, including: *First*, the form of rape against women. Rape occurs when a person is forced to obtain sexual services without that person's consent. *Second*, beatings and physical attacks that occur in the household. Including violence against children. *Third*, the form of violence that leads to the genitals. *Fourth*, violence in the form of prostitution. Prostitution is a form of violence against women carried out by economic mechanisms that harm women.

Fifth, violence in the form of pornography. Pornography is another type of violence against women. This type of violence includes non-physical violence, namely harassment against women where women's bodies are used as objects for someone's interests. *Sixth*, violence in the form of forced sterilization in family planning. Family planning in many places turns out to be a source of violence against women. To meet the target of controlling population growth, women often

⁹⁶Mansour Fakih, *Analisis Gender dan Transformasi Sosial...*, 16-17.

become victims for the benefit of the program. Although everyone knows that this problem is not only in women but also comes from men. However, due to gender bias, women are forced to be sterilized, which often puts them at risk both physically and mentally. *Seventh*, the type of covert violence, this violence is like holding or touching certain parts of a woman's body in various ways and opportunities without the consent of the owner of the body. This type of violence often occurs in the workplace or in public places such as on a bus. *Eighth*, the most common crime against women in society is sexual harassment.⁹⁷

5. Gender and Workload

There is an assumption that women have a nurturing and diligent nature, and are not suitable to be the head of the household, so that all household work is the responsibility of women. As a result, many women have to work hard and long to keep their household clean and tidy. Starting from cleaning and mopping floors, cooking, washing and so on. Among poor families this work must only be borne by women, especially if the woman has to work, then she bears a double workload.

The gender bias that results in the workload is often magnified and is caused by people's views or beliefs that work that is considered by society as a type of "women's work" such as housework is viewed and valued lower than work done

⁹⁷Mansour Fakhri, *Analisis Gender dan Transformasi Sosial...*, 19-20.

by men. Meanwhile, because of this gender perception, women have been socialized from an early age to pursue their gender roles.⁹⁸

From Abdullah Yusuf Ali's interpretation of the verses of the creation of humans, male and female. As well as an explanation of gender and its problems that can lead to injustice. After examining the two, it can be said that Abdullah Yusuf Ali interprets the verses about the creation of women by showing that men and women are both created very well, created from themselves. Women were created to be (1) partners or friends of men, (2) apart from gender, of the same nature as men, also with the same religious and moral rights and obligations, (3) women should not be seen as all sources. crime or sin, as a Christian view, but as a blessing and happiness, a blessing from Allah SWT. The secret that exists in men and women in the form of attraction to the opposite sex becomes something that has been determined by Allah SWT, needs and complements each other.

The Qur'an is the main source of Islamic religious teachings, it is complete and comprehensive, always in harmony with the conditions of its adherents, is dynamic and flexible, does not discriminate whether for men or women. Both have the same rights and obligations in believing and carrying out their religious teachings, and have the same responsibility in implementing and preserving the beliefs and commands of Allah SWT. The existence of gender bias that gives rise to discrimination in equality between men and women is actually not caused by the doctrine of the verses of the Qur'an, but is purely due to the thoughts and

⁹⁸Mansour Fakih, *Analisis Gender dan Transformasi Sosial...*, 21.

understandings of the interpreters. For this reason, theoretically it can be said that whether the interpretation of a cleric can be said to contain a gender bias or not, it can be seen how he interprets the verse which of course his interpretation is influenced by the social conditions of the community where he lives.⁹⁹

B. Women's Leadership in the Country

The problem of leadership is a very important issue, because it involves and determines the fate of many people involved. Whether it has an impact on families, groups, communities, and the State. Among the characteristics of a society that excels and dominates civilization is a society that has leaders who are authoritative, firm, fair, side with the interests of the people, have a strong vision, and are able to bring about change for the better.¹⁰⁰ Leadership is a trust and responsibility for the interests of what it leads.

1. The Interpretation of the Word *Qawwâm* in Surah An-Nisa Verse 34

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا آفَقْتُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَنَاطُتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ فَإِنِ اطَّعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

⁹⁹ M Lutfi, "Teori Penafsiran Ayat-Ayat Gender", *Jurnal Kajian Dakwah dan Masyarakat*, Vol.21, No. 1, July 2019. 112-113.

¹⁰⁰Kementrian Agama RI *Tafsir Al-Qur'an Tematik; Kedudukan dan Peran Perempuan*..., 47.

“Men are the protectors and maintainers of women, Because God has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard In (the husband’s) absence what God would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly); but if they return to obedience, seek not against them means (of annoyance): for God is most high Great (above you all). Qs An-Nisa 34.¹⁰¹

Abdullah Yusuf Ali interprets the word *Qawwâm* in the verse above as a person who is firm in dealing with other people's affairs, protecting all his interests and taking care of all his affairs or he can also stand firm in facing his own work, taking care of himself. everything with a definite purpose.¹⁰² In this verse Abdullah Yusuf Ali relates to verse 135 in this surah, where verse 135 discusses the issue of just behavior. Siding with one group over another is not a good attitude. After seeing the interpretation of this verse, editorially Abdullah Yusuf Ali does not include the words "male leaders over women" or "women cannot be leaders". From his interpretation, the author understands that the word *qawwâm* here means a person who has the ability to lead himself and others.

Furthermore, Abdullah Yusuf Ali also means in this verse that a good wife is a wife who as long as her husband is not by her side will always remember that

¹⁰¹Abdullah Yusuf Ali, *The Holy Qur’an: Text, Translation and Commentary*., 190

¹⁰²Ali Audah *Tafsir Yusuf Ali Teks, Terjemahan dan Tafsir Qur’an 30 Juz terj jilid 2...*, 193.

Allah has given her a protective position, trying hard to maintain it. his position, guarding his honor, and his name. both husband and property. Then if there is a dispute in the family, there are four things that need to be done, (1) it is enough with verbal advice or warning, (2) if it doesn't work, the husband and wife relationship can be abandoned first, (3) if it is not able to solve the problem, it is allowed a little physical correction. done, but Imam Shafi'i does not recommend this even though it is permissible and all experts agree to denounce everything that is considered cruel, even if it is only nagging and lastly (4) if all that doesn't work then family consultation. The nature of satire, grumbling and anger and bringing up past mistakes after making up that should be forgotten and forgiven are all prohibited.

Abdullah Yusuf Ali's interpretation is different from other scholars such as 'Aidh al-Qarni in al-Muyassar's interpretation also interprets this verse 34 that Allah SWT handed over leadership, supervision, and regulation to men because of two things, namely because of the man's maturity in thinking. and acting as well as the role of men as providers.¹⁰³

Similar to Al-Qurtubi, he tends to interpret Surah An-Nisa verse 34 by looking at the activities of men as breadwinners. Meanwhile, Ibn 'Abbâs interprets the word *qawwâma* a party who has authority and power. And according to Rasyd Ridâ, male superiority is caused by two things, *fitrî and kasbî*. It can be said that men's nature looks stronger and so on. While *kasbî* means that humans are seen as

¹⁰³'Aidh al-Qarni *Tafsir al-Muyassar* terj...383

more capable of trying, innovating and moving. Therefore, men are asked to provide for women, look after and lead them.¹⁰⁴

Muhammad 'Abduh in the interpretation of *Al-Manâr* argues that this verse is not appropriate if it is used as an excuse not to let women become leaders in society, in the sense that he does not absolutely lead men over women.¹⁰⁵ Furthermore, Shaykh Jawadi Amuli also said that what can make humans as caliphs or leaders on earth is their humanity, not their gender.¹⁰⁶

When compared with Prof. M Quraish Shihab's interpretation of Surah An-Nisa verse 34, of course there are differences. In terms of meaning, Prof. M Quraish Shihab directly interprets the word *qawwâmun* with the meaning of the leader and person in charge of women, because Allah has given some of them more than others and because they, namely men in general or their husbands, have spent part of their lives. their property to pay the dowry and living expenses for his wife and children. In the Qur'anic insight book written by M Quraish Shihab explains that the meaning of *ar-rijâlu qawwâmûna 'alâ nisâ* does not mean men in general because after looking at the continuation of this verse it is "because they (husbands) spend part of their wealth" namely for their wives.¹⁰⁷

¹⁰⁴Kementrian Agama RI *Tafsir Al-Qur'an Tematik; Kedudukan dan Peran Perempuan...*, 6-7.

¹⁰⁵Nasaruddin Umar, *Argumen Kesetaraan Jender Perspektif al-Qur'an...*, 150.

¹⁰⁶Jawadi Amuli *Keindahan dan Keagungan Wanita: Pandangan Ilahi...*, 120.

¹⁰⁷ M Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan dan Keserasian al-Qur'an*", jilid 2 (Jakarta: Lentera Hati, 2005), 422- 423

The word qawwam comes from the word qamâ (to stand). The verse above uses the plural form, namely qawwâmûn in line with the word ar-rijâlû which means many men. Often this word is translated with leader. However, as read from the meaning above, it seems that the translation has not described all the intended meanings, although it must be admitted that leadership is one aspect it contains. Or in other words, in the sense of "leadership" includes the fulfillment of needs, attention, maintenance, defense, and coaching.¹⁰⁸

From Abdullah Yusuf Ali's interpretation above, it can be said that interpreting this verse is neutral, not emphasizing or affirming with certainty that the leader must be male.

2. The Success of the Queen of Saba' Leadership

The story of the woman who became the leader of the state is also found in the Qur'an, this story happened during the time of the prophet Sulaiman As. Of course the story about the leadership of Queen Balqis has something to do with women's leadership, as one of the references that at that time women were leaders. The story of the success of the Queen of Saba' is found in the Al-Qur'an Surah An-Naml verses 23 to 44, as well as Surah Saba' verse 15 following Abdullah Yusuf Ali's interpretation of the story of Queen Saba' leadership.

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿١٥﴾

¹⁰⁸ M Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan dan Keserasian al-Qur'an*, jilid 2... 424-425.

“Surely I found a woman ruling over them, and she has been given abundance and she has a mighty throne:”

The Hud-Hud bird reported what he had known to Prophet Sulaiman As *“I met a woman who ruled over them”* this woman is the Queen of Saba' (whose name is Balqis in Arabic tradition) apparently from Yemen, but she has relations with Abyssinia and perhaps also ruled Abyssinia. The Habasya tribe (from which the name Abyssinia comes from) came from Yemen. Between the southern coast of Yemen and the northeast coast of Abyssinia (now under Italian and French rule) there is only the Strait of Babul Mandab, almost 20 miles beyond. In the 10th or 11th century AD, there were frequent attacks on Abyssinia from the Arabian Peninsula, and Solomon's 40 year reign is usually equated to 992 to 952 AD.

“she has been given abundance” The land of Saba' is not only rich in spices, gems and gold, but also science and art, and perhaps also spiritual abilities, which has made him willing to accept the monotheistic religion conveyed by Prophet Sulaiman As.¹⁰⁹

وَجَدْتُهُمْ وَاقِفَةً يُسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَرَبِّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ

فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿١٢﴾

¹⁰⁹ Ali Audah *Tafsir Yusuf Ali Teks, Terjemahan dan Tafsir Qur'an 30 Juz terj jilid 2...*, 955

“I found her and her people adoring the sun instead of Allah, and the Shaitan has made their deeds fair-seeming to them and thus turned them from the way, so they do not go aright”

The religion of the Sabaeans (Himyar or Sabaea) in ancient times included the worship of the heavenly bodies, the sun, the planets and the stars. This worship may have something to do with the worship of the Chaldeans (Chaldea), the country of origin of the Prophet Abraham.

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا

تُعْلِنُونَ ﴿١٥﴾

“That they do not make obeisance to Allah, Who brings forth what is hidden in the heavens and the earth and knows what you hide and what you make manifest:”

The false worship of Saba' (Saba') is demonstrated in three ways; (1) that they are quite content with their own achievements, no longer paying attention to God, and (2) that the light of the celestial bodies they worship depends only on the true Light of God, which pervades the entire sky and the universe. . Earth; It is the Creator who must be worshiped, not His creation, and (3) God who knows all the secrets hidden in the human mind, as well as the targets that are openly role models; are the false worshipers really only worshiping themselves, or "they want

to commit all sins" and therefore they are afraid to approach God, who knows all the secrets.

﴿٢٦﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾

"Allah, there is no god but He: He is the Lord of mighty power."

The messenger (hud-hud) is an obedient bird, worthy of being the messenger of Sulaiman. After mentioning the false worship of the Sabaeans, he vowed to believe in monotheism, and emphasized the nature of Allah as the Lord of the Most High Throne, while explaining that no matter how big the throne belongs to humans as mentioned in verse 23 earlier, he will not turn away from his loyalty to Sulaiman. which has provided an explanation of the true religion.

﴿٢٧﴾ قَالَ سَدَنظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكٰذِبِينَ ﴿٢٧﴾

"He said: We will see whether you have told the truth or whether you are of the liars:"

Prophet Sulaiman As did not doubt the information conveyed by his messenger that he had found a new country, but wanted to test whether in

describing all its beauty or worship it was only the result of his own imagination.¹¹⁰

إِذْهَبْ بِكِتَابِي هَذَا فَأَلْقِهِ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ ﴿٧٨﴾ قَالَتْ يَا أَيُّهَا

الْمَلَأُوا إِنِّي آتِيَةٌ إِلَيْكُمْ بِكِتَابٍ كَرِيمٍ ﴿٧٩﴾

“Take this my letter and hand it over to them, then turn away from them and see what (answer) they return. She said: O chief! surely an honorable letter has been delivered to me.”

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٨٠﴾

“Surely it is from Sulaiman, and surely it is in the name of Allah, the Beneficent, the Merciful;”

Prophet Sulaiman As started his letter firmly using the correct and comprehensive religious formulation, and he invited new people to the true faith, and he would establish a respectable relationship, not wanting to conquer for worldly interests, but to spread the Light of Allah Swt.

¹¹⁰ Ali Audah *Tafsir Yusuf Ali Teks, Terjemahan dan Tafsir Qur'an 30 Juz terj jilid 2...*, 956

أَلَّا تَعْلُوا عَلَيَّ وَأُتُونِي مُسْلِمِينَ ﴿٣٤﴾ قَالَتْ يَا أَيُّهَا الْمَلَأُوْا أَفْتُونِي فِي أَمْرِي ؕ مَا كُنْتُ قَاطِعَةً

أَمْرًا حَتَّى تَشْهَدُوْنَ ﴿٣٥﴾ قَالُوا نَحْنُ أَوْلُوْا قُوَّةً وَأَوْلُوْا بِأَسْ شَدِيْدٍ ۗ وَالْأَمْرُ إِلَيْكَ

فَانظُرِي مَاذَا تَأْمُرِينَ ﴿٣٦﴾

“Saying: exalt not yourselves against me and come to me in submission.
She said: O chiefs! give me advice respecting my affair: I never decide an affair until you are in my presence. They said: We are possessors of strength and possessors of mighty prowess, and the command is yours, therefore see what you will command.”

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ

﴿٣٤﴾

“She said: Surely the kings, when they enter a town, ruin it and make the noblest of its people to be low, and thus they (always) do;”

After receiving a letter from Prophet Sulaiman As, Queen Balqis conveyed it to his superiors as described in the previous verse. The character of Queen Balqis as revealed in verse 34 is, she is a ruler who likes wealth and great

splendor, and fully trusts his subordinates. Whenever he wanted to do something he always consulted his ministers, and the ministers were always ready to carry out his orders. The people are also mighty, loyal, and willing. They are ready to take to the field to face the common enemy of the state. However, in ruling Queen Balqis was very careful in carrying out her policies, and did not want to involve the country in war. In his judgment, he could distinguish that Prophet Sulaiman As was not like an ordinary king who liked to conquer by force. In his heart there may already be a speck of divine light, although his people are still strong. He wants to take his people with him, no matter what he does, because he is as loyal to them as they are to him.¹¹¹ Exchanging gifts might strengthen and forge better relations between the two kingdoms. And perhaps he also hoped for spiritual mutual understanding, a wish that later came true. In this interpretation, Abdullah Yusuf Ali describes the figure of Queen Balqis as a true woman, gentle, careful and able to tame the lust of violence against her subordinates.¹¹²

وَأِنِّي مُرْسَلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنظِرَةٌ لِّمَن يَرْجِعُ الْمُرْسَلُونَ ﴿١٥٥﴾ فَلَمَّا جَاءَ سُلَيْمَنَ قَالَ

أَتِمِدُّونَ بِمَالٍ فَمَا أُنسِ اللَّهُ خَيْرٌ مِّمَّا أَتَاكُمْ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿١٥٦﴾

¹¹¹ Ali Audah *Tafsir Yusuf Ali Teks, Terjemahan dan Tafsir Qur'an 30 Juz terj jilid 2....,957*

¹¹² Ali Audah *Tafsir Yusuf Ali Teks, Terjemahan dan Tafsir Qur'an 30 Juz terj jilid 2....,957*

“And surely I am going to send a present to them, and shall wait to see what (answer) do the messengers bring back. So when he came to Sulaiman, he said: What! will you help me with wealth? But what Allah has given me is better than what He has given you. Nay, you are exultant because of your present;”

The previous verse says that Queen Balqis sent a gift to Prophet Sulaiman As, then in verse 36 Abdullah Yusuf Ali interprets the sentence "but you are proud of your gift" with Queen Balqis pity, he thought that his dexterity as a woman would be able to soften Prophet Solomon's heart, and at the same time will tame his warlike subordinates. But the messenger with all his gifts had the opposite effect. Prophet Sulaiman As viewed this as an insult, because Queen Balqis only sent gifts, not submitting to the true religion! Return the gift to Queen Balqis, as if to say “all these gifts will only please you all! Allah Almighty has blessed me with all kinds of worldly wealth which is much better, namely Light and Guidance! Why don't you talk about it? Would you like to speak only military and violent language?” Because when Queen Balqis really came, she greeted him warmly, and the Queen accepted the true religion.¹¹³

¹¹³ Ali Audah *Tafsir Yusuf Ali Teks, Terjemahan dan Tafsir Qur'an* 30 Juz terj jilid 2....,958

إِرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَدِلَّةً وَهُمْ صَاغِرُونَ ﴿٣٧﴾

قَالَ يَا أَيُّهَا الْمَلَأُوا أَيُّكُمْ يَا تُبَيِّ بَعْرِشَهَا قَبْلَ أَنْ يَأْتُوَنِي مُسْلِمِينَ ﴿٣٨﴾ قَالَ عَفْرَيْتُ مِنْ

الْجِنِّ أَنَا أَتَيْكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيَّ لَقَوِيٌّ أَمِينٌ ﴿٣٩﴾

“Go back to them, so we will most certainly come to them with hosts which they shall have no power to oppose, and we will most certainly expel them therefrom in abasement, and they shall be in a state of ignominy. He said: O chiefs! which of you can bring to me her throne before they come to me in submission? One audacious among the jinn said: I will bring it to you before you rise up from your place; and most surely I am strong (and) trusty for it.”

Abdullah Yusuf Ali interprets the word throne in verse 38 as symbolically power and splendor. But the Queen's throne is basically material and wealth. Prophet Sulaiman As intended to turn it into the basis of true faith and religion.¹¹⁴

Ifrît is a very strong and great jinn, famous for being evil and cunning; therefore, he longs to be recognized as “trustworthy.”

¹¹⁴ Ali Audah *Tafsir Yusuf Ali Teks, Terjemahan dan Tafsir Qur'an 30 Juz* terj jilid 2....,958

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ

مُستَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي ؕ أَشْكُرُ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ

لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿٤٠﴾

“One who had the knowledge of the Book said: I will bring it to you in the twinkling of an eye. Then when he saw it settled beside him, he said: This is of the grace of my Lord that He may try me whether I am grateful or ungrateful; and whoever is grateful, he is grateful only for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Honored.”

In this verse the issue of transferring the throne of Queen Balqis is still ongoing. The great Ifrît puffed out his chest with his strength and skill. However, it is not enough to change a power (throne) based on worldly knowledge into knowledge of the mind, the science of the heart and soul, a series of knowledge originating from the Book which contains the mercy and grace of Allah SWT. The soul of truth and goodness, which is the Insight invisible to the Prophets. While worldly power and ordinary honesty may bring good, it will take time, while the spiritual attraction of love will react spontaneously. Prophet Sulaiman As was grateful to Allah SWT, that he was surrounded by people who were given such power, and he was able to control the throne of Queen Balqis who was transferred

to his palace and could be changed according to his will, even without the permission and knowledge of Queen Balqis herself.

In this verse the Prophet Sulaiman As said the sentence "*This is of the grace of my Lord*" here Abdullah Yusuf Ali interprets if Prophet Sulaiman As is not grateful to Allah SWT, or if he works only for his own interests and for worldly purposes, then he will use force. The savage Ifrit was to strengthen his world power and majesty. But on the contrary, Prophet Sulaiman As used it to change the throne of Queen Balqis for the sake of the higher Queen and also the good of her people with Divine light. There were two choices for Sulaiman, and he chose the better one. Thus he shows his gratitude to Allah SWT for the gift that has been given to him.

Human gratitude to God will not increase or decrease the glory of Allah SWT, because God is Rich, does not need everything. That only benefits the human soul itself and will place it on a higher position in the spiritual world. On the other hand, people who do not know gratitude will not reduce the majesty and glory of Allah SWT, or the value of His abundant gifts to humans, because Allah is very Great, very noble and generous. The word Karm in Arabic already includes all three meanings.¹¹⁵

قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرْ أَتَهْتَدِيَّ أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿٤١﴾

¹¹⁵ Ali Audah *Tafsir Yusuf Ali Teks, Terjemahan dan Tafsir Qur'an* 30 Juz terj jilid 2....,959

“He said: Alter her throne for her, we will see whether she follows the right way or is of those who do not go aright.”

The altered throne will be tested to prove whether the queen of Balqis still knows that the throne is hers and accepts it voluntarily as her own, or will deny it as something foreign to her, something that does not suit her. That's the view of most people, humans are accustomed to certain customs and habits and certain ways of thinking. God's message comes to change us and place us on different thrones, with our own will and approval. If we are wise, we will feel appreciated and will be grateful. If we "strongly deny" we reject it as not ours, and still yearn for the same slavery, as the Israelites longed for Egypt when they were under God's guidance in the wilderness.¹¹⁶

فَلَمَّا جَاءَتْ قَيْلَ أَهْكَذَا عَرْشِكِ قَالَتْ كَأَنَّهُ هُوَ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ



“So when she came, it was said: Is your throne like this? She said: It is as it were the same, and we were given the knowledge before it, and we were submissive.”

When Queen Balqis was asked about hers throne, was it like the one brought by Prophet Sulaiman As. Queen Balqis stood watching. She knew it was

¹¹⁶Ali Audah *Tafsir Yusuf Ali Teks, Terjemahan dan Tafsir Qur'an* 30 Juz terj jilid 2....,959

hers throne, but it wasn't exactly the same, as it had now undergone many improvements. And she feels proud to have experienced good fortune and expresses her gratitude with gratitude to herself and her people for the light that God has given them, and with that they know God's apostle in Sulaiman As, and accept the true religion with all their hear.

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ﴿٤٣﴾

“And what she worshipped besides Allah prevented her, surely she was of an unbelieving people.”

Regarding the translation of this verse there is a sentence structure adopted by some commentators and translators regarding the beginning and end of this verse. They interpret the first word uttered by Prophet Sulaiman As and mean, 'we have knowledge of Allah's teaching and received it before her (the queen), secondly they mean by 'worshipping other than Allah has made her deviate (from the true religion).' translations like this show that the Queen of Saba's visit to Prophet Sulaiman strengthened Queen Balqis' true faith and prevented her from slipping into false worship like her ancestors did.

قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِنْ قَوَارِيرَ ۗ

قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٤﴾

“It was said to her: Enter the palace; but when she saw it she deemed it to be a great expanse of water, and bared her legs. He said: Surely it is a palace made smooth with glass. She said: My Lord! surely I have been unjust to myself, and I submit with Sulaiman to Allah, the Lord of the worlds.”

Queen Balqis was greeted with great respect when she arrived at the Palace of the Prophet Sulaiman As, and received her changed throne, which was probably placed in a building outside the palace, she was ushered into the magnificent palace. The floor was made of polished sheet glass, so it sparkled like water. She thought it was water, and to cross it he removed the cloth of hers shirt, so that hers calves and ankles could be seen. This is an attitude that is not at all commendable for a woman, especially for a queen. Prophet Sulaiman As immediately realized Queen Balqis's mistake, and told her the truth, when the Queen expressed gratitude, and together with Sulaiman praised Allah SWT.

In symbolic language, a new follower who enters the palace of divine royal knowledge, in her mind may still be raging various kinds of images of the worldly kingdom. The truth, which is so bright as clear water, may still be mistaken for the fluid of the mortal world, which is volatile, which will contaminate her oversized clothes when touched. This will bring people into various positions and mistakes that are not as they should be. But a wise leader will show the truth. Instead of being offended, a new follower feels grateful: gladly and frankly admits his guilt: and will wholeheartedly submit to and

accompany the Master, worshipping Allah, the source of all truth and knowledge.¹¹⁷

About the prosperity of the land of Saba' has been explained in Surah Saba' verse 15.

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ جَنَّتَيْنِ عَنْ يَمِينٍ وَشِمَالٍ ۚ كُلُوا مِنْ رِزْقِ رَبِّكُمْ

وَاشْكُرُوا لَهُ ۚ بَلَدَةٌ طَيِّبَةٌ ۚ وَرَبُّ غَفُورٌ ﴿١٥﴾

“Certainly there was a sign for Saba in their abode; two gardens on the right and the left; eat of the sustenance of your Lord and give thanks to Him: a good land and a Forgiving Lord!” Qs Saba’: 15

Saba’ is the same city and area in Yemen as mentioned in Surah An-Naml verse 22. The time was at the time of Prophet Sulaiman and Queen Balqis. Until several centuries later the country remained happy and prosperous, watering from the Ma'rib dam was abundant. The streets, and perhaps the aqueducts, were surrounded by gardens on either side: in each corner there were two gardens. The land produced fruits, spices and fragrances, and the land was given the name Arabia Felix (Arabia that was prosperous and happy).¹¹⁸ The land is pleasing to the eye; His people are happy and prosperous, and they can enjoy the bounty of

¹¹⁷Ali Audah *Tafsir Yusuf Ali Teks, Terjemahan dan Tafsir Qur'an* 30 Juz terj jilid 2...,960

¹¹⁸Ali Audah *Tafsir Yusuf Ali Teks, Terjemahan dan Tafsir Qur'an* 30 Juz terj jilid 2..., 1101.

Allah the Most Merciful, and He will not punish the small faults and weaknesses of humans.

In general, Albulah Yusuf Ali's interpretation of Surah an-Naml, talks about the figure of Queen Balqis who became the leader of a country, namely Saba'. There are many descriptions of what the leadership figure of Queen Balqis looks like, be it attitude to subordinates, the community, tactics in leading, how to find solutions to every problem faced, and much more.

From the story of the leadership of Queen Balqis in the land of Saba', it can be learned that in leading what is needed is not only intelligence, but there are many more that must be possessed, such as; wise attitude, expertise in leading, prioritizing deliberation in finding agreements, prioritizing the interests of many people and much more. Therefore, the leader of the state or regional head must be a person who has extensive knowledge and good physical health, as well as sincerity in leading. So that they can lead well, such as the explanation contained in Surah Al-Baqarah verse 247.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ

بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ

وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

Talut is Arabic for the name Saul; he was tall and handsome, but he was from the tribe of Benjamin, the smallest tribe in the nation of Israel. As a poor

family, when he went to look for some donkeys that had been lost from his father's house, he met Samuel who made him king. Once he was appointed, as soon as people changed their stance again. For all the petty reasons they object. The main consideration in their minds, the interests of each: each wants to be a leader and king, not because of a sincere heart wants the good of the people as a whole, as a leader should do.¹¹⁹

¹¹⁹Ali Audah *Tafsir Yusuf Ali Teks, Terjemahan dan Tafsir Qur'an* 30 Juz terj jilid...,105.