

CHAPTER III

ZAINAB AL-GHAZALI'S BIOGRAPHY AND TAFSIR NAZÂRAT FÎ KITÂBILLÂH

A. Zainab al-Ghazali's Biography

1. Curriculum Vitae

Her full name is Zainab Muhammad al-Ghazali al-Jubaili. She was born on 2nd January 1917 A.D./8 Rabiul Awal 1335 AH in Mayeet Ghumar al-Daqiliyah, Buhairah area, Egypt. She came from a respectable family and had descendants from the noble Nasab, i.e. from the lineage of the companions of the Holy Prophetsa. Her father was a descendant of the caliph Umar al-Khattab (ra). Meanwhile, her mother's path descended from Nasab descended from Saiyidina al-Hasan bin Ali bin Abi Talib RA. Zainab al-Gazali's father was a well-known al-Azhar cleric at the time and co-ran a cotton company. This cotton business was inherited from her grandfather, also known as a famous and respected cotton merchant by the people there.¹

Zainab al-Ghazali grew up in the environment and care of both parents, who had a good Islamic education. The personality of Zainab al-Ghazali has been firmly ingrained in the persistent and courageous qualities of her father's education, who often brought Zainab with her to visit recitation ceremonies with several al-Azhar scholars, including Shîkh Muhammad Sulaimân An-Najjar, Shîkh Muhammad al-Audan, Shîkh Abdul Majîd al-Lubnan, and several prominent figures of the oldest

¹ Ummi Zainab Mohd Ghazali and muhammad Azizan Sabjan, "Zainab Al-Ghazali: Sejarah Kebangkitan Mujahidah Islam Di Mesir", Journal Al-'Abqari 19, 48-49.

religious institution in Egypt. Her father also continuously invited her to perform Fajr prayers in the mosque; her father said, "*You don't need to spend much time with friends because you are sayyidah Zainab.*"² And he often called her daughter by the title Sayyidah Zainab al-Ghazali and named Nusaiybah Sempena after a sahabiyah famous for his courage, namely Nusaiybah bint Ka'ab al-Mazaniyah al-Ansoriyah, determined to form Zainab al-Ghazali to become the defender and fighter of Islam.³

During her lifetime, Zainab al-Ghazali married twice. The first time, when she was growing up, she married an Egyptian man, but finally, the marriage failed. The factor of her divorce was because her ex-husband didn't support Zainab al-Ghazali, who actively participated and was active in the realm of da'wah struggle. The struggle for da'wah is her life motto, and she has been embedded in the soul of Zainab al-Ghazali. She had no children from this marriage. The trials she faced at the time of the failure of her marriage didn't discourage Zainab from continuing her da'wah struggle in Egypt.⁴

Her second marriage was with Haji Muhammad Salam, who understood and supported Zainab's fighting spirit and was ready to sacrifice to help his wife. Zainab even wrote a book entitled *al-Ayyam Min Hayati*; she wrote the story of her husband, who always gave help and encouragement to all her struggles. However, Zainab also stressed that she does not forget her responsibilities to her husband and

² Ummi Zainab Mohd Ghazali and Muhammad Azizan Sabjan, "*Zainab Al-Ghazali: Sejarah Kebangkitan Mujahidah Islam Di Mesir*", 49.

³ Siti Zaharah Hamid, "Zainab Al-Ghazali's Contribution in Dignity of Women's Position in the Muslim Leadership Arena", (Paper presented at the Proceedings of the International Conference on Postgraduate Research, Kuala Lumpur Malaysia, 1-2 December 2014), 270.

⁴ Ummi Zainab Mohd Ghazali and Muhammad Azizan Sabjan, "*Zainab Al-Ghazali: Sejarah Kebangkitan Mujahidah Islam Di Mesir*", 49.

family even though she is busy with her struggles.⁵ That is how Zainab's struggle to preach Islamic mosques can be seen. In 1966, Zainab al-Ghazali's husband died because, in fact, every meeting, there would be a separation. Her husband died while she was in prison before she was released six months later. After the death of her husband, Zainab al-Ghazali continued her da'wah struggle until she died in 2005 when she was approaching 88 years old.

2. Education and Her Intellectual

Zainab al-Ghazali received her education in a madrasah in her village, Mayeet Ghumar al-Daqiliyah, Buhairah area, Egypt. Then, she went on to study at the royal school and attended religious studies in al-Azhar. She has studied and mastered various sciences, including tafsir, hadith, and fiqh. After her father died in 1928, Zainab al-Ghazali moved to Cairo with her mother. She lived with her brother, who studied and worked there.⁶

When she was 11 years old, while in Cairo, Zainab al-Ghazali was not allowed to continue her religious education even though she repeatedly asked her eldest brother, Sa'aduddin al-Ghazali, for permission. However, her second brother, Ali al-Ghazali, supported her in continuing her religious education to shape Zainab al-Ghazali's thoughts on all problems in human life.⁷ Her second brother supplied

⁵ Sri Hertika Herri, "Zainab Al-Ghazali Tokoh Reformis Islam Di Mesir (1917- 2005)", (Undergraduate Thesis UIN Alauddin Makassar, 2019), 29.

⁶ Siti Zaharah Hamid, "Zainab Al-Ghazali's Contribution in Dignity of Women's Position in the Muslim Leadership Arena", (Paper presented at the Proceedings of the International Conference on Postgraduate Research, Kuala Lumpur Malaysia, 1-2 December 2014), 272.

⁷ Ummi Zainab Mohd Ghazali and Muhammad Azizan Sabjan, "*Zainab Al-Ghazali: Sejarah Kebangkitan Mujahidah Islam Di Mesir*", 50.

Zainab with several books, among them Aisha al-Taimury's work on women that she had read so that she could memorize many of her contents.

At twelve, Zainab came out of her house one day to walk in the Cairo neighbourhood when her gaze was drawn to a royal school for female students. She entered the school and met the principal in person, speaking loudly and introducing herself and her family background. She mentioned her desire to be able to attend the school. The headmaster was amazed at the little girl's courage and accepted Zainab al-Ghazali's request. She can answer the entrance exam confidently and correctly. With excellent achievements, Zainab was accepted for her intelligence and willingness to study at the royal school.⁸

However, the school was not enough for her, so Zainab began to study directly with some religious knowledge in al-Azhar. In this way, Zainab combined modern science and religious science, the classical method of receiving knowledge directly with the method (tallaqī) of the mufti's of al-Azhar. Among them are Shīkh Alī Mahfūz, Shīkh Muhammad Sulaīmān al-Najjar, an al-Azhar scholar who has helped her a lot in explaining in more detail about the rights of Islamic women, there is also Shīkh al-Majīd al-Lubnan and others.

Zainab al-Ghazali is a talented leader formed directly by her father in childhood; in adolescence, she entered the Egyptian women's union membership commanded by Huda Sha'rawi. Huda Sha'rawi registered Zainab al-Ghazali as a student representative participant who would be sent to study in France because she saw Zainab had strict personality traits, a strong stance and vital religion and faith,

⁸ Sri Hertika Herri, *Zainab Al-Ghazali Tokoh Reformis Islam Di Mesir (1917-2005)*, 25.

and her hope that Zainab could succeed her as leader of the Egyptian women's union later. Because Zainab has shown her public speaking skills that attract Egyptian women to voice their rights, this is a tangible manifestation of her late father's dedication to educating her.⁹

A month before Zainab was sent to France, she dreamed of meeting and having a dialogue with her father; her father asked Zainab to cancel her trip to France. His father said, "*Behold, Allah will replace it with something better in the land of Egypt than what you will get from the program in France.*" Allah SWT wants something else for Zainab. She politely and kindly reiterated her stance, telling Huda Sha'rawi to cancel her departure by saying: "*My father's face always accompanied me; I don't feel that anyone from my family is always with me like I feel with my father.*"¹⁰

Zainab al-Ghazali's involvement in the Egyptian Women's Association continues to fight to strengthen women's rights with confidence. In the early years of her involvement, she participated in many trials facing al-Azhar. She still feels that she is not out of the truth regarding women's rights and freedoms, and the slogans demonstrated by the Egyptian Women's Union are still included in the permitted range. This situation attracted the attention of the scholars of al-Azhar.¹¹ Eventually, Zainab was invited to hold several discussions explaining some of the religious problems she had yet to understand. Shîkh Muhammad al-Najjar, one of

⁹ Sri Hertika Herri, *Zainab Al-Ghazali Tokoh Reformis Islam Di Mesir (1917-2005)*, 27-28.

¹⁰ Umami Zainab Mohd Ghazali and Muhammad Azizan Sabjan, "*Zainab Al-Ghazali: Sejarah Kebangkitan Mujahidah Islam Di Mesir*", 49.

¹¹ Lewis, P. (2007). *Zainab al-Ghazali: pioneer of Islamist feminism*. *Journal of History*, 4(27), 27.

the scholars of al-Azhar, helped her understand many issues that had been considered correct according to the Women's Union.¹²

Shīkh Muhammad al-Najjar explained to her what a woman must have before fighting for her rights. All levels of society must uphold the establishment of Islam because it is a solution for women to fulfil their rights at a time when Western nations don't recognize the position of women in religion. After the discussion and enlightenment of Shīkh Muhammad al-Najjar, Zainab al-Ghazali has understood the meaning behind the true struggle of Islam.¹³ This meeting caused her to decide to leave the Egyptian Women's Union even though she had an excellent opportunity to lead the Egyptian Women's Union.

At the age of 20 years, Zainab was subjected to a severe ordeal, namely a fire disaster that resulted in a severely burned face and body. She considered that this was a rebuke from Allah for her participation in the Egyptian Women's Union; with the power of Allah, Zainab was able to heal and recover from the calamity that befell her and was determined to use her whole life to fight for and spread the message of Islam. After this incident, Zainab al-Ghazali finally left the Egyptian Women's Union. By 1937, Zainab al-Gazali had established the Union of Muslim Women and became the union leader. This Muslim Women's Association was the first Muslim women's association to grow in Egypt, which led to a new change in the development of Islamiyyah.¹⁴

¹² Siti Zaharah Hamid, *"Sumbangan Zainab Al-Ghazali Dalam Memartabatkan Kedudukan Wanita Dalam Arena Kepimpinan Umat Islam"*, 272.

¹³ Umami Zainab Mohd Ghazali and Muhammad Azizan Sabjan, *"Zainab Al-Ghazali: Sejarah Kebangkitan Mujahidah Islam Di Mesir"*, 52.

¹⁴ Siti Zaharah Hamid, *"Sumbangan Zainab Al-Ghazali Dalam Memartabatkan Kedudukan Wanita Dalam Arena Kepimpinan Umat Islam"*, 272-273.

Then, the steps of Zainab al-Ghazali to preach and spread Islam were to hold recitation classes in all mosques in Egypt. Among them are Masjid al-Imam Shafi', al-Jami al-Azhar, and Ahmad Tolon Mosque, with the help of the teaching staff of al-Azhar scholars. She was the prime mover of the study classes. Besides that, another effort taken by Zainab al-Ghazali was to publish the magazine Sayyidah Muslimah with religious writings. Her speech in the lecture was also published in the magazine. Such was the fighting spirit of his da'wah to call, invite, and convince Muslims to return to the valid teachings of Islam. As a result of the magazine's release, it had a vast new impact and was well-received by the Egyptian population at the time.¹⁵ The Muslim Women's Union has grown tremendously. We can see it from many branches of the Union of Muslim Women in Egypt.

However, until 1952 A.D., when the situation suddenly changed, Zainab and the Muslim Women's Union were required to stop union activities, including the publication of Muslimah magazines. Zainab herself was falsely accused of being an opponent of the revolution and sentenced to death and later sentenced to life imprisonment with hard labour. The torture and suffering in prison under Naseer is depicted in her famous work *Ayyâm min Hayâtî*. After her release from prison, Zainab al-Ghazali continued her role in da'wah. She performed the halqah of recitation in mosques and attended seminars inside and outside Egypt.

3. Books by Zainab al-Ghazali

¹⁵ Umami Zainab Mohd Ghazali and Muhammad Azizan Sabjan, "Zainab Al-Ghazali: Sejarah Kebangkitan Mujahidah Islam Di Mesir", 49.

Zainab al-Ghazali was a very talented person in the field of writing.

a. *Ayyâm min Hayâtî*

A work written by Zainab al-Ghazali about her story while in prison. A book that tells about how she tortured herself while in prison and a book that counts as an important historical document about the journey of da'wah in Egypt from 1964 to 1971. This book has been translated into Malay

b. *Nahwa Ba'su Jadîd* (direction of resurrection)

c. *Musykilatu Sabâb wa Fatayat fî Marhalatil Murahaqah* (The Problem of Men and Women in Adolescence. The book has been translated into Indonesian under the title "asking Zainab al-Ghazali")

d. *Ila Ibnati* (for my Daughter). The book has been translated into Indonesian under the title 'Muslim Women and the Journey of a Thousand Miles'.

e. *Nazarât fî al-Dîn wa al-Hayât* (Looking at Religion and Life)

f. *Syarah Arba'in an-Nawawiyyah*

g. *Malak wa Amal Sha'b* (Government and people's hope)

h. *Nazarât Fî Kitâbillâh* (Looking at the Book of Allah)

i. *Asma' Allah al-Husna*

j. *Gharizah al-Mar'ah* (The Female Instinct)

B. Tafsir *Nazarât Fî Kitâbillâh*

The interpretation of the Qur'an and the explanation of its meanings and expressions have begun from the lifetime of the Prophet PBUH until now. After his death, a group of companions pursued a unique interpretation of the Qur'an, which later gave birth to several groups. First, the group of companions, when interpreting the Qur'an, tried to quote what they had heard directly from the Prophet PBUH. Sometimes, they interpret verses without attributing them to the Prophet PBUH at all. It is this group that is seen as the generation of mufassir. Second, the tabi'in generation are the disciples of the Companions. Third, the mufassir who became a disciple of the tabi'in. In verse interpretation, the tabi'in method sometimes uses the hadith of the Prophet PBUH or the opinions of the Companions and sometimes without reference to anyone. Fourth, the people who first wrote books on the science of exegesis. Fifth, the mufassir compiled the hadiths by discarding the sanads. Sixth, the mufassir emerged after the development of various modern sciences and sciences, and their maturity in Islam. The services in this group in interpretation are extensive, including removing knowledge from the stagnation of ideas and including it in studies and discussions.¹⁶

Let's look at the commentary literature whose development has come to what is called productive wealth. It is pretty tricky for us at the beginning to believe that we are actually standing before one of these phases of history, which, at the beginning of its growth in the area of the emergence of Islam, was not found at all to have the courage to do so. Even in the early days of Islam, the most devout Islamic leaders put warning signs and signs to stay away from it for the benefit of

¹⁶ Ahmad Izzan, *Ulumul Qur'an*, (Bandung: Tafakur, 2013), Cet v, 241

religion. Likewise, in later times, the second century of the Hijriyyah, we can still find evidence indicating that the rush to wrestle with interpretation was seen only with a view of alienation and even a heightened awareness of doing so decreased dramatically with feelings of fear and avoidance.¹⁷

From this, we can see that there is no doubt that the history of Qur'anic exegesis went through various stages and a long period of time so that it reached the form we see today in the form of many volumes, both printed and handwritten. The growth of Qur'anic exegesis began early on, namely from the time of the Prophet PBUH, the first person to expound the Qur'an and explain to his people the revelation that Allah SWT revealed to his heart.¹⁸ Muslims are in dire need of knowledge that can guide them to a correct understanding of the Qur'an. We know the Qur'an is his firm word, a warning full of wisdom, a straight path, not wavering by various desires, not mixed with any language, will not be obsolete because it is often repeated, its miracles will not run out, and scholars will not be satisfied with it. Who said with him must be right. Those who practice it must be rewarded. Those who decide things with him must be fair. He must be shown the right path. Whoever forsakes him out of pride, Allah will destroy him. And whoever seeks guidance from others, Allah must lead him astray.¹⁹

In this case, people really need proper knowledge to understand the Qur'an, namely the interpretation of the Qur'an. Interpretation of the Qur'an has developed

¹⁷ Ignaz Goldziher, *Mazhab Tafsir dari Klasik hingga Modern*, Trans., M. Alaika Salamullah et al (Yogyakarta: eLSAQ Press, 2006), cet III, 77.

¹⁸ Subhi as-Shalih, *Membahas Ilmu-ilmu Al-Qur'an*, Trans., Tim Pustaka Firdaus (Jakarta: Pustaka Firdaus, 2011), Cet 11, 411.

¹⁹ Muhammad Shaleh al-Utsaimin et al, *Syarah Pengantar Studi Ilmu Tafsir Ibnu Taimiyah*, Trans., Solihin (Jakarta: al-Kautsar, 2014), Cet I, 34.

since the first time of the Qur'an, and the first interpreter was the Prophet PBUH. Because Allah gave the Prophet revelation in the form of verses of the Qur'an, Allah also gave him an understanding of the purpose and purpose contained in the revealed verse to explain to his people.²⁰

But what is still a big question so far is what we encounter a lot in the book of tafsir from male interpreters. Women's participation and contribution in Qur'anic interpretation activities are depicted very minimally in history books and *tabaqat* tafsir from early times to modern and contemporary times.²¹ In fact, if we explore more profoundly, of course, there will be many contributions of women in the field of interpretation of the Qur'an, one of which is a female figure that the author has discussed in this chapter. A mujahidah from the Land of the Pyramids, Zainab al-Ghazali produced her tafsir entitled *Nazarât Fî Kitâbillâh*. As a prominent female preacher in the 20th century, Zainab al-Ghazali al-Jubaili also left several valuable writings. Her tafsir *Nazarât Fî Kitâbillâh* is one of her works that received a good reception, not only from the Egyptian community but also from people outside Egypt.²²

1. The Overview Tafsir *Nazarât Fî Kitâbillâh*

²⁰ Soleh Muhammad Basalamah, *Pengantar Ilmu Al-Qur'an*, (Semarang: PT Karya Toha Putra, 1997), Cet I, 101.

²¹ Nur Mahmudah, "Menulis Ulang Partisipasi Perempuan dalam Sejarah Penafsiran Teks Suci". in *Palastren Journal*, Vol. 4 No. 2 December 2011, 202.

²² Siti Zaharah Hamid and Abdur Hamdi Usman, *Keunggulan Kitab Nazarât Fî Kitâbillâh Menurut Pandangan Abdul Hayye al-Farmawi*, in *Journal of the International Conference on Aqidah, Dakwah and Syari'ah (IRSYAD)* 2016, 372.

Tafsir *Naẓârat Fî Kitâbillâh* was written when Zainab al-Ghazali was in prison, where the Qur'an was indeed the comforter of her soul. She often recorded the interpretations of the Qur'an that he understood on the margins of the pages of the Qur'anic mushaf, but prison officials seized the Qur'an, and Zainab did not have time to perfect it. Only after he was released did he resume writing the Qur'anic commentary. Zainab al-Ghazali perfected the writing of this tafsir in the early 90s, and the tafsir is modest in size. It interprets surah al-Fatihah to surah Ibrahim. It was printed and published by *Dar al-Shurûq* Company in 1995.²³

Zainab al-Ghazali regularly delivers Qur'anic exegesis on halaqah in various mosques in Egypt. It was in between these activities that Zainab al-Ghazali rewrote the tafsir of the Qur'an, which was then the first volume published in 1995 A.D. In her tafsir, she referred to previous tafsirs such as the tafsir of Ibn Kathir (d.774 H), she quoted a lot from the tafsir of Ibn Katsir *Al-Qur'anul Azhim*.²⁴ Then *tafsir fî Zhilalil Qur'an*²⁵ Sayyid Qutb's style of interpretation is almost the same as Zainab's tafsir, namely the interpretation of movement. Tafsir *Qurthubi al-Jami' li Ahkamil*

²³ Siti Zaharah Hamid and Wan Ramizah Hasan, *Zainab al-Ghazali dan Tafsir Naẓârat Fî Kitâbillâh*, Selagor: KUIS, 2015. 604.

²⁴ This tafsir is the most famous tafsir among the many tafsir bil Matsur ever written and is ranked second only to the book of Ibn Jarir. Ibn Kathir interprets the kalamullah with hadith and atsar attributed to its owner and discusses the necessary issue of *Jarh wa Ta'dil*, assigns one opinion to others, imposes weakness on some narrations and declares sahih on others. See, Manna Khalil al-Qattan, *Studi Ilmu-ilmu Qur'an*, Trans., Mudzakir AS (Bogor: Pustaka Litera Antar Nusa, 2011), Cet I, 505.

²⁵ This tafsir is a perfect book about life under the light of the Qur'an and the guidance of Islam. The author lives under the wise auspices of the Qur'an, as can be understood from the name of his book. He permeated the beauty of the Qur'an and was able to express his feelings honestly so as to conclude that humanity today is in misery caused by various destructive ideas and sects and endless bloody battles. It consists of eight large volumes and has undergone several reprints in just a few years, to the excellent reception of scholars. See, Manna Khalil al-Qattan, *Studi Ilmu-ilmu Qur'an*, Trans., Mudzakir AS, 513.

*Qur'an*²⁶ . Ibn Jarir at-Thabari (d. 310 AH) in tafsir *Jami' al-Bayan*²⁷ . Tafsir ar-Razi *Mafâtihul Ghaib*.²⁸

Her tafsir also quoted many hadiths narrated by Bukhari, Muslim, Ahmad, Tirmidhi, and Ibn Majah. Although he omitted his sanad in the hadith, he immediately explained the status of the hadith. As explained in the preamble of her tafsir, Zainab adhered to the hadiths of Saheeh.

2. Method of interpretation of *Nazarât Fî Kitâbillâh*

²⁶ In this tafsir, Qurtubi did not limit himself to the verses of the law alone but also interpreted the Qur'an thoroughly. The method used is to mention the causes of the nuzul, to present the various Qira'at and I'rab, to explain the gharib lafazh, to relate opinions to those who say them, to provide particular paragraphs for the stories of the mufasssir and the news of historians and to quote from reliable earlier scholars, especially the authors of the law. This book of tafsir was once lost in the library until Darul Kutub al-Misriyyah finally reprinted it. See, Manna Khalil al-Qattan, *Studi Ilmu-ilmu Qur'an*, Trans., Mudzakir AS, 520-521.

²⁷ This interpretation is a testament to the great effort and sincerity of the author in perfecting it. The tafsir contains a collection of hadiths and narrations of the Companions and also has his corrections. It includes the grammar, laws of sharia, and his opinions on tarjih and other interpretations. See, Mani' Abdul Halim Mahmud, *Methodology of Tafsir*, tr., Faisal Saleh and Syahdianor (Jakarta: PT Raja Grafindo Persada, 2006), Cet I, p. 70. This book of tafsir is considered important literature in the field of tafsir Bil Matsur, even in the field of tafsir bil Ra'yi, because it combines opinions and seeks the strongest opinions, in addition to containing istinbath and the faces of I'rab. Therefore, her book of tafsir is the greatest, most sahih and most complete book because it has the opinions of companions and tabi'in. Reviewers rated his book second to none in the field of exegesis. See, Yunus Hasan Abidu, *Tafsir Al-Qur'an Sejarah Tafsir dan Metode Para Mufasssir*, (Jakarta: Gaya Media Pratama, 2007), cet I, 69.

²⁸ This book of exegesis consists of eight thick volumes, printed and distributed among men of knowledge. This book received significant attention from students of the Qur'an because it contained such a deep discussion of such diverse scientific problems that it is said to have collected all that is strange and unfamiliar. Globally, tafsir ar-Razi is more worthy of being told to be a great encyclopedia in the natural sciences, biology, and sciences that have something to do either directly or indirectly with the science of explanation and all the sciences that are the means of understanding it. See, Mani' Abdul Halim Mahmud, *Methodology of Tafsir*, tr., Faisal Saleh and Syahdianor, pp. 323-324. In his tafsir, ar-Razi has devoted attention to explaining the correlation between verses and suras of the Qur'an with one, as well as expounding many exact sciences, physics, Falak, philosophy and studies of the divine problem according to the methods and arguments of rational philosophers, besides also fattening up schools of fiqh. However, most of these descriptions are not needed in the science of exegesis. Thus, this book of tafsir became a scientific encyclopedia of science, cosmology and physics, so it lost its relevance as a Qur'anic exegesis. See, Manna Khalil al-Qattan, *Studi Ilmu-ilmu Qur'an*, Trans., Mudzakir AS, 507.

Tafsir, as an effort to understand and explain the purpose of the Quran, has undergone quite varied development. As a result of human work, diversity in methods and modes of interpretation is inevitable.²⁹ In this tafsir Zainab al-Ghazali uses the Ijmali method. That is a tafsir whose interpretation of the Qur'an is based on the sequence of verses verse by verse, with concise but clear speech and simple language so that both ordinary people and intellectuals can consume it.³⁰

In writing, it is the same as the interpretation of the tahlili method, which is to follow the sequence of verses of the Qur'an. The difference between the two lies in the breadth of the discussion of the verse presented because, in this method, a mufassir only gives a global explanation. In presenting these meanings, mufassir uses the Qur'anic expression itself by adding words or sentences that connect sequences or phrases contained in the verse, making it easier for the reader to understand the verse.³¹

3. Characteristics of the tafsir of *Nazarât Fî Kitâbillâh*

This interpretation has a reformative tendency that encourages the Qur'an to be the law of the Ummah and a path to progress. Among the characteristics of her tafsir is a position that defends women's rights by saving women from negative values and encouraging them to stick to the nash-nash of the shari'a.³²

²⁹ Ahmad Syurbasyi, *Sejarah Perkembangan Tafsir*, Trans., Zulfan Rahman (Jakarta: Kalam Mulia, 1999), Cet I, 231.

³⁰ Ahmad Syurbasyi, *Studi Tentang Sejarah Perkembangan Tafsir al-Qur'an al-Karim* Terj. (Jakarta: Kalam Mulia, 1999) cet I, 232.

³¹ Alimin Mesra et al, *Ulumul Qur'an* (Jakarta: PSW, 2005), Cet I, p. 230.

³² Ah Fawaid, "Pemikiran Mufassir Perempuan tentang isu-isu Perempuan" in *Karsa Journal*, Vol 23, No 1, Juni 2015. 66.

To get to know the style of writing the tafsir of *Nazârat Fî Kitâbillâh* and see how Zainab al-Ghazali uses a tarbawi approach in it, we need to explore further the manhaj used by Zainab al-Ghazali including:

- a) Zainab recites verses and explains their meaning in straightforward language without any difficulty.
- b) It linked the meanings of the Qur'an and its laws to the reality of life in an effort to improve the situation in accordance with the guidance of the Qur'an and solve problems that exist in society.
- c) Focus on aspects of carrying out actions that are in accordance with the upright religion of Islam, such as fostering the Muslim person on the basis of correct understanding, broad and perfect knowledge of the religion, confidence in him both in terms of aqidah and shari'a, istiqomah and carrying out his commands.
- d) They are promoting da'wah in order to revive all lost obligations of Islam by punishing what Allah SWT has revealed—charity with what Allah SWT decrees to save and awaken her servant. Zainab attributed the reality of the decline and humiliation that befell the Muslims to the fact that they did not stick to the sharia of Allah SWT. Readers of his commentaries will discover how his writings describe his disappointment at the loss of the implementation of Allah's Shari'a from our lives, from our governments and the educational, social, economic and legal systems of life.

- e) In her tafsir, Zainab suggested multiplying petitions to Allah SWT by praying with a heart full of faith and confidence that Allah will fulfil the promises contained in the verses of the Qur'an, both good promises and wrong promises.
- f) Zainab relied on shahih hadith to complete her passion for the tafsir. She included the prophet's hadith and sometimes gave explanations and parables with the intention of Qur'anic verses, which had almost identical meanings to hadith and Qur'anic verses.³³

4. The style of tafsir of *Naẓârat Fî Kitâbillâh*

In this tafsir, Zainab al-Ghazali highlights the style of cultural and social (socio-cultural) literary interpretation or adabi ijtima'i, which is a tafsir that emphasizes the explanation of the verses of the Qur'an in terms of editorial accuracy, then compiles the content of the debuted verses in a beautiful redaction by highlighting the primary purpose and objectives of the Qur'an, which is to bring guidance in life, then combine it with the notions of the verse with the laws of nature that prevails in society and world development.³⁴

Tafsir, with this style, emphasizes conveying the primary mission of the Qur'an to readers to be used as a basis for solving various problems that exist in society. Therefore, in her explanations, the mufassir consistently links the verses of

³³ Siti Zaharah Hamid and Wan Ramizah Hasan, *Zainab al-Ghazali dan Tafsir Naẓârat Fî Kitâbillâh*, 605-606

³⁴ Ahmad Syurbasyi, *Studi Tentang Sejarah Perkembangan Tafsir al-Qur'an al-Karim* Trans, 235.

the Qur'an with the reality and objective conditions that exist. Even in the way it works, Mufassir makes observations of social reality, both with regard to tradition and the civilization system, in general, to find solutions based on the instructions of the Qur'an. Interpretation in this style always feels relevant to the times. It was born as an elaboration of the dialogue between the Qur'an and reality.³⁵

Zainab al-Ghazali is also seen in her tafsir using *Matsûr*³⁶ with *Ra'yu*³⁷. In her interpretation, she explained the hadiths of the Prophet PBUH, then sometimes she included the opinions of previous scholars, and he also sometimes referred to some Classical and modern interpretations, on the other hand, he also explained her interpretations using his own opinions. So, it can be implied that she used the pattern of interpretation of *bil Matsûr* and *bil Ra'yi*.

Tafsir *bil Matsûr* is a tafsir whose series of explanations are contained in the Qur'an, Sunnah or the words of the companions as an explanation of the meaning of the word of Allah, namely the interpretation of the Qur'an with as-Sunnah

³⁵ Alimin Mesra et al, *Ulumul Qur'an*, 234-235

³⁶ This source of interpretation grows and develops through two stages, namely the narration stage and the tadwin stage. In the first stage, the Prophet PBUH, as the recipient of revelation, explained the meaning of the Qur'an to the Companions, who then spread it to other companions who did not follow the assembly of the Holy Prophet (peace be upon him) directly. This continued during the time of the companions until tabi'in. In the time of the Companions, interpretation took the form of word-of-mouth narration (Shafahiy). In contrast, in the time of tabi'in, it had begun to take the form of collecting narration regarding the explanation of the verses of the Qur'an, but it was still integrated with others. This period was the first time this interpretation had a specific form. Concretely, the exegesis in this stage is a narration of the explanation of the Qur'an, which is collected in a separate chapter. See, Alimin Mesra et al, *Ulumul Qur'an* (Jakarta: PSW, 2005), Cet I, pp 219- 220. Mufassir, who takes this method, should first explore the existing atsar about the meaning of the verse; then the atsar is put forward as an interpretation of the verse concerned. In this case, he should not perform ijtihad to explain a meaning without any basis, nor should he leave things that are useless or useful to know as long as there is no sahih narration about it. See, Manna Khalil al-Qattan, *Studi Ilmu-ilmu Qur'an*, Trans., Mudzakir AS, 483

³⁷ Theologians interpret based on Ijtihad and Steinbach, some are right, and some are wrong. Therefore, this style of interpretation was controversial because some scholars legalized it, and others forbade it. See, Ahmad Izzan, *Ulumul Qur'an*, (Bandung:Tafakur, 2013), Cet v, 242.

Nabawiyah. Thus, tafsir *bil Matsûr* is the interpretation of the Qur'an with the Qur'an, the understanding of the Qur'an with as-Sunnah or the interpretation of the Qur'an according to the atsar arising from among the companions.³⁸ Meanwhile, tafsir *bil Ra'yi* is the interpretation of the Qur'an, which makes the results of reasoning its primary source. This interpretation of this model is also called at-Tafsir al-Ijtihadi, because it relies more on the outpouring of all rational abilities to explain the meaning of the verses of the Qur'an.³⁹

Besides that, this style of interpretation is also a tafsir that interprets the Qur'an based on correct ijthad with the proper rules and doesn't come out of the principles of Shari'a. So the tafsir *bil Ra'yi* doesn't only carry out interpretations based on thoughts without a solid basis and not just support the opinions of scholars without argument. But the tafsir *bil Ra'yi* is an interpretation that has a solid basis and strong arguments.⁴⁰ When we read Tafsir *Nazarât Fî Kitâbillâh*, we will see that in the explanation of the verse, Zainab al-Ghazali is more dominant in Tafsir *bil Ra'yi*, meaning that the explanation of the verse is dominant by explanations derived from reason rather than from history.

³⁸ Muhammad Ali ash-Shaabuuni, *Studi Ilmu Al-Qur'an*, Trans., H. Aminuddin (Bandung: CV Pustaka setia, 1999), Cet I, 248.

³⁹ Alimin Mesra et al, *Ulumul Qur'an*, 224.

⁴⁰ Umar Shihab, *Kapita Selektâ Mozaik Islam*, (Bandung: PT Mizan Pustaka, 2014), Cet I, 86.