

# Reactualization of Stories of Women's Glory in the Qur'an as a Method of Husband and Wife Relationships in the Family

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**Abstract:** This article examines the stories of the glory of women in the Qur'an, with the method of human stories can take moral messages in it, because the fact is that until now the position of women is not only in the public sphere, in the domestic sphere (family) women still experience a lot of discrimination and injustice, women are often positioned as officers who play a role in the "well, kitchen and bed". Whereas in the Qur'an the position of men and women have the same degree, have the same rights and obligations, have the same glory. The purpose of this article is to analyze the verses about the glory of women as husband and wife relations in the household, then correlated with the actualization of gender equality in the family. The method used is qualitative, using normative and historical approaches, the type of this article is library research, with data sources from literature on verses about the glory of women in Islam. The results found that the verses about the glory of women in the Qur'an show that Islam came to proclaim women as noble creatures who have dignity, men and women were created from the same element (nafs wahidah). The stories of women's qualifications are relevant to be applied in the household, as a method of husband and wife relations towards a maslahah family.

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## Introduction

The Qur'an was revealed to be a guide for humans so that they become creatures who know their God and are able to carry out the mandate as God's representatives on earth (*khalîfah alLâh fî al-ardl*) as well as possible. (Asnawi et al., 2022). That is why all verses of the Qur'an contain educational values, both explicit and implicit. (Mustaqim, 2022). One of the ways God educates and teaches humans is with the story method. With this story or story method, it is hoped that educational messages can be conveyed effectively without any party feeling patronized. (Yoki Pradikta et al., 2024)..

So in the Qur'an, Allah tells many stories of prophets, figures, and previous people in order to be an example (*uswah hasanah*) and lessons (*'ibrah*) for all of us. In fact, what is interesting is that the verses of the Qur'an containing the story are more than the verses of the law where according to A. Hanafi's count there are about 1600 verses about the story, while the verse about the law is only 330 verses. (Hanafi, 1983).

One of the stories in the Qur'an is teaching or education through verses about the glory of women. Through the story of these verses, God gives lessons that women have the same glory as men, without discrimination. (Pradikta et al., 2023). Islam came to proclaim the humanity of women as whole human beings. Women are noble creatures who have dignity. Islam affirms that all humans (men and women) are created from the same element (*nafs wahidah*). Islam firmly places women as equal partners of men. (Ricky Rahman, Habib Shulton Asnawi, A Mukhlisin, 2023).

Because the fact is, in society and even in households until now there is still a strong view of negative stigma against women. Referring to feminist mufasir, who states that gender injustice that befalls women stems from the existence of negative stigma and gender inequality in various aspects of life. (Subhan, 1999). The existence of myths that women are considered weak and women are a source of slander, women's duties are only wells, kitchens, mattresses. This stems from the existence of myths that are built in a society, for example the myth of sperm as the core of life, women do not have the core of life, they are only able to receive, so women are second and weak humans (Mahmudah et al., 20). (Mahmudah et al., 2022). Justification for authority can be born supported by social perceptions in the form of myths of the superiority of a man believed by certain communities (Asnawi, 2011). (Asnawi, 2011). Using this line of thought, the injustice that occurs is a type of injustice that is based on "Gender" (Dzuhayatin, 1999). Inequality is born due to differences in gender roles that are socially constructed where one party becomes subordinate to the other party (Ridwan, 2007). (Ridwan, 2007).

The study in the article about the verses of the glory of women is important as a common appreciation and implementation to uphold gender equality and justice in all areas of life, especially in the family (domestic) field. Because the fact is that in society there is still a strong assumption that Islam teaches the inequality of women and men. This false assumption has resulted in women experiencing various forms of gender inequality and injustice.

From the literature review, there are several research results related to this article, including research by (Habib Shulton Asnawi and M. Anwar Nawawi, 2022) that women are lower than men gave rise to the doctrine of injustice and inequality between men and women which then gave birth to the values of patriarchy, the patriarchy culture that was universally established and lasted for centuries was no longer seen as inequality, even this was claimed as a "*scientific fact*". (Wibowo, 2011) This research implies that men and women are not completely different beings, but also not completely the same, they are not opposite sexes, but partners of the same sex, they were created not to oppress or dominate, but as beings who need each other. While (Anwar, 2015)(Anwar, 2015), explains that gender equality is a sweet

phrase full of hopes and dreams, but it is only injustice and impossibility PKBG as a means of implementing gender in families "Engendering Families" is not a step to empower families but as "Endangering Families" which endangers family institutions. (Rahmawaty, 2017) Gender relations in career families can be built through equal and equitable gender partnerships between husbands and wives, through harmonious gender partnerships and relations in the family, family welfare can be realized with gender equality and justice.

The novelty of this article is the verses of the glory of women and the analysis of husband and wife relations in the household. This gap of analysis has not been found in previous studies. The questions to be answered in this article are: 1). How are the stories in the Qur'an, especially regarding the verses about the glory of women? 2). To what extent are the verses about the glory of women in the actualization of gender equality in the family as a form of husband and wife relations?

## Methods

The method used is qualitative. This type of article is *library research*. Researchers conducted a study through literature sources including the results of previous studies, and scientific journals related to the stories of the glory of women in the Qur'an. Then analyzed using the theory of mubadalah. The approach used is by means of normative analysis, the normative approach in this article is the article on the conditions for the permissibility of polygamous husbands. Other related supporting data sources are scientific journals related to the study of this article. Furthermore, data collection techniques through in-depth literature observation, literature that specifically regulates the glory of women, by examining and reviewing literature sources on women's rights. The last is data analysis techniques, in this article using an inductive analysis mindset. Namely, the author reveals the facts of injustice for women, then analyzed with the theory of mubadalah.

## Results

### Definition of Stories in the Qur'an

The word "story" comes from the Arabic word *qishshah*, the plural of *qashash*. While the word *qishshash* is the infinitive form (*mashdar*) of the word *qashsha-yaqushshu* which can mean telling and following the trail (Qs. al-Kahfi [18]: 64.) This is considering that when we are telling stories it is as if we are following the plot and the trail of the story being told. In the Indonesian Dictionary, "story" is defined as "event, story or history" (KBBI, 2019).

In terms of terms, there are several definitions that can be put forward by experts, including according to Kâmil Hasan: *Ḳisah* is a medium for expressing about a life, which includes one or several events arranged chronologically (coherently) where the story must have a beginning and an end. (Al-Muhâmî, 1970). According to Abdul Mustaqim, this definition, in the author's opinion, is not entirely suitable for formulating the meaning of the story contained in the Qur'an. Because there is a story told by the Qur'an without any beginning or end, because the Qur'an is not a book of stories, although in it there are many stories. In fact, most of the stories in the Qur'an are told globally in accordance with the demands of the wisdom that the Qur'an wants to aim for. According to al-Qaththân, in fact the Qur'an contains many past events, the history of previous nations, countries, and their villages. What is interesting is that the way the Qur'an presents the story of each people with a method that seems the reader becomes the actor himself who witnessed the event. (Al-Qaththân, 1973).

Some scholars divide the story of the Qur'an into two, namely the historical story of *al-tarîkhî* (historical) and *al-rumzî* or *al-tamtsîlî* (symbolic). Historical stories are stories that

contain material and factual truths. For example, the story of the prophets and the previous people. While the symbolic story is a story that contains material truth, but the truth of the facts in the story does not have to be completely factual, because what is intended in the story related to the figures mentioned is only as a symbol that is intended to provide an example (Qs. al-Kahfi [18]: 32 and Qs. Shâd [38]: 21-25).

### Purpose of Stories in the Qur'an

The story in the Qur'an is told very beautifully and fascinatingly not without purpose, but loaded with purpose. The main purpose is always subject to the purpose of religion. The story is one of the many methods of the Qur'an to guide and realize educational purposes to convey and strengthen Islamic da'wah. (Mustaqim, 2022). The storytelling in the Qur'an is not just for memorization, although there are some stories that are mentioned repeatedly. Once again, the existence of stories in the Qur'an is related to how the method of conveying the light of guidance.

There are at least two methods taken by the Qur'an in conveying the light of its guidance; *first, direct method/tharîqah mubâsyarah*, direct method in the form of commands and prohibitions; *second, undirect method/tharîqah ghair mubâsyarah*, indirect method, including through stories, *matsal* (parables) and *ta'rîdl* (satire).

Among the purposes of the Qur'anic story is to realize those related to religious purposes (*aghrâdl al-dîn*), especially concerning the function of human life in the world both as a servant of Allah (*'abd al-Lâh*) and as God's representative (*khalîfah al-Lâh*), because the Qur'an is a revelation of God which is a book of guidance and guidance for mankind. Through the story method, educational messages and Islamic da'wah are more easily digested, interesting and can arouse the hearts of listeners or readers.

In a larger category, the purpose of stories is threefold:

1. The informative purpose is to provide information about the existence of the story told regarding the characters, places or events that occurred. For example, how the story of the character Ashâb al-Kahf, the story of the city of 'râm, the events of the destruction of Sodom and Amoro (the people of the Prophet Luth), and so on.
2. The justificative-corrective purpose is to justify the stories that have been told in previous books, such as the Torah and the Gospel, while correcting their mistakes. For example, the Qur'anic correction of the position of Prophet Isa who was considered the son of God by the Christians, and also Uzair who was considered the son of God by the Jews.
3. Educational purposes, namely that the stories of the Qur'an carry moral messages and educational values that are very useful for readers and listeners of the story to be used as 'ibrah (lessons) in human life.

In more detail then, the purpose of the Qur'anic story is stated, among others, as follows (Al-Naisabûrî, n.d.):

1. Explain the basic principles of da'wah towards Allah and explain the main points of shari'a brought by the prophets.
2. Strengthening the Prophet's heart to stick to the religion of Allah and strengthening the faith of the believers that truth will definitely win with its supporters, and falsehood and its defenders will definitely be destroyed.
3. Vindicating the previous prophets, keeping their memories alive, and perpetuating their legacy.
4. Revealing the truthfulness of the Prophet Muhammad in his preaching with what he preached about the affairs of the previous people throughout periods and generations.

5. Uncovering the lies of the ahl al-kitâb with proofs that expose the information and guidance that they hide, and challenging them with the contents of their own book before it is changed and replaced.
6. The story is a form of literature that can attract the attention of the listeners and solidify the educational moral messages contained in it into the soul; *"Surely in their story there is a lesson for those who understand"* (Qs. Yûsuf [12]: 111).

Meanwhile, Sayyid Quthub also explained the purpose of the Qur'anic story is:

1. To emphasize that the Qur'an is a revelation of Allah and that Muhammad was truly His messenger who was ignorant of reading and writing, yet could tell the stories of the past.
2. To explain that all the religions brought by the apostles and prophets from Noah to Muhammad originate from Allah and all believers are one people, and the One True God is the Lord of all people (Qs. al-Anbiyâ [21]:48 and 92). The basis of religion, which comes from Allah, shares the same principles. Therefore, the repetition of the basics of belief is always repeated, namely expressing faith in the One God (Qs. al-A'râf [7]:59, 65, and 73). This means that the mission of the prophets in preaching is the same and the response of the people is almost the same as well, and the religion brought is from the same source that is from God (Qs. Hûd [11]: 25, 50, 60, and 62). Between the religion of Prophet Muhammad and Prophet Abraham in particular and with the religion of the Children of Israel in general there are basic similarities and have a strong connection.
3. To explain that God is always with His prophets, and punishes those who deny His prophethood.<sup>21</sup> In addition, it is also to explain God's favor towards the prophets and all of their choices. For example, about Prophets David and Solomon,<sup>22</sup> Prophet Ibrahim,<sup>23</sup> Prophet Moses,<sup>24</sup> Prophet Zakariya,<sup>25</sup> Maryam and Prophet Isa.
4. To warn mankind to beware of the temptations of Satan and man since the Prophet Adam. always hostile and an eternal enemy to man. In addition, it is also to explain the power of Allah over extraordinary events, which are beyond the reach of the human mind.

### Women's Rights Before Islam

Before explaining the verses about the glory of women, I think it is necessary to briefly explain the facts of injustice and discrimination against women before Islam came. Historical facts reveal that thousands of years before Islam came, especially in the Jahiliyah era, women were seen as not having full humanity and therefore women did not have the right to have a voice (opinion), did not have the right to appear in public, did not have the right to inherit property, did not have the right to work, the status of women's rights in the era before Islam came experienced many human rights violations and intimidation. (Asnawi, 2018).

The status of women in the pre-Islamic era was horrific; women were considered a disgrace, and women were believed to bring disaster. Many stories about burying children or baby girls alive because their parents were worried about bearing shame, this fact is all a black sheet that adorns the jahiliyah era. It can be concluded that the culture of the jahiliyyah was very demeaning to women and viewed women as very despicable creatures. This culture is now known as patriarchal culture.

A culture that tolerates oppression, unfair and inhumane treatment, especially of women. The impact of jahiliyyah culture on women's rights is that women experience a lot of injustice and various forms of human rights violations, such as women being shackled, shackled and shackled. Women were not allowed to have a career, work and have a profession, carry out useful humanitarian activities and explore knowledge to help others.

This paradigm, eventually gave birth to a negative stigma addressed by the West against the teachings of Islam, as if Islam does not respect the position of women, shackles their

freedom, is unfair and makes them second-class humans who are confined to the control of men and live in humiliation. Islamic women are also portrayed as backward and excluded from the dynamics of life with no real role in society. Therefore, they consider that Islam is the main obstacle to the struggle for gender equality.

Strangely, some Muslims who have lost their identity have been influenced by these views. Instead of refuting them, they become part of their propagators. Under the campaign of women's emancipation and gender equality, they want Muslim women to give up their dignity that Islam has preserved. Historically, before the advent of Islam, the entire human race despised women. Let alone honoring them, not even considering them as human beings. The Greeks regarded women as mere means of pleasure. The Romans gave a father or husband the right to sell his daughter or wife. The Arabs gave a son the right to inherit his father's wife. They had no right of inheritance and no right to own property. This was also the case in Persia, Hydia and other lands.

Then Islam came. The presence of Islam carries a mission to liberate all forms of injustice and discrimination against all humans, including women. The morality message in the Qur'an strongly emphasizes honor, justice, human equality and gender equality as explained in (QS. Al-Baqarah, 2: 228)- (QS. An-Nisa 4: 124)- (QS. An-Nahl, 16: 97)- (QS. Al-Isra', 17: 70)- (Q.S. al-Hujurat, 49: 13). Rosulullah SAW fought hard to uphold the justice and honor of women. Rosulullah SAW was born on this earth with the aim of upholding justice and eliminating human rights violations. Rosulullah persistently built a civilized society. Rosulullah SAW was born to defend oppressed groups, both culturally and structurally, which in the Qur'an is called *al-mustadh'afin*. Among the *al-mustadh'afin* groups who suffered the most at that time were women. No wonder the mission of Rosulullah SAW is closely related to efforts to defend, protect, respect and empower women.

Rosulullah SAW was very persistent in eroding the jahiliyah culture that was inhumane and harassing women. He fought for the realization of Islamic teachings that are accommodative to human values, teachings that carry the values of justice and gender equality. The struggle of Rosulullah is not over, Rosulullah bequeathed to His ummah to always nurture, protect and respect women wherever they are.

The teachings brought by Islam are teachings that are full of mercy, justice and equality and the protection of human rights. (Faridah Junida Maudian, A. Muslimin, 2023). Therefore, spreading or preaching Islamic teachings that are full of justice and equality of human rights is very important, and must be done continuously without stopping and getting tired. Especially in Indonesia, both at the national and local levels.

## Discussion

### Stories of Women's Glory in the Qur'an

#### 1. Surah Al Hujurat Verse 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: *O mankind, We created you from a male and a female and made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah knows best.*

Abu Daud narrated the asbabun nuzul of Surah Al Hujurat verse 13. This verse was revealed regarding Abu Hind whose profession was an embalmer. The Prophet asked the Banu Bayadhah to marry off one of their daughters to Abu Hind, but they were reluctant on

the grounds that Abu Hind was their former slave. This attitude was wrong and was condemned by the Quran with the revelation of this verse. That glory in the sight of Allah is not because of descent or nobility but because of piety. This verse was revealed with a mission to teach equality, tolerance and cooperation and to eliminate discrimination.

Tafsir of Surah Al Hujurat verse 13 is extracted from *Tafsir Ibn Kathir*, *Tafsir Fi Zhilalil Quran*, *Tafsir Al Azhar*, *Tafsir Al Munir* and *Tafsir Al-Misbah*.

a. Humans are of one Descent

The first point of Surah Al Hujurat verse 13, Allah Subhanahu wa Ta'ala tells us that human beings are all of one descent. Coming from the same grandparents; namely Adam and Eve. As the verse means "*O mankind, indeed We created you from a man and a woman*". Allah calls out to all human beings and tells them that they were all created by Allah from a man and a woman, Adam and Eve. Thus, basically they all came from the same grandparents and ancestors. Whoever they are, as long as they are summarized in the word *naas* (human), they are actually equal because they are both descendants of the Prophet Adam and Eve. Whatever the color of their skin, whatever their tribe. Arab or non-Arab.

b. Basic Principles of Human Relations

The second point of Surah Al Hujurat verse 13, Allah Subhanahu wa Ta'ala teaches the basic principles of human relations. As in the meaning "*And made you nations and tribes that you may know one another*". From the same offspring, humans were then made by Allah to grow to be very much. Nations and tribes. The word *shu'uub* is the plural form of the word *sha'b*, which is a collection of *qabalah*. *Qabilah* which is commonly translated as *tribe* is a collection of many family groups called *imarah*. *Imarah* itself is a collection of many groups of *bathn*, and under *bathn* there is *fakhd* until finally it comes to the smallest family. The word *ta'arafu* comes from the word *'arafa* which means to recognize. So the meaning is to know each other.

This is the basic principle of human relations. It is *sunnatullah* that humans are diverse. Because they were made by God into nations and tribes. With this diversity, Allah wants humans to know each other. The closer the recognition to others, the more opportunities for cooperation and mutual benefit open up. The Messenger of Allah (peace and blessings of Allah be upon him) said: "*Study your lineages to strengthen friendship, because friendship instills love for kinship, increases wealth and prolongs life.*" (Reported by Tirmidhi; saheeh)

c. Glory is directly proportional to Taqwa

The third point from Surah Al Hujurat verse 13, Allah Subhanahu wa Ta'ala emphasizes that the glory of human beings is determined by their piety. *Indeed, the noblest among you in the sight of Allah is the most pious among you*. The word *akramakum* comes from the word *karuma*, which means good and special according to its object. This verse emphasizes that the diverse human beings are actually equal before Allah. What distinguishes them is their piety. The glory of human beings in the sight of Allah is directly proportional to their level of devotion. The Messenger of Allah (peace and blessings be upon him) said: "*Verily, Allah does not look at your looks and wealth, but He looks at your hearts and deeds.*" (HR Muslim). It was this verse that the Prophet used to abolish jahiliyyah fanaticism and discrimination.

d. Allah knows best

The fourth point of Surat Al Hujurat verse 13, Allah Subhanahu wa Ta'ala confirms that He is *'alimun khabir*. *Indeed, Allah is All-Knowing and All-Knowing*". The attributes *'aliim* and *khabir* both indicate the omniscience of Allah Subhanahu wa Ta'ala. *'Alim* describes His knowledge regarding everything. Whereas *Khabir* describes His knowledge that reaches everything. *'Alim* emphasizes the All-Knowing Essence of Allah. *Khabir* emphasizes the thing

that is known. In the Qur'an, this combination of *'alimun khabir* is used three times. And all three are related to things that are very difficult and even impossible for humans to know. *First*, about the death of a person as in Surah Luqman verse 34. *Second*, about the secret that is deeply harbored as in Surah At Tahrir verse 3. And *third*, about one's devotion in Surah Al Hujurat verse 13. Thus, this verse implies that only Allah knows the level of one's devotion. The contents of Surah Al Hujurat verse 13 are:

- a. This verse tells us that humans come from one descendant, namely Prophet Adam and Eve. So in essence they are equal.
  - b. Diversity is sunnatullah because God made humans develop so much that they become nations and tribes.
  - c. Diversity is not to divide and antagonize each other but to get to know each other. With good recognition, there will be closeness, cooperation and mutual benefit.
  - d. All human beings are equal before Allah Subhanahu wa Ta'ala. What distinguishes them is their piety. The most noble human being in the sight of Allah is the most pious.
  - e. Allah knows everything that humans do, including their level of devotion and how they behave towards other humans, especially regarding diversity.
  - f. This verse teaches equality, tolerance and cooperation and eliminates discrimination.
2. Surah Ali 'Imran Verse 195

Meaning: *"So their Lord granted their petition (saying), Verily I do not waste the deeds of those who do good among you, whether male or female, (for) some of you are the offspring of others"*.

Asbab al-Nuzul Surah Ali 'Imran Verse 195 is: when Ummi Salamah said, "O Messenger of Allah, I do not hear Allah mentioning women at all in connection with the hijrah," this verse was revealed. For their persistence in doing good deeds, full of sincerity accompanied by earnest prayer, then Allah granted their request.

The global meaning of Surah Ali Imran verse 195 contains a description of 1). that Allah will indeed grant his servants who ask and pray to him with sincere requests. 2). Allah makes no distinction between the supplications of men and women, because some of them complement each other. 3). Those Muslims who emigrate and are expelled from their homes for defending their faith, who are harassed and harmed in the cause of Allah for no other purpose, who fight and are killed. Allah will erase their wrongs and admit them to Paradise, where rivers flow. 4). those people will get rewards and rewards from Allah, because indeed the best rewards and rewards are those that come from Allah SWT. (Shihab, 2002).

The interpretation of Surah Ali Imran Verse 195 according to the Ministry of Religious Affairs of the Republic of Indonesia is that Ummi Salamah once said, "O Messenger of Allah, I did not hear Allah mention women at all in connection with the hijrah," so this verse was revealed. For their persistence in doing good deeds, full of sincerity accompanied by earnest prayer, then Allah granted their request. It is explained that Allah will not waste the deeds of someone who is obedient and does not discriminate between men and women in rewarding and recompensing, because these two species descend from each other, women come from men and vice versa. Therefore, whoever migrates, whether male or female, is expelled from his homeland, tortured because he is diligent in the path of Allah, fighting the enemies of Allah, and finally martyred, killed on the battlefield, surely Allah will erase all his mistakes, forgive his sins, and surely will also enter into heaven, as a reward from Him, as a manifestation of the prayer of the petition that He allowed. How happy they are, getting rewards and rewards from Allah, because indeed the best rewards and rewards are those that come from Allah SWT (Ministry of Religion, 2011).

### 3. Surah Ali 'Imran Verse 195

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا

Meaning: "Whoever does righteous deeds, whether male or female, and is a believer, they shall enter Paradise, and they shall not be wronged in the least".

Asbab al-Nuzul Verse 124 was revealed in connection with the previous verse with the discussion and conversation of the Jews and Christians with some Muslims. Each group felt that they had an advantage over the other, saying "No one will enter Paradise except those who follow our religion". In response to the three groups, the verse that explains whoever follows the message of the prophet Muhammad SAW and does good both from any group both from men and women will get a reward according to what he has done without the slightest reduction. This verse is madaniyyah narrated by Imam Bukhori from A'isyah (Nawawi, 2010).

### 4. Surah An-Nahl: 97

Surah an-Nahl verse 97 which means: "Whoever does righteous deeds, whether male or female, in a state of faith, We shall surely give him a good life and We shall surely reward them with a better reward than what they have done".

The verse above mentions explicitly the sentence *Zakar in auw untsa* / male and female, aiming to emphasize the inclusion of all named humans (equal) in doing / activities (good or bad), as well as the provision of obtaining rewards and rewards according to the quality of each action fairly. Furthermore, Mr. M. Quraish shihab explained that this verse is a verse that emphasizes the equality of men and women. Actually, the word man / who is found at the beginning of this verse can already indicate both sexes - male and female - but for the sake of emphasis, this verse deliberately mentions explicitly the sentence - both men and women. Furthermore, it is also said that this verse also shows how women are required to be involved in activities that are beneficial, both for themselves and their families, as well as for their communities and nations, even for humanity as a whole. (Syihab, 2002).

From some of the verses about the glory of women as above, it can be seen that women are so noble in Islam, that in the Qur'an there is surah An-Nisa (women). In addition, there are several suras related to women, such as surah Maryam. Maryam was not a prophet or apostle at that time. In front of Allah, the position of men and women is the same, the only difference is piety. Women have privileges that men do not have. The privilege is a fitrah given by Allah, namely: menstruation, pregnancy, childbirth and breastfeeding. So be happy O woman because Allah has created us to this earth with its privileges. Rasulullah Saw during his lifetime was surrounded by great and tough women. Even when he died, he was with this great and tough woman. Because in fact the success of the da'wah carried out by the Prophet Muhammad Saw, there was a woman's participation in it. There is an expression that says, "Behind a great man, there must be a great woman behind him." Caliph Umar bin Khattab also said, "A successful man is seen from two things, the first is who his mother is and the second is who his wife is".

### Examples of Stories of Women's Glory in Islam

#### 1. Aminah Bint Wahab Mother of the Messenger of Allah

She was Aminah bint Wahab. The mother of the Messenger of Allah Muhammad, peace be upon him, who was sent by Allah as a mercy to all the worlds. It was enough for her to have the undeniable honor and pride that Allah Swt chose her as the mother of a noble Messenger and the last prophet. A noble-hearted woman who is the leader of mothers. A mother who has bestowed a noble only son who is the bearer of a straight and eternal treatise. A wise messenger and bearer of guidance.

## 2. Khadijah bint Khuwailid First Wife of the Messenger of Allah

She was a widow and a wealthy merchant. She entrusted her business to the Prophet. She was the first wife of the Prophet. The first woman who believed in the Prophet when there were no believers. Someone who is willing to spend all his property to uphold the sentence of monotheism. Who faithfully accompanied the Prophet during the difficult times of the beginning of the da'wah. Became a loyal friend when difficulties approached the Prophet. He also covered the Prophet when the Prophet trembled and shivered when he received the first revelation that came down through the angel Gabriel. She is Khadijah bint Khuwailid.

Khadijah bint Khuwailid, umahatul mukminin. The mother of the believers. A woman who had a special place in the Prophet's heart. To the extent that Aisha Ra was jealous of her: *"I am not jealous of any of his wives as I am of Khadija, though I do not know her. But the Prophet often remembered her and sometimes he slaughtered a goat, cut it into pieces and distributed it to Khadijah's friends"*. (HR. Al-Bukhari) In the hadith the Prophet said: *"Allah has never given me a better substitute than Khadija, she who believed in me when all disbelieved. She who believed in me when everyone else denied me, she who gave me wealth when everyone else was reluctant to give. And from her Allah gave me offspring, something He did not bestow from my other wives."* (HR. Ahmad)

## 3. Fatimah Az-Zahra bint Muhammad SAW

A daughter born from the womb of the best woman, Khadijah ra. A child of the apostle of Allah, Muhammad SAW. The figure of a woman who is very zuhud with worldly pleasures. Her figure is like in the word of Allah which reads, *"Say, the adornment of the world is little, and the hereafter is better for the pious."* (Qs. An-Nisa: 77). She was also the one who comforted the Prophet when he lost Khadijah. The mother of al-Mujtaba Hasan and Ash-Shahid Hussein. She was Fatimah Az-Zahra bint Muhammad Saw. Since childhood he felt the weight of the Prophet's da'wah. Her tiny little hands were willing to clean camel dung from the Prophet's back while crying.

When she was young Fatimah felt the difficulties experienced by the Muslims during the boycott of the infidels. She also felt the lack of food that made her sick. She also cleaned the blood that flowed from the Prophet's head during the Battle of Uhud. Ali bin Abi Talib Ra, the young man whom the Prophet called *"You are part of me, and I am part of you"* who married Fatimah. Ali married Fatimah with a dowry of only a war vest. But he was content with his life. Accustomed to working alone, grinding flour until his hands were calloused. Carrying water until it stained his back, cleaning the house until his clothes were full of dust and lighting the stove until it made his clothes full of charcoal. One day he came to the Prophet to ask for a servant, but instead he got advice, *"Shall I teach you something better than what you asked for earlier? When you go to bed, recite takbir 34 times, tasbih 33 times and tahmid 33 times. This is better than a servant"*, said the Prophet. Fatimah, the leader of women in the world, accepted gracefully. Still grateful to Allah with her very simple life.

## 4. Aisha bint Abu Bakr Siddiq Ra

Who doesn't know her figure? She was one of the Prophet's favorite wives. One thing that the Prophet loved was his intelligence and breadth of insight. His intelligence eventually made him a reference for various sciences. One of them is as a hadith narrator. She was Aisha Ra bint Abu Bakar Siddiq Ra. Aisha was a pleasant figure, because of her intelligence and agility. She often accompanied the Prophet during war.

When the Messenger of Allah (SAW) was sick on his return from the Wada' pilgrimage and felt that his end was near, he then went around to his wives as usual. At the time of dividing the turn to his wives he always asked: *"Where will I be tomorrow?" "Where will I be*

*the day after tomorrow?"* This indicated that he wanted to reach Aisha as soon as possible. The Prophet's other wives understood this and allowed him to stay wherever he liked during his illness, so they all said: *"O Messenger of Allah, we are willing to give our turn to 'Aisha."*

And finally the Messenger died in the arms of Aisha, *"When my days came he was passed away by Allah while lying between my chest and neck then he was buried in my house"* (HR. Bukhari). Many traditions were narrated by Aisha. Aisha RA occupies the 4th position in the narration of traditions. She narrated 2210 traditions from the Messenger of Allah out of which 174 were Muttafakun Alaihi, 64 were narrated by Bukhori and 68 were narrated by Muslim. *"If there was a problem that was not known at the time of the Companions, then we asked Aisha and we gained knowledge from her"*. (Asnawi et al., 2022)

Those are some examples of the stories of very noble women, who had accompanied the Prophet during his lifetime. They are great and tough women. There are many things that we can emulate from these women, such as Aminah, the mother of the Prophet, who gave birth without a husband. It was a tough thing. But she can get through it. This is a form of a mother's resilience. Or the obedience of Khajidah's wife to her husband. A woman who is very zuhud and a child who is devoted to parents like Fatimah Az Zahra. Being a smart and pleasant wife like Aisyah RA.

### **Actualizing Stories of Women's Glory in the Family**

From several verses of the Qur'an that explain the glory of women and justice between men and women as above, the provisions of these verses should be a lesson and guidance for mankind. And implemented in any aspect of life, including in the family sphere. Between men and women (husband and wife) in fostering family life have the same equality and justice, Islam prohibits discrimination and injustice in the context of roles only because of gender differences.

Gender equality is the condition in which women and men enjoy equal status and have the same conditions to fully realize their human rights and potential for development in all areas of life. In other words, it means that all human beings have reasonable and equitable access to and control over resources and their benefits, so that all people can participate in, decide on and benefit from development.

But in fact, in some situations, there are still people who think that talking about gender equality is something far-fetched or overrated. This group of people think that the position of women and men in the family and in society should be different. For example, the assumption that *"Women don't need to go to high school, after all, they will return to the kitchen too"*. From this expression, we can see that there are two things that reflect the absence of gender equality where women are not given the same opportunity as men to gain knowledge that is useful for themselves.

This kind of thinking generally arises especially in communities that still think that it is women's nature to do work in the kitchen. We need to remember that it is not a woman's nature to enter the kitchen, because cooking in the kitchen has nothing to do with the biological characteristics that exist in women. Cooking in the kitchen (or other household activities) is a form of work choice from the many types of work that can be done by women or men (for example teachers, doctors, civil servants, drivers, traders, and others).

An example of women's injustice in the family is society's understanding of the husband's monopoly on sexual rights. This means that only husbands have sexual monopoly rights over their wives, while women (wives) must obey their husbands' wishes. A wife must fulfill her husband's sexual demands, but not the other way around. Ironically, this view is

attributed to the Prophet's hadith. "*If a man invites his wife to bed and she refuses and he becomes angry, the angels will curse her until morning*" (H.R. Bukhari and Muslim).

If the hadith is understood textually, it will undoubtedly create a strong impression of male superiority over women. More fatally, that very textual understanding is used as a legitimization tool for men to force women in terms of sexual relations. This kind of understanding is very much felt in the daily reality of Indonesian society, especially Indonesian Muslims. It is not surprising that there are many cases of sexual coercion, even sexual *abuse* or the most severe forms such as *marital rape* committed by men in their domestic areas. (Irfan et al., 2021).

Logically, it is difficult to accept the hadith by looking at its textual meaning alone. Therefore, the word "abat" (wife refuses) in this context needs to be known, for example, on what basis the refusal was made, what was the background. A wife's rejection of her husband's invitation to have sex without realizing logical reasons, or even unreasonable, would certainly receive punishment in the form of an angel's curse. If the fault is found to be on the woman's side, then the punishment is natural for her.

However, if the refusal is really done on the basis of humanitarian reasons, such as being sick, tired, or not in the mood, then of course it is very justifiable. Or if the refusal is due to the husband treating her harshly and inhumanely, then in this case the fault lies with the man (husband) and he must be considered *nusyuz* and *may also* receive a curse from the angels.

The above understanding of the text puts the wife's sexual rights under the husband's control and leads to a violation of the wife's human rights to choose and make decisions about her own body and sexual needs. And that only the husband has the right to determine when, where, and how a couple enjoys their sexual relationship, decides the number of times the wife should or may become pregnant and give birth to her children; and further has the authority to make decisions if the wife has health problems with her reproductive organs. (Firdawaty et al., 2023).. Sexual relations must be carried out in a healthy manner. This means that sexual relations, and the willingness of both parties to accept and give each other should be done sincerely, not on the basis of coercion.

## Conclusion

After looking at various stories in the Qur'an, it can be concluded that the stories in the Qur'an, especially regarding the verses about the glory of women, are indeed full of values of justice and justice (mubadalah). The Qur'an as the greatest book of education. The story of the Qur'an is not just a story to read, but to be exemplified by the moral message and educational values that exist, so that husband and wife can reflect on these stories. The content of the verses about the glory of women and some examples of the dignity and glory of women as above, should be actualized in the family role. In the family there is no more discrimination against wives, the negative stigma of women being weak-minded, because Islam writes that women or wives have the same degree of glory as men, wives have the same role as husbands, wives have the same rights and obligations as husbands, of course this justice and equality is in the context of gender equality which is a non-codratic role. Rosulullah SAW was very persistent in eroding the jahiliyah culture that was inhumane and harassing women. He fought for the realization of Islamic teachings that are accommodative to human values, teachings that carry the values of justice and gender equality. She explicitly gradually restored women's human rights as full and independent human beings.

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