

Zauj and Imra'ah in The Qur'an, Says Mutaradif (A Pre-Emptive Study of the Quran's Semantic Interpretation by Toshihiko Izutsu)

Sabilla Qurratu Aini^{1,*}, Kharis Nugroho²

¹ Universitas Muhammadiyah Surakarta, Faculty of Islamic Religion, Jawa Tengah 57169, Indonesia

² Universitas Muhammadiyah Surakarta, Surakarta, Indonesia; Faculty of Islamic Religion

Synopsis

The terms lafadz, which means "zauj," and "imra'ah," which means "wife," are two examples from the Qur'an that illustrate the metaphorical meaning of women. The term "mutaradif" in the Qur'an refers to a phrase that, although having the same meaning, is not quite the same because each of the Qur'anic lafadz—which have individual meanings—contains parts of balaghah. The study of the terms zauj and imra'ah, as well as synonymity (Mutaradif) in the Qur'an, will be covered in this paper. With the help of these word pairings, it is anticipated that this study would be able to identify instances of synonymy in the Qur'an as well as their absence. What do the terms "imra'ah" and "zauj" imply in the Qur'an? How is the semantic field used to view the link between the words "zauj" and "imra'ah"? What does the Qur'anic term "zauj" and "imra'ah" mean in context? Researchers employ the Qur'anic lexicon and important concepts through semantic analysis, a method first introduced by Toshihiko Izutsu in an effort to address the Qur'anic worldview (weltanschauung). There are six connotations associated with the term Zauj: spouse, companion, animal, plant, and group. And prior to Islam, it meant a mattress that offered weather protection.

There are two ways to write the word Imra'ah: *إمرأة* and *إمرأت*. *إمرأت* is the term used to refer to women in general. In surahs al-Nisa:12, al-Ahzab:50, al-Naml:23, and AN-Nisa:128 are a few examples.

Keywords: *Semantics, Imra'ah, and Zauj*

Section Introduction

The term "woman" has numerous meanings in the Qur'anic language; some have diverse origins and can refer to either the singular or plural form of the word, while others are associated with the characteristics, role, and status of women. Within the Qur'an, a single word can have numerous, sometimes disparate, and related meanings. (Hujaz and others, 2018) It is now essential to ascertain the verse's intended meaning. Knowing the evolution of the meaning of the term "zauj" and its differences from its writing in the Qur'an, one can conclude that the word "imra'ah" has the basic meaning of "woman," but the word "zauj" has the basic meaning of "al-musahib" (friend or companion).

It was split into Mecca and Medina at the time of the Qur'an. The Meccan calendar is closely associated with the manifestation of Allah's glory and pleasure. There were regulations governing separation throughout the Medina period. The word "zawj" refers to gender equality in the post-Qur'anic era, meaning that men and women are equal components that do not differ, resulting in equality and a happy life in pairs.

The meanings of lafaz zauj and imra'ah, which are related to the mention of wives in the Qur'an, can be revealed by analyzing and interpreting these two words mentioned in the text. Outwardly, the words zauj and imra'ah will appear synonymous. Some employ the word an-nisa', shahibah (صحابية) {QS. Al-An'am:101 QS. 'Abasa:36 QS. Al-Ma'arij:12 QS. Al-Jin: 3}. But if we examine more closely, we will see that each of these terms has a unique meaning, thus it is impossible to say that they are synonyms. Zauj is the coexistence of two or more entities, each possessing unique characteristics as well as similarities and interdependencies. The definition of wife as it appears in Madaniyya verses is mostly indicated by the term zauj. (Hasanah, 2022) There are six meanings associated with the term Zauj: partner, husband, wife, animal, type of plant, and group. And before to Islam, it most likely meant a mattress that offered weather protection. There are three categories for its meaning in current times: classical, medieval, and modern.

Coressponding author : g100210075@student.ums.ac.id

Although *imra'ah* denotes an adult woman or is a woman The word "*imra'ah*" generally refers to a wife, including the wife of *salihah* and the wife who disobeys her husband for bringing the truthful message from Allah SWT. It is evident that the word *imra'ah* is used in the context of a less harmonious or affectionate husband and wife's existence, but *zauj* is used in the context of a loving marriage. The term "*imraa'h*" is also used in the Qur'an for Ibrahim's wife, Sarah, because both of them long for children and a husband and wife's life in general. But they didn't get lucky and have kids until much later in life, specifically after Ibrahim wedded Hajar and had Ismail. While the term "*nisa*" is always used in familial situations, there are several Qur'anic passages that mention "*zauj*."

Izutsu Semanti Analysis by Toshihi

Philosophical Thoughts

Toshihiko Izutsu is one of the scholars who pioneered the use of semantic analysis in Qur'anic studies.(Badrun and others, 2023) According to him, semantics is more than just an etymological analysis of the word forms' structures or the study of the original meanings associated with them; rather, it is an analytical examination of a language's essential terms from the perspective of the speakers, or their *weltanschauung*, or worldview. Izutsu's perspective extends beyond speech and thought to include conceptualization and perception of the surrounding environment.(Mudakir et al., 2022) According to Izutsu's explanation, *weltanschauunglehrer* is a term used to describe a person who studies the structure and nature of a country's worldview through rigorous analysis of the primary concepts that that country has developed and solidified into its key vocabulary. Izutsu's approach in this case is to compile a list of all the key terms that stand for key ideas, such as "Allah," "Islam," "prophecy," "faith," "infidel," etc., and then analyze each term's definition in light of the Qur'an. Izutsu refers to these significant words as "key terms."Izutsu (2009) This idea clarifies that not every word in a vocabulary has the same significance when it comes to the development of the fundamental framework of ontological ideas that are based on the vocabulary.(Dimiyati & Lupa, 2017)

This is undoubtedly not a simple or straightforward task. Note that not all of the words in the Qur'an are straightforward.Schmidtke (2004) Each word has its own location and a strong correlation with every other word; the system of correlations between these positions produces precise meanings. Every word, according to Izutsu's observations, has both a fundamental meaning and a relational meaning. Lexical meaning and basic meaning are interchangeable, although relational meaning and contextual meaning are nearly identical.Izutsu (1974)

Stated differently, relational meaning holds a higher significance than basic meaning. Its fundamental meaning can be removed even from meaning that is derived via relationships. Owing to occasions like these that heralded the creation of a new word, the study of semantics, which Izutsu pioneered, is extensive and dynamic.(Mudakir and others, 2022). Early semantics was primarily focused on the meaning of a text; however, modern and current semantics placed significant emphasis on the relationship between language and cognition, based on how one interprets the surrounding environment.

Amidst general discontent and an understanding of the significance of incorporating contemporary linguistic theories into a more inclusive "reading" of the Qur'an, Toshihiko Izutsu's application of semantic analysis techniques in the Qur'an merits praise. The'structural genius' that controls the nature and operation of the entire conceptual system found in the Qur'an can be clearly identified through semantic analysis. By analyzing Izutsu's writings using historical and hermeneutic methods, it was discovered that the semantic theory he created was an extension of Yuishiki's Araya's theory of consciousness in Buddhism, as well as linguistic and linguistic theories created by Edward Sapir, Benjamin Lee Whorf, and Leo Weisgerber.(Dimiyati & Lupa, 2017) Semantic analysis has revealed the following: (i) the Arabic-written Qur'an undoubtedly reflects aspects of Arab culture in its conceptual framework, even though the Qur'an has fundamentally altered the framework to conform to its own, newly proposed conceptual framework. (ii) The Qur'an was written with the intention of reaching out to all people from the outset. Although the Qur'an is written in Arabic, its purpose is not to establish Arabic as the best language in the world or to establish Arabic as revelation; rather, it is to serve as a means of communication between the Almighty and the Messenger, including those who were initially welcomed by revelation emanating from Arabic.(Tricahyo, 2014)

Syntagmatic Interpretation

By focusing on the words that come before and after the word under discussion in a particular section of a speech, this analysis aims to ascertain the meaning of a word in a phrase. One may also refer to this inquiry as an examination of the inter-concept intefree. The term "*zauj*" basically means "*al-musahib*," which means "friend or companion." He discovered the terms *as-sakinah*, *at-talaq*, *al-'iddah*, *al-bassyir*, *al-malum*, and *al-haml* based on his syntagmatic analysis. While *an-nisa'* (woman) is the core meaning of the word "*imra'ah*" When the word "*imra'ah*" is syntagmatically analysed, the terms *al-gabir*, *al-'aqir*, *turawid*, and *al-batn* are found.

In the surah, *zawj* might be understood as spouse (*al-Mujādalah*:1) surah's wife (*al-Baqarah*:35) ally, that is, Allah made every creature in pairs (*az-Dzariyat*:49) Animals include groups (*al-Wāqī'ah*:7), plants (*al-Shu'arā*:7), and male and female pairs (*al-An'am*:143). Before the revelation of the Qur'an, the word "*zawj*" meant a tapestry.

Throughout the Qur'an, the terms imra-ah and amra-ah occur twenty-six times. Of these, Eleven, in its many versions, usually refers to wife as Allah's word in QS. al-A'raf: 83.

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ

The only person we were able to save from the evildoers was his wife, who was among those who had stayed behind. It is stated in this passage that Imra-ah, the wife of the wicked Prophet Lut, was annihilated with her husband. The Qur'an does not differentiate between shaleehah wives and other women who disobey or betray their husbands because every woman is explicitly stated alongside her husband. In QS. al-Tahrim:10

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتُهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ

"The wives of Noah and Lot serve as examples for the unbelievers, according to Allah. Despite being betrayed, each was married to one of Our faithful servants. In light of this, their husbands offered them absolutely no advantages over Allah. "Enter the Fire, along with the others!" was said to both of them. In general, the term "kata al-mar'ah" refers to men, women, or the whole public. A mature woman might be either a prayerful wife who follows her husband's instructions or a wife who defies her spouse. The following is declared by Allah, which is the reverse in QS. al-Tahrim, if the verse امرات mentions imra-ah (wife/woman) who is lawless and treacherous even under the direction of the shaleh (Prophet of Allah): 11

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

And Allah provides an illustration for the faithful in the form of Pharaoh's wife, who begged, "My Lord! Provide me with a home in Paradise close to You, free me from the terrible deeds of Pharaoh, and keep me safe from the wicked people. The remaining three verses speak to امرات women generally, without making a distinction between married (wife or widow) and single (girl). The word does not mean wife; rather, it refers to an unmarried woman (girl). The author determines that the term "امرات" in the Qur'an refers especially to women who are typically wives with unique personalities.(Djollong, 2018)

Analyzing paradigms

Analyzing words in a paradigmatic way involves comparing them to other words in a series of poetic utterances, either in terms of their opposites (antonymity) or their similarities (synonymity).(2020, Arfianti) Determining the word's place in the semantic field relative to other words is one of the analysis's goals.He (2019) This study can lead to several possibilities, such as determining a word's position in relation to other vocabulary and its range of meaning.As stated by Fanani (2013) The words al-ba'l, al-halil, as-sihr, al-'irs, al-qarin, al-watr, and al-fard were discovered as a result of the paradigmatic study of the word "zauj" in the Qur'an. Then the terms al-'unsa, al-mar'ah, az-zakar, and ar-rajul are the outcomes of his paradigmatic analysis "Imra'ah". The Qur'anic terms "zauj and imra'ah" have different meanings according to syntagmatic and paradigmatic analysis, indicating that they do not have a close conceptual relationship.Waslam & Widiatmoko (2017)

Synonyms for Imra'ah and Zauj

"Zauj" is the root word of Lafadz zaujah, meaning spouse. However, Zaujah itself refers to a female spouse.Asriyah (2017) The word "zauj" or "azwājā" stated there is constantly used in the Qur'an. There have been 81 mentions of zauj and 9 mentions of zaujihi. It is stated eighteen times in the form jama' mudzakar salim lafad zaujahā, and seventeen times in the plural form taksīr, in the form of the phrase azwājā. The terms "zauj" and "azwājā" denote the meaning of spouse, husband, or wife, respectively.

Antonyms Say Zauj And Imra'ah

The Qur'an contains several verses that discuss family and life partners. Some of these verses refer to zaujah recansi, while others contain imra'ah redaction. In a family context, zaujah (زوجة) refers to a spouse, or a wife to her husband, with the title zau زوج. In Arabic, Imra'ah (امرأة) means "woman" in the singular, and An Nisa (النساء) means "woman" in the plural. There may be parallels and divergences between both. For instance, in the passages that follow: The Qur'an uses the term "zauj" to refer to:

فَأَسْتَجِبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ

"Thus, We blessed him John and made his wife fertile in response to his supplication. Indeed, they used to completely humble themselves before Us, rush in doing good, and cry upon Us in fear and hope." (QS. Al Anbiya: 90)

in letter 35 of Al-Baqarah, which says:

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

"We warned Adam, 'O Adam! Eat and live as you wish in Paradise with your spouse, but stay away from this tree or you will be wrongdoers.'" Al-Baqarah: 35

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ لَزَوْا جِئْتُمْ وَمِنْكُمْ زَوْجَاتُ الْمُؤْمِنِينَ يَدْعُونَ عَلَيْكُمْ مِنْ جَلَابِيبِهِنَّ ذَلِكَ آدَمُ الَّذِي أَنْ يُعْرَفَنَّ فَلَا يُوَدِّعُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

"O Prophet, tell your wives, daughters, and believers' wives to spread their veils over their entire bodies." This makes them more recognizable, which keeps them unperturbed. Furthermore, Allah is the Most Merciful and Forgiving." (Ahzab, 59). The redaction used in the Qur'an to allude to the position of the Prophet Adam's wife (Siti Hawa) is زوج.

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ

The word "zauj," or "زوج," is used to show respect for Siti Hawa, who is a perfect, obedient, compassionate, and faithful wife. Just how many children Siti Hawa has been given is proof of her perfection.

The term "Imra'ah" in the Qur'an is as follows:

1. Imra'atu Nuh

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ

"God used the wives of Lut and Noah as an allegory for the heathen people. Both wives betrayed their husbands while they were being watched over by two of Our servants who were righteous." (QS. At tahrir: 10)

2. Imra'atu Abi Lahab

وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

"And so his firewood-carrying wife" (Al Lahab, QS:4)

3. Imra'atu al-Aziz

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ

"Al-Aziz's wife tempted her footman to submit herself (to him), indeed her love for her footman was very deep," the women in the city said. In fact, we seem to be viewing it incorrectly." Yusuf QS: 30

4. Imra'atu Fir'aun

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

"When Pharaoh's wife prayed, "O my Rabb, build for me a house by Your side in paradise, and save me from Pharaoh and his deeds, and save me from the wicked," Allah used her words as a parable for the believers. (At-Tahrir: eleven) The word "imra'ah" describes the bride of Pharaoh. It is acceptable to debate whether or not the marriages of these three spouses are not Shar'i-correct based on these three verses. However, there is an additional verse. The wife of Pharaoh, Asiyah, was a woman of faith and salihah, and she intended the diction امْرَأَتٌ. This word choice was meant to convey the state of the Asiyah home, which was unfit for marriage due to the presence of an unfaithful, immoral, and evil spouse. Pharaoh's unbelief would never blend with Asiyah's faith. The wife in this type of marriage is ashamed on the other hand.

5. Imra'atu Luth

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ

God used the wives of Lut and Noah as an allegory for the heathen people. Both were being watched over by two of Our servants who were upright. When their spouses betrayed them, he was powerless to save them from Allah's (tormenting) anguish, and it was stated to them both, "Enter into jahannam with those who enter (jahannam)". (At-Tahrir: 10) Included in the Qur'an with the redaction "Imra'atu Luth" is also the wife of Prophet Lut. Did Luth not wed Shar'i as his spouse? Additionally, there are:

6. Imra'atu Imran

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَدُّرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

“Recall the statement made by Imran's spouse, "O my Lord, truly I declare to You the son who in my womb becomes a pious servant and serves (in Jerusalem)." Accept it (my commitment) as a result. You truly are the all-knowing and all-hearing person. (Ali Imran, Sura: 35). Additionally, Imra'atu Imran, Imran's spouse, went on to become Maryam's mother, who subsequently gave birth to Isa Alihi as-Salam.

7. Imra'atu Zakariyya

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا

"And truly, I worry about my guardian when I pass away, and my wife is unmarried, so please give me a son from your side." (Maryam QS: 5)

Does "imra'atu Zakariyya" also mean that his wife Zakariyya's marriage is not compliant with Shar'i law? The more the statement is argued, it would appear.

8. Imra'atu Ibrahim

وَإِذْ أَخْبَرْنَا نِسَاءَ الْإِسْحَاقَ بِمَا كَانُنَّ يَخْفَوْنَ عَنْهُنَّ وَقَالَ إِبْرَاهِيمُ إِنَّكُمْ عَلَىٰ عِلْمِكُمْ بِمَا كُنْتُمْ تَفْعَلُونَ

“We told his wife the good news about Isaac and his son Ya'qub when she rose up (behind the curtain) and grinned. Hud: 71

Ibrahim's wife "imra'atu Ibrahim" was the last one I discovered. "Imra'atuhu" (literally, "Abu Lahab's woman") is used to refer to him if his spouse is Abu Lahab. In contrast, the redaction "Az wajika" refers to Prophet Muhammad shallaAlahu alaihi wasallam, and the redaction "Zaujuka" refers to Prophet Adam alaihissalam, his wife. If we observe, the two phrases in the passage above differ significantly from one another.

1. In the Qur'an, couples who live in *sakinah*—a state of calm, peace, and happiness—are referred to as *Zauj*, or *Az waj* in plural. Husband and wife collaborate to uphold morals and happiness for all people.
2. Although the term "Imra'ah" in the Qur'an refers to a lady or wife in a household, most of these families are not peaceful and tranquil. There is no peace or quiet when there is discord between the two spouses, when one of them believes and the other betrays him.

Aspects of Zauji and Imra'ah that are Cynical and Chronic

To put it simply, synchronicity and diachronicism are language analyses where the focus is on the word's historical development. This word refers to the process of creating a vocabulary that, at a certain point in time, is understood by a specific civilization. Since a vocabulary is more than just a list of words; it also carries the worldview, cultural norms, and biases of the people who use it. As such, the Qur'an, the sacred book of Muslims, cannot be divorced from this component. Ultimately, a great deal of the lexicon found in the Qur'an was not created overnight. (Tricahyo, 2014) The Qur'anic vocabulary includes historical terms associated with the vernacular of the people who lived there. Synchronicity can be thought of as a feature of the word that remains constant, either in terms of ideas or vocabulary. Words having a static word system are categorized as *singchronic*. On the other hand, a term's *diachronic* aspect is a change from the word or notion. A cornerstone of Saussure's linguistics is the use of the synchronic and diachronic approaches. (2020's Harahap et al) Because most Muslims have the same understanding and interpretation of the word "zauj," this approach is employed. In order to prevent Muslims from understanding the word "zauj" in the same way, synchronic and diachronic analysis must be used to determine several interpretations. The synchronic approach uses evidence of phonological, morphological, and syntactic differences carried out by synchronic analysis to evaluate language as a structure or system of communication. As a result, the synchronic technique is always employed to improve analysis and provide a deeper understanding of word meaning. The diachronic method looks at past linguistic developments, linguistic relationships, and updating Language is extinct. Diachronics are more prone to consider history, change, and the context of time. (Abdullah, 1985) Diachronic refers to the comparison of languages; in this instance, the comparison of Arabic's historical and contemporary linguistic forms reveals the language's origins. (Shukri, 2005) Diachronics highlight temporal allusions by highlighting the evolution of word meanings. From the foregoing description, it follows that the diachronic approach will examine the text's narrative development history, while the synchronic approach will focus on the relationships between the text's elements. That is to say, elements of the text's location and orientation affect its synchronic meaning, but elements of the text's temporal context affect its diachronic meaning. Diachronic vocabulary, then, is a vocabulary that develops and aspires to freedom in a unique manner. (Abdullah, 1985) The historical semantic analysis of this lexicon was streamlined by Toshihiko Izutsu into three time periods: pre-, Qur'anic, and post-Qur'anic.

Periode Pra Qur'anik

The pre-Qur'anic era, or jahiliyyah era, was the time before the Qur'an was revealed. Using poems that are utilized as one of the more representative references will help one comprehend the meaning of a term at this particular moment. Before the revelation of the Qur'an, the word "zawj" meant a tapestry. (2020's Harahap et al) Before Islam, a poem known as "Syair jahili" emerged in Arabic literature around the sixth century AD. Currently, Arab leaders view the mere act of creating a poem as beneficial, as evidenced by the sheer number of them striving to produce poems that are good. Famous poet Labid Ibn Rabiah wrote poems during the Jahiliyyah era. In one of his poems, the term "zauj" appears only once, as follows:

من كل محفوف يظل عصبه زوج عليه كلة وقرامها

Meaning: The cutting wood and the slices on the right and left are shaded by the lids that encircle the tapestry. The verse above can be explained as follows:

حرف الهودج وغيره بالثياب: إذا غطي بها، وحف الناس	حول الشيء أحاطوا به. أظل الجدار الشيء: إذا كان في ظل الجدار
العصا هنا: عيدان الهودج. الزوج: النمط من الثياب،	والجمع الأزواج. الكلة: الستر الرقيق، والجمع الكلال. القرام: الستر.
والجمع القرام، ثم فصل الظعن فقال: هي من كل هودج	حفّ بالثياب يظل عيدانه نمط أرسل عليه، ثم فصل الزوج فقال: هو
كلة، وعبرها عن الستر الذي يلقي فوق الهودج لثلا	تؤذي الشمس صاحبته، و عبر بالقرام عن الستر المرسل على جنوب
الهودج، وتحريير المعنى : الهودج محفوفة بالثياب	تحت ظلال ثيابها، والمضمر بعد القرام للعصا
فعيدانها	والكلاة.

Al-'asho translates to "a piece of wood." In the poetry, the phrase "Al-Zauj" is understood as "a rug arranged by encircling a scab made of clothing." The jama form of the word al-killalu is Al-Kiillatu, which refers to a thin lid that is placed above the smuggler to shield them from the sun's hot rays. The phrase Al-qiramu, which is the jama version of the word qaramu, is a lid or sater that is located to the right and left of the entrance. The slurp pole is tucked behind the cloth cover, and the smuggler keeps out light. Based on the poem's explanation, it may be inferred that the word "zauj" in the pre-Quranic jahiliyyah period refers to a kind of thin-clothed tapestry that is worn as a blanket or cover for both men and women. When speaking in Arabic, the term "al-mar'ah" is used to denote "female." It signifies tasty and delectable, according to al-Munjid's vocabulary. Maybe because a woman is something delectable and delicious, like to a dish in terms of speech patterns or physical appearance, the word "al-mar'ah" is used to describe women in this way. Just as the phrase al-nisa' and the term al-unthadan al-mar'ah are used to denote female or female. Al-nisa' is also used in Arabic with that meaning. The plural noun of the word al-mar'ah, according to Ibn Manzur, is al-nisa' or an-niswan (النسوان) or al-nuswan (النسوان). It is a plural word that is not derived from its single form. Arabic custom dictates that a word's singular form be used to form its plural form. (Ismail, 1997). It is not strange, though, to employ non-single terms like this. It frequently occurs in Arabic. Paradoxically, the terms Imra'ah or Mar'ah and Al-untsa are synonyms for the word al-Nisa. On the other hand, the word's antonym is rijal, which means ruler in masculine. In the pre-Qur'anic era, this word was considered to mean weak, defenseless, and oppressed. (Tricahyo, 2014)

Period of the Qur'an

A theory that emerged at the time the Qur'an was revealed is known as the Qur'anic period. Now that the socio-historical context has been understood, the term "zauj" has the maximum comprehension possible. Makkah received more revelations related to the word *zauj* than Medina did from the Qur'an. (Taufiq & Assyifa, 2021). The definition of the word "zauj" remained unchanged during the Makkah period, with an emphasis on editorial content that summarized Allah's magnificence and the benefits that would be experienced by those who adhered to Islamic doctrines. While the word "zauj" in the Qur'an during the Medina period concentrated more on describing the specifics of the law that was applied to address the issues Muslims faced at the time, particularly everything pertaining to social interaction, including laws governing marriage, inheritance, and divorce. (Djollong, 2018) The state of Tawhid is no longer explicitly discussed in the verses of Madaniyyah. However, it has expanded the part on shari'a. During the Madaniyya period, the word "zauj" was frequently used in conjunction with an explanation of legal rules intended to protect the welfare of wives. The findings indicated that there were six distinct meanings for the word *Zauj*; spouse, spouse, partner, plant, animal, and group types. And before to Islam, it most likely meant a mattress that offered weather protection. There are three categories for its meaning in current times: classical, medieval, and modern. The Quran lists six meanings for the word /Zauj/, which are: husband, wife, spouse; animal; plant; and group. These meanings can be found in the forms *mufrad*, *mustanna*, and plural (*Zauj* - *Zaujani* - *Azwaj*). The table below provides further information:

Table 1: Zauj's name in the Quran

term	Meaning	Total	Surah in the Quran
ZAUJ	Husband	2	Qs. al-Mujadalah: 1 & Qs. al-Baqarah: 230, 232
	Wife	35	Two (two) places in Qs. Al-Baqarah (25, 35, 234, and verse 240) is the definition of "wife." Qur'an-Nisa verses 12 and 20: The definition of wife is addressed twice in the text. Al-An'am Qs. 139, Al-A'raf Qs. 19 Qs. Taubah: 24 Qs. Ar-Ra'd: 38, Qs. Thaha: 117, Qs. Al-Anbiya: 90, Qs. Al-Mu'minun: 6. Qs. Shu'ara: 166, An-Nur: 6. Qs. Al-Ahzab: 4, 6, 28, 37, 43, and 59. In verse 50, the meaning of "wife" is mentioned twice, while in verse 37, it is referenced three times. Specifically, Qs. Al-Ghafir: 8 and Qs. Al-Mumtahanah: 11 have been cited twice. Verse 1, 3, and 5 of Qs. At-Tahrim. Qs. At-Taghabun: 30 and Qs. Al-Ma'arij:14
	partner	27	Qs. An-Nisa: 1–57, Qs. Al-A'raf: 189, Qs. Al-Baqarah: 25, Qs. Ali Imran: 15, Qs. Ar-Rum: 21 Qs. Ar-Ra'd: 3 to 23, Qs. Hood: 40. Qs. Al-Mukminun: 27, Qs. Al-Hajj: 5. Qs. Fathir: Eleven Yasin Qs.: 36, Verse 22 of Qs. AshShaffat and Verse 72 of Qs. An-Nahl both refer to the second (prayer) key. Qs. Az-Zukhruf: 12 to 70, Qs. Az-Zumar: 6. Q. Adz-Dzariyat: 49, Q. Al-Furqan: 74 Yasin Qs.: 56, Verses 27–39 of An-Najm, 52–39 of Ar-Rahman, 8–54 of An-Naba', and 39–39 of Al-Qiyamah.

	Types of Animals	3	Qs. Hud: 40, Qs. Az-Zumar: 6, and Qs. Al-An'am: 143.
	Plant Types	5	Qs. Asy-Syu'ara(7), Thaha(53), Al-Hajj verse(5), Al-Luqman(10), and Qaf(7).
	Group Type	3	Qs. Al-Waqi'ah: 7, Qs. Thaha: 131, and Qs. Al-Hijr: 88.

The data in the table above indicates that the word Zauj is written 75 times in the forms of mufrad, mustanna, and plural. Two characters, repeated twice, hold the meaning of the word zauj, which is translated as "husband". Maulana (2018) "Wife" is the meaning of the word "zauj," which appears 35 times in 17 letters. On the other hand, the word "spouse," zauj, appears twenty-seven times in 23 different letters. Zauj is a term that signifies "type of animal" and has three letters that are repeated three times. Additionally, the term "zauj," which means "type of plant," has five letters that are repeated five times. Additionally, the word "type of group," "zauj," appears three times in three different letters. Because of this, the word "zauj" in the Quran is typically understood to mean "wife". Wife meaning ranks highest at 46%, followed by spouse at 36%, plant species at 6%, animal species and group types at 4%, and signifies husband at 2%. This result differs from what Alfiah discovered when investigating the word Zauj in Tafsir al-Quran, which was released in 2010 by the Indonesian Ministry of Religious Affairs. He discovered that there are just three distinct meanings associated with the word Zauj: (1) spouse; (2) wife; and (3) connotations unrelated to spouse and wife. The third point covered a number of interpretations, including plants, groups, husbands, peers, and the like. (Shihab, 2002) The meaning of the term "zauj" in relation to the kind of animal mentioned in Sura al-An'am: 143 was left out by him. Further explanation is available for the Quran's Zauj meaning pattern. The word "zauj," which in the verse Al-Baqarah: 230 means "husband,"

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَخْرُجَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُعِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ

"It is therefore illegal for a husband to remarry his wife if she has divorced from him three times and subsequently remarried to another man. Then, if they believe they can uphold Allah's boundaries, they are free to get back together. These are the boundaries established by Allah, which He clarifies for enlightened individuals." This verse explains the idea of muhallil, which states that if a wife has been triple talaq by her husband and if the husband want to go back to his wife, the wife must first get married to someone else. The wife may only remarry her first husband following a divorce from her second spouse. The verb form "zauj" is referenced in this verse after the word "tankiha" (he is married). The letter "ta" at the beginning of the verse serves as a marker for the third person of the woman ((هي). The word "zauj," which has the meaning "husband," and its component, a male human being, are indicated when the verb comes after it or when it is placed in opposition to it as an object. The word "zauj," which in the verse Al-Baqarah: 35 means "wife,"

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

"We warned Adam, 'O Adam! Eat and live as you wish in Paradise with your spouse, but stay away from this tree or you will be wrongdoers!" The word uskun (الأمر فعل), an instructional verb, and the word anta (منفصل ضمير), an unbound pronoun preceding the word zauj and a bound pronoun to the letter kaf following the word zauj, provide the meaning of this poem. Uskun is an indicator that means "silence you," and it is followed by the unbound pronoun "anta," which affirms the third person of men. That is, it is true that Allah gave the prophet Adam and his spouse, Siti Eve, the instruction to live in heaven together. The meaning of wife is thus indicated by the word zauj in this poem. The word "zauj," which in the verse Az-Zariyat: 49 means "spouse,"

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

"And all things We created in pairs that you might remember (the greatness of God)." The word "zauj" in that stanza refers to a pair that is joined by the word "khalaqna," which appears in the word before it. Everything that has been produced in pairs, including male and female, male and female, plants that have pairs, and so on, is what is meant to be understood as a couple. The Qur'an frequently mentions a number of cosmic phenomena, including heaven and earth, day and night, the world and the afterlife, and winter and summer. The verse Al-An'am: 143 uses the word zauj, which denotes a certain kind of animal.

تَمْنِيَةَ أَرْوَاحٍ مِنَ الصَّانِ أَتَيْنَ وَمِنَ الْمَعْرِزِ أَتَيْنَ قُلُوبَ الذَّكَرَيْنِ حَرَمَ أَمِ الْأُنثَيْنِ أَمَا اسْتَمَلَّتْ عَلَيْهِ أَرْحَامُ الْأُنثَيْنِ نَبُونِي يَعْلَمُ إِنْ كُنْتُمْ صَادِقِينَ

There are two pairs of sheep and two pairs of goats among the eight farm animals (four pairs total). Say, "What does Allah forbid—two men, two women, or those carrying both babies in their wombs?" Tell me about it in light of the fact that you are righteous. The phrase *numeria al-dho'ni isnaini* (انثين الآن) appears beside the word *zauj* in the verse in the plural form, *jama'*. In this stanza, the term "isnaini" designates two different kinds of animals: male and female. As a result, the term "isnaini" affirms something biological that is more representative of animal pairs—that is, male and female types. The verse Ash-Syuara: 7 uses the word *zauj*, which denotes a particular kind of plant.

أَوْلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ

"Furthermore, do they not notice how much we flourish on the land of good kinds? The words "zauj" and "ambatna," which indicate plant and "to grow," lexicologically, are next to each other in this stanza. In this verse, "plants" refers to the pairs of plants that God created. Certain plants form unions with their partners when the pistils emerge from the stamens; other plants do not require pollen or mycopora from other flowers to pollinate; still other plants require a partner because they are monoecious. The term "zauj," which in the verse Al-Waqi'ah: 7–10, denotes "class."

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً (7) فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ (8) وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ (9) وَالسَّابِقُونَ السَّابِقُونَ (10)

"And you become three classes, namely the right, how noble the right is, and the left, how miserable the left is, and the first (believers), they are the first (to go to heaven)." Because the word *zauj* appears next to the word *salasah* in this verse, it is understood to refer to many groups when it is spoken in the form of *jama'*. The following three terms, which take the form of a positive sentences, elaborate on and explain the meaning of the word *salasah* in addition to providing support for the word *zauj*, which is understood by groups. The three terms in question are *al-sabiqun*, *ashab al-maimanah*, and *ashab al-masy'amah*.

The term *imra'ah* appears twice in the Qur'an: as *إمرأة* and as *إمرأت*. *إمرأت* is the term used to refer to women in general. In surah al-Nisa' verse 12, surah al-Ahzab verse 50, surah al-Naml verse 23, and surah al-Nisa' verse 128 as examples. In contrast, the term "إمرأة" refers to wives who are disgraceful, unfaithful, imperfect (having certain flaws), and lawless. In surah Yusuf verses 21 and 30, Ali Imran verse 35, al-Anbiya' verse 90, Maryam verse 5, al-Tahrim verse 10 (repeated twice), verse 11, al-Qasas verse 9, Hud verse 71, and Ali Imran verse 5 are among the places in the Qur'an where the term *إمرأت* appears eleven times. The editorship will go to *زوج* if the wife, who is currently in the state of *إمرأت*, changes her ways and becomes a virtuous Muslim woman, losing her shame and flaws. For instance, this redaction shift happened in relation to Prophet Zakariya's wife (Q.S. Maryam verse 5 and QS. Al-Anbiya verse 90).

The Qur'an mentions *imra'ah* and *mar'ah* in multiple surahs with different forms up to 38 times, as the word of Allah in QS. an-Nisa: 128;

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرٌ

"And even if men are naturally stingy, it is OK for a woman to make genuine peace with her husband if she is concerned about nusyuz or his lack of interest in her. This kind of peace is beneficial for them both. and Allah is undoubtedly aware of all you do if you get along with your spouse and take care of yourself (from nusyuz and apathy)." Al-Allamah al-Raghib alAshfahany claims that the fundamental meanings of *imra'ah* are "comfort" and "freshness". The fundamental word of the phrase, *امرأة-مرء-يمرء-مرأ*, is where the word "good, useful, fresh, comfortable" originates. The word is commonly used to refer to a person, whether male and female. from several words in the *imra'ah*. The term "wife" (or "married woman") is used 26 times in the Qur'an, with the exception of two verses that refer to single women (maidens) and three additional verses that refer to women in general without making a distinction between married women (wives or widows) and single women (maidens). There are functional implications to the word. In this instance, both sexes contribute to each other's "joy and happiness" by providing comfort and freshness. Researchers found that the phrase "امرأة" in the Qur'an especially refers to women who are typically spouses, have unique personalities, and console their partners (husbands).

Period Following the Quran

Post-Qur'anic thought arises when all of the ideas contained in the Qur'an have been thoroughly examined and come to a complete understanding. This era can be roughly split into three segments: the classical period (c. 6-7 AD), the middle period (c. 9–15 AD), and the modern period (c. 18–21 AD). Tafsir originated or was exclusively present throughout the classical era, which includes the Prophet's and his companions' lifetimes as well as the start of tabi'in. It might be claimed that there were a lot more oral storytelling and less written works throughout this classical period. Tafsir was referred to as tafsir bi al-ma'sur during this time.[Firdaus and others, 2023] According to Al-Tabari, the word "zauj" in Sura an-Nisa:4 refers to the wife of Adam's prophet Eve, who was made from Adam's left rib. The assertion is made in reference to the verse, specifically the word min tab'idiyyah, which indicates that Eve was formed from portions of Adam's body, in the line wa khola'qna minha zaujaha. This is purportedly based on the hadith of the Holy Prophets as related by Bukhori and Muslims, who have provided a clear explanation of how Eve was created from Adam's rib.(Nawai & Mansor, 2021).

The phrases Imra'ah (امراة) or Mar'ah (مرأة), an-Nisa' (النساء) and Al-Niswah (النسوة), Al-untsa (الانثى), al banat (البنات), and um (ام). On the other hand, rijal (رجال) and the word an-Nisa' (النساء) are antonymous. This word meant weak, defenseless, and oppressed beings in pre-Qur'anic times. In contrast, this phrase was originally understood in the Qur'an to signify that women are one of two recognized gender kinds, with rights equal to those of males and an honorable and noble position.(Rahman and Amir, 2021) Men and women are different simply in that they exist. This term was more frequently employed in the Post-Qur'anic era when researching gender equality between men and women.Hashim and Husain (2017)

Waltanschauung claims that the Quran contains Zauji and Imra'ah.

Weltanschauung is the term for a worldview that is flawlessly translated from German into English. Then it reads as "worldview" in Indonesian.Hashim and Husain (2017) The findings indicated that there were six distinct interpretations for the term Zauj: spouse, husband, wife, animal, type of plant, and type of group.Maulana (2018) And before to Islam, it most likely meant a mattress that offered weather The Quran lists six meanings for the word /Zauj/, which are: husband, wife, spouse; animal; plant; and group. These meanings can be found in the forms mufrad, mustanna, and plural (Zauj - Zaujani - Azwaj). The reverse is implied by the term زوج. This entails choosing a bride who is honorable, salihah, flawless, and blameless. The term imra'ah appears twice in the Qur'an: as امرأة and as امرأت. امرأت is the term used to refer to women in general.(Aziz & Munawar, 2017) In surah al-Nisa' verse 12, surah al-Ahzab verse 50, surah al-Naml verse 23, and surah al-Nisa' verse 128 as examples. In contrast, the term "امرات" refers to wives who are disgraceful, unfaithful, imperfect (having certain flaws), and lawless.(Polamolo, 2014) The phrase "امرات" appears 11 times in the Qur'an. These include surah Yusuf verses 21 and 30, Ali Imran verse 35, al-Anbiya' verse 90, Maryam verse 5, al-Tahrim verse 10 (twice) and verse 11, al-Qasas verse 9, Hud verse 71, and Ali Imran verse 35. There is a transfer of editorship to زوج if the wife who has the status of امرأت repents and turns into a virtuous, good Muslim woman, losing her shame and flaws. For instance, this redaction shift happened in relation to Prophet Zakariya's wife (Q.S. Maryam verse 5 and QS. Al-Anbiya verse 90). According to Allah, imra'ah and mar'ah are stated thirty-eight times in the Qur'an in distinct surahs with different forms (QS. an-Nisa: 128). In (2018, Al Halim and Nurul'Azizah)

CONCLUSION

It is discovered that the term Zauj has six different related meanings: spouse, partner, animal, plant, and group. The term "commensurate" or "counterpart" of the same breed is used to translate the meaning of "animal breed". The word "zauj" in pre-Qur'anic Arabic refers to a sun-protective tapestry worn by ladies during the Jahiliyyah period. Within the Qur'anic era, the term "zauj" is split into two halves, specifically: The meaning of the word "zauj" during the Makkah period describes the sign of Allah's majesty and the joy that everyone who wishes to adhere to Islamic teachings will experience. During the Madinah era, the definition of zauj tended to address legal matters and social relations, including inheritance, divorce, and marriage law. The meaning of the word "zauj" in the post-Qur'anic era is separated into three categories. The first is the classical period, during which the word "zauj" is primarily associated with the creation of Eve, which is said to have originated from the prophet Adam's rib. A small shift in meaning occurred during this middle time, namely with regard to the formation of a male and female pair or related humans descended from Adam and Eve. However, in the current era, the meaning of the word "zauj" has evolved into a brand-new field of study called the science of gender equality between men and women. Men and women (couples) are one and the same, created to live in harmony with one another, namely in pairs through marriage. The word "zauj," which means "couple," has a synchronic meaning from these three eras.

امرأت as well as امرأة. امرأت is the term used to refer to women in general. In surah al-Nisa' verse 12, surah al-Ahzab verse

50, surah al-Naml verse 23, and surah al-Nisa' verse 128 as examples. In contrast, the term "إمرأت" refers to wives who are disgraceful, unfaithful, imperfect (having certain flaws), and lawless.

Cover

We would like to thank Mr. Kharis Nugroho, our supervisor, at the conclusion of this article for his important advice, wisdom, and assistance during the research process. That we can collaborate and learn from one another is a blessing. We also want to thank the entire library staff for their patient assistance in helping us locate pertinent sources for our study. The advancement of our study greatly benefits from your assistance. We really appreciate the time and effort that each and every responder gave up to participate in this study. Your involvement was essential to the study's success. Not to be forgotten, we also like to express our gratitude to our family and close friends for their moral support and inspiration throughout trying moments. I could not have finished my notebook without the help and encouragement from each and every one of you. I appreciate your kindness and compassion.

References

- M. Y. Abdullah (1985). *Al-Mar'ah Fi Surah An-Nisa's Qadaya*. Dâr Al-Dakwah, Kuwait.
- Nurul'Azizah, W., and Al Halim, A. A. (2018). Penerapan Huruf Hijaiyah Dengan Metode Qo'idah Baghdadiyah Ma'a Juz 'Amma (Turutan) Di Kelas 1A MI Ma'arif NU 01 Tritihkulon Tahun Pelajaran 2015/2016 Terapi Peningkatan Kemampuan Membaca Al-Qur'an. *Tawadhu Journal*, 2(1), 490–504.
- Rahman, T. A., and Amir, A. N. (2021). Woman Leadership from Hamka's Perspective: Women's Leadership from Hamka's Perspective. *Quranic Sciences and Research Journal*, 2(1), 18–26.
- 2020; Arfianti, I. *Methods: Theory and Analysis (A Book)*. Pilar Nusantara's CV.
- A. Asriyah (2017). Arab language and Makna dialect. *Diwan: Journal of Arabic Language and Society*, 3(1), 36–49.
- Taufiq, M. A., and Assyifa, U. H. (2021). Analyzing the term "zauj" in the Al Qur'an in both a synchronous and acronic ways—that is, analyzing the word's sinkronik and diakronik usage in the text. 1(1), 59–74 in *Journal of Arabic Language Studies and Teaching (JALSAT)*.
- Badrun, M., Azmi, A. N., Mustika, J. A., Maghfiroh, U., Nasution, A., Amroin, H. Y., & Multazamia, S. (2023). This paper examines Toshihiko Izutsu's theory on the significance of the Quranic language as a fundamental concept of semantics. 15(1), 1–21 in *QURANICA: International Journal of Quranic Research*.
- E. E. Dia (2019). *Evaluation of Praanggapan*. REPOSITORY LECTURER.
- A. F. Djollong (2018). *Journal of Mar'ah in the Qur'an*. *Istiqra: Journal of Islamic Education and Research*, 6(1)
- F. Fanani (2013). Saussurean structuralism in semiotics. *The Messenger, Journal*, 5(1), 10–15.
- Malik, N. H. A., Salsabila, H., Zulaiha, E., Firdaus, M. Y., & Yunus, B. M. (2023). Tafsir bi al-Ma'tsur's discourse. *Journal of Islamic Studies*, 5(1), 71–77.
- Zebua, A. M., Pujiati, P., and Harahap, R. R. (2020). The Semantic Viewpoint of Toshihiko Izutsu on the Meaning of the Word "al-Nisa" *Jurnal Jurusan Pendidikan Bahasa Arab*, 12(1), 128–148; *Jurnal Al Bayan*.
- U. Hasanah (2022). Emphasized Perpetrator Perspective of the Qur'an: Analysis of the Term "Zauj" *Journal of Islamic Scholars Dan Tafsir Nurul Islam Supplement*, 7(1), 42–68.
- In 2017, Husain, H., and Hashim, I. Sayyid Qutb's Approach to Engaging with Women-Related Verses in the Quran: Sayyid Qutb's Methodology in Reading the Quran. *Perspective Journal of Social Sciences and Humanities*, 9(3), 21–27.
- P. H. Ismail (1997). *Istilah-Istilah Wanita in the Sunnah and Quran*. *Usuluddin Jurnal*, 6, 39–49.
- T. Izutsu (1974). the absence of color in philosophy and art from the Far East. In *Die Welt der Farben/Le Monde des Couleurs/The Realms of Color* (pp. 429–464). *Fantastic*.
- T. Izutsu (2009). *The idea and actuality of being*. The alternative press.
- A. Khalil (2022). Toshihiko Izutsu: Linguist, Islamicist, Philosopher: A Tribute. pp. 528–550 in *Islamic Thought and the Art of Translation*. *Fantastic*.
- Dimiyati, M., and N. Lubab (2017). Guidelines for Semantic Interpretation in Tafsir (Studi Pemikiran Toshihiko Izutsu). *Jurnal Ilmu Al Qur'an Dan Tafsir is herbalism*.
The URL is <https://journal.iainkudus.ac.id/index.php/hermeneutik/article/view/4504/3319>.
- N. A. Mansor and N. H. M. Nawawi (2021). Dialog Al-Quran Tentang Gender Concept. *International Journal of Technology and Civilization in the Humanities (IJHTC)*.
- L. Maulana (2018). Islam's Social Transformation: The Study of Tafsir Feminist Nasarudin Umar" *Jijian Gender, MUWAZAH*, 9(1), 51–65.
- Mudakir, A., Taufiq, W., and Darmawan, D. (2022). Toshihiko Izutsu's perspective on the meaning of "Hawa" in the Qur'an is examined in this semantic analysis.

- Volume 2, No. 2 of *Jurnal Iman Dan Spiritualitas* (2022), 155.
- Azizah, D. N., and Munawar, A. M. (2017). *Dilâlah al-Qur'âniyyah (Al-Mar'ah fi al-Qur'ân 'Inda Ibn 'Asyûr fi Tafsîrih). Studies on the Quran*, 2(1), 77–96.
- Polamolo (2014) stated. "Fenomenologi"; *Bahaya Krisis Weltanschauung dan Pusaran Kekuasaan Mahkamah Konstitusi. Law Journal*, 11(2), 212–232.
- S. Schmidtke (2004). *Understanding Awareness and Actuality: Research Honoring Toshihiko Izutsu*. 380 in *Der Islam*, 81(2).
- M. Q. Shihab (2002). *Al-Misbah Tafsir*. Lentera Hati, Jakarta, 2.
- A. Syukri (2005). *Modern Tafsir al-Qur'an methodology in Fazlur Rahman's research. Contextualization: Journal of Social Science Education*, 20(1), 37111.
- An A. Tricahyo (2014). *STILISTIKA AL-QUR'AN Memahami Fenomena Kebahasaan Al-Qur'an dalam Penciptaan Manusia. Dialogia*, 12 (1).
- Waslam, W., and B. Widiatmoko (2017). *Interjection in Indonesian: A Pragmatic Analysis. Journal of Bahasa Dan Sastra, Pujangga*, 3(1), 87–102.
- 加瀬公夫. (2015). *Phronesis and the Capturing of Quiddity in Management. リアルオブションと戦略*, 7(3), 7–10.