

ROLE OF WOMEN IN ISLAM: ANALYSIS OF THE
TERM *AL-NISĀ'* IN THE QUR'ĀN

BY

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ABSTRACT

This qualitative study attempts to analyse the term *al-nisā'* in its narratives about the role of women in Islam. This is achieved by examining Qur'ānic verses which mention the term *al-nisā'* in conveying women's affairs. This study merges the terminology of the term and its interpretations from the scholars of *tafsīr* to form an interpretation through which the role of Muslim women is assessed. In the terminology approach, semantic analysis is used to present the nature of the meaning of *al-nisā'* in the Qur'ān. The subject of women through the term *al-nisā'* facilitates the understanding of the role of women in Islam. The study then scrutinizes textual materials to identify the various aspects of women's roles in the domestic and public spheres of Islamic society. Previously, the role of women in Islam is examined from the normative perspective of Islam to identify the basic framework of the study. The study found that the role of women in Islam can be observed in family and social activities. The social activities are delineated in three areas; economy, education, and politics. The historical approach also verifies the different ways in which women were treated based on what is norm in their culture before and after the coming of Islam, by exploring the improvements that took place in women's role with the advent of Islam. As such, this study proposes a solution to remedy the invisibility of women in Islam and their roles by creating a terminology approach to the causes of the said invisibility. Hence, it improves knowledge in this area by analysing women's history in Islam.

خلاصة البحث

يسعى هذا البحث النوعي إلى تحليل استخدام لفظة "النساء" فيما يتعلق بدور المرأة في الإسلام، وذلك من خلال دراسة الآيات القرآنية التي ذكرت لفظة "النساء" فيما يتعلق بشؤون المرأة، ويجمع هذا البحث النصوص التي وردت فيها لفظة "النساء" وتفسيراتها لدى علماء التفسير لتقييم دور المرأة المسلمة، ثم يستخدم البحث التحليل الدلالي في منهج المصطلحات لمناقشة معنى لفظة "النساء" في القرآن الكريم، ثم تحليل هذه النصوص لتحديد الجوانب المختلفة لدور المرأة في كل من الأسرة والمجتمع الإسلامي، وقبل هذا التحليل؛ اختبر البحث دور المرأة في الإسلام من المنظور المعياري؛ لتحديد الإطار الأساس للبحث، وبيّنت النتائج أن دور المرأة في الإسلام يمكن ملاحظته في النشاطات الأسرية والاجتماعية، ويتمثل دورها الاجتماعي في ثلاثة محاور هي: الاقتصاد، والتعليم، والسياسة، وباستخدام المنهج التاريخي؛ أوضح البحث التطور التي حدثت في دور المرأة في الأسرة والمجتمع إثر ظهور الإسلام، وذلك من خلال مقارنة الطرق التي كانت تُعامل بها المرأة في المجتمعات قبل الإسلام وبعده، وعليه؛ يقترح البحث حلاً لعلاج مشكلة جهل دور المرأة في الإسلام، وذلك من خلال إنشاء منهج اصطلاحي مرتبط بأسباب ذلك الجهل، مما يتيح تقديم معرفة أصيلة عن دورها وتاريخها في الإسلام

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a thesis for the degree of Master of Islamic Revealed Knowledge and Heritage (Qur'ān Sunnah Studies).

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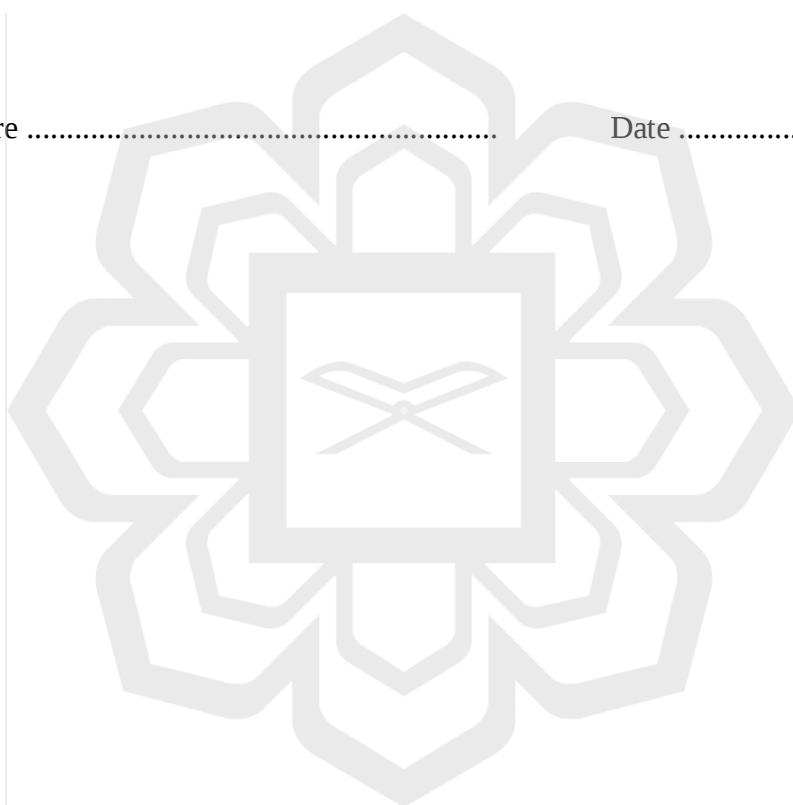
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TABLE OF TRANSLITERATION

ء	’	ز	z	ق	Q
ب	B	س	s	ك	K
ت	T	ش	Sh	ل	L
ث	Th	ص	ṣ	م	M
ج	J	ض	ḍ	ن	N
ح	ḥ	ط	ṭ	هـ	H
خ	kh	ظ	ẓ	و	W
د	D	ع	‘	ي	Y
ذ	dh	غ	Gh		
ر	r	ف	F		

Short Vowels		Long Vowels	
َ	a	َ + ا	ā
ِ	i	ِ + ي	ī
ُ	u	ُ + و	ū

CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

The Qur'ān provides a set of universal values, principles, and norms, that reflect the Islamic way of life. It also grants individual identities to men and women, that is, both are created as Allāh SWT vicegerents on earth and have been entrusted to fulfill the unique role of mutually upholding social balance.¹

Since the revelation of the Qur'ān, the position of women has changed. The rights bestowed on them significantly impacted almost every aspect of human life. This was seen in their increased access to education, freedom of expression, and greater participation in public life.² The lives of women around Prophet Muhammad SAW served as an early model of changes that would affect the role of women in subsequent times. For example, 'Āisha RA contributed greatly in the propagation of Islamic religious knowledge by narrating the *ḥadīth* and legal understanding (*fiqh*). She also discussed and negotiated various issues and political matters with the Prophet SAW.³ Moreover, in the Battle of Uḥud, female companions were actively and freely participating in warfare.⁴ They supported the Muslim community who was being attacked by the idolaters. As explained in the following *ḥadīth* of the Prophet Muhammad SAW, Anas ibn Mālik reported:

¹ Faisal Othman, *Women, Islam and Nation Building*, (Kuala Lumpur: Berita Publishing, 1993), 7.

² Baqqir Sattar, *Women's Role Under Islam*, (India: Random Publication, 2012), 4.

³ Asma Sayeed, *Women and the Transmission of Religious Knowledge in Islam*, (Cambridge: Cambridge University Press, 2013), 20.

⁴ Nawal el Saadawi, *Women and Islam*, in *Women Studies Int. Forum* vol 5 (1982), 193-206.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- يَغْزُو بِأُمَّ سُلَيْمٍ
وَنِسْوَةٍ مِنَ الْأَنْصَارِ مَعَهُ إِذَا غَزَا فَيَسْقِيْنَ الْمَاءَ وَيُدَاوِينَ الْجُرْحَى-

The messenger of Allāh, the Prophet SAW, would go into battle with Umm Sulaym and other women with her from the Anṣār and they would give water and tend to the wounded.⁵ (Grade of *ḥadīth*: *ḥasan ṣaḥīḥ*)-

In such an environment, there was no denying that Islam came as the torchbearer of knowledge and elevated the role of women amid the domination of men in Arabian Peninsula.

The Islamic stance on women is incomprehensible without understanding its related content in the Qur'ān. The Qur'ān categorizes the roles of women in general into three: first, their role in the social, cultural, and historical context; second, their role as a biological female, which fulfills functions such as nurturing and caretaking, and; third, their role as human beings and their entailing endeavors on earth.⁶ The roles of women that are mentioned in the Qur'ān can be detected through a study of the Qur'ānic position on the subject of women.

The Qur'ān often uses particular terms to refer to women. One such term is *al-nisā'* (i.e. women, adult females, wives), which is repeated 57 times in the Qur'ān and is the plural from which singular is never form.⁷ The term *al-nisā'*, according to the Arabic lexicon, has the meaning of mature or adult women⁸. Faridah Zamrad explains that the term *al-nisā'* in the Qur'ān is used in various contexts. Firstly, it refers to male and female relationships, such as adultery, polygamy, and guardianship. Secondly, it refers to family law in general, such as marriage,

⁵ Abū 'Īsā al-Tirmīdhī, *Al-Jāmi' al-Ṣaḥīḥ Sunan al-Tirmīdhī*, (Beirut: Dār Iḥyā' al-Turāth al-'Arabī) *ḥadīth* no: 1575.

⁶ Amina Wadud, *Qur'ān and Women: Rereading the Secred Text from Women Perspective*, (New York: Oxford University Press, 1999), 29.

⁷ Sayyid Murtaḍa al-Ḥusaini az-Zabīdī, *Tāj al-'Arūs Min Jawāhiri al-Qāmūs*, (Dār al-Hidāyah), vol 40, 69.

⁸ Jamaluddīn Ibn Manẓūr, *Lisān al-'Arab*, (Beirut: Dar Sader), vol 14, 321.

engagement, divorce, *ilā'*, *ḡihār*, and inheritance. Thirdly, it refers to the participation of women in the nation through activities such as work, *jihād*, and migration. Lastly, it relates to the stories of the Prophets AS, such as that of the Prophet Mūsā AS, and Prophet Lūṭ AS, as well as Maryam AS.⁹

To further understand how the term *al-nisā'* is used to indicate the roles of a woman, an example of a related Qur'ānic verse is analyzed below. This verse relates the role of the woman in the family, as discerned in the relationship of marriage. Marriage, according to Al-Mawdūdī, is the preservation of moral chastity, which means that its purpose is to protect men and women from all kinds of illicit sexual relationships.¹⁰ Marriage is the legal means of enjoying marital bliss, as stated in the following verse:

﴿نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لَأَنفُسِكُمْ وَاتَّقُوا اللَّهَ
وَاعْلَمُوا أَنَّكُمْ مُّلاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ﴾

Your wives are as a tilth unto you; so approach your tilth when or how ye will; but do some good act for your souls beforehand; and fear Allah. And know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe.¹¹

In the verse above, the term “tilth” is a connotation of fertility and procreation.¹² It demonstrates the fact that the woman is a unique human for her capability to produce offspring. This capability of hers alone makes her of primary importance to the continuity of the human race.

⁹ Faridah Zamrad, *Al-Mar'ah fi Al Qur'an al-Karīm iḡṣāāt wa Dalālāt*, <http://www.annisa.ma/Article.aspx?C=5634>, (accessed 28 august 2017).

¹⁰ Sayyid Abu Ala Mawdudi, *The Rights and Duties of Spouses*, (Delhi: Markazi Maktaba Islami Publisher, 2000), 13.

¹¹ The Qur'ān (*al-Baqarah*) 2: 223.

¹² Sayyid Quṭb, *Fi Zilāl al-Qur'ān*, vol 1, 299. Muhammad Mutawallī al-Sha'rāwī, *Tafīr al-Sha'rāwī*, vol 1, 536.

The Qur'ān also recognizes women in the socio-economic context outside the family and their right to receive the same economic rights as men. Allāh SWT says:

﴿وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾

And wish not for the think in which Allāh has made some of you to excel others. For men there is a reward for what they have earned, and (likewise) for women there is a reward for what they have earned, and ask Allāh of His Bounty. Surely, Allāh is Ever All-Knower of everything.¹³

According to al-Ṭabarī, the verse above indicates that the Qur'ān sanctions women's right to earn. This certainly includes the reward earned through work in this world as well as the reward earned through good deeds in the Hereafter. In Arabic lexicography, the word *iktisāb* means earning something through work. Women are entitled to work as a means of earning money. Al-Ṭabarī has pointed out that Allāh SWT has informed us that men and women ought to receive their share of profits (*naṣīb*) as a result of their work.¹⁴ Therefore, women can acquire, own, and manage property at her own discretion. Through the interpretation of the above verse, it is highlighted that the Qur'ān acknowledges the involvement of women in productive areas, which in turn will contribute to the development of the society.

Hence, women are certainly given a greater role to play in their community. The rights are given to all women regardless of her status in the society. Through the terms such *al-nisā*, the role of women could be investigated, so the regulated relationship men and women as prescribed by the Qur'ān can be achieved.

¹³ The Qur'ān, (*al-Nisā*) 4:32.

¹⁴ Muḥammad ibn Jarīr al-Ṭabarī, *Jāmi' al-Bayān fī al-Tafsīr al-Qur'ān*, (Cairo, 1968), vol 8, 267.

1.2 STATEMENT OF THE PROBLEM

The interest in women's topics and its various perspectives remains unabated. The research flowing from this interest has shaped views on women's role in the society. The demand for unlimited freedom has had a significant effect on the description of women's role in society.¹⁵ Despite the increasing awareness, there have been communal debates throughout history about the definition of women in Islamic society.¹⁶ Therefore, Muslim must be prepared to respond to concerns on the role of women in Islam using scholarly reasoning and evidence.

The issue of women in the Qur'ān includes reviews of the roles expressed using by the term *al-nisā*, which explicitly indicates the female subject in the text. A scrutiny of this term will provide the best ways to elucidate as accurately as possible the meaning of verses, which will in turn contextualize and outline the universal truth of the Qur'ānic message.¹⁷ The term *al-nisā* is one of the most important appellations for women in the Qur'ān, as evidenced by its frequent usage, because it demonstrates the foundation stone of women in the social and cultural contexts. However, studies that focus on a detailed analysis of this term that is extracted from Qur'ānic passages are rarely encountered.

With regard to the role of women, the meaning of the term *al-nisā* differs according to the context in which it is used, the context it is used as well as the types of women that the related content is addressed to. Hence, further observation and analysis from Qur'ānic exegesis are required. Therefore, there is a need to study the

¹⁵ Asghar Ali Engineer, *The Qur'ān, Women and Modern Society*, (New Delhi: Starling Publisher, 1999), 13.

¹⁶ Denise A. Spellberg, *History Then, History Now, the Role of Medieval Islamic Religio-Political Sources in Shaping the Modern Debate on Gender*, in *Beyond the Exotic* edited by Amira El-Azhary Sonbol, (Egypt: The American University in Cairo Press, 2005), 3.

¹⁷ Balil Abdul Karim, *Qur'anic Terminology: A linguistic and Semantic Analysis*, (London: IIIT, 2017), v.

aspects of women's role and fundamental information of women's involvement in the private and public spheres from Qur'ānic perspective.

1.3 RESEARCH OBJECTIVES

The study aimed to achieve the following objectives:

1. To examine the historical context of women's role in society.
2. To analyse the role of women from the Islamic perspective.
3. To extract and analyse the term *al-nisā'* in addressing women in the Qur'ān.
4. To study the roles of women expressed in the Qur'ān through the usage of the term *al-nisā'*.

1.4 RESEARCH QUESTION

This research attempts to answer the following questions:

1. What is the historical context of women's role in society?
2. What is the role of women from the Islamic perspective?
3. What is the term *al-nisā'* used to address women in the Qur'ān?
4. What are the roles of women expressed in the Qur'ān through the term *al-nisā'*?

1.5 RESEARCH METHODOLOGY

The research methodology of this study involves the following qualitative method approach:

1. The study involves qualitative methodology by using the inductive thematic analysis.

2. Textual analysis: this is done by collecting and scrutinizing relevant materials, including scholarly interpretations, on the term *al-nisā'* in the Qur'ān.

1.6 SIGNIFICANT OF THE STUDY

This study is intended to uncover the role of women from the Qur'ānic perspective. The identification of the role of women itself is connected to the Qur'ānic terminology and its analysis. This study is significant due to its attempt to analyzing varying features and terms, with specific reference to the term *al-nisā'*. The term *al-nisā'* significantly contributes to the image of women in Islam. Its repeated use in the Qur'ān -57 to be precise- emphasizes a set of norms and key principles that form the foundation of behavioral ethics of women in Islam. With regard to this point, writings on women based on the Qur'ān tend to reveal patterns in the Islamic rulings on women's issues. As such, this study's findings can help provide an indicator to measure the wellbeing of women in Islamic societies:

1.7 SCOPE OF THE STUDY

This study aims to investigate the role of women in the Qur'ān by studying the term *al-nisā'* on two different aspects, namely the family and the society. It highlights the understanding of exegesis on the interpretation of selected Qur'ānic verses 2:187, 222, 223; 3:61; 24:3; 33:59; 4:7, 11, 34 regarding women's role. The second aspect of this study is to provide a historical overview of the women's role in pre-Islamic Middle East societies before and after the coming of Islam. It highlights the evolving changes that occurred when Islam began to improve the lives of women. The analysis of this

study is further enriched by including the views and opinions of Muslim scholars on specific issues regarding women's role in Islam.

1.8 LITERATURE REVIEW

The literature review of this study focuses on books relevant to the study of the role of women in Islam as well as analysis of the term *al-nisā'* in the Qur'ān. The literature can be divided into two categories; the first concerns the issues of women in Islam, and the second concerns the Qur'ānic terminologies and concepts that are relevant to this study.

Several studies have discussed the issues of women in Islam. In his book titled *Women's Role Under Islam* (2012), Baqir Sattar notes that in Islam, men and women are equal in terms of their religious duties, though the religious duties themselves are placed in the care of men. Although the roles of women provided by Islam are in full measure, Muslim women today have not received full privilege carrying out these roles due to gender exclusiveness in public worship, and interpretation and implementation of Islamic law. Using the critical analysis method, Baqir found that in Islamic countries sex segregation still exist in Afghanistan, Iran, Saudi Arabia, and certain parts of South Asia.¹⁸ This book also elaborates on the contentious issues of Muslim women today in various aspects of their lives. However, it does not highlight the terminology regarding women from the Qur'ānic perspective, particularly *al-nisā'*.

Leila Ahmed, in her book *Women and Gender in Islam*, portrays the circumstances of women from the Mediaval period in the Middle East to the modern times. Using the historical-critical method, Leila describes the gender systems that existed in the Middle East before Islam. She finds that despite the elevated position

¹⁸ Baqir Sattar, *Women's Role Under Islam*, (New Delhi: Random Publications, 2012).

enjoyed by women in the early days of Islam, women in contemporary Muslim societies generally have been subjected to male domination and oppression. Her argument is based on the pragmatic regulation for society and ethical vision instituted in the early centuries of Islam.¹⁹

In order to study Muslim societies and Arab cultures, Leila utilized the *ḥadīth* of the Prophet SAW as her primary source. Muslims in the early days had no difficulties in accepting women in positions of authority. In fact, the Qur'ān asserted this phenomenon in verse 229 of *Sūrah Al-Baqarah*, and the *ḥadīth* prompted women to be independent in social activities. The book is generally well researched on the historical roots of perception of women in Muslim societies. However, the author employs a blend of feminist and Islamic perspectives and puts forward thought-provoking contentions and arguments, such as dictating that men should not practice polygamy. With regard to this study, however, the book does not explore more on women's role from the Qur'ānic perspective. Moreover, the author does not explore textual analysis of the terms that will be examined in this study.

Ashgar Ali Engineer finds that the rights of women have significantly enhanced in modern times in general, but particularly more so in the Islamic world. His ideas are contained in his book titled *The Qur'ān, Women, and Modern Society*.²⁰ He assumes that modernization and industrialization contributed to the collapse of traditional joint families and brought salvation for women. Women have gained far greater roles in public life, such as in employment, education, and other productive spheres. Furthermore, Ashgar argues that the Islamic system will be the most progressive in implementing gender equality, if justice and equality were embedded in

¹⁹ Leila Ahmed, *Women and Gender in Islam*, (USA: Yale University Press, 1992), 63, 65-66.

²⁰ Asghar Ali Engineer, *The Qur'ān, Women, and Modern Society*, (New Delhi: Sterling Publisher, 1999).

the system and applied to Islamic law. In line with this discussion, although the book emphasizes similar issues regarding the role of women, the method differs in how it applies textual analysis on the specific term of *al-nisā'* in the Qur'ān.

Asma Barlas, in *Believing Women in Islam, Unreading Patriarchal Interpretations of the Qur'ān*, brings the understanding of women's position in Muslim societies through Qur'ānic interpretation. In her book, Asma advocates that the Qur'ān has clearly established equality between men and women. The Qur'ān itself has a very positive view of women, whereas patriarchal cultures have caused various Qur'ānic verses to be interpreted with their own biases in order to justify the oppression of women. She concludes that the patriarchal effect on Qur'ānic exegesis has caused the need for reinterpretation of the Qur'ān in this era. Despite these flaws, the concept of Qur'ānic reinterpretation remains a heated discussion among Muslim scholars. However, the discussion focuses on patriarchal exegesis, rather than an examination of textual analysis of the term *al-nisā'* in the Qur'ān.

Fatima Umar Naseef, in *Women in Islam*, argues that women have suffered from intense degradation throughout history. Women in the past had more obligations, were expected to fulfill endless duties, and were denied even basic rights. She posits that Islam is the only religion that has asserted humanity, respect, and freedom for women from the burdens of man-made degradation. She also criticizes the feminist movement, which calls for the freedom of Muslim women, because she considers their form of liberation as an invitation to return to pre-Islamic oppression, despotism, and tyranny of male legislators, while Islam has liberated, respected, and cherished women.²¹ However, the book focused on the rights and duties of women throughout

²¹ Fatima Umar Naseef, *Women in Islam: a Discourse in Rights and Obligations*, (Egypt: IICW, 1999), 253.

history and did not specifically address the textual interpretation of terms such *al-nisā* in understanding the role of women in Islam.

Mohammad Ali Syed, in his book *The Position of Women in Islam*, criticizes conservative theological arguments that restrict Muslim women from pursuing a political life. His opinion is supported by commentaries of verses 32 to 35 of *Sūrah an-Naml* and verse 35 of *Sūrah al-Ahzāb*. The verses state that Queen Sheba was the legitimate ruler of her people. The verses also suggest that women may be involved in politics.²² Furthermore, with regard to the seclusion of women, Mohammad Ali considers historical factors as the main reason that such practices were introduced in many Muslim societies. The Persian, Greek, and Roman civilizations, other subjects of the East, and the Byzantine Empire obviously had a profound influence on Arab Muslims. By then, the movement of Muslim women outside their homes was restricted. Regarding the Qur'ānic verses that deal with seclusion, Mohammad Ali refers to Laila Ahmad's opinion that all verses calling for the seclusion of women during the Prophet Muhammad SAW's lifetime was applicable to his wives only. So, the acceptance of the Prophet Muhammad SAW's wives as role models may have contributed to the general adoption of the custom of veiling among Muslim women.²³ In general, this book focuses on the feminist interpretation of women in Islam, while this study focuses on the discussion of women's role in the Qur'ān by way of textual interpretation.

In *Women, Islam, and Nation Building*, Faisal Othman discusses the decline of the status of Muslim women. He believes that the decline of the Muslim *ummah* is an attitude whereby Muslims believe that the way to happiness requires them to withdraw

²² Muhammad Ali Syed, *The Position of Women in Islam, a Progressive View*, (New York: State University of New York Press, 2004), 139.

²³ Ibid, 100.

from worldly matters, whether they are economic, social, or political. However, this has no effect on Malay women, Malay women who believe that their involvement in socio-economic activities is not against the *Shari'ah*. This recognition is also supported by ordinance of the state, wherein married women are allowed to acquire and hold any property on an equal footing with men.²⁴ Faisal focuses on the Islamic values that play an important role in the legislation and involvement of Muslim women in the nation-building process, rather than textual analysis of the terms in the Qur'ān.

Dr. Muhammad Ali al-Hashimi, in his book *The Ideal Muslimah*, attempts to know about the characteristics of Muslim women as defined by the Qur'ān and Sunnah. In his book, al-Hashimi tries to explain the role of Muslim women in relation to Allāh SWT, the family, and the community. He reckons that Muslim women can achieve the quality of being ideal as long as they know how to build their character according to the Will of Allāh SWT.²⁵ However, his discussion only covers the ideal characteristics of Muslim women.

In conclusion, the past studies discussed above have covered several issues, such as the characteristics of Muslim women, sex segregation, empowerment of women in the contemporary era, patriarchal culture in Qur'ānic interpretation, liberation of women through the feminist movement, and women's involvement in nation building. In addition to the aforementioned works about women, there are also other works that use various approaches to Qur'ānic terminology.

Balil Abd Al-Karim in *Qur'anic Terminology: A Linguistic and Semantic Analysis*, gives an important analysis about the significant study of Qur'ānic terminology and concept. He suggests that by studying terminology and concept, we

²⁴ Faisal Othman, *Women, Islam, and Nation Building*, (Kuala Lumpur: Berita Publishing, 1993), 181.

²⁵ Muhammad Ali al-Hashimi, *The Ideal Muslimah*, (Riyadh: IIPH, 2005).

could elucidate as accurately as possible the meanings of Qur'ānic message.²⁶ In understanding the terms in the Qur'ān, Balil suggests organizing them into thematic groups. He illustrates his method by examining the meanings of the concepts of *ma'rifah*, *'ilm*, and *wahy*, which have been derived through a reading of Qur'ānic interpretations.

Ahmed Allaithy, in *Qur'ānic Term Translation: A Semantic Study from Arabic Perspective* deals with the Qur'ānic use of Arabic and the translation of Qur'ānic terms into English. His work meticulously examines Qur'ānic words in an attempt to unravel their hidden meanings, so that they can be grasped and rendered well in translation. Using linguistic analysis, Ahmed scrutinizes the meanings of ten semantically-interrelated Qur'ānic terms, both individually and contextually. All of the terms are used in the context of measuring and weighing. He infers that by providing an analysis in the context of measuring and weighing, he would be able to introduce a comparative study of the translation of Qur'ānic words and phrases. This method could be adopted when performing a lexical analysis of Qur'ānic terms.²⁷

Mustansir Mir, in his book *Dictionary of Qur'ānic Terms and Concepts*, also places his interest in the subject of Qur'ānic terms and concepts, and their presentation in light of Qur'ānic material. The material is arranged in English alphabetical order. An important point worth of the book is “extra-Qur'ānic terms”, is the terms which has admittedly used in Arabic terms even though did not occur in the Qur'ān (e.g. *wudū'*) or occur in it in different sense (e.g. *qadf*).²⁸ This method will be more useful to the community of scholars and student of the Qur'ān. In light of the above

²⁶ Balil Abdul Karim, *Qur'anic Terminology: A linguistic and Semantic Analysis*, (London: IIIT, 2017), I.

²⁷ Ahmed Allaithy, *Qur'ānic Term Translation: A Semantic Study from Arabic Perspective*, (Belgium: Garant Publisher, 2014).

²⁸ Mustansir Mir, *Dictionary of Qur'ānic Terms and Concepts*, (London: Gerland Publisher, 1987), xiii.