WOMEN'S ASPIRATIONS IN QS. AL-MUJADILAH [58] VERSE 1: MOHAMMED ARKOUN'S CRITICAL LINGUISTIC REVIEW

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Abstract

Analysis regarding al-Mujādilah verse 1 often only focuses on the incident that happened to Khawlah bint Tsa'labah. In contrast, on the other hand, this verse also talks about the procedures for women in expressing their aspirations. This article wants to elaborate on this side that is rarely highlighted. This is done by conducting a linguistic analysis of Q.S. al-Mujādilah verse 1. By using critical linguistic theory as the reading framework offered by Arkoun. This paper also attempts to reveal the performative side of the text by examining the essential relationships of verses and the meanings that arise from them. Using critical linguistic theory, Arkoun's critical linguistic approach can offer interpretation by understanding the acts that work in the text so that the text's whole meaning can be understood. From critical linguistic analysis, we can move to the level of performative reading, where this verse offers at least two applicative steps for anyone who wants to voice their aspirations, first; carry out protests, discussions, or even debates carried out dialectically, and the second; is to encourage each of these efforts with spiritual practices.

Keywords: *Woman's aspirations, al-Mujādilah, Critical linguistic*

Abstrak

Analisis terkait al-Mujādilah ayat 1 kerap kali hanya fokus pada peristiwa yang menimpa Khawlah binti Tsa'labah, padahal di sisi lain, ayat ini juga membicarakan secara jeli tentang tatacara perempuan dalam menyampaikan aspirasinya. Artikel ini hendak mengelaborasi sisi yang jarang disorot tersebut. Hal ini dilakukan dengan cara melakukan analisis linguistik atas Qs: al-Mujādilah ayat 1. Dengan menggunakan teori linguistik kritis sebagai kerangka pembacaan yang ditawarkan Arkoun. Tulisan ini juga berupaya untuk menguak sisi performatif teks dengan meneliti hubungan kritis yang ada di dalam ayat serta makna yang timbul darinya. Dengan menggunakan teori linguistik kritis dapat ditemukan bahwa pendekatan linguistik kritis Arkoun dapat memberikan tawaran penafsiran dengan memahami aktan-aktan yang bekerja di dalam teks,

sehingga keseluruhan makna teks dapat dipahami. Dari analisis linguistik kritis kita dapat beranjak kepada level pembacaan performatif, di mana setidaknya ada dua langkah aplikatif yang ditawarkan oleh ayat ini bagi siapa pun yang hendak menyuarakan aspirasinya, yang pertama; melakukan protes, diskusi atau bahkan perdebatan yang dilaksanakan secara dialektis, dan yang kedua; adalah dengan mendorong setiap usaha tersebut dengan laku-laku spiritual.

Kata Kunci : *Aspirasi wanita, al-Mujādilah, linguistik kritis*

Introduction

The role of women in the public sphere is undeniable in the history of Islam, from education, economy, and culture to politics. Islamic scholars also give legitimacy to their involvement in various non-domestic sectors with a solid al-Quran foundation. However, most of this touches the normative and historical level, not yet at the practical level of how women should maximize their role in the public sphere, which the Qur'an widely opens. One of the verses in the Qur'an that clearly describes the role of women amid injustice that still often occurs is Qs: al-Mujādilah (58: 1). This verse generally shows the involvement of women – in this case, Khawlah bint Tsa'labah – in the process of establishing a law that is detrimental to her as a woman. According to Mattson, the Khawlah case shows that the word of God (God's Speech) can come down to address a problem faced by an ordinary human being. Furthermore, although the Qur'an was revealed to humans through the Prophet Muhammad, it does not only respond to events experienced by the Prophet but also all humans, both male and female, to be able to talk to Him.[1]

So far, most of the research found related to Qs: al-Mujādilah (58: 1-4) tends to several aspects; The first is a formal fiqh review, which is generally related to cases *ẓihār* whose law is contained in paragraphs 2-4, by conducting an essential analysis *ẓihār* in the Qur'an and its legal details in fiqh,[2] or current issues surrounding *ẓihār* such as research on the husband's call to his wife by '*ummi'* which is often considered as a form of *ẓihār* today, and it turns out that the law only departs from a weak hadith.[3] Second, a contextual fiqh review generally seeks to reveal the concept of *ẓihār* and the contextualization of its values today. This is closely related to communication ethics in general.[4] For example, research explains that in general, *ẓihār* talk about the urgency

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[1] Ingrid Mattson, The Story of the Quran; It's History and Place in Muslim Life (West Sussex: Wiley-Blackwell, 2013), 2–3.

[2] Naseem Akhter and Arshad Munir, 'Misuse of Words and It's Implementation in Islamic Law: A Case Study of Ẓihār', VFAST Transactions on Islamic Research 1, no. 1 (2013): 13.

[3] Nurul Hidayah, 'Analisis Hukum Islam Terhadap Persepsi Panggilan Ummi Kepada Isteri Sebagai Zihar; Kajian Situs Media Sosial'' (Thesis of UIN Sunan Ampel, 2016), 63.

[4] Asrizal Saiin, 'Critical Analysis of The Ẓihār Concept In The Qur'an and Its Contextualization In The Contemporary Era', Journal of Shari'ah Science 20, no. 11 (2021): 45.

of doing good communication between husband and wife so as not to hurt each other.[5] Third, a feminist review that focuses on the substance of the verse contains elements of equality and open space for women to demand justice.[6] From this literature mapping, it appears that Qs: al-Mujādilah (58: 1-4) has not been exposed from the point of view of the urgency of listening to women's aspirations and their appropriate steps.

This paper explores the Qs: al-Mujādilah by focusing on the first verse. This one verse will be studied at the level of language analysis to find possible meanings hidden behind the signs that make up the composition of the verse. This paper wants to show that al-Mujādilah (58:1) has an urgent message regarding the significance of women's voices in the public sphere and also includes practical steps to voice their rights which are often deprived of them. This paper will discuss three things: first, linguistic analysis of Qs: al-Mujādilah (58:1). Second, finding hidden meanings behind the verse, and third, finding appropriate steps in voicing women's aspirations contained in the entire verse.

Linguistic research is fundamental to finding the main message contained in this Qs: al-Mujādilah (58:1). This is because the Qur'an is a revelation from Allah that is conveyed to humans through a linguistic structure, so to capture its message, a critical level of analysis is needed at the linguistic level. Likewise, finding a clear meaning from the text of Qs: al-Mujādilah (58:1) must be done for a deeper understanding of the content of the text than just its fiqh content. And from the series of verse texts that we will discuss, there are also implied several practical steps that can enrich the concept of conveying aspirations that can be carried out by anyone who feels that their rights and obligations have been harmed.

Historical Aspirations and Movements

Aspiration comes from the English 'aspire', which basically means aspiration or desire for something.[7] This word is then absorbed into Indonesian aspiration (aspiration). In Indonesian, aspiration is a set of goals and hopes to be achieved.[8] Aspirations are usually related to all the hopes a person wants to achieve and are closely related to the life plans drawn in his mind. A life plan is a future scheme that a person wants to achieve. This is born from the intertwining of physical and social relationships and the environment in which he grows up. In the end, this life plan determines his various agendas today and in the future.[9]

From the definition above, we see that aspiration is a collection of ideals from an idealized life by a human being. With this aspiration, they move to achieve it. This is

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[5] Anis Widiya Ningrum, 'Ẓihār dalam al-Qur'an and kontekstualisasinya pada Persoalan Komunikasi Suami istri (Thesis, 2018), 79.

[6] Waryono, 'Perempuan Menggugat; Kajian Atas Qs: Al-Mujādilah (58: 1-6)', Musawa 16, no. 2 (2017): 224.

[7] John. M Echols and Hassan Syadili, Kamus Inggris Indonesia (Jakarta: Gramedia, 1983), 41.

[8] Hoetomo, Kamus Lengkap Bahasa Indonesia (Surabaya: Mitra Pelajar, 2005), 24.

[9] Elizabeth B Hurlock, Personality Development (New Delhi: Hill Publishing Company, 1974), 265.

similar to the theory of historical motion (*al-harakah al-tārīkhiyyah*) Baqir Sadr, who made the future (*al-mustaqbal*) as the prime mover of history (*al-muharrik al-tārīkhi*). While humans are the main principle of a historical movement, they, armed with various desires, desires and aspirations, have a foresight that will ultimately determine the direction of history to be achieved.[10]Departing from the theory of historical motion outlined by Baqir Sadr, we see the significance of an 'aspiration' as the main driving factor of history.

If aspirations are ideals in the future, or his theoretical parlance Shadr is *muharrik tārīkhi* (historical movers) that form various patterns of actual historical movements, so in the context of women's studies (feminism), aspirational activities that demand the fulfilment of the rights they should get are actualizations of an ideal of equality, freedom, and justice. Also, a balance in gender relations must be pursued continuously.

Arkoun's Critical Linguistics

To carry out an in-depth linguistic analysis, this article uses critical linguistic theory (*al-alsun al-naqdi*) developed by an Islamic thinker, Mohammed Arkoun. This theory is none other than because the Qur'an is a *nash* only understood using a linguistic approach. At the same time, critical steps are made to dismantle the text's structure to achieve the most profound meaning or message. Arkoun applies this theory in dissecting Surah al-Fatihah. At this level of critical linguistic analysis, Arkoun examines the signs of language. Every language has a sign system that influences the production of meaning. Necessary investigation of the sign system in this language is critical because the more one can understand the signs of a language (*modalisateurs du discours*), the more he will understand the meaning of the messages in it and the speakers.[11]For this reason, Arkoun altogether avoided translating the Qur'an into French, which was considered to prevent someone from knowing firsthand the meaning of the Qur'an contained in its Arabic text.[12]

Arkoun applies a critical linguistic approach to the text to read Surah al-Fatihah. He took several steps to conduct linguistic analysis to reveal the text's most profound meaning. This analysis begins by grouping language signs, such as the identification of *isim ma'rifah,* which indicates that the object is known clearly or will be known after finding an explanation. In the next step, Arkoun started researching about *ḍamīr* (person/object pronoun) in the letter al-Fatihah.[13] The urgency of research *ḍamīr* in one

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[10] Muhammad Baqir Sadr, Al-Madrasah al-Qur'āniyyah (Teheran: Darul Kitab al-Islami, 2013), 105.

[11] St. Sunardi, 'Membaca Qur'an Bersama Mohammed Arkoun', in Membaca Al-Quran Bersama Mohammed Arkoun, Ed. Johan Hendrik Meuleman (Yogyakarta: LKiS, 2012), 100–101.

[12] Mohammed Arkoun, Al-Qur'ān Min al-Tafsīr al-Maurus Ilā Taḥlīl al-Khiṭāb al-Dīnī, Translation: Hasyim Salih (Beirut: Dar al-Thali'ah, 2001), 124.

[13]The existence of ḍamīr in Arabic is a very important element, especially in order to understand the Qur'an. Dhamir is actually part of the isim ma'rifah (determinant), there are three forms of dhamir that have been known in Arabic; ḍamir mutakallim (speaker), ḍamir khiṭāb (which is faced), and ḍamīr gaib (distant pronoun). The function of ḍamīr is not only to streamline sentence structure, but also to present meaning in the mental space of a text reader. The use of ḍamīr in the Qur'an also implies respect, if the

verse can allow the reader to know the speaker's intervention in the text. In the context of the reading that Arkoun is proposing, he thinks that the discussion of *ḍamīr* can lead us to a sensitive issue, namely the analysis of the author of the text.[14]

In addition to the analysis of *isim ma'rifah* and *isim ḍamir* that is in verse, Arkoun continues his research on sentence formations, namely *jumlah fi'liyah. I*n this analysis, Arkoun focuses on studying the verbs in Surat al-Fatihah and the arrangement of the verbs.[15] Arkoun's purpose in doing these linguistic signs is to analyze several actions (actans).[16]; namely, the actor performing a step in a text or narrative. With the actant category, an utterance is seen as a relationship between the various types of actants that make up it. Judging from this, there are at least three forms of relationship between actans. The first relationship pivots on the subject-object relation, where one can know 'who' did 'what'. The second relationship depends on the sender-receiver relationship. This axis tries to answer 'who does it' and 'for whom'. The third relationship depends on the supporters and opponents. This axis tries to examine the supporting and opposing actors in a text.[17]

This critical linguistic analysis developed by Arkoun is an initial reading of the text of the Qur'an. And as Arkoun himself appears and admits, the classical scholar's attention to linguistic analysis has been developed for a long time. This can be seen from their attention to the syntactic side in interpreting the Qur'an. For Arkoun, the work of classical commentators in analyzing the text of the Qur'an is an intelligent step toward understanding the meaning of the Qur'an.[18]This critical linguistic analysis allows the reader to capture the message of the Qur'anic text as a whole by paying attention to the internal relationships that are intertwined in it. Syntactic analysis, developed for a long time by classical Islamic scholars and assisted by modern linguistic analysis, can lead the readers of the Qur'an to find meaningful relationships that appear from various kinds of actan relationships contained in the text of the Qur'an.

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name of the object is previously mentioned (al-Fath: 29), or humiliation (al-Masad: 1), or gives a signal about a situation that is so close if it is preceded by isim isyārah li al-qurb (Luqman: 11) or a situation that is far from the isim isyārah li al-bu'd that precedes it (al-Baqarah: 5). And also other meanings whose existence is very determinant in understanding Arabic texts, especially the Qur'an. (Look:Manna' Khalil Qatthan, Al-Mabāhis Fī 'Ulūm al-Qurān (Cairo: Maktabah Wahbah, nd), 189–90.)

[14] Arkoun, Al-Qur'ān Min al-Tafsīr al-Maurus Ilā Taḥlīl al-Khiṭāb al-Dīnī, 127–28.

[15] Arkoun, 130–31.

[16]Actantial Analysis was first introduced by the French linguist Tesniere (1959), then used specifically in the study of narratology developed by Greimas (1966). He calls the smallest and subtlest elements of a story the actan. Actants are roles that are abstractly played by a subject in a narrative. Actants have a significant role and function in a narrative and become the basic structure of it. (See: Zainul Muttaqin, 'Looking at Greimas' Actance in the Fairy Tale of the Tempest at the Lightning God's Palace', Sebasa, Vol. 2, 2(2015), 19.)

[17] Sunardi, 'Membaca Qur'an Bersama Moḥammed Arkoun', 106.

[18] Arkoun, Al-Qur'ān Min al-Tafsīr al-Maurus Ilā Taḥlīl al-Khiṭāb al-Dīnī, 126.

Critical Linguistic Analysis Qs: al-Mujādilah (58: 1)

Al-Mujādilah is a Madaniyah verses, although some commentators argue that only the first ten verses were revealed in the Medinan period, while the rest are Makkiyah verses. Other scholars think this whole sura is Medinan, except for the ninth verse. This surah is taken from the nickname of a woman whose real name is Khawlah bint Tsa'labah who her husband divorced in the view of pre-Islamic tradition, namely *ẓihār*. In this case, a husband is considered to have divorced his wife with the words, "you are like my mother's back". To raise the issue, another name for this surah is Surah al-*Ẓihār*. In the tradition, *ẓihār* prohibits the husband from carrying out his duties to his wife, but the wife is still prohibited from marrying again. Khawlah then protested against Allah and the Prophet. Her aspirations were heard by God, who then provided legal means that would allow her and her husband to be reunited.[19]

Al-Mujādilah (58:1), which will be analyzed after this, is the 58th letter of the 114 letters in the order of the Mushaf (*tartīb muṣhafi*). The focus of this research is on the first paragraph:

قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى ٱللَّهِ وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿١﴾

Translation: "Allah hath heard the saying of her that disputeth with thee (Muhammad) concerning her husband and complaineth unto Allah. And Allah heareth your colloquy. Lo! Allah is Hearer, Knower." (Q.S. Al-Mujādilah [58]:1).

To apply the critical linguistic reading to this verse, we will first examine the structure of the sign in this verse. First, the research will be aimed at *isim ma'rifah, isim ḍamīr,* and also *jumlah fi'liyah* and *jumlah ismiyah*. This research will clarify the actans who work in the verse narrative and determine the axis of the relationship between each actan. Following the steps taken by Arkoun, we will start by researching *isim ma'rifah,* which is in the Qs: al-Mujādilah (58: 1).

The first *isim ma'rifah,* dominant in this verse, *isim 'alam* (noun name), i.e. 'Allah'. In this verse, the word 'Allah' is mentioned four times. Its location is also so dominant in each fragment of the verse, to see it more closely, we can divide this verse into four parts: first, 'God hears the words', second, 'women complain to Allah', third, 'God hears their complaints', fourth, 'God hears and sees'. From the four building structures of this verse, we see that the role of 'Allah' in the whole verse is so dominant in each of its parts. Besides *isim 'alam*, there are still some *isim ma'rifah* with custom the other, namely *isim mauṣūl* (التي) as well as *iḍāfah* on *isim ḍamīr* and *mauṣūl* in words *zaujihā, qaula al-latī,* and *taḥāwurakumā.*

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[19] Seyyed Hossein Nasr et al., The Study of the Quran; A New Translation And Commentary (California: HerperOne, 2017), 1005.

The central role of 'Allah' as a subject who is positioned as the subject of the message through this verse is so decisive. He plays the role of each event from the four paragraphs above. This is a sura in the Qur'an where the name 'Allah' is always present in each verse up to the eighth verse in the next chapter, al-Hasyr.[20] While the recipient of the message, in this case, the Prophet Muhammad, is mentioned by using *ḍamīr mukhāṭab* (second person pronoun) that is embedded in the word (تجادلك). And the object is occupied by the position of al-Mujadilah (Khawlah), who complains about the case her *ẓihā r's* cases to the Prophet. Khawlah is expressed using *isim mauṣūl* (التي). The verses that follow explain the details of the related law *ẓihār*. *T*his is the essence of the message conveyed by Allah to the Prophet.

The determination of 'Allah' in the subject-object and sender-receiver relationship described in the verse above shows that the case *ẓihār* what Khawlah complained about was entirely outside the authority of the Prophet. God's position, in this case, was not only as a worshipped essence, as we find in many verses of the Makkiyah period, but also as the founder of law that became a problem in the past. At that time. Therefore, when the Prophet was asked to decide on the case that happened to Khawlah, he postponed his answer and waited for Allah's decision regarding the case that was affecting Khawlah's household because, after all this was a legal problem that was completely new to be faced.[21]

From this analysis, we can find that the attribution of Allah as a God who must be worshipped began to develop in the stage of understanding, namely Allah as the highest authority in legal governance that was being faced by the Islamic community at that time. This is corroborated by the view that, in general, the case of *ẓihār* has clarified its haram status, especially from the letter that was revealed before al-Mujadilah, namely the letter al-Azhab. So, in general, the discussion of *ẓihār* in Qs: al-Mujādilah is nothing but to provide legal details for those who want to reconcile between husband and wife. This is if we agree with Ibn' Ashur's view that al-Mujadilah came down after Qs: al-Aḥzāb, especially the 4th verse. According to him, the word *ja'a'la* in the verse shows that the law of *ẓihār* has been forbidden,[22] it's just that the legal details for those who want to return to their partners have not been clarified, so al-Mujādilah later explained many of these details.

This is, of course, different from the depiction of Allah as the one who must be worshipped individually *ḥaqq* as found in the Meccan period suras. During the Meccan revelation period, the Qur'an focused more on trying to straighten out the ignorant people's concept of Allah, who is only assumed to be the creator God, the giver of rain

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[20] Abdurrahman bin al-Jawzi, Funūn Al-Afnān Fī 'Uyūn 'Ulūm al-Qurān (Beirut: Dar al-Basya'ir al-Islamiyah, 1987), 480.
[21] Muhammad Mutawalli al-Sya'rawi, Tafsīr Wa Khawāṭir Al-Imām Muhammad Mutawallī al-Sya'rawi, vol. XVIII (Cairo: Dar al-Nur, 2010), 5.
[22] Muhammad Thahir Ibn 'Ashur, Tafsīr Al-Taḥrīr Wa al-Tanwīr, vol. XXVIII (Tunis: al-Dar al-Tunisiyah li al-Nasyr, 1884), 6.

and life on earth, the God who is mentioned in the oath, the God who is only fully believed in under certain conditions, and the Lord of the Kaaba.[23]

Isim ma'rifah, the next one is *isim* which continues with *ḍamīr* or *isim mauṣūl.*[24] The word قول التي the first series of verses becomes the object of what Allah hears as the main subject. *Isim mauṣūl al-lati* plurally used to designate female perpetrators. This is by information from various narrations *asbāb al-nuzūl* devoted to the case of Khawlah bint Tsa'labah. Position *al-lati* in this whole verse is very important because he is the subject whose speech is heard by Allah. Hence the particle *Qad* at the beginning of this verse, as analyzed by al-Zamakhsyari, is meaningless *taḥqiq* as popular in Arabic grammar, but the meaning of *tawaqqu'* (توقع) which means to report that whatever the listeners (Khawlah as well as the Prophet) have been complaining about has been heard by Allah.[25] Impossible to interpret as *taḥqīq* because the Holy Prophet could not have doubted the all-hearing of Allah, which made Allah have to speak with *qad* mean *taḥqīq,* instead it is an affirmation that he has confirmed the debate between him and Khawlah.[26]

The subject of Khawlah, which is mentioned indirectly, at least confirms that the same case had occurred at the time of this revelation, or at least it happened frequently. Only Khawlah dared to complain to the Prophet and demanded that he answer. Thus said *al-lati* not only referring to the subject of Khawlah but other women who are in trouble *ẓihār,* which is a pre-Islamic custom that can shake the integrity of the household. While the position of the Prophet Muhammad in this context is an intermediary between Khawlah and Allah, it is called using *ḍamīr kaf* in *tujādiluka.* Prophet Muhammad played no less significant role because he became the subject of the link between ordinary people who did not receive revelation on the one hand and Allah on the other. Thus, the Prophet's position is the meeting point between man and God. *Ḍamīr* this shows that the relationship between the Prophet and Allah is direct.

From the analysis of *isim ma'rifah,* as we discussed, we can find three subjects that each occupy its position: *first,* Allah, as the main subject who sends the message, becomes the object of complaint, as well as the determinant of the four sides of the verse as described above. *The second* is the woman who complains (Khawlah) as the subject of her complaint and is the intended object of the legal message conveyed. Al-lati symbolizes Khawlah, a representation of all women who face the same problem. *The third* is the Holy Prophet, who mediates between Allah and Khawlah. *Ḍamīr kāf,*

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[23] Toshihiko Izutsu, God and Man in The Qur'an; Semenatic of The Quranic Weltanschauung (Petaling Jaya: Islamic Book Trust, 2008), 106.

[24] Isim mauṣūl is: every isim that requires a connection (silah) that can clarify its meaning and eliminate confusion. Shilah can then be in the form of a sentence structure (amount) or a similar arrangemen. Isim mauṣūl also needs ḍamīr whether it is obvious or hidden (mustatir) that returns to him. Isim Maushul is sometimes in the form of a special isim sentence and indicates a singular, double, or plural meaning, and shows a masculine or feminine meaning. (see: Muthi' Sulaiman al-Qarinawi, 'al-Asmā' al-Mauṣūlah al-'Ammah fī al-Qurān al-Karīm; Dirāsah Naḥwiyyah Dilāliyyah', Thesis, 2013:11)

[25] Mahmud bin Umar al-Zamakhsyari, Al-Kasyyāf 'An Ḥaqā'iq Gawāmiḍ al-Tanzīl Wa 'Uyūn al-Aqāwīl 'an Wujūh al-Ta'wīl, vol. VI (Riyadh: Maktabah al-Abikan, 1998), 57.

[26] Ibn Assyria, Tafsīr Al-Taḥrīr Wa al-Tanwīr, XXVIII:8.

which is attached to the Holy Prophet, shows its central position as an object of the complaint and a subject who also complains to Allah.

The following analysis is to examine the four verbs (*fi'il*) in this verse, respectively are سمع (hear), تجادل (suing), تشتكي (complain) and يسمع (listen). The verbs *sami'a* and *yasma'u* both mean to hear, only the first is a past tense (*māḍi*), and the second indicates present or future tense (*muḍāri'*). Of these four verbs, only one *fi'il* uses the past tense (*māḍi*), that is, *sami'a,* while others use the forming *muḍāri'* (medium/will form). Of these four verbs, two of them (سمع – يسمع) subject is 'Allah', while تجادل and تشتكي each subject is *ḍamīr mu'annas̱ al-lati* or Khawlah. Only the subject of the Prophet Muhammad in this entire verse does not have a verb. He is only the object of the protest by Khawlah (*mujādilah*), as well as the receiving object to which the message regarding the legal details was revealed from Allah as the sender's subject.

In the Qur'an, if an action is expressed using a verb arrangement (*jumlah fi'liyah*), then usually it conveys the meaning *tajaddud* and *huduṡ*, which is different when expressed with the collection of nouns (*jumlah ismiyah*), which gives the impression of meaning *ṡubūt wa istimrār*.[27] These four verbs in Qs: al-Mujadilah (58:1) thus indicate the meaning of a job that fluctuates or is constantly updated. Word *sami'a* (سمع), which appears with three derivations (i.e., سمع – يسمع – سميع) in this verse reflects a unique meaning because all three are shared by the subject 'Allah'; -the word *sami'a* (سمع) shows theologically, that God has an actual actions (*af'āl*), one of which is the act of listening as a form of His response to the protests made by Khawlah. This is evidenced by the descent of the relevant legal details *ẓihār* in the following verse. However, as explained above, the word *sami'a* preceded by a particle *qad* has the meaning *tawaqqu',* which means that Allah generally hears and substantially all the expressions made by Khawlah with the Prophet. And in the second verb (يسمع) with the forming *muḍāri',* Allah proclaims that He hears down to the details of their dialogue. The ability to hear from the substance of an utterance to the details of a valid conversation shows that Allah is perfectly hearing of everything. Thus, at the end of the verse, he introduces his character as *al-Samī'* (سميع).[28]

Applicative Steps in Conveying Aspirations in Qs: al-Mujādilah (58:1)

From the linguistic analysis above, we find at least three subjects that have a central role in the four passages of the verse; Allah, Prophet Muhammad and Khawlah. The linguistic analysis we discussed above attempts to uncover the verse from its informative side. In this section, we will discuss its performative side, which

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[27] Jalaluddin bin Abdurrahman al-Suyuthi, *Al-Itqān Fī 'Ulūm al-Qurān*, vol. II (Cairo: Dar al-Fajr li al-Turats, 2010), 587.

[28] We can note this from each object owned by the word (has heard) to the speech of Khawlah (قول التي), while (is listening) the object is the conversation of Khawlah and the Prophet (اوركما), while سميع (Almighty heard) is the true nature of God. These three sentences which come from the same root, their position in sequence and their relation to their respective objects, show that Allah's All-hearing cannot be equated with human hearing in general.

emphasizes the actuality of a verse and how someone experiences it.[29] To conduct an analysis at this level, this article must revisit Arkoun with his theory of performative discourse analysis. This analysis relies on the symbolic analysis formulated by Arkoun from various linguistic experts. Performative discourse, according to Arkoun, is a *'parole* that makes "what I say to be real. My words lead to the manifestation of actions for my existence. Reading al-Mujadilah (58:1) as a symbol can lead us to the 'final meaning' of the text and then bring up the performative discourse that develops from the text.[30]

In conveying aspirations, this verse outlines at least two essential steps a person can take to obtain what is aspirational. *First*; is *mujādalah,* which means to discuss or debate. T*he second* is *isytikā'* (إشتكاء) which means to complain. The subject of these two actions, relying on the narration, is Khawlah. Still, the topic given by the text of the verse is *al-lati* which allows it to refer to various references (*maṣādiq*) covered by the general pronunciation. So with this subject, *al-lati* can only be understood as a symbol of women or even people who protest and complain to Allah about their aspirations.[31]

The word' *mujādalah'* literally means 'throwing arguments with each other to sue or defeat.'[32] If we pay attention, said *tujādiluka* contained in this verse shows that Khawlah had a direct dialogue with the Prophet to solve his problem. Even this was done by Khawlah many times to ask for a legal decision from the Prophet, although, on several occasions, the Prophet still did not dare to give any decision before guidance from Allah. This is reflected in some narrations where the Holy Prophet said, "I see nothing unless you are hindered from it".[33]

The second step must be taken by someone who wants to convey he aspires to do the following: *isytikā'* or complaints. Etymologically, this word means; 'feels pain or lack of something expected, then he expresses it with words'.[34] The object used as a place to complain in this verse is Allah. As we discussed in critical linguistic analysis, the subject of Allah is the main character of the whole narrative in this verse. According to Sayyid Qutb, this verse illustrates that 'the power of Allah takes an integral part in many affairs that occur on earth, including to solve problems in small,

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[29] Sam D. Gill, 'Nonliterate Traditions And Holy Books', in The Holy Book In Comparative Perspective, Ed. Frederick M. Denny&Rodney L. Taylor (South Carolina: University of South Carolina, 1993), 234.

[30] Arkoun, Al-Qur'ān Min al-Tafsīr al-Maurūs Ilā Taḥlil al-Khiṭāb al-Dīnī, 141–42.

[31] This kind of system of meaning, in the 'Ulūm al-Qurān is called the ta'wīl process, as long as the ta'wil is meant to be an attempt to find the inner meaning content that is necessarily contained by the text. For example, according to Hadi Ma'rifah, ta'wīl is taking the essence of a word (الأخذ الأية). Epistemologically, the pattern of symbolic reading that is processed through ta'wīl is widely developed in a Sufistic-style interpretation. See: Hadi Ma'rifah, al-Tamhīd fī 'Ulūm al-Qurān, vol: IX (Beirut: Dar al-Ta'ruf, 2011), 26-30 and vol X, 437.

[32] al-Raghib al-Ashfahani, Mufradat Alfaz Al-Qur'an (Damascus: Dar al-Qalam, nd), 189.

[33] Jalaluddin bin Abdurrahman al-Suyuthi, Al-Durr al-Manṣūr Fī al-Tafsīr Bi al-Ma'ṣūr, vol. XIV (Cairo: Markaz Hijr Lil Buhuts wa al-Dirasat al-Arabiyah al-Islamiyah, 2003), 298–315.

[34] Muhammad Hasan Hasan Jabal, Al-Mu'jam al-Isytiqāqī al-Mua'aṣṣal Li Alfaẓ al-Qurān, vol. II (Cairo: Maktabah al-Adab, 2010), 1162.

low-income families,[35] which is very decisive for their well-being. Allah heard their dialogue, as well as their complaints to Him.

If we look carefully, the word *tujādilu* has the object of the Prophet, while the word *tasytakī is* aimed at the object of God. Subject relationship with the Prophet is symbolized by a debate and dialogue so that the sentence *jadala* is transitive (*muta'addī*), in the sense that there was a candid discussion and even debate between the Prophet and the subject *al-lati*. As for the word *tasytakī, the* subject *makes* a complaint, and is symbolized by the sentence *shakawa* intransitive (*lāzim*), so that the particle' *ilā'* after that shows that the relationship between subjects *al-lati* with the issue of God is an indirect relationship. The pattern of visible relationship between *al-Latif's* subject and Allah is a spiritual relationship, which is more like a formal relationship than al-Latif's relationship with the Prophet. In a sense, someone who wants to voice his aspirations must at least make the two efforts simultaneously. To formally protest to those who have authority over it, while on the other hand, encouraging it with spiritual activities that connect it to the main determinant subject, namely Allah.

Conclusion

From this analysis, we find that a critical linguistic approach can offer an interpretation by understanding the actors working in the text so that the text's overall meaning can be understood. The subjects of Allah, Khawlah and Prophet Muhammad in Qs: al-Mujādilah (58:1) have a unique and reciprocal relationship that shows the communication pattern of the Qur'an. Among the meanings that emerge from the critical linguistic approach to this verse is the determination of the subject 'Allah' in the case faced by Khawlah and the position of the Prophet as a medium that connects him and Allah. From critical linguistic analysis, we can move to the level of performative reading, where this verse offers at least two applicative steps for anyone who wants to voice their aspirations, *the first*; is protest, discussions, or even debates carried out dialectically, and *the second*; is to encourage each of these efforts with spiritual practices that can be a first step to the aspirational efforts that are being carried out.

This research at least contributes to the discourse on the interpretation of the Qur'an, which continues to grow, especially in the framework of the linguistic study of the Qur'an. By using the theory given by Arkoun regarding critical linguistic reading, we can see to what extent Arkoun's linguistic theory is quite applicable to reveal the vast and dynamic space of meaning of the Qur'an. Normatively, by making Qs: al-Mujadilah the object of research material, from this paper, we do not only see that Qs: al-Mujādilah (58:1) only talks about *zihār* or the ethics of communication between husband and wife, but further than that, as a theological representation of God's intervention in cases that occur and are experienced by humans.

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[35] Sayyid Qutb, Fī Ẓilāl Al-Qurān, vol. II (Amman: Minbar al-Tawhid wa al-Jihad, 2000), 325.

This study is limited to Qs: al-Mujādilah (58:1), so the application of the approach offered by Arkoun is still open to testing other verses. Several concepts in the Qur'an related to actual issues are essential to study with Arkoun's critical linguistic approach to find their meanings more profoundly and reconstruct the performative side so that it has applicative value.

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