



# Women in the Age of Technology: A Dilalah Analysis Study of the Word Woman in the Quran

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**Abstract:** This article analyzes and reveals the meaning of the word "نساء" by using a syntactic or nahwiyah approach, which is one of the branches of Arabic language learning, especially in maharah kitabah. The questions studied in this research are: 1. in which verses is the word "نساء" found in the Qur'an? 2. What are the meanings of the word family "نساء" (Nisaa) in the verses? 3. How to analyze the meaning of the word family "نساء" (Nisaa) in the Qur'an based on the science of dilalah and nahwiyah (syntax)? This study uses a qualitative method with a library research approach, which focuses on reading written texts, not only fixated on statistical data but also discusses the science of dalalah. To analyze the data obtained, researchers used syntactic analysis which focuses on the study of meaning and dalalah science which focuses on the meaning of words. The research methodology includes data collection from various Qur'anic commentaries and relevant linguistic literature, followed by contextual and syntactical analysis to identify the meaning of the word "نساء" (Nisaa) in various verses. The researcher also applied the comparative method to compare different interpretations and explore how the meaning of the word can vary in different contexts. The results show that in the Qur'an there are several times the musytarak word "نساء", in various different forms such as the example of the word "امراة". The analysis shows that the meaning of the word "نساء" (Nisaa) can vary depending on the context of the sentence and its syntactic structure, and shows that a deep understanding of the science of dilalah and nahwiyah is essential in interpreting words in the Qur'an. This study makes a significant contribution to the study of Arabic linguistics and opens up opportunities for further research on other musytarak lafaz.

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## INTRODUCTION

Technological development has been one of the main aspects in the transformation of modern society. However, in this narrative, the role of women is often overlooked or under-recognized (Mahsus, 2020). Women have long been important actors in technological advancement, although their contributions are often forgotten or ignored in history even though it has now touched the digital era, where technology is increasingly permeating various aspects of life, but it is also important for us to understand the role of women in the development and use of technology in previous historical records as a reflection or even a benchmark for making civilization even more rapid. (Fazlur Rahman, 2021).

The Qur'an is a holy book that serves as a guide to life for Muslims around the world. As the main source of all knowledge and truth that never changes, the Qur'an plays an important role in the formation of sharia law, moral values, and guidance for daily life (Abdullah, 2020). In addition, the Qur'an is also the main reference for scholars and scholars in understanding various aspects of life, both related to religious and worldly sciences (Al-Qaradawi, 2019). Thus, the study of the Qur'an never stops and continues to develop along with the advancement of science.

However, in the study of the Qur'an, lafaz are often found that have multiple or more meanings, which are referred to as musyarak lafaz. One of the interesting musyarak lafaz to study is the word "نساء" (Nisaa). This word appears in various forms and contexts in the Qur'an, giving rise to various interpretations from scholars and interpreters (Ahmed, 2021). Therefore, this study aims to analyze and uncover the meaning of the word "نساء" (Nisaa) by using a syntactic or nahwiyah approach, as well as the science of dilalah, in order to provide a deeper and more comprehensive understanding. (Al-Qardhawi, 2007).

The syntactic or nahwiyah approach is a branch of Arabic language learning that is very important in understanding the sentence structure and meaning of words in the Qur'an. Using this approach, we can examine how a word is used in various contexts and sentence structures, and how changes in word form can affect its meaning (Al-Saidi, 2018). Meanwhile, the science of dilalah focuses on studying the meaning of words and how they can be understood in a particular context. These two approaches complement each other in providing an in-depth analysis of the lafaz "نساء" (Nisaa) in the Qur'an. (Fazlur Rahman, 2021).

The study of the word woman in the Qur'an has previously been carried out by other researchers, including research conducted by (Madya Datin, 1997) this researcher explained that in the Qur'an and al-sunnah there are several terms used for the definition of women samada in its general concept, namely women as women or in its more specific concept, namely women as wives. This paper aims to see the extent to which these female terms are used in the Qur'an and al-sunnah. Furthermore, research conducted by (Desma Enawati, 2023) which explains that the position of women in the early Muslim generation as well as their roles and challenges, as well as the contribution of women to the development of the family and Muslim society, as reflected in Fi Zilal al-Quran, will also be discussed. The privilege of women is evidenced by the many verses of the Quran that explain the privilege of one of Allah's creations. Therefore, in this paper, the author will explain what the Quran says about women. Research on women in the Qur'an was also researched by (Rakhmat, 2008: 339), which explained that women in the Qur'an according to Rakhmat "one of the amazing things about the Qur'an is that there is no physical depiction of women. Not a single verse describes the physical beauty of women. Beautiful women do not figure in the Qur'an. When it comes to describing the physical relationship - with regard to the implementation of the Shari'ah between women and men. The Qur'an uses subtle words such as "touch with women" (Qs. An-Nisa: 43) mix with your women (Qs. Al-Baqoroh: 187) or come to your fields as you please (Qs. Al-Baqoroh: 233).

Although there are studies that have been conducted on lafaz musyarak in the Qur'an, there are still some research gaps that need to be filled. Firstly, most of the previous studies focus more on lexical analysis without paying attention to the syntactic and historical context in depth. This leads to a limited understanding of how a word is used in various sentence structures and different contexts. This study seeks to fill the gap by combining syntactic and dilalah approaches, as well as examining the historical and social context of the use of the word "نساء" (Nisaa). Secondly, many previous studies have not paid enough attention to the social relevance and sharia law of musyarak lafaz. In fact, a deep understanding of the meaning of words in the Qur'an is essential to provide proper guidance in the religious practices and daily lives of Muslims.

This research aims to fill this gap by focusing on the social and Shari'ah legal relevance of the use of the word "نساء" (Nisaa), as well as its implications for the role and status of women in Islam. Thirdly, this study also attempts to bridge the gap between academic studies and religious practice. Many academic studies on the Qur'an are theoretical and do not provide practical guidance for

Muslims (Musa, 2022). This research seeks to address this by providing an analysis that is not only academically in-depth, but also applicable in social and religious contexts. Thus, this research is expected to make a greater contribution to Muslims in understanding and applying the teachings of the Qur'an in their daily lives.

This research has unique and novel contributions to Qur'anic studies and Arabic linguistics. First, this study combines syntax and dilalah approaches to analyze lafaz musytarak, which has rarely been done in previous studies (Hanafi, 2020). This approach allows researchers to not only understand the lexical meaning of words, but also how that meaning changes and develops in various sentence contexts. Secondly, this study focuses on the lafaz "نساء" (Nisaa), which has a high relevance in the social and legal context of sharia, especially in relation to the role and status of women in Islam (Mahmoud, 2022). This study also highlights the importance of understanding the historical and social context in Qur'anic interpretation. By examining the use of the word "نساء" (Nisaa) in historical contexts such as in the story of Queen Bilqies and the injunction on hijab in Surah Al-Ahzab, this study shows how the Qur'an provides relevant and applicable guidance for Muslims in various situations and conditions (Rizvi, 2021). This research is expected to make a significant contribution in enriching Qur'anic linguistic studies and providing a more comprehensive understanding of lafaz musytarak.

## METHODS

This research uses a qualitative method with a library research approach. Library research is a method that relies on written sources such as books, journal articles, and other documents to collect relevant data and information (Smith, 2018). In the context of this research, the sources used include Qur'anic commentaries, linguistic literature, and previous studies related to the analysis of lafaz musytarak and dilalah science. The data collected is then analyzed using the syntactic approach and the science of dilalah. Syntactic analysis is conducted to examine the sentence structure and how the word "نساء" (Nisaa) is used in various sentence contexts. Meanwhile, the dilalah analysis focuses on studying the meaning of the word and how it can be understood in a particular context. These two approaches are used complementarily to provide an in-depth and comprehensive analysis of the lafaz "نساء" (Nisaa) in the Qur'an (Jones, 2019). This usage implies that this woman has a very significant personality and role for her environment. This can be seen from the scientific and technological advancements during the time of Queen Bilqies which reflected her important role in leading the country of Saba.

The syntactic and dilalah analysis applied in this study confirms that an in-depth understanding of the structure of the Arabic language and the meaning of words is essential in interpreting Qur'anic verses. The study reveals that the word "نساء" (Nisaa) in the Qur'an, has various forms and different meanings, depending on the context in which it is used. This word shows the importance of context in understanding Qur'anic verses and provides relevant and applicable guidance for Muslims. An in-depth study of lafaz musytarak can provide a more comprehensive understanding of the variety of meanings and their implications for sharia law and social life. This approach will allow us to understand the meaning of the word in a broader context and how it relates to the role of women in the development of science and technology. This research will involve an analysis of the word نساء and the variety of changes in the word نساء that relate to the role of women in the development of science and technology specifically as well as a review of the literature in terms of *nahwiyah* and *ad-dilalah* science.

## RESULTS AND DISCUSSION

### The word "نساء" (Woman) in the Qur'an

In the Quran, there are many terms and words that have deep and broad meanings, one of which is the word "نساء" (nisa) which means woman. Abu Bakar (2023) in his research explained that the word "نساء" appears in the Quran twenty-five times and has several meanings depending on the context. The science that discusses the meaning of words is very important to learn, especially in understanding the Quran because it helps reveal the true meaning of the words used.

The meaning of words in the Quran is often determined by their context, and this applies to the word "نساء" as well. For example, in some verses, "نساء" can refer to a woman's role as a wife who plays an important role in the family, while in other verses it can refer to women in general. In line with this meaning, it is necessary to have a science that more specifically discusses changes in the meaning of language because Arabic has its own uniqueness, namely changing the harakat (punctuation mark) then changing the meaning of the word. The analysis of nahwiyah or syntax looks at how the word "نساء" is used in the sentence structure and how the meaning of this word is shaped by Arabic grammar. This includes analyzing the role of the word in the sentence (subject, object, adverb, etc.) and how changes in word form (inflection) can affect its meaning.

For example: in the verses discussing the laws of inheritance (An-Nisa' 4:11), the word "نساء" is used as the subject in the sentence describing the rights of women, indicating their important role in the division of inheritance. -In the context of marriage and husband and wife relationships (Al-Baqarah 2:223) (Wibow & Hanif, 2021) The word "نساء" is used as an object that regulates the interaction between husband and wife, showing aspects of women's relationships and social roles. **Dalalah Nahwiyyah** or sentence structure analysis plays an important role in determining the meaning of the word "نساء". For example, in the context of commands or prohibitions, the sentence structure can indicate the roles and responsibilities of women in Islamic society.

For example, in Surah An-Nur verse 31, where women are commanded to keep their gaze and maintain their honor. **Dalalah Sharfiyyah** deals with word forms and their morphological variations. The word "نساء" as a plural indicates that the Quran often discusses women as a group, not individuals. This can be seen in various verses that discuss women's rights and responsibilities in the context of family and society.

Dalalah Shautiyyah or sound analysis highlights the importance of sound in understanding the meaning of words. Sound variations in the recitation of Quranic verses can affect the interpretation of meaning. For example, differences in tajweed or pronunciation can add nuances to the meaning of verses that use the word "نساء". **Dalalah Siyaqiyyah** or context analysis is a very important aspect in understanding the meaning of the word "نساء". The historical and social context in which the verses were revealed provides a deeper understanding of how this word is used. For example, in the verses that discuss women's inheritance rights, the cultural and legal context of the time provides insight into the importance of protecting women's rights in Islam.

#### **Alterations of the word "نساء"**

The word of Allah swt:

(إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ)

Meaning: *Verily I found a Woman ruling over them (the people of the land of Saba'). She was endowed with everything and had a great throne.*

The woman in the verse above is mentioned with the word امرأة and is in the form of nakirah. This woman was Bilqies, the queen of the Kingdom of Saba during the time of the prophet Solomon (peace be upon him) in the early 17th century CE. A smart woman, during her reign can build Saba as a prosperous and prosperous country. (Arni, 2011).

Saba at that time was advanced in the scientific field. This can be seen from the construction of the Ma'rib dam which can accommodate millions of cubic meters of water from several streams in the Yemeni hills that flow when the rainy season arrives. With that much water, the dam was able to irrigate the downstream areas in the north and south of Ma'rib. The region is known as a fertile oasis in the desert.

In the field of art, sculpture and carving, one example is the magnificent throne of Bilqies. This throne is one of the topics mentioned in the Qur'an where the prophet Sulaiman (peace be upon him) was so impressed that he ordered an 'abid to present it to him. Of course, the throne was so beautifully made, with detailed carvings and sculptures, that Prophet Sulaiman (peace be upon him) ordered him to present it, not to make a duplicate of it. The certainty that the throne presented was his throne made the courage of the prophet Sulaiman as asking Bilqies when the queen arrived at the Kingdom of the prophet Sulaiman 'Is this your throne'. (Agama RI, 2009).

The advancement in science and technology at that time was a reflection of Queen Bilqies' role in leading the country of Saba. The word امرأة is in the nakirah form. One of the purposes of the word formed *nakirah* is *at-ta'zim*, which is to imply that the word contains the meaning of greatness, greatness, and greatness. (Walfajri, 2019). By using the word امرأة in the form of nakirah, the Qur'an has hinted that the woman in question is a woman who has a big personality and role for her environment. Another example that can be discussed in this research in terms of *nabwiyah* and *Ad-dilalah* is:

#### The word of Allah swt

[Surah Al-Ahzab, 33:59] the word نِسَاء (nisa'u)

- Meaning: Woman (isim Mufrad)
- Example Verse:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ

Meaning: "O Prophet, say to your wives, your daughters and the wives of the believers, 'Let them spread their veils over their whole bodies'").

In the context above there is a form of sentence *fiil Amar* (command), the verse was revealed in the context of taking care of women specifically through *style* or *fashion* of dress. (Taufiq, n.d.) The history of Ibnu Sa'ad in tafsir verses ahkam explains that *because one night a respectable woman from the prophet's wives intended to relieve herself behind the house without wearing a headscarf, then men came who disturbed them because they resembled the way slave women dressed*, From Ibn Jarir Ath-Thabari mentioned this verse as a prohibition of resembling the dress of slave women, Umar bin Khattab once hit a slave woman who wore a headscarf while saying "do you want to resemble a free woman?". (Taufiq, n.d.)

Lafads نِسَاء here indicates that it is an *isim* sentence that is singular (*mufrad*), so it is addressed to each individual Muslim woman to cover her aurat according to the rules that have been recommended in Q.S. Al-Ahzab verse 59, the implications for social civilization and science are indicating the characteristics of educated Muslim women who will obey and understand the message conveyed from the words of Allah SWT which have been revealed to the Prophet Muhammad SAW, to instruct his wives, his daughters, to keep the dress and cover the aurat. (Ummi Kaltsum & Moqitsh, 2015) according to Islamic law.

#### The word of Allah swt

[Surah Al-Ma'idah, 5:6] نِسَاء (nisa'i)

Meaning: Women (plural *Muannats*)

- Example Verse:

وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا

Meaning: "And if you are *junub*, then wash; and if you are sick or on a journey or returning from defecation or touching a woman and you cannot find water, then wash with good (clean) earth..."

## CONCLUSIONS

Examines the changes in the word "نِسَاء" (Nisaa) in the Qur'an and its implications for the understanding of sharia law as well as science and social civilization. The results show that the word "نِسَاء" is used in various forms and contexts to express different meanings, which play an important role in the interpretation of Qur'anic verses. The first example shows the use of the word "امراة" (*imra'ah*) referring to Queen Bilqies in the *nakirah* form to emphasize the great majesty and role she had in leading the country of Saba. This usage implies that this woman has a very significant personality and role for her environment (Arni, 2011). The second example from Surah Al-Ahzab, verse 59, uses the word "نِسَاء" (*nisaa'u*) in the context of a command to the Prophet Muhammad to instruct his wives, daughters, and believing women to cover their bodies with the hijab. This verse highlights the importance of maintaining the honor and identity of Muslim women through

dressing in accordance with Islamic law. The use of the word "نِسَاء" here in the mufrad form emphasizes the individualized command to each Muslim woman to comply with the rule (Taufiq, n.d.). This study shows that the word "نِسَاء" (Nisaa) in the Qur'an has various forms and different meanings depending on the context in which it is used. The use of the word "امراة" (imra'ah) for Queen Bilqies emphasizes the majesty and significant role of women in history, while the use of the word "نِسَاء" (nisaa'u) in Surah Al-Ahzab verse 59 highlights the importance of maintaining the honor of Muslim women through dressing according to the Shari'ah. Syntactic analysis and dilalah science reveal that a deep understanding of Arabic language structure and context is essential for the interpretation of Qur'anic verses. This research enriches the study of Qur'anic linguistics and provides new insights into lafaz musytarak.

The syntactic and dilalah analysis applied in this study confirms that an in-depth understanding of Arabic language structure and word meaning is essential in interpreting Qur'anic verses. This research makes a significant contribution to the linguistic study of the Qur'ān, showing that changes in the form of words and the context in which they are used can give them different meanings, which have important implications for sharia law and social behavior (Ummi Kaltsum & Moqitsh, 2015; Walfajri, 2019). This study also opens up opportunities for further research on other musytarak lafaz in the Qur'an, which can enrich our understanding of the divine messages contained therein (Agama RI, 2009).

Further articles are needed to examine other musytarak lafaz in the Qur'ān to deepen the understanding of the variations in meaning and their implications for sharia law and social life. Researchers are also advised to use an interdisciplinary approach involving linguistics, tafsir, and the science of *nahwiyah*, and its *Ad-dilalah* to gain more comprehensive insights.

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