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**WOMEN LEADERS IN INTERNATIONAL INTERESTS**  
**(Comparative Study of the Story of Queen Balqish in Tafsir Al - Mishbah and**  
**Tarjuman Al - Mustafid)**

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**Abstrak**

Kepemimpinan perempuan masih menjadi perbincangan hangat di kalangan sarjana muslim. Hal ini tidak terlepas dari adanya teks-teks agama yang cenderung mendiskreditkan perempuan dalam hal kepemimpinan. Sebut saja ayat "ar-rijalu qawwamuna 'alannisa'" dan hadits yang berarti "tidaklah bahagia suatu kaum yang menyerahkan urusan mereka kepada perempuan". Akan tetapi, di sisi lain al-Qur'an justru menggambarkan sosok pemimpin perempuan yang sukses, yaitu kisah Ratu Balqish penguasa negeri Saba. Tulisan ini akan mencoba menelisik permasalahan kepemimpinan perempuan ini melalui kajian komparasi pada dua tafsir nusantara, yaitu *Al-Mishbah* karya Quraish Shihab dan *Tarjuman Al - Mustafid* karya Abdurrauf As-Sinkili terkait kisah Ratu Bilqish dalam *surah An - Naml* ayat 22-40. Dengan metode deskriptif analisis didapatkan bahwa menurut tafsir *Al - Mishbah* kajian, dapat diambil gambaran bahwa Ratu Balqis adalah seorang pemimpin yang ideal karena kerajaan yang besar tidak dapat dikendalikan kecuali oleh orang yang ahli dalam ilmu pemerintahan. Kepemimpinan Ratu Balqis hampir tidak ada cacat meskipun ia adalah seorang Wanita. Begitu pun dalam *Tarjuman Al - Mustafid*, meskipun tidak disebutkan secara jelas tentang pemimpin perempuan, akan tetapi di dalamnya disebutkan bahwa Ratu Balqis memimpin negeri Saba' dengan sangat baik sehingga rakyatnya sangat Makmur dan berlimpah harta. Keberhasilan Ratu Balqis ini menunjukkan bahwa perempuan pun juga bisa menjadi seorang pemimpin.

**Keywords:** Pemimpin perempuan, Ratu Balqis, Tafsir *Al - Mishbah*, Tafsir *Tarjuman Al - Mustafid*

**Abstract**

Women's leadership is still a hot topic of discussion among Muslim scholars. This is inseparable from the existence of religious texts which tend to discredit women in terms of leadership. For example, the verse "ar-rijalu qawwamuna 'alannisa'" and the hadith which means "unhappy is a people who leave their affairs to women". However, on the other hand, the Qur'an actually describes a successful female leader, namely the story of

Queen Balqish, the ruler of the land of Saba. This paper will try to examine the issue of women's leadership through a comparative study of two interpretations of the archipelago, namely Al-Mishbah by Quraish Shihab and Tarjuman Al - Mustafid by Abdurrauf As-Sinkili regarding the story of Queen Bilqish in surah An – Naml verses 22-40. With the descriptive analysis method, it was found that according to Al-Mishbah's interpretation of the study, it can be taken that Queen Balqis was an ideal leader because a large empire could not be controlled except by people who were experts in governance. Queen Balqis's leadership is almost flawless even though she is a woman. Likewise in Tarjuman Al-Mustafid, although there is no clear mention of a female leader, it does mention that Queen Balqis led the country of Saba very well so that her people were very prosperous and abundant in wealth. The success of Ratu Balqis shows that women can also become leaders.

**Keywords:** female leader, Ratu Balqis, Tafsir Al – Mishbah, Tafsir Tarjuman Al – Mustafid

## Introduction

Leadership is the process of one's activities to move others by leading, guiding, influencing, other people, to do something in order to achieve the expected results, according to Sutrisno (2014). Besides that, leadership is an activity of influencing people to be willing to try to achieve common goals, according to George R. Terry<sup>1</sup>. And leadership style is behavior and strategy, as a result of a combination of philosophy, skills, traits, attitudes, which are often applied by a leader when he tries to influence the performance of his subordinates, according to Tompubolon (2018)

Meanwhile, leadership according to Islam is a concept contained in the Al-Qur'an and As-Sunnah, which includes human and personal life, both, family, even to humanity or groups.<sup>2</sup> Leadership (leadership) is a process of influence that is carried out by someone against other people to be able to work together in achieving common goals or objectives that have been set (Qs Al-Ahzab [33]: 21). Islamic leadership style can be summed up as a person's style in leading who has a trustworthy, sincere, and intelligent attitude and is kind to employees by showing their wisdom.<sup>3</sup>

However, in the Qur'an there are many stories about leadership, for example the story of the leadership of Queen Balqis, ruler of Saba'. This story describes a woman who has brilliant thinking. She is a queen who has power, but that power does not prevent her from obeying the truth. which is depicted in Al-Qur'an Surah An - Naml[27]:22-44. In the story that the leadership of Queen Balqis is a wise government and loves peace. Queen Balqis was awarded everything that could make her power strong and great. For example, having a fertile land, an obedient population, a strong armed force, and a stable government. Ratu balqis is a representation of independence in the political field. (Audah, A)

Thus, if it is quite relevant in instilling character values in leadership through the example of the attitudes possessed by figures recounted in the Qur'an such as in the

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<sup>1</sup> [https://repository.stiedewantara.ac.id/1936/Bab II](https://repository.stiedewantara.ac.id/1936/Bab%20II)

<sup>2</sup> <http://fpsc.iii.ac.id/wp-content/uploads/Arsip/ARSIP-PPT/Psikologi-komunikasi-pbi-Kepemimpinan-Islam.ppt>

<sup>3</sup> <https://jurnal.unimus.ac.id/index.php/vadded/article/download/2941/286Gaya%20Kepemimpinan%20Islam%20dapat%20disimpulkan,kepada%20karyawan%20dengan%20menunjukkan%20kebijaksanaannya> .

leadership of Queen Balqis. In reviewing research on "Women's Leadership", the author takes reference from Tafsir Al - Mishbah and Tafsir Tarjuman Al - Mustafid. These two Tafsirs explain the vocabulary that is deemed necessary to explain the munasabah of the following verses with the previous verses. Al-Mishbah's Tafsir uses a style of language that is very easy for all circles to understand. Tafsir Tarjuman Al – Mustafid Uses Arabic-Malay writing as writing, without the rules of nahwu and sharaf science.

#### *Women's Leadership in Islam*

Women are people or humans who experience menstruation, pregnancy, childbirth and breastfeeding, while women tend to be passive, defensive and resigned. Women are special figures created by Allah SWT to be creatures that deserve to be loved and respected. To complement the beauty of his creation, God allows women to use jewelry such as gold gems. God created a great figure born from a woman's womb and formed a great person from his upbringing. God also included strong feelings for women and God despised women.<sup>4</sup>

A woman is synonymous with a gentle, emotional, compassionate figure, and so on. Meanwhile, men are described as dashing, dignified, brave, responsible, and many more. Islam provides opportunities for women to have a career in order to achieve the goal of happiness in the world and the hereafter. This means that women must have the provision of knowledge to educate sons and daughters to become better Muslims. Moreover, the Qur'an has its own purpose, so that its adherents can be guided by what has been determined by the Qur'an and hadith.

Women's leadership in the Islamic view has always been a debate. As God's creatures, women also have the right to lead. In Islamic history it is told that the wife of the Prophet, Sayyidah Aisyah ra, also played a role in leadership even in war. Not only men, women were also created as caliphs on earth. However, with the consequence that women are responsible for all their affairs to Allah SWT. KH Husein Muhammad, who is the only Indonesian feminist cleric and prof. Siti Musdah Mulia equally gave a positive appreciation of women's leadership. Both are of the opinion that it is time for women to take part in social leadership. According to both of them, what distinguishes humans from their God is only piety, and because gender differences cannot be a stumbling block to undermine women's opportunities in the context of leadership.<sup>5</sup>

Islamic women's leadership is a debatable issue, meaning that it is always interesting to debate, therefore we are interested in researching this matter. As, in the Qur'an and hadith there is no qath'i argument that forbids a woman from being a leader, but the majority of classical to contemporary scholars argue that women are prohibited from becoming leaders or it is forbidden to hold positions as public leaders. To know the point of the debate, one must find good arguments from the Al-Qur'an, hadith and scholars who talk about women's leadership.<sup>6</sup>

*“Kaum laki-laki itu adalah pemimpin bagi kaum perempuan.....”*(Q.s An-nisa[4]:34”)

<sup>4</sup>Suwandi Machmud, *Perempuan dan Politik*(Yogyakarta: CV Budi Utama, 2015), Hlm.9.

<sup>5</sup><https://jurnal.uin-mataram.ac.id/index.php/mudabbir/article/view/3076>

<sup>6</sup> *Jurnal kajian islam kontemporer (JURKAM)* vol 1, No 2, oktober 2020

And it is also found in the hadith of HR. Al-Bukhari No. 4425 which reads:

*“Telah menceritakan kepada kami Utsman bin Haitsam telah menceritakan kepada kami Auf dari Al – Hasan dari Abu Bakar dia berkata; Sungguh Allah telah memberikan manfaat kepadaku dengan suatu kalimat yang pernah aku dengar dari Rasullah, yaitu pada waktu perang jamal tatkala aku hampir bergabung dengan para penunggang unta lalu aku ingin berperang bersama mereka. Dia berkata; ‘tatkala sampai kepada Rasulullah shallallahu ‘alaihi wasallam, bahwa penduduk Persia telah di pimpin oleh seorang anak perempuan putri raja kisrah, beliau bersabda: ‘‘Suatu kaum tidak akan beruntung, jika dipimpin oleh seorang wanita.’’(HR. Al – Bukhari no. 4425).<sup>7</sup>*

As an example of leading figures in Islamic history such as Ratu Balqis, Ratu Kisra, Ummul Mukminin Aisyah.

## Method

This study uses a comparative study research and a qualitative approach. In this study, the authors also used library research, namely obtaining data from library literature based on written data in the form of journals, books, and articles as references and references in compiling this article. According to his research, the source of data from this research is from primary sources which are obtained from the book of Al-Misbah and Tarjuman Al-Mustafid and relates the thoughts of Quraish Syihab and Abdurrauf As-Sinkli.

Interpretation of women's leadership in Tafsir Al-Mishbah and Tafsir Tarjuman Al-Mustafid.

### 1. Tafsir Al – Mishbah karya Quraish Shihab

There are several verses about women's leadership in the Qur'an, including: An-Nisa verse 34, An-Nisa verse 124, At-Taubah verse 71, An-Naml verse 22-40, Al-Maidah verse 8, and Saba ' verse 15. From some of the verses above we study the verses as follows:

Household leadership

An – Nisa ayat 34

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۗ فَالصَّالِحَاتُ قَنَاطٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَالَّتِي تَخَافُونَ نُسُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

Kaum laki – laki itu adalah pemimpin bagi kaum Wanita, oleh karena Allah telah melebihkan sebahagian mereka (laki-laki) atas sebahagian yang lain (Wanita), dan karena mereka (laki-laki) telah menafkahkan Sebagian dari harta. Sebab itu maka wanita yang shalehah, ialah yang taat kepada Allah lagi memelihara diri Ketika suaminya tidak ada, oleh karena Allah telah memelihara (mereka) Wanita-wanita yang kamu khawatirkan nusyuznya maka nasehatilah

<sup>7</sup> Kutub al-tis'ah, Imam Bukhari, Shahih Bukhari, HR. Al-Bukhari, No:4425

mereka dan pisahkanlah mereka di tempat tidur mereka, dan pukulalah mereka. Kemudian jika mereka menantimu, maka janganlah kamu mencari-cari jalan untuk menyusahkannya sesungguhnya Allah maha tinggi lagi maha besar.<sup>8</sup>

In the letter An-Nisa verse 34 above that leadership in the household is required for men. Here Quraish Shihab says in the interpretation of al-mishbah, that leadership is not only for men, but women are also leaders, as said by Q.S. an-Naml [27] 22-40. That at that time a country was led by a queen named Ratu Balqis, here we can see that a woman can also lead what's more in today's modern era where everything is possible, the position of men and women is the same.

## 2. Tafsir Tarjuman Al -Mustafid by Abdurrauf An – Sinkli

According to the interpretation of women's leadership, behind the strong civilization of the Kingdom of Aceh Darussalam, there is a law that treats women well, especially the impact of Abdurrauf As-Singkili's views as a highly respected religious figure. He also explains and gives guidance to women. Here are some of his views on women; First, moving from surah An-Nisa' verse 19. In this verse Abdurrauf elevates the dignity of a woman (wife) where a husband who wants to harm her and hurt her by committing adultery with another woman or leaving her will be fined. and divorced his wife. Abdurrauf also explained asbabul wurud from the verse as follows: "...that during the Jahiliyya era their customs were inherited by the Arabs at that time, if a man married a woman they did not give a dowry. So with that God upholds it like that. And also said it is not lawful for a husband to marry another while he does not like his wife because doing this will hurt a wife. So tame them with all that is good in good words and sleep at night. And if there is hatred towards them, be patient, hopefully you will be made into virtue (As-Singkili, 2011, pp. 246-247)

## Overview of the Book of Al-Mishbah and Tarjuman Al-Mustafid

Interpretation of Al-Mishbah by Prof. Dr. Quraish Shihab is a book of Tafsir that emerged after thirty years of the world of interpretation being deserted from the works of Mufasssir. Tafsir al-Mishbah is an interpretation of 30 chapters by Mufasssir Indonesia which has received much appreciation from commentators. The characteristics of Tafsir al-Mishbah are certainly very interesting to study as material for discussion. According to M. Yusuf, to determine and conclude a characteristic of a book of interpretation, at least, one must look at various aspects related to linguistics, the (style) of interpretation, accuracy, source of interpretation, methodological consistency, systematics, critical thinking, the trend of schools (madzab) followed and the objectivity of the interpreter.

The method used in this interpretation is the tahlili (analytic) method. In terms of the style of Al-Misbah's interpretation, it is more inclined to the style of cultural and social literature (al-Adabi, al-ij'timai), in which this style understands the texts of the

<sup>8</sup> Qur'an kemenag, surah An-Nisa ayat 34,2019

Koran. The interpretation uses History (Ma'tsur) or reasoning ij'tihat (ra'yu) and intuition (isyatri).<sup>9</sup>

Abdur Rauf bin Ali al-fansuri al-jawi Author of the Book Tarjuman Al - Mustafid his full name is Abdur Rauf bin Ali al-fansuri al-jawi. He is a Malay from fansur, singkili or single on the northwestern coast of Aceh. because of that sometimes his name is added al-sinkili to show that he comes from singkel. about when Abdur Rauf was born there is no accurate data to explain it. Harun Nasution said that he was born around 1001 Hijriyah/1593 AD. He came from a religious family. His father, Syekh Ali Al Fansuri, was a well-known scholar who built and led the Dayah, an institution such as an Islamic boarding school on the island of Simpang Kanan, in the interior of Singkel. Another opinion states that he was born in Suro, a village on the outskirts of the Simpang Kanan river, Singkil, around 1620 AD. However, these two opinions regarding his birth rate differ from the opinions of most Western scholars. born in 1024 h or 1615 m rinks stated this after he made calculations based on the time of Abdurrauf's return from the Middle East to Aceh. had studied in Mecca for about 19 years and returned in 1661 AD to teach his knowledge to fellow western scholars that Abdurrauf was born in singles now in the southern part of Aceh. for 19 years he studied various fields of specialization in Islamic sciences in the Middle East, and it is estimated that around the year 1640 to 1650 and then returned to Aceh around 1661 .<sup>10</sup>

The leadership of the queen balqis in the book Al - Mishbah and Tarjuman al - Mustafid.

a. Kitab Al-Mishbah

In surah an-naml verses 22-23

فَمَكَتْ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ نَحْطُ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنْتًا يَمِينٍ إِنِّي وَجَدْتُ أَمْرًا تَمَلِكُهُمْ  
وَأَوْتَيْتُ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ

22. Tidak lama kemudian (datanglah Hudhud), lalu ia berkata, "Aku telah mengetahui sesuatu yang belum engkau ketahui. Aku datang kepadamu dari negeri Saba' membawa suatu berita penting yang meyakinkan (kebenarannya.) Saba' adalah nama kerajaan pada zaman dahulu, ibukotanya Ma'rib yang terletak dekat kota Sana'a, ibukota Yaman sekarang. 23. Sesungguhnya aku mendapati ada seorang perempuan<sup>548</sup>) yang memerintah mereka (penduduk negeri Saba'). Dia dianugerahi segala sesuatu dan memiliki singgasana yang besar. Yang dimaksud dengan perempuan dalam ayat ini adalah Ratu Balqis yang memerintah kerajaan Saba' pada zaman Nabi Sulaiman a.s.<sup>11</sup>

The previous verse describes Prophet Sulaiman as looking for the Hud-hud bird and threatening and even swearing to torture or kill it, then not long after Prophet Sulaiman as swore came the Hud-hud saying: "I have known comprehensive knowledge about something that you have not yet known; and I brought from the country of Saba' located

<sup>9</sup>Farida, Kepemimpinan dalam al-qur'an uin Raden intan Lampung 2018

<sup>10</sup>Rahman, diskursus biografi, kontestasi politis-teologis, dan metodologi tafsir

<sup>11</sup>Qur'an kemenag, Surah An-Naml ayat 22, 2019

in Yemen an important and convincing news that is definitely true. Indeed, I found a woman (supposedly named Balqis, the daughter of Shurahil) who commanded them, the inhabitants of the land of Saba, and she was granted everything and had a great throne..<sup>12</sup>

Saba' adalah satu kerajaan di Yaman, arab selatan pada abad VIII SM. Terkenal dengan peradaban yang tinggi. Salah satu penguasanya adalah ratu balqis yang semasa dengan Nabi Sulaiman as. Negeri Yaman dikenal juga dengan nama "al-'arab ad-sa'adah/Negeri arab yang bahagia". Al-Qur'an melukiskannya sebagai *Baldatun Thayyibun wa Rabbun Ghafur* Qs. Saba [34]:19). Kata *ahathtu* terambil dari kata *ahatha* yang berarti *meliputi* dan *mengelilingi* sehingga tidak satu bagian pun dari yang dikelilingi itu, yang berada di luar jangkauan. Dari sini pagar yang mengelilingi rumah dinamai *hitbah*. Yang dimaksud oleh sang Hud-Hud adalah pengetahuannya yang sangat luas dan menyeluruh menyangkut kerajaan Saba' melebihi pengetahuan Nabi Sulaiman as.<sup>13</sup>

Ucapan Hud-hud *ahathu bima' lam tutith bibil* aku telah mengetahui sesuatu yang engkau belum mengetahuinya mengisyaratkan kepada Nabi Sulaiman as. Bahwa betapapun beliau dianugerahi kekuasaan yang demikian besar, tetapi itu bukan berarti bahwa segala kekuasaan atau pengetahuan telah beliau miliki. Masih banyak yang lain yang tersembunyi dan yang boleh jadi diketahui oleh siapa yang lebih rendah kedudukannya. Ini adalah pelajaran berharga buat setiap orang agar tidak merasa mengetahui segalanya atau enggan bertanya apalagi kepada bawahannya. Perlu diingat bahwa "ucapan" Hud-hud ini, tidak harus dipahami dalam arti bahasa lisan yang terdengar, bisa saja dalam bentuk isyarat dan gerak, atau dengan cara apapun yang dipahami oleh Nabi Sulaiman as berdasar pengajaran Allah kepada beliau.

Kalimat *utiyat min kulli sya'in*/dia dianugerahi segala sesuatu bukan dalam pengertian umum, tetapi dianugerahi segala sesuatu yang dapat menjadikan kekuasaannya langgeng, kuat dan besar, Misalnya tanah yang subur, penduduk yang taat, kekuatan bersenjata yang tangguh, serta pemerintahan yang stabil. Sang hud-hud tidak menyebut siapa yang menganugerahkannya, bukan saja karena sudah jelas bahwa penganugerahnya adalah Allah, tetapi juga untuk mengisyaratkan aneka sebab yang mengantarkan mereka memiliki sebab-sebab kekuatan itu. Kalimat 'arsyun'Azhim/singgasana yang besar secara khusus disebut di sini, karena singgasana mencerminkan kehebatan kerajaan.<sup>14</sup>

Verses 24-26

وَجَدَّتْهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ إِلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٤﴾

<sup>12</sup>M. Quraish Shihab, Tafsir Al-Mishbah, ISBN 979-9048-19-2 (Volume 10), 2002, hlm:210

<sup>13</sup>M. Quraish Shihab, Tafsir Al-Mishbah, ISBN 979-9048-19-2 (Volume 10), 2002, hlm:211

<sup>14</sup>M. Quraish Shihab, Tafsir Al-Mishbah, ISBN 979-9048-19-2 (Volume 10), 2002, hlm:211-212

24. Aku (burung Hudhud) mendapati dia dan kaumnya sedang menyembah matahari, bukan Allah. Setan telah menghiasi perbuatan-perbuatan (buruk itu agar terasa indah) bagi mereka sehingga menghalanginya dari jalan (Allah). Mereka tidak mendapat petunjuk. 25. Mereka (juga) tidak menyembah Allah yang mengeluarkan apa yang terpendam di langit dan di bumi) dan yang mengetahui apa yang kamu sembunyikan dan yang kamu nyatakan. Di antara perwujudan mengeluarkan apa yang terpendam di langit dan di bumi adalah menurunkan hujan dari langit, menumbuhkan tanam-tanaman, serta mengeluarkan logam dan barang tambang dari bumi. 26. Allah, tidak ada tuhan melainkan Dia, Tuhan yang mempunyai 'Arasy yang agung.'<sup>15</sup>

After describing the greatness of the kingdom of Saba' from a material standpoint, now the hud-hud describes its weakness from a spiritual perspective, because of that at the same time he repeats the word I found it, namely I found the queen, and her people, all the inhabitants of the kingdom of Saba' worship the sun, namely relying on other than God Almighty; and satan has beautified for them their deeds, namely the worship of the sun from the stars, so that they consider it good and true and then block them from Allah's way even though there is no happiness except by following His way, so that they do not get guidance to happiness, even they are constantly in error. Satan beautifies these things so that they do not prostrate and obediently carry out whatever is hidden in the sky, such as the heavenly bodies which from the moment God shows them so that their form is known after they were not known before. Likewise, the rain also brings out what is hidden from what is hidden in the earth, such as water, oil, minerals and others, and who always knows what you hide and what you reveal. That is Allah, there is no god who owns, controls and regulates the universe who has the right to be worshiped except Him, the god who owns the great Arsy which cannot be compared to anyone's throne anywhere..<sup>16</sup>

The word al-khab'a means something that is hidden. Releasing what is hidden is understood by thabattaba'I in the sense of bringing it out of nothing so that it becomes something, in other words, manifesting it. It's as if something that doesn't exist hides behind a pile of nothingness and when it is realized it's like being taken out of that pile. This fragment of verse states that the Sabaeen people who worship the sun, worship because its light and warmth give benefits and even become the cause of everything and determine its arrangements, including creating the sun they worship. Well, if so that is more reasonable to be worshiped is Allah swt. Who created it. What's more, the sun that they worship has no taste and absolutely no knowledge of what is hidden and what is real, even Allah is One, He is God, the owner of the Throne, and the absolute operator to Him is subject to everything.

Verses 27-28

<sup>15</sup> Qur'an kemenag, Surah An-Naml ayat 24-26, 2019

<sup>16</sup> M. Quraish Shihab, Tafsir Al-Mishbah, ISBN 979-9048-19-2 (Volume 10), 2002, hlm: 212-213



﴿ قَالَ سَتَنْظُرُونَ أَصَدَقْتُمْ بَلِغْنَا أَمْ كُنْتُمْ مِنَ الْكَاذِبِينَ إِذْ هَبَّ بِكَلْبِي هَذَا فَأَلْقَاهُ إِلَيْهِمْ ثُمَّ تَوَلَّى عَنْهُمْ فَانظُرُوا مَاذَا يَرْجِعُونَ ﴾

27. Dia (Sulaiman) berkata, “Kami akan memperhatikan apakah engkau benar atau termasuk orang-orang yang berdusta. 28. Pergilah dengan (membawa) suratku ini, lalu jatuhkanlah kepada mereka. Kemudian berpalinglah dari mereka, lalu perhatikanlah apa yang mereka bicarakan!”<sup>17</sup>

Hearing the testimony of the hummingbird, Prophet Sulaiman did not immediately decide to approve or disprove it. However, he was quick to take measures, let alone the reports related to false beliefs from a community. On the other hand, the community that is a strong power and is not far from the location of the government of Prophet Solomon, who was in Palestine at the time. Karena, in order to test the truth of the hud-hud sambal to know more about the people, he said: "We will see, that is, investigate and think carefully, whether you, oh hud-hud, have spoken the truth about the Saba' people, or are you one of them? from the group of liars. Go with this letter of mine to the country you are reporting to, then as soon as you arrive drop the letter to them, then after that turn away from them to a sheltered place but not far from them so that you can know their conversation, then pay attention to what they are discussing regarding the content of the letter you delivered.”<sup>18</sup>

Those who rationalized the role of the hud-hud birds and considered them similar to birds that were trained to carry letters, argued that the order of Prophet Sulaiman as. To him fa alqihi/then drop it means alight around the address, later he will take this letter. Not in the sense of dropping this letter from its beak. This is because of the great distance between Yemen where the queen was in power, and Palestine, the seat of the government of Prophet Sulaiman as..<sup>19</sup>

Verses 29-31

﴿ قَالَتْ يَا أَيُّهَا الْمَلَأُوْا إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۗ أَلَّا تَعْلَمُوْا عَلَيَّ وَأُنُوْبِي مُسْلِمِينَ ۙ ﴾

29. Dia (Balqis) berkata, “Wahai para pembesar, sesungguhnya telah disampaikan kepadaku sebuah surat yang penting.”<sup>30</sup> Sesungguhnya (surat) itu berasal dari Sulaiman yang isinya (berbunyi,) “Dengan nama Allah Yang Maha Pengasih lagi Maha Penyayang. 31. Janganlah engkau berlaku sombong terhadapku dan datanglah kepadaku sebagai orang-orang yang berserah diri!”<sup>20</sup>

The previous verses describe the assignment of Prophet Solomon. To the hoods to deliver his letter to the land of Saba' which at that time worshiped the sun. The hud-hud set out and arrived there, and immediately read it, then gathered the core officials and advisers. He said to them: "O rulers, a noble letter has indeed been revealed to me

<sup>17</sup> Qur'an kemenag, Surah An-Naml ayat 27-28, 2019

<sup>18</sup> M. Quraish Shihab, Tafsir Al-Mishbah, ISBN 979-9048-19-2 (Volume 10), 2002, hlm:214

<sup>19</sup> M. Quraish Shihab, Tafsir Al-Mishbah, ISBN 979-9048-19-2 (Volume 10), 2002, hlm:215

<sup>20</sup> Qur'an kemenag, Surah An-Naml ayat 29-31, 2019

in an extraordinary way. Indeed, it is that letter, from Solomon and indeed it is Bismillah ar-Rahman ar-Rahim. That you should not behave arrogantly towards me by refusing to fulfill my invitation and come to me as people who surrender because I do not do anything except for the sake of God as the Lord of the universe and the only one who deserves to be worshiped."

Prophet Solomon In the last verse ordered Hud-hud to drop his letter to the people of Saba' or the leaders of the community. This is understood from the words of Prophet Solomon. The one who said: "Then drop it on them". While here it was stated by the queen that she was the one who received the letter, then the letter was read/delivered to the leaders of the community. Well, does that mean that the hud-hud did not perfectly execute the order of Prophet Suleimanas? No! He has done well, because the queen is the leader of her people, who will deliver to the leaders of her community. That Prophet Sulaiman, peace be upon him. He mentions the word "they" because his attention is not directed to the queen or her kingdom, but to the community that worships other than Allah, the Almighty God. His words: Verily it is Bismillahi ar-Rahman ar-Rahim, understood by many scholars in the meaning: Verily it means the content is Bismillahi ar-Rahman ar-Rahim and that you should not be arrogant.<sup>21</sup>

The verses above can also mean "Indeed, a noble letter has been sent down to me." This glory is due to the fact that it actually originates from a very great King, namely Solomon and besides that, in fact it begins with the name of God, the Most Compassionate and Merciful, or in the name of God, who is Rahman and Rabbim. The conclusion is don't be arrogant towards me and come to me as a person who surrenders. If this second meaning is accepted, then the glory of the letter in the view of the Queen is clear from the content of the verse.

There are also those who argue that the characterization of the letter with the word karim/noble is because outwardly he has fulfilled the commendable qualities according to the procedures for correspondence. The writing is very beautiful, the cover is very neat, the contents are very short and clear and the carrier, namely a bird, is very amazing, moreover, the way of conveying it is also very honorable, as well as the external things that accompany it. But while scholars reject the opinion that the Queen knows her carrier is a bird. This is because when the queen conveyed it to her leaders and advisors, she did not mention who conveyed it to her princes and advisors, she did not mention who conveyed it to her leaders and advisors, she did not mention who delivered it. He uses the word in the passive form "has fallen upon me". However, it is also acceptable to use this form, because at that time, birds were often used to deliver letters and were very popular among the people so that they did not need to be mentioned.

It is also possible that the praise for the letter comes from the queen's knowledge regarding the Prophet and King Sulayman as. Which of course its popularity has spread everywhere. In addition, the contents of the letter are very brief, and its content has more to do with the nature of God ar Rahman and ar-Rahim which was glorified by

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<sup>21</sup> M. Quraish Shihab, Tafsir Al-Mishbah, ISBN 979-9048-19-2 (Volume 10), 2002, hlm:215-216

Prophet Sulaiman as. On the other hand, the request of Prophet Sulayman as. so that they would not be arrogant and come to him to surrender, more aiming to show obedience not to him as King, but to Allah calling all the worlds. Presumably this is one of the reasons that made the Queen reject the proposal of her leaders and advisors, as will be read in the following paragraph.<sup>22</sup>

When interpreting the Basmalah in Surah-Fâtihah, the writer, among other things, quotes the view of Thâhir Ibn 'Ashur who states that the Basmalah with three words points to Allah swt. was known long before the revelation of the Qur'an. Basmalah, spoken by the prophets since the time of Prophet Abraham. In the Qur'an found the words of Prophet Ibrahim (peace be upon him). which mentions the nature of Ar Rahman, namely in QS. Maryam [19]: 45, while saying ar-Rahim he mentioned among others in his prayer which was immortalized by QS. al-Baqarah [2]: 128. Well, in the verse above, Prophet Sulaiman, peace be upon him. even mentioning it regardless of whether the Basmalah spoken or written by the prophets was in Arabic or not. For the clarity of the meaning of the Basmalah, refer to the first volume of this commentary precisely in the interpretation of surah al-Fatihah.

His words: (i) Watten muslimin is understood by some scholars in the sense of an invitation to embrace Islam. But this is hindered by the opinion that states that Prophet Sulaiman, peace be upon him. not sent to other than Bani Isra'il, while the people of Yemen are not from Bani Isra's descendants. On the other hand, the word u'tuni/ comes in the form of a command, can impress the compulsion to embrace Islam, while religious compulsion is absolutely not permitted by Allah swt. Now after finishing the description of these verses about the story of Hud-hud, the author invites the reader to understand the description of Sayyid Quthub regarding the Hud-hud in question.

According to this scholar, Hud-hud, who was one of the soldiers of Prophet Sulaiman as. Therefore, it has abilities and privileges that exceed the abilities of its other types. This can be seen clearly in the story where the bird can know the situation of the kingdom of Saba', as well as the condition of its people, knowledge that can only be accessed by humans who are very intelligent, pure and very pious. Indeed - continued Sayyid Quthub it has become a sunnatullah in creation that birds have different abilities in their catching power, but that ability cannot reach human abilities at all. Nor can it be denied that the Hud-hud living today are from generations of similar animals that existed thousands or millions of years ago, since the creation of the Hud-hud. There are hereditary factors which make it almost completely identical to the first Hud-hud. Even though there has been development, that has not resulted in it being different from its origins, let alone increasing into a new type. What is stated here is one of the facts regarding sunnatullah in the creation that takes place in this universe. However, that does not preclude extraordinary existence - if God wills, it may even be part of a natural law of which we have not yet grasped all parts of which will emerge in time.

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<sup>22</sup> M. Quraish Shihab, Tafsir Al-Mishbah, ISBN 979-9048-19-2 (Volume 10), 2002, hlm:216-217

Sayyid Quthub further proved his opinion about the speciality of this Hud-hud over other Hud-hud through his story with Prophet Sulaiman as. First when he looked for it in a group of bird troops. Of course what he was looking for was a sector - a certain one - that was different from the others. This difference can be felt when one pays attention to the report of the Hud-hud to Prophet Sulaiman as. There he is found as a figure of knowledge, intelligence and faith, extraordinary ability to present the news, sad in his attitude. subtle hints and hints. He knows that this one is the Queen and that one is the people, knows that they prostrate to the sun and not to Allah, and also realizes that prostration should only be for Allah alone. The ability of an ordinary Hud-hud is impossible to reach the ability of this narrated Hud-hud. If so, this is a special Hud-hud, which is endowed with such abilities, as an extraordinary which is completely different from what is known so far..<sup>23</sup>

Verses 32-33

قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفُنُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ قَالُوا نَحْنُ أَوْلُوا قُوَّةٍ وَأَوْلُوا  
بِأَسْ سَدِيدٍ هَ وَالْأَمْرُ إِلَيْكَ فَانظُرِي مَاذَا تَأْمُرِينَ

32. Dia (Balqis) berkata, “Wahai para pembesar, berilah aku pertimbangan dalam urusanku (ini). Aku tidak pernah memutuskan suatu urusan sebelum kamu hadir (dalam majelisku).”<sup>33</sup>. Mereka menjawab, “Kita memiliki kekuatan dan ketangkasan yang luar biasa (untuk berperang), tetapi keputusan berada di tanganmu. Maka, pertimbangkanlah apa yang akan engkau perintahkan.”<sup>24</sup>

After the Queen conveyed the contents of the letter, its source and how it was received, she said: "O government leaders, give me consideration in this very important matter of mine. regarding this big problem that we are facing. Solomon the King asked us to come to obey him. They replied: "We are a nation with physical and military strength and also possess strong dexterity and courage in war, however, this matter we return to your views while the final decision is up to you; then consider what you will order and we are all ready to carry out your decision."<sup>25</sup>

Verses 34-35

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعْرَةَ أَهْلِهَا آذِنَةً وَكَذَلِكَ يَفْعَلُونَ وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ  
بِهَدِيَّةٍ فَظَنَرَةٌ بِمِ يَرْجِعُ الْمُرْسَلُونَ

34. Dia (Balqis) berkata, “Sesungguhnya raja-raja apabila menaklukkan suatu negeri, mereka tentu membinasakannya dan menjadikan penduduknya yang mulia jadi hina. Demikianlah yang mereka akan perbuat. 35. Sesungguhnya aku akan mengirim utusan kepada mereka dengan (membawa) hadiah dan (aku) akan menunggu apa yang akan dibawa kembali oleh para utusan itu.”<sup>26</sup>

After considering all aspects, and paying attention to the content of the letter and the way it was delivered, the Queen was not inclined to go to war as was impressed by the

<sup>23</sup> M. Quraish Shihab, Tafsir Al-Mishbah, ISBN 979-9048-19-2 (Volume 10), 2002, hlm:218

<sup>24</sup> Qur'an kemenag, Surah An-Naml ayat 32-33, 2019

<sup>25</sup> M. Quraish Shihab, Tafsir Al-Mishbah, ISBN 979-9048-19-2 (Volume 10), 2002, hlm:219

<sup>26</sup> Qur'an kemenag, Surah An-Naml ayat 34-35, 2019

answers of her advisers. He said: "Indeed, when the kings enter a country to attack and conquer it, they destroy it, and make the nobles of its inhabitants and its commoners suffer greatly; and this is what they, Sulaiman and his army, will do if they attack and we lost the war."<sup>27</sup>

After warning about the dangers of war and its consequences, the Queen continued that: "Indeed I will answer his letter and in fact I will send envoys to them namely Sulaiman and also the country's dignitaries with gifts for each to show our desire to have good relations, and then I will wait for what is the report that will be brought back by the envoys we sent to bring the gifts." Thus we buy time to see Solomon's response and think further about the steps we will take, whether we fight them or we make peace.

Queen's words about kings are based on past historical experience. Usually they killed, or at least captured and banished the dignitaries of kingdoms or governments they defeated, thereby humiliating and humiliating them. After that they change laws or policies that can ensure the continuity of their power. In addition, war inevitably results in the destruction of buildings, the evacuation of residents or murder. Well, this generally happens when the attacker is a king who is usually dictatorial and arbitrary. What did the Queen know about that past experience, by analogy with Prophet Sulaiman as. attacked them, so he declared that this would be the same for them.

Thabathabâ'i considers Queen Saba's words "I will send them a gift", without mentioning the name of Prophet Sulayman as., as one of the ways that kings used to show their authority and arrogance. They are reluctant to mention names because they feel that their tongue does not say that name, and simply hint or point at it. Here the Queen does not mention the name of Prophet Sulayman as., and that the Queen will do what is done in front of all her staff, troops and people.

Verses 36-37

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَ بِمَالِي فَمَا آتَىٰنِ ٱللَّهُ خَيْرٌ مِّمَّا آتَىٰكُمْ بَلْ أَنْتُمْ بِهَدْيِكُمْ تَفْرَحُونَ ۚ اِرْجِعِ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَّا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِّنْهَا آذِلَّةً وَهُمْ صَاغِرُونَ

36. Ketika (para utusan itu) sampai kepada Sulaiman, dia berkata, "Apakah kamu akan memberi harta kepadaku (sebagai hadiah)? Apa yang Allah berikan kepadaku lebih baik daripada apa yang Allah berikan kepadamu, tetapi kamu merasa bangga dengan hadiahmu. 37. Pulanglah kepada mereka (dengan membawa kembali hadiahmu)! Kami pasti akan mendatangi mereka dengan bala tentara yang tidak mungkin dikalahkan. Kami pasti akan mengusir mereka dari negeri itu (Saba') dalam keadaan terhina lagi tunduk."<sup>28</sup>

Furthermore, Prophet Sulayman as. ordered the leadership of the royal group of Saba' that: "Return to them, that is, to the queen and anyone who obeys her. Indeed, we swear that we will come to them with an army that they have no power to face and block so that we will defeat them. , and surely we will expel them from it, that is, from the land of Saba' where they live in obedience because of their defeat and in their

<sup>27</sup> M. Quraish Shihab, Tafsir Al-Mishbah, ISBN 979-9048-19-2 (Volume 10), 2002, hlm:220

<sup>28</sup> Qur'an kemenag, Surah An-Naml ayat 36-37, 2019

humiliated condition they become prisoners of war. This is if they do not come and obey us."<sup>29</sup>

Sayings of Prophet Sulaiman as.: "Do you support me with wealth?" he addressed to the leader of the delegation to convey to the Queen. The intent of these words is to refuse the gift. This, because the Prophet Sulayman as. felt that the gift was like a bribe aimed at preventing him from carrying out an obligation. Because if not, then accepting gifts in the context of establishing good relations even with non-Muslim countries can be justified. Even the Prophet Muhammad saw. received many gifts from various heads of state, such as the gifts he received from the ruler of Egypt who sent him, among others, Mariyah al-Qibthiyyah who eventually became the mother of his son Ibrahim.

Verses 38-39

قَالَ يَا أَيُّهَا الْمَلَأُوا أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ قَالَ عِفْرِيْتُ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٍّ أَمِينٌ

38. Dia (Sulaiman) berkata, "Wahai para pembesar, siapakah di antara kamu yang sanggup membawakanku singgasananya sebelum mereka datang menyerahkan diri?" 39. Ifrit dari golongan jin berkata, "Akulah yang akan membawanya kepadamu sebelum engkau berdiri dari singgasanamu. Sesungguhnya aku benar-benar kuat lagi dapat dipercaya."<sup>30</sup>

The Koran does not explain what happened after the queen's rejection of the gifts. What is certain is that the troupe Returned to report to the queen her experience. While the History states that the queen of saba 'aware of the danger that threatens, so she writes conveying plans for her arrival. He then departed with thousands of followers after first closing the meeting of his palace and keeping his throne in such a way that the Hud hud judged to be very special. Whatever happens, what is clear is that the verse above only informs that Prophet Sulaiman as. wanted the throne to be transported to his palace in Palestine and arrive at a place before the arrival of the Queen. In front of the entire staff of Prophet Sulayman as. said. He said: "O community leaders of my kingdom, which of you are able to bring their throne to me, namely to this place, before they come to me as people who surrender and surrender?" Said 'Ifrit which is the most intelligent and strong of the type of genie: "I will come to you with him before you get up from your seat to go home to rest; indeed I am for him that is to carry out the task really strong enough to carry him again reliably so that it will not there's a slight lack of whatever I brought."<sup>31</sup>

The word ifrit means that which is very strong and very intelligent and cannot be injured, nor can be defeated. Usually this word only refers to spirits, and when it is used to characterize humans, then it is in the context of equating them with these spirits. It

<sup>29</sup> M. Quraish Shihab, Tafsir Al-Mishbah, ISBN 979-9048-19-2 (Volume 10), 2002, hlm:222

<sup>30</sup> Qur'an kemenag, Surah An-Naml ayat 38-39, 2019

<sup>31</sup> M. Quraish Shihab, Tafsir Al-Mishbah, ISBN 979-9048-19-2 (Volume 10), 2002, hlm:223

is said that the Prophet Sulayman as. come "office" from morning to noon. If so, then that means the 'Ifrit was able to present the throne within half a day.

Verses 40

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

40. Seorang yang mempunyai ilmu dari kitab suci berkata, "Aku akan mendatangiimu dengan membawa (singgasana) itu sebelum matamu berkedip." Ketika dia (Sulaiman) melihat (singgasana) itu ada di hadapannya, dia pun berkata, "Ini termasuk karunia Tuhanku untuk mengujiku apakah aku bersyukur atau berbuat kufur. Siapa yang bersyukur, maka sesungguhnya dia bersyukur untuk (kebaikan) dirinya sendiri. Siapa yang berbuat kufur, maka sesungguhnya Tuhanku Mahakaya lagi Mahamulia."<sup>32</sup>

What is meant by the holy book in this verse is the book that was revealed before Prophet Sulaiman a.s., namely the Torah and the Zabur. The verse before this explains the willingness and ability of the genie to present the Queen of Saba's throne in half a day. The verse does not express the response of Prophet Sulayman as. on the words of the 'Ifrit. Apparently there was a spontaneous response from a human being who had been sharpening his heart and who was awarded by Allah swt. knowledge. The verse above explains that: Someone who has knowledge from al-Kitab said: "I will come to you with him, that is, by bringing the throne here before your eyes blink." So immediately, without waiting for a response from anyone, the throne was present before Prophet Sulaiman as. and when he saw him situated and really steady in front of him not far from him, he also said: "This is the presence of the throne according to my will including the grace of my Lord from the many gifts He has bestowed on me. This gift is to test me whether I am being grateful by acknowledging it as a gift or kufr, that is, denying His favor, by assuming that it is indeed my right or is my own effort without Allah's help. And whoever gives thanks to Allah, he is actually grateful for the good of himself and whoever is kufr then disastrous for himself. Allah does not grow rich with the gratitude of His servants, nor is their deficiency touched by their disbelief, for verily, Tuban, my Preserver and Guide, is Most Rich, Most Glorious."<sup>33</sup>

#### *Book of Tarjuman Al-Mustafid*

The story of Queen Balqis according to the book of Tarjuman al-Mustafid, the bird Hud-hud informed Prophet Sulaiman a.s that hud-hud got a woman, and I have come from the land of Saba 'bringing true news that I have got a woman who has become king and named Balqis, brought by him (if he (balqis) will then the people will bring something of their will to him, even kings also bow to si balqis like tools, officials (soldiers) and the balkis had a very good city /kingdom, and 80 cubits long, 40 cubits wide, 30 cubits high and 30 cubits wide, inlaid with gold and silver glittering with

<sup>32</sup> Qur'an kemenag, Surah An-Naml ayat 40, 2019

<sup>33</sup> M. Quraish Shihab, Tafsir Al-Mishbah, ISBN 979-9048-19-2 (Volume 10), 2002, hlm: 225-226

diamonds and hyacinths that are red, jabar, green and emerald on every door. I found him and all his people they bow down to Another sun to Allah SWT and Satan has decorated their deeds. Satan keeps them from getting the guidance of Allah SWT. He is a god who brings out what is in the heavens and the earth, and Allah knows what is hidden in their hearts. Sulaiman said to hud-hud did you see what you told you?, what did you deny to you?. Then Prophet Sulaiman ordered hud-hud to deliver letters to Queen Balqis which would be delivered to her people, then hud-hud was ordered to wait for the letter's reply. When Hud-Hud got a letter from Prophet Sulaiman to be delivered to Queen Balqis, there were many soldiers around them. So he sent the letter to queen balqis and when queen balqis saw it, she became afraid and afraid of what she saw and read.<sup>34</sup>

### Conclusion

Women's leadership in the Islamic view has always been a debate. As God's creatures, women also have the right to lead. In Islamic history it is told that the wife of the Prophet, Sayyidah Aisyah ra, also played a role in leadership even in war. Not only men, women were also created as caliphs on earth. However, with the consequence that women are responsible for all their affairs to Allah SWT. KH Husein Muhammad, who is the only Indonesian feminist cleric and prof. Siti Musdah Mulia equally gave a positive appreciation of women's leadership. Both are of the opinion that it is time for women to take part in social leadership. According to both of them, what distinguishes humans from their God is only piety, and because gender differences cannot be a stumbling block to undermine women's opportunities in the context of leadership.

According to the book Al-Misbah, women's leadership is Quraish Shihab said in the interpretation of al-Misbah, that leadership is not only for men, but women are also leaders, as said by Q.S. an-Naml [27] 22-40. That at that time a country was led by a queen named Ratu Balqis, here we can see that a woman can also lead what's more in today's modern era where everything is possible, the position of men and women is the same.

According to the book Tarjuman Al-Mustafid, women's leadership is First, moving from surah An-Nisa' verse 19. In this verse Abdurrauf elevates the dignity of a woman (wife) where a husband wants to harm her and hurt her by committing adultery with another woman or leaving her then the punishment for his actions is to be fined and divorced from his wife.

As an example of leading figures in Islamic history such as Ratu Balqis, Ratu Kisra, Ummul Mukminin Aisyah. We can find out the story of Ratu Balqis in the books of Al-Misbah and Tarjuman Al-Mustafid, using the comparative method between the two books. We also know the story between Prophet Sulaiman and the Hud Bird. When the hoopoe sent a letter to queen balqis, the ruler of the land of Saba'. the leadership of Queen Balqis is a wise government and likes peace. Queen Balqis was gifted with

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<sup>34</sup> Syeh abdurrauf As-Sinkli, Tarjuman Al-Mustafid, Hlm:384-385



everything that could make her power strong and great. For example, having fertile land, obedient citizens, formidable armed forces, and a stable government.

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