WOMEN RIGHTS ON REPRODUCTION 
IN QUR’ANIC PERSPECTIVES

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Abstract: There is an assumption that Islam is a barrier to equality between men and women. This happens partly due to errors in understanding and interpreting the Qur’an and Sunna because the subjectivity of the exegete is too dominant. Therefore, it is necessary to reinterpret the verses that are thought to inhibit equality objectively, rationally and argumentatively so that a correct and accurate interpretation is obtained. The study was conducted using the Mawdhu’i interpretation method, starting from the collection of verses relating to women’s reproduction, then classified, interpreted and reviewed using the methods that are standard and standard.

The results of the study show that the Qur’an is very concerned about women’s reproductive rights such as menstruation which causes women to be marginalized because they interpret the word أذى with «dirty» even though the Qur’an generally does not confirm that meaning but means «sick». This is very logical because women do indeed experience pain and other disorders during menstruation. The Qur’an gives special privileges to women who are menstruating and childbirth such as dispensation not to pray, delay fasting and so on. Thus the accusation that the Qur’an does not pay attention to this matter seems not supported by valid facts and fundamental and strong arguments.

Keywords: Qur’an, interpretation, reproduction of women and reproduction rights.

Abstrak: Muncul sebuah asumsi bahwa Islam merupakan sebuah penghalang bagi kesetaraan laki-laki dan perempuan. Hal ini terjadi sebagiannya akibat kesalahan dalam memahami dan menafsirkan Qur’an dan Sunnah disebabkan oleh subjektivitas penafsir yang terlalu dominan. Oleh karena itu, perlu dilakukan penafsiran ulang terhadap ayat-ayat yang dianggap menghambat kesetaraan secara objektif, rasional, dan argumentatif sehingga penafsiran yang benar dan akurat dapat dicapai. Kajian ini dilakukan menggunakan metode tafsir maudhu’i yang dimulai dengan mengumpulkan ayat-ayat
Stressing the mention of women’s reproductive rights does not pretend to discriminate between the two sexes so that it seems to ignore the rights of men in the production process, not so. But it is more driven by reality in the community, where women’s rights do not receive fair attention and treatment. In addition, the consequences of ignoring women’s reproductive rights are far more fatal than those experienced by men. In addition, if women’s reproductive rights are carefully protected, male reproductive rights can be relatively well maintained. So even if only one side is discussed, it will be positively correlated on the other side. This means that the special mention and discussion of male reproduction is not too urgent to be discussed because it can be included in an inclusive woman reproduction discussion even if it is not comprehensive.

Before entering the core of the problem it is better to explain in advance what is meant by “reproductive rights”. When linked to “women” what is meant by her is the right of women to reproduce or their rights in the maintenance of reproductive facilities. No less important to discuss is the use of the term “reproduction” itself against a human child who incidentally is an intelligent being who is glorified by God not an inanimate object such as a machine or other mechanical devices.

The use of the term “reproduction” is probably used because of the dharuri (compulsion) factor, there is no other term that is more appropriate to replace it. From that as long as it is not considered by the women as the same as the production...
The above has been stated that this article departs from the reality that occurs in the midst of society, where women’s reproductive rights receive less attention if it is not said to be neglected at all. Even though this matter not only disadvantages women an sich, but is closely related to survival and life on this earth. The emergence of adverse actions is often triggered by many factors including misinterpretation of sacred texts (Qur’an and Hadith) which are the first and foremost sources of Islamic teachings that govern human life and life on this earth. Even more extreme, there are those who claim that religion is a factor in all this. Whereas in formal and conceptual juridical, no religion teaches its people to treat women unfairly, especially to commit profanity or act arbitrarily against them and to abuse their reproductive rights which can harm all parties. This study discusses women’s reproductive rights in the perspective of the Qur’anic verses.

B. Literature Review

Many studies on women’s reproductive rights have been conducted which have been published in various journals. In general, studies on women’s reproductive rights are related to their implementation in various countries, reproduction is related to various aspects such as economics, health and so on. In addition, there are also those who examine women’s activities in the implementation of their rights.

Regarding the implementation of reproductive rights, for example the research conducted by Kosgi, S., N, V. Hedge, Rao, S., Undaru, S. Bhat&Pai, N. With the title “Women Reproductive Rights in India: Prospective Future” published in Journal Health and Allied Sciences, vol 10. 10 (1) This study talks about how women’s reproductive rights are implemented in India. In Tunisia similar research is also conducted, which is to see the implementation of women’s reproductive rights that are linked to women’s reproductive health. The study was conducted by Nada Amroussia, Isabel Goicolea, Alison Hernandez with the title “Reproductive Health Policy Tunisia: Women’s Right to Reproductive Health and Gender Empowerment” published in the Journal of Health and Human Rights Journal vol 18 number 2.

Regarding female reproduction and sexuality are associated with several things that have also been studied. For example research conducted by Alzate, Monica about the relevance of reproductive and sexual rights to social workers with an emphasis on reproductive health and human rights on women. This research is entitled “The Role of Sexual and Reproductive Rights is Social Work Practice” and
is published in the journal Sage Journals, vol 24, issue 2. There is also research on the implementation of reproductive and sexual rights in Ghana but with a different emphasis on the implications for social worker education while Alzate’s research emphasizes women’s reproductive health. This research is entitled “Gender Inequality and Lack of Sexual and Reproductive Right of Women in Ghana: Implications for Social Work Education” in the International Journal of Continuing Social Work Education journal, vol 10, no. 2 the existing literature is linked to HIV and human rights. This research was conducted by Subha Kumar, Sofia Gruskin, RajatKhosla, ManjulaaNarasimhan under the title Human Rights and the Sexual and Reproductive health of Women living with HIV-a literature review. The study was published in the journal Journal of the International AIDS Society, vol 18, issue 6. The issue of the relationship between the implementation of women’s reproductive rights by the government and the low-birth premature or infant birth was examined by Maev Ellen Wallace, Melissa Goldin Evans, KatherinTheall with title “The Status of Women’s Reproductive Rights and Adverse Birth Outcome” This study was published in the journal Women’s Health Issues, vol. 27 issue 2. They concluded that the implementation of strong women’s reproductive rights will reduce the birth rate of premature babies and low-weight babies at the time.

While reproductive health is associated with the number of abortions in the Haryana area, India is examined by Sutapa Agrawal, SayyedUnisa, Prawen Kumar Agrawal. With the title “Pregnancies, abortion and women ‘reproductive health in rural Haryana, India”. The study was published in the journal Journal of Nursing Science and Practice, vol 3 issue 1. The results of his research showed that the better the reproductive health, the less abortion. In addition there were also studies on women’s economic and control factors on the implementation of reproduction researched by Amit Kumar Biswas, Taufiq E-Ahmed Shovo, Mouiti with the title “Women’s Autonomy and Control to Exercise Reproductive Rights: A Sociological Study from Rural Bangladesh” which is a sociological study on the outskirts of Bangladesh. This research was published in the Sagre Open journal, vol 7, issue 2.

About women’s access to reproductive rights there are two studies. The first time conducted by Asmita Banerjee, NandiniChatterjee with the title “Women’s Access to Reproductive Rights and Reproductive Health Service” in the International Journal of Home Sciences journal, vol 4, issue 2. This study examines women from the lower classes on their reproductive rights and reproductive health services. His finding that women from the lower economic class did not have access to their reproductive rights, was all decided by the husband. Both studies conducted by Nicol Jackson under the title “A Black Women’s Choice: Depo-Provera and Reproduction
C. RESEARCH METHODS

The research is library research (library research) with a qualitative approach. The main data sources are the Holy Book of the Koran, while secondary data are the books of interpretation, books on gender especially those related to women’s reproductive rights.

The method used is the mawdhu‘i interpretation method starting from the collection of verses relating to women’s reproductive rights. Furthermore, these verses are classified according to the sub topic of women’s reproductive rights and sorted. Then the verses are reviewed thoroughly by looking at the asbab al-nuzul, the meaning of the vocabulary, the connotation of the verse, the interpretations of the previous scholars and so on in accordance with the steps of mawdhu‘i interpretation.

D. REPRODUCTION OF WOMEN

1. Definition

It is generally understood that sexuality is a sexual relationship between men and women, this is related to the sex organs or reproductive organs. Female reproductive organs include breast, ovary, uterus, fallopian tubes and vagina. From this it can be concluded that women’s reproductive rights include menarche, menstruation, childbirth, pregnancy, childbirth and breastfeeding.

If we pay attention to this, the reproductive rights of women originate from the womb that men do not have. This is where the urgency of female reproduction is, because it is closely related to human survival. Human population will not grow and develop without women, a man will not have children if there are no women because he does not have a womb. Technology and medical science to date have not been able to create a uterus, let alone that amniotic fluid has not been able to create them. Even though they have been able to process IVF but still have to be inserted into the female uterus. On the contrary women can have children without men as Alqur’an informs about Maryam who gave birth to Prophet Isa without a father (Q.S Maryam: 10-22). The birth of a human baby in the early 21st century
through cloning¹ can be used as concrete evidence of the truth of the word of God. Previously at the end of the twentieth century the world was shocked by the birth of cloned sheep in England.

Considering that reproductive problems are quite numerous and complex, only menarche, menstruation, childbirth, pregnancy, childbirth and breastfeeding will be discussed here.

2. Menarche, Menstruation and Postpartum.

Menarche is an early period. Menstruation is the monthly cycle experienced by women while childbirth is the blood that comes out after giving birth. Alqur’an informs about this period or menstruation in Sura al-Baqarah verse 222:

وَيَسْأَلُونَكَ عَنِ الَّحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِيِ الَّحِيضِ وَلاَ تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللهُ إِنَّ اللهَ يَحُبُّ التَّوَابِيَ وَيَحُبُّ المُطَهَّرِينَ [البقرة/ 222]

They ask thee concerning women’s courses. Say: They are A hurt a pollution. So keep away from women In their courses, and do not approach them until They are clean. But when they have Purified themselves, Ye may approach them In anymanner , time, or place. Ordained for you by God. For God loves those Whoturn to Him constantly And He loves those Who keep themselves pure and clean. (al-Baqarah: 222) (A. Yusuf Ali : 1983, 87-88)

Menstrual vocabulary in Arabic in the form of nouns ( الَّحِيضِ) is repeated in the Koran twice, namely in the letter al-Baqarah verse 222 and al-Thalaq verse 4, while in the form of verbs only one time in the letter al-Thalaq verse 4 (يحضن). Although in the Qur’an there are two verses that contain this vocabulary, contextually speaking about menstruation is only al-Baqarah 222 while in Surat al-Thalaq in the context of calculating the iddah (waiting period) for wives divorced by their husbands. From that what will be discussed here is paragraph 222 of al-Baqarah, while verse 4 of al-Thalaq will not be discussed. Menstruation for a woman is a natural necessity that cannot be denied and cannot be rejected, and at the same time is a proof that she is truly a true and normal woman and shows that her reproductive facilities are functioning properly so that if a woman does not menstruate then it may be

said she does not including normal women or maybe their physical condition is not healthy. This kind of woman needs serious attention because most likely she cannot get pregnant. So even though the reproductive organs are complete and good, but if you do not have menstruation, it is difficult for her to get offspring. This is where serious attention is needed to the condition of women who are experiencing menstruation (al-mahidh). The existence of the Qur'anic verse that explicitly explains this period can be used as evidence that this has a very important function and needs to get maximum attention from all parties. It is not enough only from the women themselves personally, but also must get the attention of parents or close relatives for those who are girls or not married and from husbands for those who are married. That means a woman's menstrual problem is a common problem that must be taken seriously because it relates to continuity and survival and life on this earth.

Based on that fact, the Qur'an as a guide for mankind is very logical in giving strict and straightforward instructions regarding matters relating to menstruation, among others as stated in paragraph 222 of al-Baqarah.

There are several things that are informed by God in this verse, among others, as follows: Menstrual
a. Conditions

The Qur'an says that menstruation is a call to prayer (أذى), this word is usually translated into Indonesian with «dirty». So menstruation is dirty. It may be that the translation appears because after that word Allah calls women who have bathed after menstruation as «holy». However, if observed carefully the use of the word أذى in the Koran is eight times no one connotes «dirty» but all refers to the meaning of «something painful» as written by al-Raghib al-Isfahani (w.502 H). Likewise, there are also a number of conjugations of the word which are sixteen times that have no connotation of «dirty». Because the arrival of menstruation for women usually causes pain - then al-Isfahan- then the Qur'an calls «menstruation» with أذى. Thus, interpreting menstruation with “dirty” feels inappropriate and is not supported by strong arguments; after all, such meaning seems to be very demeaning to humanity. Are we willing to be said to be of blood or at least mixed up with dirty blood when we were born into the world first?

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1See further; 2: 196, 222, 262, 263, 264; 3: 111, 186; 4: 102
Perhaps the emergence of the notion that menstruation is dirty blood is because there is no qath'i affirmation from the Qur’an regarding the meaning of the “menstruation” vocabulary and there is even a signal to interpret it because in verse 222 of Surat al-Baqarah it is contested menstrual vocabulary with “Holy” (thaharah) so that it is socialized that menstruation is “dirty” and “that is not menstruating” is clean. Except it is also not impossible the influence of the old cultural heritage inherited from the Jews that women who are menstruating are dirty and must be isolated from their families. Even they are not allowed to hold any vessel for fear of being unclean. Even more extreme is that they set up camps for their daughters and menstruating wives and let them stay in the camp until they were holy. In addition, in Persia, women who were menstruating were exiled out of town, not to be found by anyone except the servants who were in charge of delivering public food. Papua also does the same thing because it is considered that women who are menstruating are dirty. Some tribes in Indonesia also do the same as in the Toraja tribe and others which essentially limit women’s movement.

If you examine the Qur’anic verse, no one orders isolation of women who are menstruating.

b. Prohibition of intercourse with menstruating women

In the next paragraph fragment there is a prohibition to have sex with menstruating women (فَاعْتَزِلُوا النِّيسَاءَ فيِ الَْحِيضِ) to avoid having sex with menstruating women. At first glance, it seems that the Qur’an has never ordered its people to isolate women who are menstruating, but what is ordered is that men stay away from (have intimate relationships) with their wives, rather than isolate them. That means that even though during menstruation the wife must always be treated as a wife should not be ostracized, instead God gives dispensation not to pray for women who are menstruating as well as postpartum. This kind of giving of rukhshah in addition to showing the protection of women as well as indicating that they really got a decent place and full attention in the teachings of Islam.

c. Perhaps there are still people who understand that the command of I’tizalin the Qur’an means to keep women away from their families. In anticipation of such understanding, we must look at it from the affirmation of the Messenger of Allah (saw):

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5Frans Steiner, Taboo, London, Penguin 156 p. 32
7Ibid, p. 6
1) Hadith quoted by al-Razi in his commentary:

فقال عليه الصلاة والسلام: " إنها أمرتمكم أن تعتزلوا مجامعهن إذا حضن، ولم أمركم بإخراجهن من البيوت كفعل الأعاجم (تفسير الرازي - ج3 ص296).

This Hadith answers the question of a friend who asks the Prophet about menstruating women who were exiled during the winter and the Prophet replied: «I just told you to avoid having sex with menstruating women instead of removing them from the house as people do» Ajam (non-Arab).

2) The Hadith narrated by IbnMajah in his Sunan book

حَدَّثَنَا مَُمَّدُ بْنُ يحَْيَى حَدَّثَنَا أَبُو الْوَلِيدِ حَدَّثَنَا حََّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ أنَّ الْيَهُودَ كَانُوا لاَ يجَْلِسُونَ مَعَ الَْائِضِ فِى بَيْتٍ وَلاَ يَأْكُلُونَ وَلاَ يَشرَْبُونَ. قَالَ فَذُكِرَ ذَلِكَ لِلنَّبِىِّي -صلى الله عليه وسلم- فَأَنْزَلَ اللهُُّ (وَيَسْأَلُونَكَ عَنِ الَْحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّيسَاءَ فِي الَْحِيضِ) فَقَالَ رَسُولُ اللهَِّ -صلى الله عليه وسلم- «اصْنَعُوا كُلَّ شَيْءٍ إِلاَّ الجِْماَعَ».

Having told us Muhammad bin Yahya of Abu Walid of Hammad bin Salamah of Thabit from Anas that the Jews did not want to sit with women who were menstruating in one house, did not eat and drink with them, it was said to the Prophet then the verse came down 222 of al-Baqarah then he said: «You can do everything with women who are menstruating except for intimate relationships (.HR IbnMajah).»

This Hadith informs, the event behind the fall of verse 222 of al-Baqarah; and at the same time confirms that women who are menstruating remain the same as others are not dirty and also unclean as considered by Jews and those who agree with them.

This prohibition on having sex with women who are menstruating and postpartum is actually to protect women because at that time their reproductive organs are very susceptible to disease. Besides having sex at this time will also cause pain, especially in the postpartum period, his muscles have not fully recovered because he just gave birth. The husband must be aware of that. In this context,

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8SayyidSabiq, FiqhSunnah, Beirut, dar al-Fikr, jilid I, p 74.
Abduh also emphasized that intercourse with women at the time of menstruation would pose a danger.\textsuperscript{9}

There is another opinion that says that women are less worshiped because they experience menstruation and postpartum. This assumption feels unfair for women because they menstruate and the childbirth is not their will but God gives. Indeed there are hadiths which say that women are lacking in religion because they do not pray and fast during menstruation but this tradition needs to be interpreted and reinterpreted.\textsuperscript{10} If women are said to be less religious because menstruation and childbirth it feels less logical because it impresses God unfairly because it is he who creates women. Naturally experiencing menstruation and postpartum. On the contrary, God frees menstruating women and postpartum from prayer is proof that God is very concerned about women’s reproductive rights which he is natural to conceive, give birth, suckle and so on. In essence God gives reproductive leave to women who are having menstruation and childbirth is because their condition at that time experienced emotional instability because it needed to rest. Here it appears how God is very concerned about women’s reproductive rights, especially from the aspect of health. If the reason and religion of women were less compared to men, why did the Prophet tell his companions to take half of their religion from ‘Aisha’s wife.\textsuperscript{11}

With the adoption of such a degree of women they feel protected. Such patronage can be interpreted as giving reproductive rights to him. What if they feel depressed and oppressed, then it will affect their reproductive organs, and it is not impossible that such psychological conditions will give birth to an unstable and jittery generation of souls. This is where one of the important meanings lies in the need to protect women’s reproductive rights.

E. Pregnant, Childbirth and Breastfeeding

1. Pregnant

Pregnancy is conception that results from the convergence of eggs with sperm that grow and develop in the uterus. This pregnancy period usually lasts 270 days or 40 weeks after the first day of the last period. The development of the fetus in the womb is through several phases which are informed in Alqur’ansurat al-Mukminun verses 12-14 as follows:

\textsuperscript{9}RasyidRidha, al-Manar, (Beirut: Dar al-Fikr, Juz II, p. 359.
\textsuperscript{10}Relasi Gender Dalam Islam, Surakarta, PSW STAIN Surakarta (sekarang IAIN), 2003, p.86-106
\textsuperscript{11}ibid
In this verse it is explained that the creation of a human child starts from the essence of the land, germ, then becomes alaqah, then a lump of muscle, bones, and bones are wrapped with meat then created he becomes a human being different from other creatures and born to the world. A pregnant woman needs care, protection, and inner calm so that the fetus she is carrying does not experience interference, in this case the Qur'an affirms:

Let the women live (in iddat) in the same style as ye live, according to your mens: Annoy them not, soas to restrict them. And if they carry (life in their wombs) then Spend (your substance) on them until they deliver Their burden: and if They suckle your (offspring), Give them their recompense: And takemutual counsel Together, according to What is just and reasonabke And if ye find yourselves In difficulties let another Women suckle (the child) on the (father's) behalf. (A. Yusuf Ali, 1983 : 1564-1565):

A decent place of residence as mentioned in the paragraph above is the obligation of the husband. This is done in order to provide peace and comfort to women who are pregnant even though they have been divorced especially if they are still married, it should not complicate them. Comfort and inner peace is needed by a woman who is pregnant. This is due to what the mother does affects the fetus in her womb as recognized by experts. Spelt and Sameroff, for example, say that fetuses in the womb are responsive to some external stimuli such as loud noises and so on. Even though he is strictly protected but not isolated from his environmental events. Sontag et al also emphasized that the fetus (fetus) shows stronger (more) activity than usual when his mother experiences severe stress, emotion.
More than 14 centuries ago Allah’s Apostle said:

قال رسول الله صلى الله عليه و سلم شر الناس الضيق على أهله قالوا يا رسول الله وكيف يكون ضيقا على أهله قال الرجل إذا دخل بيته خشعت امرأته وهرب ولده وفر عبده فإذا خرج ضحكت امرأته واستأناس أهل بيته. رواه الطبرني

Allah’s Apostle said: Human evil is a person who makes it difficult for his family. The Companions asked the apostle of Allah how there was someone who made it difficult for his family, he said someone who when he entered his house, his wife trembled, his child ran away in fear, and his servant ran away to avoid him, when he came out, his wife laughed pleased his whole family. HR Thabrani

2. Give birth

Childbirth is the process of removing a baby from the uterus through its birth canal. Even though the time is not too long but it is quite influential on the condition of the prospective mother. Prospective mothers who have prepared themselves physically or psychologically will be more fluent in the process. Therefore support from the family, especially the husband is very much needed from preparation to the time of the birth process. After childbirth is still very much needed support from the family because mothers who have just given birth are prone to depression which can be fatal for themselves such as bleeding and so on. In the Qu̲r̲an described events when Maryam gave birth to Prophet Isa. In her solitude Maryam was so sad that Allah comforted her:

فَأَجَاءَهَا الَْخَاضُ إِلَ جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسْيًا مَنْسِيًّا وَهُزِّي إِلَيْكِ (24) أَلاَّ تحَْزَني قَدْ جَعَلَ رَبُّكِ تحَْتَكِ سرَِيًّا (25) وَهُمْرَي إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا (26) (مريم/ مريم: 25-26)

And the pain of childbirth Drove her to the trunk Of a palm-tree: Shr cried (in her anguish): “Ah! Would that I had died before this! Would that I had been a thing Forgotten and out of sight! But (a voice) cried to her from beneath the (palm-tree): “Grieve not! for thy Lord Hath provided and rivulet Beneath thee. And shake towards thyself the trunk o the palm-tree ; It will let fall fresh ripe dates upon thee. (A. Yusuf Ali, 1983: 772)
This verse tells us that a woman who has just given birth needs to be entertained and encouraged so that she does not experience things that make her feel sad, depressed and so on. Apart from that, he also needs nutritious food to restore energy and replace postpartum blood coming out of his body. From that it would be very wrong if women who had just given birth and during childbirth were forbidden to eat certain foods and told to diet and so on. Perhaps because of that in Surat al-Thalaq as quoted above, God affirms that after giving birth and breastfeeding her child, it must be rewarded because they need additional nutrition and nutritious food; moreover she is breastfeeding her child.


Breastfeeding is the process of feeding the baby that starts as soon as the baby is born until the age of two years. Now IMD is promoted, namely the initiation of early breastfeeding where shortly after the baby is born immediately placed on the breast of his mother so he learns to look for his mother's nipple. There are many advantages to breastfeeding babies for both children and mothers. Among others, ASI is the best food up to 6 months, suitable for human children, ideal nutritional composition, reduce the risk of gastric infections, constipation and allergies, immune to disease, establish maternal & child love, higher OIs, help the development of brain cells and so on. While for the mother to give breast milk can help shrink the uterus, reduce the risk of bleeding, help melt fat, reduce the risk of cervical cancer and breast cancer, save time, practical and inexpensive, reduce the risk of osteoporosis and others.

The Qur'an is very enthusiastic about childbearing. This is very logical because to prepare a quality generation depends on the extent to which we can provide adequate nutrition to children under five. This is because at this time the physical and character of the child are formed, so that if the nutrition is lacking then do not expect he will grow up as a healthy and intelligent child. That means our efforts to build a future of a strong and strong generation will be wasted. This is where the important role of guidance and care for mothers who are breastfeeding their babies. So big and very decisive in this period of breastfeeding, the Koran with a very clear and loud language makes a loud voice so that mankind keeps true to mothers who are breastfeeding their children as affirmed:
The Mothers shall give suck to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child. Nor father account of his child, An heir shall be chargeable in the same way, if they both decide on weaning, by mutual consent And after due consultation, There is no blame on them if ye decide on a foster-mother for your offspring. There is no blame on you, provided ye pay (the mother) what ye offered, on equitable terms. But fear God and know that God sees well what ye do (A. Yuuf Ali, 1983: 93)

There are several things that are the main concern in this paragraph, including the following:


The Qur’an encourages mothers to breastfeed their own children, but if forced by one thing or another the Qur’an does not forbid a mother to find a mother of milk for her child. What is substantial here is that a child must get breast milk which is the best food for him as stated above. The truth of the word of God is only in the modern age that it has not been found that a formula can replace nutrition or the nutrient content contained in ASI. So it is not surprising that the Qur’an allows mothers to breastfeed their babies for two years, if they want the perfect nutrition for their babies.

The existence of a two-year affirmation gives an indication that the formation of personality, character and physicality of a child at the age of two years can be substantially mentioned as sufficient, just develop it in the following years. Given the magnitude of the effect of breast milk for the formation of the soul and physical condition of a child in the age of five, in Islam it is taught that the mother of milk for a child who is breastfed is to be the same soul as her biological mother, in the sense that if she were male then she Forbidden to marry his mother, even with you, you have no marriage relationship. So it is unlawful to hold a marriage relationship

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with you because it is the same status as your sibling. On condition that he has gulped a minimum of five times the order of his mother. It can be imagined that five times milking has affected the child, especially if it is infiltrated for two consecutive years.13

From the Qur’anic affirmation, it can be understood that childbearing for two years also has a positive effect on women’s reproductive health as mentioned above. How not when a mother is still breastfeeding, then she must postpone the next pregnancy until the child is two years old because if the mother is pregnant again within the two years it must stop her milking (weaning) for the health of the mother and baby at once. This is where there is a tremendous wisdom, why does the Qur’an recommend that mothers breastfeed their children for a maximum of two years because the Qur’an wants the formation of a healthy and resilient generation. This can only be achieved if the mother who will give birth to the child must first be at the peak of excellent health.

A period of two years after giving birth to a mother is enough to restore her health. So energy is depleted during pregnancy and during childbirth after two years can recover well so that it is ready to reproduce a baby that is healthy physically and mentally, in the true sense.

b. Care for mothers who are breastfeeding.

The Qur’an teaches, a mother who is nursing should be nurtured in such a way that she does not feel this heavy burden as torture or rape of her rights as a human child. In this connection, we find a kind of dispensation not to fast Ramadan for mothers who are breastfeeding, but are obliged to practice it after breastfeeding. Even the Qur’an, as in the verse quoted above confirms, breastfeeding mothers must be given adequate clothes and clothes. This means that mothers who are breastfeeding should not be burdened with their minds let alone physically to find a bite of rice or a piece of clothing for themselves and their children. But the task is only one, which is to concentrate on taking care of their children so that they grow into a strong and healthy person. Who is assigned to protect the mother who is nursing? The Qur’an expressly states that the duty is borne on the shoulder of لَوْلُودِ لَهُ (who is responsible for the child) or his heir (if his father dies).

Who is meant by those who have responsibility for children? Here the Koran uses terms that are very precise and accurate and have a vision that is very far ahead. It is conceivable if God said that the one who bears the responsibility is father والد for his child, then the mother who gives birth to a child without a father will suffer

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13Sayyidsabiq, FiqhSunnah, juz III, p. 27.
because her child has no father. Likewise, if someone appoints a child clearly is not his child, then legally the person who adopts the child has no obligation to pay for the mother who is breastfeeding the child if Allah says that bear the burden is the father of the child. Even in this modern age, it is even more awesome that people don't just raise children, but hire other people's wombs to get children. Not only did there even be someone who borrowed the womb of an animal like a chimpanzee.14

By using the term “who has responsibility for the child” (الَْوْلُودِ لَهُ) then under what conditions and however a mother who is breastfeeding the child will not be wasted, even if her child has no father or her womb is rented. So once again the use of vocabulary in the Qur’an is not arbitrary but has far-reaching implications, that is one that makes the Qur'an never outdated but always updated. Based on that description, it is clear that God is well-guarding women's reproductive rights so that he is not neglected, let alone feels suffering, even though his duties and responsibilities are very heavy and noble, especially concerning the future of the generation of humanity.

c. Termination of Feeding.

In the verse cited above, Allah firmly states that the cessation of the request for a baby must not be immediately but must be on the willingness of both parents, after first being exiled, not on the basis of coercion from any party.

In the case of this termination, there are two things that need to be noted. First the implementation must be based on willingness to be equally willing between father and mother; second, to get this willingness is not allowed by force but must be deliberated. So the two criteria must be carried out, namely the existence of a feeling of legowo from each party that emanates from their own consciousness not because they are forced by other parties.

If observed carefully what is said by Allah with the procedure of divorcing children from the order, then it appears to us that Allah is very strict in maintaining the quality of a generation or in other words Allah really applies quality control to a generation, so that the generation produced it quality and withstood the test. But unfortunately humans often do not want to follow the rules and the right path, so that they deviate from the rights, as a result of which people themselves feel it. (QS: XXX: 41)

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14In 1990, which was once published in America, a family borrowed a chimpanzee’s womb to give birth to their child, so a beautiful human baby was born from the chimpanzee’s womb.
The role of the milk mother in creating a quality generation is no less important than that of the biological mother, because, as stated earlier, that with the introduction the child immediately joins her mother's family and her brother. Based on such legal status, those who have responsibility for the child (al-Mauludlahu) must also be responsible for the living cost of the mother of the milk so that she truly patronizes the child as her own child. That is, among others, mandated by the word of God quoted above

فَلا جَنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آَتَيْتُمْ بِالَْعْرُوفِ

F. CONCLUSION

After we have carefully examined the contents of the word of God as described above, we conclude that women's reproductive rights, long before the modern world advocated it, turned out that the Qur'an more than fourteen centuries ago has clearly stated and is easily understood. It's just that humans don't understand it well enough so that the interpretation seems to be adjusted to the specific will and point of view and interests. so impressed that religion (Islam) is the thing that makes women marginalized.

Actually there are still many aspects of women's reproductive rights in the Qur'an that have not been discussed in this paper, but as proof that the Qur'an is very concerned and respects women's reproductive rights, it seems that the fact is enough. We hope that there will be ongoing and intensive efforts to explore the Qur'anic verses that speak of reproductive rights of this kind, so that they are not sedated by interpretations that seem subjective which result in the Qur'an being seen as an obstacle to gender equality.

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