

INTERPRETATION OF VIOLENCE IN HUSBAND-WIFE RELATIONS: A COMPARATIVE ANALYSIS OF AT-THOBARI AND SAYYID QUTHB'S INTERPRETATION OF QS. AL-NISĀ' [4]: 19 & 24

Hambali¹, Ahmad Syukri Saleh², Firhat Abbas³

^{1,2,3}Universitas Islam Negeri Sulthan Thaha Saifuddin Jambi, Indonesia

*Corresponding Author: hambaliridwanjambi@gmail.com

Article Info

Article history:

Received :

Revised :

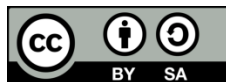
Accepted :

Available online

<http://jurnal.uinsu.ac.id/index.php/analytica>

E-ISSN: 2541-5263

P-ISSN: 1411-4380



This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license

ABSTRACT

This study examines the interpretation of the Qur'an on domestic violence by husbands through a comparative study of the views of al-Ṭabarī and Sayyid Quṭb on QS. al-Nisā' [4]:19 and [4]:34. The background of this study is based on the rise of domestic violence (KDRT) which is often rooted in textual understanding and patriarchal bias towards the verses of the Qur'an, especially regarding the concepts of qawwāmūn and daraba. In this context, the Qur'an actually emphasizes the values of sakinah, mawaddah, and rahmah as the foundation of an ideal family that is just, equal, and free from violence. This study aims to clarify the relationship between sacred texts, interpretations, and social practices in efforts to prevent domestic violence by exploring how the two commentators interpret the key concepts of qawwāmūn, nushūz, and daraba along with their ethical and normative implications for family life. The research method uses a qualitative approach based on library research with a comparative-thematic analysis model (mawdū'ī). The results show that both commentators reject domestic violence and emphasize the family as a spiritual and moral institution based on justice and compassion. Al-Ṭabarī presents a legal-normative framework by interpreting qiwāmah as a mandate of responsibility limited by ma'rūf and emphasizing the discipline of worship and justice in household relations. Meanwhile, Sayyid Quṭb emphasizes the ethical-spiritual horizon, interpreting qiwāmah as a mandate of service and mu'āsyarah bil-ma'rūf as an anti-violence principle that fosters mercy. Both are combined in the Qur'anic vision that makes the family the center of civilization and a space for the actualization of divine values in human relations. The novelty of this research lies in the effort to integrate classical and modern interpretations into the maqāṣidī interpretation paradigm which emphasizes the values of mercy, justice, and humanity as the foundation for forming a harmonious family free from violence.

Keywords: *Tafsir al-Ṭabarī, Sayyid Quṭb, QS. al-Nisā' [4]:19 & 34, domestic violence, qawwāmūn, maqāṣidī.*

1. INTRODUCTION

The Qur'an, as the grand text of Islam, embodies moral and legal principles that guide human life across time and space. One of the most emphasized practical domains is the family institution, regarded as the primary foundation of civilization and the space for realizing values of justice, compassion, and respect for human dignity (Hamid & Nuzuliyah, 2023). Within this moral horizon, the ideal of a *sakinah*, *mawaddah*, and *rahmah* family demands a marital relationship based on equality, mutual trust, and freedom from violence. However, in social reality, domestic violence (KDRT) encompassing physical, psychological, sexual, and economic dimensions remains prevalent, often rooted in unequal domestic power relations and gender-biased religious interpretations that position the husband's authority as absolute (Huda & Thoif, 2016).

The focal point of debate frequently emerging in contemporary Qur'anic studies revolves around the interpretation of QS. al-Nisā' [4]:34, particularly the concepts of *qawwāmūn* (men as maintainers or guardians) and the verb *wa-ḍribūhunna* (*daraba*) (Jaya, 2020). In popular discourse, this verse is often understood literally as legitimizing male physical control over women. Yet, the Qur'an's ethical framework as a whole upholds the principles of protecting life (*ḥifz al-nafs*), honoring human dignity, and preventing all forms of injustice. Misinterpretation arises when this verse is read in isolation from the Qur'an's intratextual coherence which emphasizes *rahmah* (compassion), justice, and *mu'āsyarah bi al-ma'rūf* (living together in kindness) and without considering its intertextual relation to *ḥadīth*, *asbāb al-nuzūl* (circumstances of revelation), linguistic analysis, and the objectives of Islamic law (*maqāṣid al-syarī'ah*) (Nurdin et al., 2024). Therefore, rigorous academic clarification grounded in sound *tafsīr* methodology is crucial to prevent the misuse of sacred texts as justification for domestic violence.

Within both classical and modern *tafsīr* traditions, distinct interpretative orientations are clearly visible. Al-Ṭabarī, in his *Jāmi' al-Bayān*, interprets *daraba* with strict limitations (Murdianto & Suparyani, 2021), viewing it as a non-violent corrective measure that may only be employed after advice (*al-maw'izhah*) and separation of beds (*al-hajr fī al-maḍāji'*) have failed, and emphasizing that it must not cause physical or psychological harm. This approach represents the *riwāyah*-based and linguistic style of *tafsīr*, which prioritizes the authority of transmitted reports and the literal meaning of Arabic terms. In contrast, Sayyid Quṭb, in *Fī Zilāl al-Qur'ān*, employs an ethical and sociological approach, emphasizing that the marital relationship should be founded upon compassion, responsibility, and respect for women's dignity (Zulpiana et al., 2024). For Quṭb, any form of physical violence contradicts the Qur'an's moral spirit that upholds justice and mercy in family life. Thus, while both exegetes rely on the same divine source, their differing epistemological horizons and socio-historical contexts give rise to divergent interpretative paradigms.

Previous studies on QS. al-Nisā' [4]:34 have often focused narrowly on linguistic or jurisprudential aspects, without linking them to broader social and ethical contexts (Shomad, 2022). Modern feminist-theological approaches, such as those advanced by Amina Wadud and Asma Barlas, have introduced reinterpretations that reject patriarchal readings of gender-related verses (Fathony & Hamid, 2021). However, few studies have conducted comprehensive comparative analyses between classical and modern exegetes, particularly concerning marital relations and domestic violence (Fajri, 2019). This

research thus seeks to bridge that scholarly gap by examining al-Ṭabarī's and Sayyid Quṭb's interpretations through a thematic approach, focusing on the key Qur'anic concepts of qawwāmūn, nushūz, and daraba.

Existing literature reveals a wide interpretive spectrum concerning QS. 4:34. Classical exegesis emphasizes non-violent stages such as advice and temporary separation (Irsyadunnas, 2015), whereas modern interpretations adopt ethical and contextual readings that reject violence as a means of conflict resolution (Muhammad & Fitri, 2021). Unfortunately, most studies continue to frame these perspectives dichotomously "permissible versus forbidden" without exploring the epistemic foundations of each exegete, the moral-legal boundaries of each stage, or their practical implications for Muslim family education, particularly in the Indonesian context. Hence, this study aims to present a more comprehensive, critical, and contextual reading, emphasizing that the Qur'an should not be used as a tool of patriarchal domination but as an ethical guide for establishing justice and harmony within family life.

Emerging from these conceptual and methodological gaps, this study is designed to provide an in-depth comparative analysis of al-Ṭabarī's and Sayyid Quṭb's interpretations of QS. al-Nisā' [4]:34. It focuses on clarifying the relationship between the Qur'anic text, its exegetical interpretations, and their social applications in preventing domestic violence. The core research questions address the differences in methodological foundations, socio-historical contexts, and ethical horizons between the two exegetes in understanding qawwāmūn, nushūz, and daraba; the extent to which each establishes normative limits regarding physical action in resolving marital conflicts; and the normative and educational implications of these differences for developing religious awareness and promoting just, safe family relations.

The novelty of this study lies in its effort to introduce a fresh reading of QS. al-Nisā' [4]:34 through a comparative lens bridging classical and modern tafsīr traditions. Rather than merely juxtaposing textual interpretations, this research investigates the exegetes' epistemological frameworks and social contexts that shaped their reasoning. Consequently, it opens a cross-epistemic dialogue between traditional and contemporary Islamic thought. Furthermore, this study utilizes the Qur'anic concepts of qawwāmūn, nushūz, and daraba as the foundation for developing an ethical, non-violent model of marital conflict resolution. By integrating tafsīr with modern social needs, it also introduces a maqāṣidī hermeneutic framework that prioritizes raḥmah (compassion), justice, and humanity as the core principles of interpretation. Ultimately, this study expands the functional relevance of tafsīr by proposing its application in education and family counseling, demonstrating that the Qur'an should be understood not merely as a theological text but as an ethical guide for building harmonious and violence-free families.

2. RESEARCH METHOD

This study employs a qualitative approach based on library research using a comparative-thematic (mawḍū'ī) analytical model (Kusumastuti & Khoiron, 2019). This approach is chosen because it is suitable for examining exegetical texts in depth, comparing the interpretative frameworks of different Qur'anic commentators (mufasssirūn), and exploring the conceptual meanings of Qur'anic verses related to domestic violence (KDRT), particularly QS. al-Nisā' [4]:34. Through this approach, the

research focuses not only on the textual content of the Qur'an but also on the epistemological and ethical contexts that shape interpretation. The primary data sources of this study are two authoritative tafsīr works from different historical periods: Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān by al-Ṭabarī, representing the classical exegetical tradition with a riwāyah- and dirāyah-based methodology, and Fī Ṣilāl al-Qur'ān by Sayyid Quṭb, representing the modern exegetical paradigm with a social and ethical approach. These two works are selected because they exemplify distinct interpretive paradigms: al-Ṭabarī emphasizes textual explanation and the authenticity of transmitted reports (sanad), whereas Sayyid Quṭb highlights the contextual and moral dimensions of the Qur'an as they relate to social life.

3. RESULT AND ANALYSIS

The Concept of the Ideal Family in Islam

The Qur'an presents the concept of the ideal family not merely as a biological relationship between husband, wife, and children but as a spiritual institution founded on faith, love, and responsibility. Marriage itself is commanded as a means to attain inner peace, preserve honor, and cultivate affection among human beings (Asyrof et al., 2023). This is affirmed in QS. al-Rūm [30]:21, which states that God created spouses from among humankind so that they may find tranquility (sakinah) in one another, and that He has placed between them love (mawaddah) and compassion (rahmah) (Faradhilla & Arifinsyah, 2025). This verse serves as a theological foundation that the family is not merely a physical bond but a spiritual connection built upon moral and divine values.

Exegetes such as al-Ṭabarī and Sayyid Quṭb provide profound explanations regarding the meaning and religious function of the family. Al-Ṭabarī interprets family-related verses in the context of moral and spiritual responsibility of the head of the household. He emphasizes the importance of educating and protecting family members from evil, as commanded in QS. al-Taḥrīm [66]:6: "Guard yourselves and your families against the fire of Hell." According to him, this verse implies that education and da'wah begin at home. The head of the family whether husband or wife has the duty to ensure that their household lives in piety and obedience to God (Rahmatan et al., 2024). In contrast, Sayyid Quṭb in Fī Ṣilāl al-Qur'ān describes the family as a miniature of Islamic society, where love, justice, and social responsibility are realized in practice. He views the family not only as a social unit but also as a space for the cultivation of ethical consciousness that reflects divine values in daily life (Fatmawati et al., 2024).

The meaning of the ideal family in Islam cannot be separated from its educational and spiritual dimensions. QS. Ṭāhā [20]:132 instructs every head of the household to command their family to establish prayer and to remain steadfast in maintaining it. This verse indicates that family harmony is built not only on affection but also on discipline in worship, which serves as a source of tranquility and blessing (Taflilah & Febrinandini, 2023). Likewise, QS. Maryam [19]:55 highlights the example of Prophet Ismail, who consistently enjoined his family to perform prayer and give zakat two acts that symbolize the balance between one's relationship with God (ḥabl min Allāh) and with fellow human beings (ḥabl min al-nās) (Fatimah, 2021). From this, it can be understood that the ideal family in Islam is one that believes, performs righteous deeds, and upholds justice and compassion within the framework of social life.

Beyond the dimension of worship, the Qur'an also affirms that family life forms the very foundation of human existence, as expressed in QS. al-Nisā' [4]:1 (Humairoh & Nasrulloh, 2025). This verse reminds humanity that men and women were created from a single soul (*nafs wāḥidah*) and are meant to complement one another in building a shared life. It reflects the principle of equality and partnership in marital relations, asserting that both husband and wife hold equal status before God, even if their roles differ. Islam does not elevate one above the other but requires both to protect, advise, and strengthen one another in fulfilling their familial responsibilities (Aini, 2022). Thus, the ideal family in Islam is not defined merely by its structural completeness but by its adherence to Qur'anic values. It embodies balance between love and firmness, between rights and obligations, and between worldly needs and spiritual devotion. Such a family manifests the principles of *maqāṣid al-syarī'ah*, which emphasize the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), honor (*ḥifẓ al-'irdh*), intellect (*ḥifẓ al-'aql*), and lineage (*ḥifẓ al-nasl*).

The family, in Islam, is not formed merely through social relationships but through the sacred bond of marriage (*nikāḥ*), which carries profound spiritual, moral, and social dimensions. The establishment of a family begins with several stages grounded in ethical and legal principles of Islamic law, one of which is *khitbah* (engagement or proposal) (Ni'ami, 2022). This stage functions as the gateway to a lawful and blessed marriage and signifies the man's sincerity and commitment to building a household in accordance with the guidance of Islam.

The Role and Purpose of the Family in Islam with Emphasis on the Exegesis of al-Ṭabarī and Sayyid Quṭb

Within the Islamic worldview, the family is understood as an ethical-spiritual institution that integrates biological, psychological, social, and religious functions. The roles of the father, mother, and children are not independent of one another but form an interdependent network of duties and rights aimed at achieving *sakinah* (tranquility), *mawaddah* (affection), and *raḥmah* (compassion). At the normative level, the Qur'an positions the household as the "first school" for character formation, while the Sunnah elaborates the ethics of domestic relations that uphold the dignity and well-being of all family members (Cut Elita Ruslaini, 2023).

Viewed through the lens of al-Ṭabarī's exegesis, the family structure is anchored in a strong emphasis on the legal-moral (*shar'ī*) order and the discipline of worship as the foundation of family roles. When interpreting verses mandating self- and family-preservation such as QS. al-Taḥrīm [66]:6 al-Ṭabarī underscores the moral duty of the head of the household to lead with *ma'rūf* (kindness): providing sustenance, imparting education, upholding religious discipline, and protecting the family from what is forbidden (Muhammad ibn Jarir al-Tabari, 1997). In this framework, the role of the father is interpreted as functional leadership rather than domination a legitimate authority accompanied by responsibility for livelihood, moral example, and education. The mother, though centered on nurturing and moral development, is portrayed as a substantive partner in the project of *tarbiyah* (holistic education), where perseverance, gentleness, and household order are seen by al-Ṭabarī as prerequisites for cultivating a virtuous generation. The child, in turn, is viewed as fulfilling a progressive psycho-social role: showing filial piety (*birr al-wālidayn*), practicing worship discipline, and internalizing

ethical conduct an educational process that molds intellect and character to prepare them as bearers of social trust.

Meanwhile, Sayyid Quṭb in *Fī Zilāl al-Qur'ān* presents an ethical-sociological horizon that depicts the family as a microcosm of Islamic society. The verse *litaskunū ilaiḥā wa ja'ala bainakum mawaddatan wa raḥmah* (QS. al-Rūm [30]:21) is interpreted by Quṭb as the emotional and spiritual architecture of the home, where tranquility is not merely psychological comfort but a divine atmosphere that nurtures justice, empathy, and mutual responsibility (Sayyid Qutb, 2003). Hence, the role of the father extends beyond financial provision to include the creation of an environment of warmth, communication, and respect conditions essential for the emotional security of wife and children. The mother's role is understood as the "emotional heart" of the family, radiating love and values, while being a dignified and autonomous subject. For Quṭb, nurturing is an act of civilization, not merely a domestic obligation. Children are viewed as trusts (*amānah*) to be raised into free and responsible individuals a process requiring dialogue, exemplary conduct, and non-repressive discipline (Sayyid Qutb, 2003). In Quṭb's words, a family animated by *mawaddah* and *raḥmah* serves as the vital cell transmitting stability into the social body social harmony is a reflection of domestic harmony.

The purpose of family life, in both exegetical perspectives, converges on the same point: the affirmation of humanity in harmony with the objectives of Islamic law (*maqāṣid al-syarī'ah*). Ahmad Azhar Basyir highlights the fulfillment of innate human disposition (*fitrah*) and the attainment of happiness blessed by God. Al-Ghazālī provides a more detailed outline, including the establishment of legitimate lineage, the responsible expression of affection and desire, the protection of morality, the formation of the family as a foundation for social tranquility, and the maintenance of mutual rights and obligations. Al-Ṭabarī interprets these purposes through legal and ethical instruments dowry (*mahr*), maintenance (*naḥāqah*), protection, and decorum in marital relations emphasizing that the validity of a marriage contract necessitates ethical maintenance thereafter (MOCHAMAD THOLIB KHOIRIL WARO, 2019). Quṭb complements this by emphasizing the affective and spiritual dimensions of marriage: a sanctuary of love that subdues human desire to divine order, liberates humanity from moral fragility, and nurtures social solidarity. The supplication for "the coolness of our eyes" in QS. al-Furqān [25]:74, in Quṭb's interpretation, is not merely a request for offspring but a vision of moral leadership within the family one that radiates exemplary conduct to the broader community of the faithful (Sayyid Qutb, 2003).

From this synthesis, the rights and obligations of spouses find clear epistemic grounding. In al-Ṭabarī's framework, a husband's duties to give *mahr*, provide sustenance, offer protection, and treat his wife with *ma'rūf* constitute the moral legitimacy of his leadership, which must be free from both physical and verbal violence. The Prophet's traditions forbidding striking the face or humiliating women serve as *shar'ī* boundaries safeguarding the dignity of wives (Muhammad ibn Jarir al-Tabari, 1997). Quṭb interprets the same principle through the lens of relationship quality: a wife's obedience signifies commitment to the harmonious rhythm of the household, not blind submission; the husband, in turn, acts as the conductor of responsibility, not an authoritarian ruler (Sayyid Qutb, 2003). In both perspectives, the wife is entitled to respect, adequate provision, safety, and moral agency, while the husband is entitled to loyalty and cooperation in all matters of *ma'rūf*. Regarding pregnancy and childrearing, al-Ṭabarī stresses etiquette and

protective obligations, while Quṭb adds the ecological dimension of emotion support, gentleness, and communication as nourishment for both mother and fetus, and as the emotional foundation of the household.

The roles of father, mother, and child as well as the purposes of family life are thus interconnected within a coherent system of values. Al-Ṭabarī's exegesis upholds the legal-moral framework and religious discipline ensuring that rights and duties operate justly, whereas Sayyid Quṭb enriches the ethical and psychosocial dimensions so that the household breathes with affection, dialogue, and dignity. Both converge on the thesis that the ideal family is the nucleus of faith and moral education, and simultaneously the vital cell of civilization that channels order into society a structure that is *shar'ī* in its legitimacy, affectively warm, and humanistically enlightened.

Qur'anic Interpretation of Domestic Violence by Husbands Against Wives (A Comparative Study of al-Ṭabarī and Sayyid Quṭb)

The interpretation of domestic violence by husbands against wives in the Qur'an, particularly in relation to the phrase waḍribūhunna in QS. al-Nisā' [4]:34, has generated a wide range of understandings among Qur'anic exegetes. Al-Ṭabarī (d. 310 H), as a classical commentator, interprets this verse within the socio-cultural context of ninth-century Arabia, where male leadership over women (qiwāmah) was viewed as a normative structure reflecting the husband's moral responsibility and authority in maintaining household order. According to him, the act of ḍaraba (to strike) is permitted only as a final measure after admonition (nasiḥah) and separation in bed (hajr fi al-maḍāji') have failed and must never inflict physical harm upon the wife (al-Ṭabarī, 2001). Thus, al-Ṭabarī understands the verse as a form of moral discipline, corrective in nature, rather than as a justification for oppressive or destructive violence.

Meanwhile, Sayyid Quṭb (1906–1966) in *Fī Zilāl al-Qur'ān* interprets the same verse within a broader framework of Islamic morality grounded in humanism. He rejects a literal understanding of the word ḍaraba as physical violence and emphasizes that the Qur'an's intent is to provide moral and psychological guidance for resolving marital conflict (Quṭb, 1980). Quṭb asserts that the essence of qiwāmah is not domination, but responsibility and compassionate leadership (raḥmah). For Quṭb, the relationship between husband and wife forms part of Islam's system of social balance that requires mutual respect, making any form of violence incompatible with the principles of justice and mercy upheld by Islam (Quṭb, 1980).

The hermeneutical differences between al-Ṭabarī and Quṭb reflect the dynamic nature of Qur'anic exegesis shaped by historical, social, and ideological contexts. Al-Ṭabarī's exegesis is rooted in the ahl al-riwāyah tradition, emphasizing the transmission of reports from the Companions and their successors, whereas Sayyid Quṭb employs a mawḍū'ī (thematic) and adabī ijtīmā'ī (socio-literary) approach that aligns with modern realities. Through this methodology, Quṭb seeks to present Islam as a religion that upholds gender justice and contextual sensitivity to social issues, rejecting interpretations that could legitimize domestic violence. From a modern perspective, Quṭb's exegesis is considered more progressive as it endeavors to interpret the Qur'anic text in light of universal justice and the objectives of Islamic law (maqāṣid al-syarī'ah) (Rahman, 1982).

Epistemologically, a comparative study of these two exegetes demonstrates that the Qur'an cannot be understood merely through a literalist reading but must be interpreted through the ethical values underlying divine revelation. The verse al-Nisā' [4]:34 is, in essence, a guide for ethical domestic conduct intended to prevent structural violence. Al-Ṭabarī contributes by preserving the textual authenticity of the Qur'an through rigorous adherence to transmitted traditions, while Sayyid Quṭb opens a path for recontextualizing Qur'anic values in light of equality and humanity. Therefore, their interpretations can be seen as complementary: al-Ṭabarī delineates normative boundaries, while Quṭb emphasizes universal moral values consistent with the spirit of the modern age. This comparative approach is crucial in demonstrating that Islam through its text and interpretative tradition does not legitimize violence against women, but rather promotes the establishment of households founded upon love, justice, and dignity (Barlas, 2002).

Al-Ṭabarī's Interpretation of QS. al-Nisā' Verses 19 and 34

Al-Ṭabarī's interpretation of QS. al-Nisā' verses 19 and 34 represents a classical perspective rooted in the patriarchal social structure of early Islamic Arabia, yet it retains strong moral and ethical principles within domestic relations. In his interpretation of QS. al-Nisā' [4]:19 "*Wa 'āshirūhunna bil ma'rūf*" (and live with them in kindness) al-Ṭabarī emphasizes that this verse serves as a normative command for men to treat their wives with *ma'rūf*, meaning with goodness, fairness, and compassion (al-Ṭabarī, 2001). According to him, the marital relationship should not be based on coercion or domination but on mutual partnership (*musyārakah*) and respect for women's dignity. He cites several reports from the Companions, such as Ibn 'Abbās and Mujāhid, who stress the husband's duty to be patient with his wife's shortcomings and to refrain from unjust behavior (Ibn Kathīr, 1999). Thus, al-Ṭabarī's exegesis of this verse underscores social justice and moral ethics as the foundational principles of domestic life.

Regarding QS. al-Nisā' [4]:34, al-Ṭabarī explains the concept of *al-rijāl qawwāmūna 'ala al-nisā'* (men are protectors and maintainers of women) within the context of social and financial responsibility. He interprets *qiwāmah* as a form of *wilāyah* (guardianship and leadership) that arises because of the man's role as the provider and protector of the family, not because of biological or spiritual superiority (al-Ṭabarī, 2001). Within this framework, male leadership carries a moral dimension the obligation to uphold justice, provide protection, and ensure the household's well-being. He also asserts that a wife is to be obeyed only insofar as her commands align with the Sharia, and conversely, a husband is prohibited from acting unjustly. This interpretation reflects a balance between rights and responsibilities in family relations, where *qiwāmah* should never be used as a pretext for oppression.

Concerning the phrase *waḍribūhunna* (and strike them) in the same verse, al-Ṭabarī interprets it with great caution. He explains that this act represents *takhyīr* (the final option) to be taken only after the previous two measures giving counsel (*al-maw'izhah*) and abandoning the marital bed (*al-hajr fī al-maḍāji'*) have failed to produce reconciliation (al-Ṭabarī, 2001). The "striking" referred to here, he clarifies, is not intended to harm but serves as a symbolic expression of authority to help the wife realize her mistake and restore harmony in the household. Al-Ṭabarī cites early scholars who state that the permissible form of striking is one that neither causes pain nor leaves marks, in accordance with the Prophet Muhammad's hadith recorded in *Ṣaḥīḥ Muslim*. Thus, his

interpretation does not legitimize violence but rather aims to preserve moral discipline within the family, grounded in the principle of *ta'dīb* (moral education) rather than *ta'nīf* (abuse).

Epistemologically, al-Ṭabarī employs the *tafsīr bi al-ma'tsūr* approach, emphasizing transmitted narrations from the Companions and the *tābi'īn*, making his work one of the most authoritative in the classical exegetical tradition. Although his approach tends toward textual literalism, its moral substance remains highly relevant as a foundation for Islamic family ethics. Al-Ṭabarī's interpretation of QS. al-Nisā' verses 19 and 34 reflects an effort to balance male authority with justice and compassion while affirming women's status as dignified partners in family life. In a contemporary context, his interpretation can be recontextualized as an ethical reference for building humane and gender-just domestic relationships, provided it is understood through the lens of *maqāṣid al-syarī'ah*, which emphasizes *rahmah* (compassion) and *'adl* (justice) (Rahman, 1982; Barlas, 2002).

Sayyid Quṭb's Interpretation of QS. Al-Nisā' Verses 19 and 34

In *Fī Zilāl al-Qur'ān*, Sayyid Quṭb offers a moral and humanistic interpretation of QS. al-Nisā' verses 19 and 34. Regarding verse 19 "Wa 'āshirūhunna bil ma'rūf" (and live with them in kindness) Quṭb emphasizes that Islam establishes the foundation of marital relations upon the principle of ma'rūf (goodness, justice, and compassion) as a universal ethical norm (Quṭb, 1980). According to him, marriage is not a contract of power but a spiritual and emotional partnership founded on mutual respect and complementarity. He rejects pre-Islamic (jāhiliyah) practices that positioned women as objects of ownership or subordination to men, asserting instead that the verse commands believers to treat women with dignity and tenderness. Thus, in Quṭb's view, ma'rūf encompasses all dimensions of moral character, including patience, empathy, and self-restraint in family life (Quṭb, 1980).

In interpreting QS. al-Nisā' [4]:34, Sayyid Quṭb understands the phrase al-rijāl qawwāmūna 'ala al-nisā' (men are protectors and maintainers of women) as an affirmation of male responsibility, not as a justification for domination. He explains that men's leadership within the household is grounded in two elements: financial responsibility and managerial capacity to preserve family stability (Quṭb, 1980). However, qiwāmah does not imply an absolute right to command or subjugate women; rather, it signifies ri'āyah (protection) and mas'ūliyyah (accountability). Quṭb stresses that the Islamic family system is built upon balance and complementary roles aligned with the natural disposition (fitrah) of each gender, without diminishing the dignity of either. Within this framework, male leadership functions to foster harmony, not to oppress or dominate.

Concerning the phrase waḍribūhunna (and strike them) in the same verse, Quṭb interprets the term as a symbolic or psychological corrective measure, not as a painful act of physical violence. He maintains that this step is to be taken only as a last resort, following the failure of admonition (al-maw'izhah) and separation in bed (al-hajr fī al-maḍāji') (Quṭb, 1980). He rejects interpretations that use this verse to justify domestic violence, explaining that the act serves merely as a gentle corrective gesture intended to restore harmony, not as punishment or revenge. Quṭb insists that Islam prohibits all forms of cruelty, as the essence of leadership in the household is compassion and moral

responsibility. This interpretation reflects Quṭb's hermeneutical tendency to center ethics and humanity in Qur'anic exegesis rather than literal linguistic meaning (Barlas, 2002).

Methodologically, Sayyid Quṭb employs the *adabī ijtīmā'ī* (socio-literary) approach, seeking to relate the Qur'an's message to the social and psychological realities of modern human life. He emphasizes that the interpretation of gender relations in the Qur'an must be viewed through Islam's spirit of justice, harmony, and respect for human dignity (Rahman, 1982). Accordingly, Quṭb's interpretation of QS. al-Nisā' verses 19 and 34 introduces a new paradigm that rejects domestic violence and structural patriarchy. His exegesis underscores that the Qur'an is a moral guide directing Muslims toward family relationships that are balanced, compassionate, and grounded in social justice. In contemporary contexts, Quṭb's view can be understood as an effort to revitalize the meaning of *qiwāmah* in alignment with the principles of *raḥmah* (compassion) and *'adl* (justice) in the modern Muslim household.

Comparative Analysis of the Interpretations of al-Ṭabarī and Sayyid Quṭb

The interpretations of al-Ṭabarī and Sayyid Quṭb regarding QS. al-Nisā' verses 19 and 34 reveal similarities in their acknowledgment of the fundamental Islamic principles of justice, compassion, and moral responsibility within marital relationships. Both scholars agree that the family is not a domain of power or domination but an ethical institution bound by the norm of *ma'rūf* that is, conduct characterized by goodness, fairness, and empathy (al-Ṭabarī, 2001; Quṭb, 1980). They share the view that *qiwāmah* (male leadership) is functional and moral rather than hierarchical. In other words, they perceive male leadership not as a license to oppress but as a responsibility to uphold justice and provide protection for women within the framework of family welfare. This principle aligns with the objectives of *maqāṣid al-syarī'ah*, which emphasize the preservation of human dignity and the establishment of justice (*'adl*) in social life (Rahman, 1982).

However, the main difference between the two lies in their hermeneutical approaches and the socio-historical contexts that shaped their interpretations. Al-Ṭabarī, as a ninth-century exegete, adopts the *tafsīr bi al-ma'tsūr* method, grounded in the transmitted reports of the Companions and their successors (*tābi'īn*). His interpretation tends to be descriptive, textual, and oriented toward legal and normative aspects of classical Arab society (al-Ṭabarī, 2001). Within this framework, *waḍribūhunna* ("and strike them") is understood as a final, corrective option intended for *ta'dīb* (moral discipline), carried out within strict ethical limits. In contrast, Sayyid Quṭb, a twentieth-century thinker, employs the *adabī ijtīmā'ī* (socio-literary) approach, emphasizing social context and universal moral values. He rejects literal interpretations that might justify violence and asserts that the "striking" mentioned in the verse is symbolic and educational rather than punitive (Quṭb, 1980).

Epistemologically, al-Ṭabarī's interpretation is rooted in a normative paradigm that prioritizes textual authority and the authenticity of transmitted chains (*sanad*). His goal is to preserve the purity of Qur'anic meaning by adhering to the interpretive tradition of the *salaf* and avoiding speculative reasoning that could deviate from the original text. Conversely, Sayyid Quṭb situates the Qur'an as a dynamic guide for life that must be actualized in response to the challenges of modernity. His contextual approach reflects a belief that the Qur'an is universal and applicable to various social contexts, including

issues of gender equality and social justice (Rahman, 1982; Barlas, 2002). Thus, Quṭb interprets not merely the literal wording of the text but its ethical and spiritual essence.

Furthermore, the divergence between their interpretations illustrates the evolution of Islamic thought from the traditional to the modern era. Al-Ṭabarī lived in a period when patriarchal social structures were dominant and widely accepted as normative, so his tafsīr served to preserve social stability within that framework. In contrast, Sayyid Quṭb lived in the modern era, marked by growing awareness of gender justice and human rights. Therefore, his interpretation is reformist in nature, seeking to reinterpret Qur'anic verses in alignment with universal principles of justice and humanity (Quṭb, 1980). Within this framework, Quṭb attempts to deconstruct patriarchal interpretations by reviving the Qur'anic ethical spirit that condemns all forms of violence against women (Barlas, 2002).

Substantively, both exegetes can be seen as complementary in their understanding of the Qur'anic message. Al-Ṭabarī provides a strong methodological foundation through his systematic use of transmitted reports and sanad legitimacy, while Sayyid Quṭb enriches Qur'anic exegesis with moral and social dimensions that are contextually relevant. Their common ground lies in affirming the values of ma'rūf and justice within the household, whereas their differences reflect a paradigm shift from a textual-traditional to a contextual-humanistic approach. This comparative analysis demonstrates that classical and modern exegesis are not opposing poles but rather distinct interpretive trajectories responding to the needs of their times both grounded in the Qur'an's enduring spirit as a divine guide upholding raḥmah (compassion) and 'adl (justice) in human relationships (Rahman, 1982; Barlas, 2002).

4. CONCLUSION

This study concludes that both al-Ṭabarī and Sayyid Quṭb firmly reject any form of domestic violence and interpret marital relations within the ethical framework of the Qur'an, which emphasizes justice ('adl), compassion (raḥmah), and good conduct (ma'rūf). Both exegetes agree that qiwāmah (male leadership) is not a hierarchical form of domination but a moral and functional responsibility to provide protection, livelihood, and harmony within the family. Nevertheless, their interpretive approaches and epistemological horizons differ significantly.

Al-Ṭabarī, employing the tafsīr bi al-ma'tsūr method, interprets QS. al-Nisā' [4]:34 within a legal-normative framework, emphasizing that the term waḍribūhunna ("and strike them") represents a last resort to be applied only after admonition (al-maw'izhah) and separation in bed (al-hajr fī al-maḍāji') have failed. He stresses that such action must never cause physical or psychological harm. His exegesis reflects the socio-cultural structure of ninth-century Arabia but remains morally grounded in the principles of discipline, justice, and mercy as expressions of ethical leadership.

In contrast, Sayyid Quṭb, through his adabī ijtīmā'ī (socio-literary) approach in *Fī Ṣilāl al-Qur'ān*, reinterprets the same verses through a moral-humanistic and contextual lens. He rejects literal and patriarchal readings that justify violence, arguing that daraba should be understood symbolically or pedagogically, not physically. For Quṭb, qiwāmah represents accountability (mas'ūliyyah) and service (ri'ayah) rooted in compassion, while mu'āsyarah bil-ma'rūf (living together in kindness) is the ethical principle that prohibits

any form of harm within marriage. His interpretation advances a reformist vision of the Qur'an as a guide for justice, equality, and human dignity in modern social life.

From a comparative perspective, both interpretations complement each other. Al-Ṭabarī provides textual and methodological rigor through the preservation of transmitted traditions (riwāyah), while Sayyid Quṭb contributes a contextual and ethical dimension that aligns the Qur'anic message with contemporary human rights and gender justice. Together, they illustrate that Qur'anic interpretation is a dynamic continuum rooted in revelation yet adaptable to the moral and social evolution of human civilization.

Ultimately, this research reinforces that the Qur'an, when read through its holistic ethical spirit and maqāṣid al-syarī'ah (objectives of Islamic law), does not legitimize domestic violence, but rather promotes a vision of family life founded on love, justice, and mutual respect a moral foundation essential for building a humane and harmonious society.

References

- Aini, H. (2022). Kafaah dalam Surat Al-Nur ayat 26 dan relevansinya dengan upaya membentuk keluarga sakinah: Studi Komparatif Tafsir Al-Misbah dan Tafsir Al-Azhar [Undergraduate, Universitas Islam Negeri Maulana Malik Ibrahim]. <http://etheses.uin-malang.ac.id/43723/>
- Alfansuri, M. R. (2024). Perempuan Karier Perspektif Al-Qur'an (Studi Atas Penafsiran Sayyid Quthb Dalam Kitab Fī Zhilāl Al-Qur'ān) [Masters, Institut PTIQ Jakarta]. <https://repository.ptiq.ac.id/id/eprint/1504/>
- Anas, S., Sutisna, S., & Hambari, H. (2024). Konsep Kafa'ah Dalam Hukum Islam \dan Urgensinya terhadap Keutuhan Rumah Tangga Sakinah Menurut Pandangan Wahbah Az-Zuhaili. *As-Syar'i: Jurnal Bimbingan & Konseling Keluarga*, 6(1), Article 1. <https://doi.org/10.47467/as.v6i1.3373>
- Anwar, K., & Ramadhita, R. (2019). MENGGAPAI KELUARGA SAKINAH MELALUI BERKAH KYAI: Strategi Pemilihan Pasangan Hidup Santri Tradisional di Kabupaten Malang. *Al-Ahwal: Jurnal Hukum Keluarga Islam*, 12(2), Article 2. <https://doi.org/10.14421/ahwal.2019.12202>
- Asyrof, M. H. K., Sa'dullah, A., & Wafi, A. (2023). PENAFSIRAN SURAT AL-BAQARAH AYAT 221 DAN AL-MAIDAH AYAT 5 TENTANG PERNIKAHAN BEDA AGAMA PERSPEKTIF EMPAT MADZHAB. *Jurnal Hikmatina*, 5(2), Article 2. <https://jim.unisma.ac.id/index.php/jh/article/view/20998>
- Azama, I. M., & Pratama, H. C. (2023). Pandangan Ushul Fikih Al-Qurthubi dalam Penafsiran Ayat-Ayat Jual Beli. *Alhamra Jurnal Studi Islam*, 125-142. <https://doi.org/10.30595/ajsi.v4i2.18413>
- Aziz, U. A. (2023). Tindak Kekerasan Laki-Laki Terhadap Wanita dalam Rumah Tangga (Studi Komparasi Penafsiran Al-Thabari Dan Quraish Shihab) [Masters, Institut PTIQ Jakarta]. <https://repository.ptiq.ac.id/id/eprint/1208/>
- Cut Elita Ruslaini, 150101086. (2023). Kriteria Calon Pasangan Hidup Dalam Membentuk Keluarga Sakinah Menurut Mahasiswa Fakultas Syariah Dan Hukum UIN Ar-Raniry Banda Aceh [Other, UIN Ar-Raniry Fakultas Syariah dan Hukum]. <https://repository.ar-raniry.ac.id/id/eprint/27396/>

- Fajri, N. (2019). Asma Barlas dan Gender Perspektif dalam Pembacaan Ulang Qs. An-nisa/4:34. *Aqlam: Journal of Islam and Plurality*, 4(2), 370504. <https://doi.org/10.30984/ajip.v4i2.1016>
- Faradhilla, N., & Arifinsyah. (2025). Beauty Privilege Perspective Study of Surah Ar-Rum Verse 21 and An-Nisa Verse 1. *Al-Afkar, Journal For Islamic Studies*, 8(3), 756–772. <https://doi.org/10.31943/afkarjournal.v8i3.2744>
- Fathony, A., & Hamid, A. R. N. A. (2021). REKONSTRUKSI PENAFSIRAN TENTANG AYAT–AYAT AURAT PEREMPUAN DI NUSANTARA PERSPEKTIF MUHAMMAD SYAHRUR. *JURNAL ISLAM NUSANTARA*, 4(2), Article 2. <https://doi.org/10.33852/jurnalin.v4i2.222>
- Fatimah, F. (2021). Psikologi Maryam dalam Al-Qur'an. *Jurnal El-Thawalib*, 2(6), 757–768. <https://doi.org/10.24952/el-thawalib.v2i6.4795>
- Fatmawati, F., Gaffar, A., & Rifai, M. (2024). PENDEKATAN TAFSIR AL-MISBAH DAN TAFSIR AT-THABARI TERHADAP KONSEP TAUBAT NASUHA DALAM QS. AT-TAHRIM [66]:8. *El-Maqra': Tafsir, Hadis Dan Teologi*, 4(2), 69–80. <https://doi.org/10.31332/elmaqra.v4i2.9832>
- Firdaus, M. Y., & Zulaiha, E. (2023). Kajian Metodologis Kitab Tafsir Fi Zhilalil al-Qur'an Karya Sayyid Qutb. *Reslaj : Religion Education Social Laa Roiba Journal*, 5(6), 2717–2730. <https://doi.org/10.47467/reslaj.v5i6.2553>
- Habibah, N. (2022). TAFSIR Q.S AN-NISA: 34 TENTANG KONSEP KEPEMIMPINAN RUMAH TANGGA PERSPEKTIF AL-THABARI. *El-Mu'Jam. Jurnal Kajian Al Qur'an Dan Al-Hadis*, 2(2), 1–11. <https://doi.org/10.33507/el-mujam.v2i2.1018>
- Hamid, A. N. A., & Nuzuliyah, W. R. (2023). Al-Qur'an dan Dialektika Kemanusiaan: Antropologi Sebagai Pendekatan dalam Studi Al-Qur'an. *FIRDAUS*, 2(01), Article 01. <https://ejournal.staialakbarsurabaya.ac.id/index.php/firdaus/article/view/89>
- Hasani, A. (2016). KONTRADIKSI DALAM KONSEP POLITIK ISLAM EKSKLUSIF SAYYID QUTHB. *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, 11(1), Article 1. <https://doi.org/10.21274/epis.2016.11.1.1-30>
- Hasanudin, M., Muntaqo, L., & Wijaya, A. (2020). KONSEP PERDAMAIAN PERSPEKTIF AL-QUR'AN (Analisis Deskriptif Penafsiran At-Tabari dan Sayyid Qutb). *Al-Muntaha: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 2(2), 118–128. <https://ojs.unsiq.ac.id/index.php/mth/article/view/4576>
- Hidayatullah, B. M. (2023). The concept of Nusyūz in the Qur'an: (Comparative Study of Tafsir Jami' Al-Bayan And Al-Qur'an Al-Azhim). *Alif Lam : Journal of Islamic Studies and Humanities*, 3(2), 55–93. <https://doi.org/10.51700/aliflam.v3i2.425>
- Hidayatullah, M., & Asiah, S. (2022). Reading the Meaning of Nusyūz in Tafsir Jami 'Al-Bayan and Al-Qur'an Al-Azhim. *Alif Lam : Journal of Islamic Studies and Humanities*, 2(2), 58–74. <https://doi.org/10.51700/aliflam.v2i2.293>
- Hilmi, I. L. (2023). MU'ASYARAH BIL MA'RUF SEBAGAI ASAS PERKAWINAN (Kajian Qs. al-Nisa: 19 dan Qs. Al-Baqarah : 228). *Misykat Al-Anwar Jurnal Kajian Islam Dan Masyarakat*, 6(2), 155–174. <https://doi.org/10.24853/ma.6.2.155-174>

- Huda, M., & Thoif, T. (2016). Konsep Keluarga Sakinah, Mawaddah, wa Rahmah Prespektif Ulama Jombang. *Jurnal Hukum Keluarga Islam*, 1(1), Article 1. <https://journal.unipdu.ac.id/index.php/jhki/article/view/610>
- Humairoh, N., & Nasrulloh. (2025). ANALISIS KESETARAAN GENDER DALAM AL-QUR'AN SURAT AN-NISA AYAT 1 DAN 34 PADA PENAFSIRAN AT-TABARI. *Jurnal Inovasi Metode Pembelajaran*, 7(2). <https://journalversa.com/s/index.php/jimp/article/view/1653>
- Irsyadunnas, I. (2015). TAFSIR AYAT-AYAT GENDER ALA AMINA WADUD PERSPEKTIF HERMENEUTIKA GADAMER. *Musāwa Jurnal Studi Gender Dan Islam*, 14(2), 123–142. <https://doi.org/10.14421/musawa.2015.142.123-142>
- Izzati, N. R., Hadi, B. K., Putra, A. D., & Sari, S. J. R. (2024). Nusyuz dalam Perspektif Hadis: Analisis Hukum, Hikmah, dan Relevansinya di Era Modern. *Al-Hasyimi - Jurnal Ilmu Hadis*, 1(2), 36–48. <https://doi.org/10.63398/jih.v1i2.20>
- Jaya, M. (2020). PENAFSIRAN SURAT AN-NISA' AYAT 34 TENTANG KEPIMPINAN DALAM AL-QURAN. *AT-TANZIR: JURNAL ILMIAH PRODI KOMUNIKASI PENYIARAN ISLAM*, 241–268. <https://doi.org/10.47498/tanzir.v11i2.407>
- Kirana, P. V., & Alfiani, M. N. (2022). Asbabun Nuzul dan Urgensinya dalam Memahami Makna Alqur'an. *Educatia : Jurnal Pendidikan Dan Agama Islam*, 12(1), 27–36. <https://doi.org/10.69879/yz2rgp61>
- Kusumastuti, A., & Khoiron, A. M. (2019). Metode penelitian kualitatif. Lembaga Pendidikan Sukarno Pressindo (LPSP).
- MOCHAMAD THOLIB KHOIRIL WARO, 1520511019. (2019). DIALEKTIKA AL-QURAN DENGAN TRADISI PERNIKAHAN BANGSA ARAB (Kajian Historis-Antropologis) [Masters, UIN Sunan Kalijaga]. <https://digilib.uin-suka.ac.id/id/eprint/40294/>
- Muhammad, H. N., & Fitri, F. (2021). FEMINISME DALAM AL-QUR'AN (Analisis Penafsiran Fatima Mernissi Surat An-Nisa Ayat 34). *Al Muhafidz: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 1(2), 96–107. <https://doi.org/10.57163/almuhafidz.v1i2.17>
- Muhammad ibn Jarir al-Tabari. (1997). *Jami' al-Bayān 'an Ta'wīl Āy al-Qur'ān (Tafsīr al-Ṭabarī) (Vol. 1)*. Dar al-Kutb al-'Ilmiyyah.
- Murdianto, M., & Suparyani, S. (2021). Karakteristik Wanita Shalihah dalam Tafsir Ath-Thabari: Kajian Tafsir Surat an-Nisa Ayat 34 dan al-Ahzab Ayat 33. *Al Karima : Jurnal Studi Ilmu Al Quran Dan Tafsir*, 5(2), 30–45. <https://doi.org/10.58438/alkarima.v5i2.105>
- Ni'ami, M. F. (2022). TAFSIR KONTEKSTUAL TUJUAN PERNIKAHAN DALAM SURAT AR-RUM: 21. *Nizham Journal of Islamic Studies*, 10(1), Article 1. <https://doi.org/10.32332/nizham.v10i1.4469>
- Nur, A. (2021). Konsistensi Sayyid Qutb terhadap Corak Al Adabiy wal Ijtima'iy dan Dakwah wal Harakah. *Majalah Ilmu Pengetahuan Dan Pemikiran Keagamaan Tajdid*, 24(1), 1–22. <https://doi.org/10.15548/tajdid.v24i1.2769>
- Nurdin, A., Farid, A., & Zulaiha, E. (2024). Penafsiran pada Ayat Al-Qur'an yang Mengisyaratkan KDRT: Reinterpretasi Makna al-Dharbu pada Q.S An-Nisa ayat 34. *Equalita: Jurnal Studi Gender dan Anak*, 6(1), 90–103. <https://doi.org/10.24235/equalita.v6i1.18840>
- Nursyamsu, N., Taufiq, M., Maliki, M., & Najmuddin, H. A. (2025). RECONCILIATION OF THE THEORY OF NĀSIKH - MANSŪKH IN THE QUR'AN VERSION OF SAYYID

- QUTHB: An Analysis of the Tafsir of Fi-Zhilalil Qur'an. *TAJDID: Jurnal Ilmu Ushuluddin*, 24(1), 144–168. <https://doi.org/10.30631/tjd.v24i1.585>
- Qadri, B., Murdiana, E., & Bustomi, A. (2022). Nusyuz Menurut Pemikiran Sayyid Qutb dalam Tafsir Fi Zilalil Qur'an. *Tapis : Jurnal Penelitian Ilmiah*, 6(1), 50–63. <https://doi.org/10.32332/tapis.v6i1.5140>
- Rahmatan, M., Rahayu, D., Sani, N., Pratama, M. R., & Irhamuddin. (2024). PENANAMAN NILAI PENDIDIKAN KELUARGA MENURUT AL-QUR'AN SURAT AT-TAHRIM: 6 TENTANG PENDIDIKAN KELUARGA. *Journal of Applied Transintegration Paradigm*, 4(1 Juni), 25–37. <https://ojp.lp2m.uinjambi.ac.id/index.php/jatp/article/view/2502>
- Rofiqoh, M. (2022). Salat Sahun dalam Al-Qur'an: Studi Komparatif Penafsiran Al-Qurthubi dan Sayyid Qutb atas Surah Al-Maun ayat 4-5. *Jalsah : The Journal of Al-Quran and As-Sunnah Studies*, 2(1), 18–33. <https://doi.org/10.37252/jqs.v2i1.202>
- Roslan, M. M. (2023). PENDALILAN TEORI HIFZ AL-NAFS DALAM MAQASID SYARI'AT: ANALISIS SURAH-SURAH PILIHAN: [ARGUMENTATION OF HIFZ AL-NAFS THEORY IN MAQASID SYARI'AT: AN ANALYSIS FROM SELECTED SURAHs]. *KQT eJurnal*, 1–12. <https://ejurnal.kqt.edu.my/index.php/kqt-ojs/article/view/74>
- Sayyid Qutb. (2003). *Fi Zilāl al-Qur'ān* (Vol. 17). Dār al-Shurūq.
- Shomad, A. (2022). Otoritas Laki-Laki Dan Perempuan: Studi Penafsiran Kontekstual Abdullah Saeed terhadap Qs. an-Nisa 4: 34. *Alif Lam : Journal of Islamic Studies and Humanities*, 3(1), 1–21. <https://doi.org/10.51700/aliflam.v3i1.432>
- Solianti, R., Nurasiah, & Ravico. (2023). Nusyuz dalam Perspektif al-qur'an (Studi Komparatif Tafsir ibn Katsir dan Quraish Shihab): Nusyuz dalam Perspektif al-qur'an (Studi Komparatif Tafsir ibn Katsir dan Quraish Shihab). *Thullab: Jurnal Riset Dan Publikasi Mahasiswa*, 3(1), 1–14. <https://ejournal.iainkerinci.ac.id/index.php/thullab/article/view/2646>
- Stiawan, T. (2021). Nusyuz dan Penyelesaiannya di dalam Al-Qur'an (Kajian Nilai-Nilai Masalah pada Tafsir Al-Mishbah dalam Perspektif Gender). *Maqasid: Jurnal Studi Hukum Islam*, 10(2). <https://doi.org/10.30651/mqsd.v10i2.12992>
- Tafilah, D., & Febrinandini, A. (2023). PENGARUH LINGKUNGAN PENDIDIKAN KELUARGA DALAM PEMBENTUKAN KARAKTER ANAK PERSPEKTIF ISLAM DALAM SURAT THAHA AYAT 132 DAN AL-HAJJ AYAT 41. *Al Burhan: Jurnal Kajian Ilmu Dan Pengembangan Budaya Al-Qur'an*, 23(2), 254–262. <https://journal.ptiq.ac.id/index.php/alburhan/article/view/45>
- Zulpiana, Z., Hamnah, H., & Maulana, M. (2024). PENAFSIRAN AMINA WADUD PERSPEKTIF KESETARAAN GENDER TERHADAP AL-QUR'AN SURAH AL-NISA' AYAT 34. *Borneo : Journal of Islamic Studies*, 4(2), 70–84. <https://doi.org/10.37567/borneo.v4i2.2782>