



Male Leadership (Husband) in the Household in Surah An-Nisa, Verse 34 (Comparative Study of Tafsir Mafatih Al-Ghayb by Fakhir Al-Din Al-Razi and Tafsir Al-Manar by Muhammad Abduh)

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ABSTRACT

The understanding of male leadership (husband) in the household according to the Qur'an in Surah an-Nisa' verse 34 both classical and contemporary mufassirs have different opinions. The existence of a long time span from the time of the Prophet Muhammad as the initial mubayyin of the Qur'an to the present must have changed. Because it has implications for changes in socio-cultural conditions. This research is a descriptive-analytical-comparative qualitative research. Library Research is a research study in which the materials or data used come from the library in the form of books, encyclopedias, journals, documents, magazines and so on. From the analysis of the data collected through the methods used, this study answers that leadership in al-Qur'an letter al-Nisa' verse 34, al-Razi interprets it with power, while according to Muhammad Abduh the leadership is interpreted in responsibility. In the sense that if a man is able to be responsible in fulfilling the rights of a wife then it is appropriate that the leadership is in his hands.

Keywords: *Al-Nisa' Verse 34, Leadership, Muhammad Abduh*

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INTRODUCTION

Humans are the most perfect creatures compared to other creatures that Allah created in this world. He was given various advantages that are not owned by other creatures. With all the advantages he has he also has limitations and weaknesses that are always attached to themselves. Allah created everything in pairs. In these pairs there are similarities and differences (Hasannia, 2021).

In marriage Islam teaches that men are the leaders in the household, so they are responsible for guiding their family members to the path that is pleasing to Allah. In understanding male leadership in the household, it is very important to build a family that is *sakinah mawadah* and *warahmah* (Rohmansyah, 2019). In connection with the leadership of men or husbands in the household, both classical and contemporary mufassirs differ in opinion about the leadership of a husband over his wife (Pak, 2018).

The difference in the issue can be seen from the two mufassir figures namely Fakhr al-Dīn al-Rāzī who is a classical mufassir in *Tafsīr Mafātiḥ al-Ghāyib* and Muhammad Abduh who is a contemporary mufassir in *Tafsīr al-Manār* (Affandi, 2022). Fakhr al-Dīn al-Rāzī in *Tafsīr Mafātiḥ al-Ghāyib* interprets Q.S. al-Nisā'; 34 that the leadership of a husband over his wife includes power, managing, educating and ensuring her security. While Muhammad Abduh's perspective referred to surah an-Nisā, verse 34 in his *Tafsīr al-Manār* stated that the verse agreed to explain the husband's leadership in the family. From these two figures, the controversy over the criteria for the husband's leadership in the household based on surah an-Nisā, verse 34 has different interpretations (Saeed, 2019).

RESEARCH METHODOLOGY

The research method used in this research is a qualitative type of research method which is a research method based on the philosophy of postpositivism, which is used in natural conditions without experiments in the field (Hamilton, 2019). Where research is the main instrument and data collection is done in combination, data analysis is inductive or qualitative and the results emphasize meaning rather than generalization.

To get maximum results, the author uses the library research method. Library Research is a research study in which the materials or data used come from the library in the form of books, encyclopedias, journals, documents, magazines and so on.

RESULT AND DISCUSSION

Biography of al-Rāzī and Muhammad Abduh

He Fakhr al-Dīn al-Rāzī whose full name is Muhammad Ibn 'Umar al-Husayn. Ibn al-Hasan Ibn Aliy, al-Taymī al-Bakry, al-Tibristānīy, al-T}ibary, al-Rāzī, al-Faqīh al-Shāfi'ī. Al-Rāzī is commonly called by the nicknames Abū Abdullah and Abu al-Ma'āly. Al-Rāzī is also known as Abu al-Fadl and is very famous as Ibn Khātīb al-Ray. Al-Rāzī was born on 15 Ramadan in 544 AH in the city of Ray. Al-Rāzī lived in the middle of the 6th century Hijri, which was during the critical period of Muslims in terms of politics, social, economic and aqidah (Mazlin, 2021).

Al-Rāzī was one of the most prolific scholars of his time. He had a brilliant and intelligent mind and a very strong memory (Pauw, 2021). So that when he analyzed non-Muslims concerning heresy, he was very firm and critical. Al-Rāzī was courageous in presenting his arguments, so he was antagonized by some scholars who were in controversy with him. Al-Rāzī died in 606 CE. Before al-Rāzī's death, he had applied scientific knowledge and ideas born in the Islamic environment to understand the verses

of the Quran. As a result, a scholar commented: "Al-Fakhru ar-Rāzī has described everything in his tafsir, except the tafsir itself." (Azalia, 2019).

Sheikh Muhammad Abduh's full name is Muhammad bin Abduh bin Hasan Khairullah. He was born in Mahallat Nashr village in Al-Buhairah district, Egypt in 1849 (Mahmood, 2018). His father had the name Abduh Hasan Khairullah, who came from Turkey who resided in Egypt for a long time. And his mother was of Arab origin. They settled and lived in Mahallah Nasr. Muhammad Abduh grew up in a devoutly religious family that had a firm religious spirit. he died in 1905 when he held the rank of mufti at al-Azhar University in 1889 (Kabir, 2018).

Muhammad Abduh was very attentive and concerned about his society because among his missions was to make changes in the thinking of his people who were conservative and to reform their understanding of Islam which must advance and also balance the progress of the western world so that Muslims do not become a backward people and lag behind the times. Muhammad Abduh called for the shari'ah to be revised in accordance with the guidance of the modern world in the interests of social change (Sanseverino, 2019).

From the explanation related to the biographies of the two figures above, it can be understood that the time period in different periods of life influenced the thoughts that were sparked (Alqahtani, 2021).

Al-Rāzī and Muhammad Abduh's Interpretation of Male Leadership (Husband) in the Household in Surah al-Nisa' verse 34

In connection with the leadership of a man in the household, which is one of the religious arguments, it is found in Surah al-Nisā' verse 34.

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

The men are the leaders of the women, because Allah has given some of them (men) more than others (women), and because they (men) have spent some of their wealth. Therefore, the virtuous women are those who obey God, and keep themselves in the absence of their husbands, because God has taken care of them. And those women whom you fear may be unfaithful, counsel them, separate them from their beds, and beat them. Then if they obey you, then do not seek to trouble them. Verily, Allah is Most High, Most Great.

Al-Rāzī interprets the word qawwāmuna in Q.S. al-Nisā' verse 34 as an expression of mubalaghah for a person who is capable of executing a problem. It means being able to take care of and lead all women's affairs (Orhan, 2021). In the redaction that says:

هَذَا قِيَمُ الْمَرْأَةِ وَقَوَامُهَا لِلَّذِي يُقِيمُ بِأَمْرِهَا وَيَهْتُمُّ بِحِفْظِهَا

"This means that it is a responsibility towards the woman, that is, towards the one who takes care of her, cares for her and is attentive to her, and can take care of her."

Al-Rāzī states that a husband's leadership over his wife includes power, managing, educating and ensuring her safety (Shidqi & Mudinillah, 2021). From this interpretation, al-Rāzī says that the leadership of a man is absolutely in his hands because men have higher advantages than women (Dewi S et al., 2022).

Al-Rāzī says in his commentary, Know that Allah has said: "And do not be envious of the bounty that Allah has bestowed upon you over some others (Lumbantoruan et al., 2022). We have explained the reason for the revelation of this verse, because of a woman who spoke about the preference given to men by Allah in the field of inheritance, as in the words of Allah: "Indeed, Allah has favored the man over the woman in inheritance". This is because the man is the ruler over the woman, and when the two or either of them are united in a marriage, Allah has commanded the husband to give the dowry and provide for his wife, because it adds to the good (harmony) of the relationship between the two or the other side (Mufid et al., 2022).

From this interpretation, al-Rāzī absolves the leadership of a man (husband) both in the family and social spheres, because according to him, Allah gives priority to men who are more supportive than women, especially in the field of inheritance, men get more than women (Hikmah et al., 2022). al-Rāzī also relies on the Prophet's hadith:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَوْصُوا بِالنِّسَاءِ فَإِنَّ الْمَرْأَةَ خُلِقَتْ

مِنْ ضِلَعٍ وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَعِ أَعْلَاهُ فَإِنْ ذَهَبَتْ ثِقْمُهُ كَسَرَتْهُ وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ فَاسْتَوْصُوا

بِالنِّسَاءِ

Meaning: Abu Hurairah (may Allah be pleased with him) reported: The Messenger of Allah (saw) said: I advise you to always be kind to women, because they are made from ribs, and the most crooked of the ribs is the top one, if you straighten the crooked one it will break, if you leave it alone it will remain crooked, so (again) I advise you to always be kind to women. (HR. Bukhari).

It is from this hadith that the basis for male leadership in the household according to al-Rāzī, is absolutely in his hands because al-Rāzī considers that women are created from the rib of a man, namely Adam (Gultom et al., 2022). The mufasssirin scholars have interpreted the word qawwām in the verse with different interpretations. The word qawwām is interpreted by al-Thabari as a taskmaster and protector, who organizes and educates due to the advantages that a man has such as paying the dowry and providing maintenance (Gabriela et al., 2022).

Unlike al-Razi, Muhammad Abduh interpreted the word qawwāmuna also with leadership because the word qawwām in surah an-Nisā, verse 34, comes from the word qiyām which means ar-riyāsah, namely leadership. Where leadership here is not restrictive towards the led (wife), but on the contrary that the actions (tasarruf) of the person being led (al-mar'ūs) are based on their own desires and choices and are not under the coercion of the leader so that everything that is done is under the rules and directions of the leader. The husband's leadership only provides direction and control to the party he leads, namely the wife (Tri Wulandari & Adam Mudinillah, 2022).

Muhammad Abduh rejects the absoluteness of male leadership in the household, because in the verse above the word used is bimā faddalallahu 'alā ba'd (because Allah has given some of them advantages over others). According to Abduh, this shows that men do not absolutely and forever have an advantage over women. Because men (husbands) and women (wives) are like members of a body, with the man as the head and the woman as the body (Hartini et al., 2022).

In Q.S. an-Nisā, verse 34 Muhammad Abduh divides women into two parts, namely shālihātun (obedient women) and ghairu shālihātun (women who do nusyuz or dissent). The characteristics of obedient women according to Muhammad Abduh are women who obey Allah and take care of themselves when their husbands are not around (Kartel et al., 2022).

The wisdom behind the use of the word *بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ* "Allah has preferred some of them (men over others (women))" is the same as the expression found in Q.S. an-Nisā' verse 32:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ
وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمٌ

And do not envy what Allah has granted some of you more than others. (For the men have a share of what they have earned, and the women have a share of what they have earned, and ask Allah for a portion of His bounty. Verily, Allah knows all things.

In this verse Muhammad Abduh gives the understanding that women come from men and men come from women. The position of men and women according to Abduh is likened to the members of one human body (Nopiana et al., 2022). Where the man is the head and the woman is the limb. Therefore, it can be understood that men and women each have advantages, which are equally needed in married life.

The interpretation presented by the two figures above means that the leadership of men according to al-Razi is that a man has full rights over his wife. Meanwhile, according to Muhammad Abduh, what is meant by the leadership of a man over his wife is the nature of being responsible for the obligations as a leader (Amrina et al., 2022).

Similarities and Differences in the Interpretation of al-Rāzi and Muhammad Abduh on Male Leadership (Husband) in the Household.

Analysis of al-Rāzī

In al-Rāzī's interpretation of Q.S. al-Nisā, verse 34, men become leaders in the household, which is absolutely in their hands. And leadership here applies to all men because according to him men are more powerful in managing all household affairs or in the social sphere. And the absoluteness of male leadership here according to al-Rāzī is determined by the fadl he has as in the verse *bimā faḍḍalallāhu'alā ba'd*. Fadl here according to him is both essential (intellect and physique) and *shar'iyah* (giving dowry and maintenance). Al-Rāzī frames the nature of women in Q.S. al-Nisā, verse 34, in two parts: First, al-Rāzī interprets the word *qānitātun li al-gahaibi* as *mutī'ātun lillāh* in the sense that a wife must obey Allah. Secondly, al-Rāzī interprets the word *hāfizātun li al-gahaibi* as *qāimātun bi huqūqi al-Zauji*, meaning that the wife must protect the rights of her husband, in the sense that she must obey her husband and take care of herself when he is not around (Demina et al., 2022).

Al-Rāzī's interpretation of Q.S. al-Nisā verse 34, when viewed from the source of interpretation, al-Rāzī's interpretation is included in the category of *tafsir bi al-Ra'yi* because when al-Rāzī in interpreting the verses of the Qur'an always puts forward his own understanding and thoughts without involving the mention of the sanad of saheeh hadith reports, the history of the companions and *tabi'in* (Mudinillah, 2019). And it can be proven by the way of interpretation and the reasons used in explaining the verses of the Qur'an which use a lot of 'Aqliyah arguments. And also in his interpretation many quoted from *mu'tazilah* groups. When viewed from the way of explanation, this interpretation is included in the category of *Muqārin* method, because in its interpretation it often compares its opinion or the opinion of scholars with other scholars. And these scholars are other than the Companions and *Tabi'in*. Among the scholars who are often mentioned are: Imam Shafi'ī, Hanafi, Maliki, Ahmad bin Hanbal and al-Ghazaly etc (Keshav et al., 2022).

Muhammad Abduh's Analysis

Muhammad Abduh in interpreting Q.S. al-Nisā, verse 34 is equally interpreting that men are leaders in the household, but not all men should hold that leadership. Because according to him only certain men should hold that leadership. Muhammad Abduh rejects the absoluteness of male leadership in the household if it is determined on the fadl he has. Because according to him in terms of creation or physical (*fitri*), not all men are physically stronger than women and also does not rule out the possibility that women's physique is stronger than men. Likewise, the mind of a man also does not rule out the possibility that men's knowledge is more than women's, because the reality now proves that many women's intellectuals are developed and applied in the social sphere of society, such as those who become Regents and Governors etc (Qureshi et al., 2022).

In terms of *kasbi* (earned and obtained), that women can also earn a living and can also work to meet the needs of their families (Afif et al., 2022). The reality in this modern era, many women are more than men who earn a living for their families. Because the opportunity to get a job in modern times is greater for women than men,

and even women's income can be more than men (Hamdan, 2018). From this reason, which one is more capable of holding leadership in the family, then the party that has more (fadl) advantages. So that men here are not absolutely the leaders in the family, but only a form of suggestion in other words, in the context of verse al-Nisā' verse 34, men are leaders in the household, but their leadership is not absolute (Sholikhah, 2018).

In addition, leadership is not structural where one type controls the other, but is functional. In the sense that men become leaders must play several functions that are closely related to happiness in their households. And if men are not able to play their functions, then the right of leadership is lost. So, men becoming leaders in the household is not determined by their advantages but by their responsibilities as in Allah's word Q.S. an-Nisā' verse 34: *وَمَا أَرْفَعُوا مِنْ أَمْوَالِهِمْ* in this verse has explained that men become leaders in the household, namely men who are responsible for meeting the needs of their families.

From some of the explanations above, although both are guided by the Qur'an and both interpret the word *al-Qawwām* as a leader, but can be distinguished between al-Rāzī who is a classical scholar and Muhammad Abduh who is a contemporary scholar in interpreting the leadership of a man in the household. the difference is that al-Rāzī was influenced by the socio-cultural experienced by al-Rāzī in the middle of the 6th century H, namely at the critical time of Muslims both in terms of politics, social, economic and aqidah. While Muhammad Abduh lived in the midst of the sinking of the Muslim shari'ah (Mehfooz, 2021).

According to the author, male leadership in Q.S. al-Nisā' verse 34 according to al-Rāzī is interpreted as power, while according to Muhammad Abduh the leadership is interpreted as responsibility. In the sense that if a man is able to be responsible in fulfilling the rights of a wife then it is appropriate that the leadership is in his hands (Sayadi, 2020).

CONCLUSION

After presenting the discussion on male leadership in the household based on Q.S. an-Nisā, verse 34, according to two mufassir figures, namely Fakhruddin al-Rāzī who is a classical scholar and Muhammad Abduh who is a contemporary scholar. Then the author will conclude from these two figures.

Fakhruddīn al-Rāzī and Muhammad Abduh agree that Q.S. an-Nisā, : 34, is included in the context of family. According to al-Rāzī, the word *qawwām* in Q.S. an-Nisā, ; 34 is interpreted with permanent male leadership or absolutely in the hands of men. Meanwhile, according to Muhammad Abduh, the word *qawwām* is interpreted contextually only in the sense that male leadership here is limited in the sense that male leadership in the household is a man who fulfills his responsibilities over his wife and if not done then his leadership is lost in his hands.

Al-Rāzī and Muhammad Abduh in surah an-Nisā, verse 34, divide women into two parts. According to al-Rāzī, the first is women who obey Allah and the second is

women who obey their husbands and take care of themselves when their husbands are not around. Meanwhile, according to Muhammad Abduh, first, women who obey Allah and also obey their husbands and take care of themselves when their husbands are not around. second, women who do nusyuz (defiance).

The similarities and differences between al-Rāzī and Muhammad Abduh in interpreting the Quran regarding male leadership (husband) in the household. when viewed from the target and order of the verse both use the Tahlili method and when viewed from the way of explaining the interpretation both use the Muqārīn method and when viewed from the way the breadth of the explanation of the interpretation both use the Itnabi method (detailed). And for the difference between the two, it lies in the source of interpretation that he uses. Al-Rāzī in the interpretation of Mafāṭīḥ al-Ghayb is included in the bi al-Ra'y category while Muhammad Abduh in the interpretation of al-Manār is included in the bi al-Iqtiran category, which is a combination of al-Manqūl and al-Ma'qūl. The flow adopted by al-Rāzī is the flow of Fiqhi while Muhammad Abduh ijmalī interpretation.

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