

## Analysis Rules *Ḥaqīqah* and *Majāz* in Interpreting the term *Qawwāmūna* (QS. An-Nisa' Verse 34)

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### Abstract

This study discusses the interpretation of QS. An- Nisā ' verse 34 has often sparked debate, particularly within feminist discourse and discussions of gender bias rooted in pre-Islamic patriarchal structures. Most interpretations of this verse tend to adopt a literal approach (*ḥaqīqah*), positioning men as leaders over women, based on the assumption that the verse is *qaṭ'ī al-dalālah*—textually definitive and not open to alternative interpretations. This study aims to critically assess that dominant approach by exploring the potential of using *majāz* (figurative meaning) to offer a more contextual and equitable understanding. The research employs a library-based method with a descriptive-analytical approach, examining relevant primary and secondary sources. The findings reveal that relying solely on a literal reading of the verse without considering its socio-historical context may lead to interpretive bias. Therefore, an integrative approach—balancing both the outward (literal) and inward (figurative) meanings—is essential to ensure that the Qur'anic message remains dynamic and relevant across time.

**Keywords** : *Ḥaqīqah*, *Majāz*, rules of interpretation, Women, *Qawwāmūna*.

### Abstract

Penafsiran terhadap QS. An-Nisā' ayat 34 kerap menimbulkan polemik, terutama dalam diskursus feminisme dan bias gender yang berakar pada struktur patriarki pra-Islam. Mayoritas penafsiran ayat ini cenderung bersifat literal, dengan mengedepankan pendekatan *ḥaqīqah* (makna harfiah) yang menempatkan laki-laki sebagai pemimpin atas perempuan, berdasar pada anggapan bahwa ayat ini bersifat *qaṭ'ī al-dalālah* atau bermakna pasti secara tekstual. Penelitian

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ini bertujuan untuk mengevaluasi pendekatan tersebut dengan mempertimbangkan kemungkinan penggunaan *majāz* (makna kiasan) guna menghadirkan pemahaman yang lebih kontekstual dan adil. Metode yang digunakan adalah studi kepustakaan (*library research*) dengan pendekatan deskriptif-analitis terhadap berbagai sumber primer dan sekunder. Hasil penelitian menunjukkan bahwa pendekatan tunggal terhadap ayat ini tanpa mempertimbangkan konteks sosial-historis dapat menimbulkan bias tafsir. Oleh karena itu, dibutuhkan pendekatan tafsir yang integratif antara makna lahir dan batin, agar pesan Al-Qur'an tetap relevan dan dinamis dalam menjawab persoalan zaman.

**Keywords:** *Ḥaqīqah*, *Majāz*, Kaidah Tafsir, Perempuan, *Qawwāmūna*.

## Introduction

The Qur'an as a holy book Muslims have vastness meaning that is not limited by space and time. In revealing content meaning said, the scholars developed various interpretation methods and approaches to answer needs of the times at the same time guard authenticity message divine. One of the aspect important in the science of interpretation is implementation rules linguistics, especially in differentiate between meaning *ḥaqīqah* (literal) and *majāz* (figurative). Difference between both of them often become key in reveal depth meaning something verses, including in related verses with relation social like QS. An-Nisa' verse 34.<sup>1</sup>

This verse has become highlight in various discussion religious and academic Because load statement "*al-rijālu qawwāmūna 'ala al-nisā'*" which is literally means "man" is leader on women." The verse during centuries has made into base normative in structure House the ladder of Islam, which places man as leaders and women as the party that is led. The majority interpreter classic understand paragraph This in a way *ḥaqīqah*, based on structure language and support context social in the period of decline revelation. Understanding This strengthened with position paragraph as *qath'ī al-dalālah*, namely verses that are text show meaning Certain without opportunity interpretation.<sup>2</sup>

As in QS. An-Nisa' verse 34, Allah emphasizes role man as husband that is leader for his wife and family.<sup>3</sup> But Because different interpretation, society consider that man always more superior to Woman with pretext in accordance with the Koran and hadith. Verses in the Qur'an are: stagnan No will Once changed, whereas interpretation to the verses of the Qur'an are dynamic that is always developing in every era. So interpret paragraph follow interpretation that has been past will difficult accepted in the future Now Because difference time

<sup>1</sup> Muh Haris Zubaidillah, "Haqiqah Dan Majaz Dalam Alquran" (July 12, 2018), <https://doi.org/10.31227/osf.io/fzatu>.

<sup>2</sup> Devi Rizki Apriliani et al., "Gender dalam Perspektif QS. An-Nisa Ayat 34," *Jurnal Riset Agama* 1, no. 3 (December 15, 2021): 188–98, <https://doi.org/10.15575/jra.v1i3.15129>.

<sup>3</sup> Lukman Hakim, "Mis-Interpretasi Ayat Kepemimpinan Laki-Laki Atas Perempuan (Kritik Terhadap Tafsir Feminis)," *Studia Quranika* 1, no. 2 (January 15, 2017): 235–60, <https://doi.org/10.21111/studiquran.v1i2.848>.

and *problems* every interpreters in each era.<sup>4</sup>

However, in context public contemporary who experienced transformation social, cultural, and economic, purely literal approach to paragraph the cause challenge interpretive.<sup>5</sup> Change role social women, increasing awareness will gender justice, as well as criticism to inheritance patriarchy in classical interpretation push the need a more approach contextual and in-depth. In terms of this, activation rules *figure of speech* as alternative or complement to approach *ḥaḳīqah* become relevant. Rules This allows interpretation paragraph in a way more flexible with still guard faithfulness to text, but open room for deeper moral and spiritual meaning wide.<sup>6</sup> History of application *ḥaḳīqah* and *majāz* in the interpretation has been There is since the time of the *Salaf*, where the previous scholars try For guard balance in interpret the *Qur'an* so that its meaning is understood can understood in accordance with context of the times without deviate from original teachings.<sup>7</sup>

A number of research that discusses about theme similar; like research by Abu Nasir with title *Ḥaḳīqah dan Majāz dalam Kaitannya Dengan Ta'wil*, which discusses in a way concise about truth and *majāz* in relation with *ta'wil*.<sup>8</sup> Then research by Andre Bahrudin et al. with title *Hakikat dan Majāz Dalam Al-Qur'an*, explained What do you mean with essence and figure of speech in the *Qur'an*, the way determine word essence or *majāz*, related provisions with essence and metaphor, causes No its validity essence and figure of speech as well as opinions of scholars regarding existence both of them.<sup>9</sup> As well as research by Achmad Mulyadi with title *Ḥaḳīqī-Majāzī (Teori dan Aplikasi Istinbāt Hukum Islam) mengelaborasi metode Istinbāt hukum Islam dengan mengkaji konsep Ḥaḳīqī-Majāzī*.<sup>10</sup> research by Sherly which got attention special about verses misogynistic content containing gender bias in the *Qur'an* and its interpretation is one of the typical

<sup>4</sup> Muhammad Achid Nurseha, "Tafsir Surat An-Nisa Ayat 34 Tentang Tanggung Jawab Pencari Nafkah Perspektif Mufassir Indonesia (Tafsir Marah Labid Karya Syekh Nawawi Al-Bantani, Tafsir Al-Azhar Karya Hamka, Dan Tafsir Al-Misbah Karya Quraish Shihab)" 3, no. 1 (2023).

<sup>5</sup> Ana Miiftahul Hidayah and Abdul Kadir Riyadi, "Konsep Keserasian Gender Sebagai Resposn Wacana Kesetaraan Gender (Studi Analisis Tafsir Al-Mishbah Q.S. An-Nisa':34)," *Studia Quranika* 8, no. 1 (September 4, 2023): 1–38, <https://doi.org/10.21111/studiquran.v8i1.9250>.

<sup>6</sup> Abd Rahman Dahlan, *Kaidah-kaidah tafsir*, Jakarta: AMZAH, 2010. 47-48.

<sup>7</sup> Wilda Tamimatul Muna Wilda Tamimatul Muna and Muhammad Nuruddin Muhammad Nuruddin, "Ḥaḳīqah dan Majaz, serta Penerapannya dalam Al-Qur'an," *Al-I'jaz: Jurnal Studi Al-Qur'an, Falsafah dan Keislaman* 5, no. 2 (January 10, 2024): 51–64, <https://doi.org/10.53563/ai.v5i2.98>.

<sup>8</sup> Abu Nasir, "Ḥaḳīqah dan Majaz dalam Kaitanya dengan Ta'wil," *Reslaj: Religion Education Social Laa Roiba Journal* 6, no. 3 (November 29, 2023): 1655–66, <https://doi.org/10.47467/reslaj.v6i3.5612>.

<sup>9</sup> Andre Bahrudin et al., "Hakikat Dan Majaz Dalam Al-Quran," *Symfonia: Jurnal Pendidikan Agama Islam* 2, no. 2 (December 8, 2022): 137–50, <https://doi.org/10.53649/symfonia.v2i2.23>.

<sup>10</sup> *Ḥaḳīqī-Majāzī*, "(Teori dan Aplikasi Istinbāth Hukum Islam) Achmad Mulyadi," *Ju n i*, n.d.

epistemology contemporary interpretation studies.<sup>11</sup>

Previous studies discussing QS. An- Nisā ' verse 34 more focus on aspects historical, social, or gender perspective, without elaborate in a way deep implementation rules Language in interpretation. In fact, the use of *ḥaqīqah* and *majāz* can become key in bridge difference between normative and contextual interpretation. Therefore that, research This present For fill in emptiness the with analyze in a way systematic implementation second rules linguistics the in interpretation of QS. An- Nisā ' verse 34, at the same time evaluate the implications to understanding paragraph in present context.

Interpretation of QS. An- Nisā ' verse 34 during This tend dominated by the literal approach (*ḥaqīqah*) which is adopted by the majority interpreter classic. However, as time goes by with developments and transformations social, emerge need For review return approach so that it is in harmony with context contemporary. Therefore that, research This leave from a number of question basic : How explanation rules *ḥaqīqah* and *majāz* in detail? How Analysis from use approach *ḥaqīqah* and *majāz* the to understanding verse " *qawwāmūna* " (QS. An-Nisa' verse 34) from a number of view Good classic and contemporary ?

Study This aim For analyze in a way systematic implementation rules linguistics *ḥaqīqah* and *majāz* in interpretation of QS. An- Nisā ' verse 34, as well evaluate to what extent the approach the can bridge between understanding normative and needs interpretation contextual in the present. In addition, research this also aims For identify difference between literal classical interpretation approach with a more contemporary interpretation approach responsive to issue social, especially related gender justice. With Thus, research This expected can offer a more interpretive approach inclusive, adaptive, and consistent loyal to the moral and spiritual meaning of the Qur'an through integration rules figure of speech as complement to literal approach that has been This dominant.

For study material more in, Research This use type study library research which focuses on collecting and reviewing data from sources from ingredients written, good in the form of texts original Al-Qur'an, classical commentaries and contemporary, works scientific, books, articles journals, as well as sources academic other relevant with object study. Approach This chosen Because study study - oriented theory and understanding conceptual about rules *ḥaqīqah* and *Majāz* in interpretation of QS. An-Nisa' verse 34, so need exploration deep to existing literature. This process includes :

Identification and selection related literature direct with topic research. Understanding content and context verse of QS. An-Nisa' verse 34 of various different interpretations For get comprehensive picture. Study of theory rules *Ḥaqīqah* and *majāz* as well as How rules the implemented in interpretation verse.

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<sup>11</sup> Sherly Dwi Agustin, "Wacana Misoginis Dalam Diskursus Tafsir Akademis: Kajian Epistemologis Atas Jurnal Tahun 2010-2019," *Mushaf: Jurnal Tafsir Berwawasan Keindonesiaan* Vol.1, No.1 (2020).

Additional data collection in the form of expert opinion Arabic language, *mufassir*, and expert the science of interpretation which discusses method interpretation based literal meaning (*Ḥaqīqah*) and significance figures of speech (*majāz*).

After the data is collected, the next step is next is do analysis descriptive qualitative with stages as following : Grouping data based on type the rules (*Ḥaqīqah* and *Majāz* ) are applied in the interpretation of QS. An-Nisa ' verse 34. Analyze content For examine literal and figurative meaning in interpretation paragraph with notice context linguistic, historical, and social the surrounding culture paragraph said. Explaining comparison between various interpretations and theories rules found in literature For see similarities, differences, and contributions of each in enrich understanding verse. Interpreting results analysis in a way critical For interesting conclusion about relevance and effectiveness use rules *Ḥaqīqah* and *Majāz* in interpreting QS. An-Nisa ' verse 34, in particular in context contemporary.

## Understanding around *Ḥaqīqah* and *Majāz*

### Understanding *Ḥaqīqah*

*Ḥaqīqah* in a way etymology, derived from from Arabic meaning real, reality, or original. *Ḥaqīqah* from the word *Ḥaqqa* which means remain. As meaning subject (*fā'il* ) has a fixed meaning, or as object (*maf'ūl* ) which means determined. *Ḥaqīqah* means is a word whose meaning original as stipulated in the Koran.<sup>12</sup>

*Ḥaqīqah* according to term, is the word used as first time used in context linguistics. According to Ibn Subki state that *ḥaqīqah* is the words used For What word That determined initially.<sup>13</sup> Ibn Qudamah defines *ḥaqīqah* as the words used For the target originally. While Al- Sarkhisi have an opinion that *Ḥaqīqah* is every specified word according to origin For matter certain.<sup>14</sup>

Based on understanding on *Ḥaqīqah* can interpreted as something good meaning of the word in the Qur'an it means meaning the agreed upon, understood and used by the community speaker Language concerned in a way together. Existence *Ḥaqīqah* according to Al- Suyuthi is that No There is difference opinion among the scholars about existence *Ḥaqīqah* in the Qur'an.<sup>15</sup>

<sup>12</sup> Ahmad Badawi, "Lafaz Ditinjau Dari Segi Hakikat Dan Majaz," no. 1 (2019).

<sup>13</sup> Ahmad Husnul Hakim, *Kaidah Tafsir Berbasis Terapan*, eLSiQ & Program Studi Ilmu al Qur'an dan Tafsir, 2020). h. 14-15.

<sup>14</sup> Zubaidillah, "Ḥaqīqah Dan Majaz Dalam Alquran."

<sup>15</sup> Fikri Mahmud, *Qawa'id Tafsir Kaidah-Kaidah Menafsirkan Al-Qur'an*, 2nd ed. Bengkulu: El Markazi, 2022, 160-163.

### Miscellaneous *Ḥaqīqah*

*Ḥaqīqah Lughawiyah*, namely the words used with meaning the original in a way language ( literal meaning ) in every language. For example the word: *An-Nas* For mention humans and so on. By general, *ḥaqīqah lughawiyah* That covers all the words in Language wherever. Because indeed That meaning original from a word that is understood and used by the speaker language. *Ḥaqīqah Lughawiyah* That appear in every public.

*Ḥaqīqah Syar'iyah*, namely the word used with meaning sharia or Islamic sharia. Such as : the word *du'a*, meaning the language is prayer, but meaning sharia is the name for the obligatory prayer service done five times a day overnight for Muslims. Likewise with the words zakat, fasting, hajj, usury, halal, haram, and so on which have been become an official word in Islamic law.

*Ḥaqīqah 'Urfiyah*, namely the word used in a way conventional For mention something, has known and agreed upon its meaning in a way together in public or community certain. Examples of words used in a way general in society : radio, television and telephone, for mention tools communication certain. Example another word is *al-dabah* which means animal crawling, its connotation Can man Can animals. Then used by Arabs with connotation animal legged four just so that meaning initially abandoned.<sup>16</sup>

### Definition of *Majāz*

In terms of Indonesian, *figurative* language The same case in point with metaphor. Meanwhile, *Ḥaqīqah* in term Indonesian is denotative. According to Abd. Al-Qahir Al- Jurjani (471 H) *majāz* is opposite *Ḥaqīqah*. A word that refers to to meaning origin or meaning basic, without invite possibility another meaning is called with *Ḥaqīqah*. *Majāz* is the opposite, namely displacement something meaning base to meaning others, or widening Medan meaning from meaning base Because There is reason certain. In particular theoretical, *figurative language* is transition meaning from the lexical going to to literal, or from the denotative going to to connotative. *Majāz* in a way etymology originate from form *Masdar* from the word *jaza*.<sup>17</sup> Whereas in a way terminology of many scholars who have define with a number of worship or words, including :

Ibn Qutaibah defines *majāz* as form style said. Sibawayh define *majāz* with art speaking that allows occurrence expansion meaning of Al-Mubarrad say If *majāz* is art speaking that allows occurrence expansion meaning. Al-Qaadhy 'Abd. al-Jabbar said If *majāz* is transition meaning from meaning base or lexical to meaning other more wide. Ibn Jiny say If *majāz* is meaning from every word is original. While *majāz* is on the contrary, namely every word has its meaning switch to meaning others. Al- Jurjani say If *ḥaqīqah* is a word that refers to to meaning origin or meaning basic, without invite possibility another meaning is

<sup>16</sup> Fikri Mahmud, *Qawa'id Tafsir*, 160-163.

<sup>17</sup> Salman Harun, *Kaidah-Kaidah Tafsir*, Jakarta: Qaf Media Kreativa, 2017, 55.

called. While *majāz* is transition meaning base to meaning others, because widening Medan meaning from meaning basically.<sup>18</sup>

## Miscellaneous *Majāz*

### *Majāz Murakkab*

*Majāz murakkab* is attribute something actions to those who are not do it, because existence the relationship between both of them. *Majāz* like This also called *isnad majāz* or *majāz ' aqli*. It is called *isnad majāz* (*isnad* means lean on), because lean on something work to things that are not do it. Also called *majāz ' aqli* (*aql* It means ratio, thinking ), because *aqli* (rationally ) things That No Possible can do it. Among example figure of speech *murakkab* is as following :

Verse *يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا* "the day that made children gray hair", (Al-Muzzammil verse 17). What makes children gray is not day That alone, but is Allah SWT. However actions That attributed to day, because incident the of course relate with day that is, that is day apocalypse Later.

Verse *حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا* "so that war put the burden", (Muhammad verse 4). Meaning: people who fight That has put weapons, signs war Already ended. The one who put the load (of the weapon) are the people involved in war, not war That alone, but actions That attributed to war Because existence the relationship between both of them.

Verse *إِنَّهَا لَطَى كَلَّاءٍ . نَزَاعَةً لِّلشَّوَى . تَدْعُوا مِن أَدْبَرٍ وَتَوَلَّى* "Never, indeed hell That is a roiling, peeling fire skin head, who calls people who turn their backs and who turn away (from religion)". (Al- Ma'arij verses 15-17). Hellfire No call as if human, but work That attributed to fire the Because There is connection among those who turn away of that religion with fire hell, that's it the space provided For they.<sup>19</sup>

### *Majāz Mufrad*

*Majāz mufrad* is use a word is not with meaning the original. This *Majāz* also called *majāz lughawi*. There are many form use figure of speech type this, the following This a number of for example :

It is called all of them, but what is meant just part from him. For example paragraph *يَجْعَلُونَ أَصْبِعَهُمْ فِي آذَانِهِمْ* "they enter fingers they to in ear them", (QS. Al-Baqarah verse 19). I mean, they are insert That just part from finger they do not all of them, because No Possible all finger That enter to in hole ear.

It is called some of it, but what is meant is the whole thing. For example paragraph *وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ* "And remain eternal Essence Your God who has greatness and glory.", (QS. Ar-Rahman verse 27), called face, but what is meant is His essence in a way overall.

<sup>18</sup> Zubaidillah, "Haḳīqah Dan Majaz Dalam Alquran."

<sup>19</sup> Fikri Mahmud, *Qawa'id Tafsir Kaidah-Kaidah Menafsirkan Al-Qur'an*, 160-163.

It is called *musabbab* ( impact ), but what is meant is because. For example *وَأَنزَلْنَا لَكُمْ مِنَ السَّمَاءِ رِزْقًا* “and He sent down fortune for you from sky” (QS. Ghafir verse 13 ). Likewise with paragraph *لِيَأْسَاكُمْ لِياسًا* “verily we have lower clothes for you” (QS. Al- A'raf verse 26). Which was revealed from sky That is not sustenance or clothes, but is rain, while fortune and clothing That is impact from existence rain, with it grow up all type plants that become source sustenance For eaten and sold For buy clothes.

Mentioning something with past name. For example paragraph *وَأَتُوا، أَلَيْتُمَا* “and give to children orphan That treasure them”, (QS. An-Nisa' verse 2). That is, the child who used to be orphan Now Already puberty ( adult ), not those who haven't yet puberty. Likewise with paragraph *فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ* “then don't you (the guardians ) are obstructing they marry Again with husband them”, (QS. Al-Baqarah verse 232) means used husband they.

Mentioning implementation work, but what is meant is before or when will do example in the verse *فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ* “When You reading the Qur'an is a must You request protection to God from the cursed devil.”, (QS. An-Nahl verse 98) It is called with use *fi'il maḍi* (form past) if translated in a way literally means : has reading, but what is meant is when will read it.

Mentioning something with the opposite name with him. For example paragraph *فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ* “then give they news happy with painful punishment”, (QS. Ali-Imran verse 21 ). That doom is not news happy, but opposite with him.<sup>20</sup>

It is called in a way general, but what is meant is special. For example paragraph *وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ* “and they (the angels) pray forgive me for the people on earth”, (QS. As - Shura Article 5). Not for everyone there on earth, but only for believers only, as explained in the verse *وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا* “and they begging forgiveness for those who believe”, (QS. Ghafir verse 7).<sup>21</sup>

### Analysis Rules *Ḥaqīqah* and *Majāz* in Interpret *Qawwāmuna* QS. An-Nisa' verse 34

Before enter to analysis interpretation of QS. An-Nisa' verse 34, as follows explanation rules of interpretation regarding *Ḥaqīqah* and *Majāz* :

Rules First :

يَجِبُ حَمْلُ نُصُوصِ الْوَحْيِ عَلَى الْحَقِيقَةِ

Meaning: “It is obligatory to interpret texts revelation (the Qur'an) with meaning the truth.”

Because of the meaning *ḥaqīqah* the is meaning essential and primary of a word, whereas meaning figurative language just meaning secondary, as also explained in *Qawaid Fiqhiyyah* which states that basically kalam is meaningful

<sup>20</sup> Fikri Mahmud, *Qawa'id Tafsir*, h. 160-163.

<sup>21</sup> Sherly Dwi Agustin, “Wacana Misoginis Dalam Diskursus Tafsir Akademis: Kajian Epistemologis Atas Jurnal Tahun 2010-2019.”

*ḥaqīqah*. Therefore, if A word contain possibility meaning *Ḥaqīqah* and meaning *figurative language*, then must prioritize meaning *ḥaqīqah nya*, because meaning *figurative language* That is meaning secondary and outside provision origin.<sup>22</sup>

Rules second:

إِذَا اخْتَلَفَتِ الْحَقِيقَةُ الشَّرْعِيَّةُ وَالْحَقِيقَةُ اللَّغَوِيَّةُ فِي تَفْسِيرِ كَلَامِ اللَّهِ تَعَالَى قُدِّمَتِ الشَّرْعِيَّةُ

Meaning: "If it happens difference view between *ḥaqīqah* Islamic law with *ḥaqīqah Lughawiyah* in interpreting the Qur'an, then put it first *ḥaqīqah syar'iyah*."

This is due to because the Qur'an was revealed For explain provision sharia and laws in sharia That set with base sharia, not lughawi. As example of the word zakat in paragraph *وَالَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ*. "And accidents grow up for those who associate partners with Him, (that is) those who do not pay zakat and they will disbelieve the existence of the afterlife" (QS. Fusshilat verses 6-7). the word zakat in paragraph This meaningful sharia, issuing part from assets owned as ordered Islamic law, whereas meaning the legal basis for zakat is clean self from all forms of sin and shirk. So it's appropriate with rules this, must more prioritized meaning sharia.<sup>23</sup>

Rules Third:

إِذَا اخْتَلَفَتِ الْحَقِيقَةُ الْعُرْفِيَّةُ وَالْحَقِيقَةُ اللَّغَوِيَّةُ فِي تَفْسِيرِ كَلَامِ اللَّهِ تَعَالَى قُدِّمَتِ الْعُرْفِيَّةُ

Meaning: "If it happens difference view about *ḥaqīqah 'urfiah* and *ḥaqīqah Lughawiyah* in interpret the words of Allah SWT, then prioritize *ḥaqīqah 'urfiah*."

However, there are a number of condition in prioritize *ḥaqīqah 'urfiah* namely :

'Urf ( tradition ) is must be Already There is before the time of the Prophet or contemporaries with him. As for the 'urf that appears after that era so No Can prioritized than *ḥaqīqah Lughawiyah*. 'urf implemented by the people of that time in a way constant ( no changing ). If it changes so No may prioritized from *ḥaqīqah lughawiyah*. Not found explanation meaning word the in sharia. If there is the explanation so must be prioritized *ḥaqīqah* Islamic law than *ḥaqīqah 'urfiah* and *lughawiyah*.

For example term *فِي سَبِيلِ اللَّهِ* in paragraph *نَمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ ۖ فَرِيضَةً مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ* (QS. At- Taubah verse 60). This term has used at the time of the Prophet for mention at war defend the religion of Allah. Therefore, interpreting it with another meaning will be cause ambiguous meaning.<sup>24</sup>

Rules fourth:

الْمَجَازُ ثَابِتٌ فِي لُغَةِ الْعَرَبِ وَالْقُرْآنِ الْكَرِيمِ

<sup>22</sup> Fikri Mahmud, *Qawa'id Tafsir*, 160-163.

<sup>23</sup> M. Quraish Shihab, *Kaidah Tafsir*, n.d.

<sup>24</sup> Fikri Mahmud, *Qawa'id Tafsir Kaidah-Kaidah Menafsirkan Al-Qur'an* , 160-163.

Meaning : "Majāz exists in a way definitive in Arabic and in the Al-Qur'an Al-Karim."

Rules it is very bright and clear so that No need reviewed again. Some scholars do there are those who refuse existence *majāz*, this has explained when discuss about *majāz* in the Qur'an.

Rules fifth:

لَا بُدَّ لِصِحَّةِ الْمَجَازِ مِنْ وُجُودِ قَرِينَةٍ تَمْنَعُ إِرَادَةَ الْمَعْنَى الْحَقِيقِيَّةِ

Meaning : "In order for the use of meaning figurative language That right, it must be There is *qarinah* ( indicator ) that hinders from use meaning true."

As has explained before this, basically a word is used For meaning *haqiqah*. But There is it's time for that word used For meaning *figurative language*, of course must There is *qarinah* which shows on change meaning That Because If used meaning *haqiqah* nya so meaning sentence the will confused (chaotic).

*Qarinah* or indicator That sometimes Can found in context the sentence ( called *qarinah maqaliyah*, pay attention paragraph before and after. Then it will clear where to go talks paragraph that. For example in the verse *صُمُّ بُكْمٌ عُمَىٰ فَهُمْ لَا بِرِجْوَءٍ* (QS. Al-Bagarah verse 18), no meaningful in a way *haqiqah*, because the fact is that the infidels have eyes that can see, ear they still can hearing and mouth they still can talking. So what's blocking use meaning *haqiqah* here is *qarinah haliyah* (context situation), namely related with condition those who refuse preaching Prophet Muhammad SAW and hostile Muslims.

Rules sixth:

إِذَا اِحْتَمَلَ اللَّفْظُ أَنْ يَكُونَ مَجَازًا وَمُشْتَرَكًا يُرْخِّحُ الْمَجَازُ عَلَى الْمُشْتَرَكِ

Meaning: "If a word allows For contain meaning figurative language and meaning *musytarak*, then must prioritized meaning figurative language than meaning *musytarak*."

This is due to Because usually one more word often used for meaning *figurative language* than meaning *musytarak*. For example, the word can so means "mixed" in a way *haqiqah*, and means " marriage contract " in a way *figurative language*, or can So *musytarak* between second meaning mentioned. So it is prioritized meaning his *metaphor* than meaning *musytarak*.

Therefore that, when interpret paragraph *وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا* "And do not You marry women who have married by your father, except during the period that has been past. Indeed actions That very vile and hated by Allah and the worst the path 'traveled'." (QS. An-Nisa' verse 22) Is required father That has mixed with him, or only just finished carry out just the marriage contract? Ibn Abbas said: "all women who have married by father you or child you, have mix (have intercourse) with it or not yet, then woman that's haram for you marry" In case This prioritized meaning figurative

language.<sup>25</sup>

### Analysis Rules in Interpretation *Qawwāmūna* in QS. An-Nisa: 34

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَنُوتٌ  
حَفِظَتْ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنْ  
أَطَعْنَكُمْ فَلَا تَبْعُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

*“ Men That is leader for people women, because Allah has exaggerate some they ( men ) above some others ( women ), and because they ( men ) have provide for part from treasure they. Because That so A godly woman is one who is obedient to God again look after self when her husband No there is, because God has maintain ( them ). The women you are worry about nusyuznya, then advise them and separate them they are in place Sleep them, and hit them they. Then If they obey you, then don't You looking for road For trouble him. Indeed, Allah is Most High, Most Great.”*

Verse *الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ* usually made into as one of the reference, because paragraph the speak about distribution Work between husband and wife. Understanding message paragraph here, there are two points underlying principles rights and obligations husband and wife, namely: There is difference between men and women, not only in form physique they but also in field psychic. Even according to Dr. Alexis Carreel, one of them doctor who ever won two prizes nobel distinction the also related to anatomy structure part in body like blood and so on from each based on differences that. Distribution pattern work prescribed by religion is not make one of party free from minimum requirements of moral aspects for help his partner.<sup>26</sup>

Ibn Hazm who is a expert Islamic law holds that that women basically No obliged serve husband in matter provide food, sewing, and so on. In fact, the husband is the one who is obliged prepare clothes so, and the food is ready to eat For his wife and children.<sup>27</sup>

According to Sayyid Qutub leadership man to woman no means belittle and demean woman in House stairs, society and law, will but leadership man to woman in House ladder is For guard woman, giving love and responsibility answer to himself, his children and his property.<sup>28</sup> According to Quraish Shihab, leadership man is about distribution Work in House stairs, he explaining religion is not make one of party free from demands, at least from moral aspect of helping

<sup>25</sup> Fikri Mahmud, *Qawa'id Tafsir*, 160-163.

<sup>26</sup> Raden Sofwan Miftah Ismail and Raden Shinta Rahmi, “Kaidah Ma'rifat pada Lafadz 'Ar-Rijalu Qawwamuna 'Ala an-Nisa' dalam Al Qur'an Surat An-Nisa Ayat 34,” *Jiip - Jurnal Ilmiah Ilmu Pendidikan* 7, no. 1 (January 2, 2024): 409–15, <https://doi.org/10.54371/jiip.v7i1.3303>.

<sup>27</sup> M Quraish Shihab, *Wawasan Al-Qur'an Tafsir Maudhu'i Atas Pelbagai Urusan Umat*, cet. I. Bandung: Mizan, 310-311.

<sup>28</sup> Sayyid Quthb, *Tafsir Fi Dhilal Al-Qur'an*, vol. II, Kairo: Dar Al-Syuruq, n.d., 652.

his partner. Leadership bestowed by God a husband No may escort him to actions arbitrarily. So that deliberation required in finish every issues, including problems faced family.<sup>29</sup>

In the view of the commentators classic such as al- Tabari, al-Qurtubi, up to Ibn Kathir, the meaning of " *qawwām* " is associated with not quite enough answer man in give provide, protect, guide and lead house ladder based on advantages given by God man as well as obligation financial burden to they. Leadership This No seen as form domination or power absolute, but rather as structure not quite enough responsibilities and obligations that must be carried with fair and wise.

Temporary that, some Muslim feminists like Amina Wadud or Asma Barlas do not necessarily reject literal meaning of the verse said, however make an effort put understanding *qawwāmūn* in context gender justice, ethics Qur'an, and the situation dynamic social. They emphasize that understanding paragraph must notice context socio-historical revelation and spirit of the Qur'an in general the whole that upholds tall justice, love love, and work The same between husband and wife in form family. Nasaruddin Umar in his book *Argument Gender Equality from the Perspective of the Qur'an* conclude existence gender tendencies in interpretation of the Qur'an because influence room scope social underlying culture thinking a interpreters. The voices feminism start questioning similar interpretations of the Qur'an and Hadith own tendencies and impressions negative to woman. Even though Rasulullah SAW has save woman from his dark times, like like Siti Khadijah who works and becomes success, break *stereotype* public moment that which looks weak woman.<sup>30</sup>

Birth factors thinking This is: Condition pre -Islamic, namely the Arab culture of Jahiliyah and the nation outside Arab patriarchy and anti-women. The texts of the Qur'an and hadith that have Lots interpretation. Even some scholars include Israel to in his work.

Although there is approach contextual from part Muslim feminist, meaning base from paragraph This as affirmation not quite enough answer man on Woman in House ladder still No they change in a way essential. Difference more Lots lies in how the meaning of "leadership" realized in modern society demands equality rights and roles between men and women. Therefore That verse "*al-rijālu qawwāmūna 'ala al-nisā'* " still understood as provisions that are not changed in a way meaning since the time of his descent until now, because including category *qath'ī al-dalālah*. This matter show that although interpretation method and context social developing, there are verses whose meaning still constant because structure the language already explicit and not allows existence deviant interpretation from meaning origin.<sup>31</sup>

<sup>29</sup> M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan Dan Keserasian Al-Qur'an*, vol. 2, Jakarta: Lentera Hati, 2002.

<sup>30</sup> Nasaruddin Umar, *Argumen Kesetaraan Jender Perspektif Al-Qur'an*, vol. 2, Jakarta: Dian Rakyat, 2010.

<sup>31</sup> M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan Dan Keserasian Al-Qur'an*.

So in interpretation paragraph this, using rules First that is :

يَجِبُ حَمْلُ نُصُوصِ الْوَحْيِ عَلَى الْحَقِيقَةِ

Meaning: "It is obligatory to interpret texts revelation (the Qur'an) with meaning the truth."

Difference in understand QS. An- Nisā' verse 34, esp phrase "*al- rijālu qawwāmūna 'ala al- nisā'*" (male is leader on women), basically based on the approach in evaluate whether the statement of the Qur'an is normative or contextual. Two approaches This gave birth to two different models of interpretation, which then influence method view to gender relations in House ladder.

### Approach Normative

In the approach normative, verse This understood as provisions permanent, established by God and valid of all time. This means that leadership man on woman in house ladder is part from system values (divine norms) which are not changed by time or development change social. Meaning This leave from principle that God's law is *timeless* and *comprehensive*, as well answer need man all the time.

The interpreters classic generally take approach this. They lean on arguments on clarity Qur'anic language and structure social early Islamic society that was created as ideal representation. verse "*bimā faḍḍ alallāhu ba'dahum 'alā ba'd in wa bima anfaqū*" in paragraph the understood for two reasons main why man given authority leadership, namely Because existence advantages (nature, strength, skills ) and responsibilities answer second financial factor This considered nature permanent and universally applicable.

### Approach Contextual

On the contrary, the approach contextual look at that paragraph this must understood in framework social and cultural Arab society at the time the Qur'an was revealed. In the context of said, male of course more dominant in life public, more play a role in economy family, and have authority more social high. Therefore that, verse This assessed as response to reality specific social.

According to approach this, leadership man in House ladder no nature remain, but situational. If the conditions social change, then structure authority in House stairs are also possible change. For example, in modern society where women also have ability economy, education, and role significant social, then No necessarily man must become leader house stairs. Women can also lead or at least share leadership in a way equivalent based on principle deliberation and justice.

Some Muslim feminists and commentators contemporary adopt approach this. They don't reject paragraph said, however try interpret it with notice context history, culture, and universal principles of the Qur'an such as justice (*'adl*),

mutuality (*musyawarah*), and love darling (*mawaddah wa rahmah*). In view of this, leadership is not domination One party on party other, but Work equal and division role based on capacity and agreement together.<sup>32</sup>

One of beauty and refinement the language of the Qur'an is No Once mention man as leader women, because Allah has exaggerate man on women. But it is said that God has exaggerate part they (men) above some others (women). Or, women Possible have advantages in several field and men in the field others. Women do not more low from man in humanity or in implementation not quite enough answer social and religious. The woman complied the same commands and prohibitions like men, and accept the same reward like men, like heaven and hell. There is responsibility answer, but There is also a reward. Allah created men and women in wedding in accordance with principles general in the creation of this world. Responsibility answer woman covering pregnancy, childbirth, breastfeeding, and raising child. This is task big and important, no easy or simple, and must done by women with preparation physically and mentally mature. Men are also blessed with quality special like strength and power, they No too sensitive or too reactive in emotional and always think before act or react.

## Conclusion

Interpretation of QS. An- Nisā ' verse 34 during This dominated by a literal approach (*ḥaqīqah*) which places man as leader absolute on women. Dominance This ignore possibility meaning more alternatives adaptive to context contemporary socio- cultural research. This show that approach single to text without consider dimensions historical, universal values of the Qur'an, and principles justice potential give rise to interpretation bias and inequality in gender relations.

Therefore that, the use of rules *majāz* (meaning figuratively) proportional important For complete literal meaning, not For deny it. Implementation rules *ḥaqīqah* and *majāz* No only concerning aspect linguistics, but also reflects effort guard relevance and wisdom the message of the Qur'an in face dynamics of the times. Approach normative and contextual can each other strengthen if integrated in a way balanced, so that produce more interpretation fair, humane, and applicable — especially in issue relation men and women in public contemporary.

Study This confirm that implementation rules *ḥaqīqah* and *majāz* No only question technical language, but also part from effort guard harmony between text sacred and dynamic life. In terms of this, approach normative (which gives meaning to paragraph as law fixed) and approach contextual (which gives

<sup>32</sup> Nurseha, "TAFSIR SURAT AN-NISA AYAT 34 TENTANG TANGGUNG JAWAB PENCARI NAFKAH PERSPEKTIF MUFASSIR INDONESIA (TAFSIR MARAH LABID KARYA SYEKH NAWAWI AL- BANTANI, TAFSIR AL-AZHAR KARYA HAMKA, DAN TAFSIR AL-MISBAH KARYA QURAIISH SHIHAB)."

meaning paragraph in accordance reality social) no must each other eliminate, but rather Can each other complete. With so, the interpretation of the Qur'an will more wise, fair, and responsive to challenges of the times including in matter relation men and women are increasingly complex in modern society.

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