FALASIFA
Jurnal Studi Keislaman

Falasifa: Jurnal Studi Keislaman
Vol. 16, No. 02 (2025)
Available online at
https://ejournal.uas.ac.id/index.php/falasifa

Reinterpretation of the Nusyūz Verse in the Al-Taḥrīr wa Tanwīr Exegesis from a Mubadalah Perspective

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https://doi.org/10.62097/falasifa.v16i2.2558

Received: 01-07-2025 Revised: 02-09-2025 Accepted: 30-09-2025

Info Artikel

KEYWORDS:
Ibn ʿĀsyūr,
Mubādalah, *Nusyūz*

Abstract

The interpretation of *nusyūz* verses in Muslim societies remains gender-biased. The term *nusyūz* gets attributed predominantly to wives rather than husbands, even though the Qur'an addresses both. This interpretive asymmetry stems from classical exegetical traditions that inadequately discuss marital relations in a balanced manner. This study re-examines Ibn 'Āsyūr's interpretation of the *nusyūz* verses in *Tafsīr al-Taḥrīr wa al-Tanwīr* through the lens of *mubādalah*, a hermeneutical framework emphasizing reciprocity and gender equality. Using a library research design and qualitative content analysis, this study analyzes Ibn 'Āsyūr's tafsir alongside relevant exegetical and fiqh sources. The findings reveal that Ibn 'Āsyūr's interpretation largely aligns with classical exegetes, yet introduces a significant reinterpretation of the three remedial steps for *nusyūz*: admonition, separation of beds, and physical discipline. Unlike most commentators who view these steps as sequential, Ibn 'Āsyūr argues that each should be applied according to the degree of marital disruption. He also emphasizes governmental intervention if a husband exceeds permissible limits. The *mubādalah* perspective reveals that Ibn 'Āsyūr's tafsir still lacks reciprocal and egalitarian treatment of both spouses in defining and resolving *nusyūz*. His interpretation requires further contextualization to align with the ethical principles of mutuality and gender justice inherent in *mubādalah*.

KATA KUNCI:
Ibn 'Āsyūr,
Mubādalah, *Nusyūz*

Abstrak

Fenomena pemaknaan ayat nusyūz dalam masyarakat selama ini masih bias gender, karena label *nusyūz* lebih sering dilekatkan pada istri dibanding suami, padahal al-Qur'an menegaskan bahwa potensi nusyūz dapat terjadi pada keduanya. Bias tafsir ini dipengaruhi oleh dominasi pemikiran klasik yang kurang memberikan keseimbangan dalam membahas relasi suami-istri. Penelitian ini bertujuan untuk mengkaji ulang penafsiran Ibn 'Āsyūr terhadap ayat-ayat nusyūz dalam *Tafsīr al-Taḥrīr wa al-Tanwīr* dengan menggunakan perspektif *mubādalah* yang menekankan prinsip kesetaraan dan resiprositas gender. Penelitian ini menggunakan metode **library research** dengan pendekatan **analisis kualitatif** dan teknik **analisis isi** terhadap teks tafsir primer serta sumber-sumber sekunder yang relevan. Hasil penelitian menunjukkan bahwa penafsiran Ibn 'Āsyūr terhadap ayat nusyūz masih sejalan dengan mufassir klasik, meskipun ia menawarkan perbedaan penting dalam memahami tiga tahapan penyelesaian nusyūz. Menurut Ibn 'Āsyūr, tiga langkah penyelesaian—nasihat, pisah ranjang, dan pemukulan—tidak harus dilakukan secara berurutan, melainkan dipilih sesuai tingkat kerusakan yang ditimbulkan oleh nusyūz. Ia juga menegaskan perlunya intervensi pemerintah bila suami melampaui batas dalam tindakan fisik terhadap istri. Namun, perspektif *mubādalah* mengungkap bahwa tafsir Ibn 'Āsyūr belum sepenuhnya menghadirkan relasi timbal balik yang adil antara suami dan istri, baik dalam definisi maupun solusi terhadap nusyūz. Tafsir ini perlu

dikontekstualisasikan ulang agar selaras dengan prinsip kesalingan dan keadilan gender yang ditawarkan oleh pendekatan *mubādalah*.

INTRODUCTION

The word nusyūz and its derivatives appear five times in the Qur'an in three different contexts. The first is standing up to allow someone who arrives late to sit down in an assembly, as mentioned in Surah al-Mujadilah verse 11. The second is disobedience in domestic life, namely in Surah al-Nisa 'verse 34 and 128, and the third is picking up something that has been scattered, namely in Surah al-Baqarah verse 259 (Sahabuddin et al, 2007). The verses on nusyūz that are the subject of this study are those that refer to disobedience in the household, namely in Surah al-Nisa' verses 34 and 128. These two verses discuss nusyūz with different subjects, namely verse 34 discusses the nusyūz of a wife, while verse 128 discusses the nusyūz of a husband.

The issue of nusyūz has always been described as a wife's disobedience to her husband. Even in the Compilation of Islamic Law (KHI), nusyūz is only referred to in relation to wives, while husbands are not explicitly mentioned or explained (Mahkamah Agung, 2011). Furthermore, there has been no specific study comparing the forms of resolution between nusyūz by husbands and nusyūz by wives. So when the word nusyūz is mentioned, what comes to mind is a disobedient wife, a wife who does not obey her husband, and a rebellious wife. However, there are also husbands who are nusyūz, husbands who do not fulfil their wives' rights, husbands who neglect their responsibilities, both to their wives and their children. The solutions offered in the two verses are quite different between nusyūz wives and nusyūz husbands. In Surah al-Nisa' 34, the resolution of a wife's nusyūz is quite detailed, namely, first, giving advice to the wife, second, separating the bed from the wife, and third, beating the wife. Meanwhile, in Surah an-Nisa' verse 128, regarding a husband's disobedience, the Ministry of Religious Affairs' translation of the Qur'an provides guidance on how to resolve it, namely that if a woman is concerned about her husband's disobedience, she should relinquish some of her rights (Kemenag, 2025).

The difference in the resolution of nusyūz between wives and husbands is quite influential in society. In addition, in some classical literature, both in tafsir and fiqh books, the discussion of nusyūz husbands is also very rarely discussed. This reinforces the perception that nusyūz is only for wives. The next issue is the understanding of the resolution of a wife's nusyūz, which literally commands/allows the husband to beat his wife. In society, this verse is used as an argument to justify a husband beating his wife if there is a disagreement/conflict between husband and wife. Even worse, for minor issues, husbands resort to physical violence against their wives using this verse as an argument. because in classical tafsir literature it is interpreted as such, even though there is an additional permission to strike, but only in a way that does not cause pain (Fatah, Karim & Waro, 2024). Many writings have discussed nusyūz, such as a study on the solution to nusyūz in the KHI from the perspective of the Qur'an (Izzah, 2021), a discussion of nusyūz by husbands in divorce cases filed by wives from the perspective of Mubadalah (Ahyu, 2024), and a discussion of the concept of nusyūz according to the Qur'an and Hadith, focusing on the rights and obligations of husbands and wives in the household (Khairuddin, 2021).

The existing writings have not discussed nusyūz and its solution from the interpretation of modern exegete Ibn Asyur with a mubādalah perspective. Therefore, it is necessary and important to reread the verse with a new perspective and approach in order to obtain an understanding that is relevant to the current social conditions. This is so that this verse is no longer misinterpreted

and misused. This is because misunderstanding will greatly affect the relationship between husband and wife in the family (Yusmita, Sitorus & Shesa, 2023). In this study, the tafsir book studied is the tafsir book al-Taḥrīr wa al-Tanwīr by Ibn 'Āsyūr. This tafsir book belongs to the modern era of tafsir and discusses maqāṣid verses extensively. In addition, Ibn 'Āsyūr is exegete whose thoughts are revolutionary, contextual and quite moderate (Ika Nur Hasanah, 2025). Therefore, it is hoped that there will be enlightenment from reading this book, which is then viewed from a mubādalah perspective.

This mubādalah perspective is used to view verses that appear to be directed only at one gender, namely men or women. The mubādalah perspective is a belief, viewpoint, attitude, behavior and action that places men and women as subjects of life who are whole and equal (Faqihuddin, 2025). With this perspective, it is hoped that women and men will obtain all the good things in life and avoid the bad, and that they will get what they have worked for, just like men. Thus, this perspective is used in reading the verse on nusyūz in the hope that there will be justice and balance in dealing with the issue of nusyūz between husband and wife.

Based on the above background, the researcher was motivated to examine Ibn ‘Āsyūr's interpretation of the verse on nusyūz in his tafsir, al-Taḥrīr wa al-Tanwīr, and whether Ibn ‘Āsyūr's interpretation balanced the resolution of nusyūz issues between husband and wife using the mubādalah perspective. The purpose of this study is to clearly describe Ibn 'Āsyūr's interpretation of the verse on nusyūz and to determine whether his interpretation is fair and balanced between nusyūz by husbands and wives.

RESEARCH METHODS

This study employs a qualitative analytical approach that falls under library research, as the sources used in this study are written materials, namely tafsir books, other books, and articles. The primary data source in this study is the tafsir al-Taḥrīr wa al-Tanwīr by Ibn 'Āsyūr, while the secondary data sources are tafsir books, books, and articles that have relevant discussions. Data collection in this study uses a documentative technique, which is to collect data related to the theme. In this case, data will be sought from the book al-Taḥrīr wa al-Tanwīr and supplemented with data from other tafsir books and fiqh books. The data obtained will then be analysed using content analysis techniques, namely by collecting data, presenting data and reducing data, as well as drawing conclusions.

RESULTS AND DISCUSSION

Result

Analysis of the Nusyūz Verse in the Book al-Taḥrīr wa al-Tanwīr Qs. Al-Nisa’ verse 34

In this verse, the focus of discussion begins with the phrase والتي نشوزهن تخافون, which means ‘women whom you fear will be rebellious.’ Ibn 'Āsyūr states that nusyūz is the opposite of al-ṣalāh, which means hatred towards one's husband, sometimes bad character, or the desire to marry another man, and sometimes indifference towards serving one's husband, and many other things. Linguistically, nusyūz means al-taraffu', which means ‘high’, and al-nuhūḍ means ‘prominent’ (Ibn 'Āsyūr, 1984).

Ibn 'Āsyūr does not provide a clear definition of the meaning of Nusyūz, but he presents the definitions of the Fiqh scholars. He says that according to the majority of Fiqh scholars, nusyūz is when a wife commits sin against her husband, feels superior to her husband, and shows hatred

towards her husband. According to Ibn 'Āsyūr, these Fiqh scholars permit counselling, separation, and beating the wife as a result of this sin. The fuqaha argue with some athar that permit the husband to have his wife who is nusyūz, and in some Akhbar that the companions did so when they saw their wives committing sins even though it was not fakhisyah (adultery).

According to Ibn ‘Āsyūr, these traditions and reports imply permissibility in accordance with the customs of society. He then quotes a narration from Sayyidina Umar bin Khattab, who said that the Muhājirīn were a people who could control their women, while the Ansar were a people who were controlled by their women (wives), and that the women of the Muhājirīn followed the manners of the women of the Ansar. With this narration, Ibn 'Āsyūr says that it is not a problem to beat one's wife if the community accepts it, and vice versa, if the community rejects it.

Then, in the explanation of the verse "*فَعِظُوْهُنَّ وَاهْجُرُوْهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهن*" Ibn Āsyūr explains the opinion of Sa'id bin Jubair, who says that the resolution of nusyūz is gradual according to the stages in the verse, namely the first stage is to advise the wife, if she remains nusyūz then the second stage is to separate the bed with her and finally if the wife remains nusyūz then by beating her. However, according to Ibn 'Āsyūr, this is not the case. The letter **و** in the verse functions as taqsīm, not tartīb, so the resolution of a wife's nusyūz is adjusted according to the level of her nusyūz (Ibn 'Āsyūr, 1984).

Next, according to Ibn ‘Āsyūr, the addressee of the word ***تخافون*** can be husbands, but it can also be husbands and the government at the same time. He then reinforced this opinion by presenting another verse that is almost similar, quoting the opinion of al-Zamakhshari. For this reason, he presented the opinion of “Atha”, who said, ‘A husband should not beat his wife even when he is angry with her.’ This opinion is commented on by Ibn 'Arabi that 'Atha's opinion is the result of 'Atha's understanding of the Sharia and the result of his ijtihad. It should be noted that beating a nusyūz wife is permissible and at most makruh because there is a hadith of the Prophet which reads ‘And the best among you will not strike’ (Ibn 'Āsyūr, 1984).

Ibn ‘Āsyūr offers his opinion on the two views above, stating that ‘Atha’s view is a broad one, as it places things in accordance with qarīinah. Furthermore, Ibn ‘Āsyūr concludes that, outwardly, the purpose of permitting the beating of one's wife is to preserve the integrity of the family, so it is permissible to strike with the intention of improving the relationship between husband and wife. However, if the husband strikes his wife when she is disobedient with blows that exceed the established limits, then the husband is considered to be in violation.

Then Ibn ‘Āsyūr provided additional explanation, based on the above elaboration, that ***نشوزهن تخافون والتي*** refers to fear of the harm caused by the wife's nusyūz. And, the government resolves the issue if the husbands report it to the government. In the last verse, Ibn 'Āsyūr concludes that separation of beds and beating are not permitted if they are only to anticipate nusyūz, before it is actually committed by the wife. And if in this verse the addressees are the husbands, then this is permission or permission to treat their nusyūz wives with one of these three treatments, if in this case the husbands can be trusted to distinguish and estimate the level and degree of their wives' nusyūz.

According to Ibn ‘Āsyūr, regarding the limitations and conditions for each treatment, there are no limitations for advice, while separation from the bed is conditional on not worsening and harming the woman due to her sadness, and some argue that it should be for a maximum of one month. As for the treatment of beating, Ibn ‘Āsyūr considers it quite alarming because it is difficult to determine its limits (Ibn ‘Āsyūr, 1984).

Qs. Al-Nisa' Verse 128

Ibn 'Āsyūr explains that this verse is one of Allah SWT's ifta' (legal rulings) which is a continuation of the previous verses. And, this verse is still related to verse 34. He further explains the word جناح فلا, according to him, this word is mentioned in this verse to indicate permission for something that is considered impermissible. In this matter, according to Ibn 'Āsyūr, what is permissible to do is khulu', which is the filing for divorce by the wife. The right to divorce does indeed lie with the husband, but the wife is permitted to file for divorce, namely khulu'. In addition to being interpreted as the permissibility of khulu', this verse also has the meaning of relinquishing some of one's rights so that they are not fulfilled.

The content of this verse is more general than verse 229 of Surah al-Baqarah. In Surah al-Baqarah 229, the word افتداء is used, whereas in this verse the word الصلح is used. According to Ibn 'Āsyūr, what is apparent in this verse is that it has become customary for two people who are enemies and who desire peace to mutually agree to reduce some of their respective rights. The word جناح فلا can be interpreted as a motivation for reconciliation, in the sense that husband and wife reconcile their differences and continue their good relationship. According to Ibn 'Āsyūr, the absence of sin in this verse is isti'ārah al-tamlīḥiyyah. That is, it likens the situation of a person who abandons peace and remains in a state of nusyūz to the situation of a person who deliberately abandons peace because he thinks it is forbidden/sinful. And what is meant in this verse is the encouragement to do things that lead to peace. There are various forms of peace, one of which is mutual release (المخالعة), an interpretation obtained from various accounts regarding the asbab nuzul of this verse. Then Ibn 'Āsyūr presented several accounts about the asbab nuzul of the verse. He then explains the word 'ان يصلحا' that this word means that each partner must correct their mistakes for the benefit of the husband and wife's relationship.

Next, Ibn 'Āsyūr explains the phrase "الصلح خير", which means that peace is good, but this does not mean that khulu' (the interpretation of the word صلح) is better than conflict between husband and wife. This is because there is no good in conflict at all, so the word خير here does not function as tafḍīl (meaning 'better'), but functions as مشبه صفة, which means the opposite of the word 'bad'. Therefore, the first and second meanings of the word صلح have the same meaning, because the second meaning is a reinforcement/confirmation. According to Ibn 'Āsyūr, the word صلح can be interpreted as the surrender of property, or the relinquishment of some property. This interpretation is related to the continuation of this verse, namely the word الشح, which is used to mean stinginess with property (Ibn 'Āsyūr, 1984).

Discussion

The Perspective of Mubādalah

Mubādalah is a concept introduced by Faqihuddin Abdul Kodir in his book entitled Qirā'ah Mubādalah. According to Faqihuddin, from a mubādalah perspective, this is not a new concept; it is a fundamental norm in Islam that is brought up and emphasised in the Qur'an. What is new is only the naming of the terminology, the confirmation of the sources, and its practical application in today's society.

According to Faqihuddin, the word mubādalah is a form of reciprocity (because it follows the pattern of mufā'alah) which means to replace, change, or exchange one another. In the concept of mubādalah, there are two things that are developed. First, mubādalah is developed as a

perspective and understanding in a certain relationship between two parties that have a spirit of reciprocity and reciprocal principles. Second, it is developed as a tool to interpret/understand Islamic source texts that require men and women to be complete and equal subjects, both of whom are addressed by the text and must be included in the meaning of the text (Faqihuddin, 2019).

Nusyūz in the Books of Fiqh

Discussions of nusyūz in fiqh books are often juxtaposed with discussions of a husband's turn with his wives (al-Husain, 2007). The discussion of nusyūz is juxtaposed with this issue because it relates to the right to financial support and the right to turn for husbands who have more than one wife (al-Anşarī, n.d.). A wife has the right to be provided for and to receive her turn to spend the night with her husband (if the husband has two or more wives), but if the wife does something that is considered nusyūz, then that right is forfeited, and the husband is not obliged to fulfil it.

Regarding the definition of nusyūz in several fiqh books, no clear explanation is given, only explanations such as if a wife is nusyūz, for example, leaving without her husband's permission, being disobedient, showing hatred towards her husband, and also if she forbids her husband from entering the house, then these things can nullify her right to maintenance and her right to receive her turn from her husband. Meanwhile, in the book al-Taḥrīr, Ibn 'Asyur quotes the opinion of the majority of fiqh scholars regarding the definition of nusyūz, namely,a wife committing sin against her husband, feeling superior to her husband, and showing hatred towards her husband ((Ibn 'Āsyūr, 1984).

Discussions of nusyūz by husbands are rarely found in classical fiqh books. In contrast, modern fiqh texts do discuss nusyūz by the husband, but the resolution of nusyūz by the husband does not result in the forfeiture of his rights, unlike if the wife commits nusyūz, in which case her rights are forfeited (Khairuddin, 2021). One of the books that discusses husband's nusyūz is the book Mausū'ah al-Fiqh al-Islāmī, which explains how to resolve husband's nusyūz, namely by relinquishing some of the wife's rights, such as the right to financial support or the right to zaujiyyah. Meanwhile, if the wife is nusyūz, there are five ways to resolve it, namely giving her advice, separating beds, beating her, bringing in a judge, and finally divorce (al-Tawijari, 2009).

Definition of Nusyūz in the al-Taḥrīr wa al-Tanwīr

The next step is to examine Ibn ‘Āsyūr’s interpretation of the verses on nusyūz from the perspective of mubādalah. The first thing that needs to be examined is Ibn “Āsyūr's definition of nusyūz. Neither in Qs. Al-Nisa” 34 nor al-Nisa' 128 does Ibn 'Āsyūr provide a specific explanation of the definition of nusyūz, but in verse 34, he explains that nusyūz is the opposite of piety. This is because the passage before discussing nusyūz describes the criteria for a righteous woman, namely a woman who is obedient to Allah SWT and is able to protect herself when her husband is not present because Allah SWT has protected her. 33 Meanwhile, in discussing nusyūz by husbands, in al-Nisa' 128, Ibn 'Āsyūr does not provide an explanation or example of what nusyūz by husbands is (Ibn 'Āsyūr, 1984).

The explanation of the term nusyūz in verse 34, which relates to a wife's nusyūz, is quite comprehensive compared to the explanation of a husband's nusyūz in verse 128. Nusyūz by a wife is defined as a wife's hatred towards her husband, which is sometimes caused by the wife's bad character, or by her desire to marry another man, or by her harsh behaviour towards her husband.

To provide a broader explanation, Ibn 'Āsyūr quotes the opinion of the Fiqh scholars. The definition of nusyūz according to the Fiqh scholars is the wife's disobedience/transgression towards her husband, either by not obeying her husband, feeling superior to her husband, or showing hatred towards her husband.

In this matter, Ibn 'Asyur has not presented a balanced explanation of nusyūz by wives and nusyūz by husbands. Therefore, there is no mubādalah in defining nusyūz. Mubādalah in terms of definition is very important, because the definition will clarify the meaning of something. In this case, it is one of the factors causing an imbalance in the understanding of nusyūz, which seems to label nusyūz as only occurring in women, while men do not have the label of nusyūz.

Resolution of Nusyūz between Wife and Husband

The next issue concerns how to deal with both wives and husbands who are nusyūz. Ibn ‘Āsyūr disagrees with the opinion of the Fiqh scholars he quotes on this matter. The Fiqh scholars argue that husbands are permitted to give advice, separate beds, and beat nusyūz wives in a gradual manner. The argument used is based on several athar and akhbar about the permissibility of beating wives and that some of the Prophet's companions did so. Ibn 'Āsyūr counters this opinion, saying that the permissibility of beating wives in the athar and akhbar was due to the customs of society at that time.

In this case, he tries to explain the context of the athar and akhbar at that time, which may be different from the context today. From this, it can be seen that Ibn 'Āsyūr attempts to interpret that beating one's wife is 'urf that may differ in each region and era. An example is the Bedouins, for whom beating one's wife is not considered a violation, and the women also share this view (Ibn 'Āsyūr, 1984).

In addition, Ibn 'Āsyūr attempted to reject the beating of wives by their husbands, but he did not explicitly reject it, because literally the verse allows the beating of wives. Ibn 'Āsyūr's attempt at rejection can be seen when discussing the mukhātab of verse 34. According to him, this verse can be addressed to husbands and can also be addressed to husbands and the government. Beating one's wife is permissible if it is not painful and is intended to improve the relationship between husband and wife. However, if the husband cannot fulfil these conditions, then beating is prohibited, and the government should intervene to punish the husband and resolve the nusyūz issue.

Ibn 'Āsyūr argues that the three solutions to nusyūz offered in the verse are that the husband may choose one of the three according to the degree of harm caused by his wife's nusyūz, not gradually or all at once as understood by other exegetes (al-Syaukānī, 2007). However, Ibn 'Āsyūr stipulates that the husband must be trustworthy in assessing the severity of his wife's nusyūz. From this, it is clear that Ibn 'Āsyūr is concerned about the husband's ability to choose the appropriate solution to nusyūz, as he fears that the husband may not be able to assess the severity of his wife's nusyūz and may resort to beating her immediately when faced with nusyūz.

Furthermore, regarding the beating of wives, Ibn ‘Āsyūr explicitly states that there must be clear limits on permissible beatings, because without limits it would be difficult to restrict husbands from beating their wives. This is because very few people punish others in proportion to the severity of their sins. There is a concern that husbands will exceed these permissible limits, and in this case, Ibn 'Āsyūr suggests that the government intervene (Ibn 'Āsyūr, 1984). The permissibility of beating is often abused by some Muslim individuals to commit domestic violence. Therefore,

in Indonesia, there is already a regulation that prohibits domestic violence, namely Law No. 23 of 2004 concerning the elimination of domestic violence (Zuhdi, 2019).

From this, it can be seen that Ibn 'Āsyūr is more inclined towards the opinion that prohibits beating wives, and the solution is adjusted to the degree of harm caused by nusyūz. For example, if a wife leaves the house without her husband's permission, the solution is simply to give her advice. However, if the wife leaves and meets her ex-boyfriend, which indicates infidelity, the solution is to separate the couple, and so on. Meanwhile, the solution offered for nusyūz by the husband is through صلح, which Ibn ‘Āsyūr interprets as the permissibility of khulu’ and relinquishing the wife's rights. From this, it can be understood that Ibn ‘Āsyūr's interpretation does not yet describe a balance between the solutions for nusyūz by the wife and the husband. In fact, it is still the same as other mufassirs.

From a mubādalah perspective, both verse 34 and verse 128 of Surah al-Nisa' should be understood as equal and reciprocal. Qs. Al-Nisa' 34 is literally addressed to husbands whose wives commit nusyūz. However, this verse can also be addressed to wives if it is the husband who commits nusyūz. So, if one of the spouses commits nusyūz, the first thing to do is to give advice, discuss it and communicate it properly.40 This communication and advice should be done properly so that the person being spoken to feels valued and that their opinion is being heard, so that hopefully the spouse who commits nusyūz can realise and correct their mistake. And, if there is no change from the communication that has been carried out, then the next step is to give each other space to reflect on their mistakes and shortcomings.

Providing advice, communication, deliberation, and separation are efforts to achieve peace, as recommended in Qs. Al-Nisa '128. Literally, verse 128 talks about the husband's nusyūz, but this verse should also be understood in mubādalah. Husband's nusyūz can be understood as the husband's neglect of his wife's rights, or his negligence of his responsibilities, the husband's hatred towards his wife, the husband's lack of love for his wife, being more attracted to other women, or the husband's reluctance towards his wife, and many more. In this case, it also applies to wives who do the same thing, so the advice offered is to do things that can restore a good relationship. Things that can restore a good relationship include relinquishing some of one's rights, lowering one's ego, and trying to accept and forgive as well as being determined to correct mistakes. Peace is good and should be pursued by both parties. To achieve this, the verse continues by instructing us to always do good and be mindful of Allah SWT by avoiding His prohibitions, one of which is to refrain from doing evil, hurting, and oppressing one's spouse.

Therefore, it can be concluded that if one partner commits nusyūz, then the first thing to do is sulḥ, which is to make peace by giving advice, deliberating, communicating well, and, if necessary, keeping a distance for a while to reflect on the mistake. Secondly, iḥsān, which is the attitude of always doing good, competing to provide the best service for each partner so that mawaddah wa rahmah remains between the couple. And thirdly, taqwā, which is always refraining from hurting and oppressing one's partner. Meanwhile, hitting one's partner is not a recommended solution because the perpetrator of the hitting may not be able to control their emotions, thereby causing harm and further damaging the relationship between husband and wife (Faqihuddin, 2019).

The Qur'an serves as a guide for Muslims in both religious and social matters, vertical relationships between Muslims and their God, and horizontal relationships between humans (Albab, 2025), even small relationships between husbands and wives. This is because family

relationships influence broader relationships, namely with society. Harmonious family relationships and mutual benefit are the foundation for the formation of a safe and peaceful society. Therefore, husbands and wives should strive to maintain good relations between them. If conflicts arise, they should be discussed calmly, and mutual advice should be given, so that issues such as nusyūz or others can be resolved at the first stage, which is 'give advice.'

CONCLUSION

Ibn 'Āsyūr's interpretation of the verses on nusyūz is still the same as that of other exegetes, even though there are differences. These differences include the interpretation of the three solutions to nusyūz, which other exegetes mostly understand sequentially, with some even understanding that all three can be done at once, whereas Ibn 'Āsyūr argues that one of the three options should be chosen according to the degree of damage caused by nusyūz. In addition, he also suggests that the government should intervene if the husband violates the limits of beating. When viewed from a mubādalah perspective, Ibn 'Āsyūr's interpretation still lacks a tabādul or reciprocal interpretation in his explanation. This can be seen when Ibn 'Āsyūr provides an explanation of the definition of nusyūz and also in his explanation of its resolution.

Reinterpretation the verses of the Qur'an needs to be done with a new perspective in order to gain an understanding that is relevant to the developments of this time. Reading with a mubādalah perspective is very important because this perspective will provide a new understanding of the rights and obligations of men and women, both in society and in the family. With many re-readings from a new perspective, it is hoped that society's understanding of women, who have long been stigmatised, will change.

ACKNOWLEDGMENT

We express our gratitude to Allah for facilitating the completion of this study. We would like to express our sincere thanks to all those who have provided support in the completion of this article. We would also like to thank the originator of the mubadalah perspective, as this perspective will help to elevate the status of women to be equal with men. We hope that this paper will contribute in some small way to the elevation of the status of women, especially those who are wives.

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