



## **The Meaning of Qawwam in Q.S. An-Nisa: 34 (A Comparative Study of the Interpretations of Ibn Kathir and Al-Maraghi)**

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### **Abstract**

The concept of qawwam in Q.S. An-Nisa: 34 is one of the topics that is widely discussed in the study of Qur'an interpretation, especially related to the relationship between husband and wife in the household. This verse is often used as a reference in understanding the husband's responsibility and leadership in the family, which is considered an important foundation in maintaining household harmony. This study aims to analyze the meaning of qawwam through a comparative study between Ibn Katsir's classical interpretation and Al-Maraghi's contemporary interpretation. Ibn Katsir used the tafsir bil-ma'tsur approach with an emphasis on narration sourced from the Prophet Muhammad PBUH, the companions, and the tabi'in. On the other hand, Al-Maraghi applies the method of tafsir bil-ra'yi with the style of adabi ijtimai, which further highlights the relevance of Islamic values in modern social life. This study uses a qualitative method with a library research approach, where primary and secondary data from both interpretations are analyzed in depth. This analysis aims to identify the differences in methodology, social context, and interpretation of the two mufasirs on the concept of qawwam. The results of the study show that this difference in understanding is not only influenced by the interpretation method used, but also by the challenges and needs of each mufasir's era. Thus, this study makes a significant contribution to enriching the treasures of comparative interpretation while highlighting the relevance of the concept of qawwam in Muslim families in the modern era.

**Keywords:** *Qawwam, Ibnu Katsir, Al-Maraghi, Comparative*

### **Abstrak**

Konsep qawwam dalam Q.S. An-Nisa: 34 menjadi salah satu topik yang banyak dibahas dalam kajian tafsir Al-Qur'an, khususnya terkait hubungan suami istri dalam rumah tangga. Ayat ini sering dijadikan rujukan dalam memahami tanggung jawab dan kepemimpinan suami dalam keluarga, yang dianggap sebagai landasan penting dalam menjaga harmoni rumah tangga. Penelitian ini bertujuan untuk menganalisis makna qawwam melalui studi komparatif antara penafsiran klasik Ibnu Katsir dan tafsir kontemporer Al-Maraghi. Ibnu Katsir menggunakan pendekatan tafsir bil-ma'tsur dengan penekanan pada riwayat yang bersumber dari Nabi Muhammad SAW, para sahabat, dan tabi'in. Di sisi lain, Al-Maraghi menerapkan metode tafsir bil-ra'yi dengan corak adabi ijtimai, yang lebih menyoroti relevansi nilai-nilai Islam dalam kehidupan sosial modern. Penelitian ini

menggunakan metode kualitatif dengan pendekatan library research, di mana data primer dan sekunder dari kedua tafsir dianalisis secara mendalam. Analisis ini bertujuan untuk mengidentifikasi perbedaan metodologi, konteks sosial, dan interpretasi kedua mufasir terhadap konsep qawwam. Hasil penelitian menunjukkan bahwa perbedaan pemahaman ini tidak hanya dipengaruhi oleh metode tafsir yang digunakan, tetapi juga oleh tantangan dan kebutuhan zaman masing-masing mufasir. Dengan demikian, penelitian ini memberikan kontribusi signifikan dalam memperkaya khazanah tafsir komparatif sekaligus menyoroti relevansi konsep qawwam dalam keluarga Muslim di era modern.

**Kata Kunci:** *Qawwam, Ibnu Katsir, Al-Maraghi, Komparatif*

## Introduction

The Qur'an, as the holy book of Islam, provides comprehensive guidance on various aspects of life, including social and familial relationships. One of the verses often highlighted in tafsir studies is Q.S. An-Nisa: 34, which introduces the concept of qawwam. This verse holds significance as it relates to the position and responsibilities of men within the household, particularly concerning the relationship between husband and wife. The term qawwam in this verse has drawn the attention of classical and contemporary commentators, prompting them to offer profound interpretations. Among the commentators who made significant contributions to explaining the meaning of qawwam are Ibn Kathir and Al-Maraghi. Their interpretations reflect different approaches to understanding the Qur'anic text, both in terms of linguistic analysis and the socio-cultural context of their respective eras.

Ibn Kathir, a scholar of the 8th century Hijri, tended to adopt a textual approach, utilizing hadiths and the sayings of the companions as the foundation for his exegesis. In contrast, Al-Maraghi, a modern commentator from the 20th century CE, is known for his contextual approach, adapting his interpretations to the dynamics of modern society. These differing approaches provide opportunities to delve deeper into the meaning of qawwam and its relevance to the lives of contemporary Muslims. This study aims to analyze the meaning of qawwam in Q.S. An-Nisa: 34 through a comparative study of the interpretations of Ibn Kathir and Al-Maraghi. By employing this approach, the study seeks to offer a more holistic understanding of the concept of qawwam and its implications for Muslim family life in the contemporary era.

Several studies have previously discussed the meaning of qawwam. The first is a study on the concept of qawwamah in Quraish Shihab's interpretation from the perspective of qiraah mubadalah, conducted by Erlis Erviena and published in 2021. This research explores the concept of qawwamah through the lens of qiraah mubadalah, emphasizing the reciprocal roles between husband and wife and portraying qawwam as a complementary responsibility within the household, rather than as male superiority. The second is a journal article titled "Contextual Interpretation of the Meaning of Qawwam in the Qur'an (Q.S. An-Nisa: 34): Application of Abdullah Saeed's Hermeneutics" by Ade Rosi Siti Zakiah and Nurfajriyani, published in 2023. Another study focuses on interpreting Q.S. An-Nisa: 34, such as Ahmad Afifuddin's work, which discusses how the verse provides guidance for heads of families in Islam. Further, Ahmad Fahmi Wildani examines the interpretation of Q.S. An-Nisa: 34 in Ibn Ashur's Tafsir Al-Tahrir wa Al-Tanwir, published in 2018.

Based on the aforementioned previous studies, most prior research, such as that by Dony Agung Triantoro (2018) and Erlis Erviena (2021), emphasizes critiques of feminist perspectives and contextual interpretations without directly comparing classical and modern tafsir. Additionally, these studies tend to focus on gender aspects without thoroughly exploring the methodological differences employed by various commentators. Hence, this research contributes by explicitly adopting a comparative approach between two tafsir traditions: the classical tafsir of Ibn Kathir and the more contemporary tafsir of Al-Maraghi. By focusing on the comparison between two interpretations from distinct periods and approaches, this study aims to provide a significant contribution to understanding the meaning of qawwam in the comparative study of Ibn Kathir and Al-Maraghi. The objective of this research is to deeply understand the meaning of qawwam through a comparative approach between classical and contemporary tafsir, as well as to identify differences and similarities in their interpretations. The study seeks to highlight how the historical context and methodology of each commentator influence their understanding and interpretation of this verse.

## Method

The research method used in this study is the comparative study method. This method is employed to compare or present the interpretations of the Qur'an written by various commentators (mufasssir) (Bisri, 2001). The research aims to identify similarities or differences in facts and objects being studied based on a specific framework of thought. In the field of Qur'anic exegesis, this comparative study is commonly referred to as *muqaran*, which has the same purpose of making comparisons. The type of research used is library research, as the research resources consist of various literatures related to the research object, including tafsir books and articles relevant to the theme of this study. This research adopts a qualitative approach, which follows procedures that produce descriptive data in the form of written or spoken words from individuals and observable behaviors (Sugiyono, 2021).

## Results and Discussions

### A. Biography of Ibn Kathir and Al-Maraghi

The full name of Imam Ibn Kathir is Al-Din Al-Fida Ismail Ibn Amar Ibn Kathir Ibn Zae'a Al-Bushra Al-Dimashqi (Muhammad Husein Adz-Dzahabi, *At-Tafsir wal Mufasssirun*, Egypt: Maktabah Wahbah, 1985). He was born in the village of Mijdal in the Bushra region in 700 H/1301 CE. Ibn Kathir was the son of Shihab Al-Din Abu Hafsh Amar Ibn Kathir Ibn Dhaw Ibn Zara' Al-Quraisyi, a prominent scholar of his time. His father followed the Shafi'i school of thought but also studied the Hanafi school. Ibn Kathir earned recognition in various fields, including as a historian, Qur'anic exegete, jurist, and expert in hadith (Syakir, 2012).

Ibn Kathir's primary teachers included Burhan Al-Din Al-Fazari (660-729 H), a notable scholar of the Shafi'i school, and Kamal Al-Din Ibn Qadhi Syuhbah, under whom he studied jurisprudence (fiqh). He also consulted rulers on legal matters due to his expertise. His teachers in the field of hadith included Syaikh Al-Din Ibn Asqalani and Syihab Al-Din Al-Hajjar (better known as Ibn Syahnah). In the field of history, he learned from Al-Hafidz Al-Birzali and extensively used his teacher's historical works, such as *Tarikh*. By the age of 11, Ibn Kathir had memorized the Qur'an and deepened his knowledge of *qira'at* (recitation methods) and tafsir under the guidance of Sheikh Al-Islam Ibn Taymiyyah (661-728 H) (Maswan, 2002). Among Ibn Kathir's notable works is *Tafsir Al-Qur'an Al-Azim*, which is based on transmitted narrations (*riwayat*). He interpreted the Qur'an using the Qur'an itself, followed by well-known hadiths with their respective chains of transmission (*isnad*). Another famous work is *Al-Bidayah wa An-Nihayah Fit Tarikh*, a monumental history book first printed in 1358 H in Egypt, alongside other works such as *As-Sirah An-Nabawiyah* and *Al-Ahkam*, a legal treatise grounded in the Qur'an and hadith.

The full name of Imam Al-Maraghi is Ahmad Mustafa Ibn Muhammad Ibn 'Abd Al-Mun'in Al-Qadhi Al-Maraghi. He was born in Al-Maraghah, Suhaj province, south of Cairo, in 1300 H/1881 CE. His title, Al-Maraghi, is derived from his birthplace. After completing secondary education in his hometown, Al-Maraghi moved to Cairo upon his parents' advice to study at Al-Azhar University in 1314 H/1895 CE (Al-Maraghi, 1934). He taught at Al-Azhar and Dar al-Ulum and served as rector of Al-Azhar University in two terms, in 1928 and 1935. He also taught at Ma'had Tarbiyah Muallimah and received a royal award from the King of Egypt in 1361 H for his services. Even a year before his death, Al-Maraghi continued teaching at Madrasah Utsman Mahir Basya in Cairo, serving as its rector until the end of his life.

Al-Maraghi was a student of two great reformist scholars, Muhammad Abduh and Muhammad Rashid Rida. He also learned from prominent scholars like Muhammad Bukhait Al-Muti'i, Ahmad Rifa'i Al-Fayumi, and Husain Al-Adawi. Throughout his life, Al-Maraghi mastered not only the Qur'anic sciences and tafsir but also various other fields. His works extend beyond tafsir to include *Al-Hisbah fi al-Islam*, *Al-Wajiz fi Usul al-Fiqh*, *'Ulum al-Balaghah*, *Risalah fi Mustalah al-Hadith*, and many others covering Arabic literature, hadith sciences, rhetoric, jurisprudence, ethics, history, and Islamic civilization. In the field of tafsir, Al-Maraghi's most renowned work is *Tafsir Al-Maraghi*, encompassing all 30 parts (*juz*) of the Qur'an (Fitrotin, 2018).

### Methodology of Interpretation of Ibn Kathir and Al-Maraghi

Based on the systematic approach used by Ibn Kathir in his tafsir book, he interpreted all

verses of the Qur'an according to the sequence in the Qur'an, starting from Surah Al-Fatihah to An-Nas, which is commonly known as *tartib mushafi*. The interpretative method in Ibn Kathir's tafsir book is the *Tahlili* method (Al-Aridi, 1994), which is an interpretation that seeks to explain the meanings of Qur'anic verses from various aspects based on the sequence of verses or chapters in the mushaf. In his interpretation, Ibn Kathir used the Qur'an to interpret the Qur'an, as he believed the most authentic method was interpreting the Qur'an with other Qur'anic verses. For global matters in one verse, details can often be found in other verses. If such explanations are not found, he resorted to the Sunnah (hadith), as the Sunnah serves as a clarifier for the Qur'an. When an explanation in the Prophet's hadith could not be found, the Qur'an was interpreted through the opinions of the Companions, as they were the ones most knowledgeable about the social contexts surrounding the Qur'an's revelation. If none of these sources provided clarity, the views of the *Tabi'in* were considered.

Ibn Kathir's interpretative style employed the *tafsir bil ma'tsur* approach, interpreting the Qur'an based on textual sources, whether from the Qur'an itself, the Prophet's hadith, or the sayings of the Companions and *Tabi'in* (Syubarsyi, Rahman, 1999). Broadly speaking, the steps taken by Ibn Kathir were as follows: first, he mentioned the verse being interpreted, then explained it using simple and concise language. If possible, he elucidated the verse by referencing related verses, comparing them to clarify the meaning. Second, he presented various hadiths or narratives attributed to the Prophet (*hadith marfu'*) linked to the verse he interpreted. He not only quoted hadiths but also presented the opinions of the Companions and *Tabi'in*. Third, he discussed various opinions of previous commentators or scholars. Sometimes, Ibn Kathir identified the strongest opinion among those he cited (Hakim, 2021).

As for the interpretative methodology and systematic approach of Tafsir Al-Maraghi, its structure is unique, with separate discussions for each topic. First, Ahmad Mustafa Al-Maraghi grouped several verses together, whether one, two, or more than three verses. Second, he explained the interpretation of *mufradat* (specific words), although not every verse was explained. Third, before analyzing in detail, he often provided a general meaning, and if there was a *sabab nuzul* (reason for revelation), it was mentioned here to give readers a clear understanding. Fourth, once the interpretation of *mufradat* and the general meaning of each verse was clarified, he provided analytical explanations of grouped verses. Sometimes, when discussing a verse related to a specific theme or case, he separated the discussion into its own subtopic, in addition to the four main sections (Hakim, 2021).

In terms of interpretative style, Tafsir Al-Maraghi prominently employs the *adabi ijtimai'* approach. This style has been widely used among modern-era commentators. Several features of this style are evident in Tafsir Al-Maraghi, such as combining *naql* (textual sources) and *aql* (reasoning). According to Muhammad Al-Hamud Al-Najdi, in the context of *naql*, Al-Maraghi frequently quoted hadiths and narrations without mentioning their chains of transmission (Al-Dzahabi, 1412). Meanwhile, in terms of *aql*, Al-Maraghi's explanations considered the secrets of Islamic law and the wisdom behind religious obligations, showcasing Islam's beauty and providing guidance to humanity (Ma'rifah, 2007).

Based on its sources, Al-Maraghi's tafsir can be categorized as *tafsir bil ra'yi*. This is because, in addition to relying on the Qur'an and hadith, his tafsir is based on robust methodological foundations. For example, in the introduction (*muqaddimah*), he wrote that references from earlier works were used to support his interpretations, ranging from tafsir books and biographies to dictionaries. Tafsir al-Maraghi is an interpretation that is relevant to today's contemporary times, because he uses easy language, with the *tahlili* method, namely interpreting the Qur'an according to the order of *mushafi* and including supporting elements of interpretation such as verses of the Qur'an, the hadith of the Prophet is then associated with social problems so that his book of tafsir is considered to have the pattern of *al-adab al-ijtimai'*. In addition to the *tahlili* method as a general method used by him, there is a special method used in his interpretation, namely, presenting one, two, or a group of verses to be interpreted, Explanation of general verses (*Ma'na al-Ijmali*), Detailed elaboration of verses (*Tafsili*), Explaining verses by presenting history, both in terms of the backing of *marfu'*, *mauquf*, *maqtu'*, and in terms of its function as an *asbab nuzul*, affirmation, and explanation, avoiding the narration of *Israiliyat*, avoiding the discussion of science, giving conclusions to the group of verses described. (Farhan Ahsan Anshari, 2021)

## Interpretation of Imam Ibn Kathir and Ahmad Mustafa Al-Maraghi on the Meaning of "Qawwam" in Q.S An-Nisa: 34

In interpreting Q.S. An-Nisa: 34 (الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ), Ibn Kathir refers to other verses in the Qur'an and several hadiths, such as the narration of Ibn Abbas about "Men are the protectors and maintainers of women," and emphasizes that men must be obeyed. The verse he references to explain this is Q.S. Al-Baqarah: 228, where Allah says:

وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ

Mean :

*"And the men have a degree over them [the women]."*

This verse is used to explain that men possess certain advantages that qualify them to lead within the family. These advantages include financial responsibility, physical strength, and the ability to protect the family. In further elaboration of the verse, Ibn Kathir includes a hadith narrated by Ali bin Abi Talhah from Ibn Abbas, which explains that "Men are the protectors and maintainers of women" means they are leaders, and women should obey them in matters that benefit the family and safeguard their property. This interpretation is supported by other commentators such as Muqatil, Al-Suddi, and Al-Dhahhak.

According to Ibn Kathir, the meaning of verse 34 of Surah An-Nisa' is that men are female administrators, namely their leaders, their heads, who control, and who educate them if they deviate. Because men are more afdhal than women. A man is better than a woman therefore prophethood is only for men and so is a king. Ibn Kathir interprets the verse by referring to a hadith narrated by Imam Bukhari, which states:

لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ

Mean:

*"A nation that appoints a woman as their leader will never prosper."*

This hadith is used by Ibn Kathir to emphasize his interpretation regarding the position of men as leaders within the family and society. According to him, the leadership assigned to men is based on certain advantages granted by Allah, such as physical strength, decision-making abilities, and the responsibility to provide for and protect their families. This hadith serves as a foundation that strengthens the role of men as qawwam (leaders) over women, as outlined in Islamic law. (Bahrūn, 2000). Also the meaning of الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ is that men are leaders for women. This means that in a household, a husband is the head of the household who must be obeyed and obeyed by his commands. Therefore, a wife should obey her husband if he commands her in kindness. According to Ibn Abbas, the meaning of the word تَتَّقِي in Q.S An-Nisa verse 34 is wives who are obedient to their husbands. This means that a pious woman is one of the signs is to obey her husband as long as her commands do not contradict Allah and his Messenger (al-Khalidi, 2017).

Imam Ibn Katsir also explained Q.S An-Nisa verse 34 with a hadith that narrates a woman who complained to the Prophet that she had been slapped by her husband, so the Prophet (peace and blessings of Allaah be upon him) initially ordered the woman to retaliate. But then this letter an-nisa verse 34 came down, so the woman did not repay her husband's actions. Also, Imam Ibn Kathir explained the narration from Ibn Abbas that what is included in the category of obedience to the husband is to do good to the husband's family and take care of the husband's property. The wife is obliged to obey her husband as long as it is not contrary to Islamic law. Ibn Katsir said that obedience to the husband includes doing things for the husband's family and taking care of the husband's property. If a wife is disobedient to her husband, then she is included in the class of wives who are disobedient and have legal consequences imposed on her. The command to obey the husband because the husband has advantages that his wife does not have, such as providing protection and maintenance to his wife

In the tafsir of Al-Maraghi, it is explained that a man who is said to be a leader for women (wives) is when a husband has carried out affairs and taken care of women (wives). It is said, "Hāzā qayyimul-mar'ati wa qawwāmuha (هَذَا قَيِّمُ الْمَرْأَةِ وَقَوَّامُهَا)", when a man runs affairs and takes care of the woman. Male virtues or advantages are divided into two: virtues that are fitriy, namely physical strength and perfection in events, then the implication is the power of reason and truth in view of the

basics and purposes of various things; And the virtue that is kasbiy is his ability to try to get sustenance and do jobs. Therefore, men are burdened with providing support for women and leading the household (Al-Maraghi A. M., 1974).

Then what is meant by al-Qiyam is leadership, that is, the person who is led acts according to the permission or will and choice of the leader. Because the meaning of qiyam is to guide and maintain (the wife) in carrying out whatever is ordered by the husband and paying attention to all his deeds. Such as taking care of the house, not leaving the house without seizing the husband, and determining the maintenance in the house. Actually, it is the husband who determines the maintenance according to his ability, while the wife only carries out these provisions in a way that is pleasing to the husband (Shalaby, 1976).

In interpreting the verse, just as Al-Maraghi interpreted the other verses, he interpreted Q.S an-Nisa verses 34 and 35 by combining them into one theme, then explained the difficult words in the verse, then discussed the meaning contained in verses 34 and 35. Al-Maraghi added further explanation regarding the husband's obligations to his wife. The husband's obligation to protect and meet the needs of his wife is very diverse, adjusted to his possibility to carry out his fitriyah duties, such as conceiving, giving birth, and educating children, if he feels secure about the secrets that exist in him and the problem of sustenance that is needed is fulfilled. Then details are presented about the condition of women in domestic life, that wives are under the leadership of their husbands (Al-Aridi, 1994).

From the interpretations provided by Ibn Kathir and Al-Maraghi, several similarities and differences can be identified regarding the interpretation of Q.S. An-Nisa: 34, especially concerning the meaning of Qawwam.

Table 1. Interpretation Methods of Ibn Kathir and Al-Maraghi

Object	Ibn Kathir's Interpretation	Al-Maraghi's Interpretation
Interpretation sources used	It is more dominated by the approach of tafsir bil ma'tsur dangan referring to the Qur'an, hadith, and atsar of the companions	Using the tafsir bil ma'tsur and bil ra'yi approach which is based on ijihad and the thoughts of the mufasssir
Interpretation method used	Using the Tahlili (analytical) method, whose interpretation is arranged in verses based on the order of the Ottoman mushaf	Judging from the order using the Tahlili method, in interpreting a verse he uses the adabi ijtimai pattern
Approach used in interpreting Q.S An-Nisa verse 34	The normative-theological approach emphasizes the role of men as leaders based on physical superiority, financial ability, and the responsibility of providing	A socio-cultural approach, highlighting justice and harmony in the family, as well as the role of men in maintaining domestic well-being
In interpreting the meaning of Qawwam	Qawwam means a leader or household organizer who has authority over the confinement because Allah has given certain advantages to men and financial responsibilities	Qawwam is defined as the protector and person in charge of the family, with an emphasis on justice, love, and social responsibility in fulfilling the rights of family members
Systematics used in interpreting	1. interpreting the verses in the order of the mushaf 2. Divide a piece of verse into parts and interpret it by providing	1. Combining a section or a pair of verses in sequence in the order of the mushaf, taking

Q.S An-Nisa verse 34	references to hadith or other relevant verses.	into account the same theme or topic
	3. does not go into detail about the meaning of Qawwam, but instead provides some narration references with saheeh sanad related to <i>الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ</i>	2. begins its interpretation by explaining the difficult terms in the verse discussed
	4. gives the connection and reasonableness of the sentences found throughout the sentence discussed	3. The meaning of ijmalī, or explanation in general that is discussed in the verses that have been grouped
		4. explain in detail the verses discussed with additional information from the Qur'an, Atsar Sahabat, and his thoughts obtained from various fields of science.

### Strengths and Weaknesses of Tafsir Ibn Kathir and Tafsir Al-Maraghi

#### Advantages and disadvantages of Tafsir Ibn Katsir

Ibn Kathir's tafsir does not emphasize branches of knowledge but focuses on sanad criticism. Ibn Kathir is highly critical when accepting hadith, particularly concerning its isnad, making his tafsir highly esteemed among those using the bil Ma'tsur method. Then the weakness in this interpretation is that Ibn Kathir did not pay attention to grammatical analysis, he focused more on the general meaning contained in a verse. Like his interpretation of the meaning of Qawwam, Ibn Katsir pointed out that Qawwam is a mandate given to men based on the Shari'ah, with an emphasis on their responsibility to lead, protect, and provide for the family. His scrutiny of the isnad ensures the reliability of the narrations he employs, elevating the credibility of his tafsir within the bil Ma'tsur methodology. This rigorous approach makes his interpretation highly esteemed, particularly among scholars who prioritize traditional sources and methodologies in Qur'anic exegesis.

However, Ibn Kathir's focus on sanad criticism comes at the expense of linguistic and grammatical analysis. He places greater emphasis on the overarching meanings of the verses rather than delving into the intricacies of Arabic grammar or linguistic nuances. For instance, in his interpretation of the term Qawwam in Q.S. An-Nisa: 34, Ibn Kathir underscores the concept of leadership as a divine mandate entrusted to men by Shari'ah. He emphasizes their responsibilities as protectors and providers for their families, framing this role as both a duty and a privilege. This interpretation aligns with a normative theological perspective, highlighting men's roles within the family structure based on their God-given responsibilities rather than an exploration of the linguistic depth of the term.

#### Advantages and Disadvantages of Al-Maraghi Tafsir

When compared to other works of tafsir, Tafsir Al-Maraghi by Ahmad Mustafa Al-Maraghi is often considered parallel to Tafsir Al-Manar by Muhammad Abduh, particularly in its use of the adabi ijtimai (socio-cultural) style of exegesis (Al-Arid, 1992). This style focuses on interpreting the Qur'an in a manner that aligns with social realities and contemporary issues, making it accessible and relevant to the reader. Unlike the traditionalist approach that strictly adheres to transmitted reports (bil Ma'thur), the adabi ijtimai method integrates human reasoning and ijtihad to address modern challenges while remaining faithful to the Qur'anic text. In his Tafsir, Al-Maraghi begins by explaining the difficult words or mufradat within the verses being discussed. This linguistic approach ensures clarity for readers, particularly those unfamiliar with classical Arabic terminology. He then provides a global overview of the verse before breaking it into smaller parts for a more detailed explanation. This systematic method enables a deeper understanding of the verses and allows readers to appreciate the broader context alongside the specific details.

One of the unique strengths of Al-Maraghi's tafsir is its comprehensiveness in addressing

contemporary issues. For instance, his interpretation often includes discussions on education, economic responsibilities, and the moral development of individuals and families. His ability to incorporate these themes into his exegesis reflects his awareness of societal needs and the practical applications of the Qur'anic teachings. However, one notable shortcoming of Tafsir Al-Maraghi is its lack of emphasis on sanad criticism. Unlike Ibn Kathir, who meticulously evaluates the reliability of hadith and athar used in his interpretations, Al-Maraghi often prioritizes thematic and contextual explanations over the scrutiny of narrations. This makes his tafsir more appealing to readers seeking practical and moral insights but less rigorous in terms of verifying traditional sources.

In interpreting the term Qawwam in Q.S. An-Nisa: 34, Al-Maraghi emphasized that male leadership in the household is not a form of domination or oppression. Instead, it is a divine mandate that must be exercised with fairness, proportionality, and a deep understanding of the family's specific circumstances. He elaborates that leadership entails responsibility rather than privilege, requiring men to provide for, protect, and nurture their families. Al-Maraghi's interpretation highlights the ethical dimensions of male leadership, emphasizing that it must be rooted in compassion, justice, and accountability. This approach contrasts with the normative theological perspective of Ibn Kathir, who focuses on the Shari'ah-based authority of men as household leaders. While Ibn Kathir underscores the divine hierarchy established in the family structure, Al-Maraghi's interpretation shifts attention to the practical and moral implications of this leadership in contemporary contexts. His emphasis on proportionality and contextual fairness aligns with the evolving dynamics of family life, presenting a balanced view that resonates with modern readers.

## Conclusion

In interpreting the meaning of Qawwam in Q.S. An-Nisa: 34, both Ibn Kathir and Al-Maraghi use the Tahlili method, but their interpretive styles differ. Ibn Kathir's tafsir heavily references hadith and other verses to reinforce the meaning, emphasizing men's role as household leaders based on established sharia. Meanwhile, Al-Maraghi interprets it with an Adabi Ijtima'i style, explaining the verse contextually, including the husband's obligation to provide for the family according to his capacity and protect his wife in her natural duties such as pregnancy and child-rearing. These differing interpretative styles highlight how various approaches can shape the understanding of a verse. Ibn Kathir's tafsir offers normative depth, while Al-Maraghi's provides a perspective relevant to social life.

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