

## ABSTRACT

**Siti Khairiah. SRN: 1301421452.** *The Concept of Nusyûz in Syekh Muhammad Mutawalli al-Sya'râwî and Amina Wadud Muhsin's Thought.* Undergraduate Thesis. Banjarmasin. State Islamic University of Antasari. 2017.

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There are two things that will be studied in this undergraduate thesis, that is : 1). How is the concept of *nusyûz* from Syekh Muhammad Mutawalli al-Sya'râwî and Amina Wadud Muhsin. 2). What are the similarities and differences of their understanding on the *nusyûz*.

The Purpose of this research is to know : 1). The concept of *nusyûz* from Syekh Muhammad Mutawalli al-Sya'râwî and Amina Wadud Muhsin. 2). The similarities and differences of their understanding on the *nusyûz*.

In answering this research, researcher use qualitative methods (library research) with descriptive-analytical-comparative method in reading the data that have been obtained.

The researcher raises the concept of *nusyûz* because it is one of the gender issues that is still being discussed as one of the causes of divorce that we know is very frequent, and it is important to know how the alquran actually talks about this *nusyûz*. As an intellectual must present facts from the thinking male and female interpreters about it. So, the researcher compares Syekh Muhammad Mutawalli al-Sya'râwî and Amina Wadud Muhsin. Representing from male interpreters who pay more attantion to women's issues and from among the woman themselves who claimed to be a feminist.

Based on the research that has been done, of course found the similarities and differences between al-Sya'râwî and Amina Wadud in interpreting this verse of *nusyûz*., there are some words that are the focus of this verse of *nusyûz*, *firstly*, both al-Sya'râwî and Amina Wadud gave the definition of *nusyûz* is disharmony in the household.

Similarities and differences the interpretation of the two figures can also be seen from the resolution of the *nusyûz*, from both these interpreter acknowledge that the solution of *nusyûz* wife in the household there are three stages, *firstly*, advise, *secondly*, separating bed and the *thirdly* is being hit. Between al-Sya'râwî and Amina Wadud has a different opinion about these solution. *Firstly*, al-Sya'râwî interpret *faidzûhunna* by giving advice from husband to wife while Amina Wadud interpret with verbal solution (communication between husband and wife). *Secondly*, al-Sya'râwî interpreted *wahjurûhunna fî al-madhâji'i* not with original meaning which meant separating bed, but he interpreted only with his back to his wife while Amina did interpret it as separating bed. *Thirdly*, al-Sya'râwî interpreted *wadhribûhunna* by beating on condition not to bleed and cracking the bones and exemplifying the settlement of

*nusyûz* wife from the story of the prophet Ayyub as, hit his wife with 100 grass in one tie with one blow soft, so awaken his wife. Then from Amina interpreted this *waḍribûhunna* as troublesome, on the other hand she cannot deny that the meaning of the origin of this word is indeed hit, but Amina said, this verse is not justification of men do violence but a prohibition to violence.

The solution for *nusyûz* husband is peace. Here al-Sya'râwî indeed advocated so, because according to him someone who releases his rights to others with the willingness is more important than justice itself. While Amina refused this solution because, she considers the necessity of the wife to always receive the husband's treatment is the remains of a single marriage.