

**THE CONCEPT OF *NUSYŪZ* IN SYEKH  
MUHAMMAD MUTAWALLI AL-SYA'RÂWÎ AND  
AMINA WADUD MUHSIN'S THOUGHT**

**UNDERGRADUATE THESIS**

**By:**

**SITI KHAIRIAH**

**SRN: 1301421452**



**STATE ISLAMIC UNIVERSITY OF ANTASARI  
USHULUDDIN AND HUMANITIES FACULTY  
QURANIC STUDIES  
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Submitted in partial fulfillment of the assignments  
and requirements for the S. Ag Degree  
at State Islamic University of Antasari

**By:**

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**STATE ISLAMIC UNIVERSITY OF ANTASARI**

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**BANJARMASIN**

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Banjarmasin, July 5<sup>th</sup> 2017

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**THE CONCEPT OF *NUSYŪZ* IN SYEKH  
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AMINA WADUD MUHSIN'S THOUGHT**

Presented and Written by :

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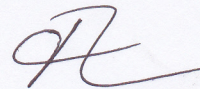
Having been checked out and revised properly. I hereby approve this research to be submitted and examined in front of undergraduate thesis examination committee of Ushuluddin and Humanities Faculty, State Islamic University of Antasari Banjarmasin for partial fulfillment of the assignments and the requirements to obtain S.Ag. degree.

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## VALIDATION

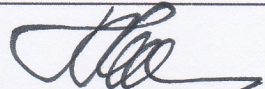
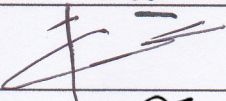

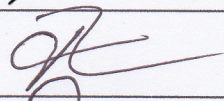
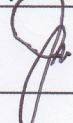
# THE CONCEPT OF *NUSYŪZ* IN SYEKH MUHAMMAD MUTAWALLI AL-SYA'RÂWÎ AND AMINA WADUD MUHSIN'S THOUGHT

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## 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.

Advisor I: Prof. Dr. H. Abdullah Karim, M.Ag.

Advisor II: Dr. Norhidayat, M.A.

**Keyword:** Concept, *Nusyûz*, Syekh Muhammad Mutawalli al-Sya'râwî, Amina Wadud Muhsin

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.

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Praise be to Allah, the Lord of the world who sent his Messenger to all mankind with his kindness and he brought the right religion which is Islam to all mankind. salvations and salutations always be upon him, the Great Prophet Muhammad, and be upon all his families, and also his followers.

This learning experience is a part of the long process that includes many contributions from a number of people. The writer understands, it would not be able to reach this experience without any kind of help from them in various ways. The writer expresses appreciation and gratitude to those who gave their help and motivation in finishing this undergraduate thesis, they are:

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Finally the writer hopes that this undergraduate thesis will be useful for the next researches. The writer believes that this undergraduate thesis is far from perfection. For the improvement of this research, the writer wishes the readers to give their criticisms and suggestions.

Banjarmasin, June 21<sup>st</sup> 2017

## TRANSLITERATION TABLE AND ABBREVIATIONS

The method of transliteration of Islamic terminology from the ‘Arabic language has been carried out according to the standard transliteration table mentioned below.

1.	ا :	A	16.	ط :	Th
2.	ب :	B	17.	ظ :	Zh
3.	ت :	T	18.	ع :	‘
4.	ث :	Ts	19.	غ :	Gh
5.	ج :	J	20.	ف :	F
6.	ح :	H	21.	ق :	Q
7.	خ :	Kh	22.	ك :	K
8.	د :	D	23.	ل :	L
9.	ذ :	Dz	24.	م :	M
10.	ر :	R	25.	ن :	N



11.	ز :	Z	26.	و :	W
12.	س :	S	27.	ه :	H
13.	ش :	Sy	28.	ء :	ﺀ
14.	ص :	Sh	29.	ي :	Y
15.	ض :	Dh			

### Mad and Diftong:

1. Long Fathah	: Â/â	4. أو :	Aw
2. Long Kasrah	: Î/î	5. أي :	Ay
3. Long Dhammah	: Û/û		

### Abbreviations

1. SRN.	Student Registry Number
2. ORN.	Official Registry Number
3. P.B.U.H.	Peace be upon him
4. n.d	No Date
5. n.y	No Year
6. n.p	No Place
7. n.p	No Publisher

## MOTTO

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ

عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (١٣)

**O mankind ! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).**

**AL – HAJURAT (49) : 13**



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