

THESIS

**CONSTRUCTION OF THE RIGHTEOUS WIFE IN THE QURAN
TRANSLATION: Analysis of Q.S *An-Nisā'* [4]: 34 in *The Study Quran* by
Seyyed Hossein Nasr**

by:

BINTI SALISATUL AFIFAH

210204110062



QUR'ANIC SCIENCE AND TAFSIR DEPARTEMENT

FACULTY OF SHARI'AH

MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY

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2024

STATEMENT OF AUTHORSHIP

By Allah's Name

With awareness and a sense of responsibility towards scientific development, the author declares that this thesis titled:

CONSTRUCTION OF THE RIGHTEOUS WIFE IN THE QURAN
TRANSLATION: Analysis of Q.S *An-Nisā'* [4]: 34 in *The Study Quran* by
Seyyed Hossein Nasr

Is truly a thesis composed independently based on the principles of scientific writing that can be professionally accounted for. If it is later found that this thesis research report is a plagiarized work of another person, either partially or entirely, then the thesis as a prerequisite for obtaining a bachelor's degree shall be declared null and void under the law.

Malang, December 2, 2024



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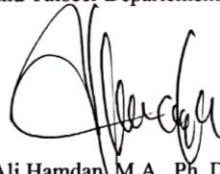
CONSTRUCTION OF THE RIGHTEOUS WIFE IN THE QURAN
TRANSLATION: Analysis of Q.S *An-Nisā'* [4]: 34 in *The Study Quran* by
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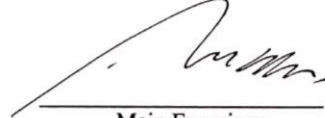
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MOTTO

"إِنَّ مِنْ النِّسَاءِ سَيِّدَاتٍ فِي الْجَنَّةِ، وَمِنْهُنَّ فَاطِمَةُ"

"Indeed, among the women, there are those who are leaders in Paradise, and among them is Fatimah."

-H.R Ahmad-

"A woman is a guardian of the sacred, not because she is weak, but because her strength lies in her ability to nurture faith and balance justice"

-Fatimah Mernissi-

ACKNOWLEDGMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Alhamdulillah Rabbil ‘Alamin, all praise and gratitude, I present to Allah SWT, who has provided strength, ease, and guidance, enabling me to complete this thesis successfully. To Him alone, I seek forgiveness for any shortcomings and errors in the process of compiling this thesis titled: **CONSTRUCTION OF THE RIGHTEOUS WIFE IN THE QURAN TRANSLATION: Analysis of Q.S *An-Nisā’* [4]: 34 in *The Study Quran* by Seyyed Hossein Nasr**. May blessings and peace always be upon Prophet Muhammad SAW, the noble human who brought the message of mercy to all worlds. He brought the light of Islam, guiding humanity from ignorance towards the light of knowledge and truth.

The process of pursuing education and completing this thesis has provided me with invaluable experience. Through various forms of teaching, guidance, direction, support, and facilities received, I have finally completed this final stage of my academic journey. With immense gratitude and humility, I would like to express my deepest thanks to:

1. Prof. Dr. H. M. Zainuddin, MA., Rector of the State Islamic University of Maulana Malik Ibrahim Malang.
2. Prof. Dr. Sudirman, MA, Dean of the Faculty of Sharia at the State Islamic University of Maulana Malik Ibrahim Malang.
3. Ali Hamdan, M.A., Ph.D., Head of the Study Program at the Faculty of Sharia of the State Islamic University of Maulana Malik Ibrahim Malang.
4. Miski, M.Ag, my supervisor who has sincerely guided, directed, and assisted me from the beginning to the end of the thesis compilation process. His patience, thoroughness, and dedication in supervising me are truly priceless.
5. The lecturers of the Qur’anic Studies and Interpretation Program, specifically, and the faculty of Sharia at the State Islamic University of

Maulana Malik Ibrahim Malang, who have given their best efforts to teach us both in theory and application.

6. My beloved parents, Mr. Suwari and Mrs. Siti Fatimah, who, despite not having the opportunity to pursue higher education, have always accompanied me in every step, providing both moral and material support. Their hard work, sacrifices, love, and endless prayers have been the greatest inspiration in facing every challenge during my educational journey.
7. My entire family, Muhajirin Mustofa, Chusnul Chotimah, Nikmatul Cholidah, who always provided support and encouragement, thank you for all your attention and motivation, and to my four beloved nieces and nephews Nuril Ula Annavisah, Azzahwa Nadzifa El-kamila, Sabilul Azmi, and Joquen Azril Karim.
8. The entire IAT (Qur'anic Studies and Interpretation) class of 2021 who accompanied me through every academic journey, providing full support and helping me in various situations. Especially to my beloved friends (Ulya, Nada, Ashfa, Lukluk, Fifi, Laya, Alvena, Hilya, Izza, and Fiyah), who have always been by my side in joy and sorrow. Also to my closest friends (Putri, Nazil, and Rofi) who always accompanied, helped, and comforted me.
9. Thank you to myself, who has gone through difficult times with patience. Thank you for maintaining my spirit, not surrendering to doubts, and continuing to believe that every effort will bear fruit. Thank you for fighting beyond my limits, challenging my constraints, and continuing to process despite facing various trials. Every tear, sweat, and effort you have poured out are not in vain.

With the completion of this thesis, I hope that all the knowledge and experiences during my studies can be transformed into benefits for myself and the surrounding environment. I fully realize that this work is far from perfect, and therefore, with humility, I welcome constructive criticism, suggestions, and input.

Malang, December 2, 2024

Writer,

A handwritten signature in black ink, appearing to be 'Binti Salisatul Afifah', written over a faint, light-colored rectangular stamp or watermark.

Binti Salisatul Afifah

NIM. 210204110062

TRANSLATION GUIDELINES

A. General

Transliteration is the transfer or shift of Arabic writing into Indonesian (Latin) writing, not the translation of Arabic language into Indonesian. In this category, Arab names from Arab nations are transliterated, while Arabic names from non-Arab origins are written according to their national spelling, or as written in the reference book. Researchers apply this transliteration in thesis writing, including footnotes and bibliography.

Transliteration guidelines used in scientific research can sometimes be international standards, national standards, or specific provisions from certain publishers. In this case, the Faculty of Sharia at the State Islamic University of Maulana Malik Ibrahim Malang uses transliteration guidelines based on the Joint Decree (SKB) of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia, dated January 22, 1988, No. 158/1987 and 0543.b/U/1987, as outlined in the Transliteration Guide for Arabic Language (*A Guide to Arabic Transliteration*), INIS Fellow 1992.

B. Consonants

The list of Arabic letters and their transliteration into Latin letters can be viewed on the outline below:

Arabic Letter	Name	Latin Letter
ا	Alif	Not represented
ب	ba'	b
ت	ta'	t
ث	ṣ	ṣ
ج	Jim	j

ح	ḥa'	ḥ
خ	kha'	Kh
د	Dal	D
ذ	Ḍal	Ḍ
ر	ra'	R
ز	Zai	z
س	Sin	s
ش	Syin	Sy
ص	ṣad	ṣ
ض	ḍad	ḍ
ط	ṭa'	ṭ
ظ	ẓa'	ẓ
ع	'ain	'
غ	ghain	Gh
ف	fa'	f
ق	qaf	Q
ك	kaf	K

ل	lam	L
م	Mim	M
ن	nun	N
و	wawu	w
هـ	ha'	H
ء	hamzah	‘
ي	ya'	y

Hamzah (ء) located at the beginning of a word follows its vowel without any additional marking. If it is located in the middle or at the end, it is written with the sign (‘).

C. Vowels, Long Vowels, and Diphthongs

In writing Arabic in Latin script, the fathah vowel is written as “a”, kasrah as “i”, and dammah as “u”, while long vowel readings are written as below this:

Short Vowel		Long Vowel	
اَ	A	آ-تِي	Ā
اِ	I	يِي	Ī
اُ	U	وُو	Ū

Long Vowel (a):	Ā	Example	قَالَ	Becomes	<i>Qāla</i>
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Long Vowel (i):	Ī	Example	قِيلَ	Becomes	<i>Qīla</i>
Long Vowel (u):	Ū	Example	دُونُ	Becomes	<i>Dūna</i>

Specifically for ya’ nisbat pronunciation, it should not be replaced with “i”, but instead continue to be written as “iy” to accurately represent the ya’ nisbat at the end. Similarly, for diphthong sounds of waw and ya’ after fathah, they are written as “aw” and “ay”.

Diphthong (aw):	Example	قَوْلٌ	Becomes	<i>Qawlun</i>
Diphthong (ay):	Example	خَيْرٌ	Becomes	<i>Khayrun</i>

D. Ta’ Marbuṭah

Ta’ *marbuṭah* is transliterated with “t” if located in the middle of a sentence, but if the ta’ *marbuṭah* is at the end of a sentence, it is transliterated using “h”, for example, الرسالة للمدرسة becomes *al-risālat li al-mudarrisah*. If located in the middle of a sentence consisting of *mudaf* and *mudaf ilayh* construction, it is transliterated using “t” connected to the next word, for example, في رحمة الله becomes *fī raḥmatillah*.

E. Syaddah (*Tasydīd*)

Syaddah or *tasydīd*, which in the Arabic writing system is represented by a *tasydīd* sign (ّ). In this transliteration, it is represented by repeating the letter (double consonant) with a *syaddah* mark, such as; الْحَجُّ (*al-hajj*); نَجَّيْنَا (*najjaynā*); عَدُّوْ (*‘aduwwun*).

F. Article and Lafdh Al-Jalalah

The article “al” (ال) is written in lowercase, except when placed at the beginning of a sentence, while “al” in the jalalah phrase located in the middle of a sentence with *idafah* is omitted. For example:

- Al-Imam al-Bukhariy said ...
- Al-Bukhariy explained in the introduction of his book ...
- *Billah ‘azza wa jalla*

G. Indonesianized Arabic Names and Words

In principle, every word originating from Arabic must be written using the transliteration system. If the word is an Arabic name of an Indonesian person or an Arabic word that has been Indonesianized, it does not need to be written using the transliteration system. For example:

“... Abdurrahman Wahid, the fourth President of the Republic of Indonesia, and Amin Rais, the former Chairman of the MPR during the same period, had agreed to eliminate nepotism, collusion, and corruption from the face of the Indonesian earth, with one of the methods being intensifying salat in various government offices, however ...”

Note the writing of the names “Abdurrahman Wahid”, “Amin Rais” and the word “salat” written using Indonesian writing conventions adapted to their names. These words originate from Arabic, but they are names of Indonesians and have been Indonesianized, therefore they are not written as “Abd al-Rahman Wahid”, “Amin Rais”, and not written as “shalat”.

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ABSTRAK

Binti Salisatul Afifah, 2024. Konstruksi Istri Salehah dalam Al-Qur'an: Analisis terhadap Q.S *An-Nisā'* [4]: 34 dalam Terjemahan *The Study Quran* karya Seyyed Hossein Nasr. Skripsi, Jurusan Ilmu Al-Qur'an dan Tafsir, Fakultas Syariah, Universitas Islam Negeri Maulaa Malik Ibrahim Malang, Pembimbing Miski, M.Ag

Kata Kunci: *The Study Quran*, Seyyed Hossein Nasr, Q.S. *An-Nisā'* [4]: 34, hermeneutika, istri salehah.

Konsep “istri salehah” telah lama menjadi wacana yang penuh perdebatan dalam diskursus keislaman, terutama di tengah dinamika sosial modern yang semakin menuntut keadilan dan kesetaraan gender. Penelitian ini menganalisis secara mendalam kontribusi Seyyed Hossein Nasr melalui karya monumental *The Study Quran* dalam menafsirkan Q.S. *An-Nisā'* [4]: 34. Dengan menawarkan pendekatan yang mengintegrasikan tradisi klasik dan konteks modern, Nasr memberikan pandangan yang tidak hanya mendalam secara spiritual, tetapi juga relevan secara sosial. *The Study Quran* tidak hanya membahas ayat ini dalam kerangka spiritual, tetapi juga memberikan interpretasi progresif yang mencakup perspektif kesetaraan gender, dialog, dan kasih sayang dalam relasi keluarga.

Penelitian ini menggunakan teori hermeneutika peleburan horizon dari Hans-Georg Gadamer untuk mengeksplorasi bagaimana makna historis dari Q.S. *An-Nisā'* [4]: 34 dapat dipadukan dengan konteks sosial dan budaya masa kini. Hasil kajian menunjukkan bahwa konsep “istri salehah” tidak terbatas pada kepatuhan normatif terhadap suami, melainkan mencakup dimensi intelektual, emosional, dan sosial. Penafsiran Nasr mendefinisikan ulang peran perempuan dalam keluarga sebagai subjek yang memiliki hak spiritual dan sosial yang sama dengan laki-laki. Interpretasi ini memberikan landasan teologis untuk membongkar hierarki patriarkal yang sering kali mendominasi wacana keagamaan, sekaligus mendorong terciptanya hubungan keluarga yang lebih berkeadilan dan harmonis. Konsep ini relevan dalam upaya merespons isu-isu modern seperti kekerasan dalam rumah tangga, subordinasi perempuan, dan tantangan emansipasi gender. Dalam konteks ini, Nasr berhasil menghidupkan kembali ajaran Islam sebagai sistem nilai yang berorientasi pada keadilan dan kemanusiaan universal.

Kontribusi fundamental dari pendekatan ini tidak hanya terletak pada ranah akademis, tetapi juga pada dimensi praktis yang mendorong transformasi sosial. Penafsiran Nasr membuka jalan bagi umat Islam untuk memahami teks-teks keagamaan secara lebih kritis dan relevan, tanpa kehilangan dimensi spiritualnya yang mendalam. Dengan demikian, *The Study Quran* menjadi tonggak penting dalam membangun wacana keislaman yang inklusif, humanis, dan penuh kasih, menjadikannya rujukan yang relevan untuk menghadapi tantangan era modern.

ABSTRACT

Binti Salisatul Afifah, 2024. The Construction of a Righteous Wife in the Qur'an: An Analysis of Q.S *An-Nisā'* [4]: 34 in Seyyed Hossein Nasr's "The Study Quran". Thesis, Department of Al-Qur'an and Tafsir Science, Faculty of Shari'ah, Maulana Malik Ibrahim State Islamic University Malang, Advisor Miski, M.Ag

Keywords: The Study Quran, Seyyed Hossein Nasr, Q.S. *An-Nisā'* [4]: 34, hermeneutics, righteous wife.

The concept of a "righteous wife" has long been a topic of heated debate in Islamic discourse, especially amid modern social dynamics that increasingly demand gender justice and equality. This research deeply analyzes Seyyed Hossein Nasr's contribution through his monumental work *The Study Quran* in interpreting Q.S. *An-Nisā'* [4]: 34. By offering an approach that integrates classical tradition and modern context, Nasr provides insights that are not only spiritually profound but also socially relevant. *The Study Quran* does not merely discuss this verse within a spiritual framework but also provides a progressive interpretation that encompasses gender equality, dialogue, and love in family relations.

This research employs Hans-Georg Gadamer's hermeneutic fusion of horizons to explore how the historical meaning of Q.S. *An-Nisā'* [4]: 34 can be integrated with contemporary social and cultural contexts. The study results show that the concept of a "righteous wife" is not limited to normative obedience to her husband but encompasses intellectual, emotional, and social dimensions. Nasr's interpretation redefines women's roles in the family as subjects possessing equal spiritual and social rights to men. This interpretation provides a theological foundation for dismantling the patriarchal hierarchy that often dominates religious discourse while simultaneously promoting more just and harmonious family relationships. This concept is relevant in responding to modern issues such as domestic violence, female subordination, and gender emancipation challenges. In this context, Nasr successfully revives Islamic teachings as a value system oriented towards universal justice and humanity.

The fundamental contribution of this approach lies not only in the academic realm but also in the practical dimension that drives social transformation. Nasr's interpretation opens the way for Muslims to understand religious texts more critically and relevantly, without losing their profound spiritual dimension. Thus, *The Study Quran* becomes a significant milestone in building an inclusive, humanist, and compassionate Islamic discourse, making it a relevant reference for addressing modern era challenges.

مستخلص البحث

بنتي الثالثة العفيفة، ٢٠٢٤. بناء الزوجة الصالحة في القرآن: تحليل لسورة النساء : ٣٤ في كتاب دراسة القرآن لسيد حسين نصر. رسالة، قسم علوم القرآن وتفسيره، بكلية الشريعة، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج، المشرف الأستاذ مسكى، الماجستير

الكلمات المفتاحية: دراسة القرآن، سيد حسين نصر، سورة النساء : ٣٤ ، الهرمينوطيقا، الزوجة الصالحة.

لقد ظهر مفهوم "الزوجة الصالحة" كموضوع جدلي طويل في الخطاب الإسلامي، خاصة في ظل الديناميكيات الاجتماعية الحديثة التي تتطلب بشكل متزايد العدالة والمساواة بين الجنسين. يحلل هذا البحث بعمق مساهمة سيد حسين نصر من خلال عمله الرائع دراسة القرآن في تفسير سورة النساء : ٣٤. من خلال تقديم نهج يدمج التقليد الكلاسيكي والسياق الحديث، يقدم نصر رؤى عميقة روحياً وذات صلة اجتماعياً. لا يناقش* دراسة القرآن هذه الآية في إطار روحي فحسب، بل يقدم تفسيراً تقديمياً يشمل المساواة بين الجنسين والحوار والمحبة في العلاقات الأسرية.

يستخدم هذا البحث نظرية الاندماج الهرمينوطيقي للأفق عند هانز جورج جادامر لاستكشاف كيفية دمج المعنى التاريخي لسورة النساء : ٣٤ مع السياقات الاجتماعية والثقافية المعاصرة. تظهر نتائج الدراسة أن مفهوم "الزوجة الصالحة" لا يقتصر على الطاعة المعيارية للزوج، بل يشمل الأبعاد الفكرية والعاطفية والاجتماعية. يعيد تفسير نصر تعريف دور المرأة في الأسرة كفاعل يمتلك حقوقاً روحية واجتماعية مساوية للرجل. يوفر هذا التفسير أساساً لاهوتياً لتفكيك التسلسل الهرمي البطريكي الذي غالباً ما يهيمن على الخطاب الديني، وفي الوقت نفسه يعزز علاقات أسرية أكثر عدالة وانسجاماً. هذا المفهوم ذو صلة في الاستجابة للقضايا الحديثة مثل العنف المنزلي، وتهميش المرأة، وتحديات التحرر الجنسي. في هذا السياق، ينجح نصر في إحياء التعاليم الإسلامية كنظام قيمى موجه نحو العدالة والإنسانية العالمية.

تكمن المساهمة الأساسية لهذا النهج ليس فقط في المجال الأكاديمي، بل أيضاً في البعد العملي الذي يدفع التحول الاجتماعي. يفتح تفسير نصر الطريق أمام المسلمين لفهم النصوص الدينية بشكل أكثر نقدية وملاءمة، دون فقدان بعدها الروحي العميق. وبالتالي، يصبح دراسة القرآن معلماً هاماً في بناء خطاب إسلامي شامل وإنساني ومحب، مما يجعله مرجعاً ذا صلة لمواجهة تحديات العصر الحديث.

CHAPTER I

INTRODUCTION

A. Research Background

The Study Quran is a monumental work compiled by a group of prominent Muslim scholars, namely Seyyed Hossein Nasr, Caner K. Dagli, Maria Massi Dakake, Joseph E. B. Lumbard, and Mohammed Rustom, in the form of a Quran translation.¹ This work offers an in-depth perspective on contemporary issues in the Quran, one of which is the concept of the “righteous wife” found in Surah *An-Nisā’* [4]: 34. The translation acknowledges that this verse is often a subject of debate due to its reference to men as *qawwāmūn* over women, typically translated as “protectors” or “leaders.” However, the focus here lies in the construction of the “righteous wife” mentioned in the verse. *The Study Quran* interprets this concept through various lenses, including economic and social perspectives, rather than limiting it solely to a highly spiritual viewpoint. This translation successfully balances spiritual ideals with the social realities of its time,² The translation also addresses other controversial aspects, such as *nusyūz* (disobedience) and *ḍaraba* (to strike), offering a more nuanced interpretation that emphasizes dialogue, patience, and compassion in resolving marital conflicts, in line with Islamic principles of equality and mercy.

¹ Sayyed Hossein Nasr, “*The Study Quran: A New Translation and Commentary*,” dalam *The Study Quran: A New Translation and Commentary*, 1 (Abingdon [England] ; New York: HarperCollins Publishers, 2015), 63.

² Sayyed Hossein Nasr, “*The Study Quran: A New Translation and Commentary*,” dalam *The Study Quran: A New Translation and Commentary*, 1 (Abingdon [England] ; New York: HarperCollins Publishers, 2015), 64.

In the creation of *The Study Quran*, the central and multifaceted role was held by Seyyed Hossein Nasr. A renowned philosopher, scientist, and Iranian-American scholar of religion, he is recognized as one of the most influential Muslim intellectuals of the 20th and 21st centuries.³ Seyyed Hossein Nasr stands as a pillar of Islamic intellectualism in the West. Instead of engaging in the often-controversial realm of politics, Nasr dedicated himself to a more transformative mission: restoring the sacred dimension in science and nature, firmly grounded in the rich traditions of Islam.⁴ Renowned not only as an expert in traditional Islamic studies, Nasr is also celebrated as a scholar of perennial philosophy and comparative spirituality. He earned a B.S. and M.A. from the Massachusetts Institute of Technology (MIT) and a Ph.D. in the history of science and philosophy from Harvard University, becoming the first Iranian to graduate from Harvard in this field.⁵ With over 50 books and 500 articles to his name, Nasr has written on a wide range of topics, including traditional metaphysics, Islamic science, religion and the environment, Sufism, and Islamic philosophy. His works have been translated into numerous languages.⁶ One of his globally acclaimed contributions is *The Study Quran*, which seeks to demonstrate the timeless relevance of the Quran in the 21st century.⁷

³ Annas Rolli Muchlisin, “Kesarjanaan Tradisionalis Al-Qur'an di Era Kontemporer: Telaah terhadap *The Study Quran* a New Translation and Commentary karya Seyyed Hossein Nasr dan Tim,” *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 12, no. 2 (3 Desember 2017), 287–310, <https://doi.org/10.21274/epis.2017.12.2.287-310>.

⁴ Seyyed Hossein Nasr, “Who Is Man? The Perennial Answer of Islami,” t.t, 23.

⁵ Jaipuri Harahap, “Sayyed Hossein Nasr tentang Filsafat Perennial dan Human Spiritualitas,” *Aqlania* 8, no. 2 (31 Desember 2017), 73, <https://doi.org/10.32678/aqlania.v8i02.1026>.

⁶ Harahap.

⁷ Seyyed Hossein Nasr, “*The Study Quran: A New Translation and Commentary*,” dalam *The Study Quran: A New Translation and Commentary*, 1 (Abingdon [England]; New York: HarperCollins Publishers, 2015), 64.

In an era where emancipation and gender equality have become increasingly prominent, Surah *An-Nisā'* [4]: 34 remains at the center of intense discourse as societies strive to balance religious values with the ideals of gender equality. Unfortunately, this verse is often narrowly interpreted, with many viewing it as proof that Islam prioritizes spiritual concerns without considering other dimensions.⁸ Such perspectives, often upheld by conservative groups and accepted by the general public, perpetuate gender injustice and, in extreme cases, are used to justify excessive control or even domestic violence against women.⁹

Given this context, revisiting the meaning of a “righteous wife” becomes imperative. From a contemporary perspective, a wife’s righteousness cannot be confined to narrow rituals of obedience but must encompass broader dimensions. It involves intellectual, emotional, and social contributions to the family and society. A righteous wife is a woman who develops her potential, provides constructive support to her family, and actively participates in enlightening her community. A progressive understanding of this verse calls for viewing the husband-wife relationship as one of mutual respect, support, and the development of each other’s potential. This perspective is particularly relevant in challenging the patriarchal structures that have historically interpreted the verse reductively, often resulting in violence and discrimination.

⁸ Rahmawati Hunawa, “Kedudukan Suami Istri (Kajian Surah An-Nisa:34),” *Potret Pemikiran* 22, no. 1 (1 Juli 2018), 32-45, <https://doi.org/10.30984/pp.v22i1.758>.

⁹ Juanda Juanda dan Sjanette Eveline, “Membangun Komunikasi Suami-Istri Sebagai Sarana Keharmonisan Keluarga,” *Journal Kerusso* 3, no. 1 (6 Maret 2018), 34, <https://doi.org/10.33856/kerusso.v3i1.79>.

A contextual reading reveals that the spirit of Islam advocates justice, not subordination.¹⁰

Surah *An-Nisā'* [4]: 34 becomes a focal point in addressing issues of gender and human rights within contemporary Islamic discourse. In the context of modern issues such as domestic violence, women's rights, and gender equality, reinterpreting this verse holds profound significance. It is not merely an academic exercise but a transformative movement to build families and societies that are more just, dignified, and humane, aligning with the core mission of Islamic teachings.

The hermeneutic methodology required for such an interpretation must be sensitive to social contexts, consider the *maqāṣid al-sharī'ah* (higher objectives of Islamic law), and prioritize universal humanistic principles. This approach transforms the notion of a "righteous wife" from a static normative construct into a dynamic concept that evolves with the progress of human civilization.¹¹ This highlights the urgency of reexamining Surah *An-Nisā'* [4]: 34 through a sophisticated and contextual hermeneutic lens. Scholars like Amina Wadud and Asma Barlas have pioneered this effort by challenging patriarchal assumptions in classical exegesis. However, there remains a significant need for interdisciplinary research on this verse, especially studies that relate to contemporary phenomena.

¹⁰ Diana Savitri Hidayati, "Keterlibatan Ayah Dalam Pengasuhan dan Intimacy Terhadap Suami Fathers' Involvement in Parenting and Intimacy towards Husbands" 3 (2020), 51-64.

¹¹ Juanda Juanda dan Sjanette Eveline, "Membangun Komunikasi Suami-Istri Sebagai Sarana Keharmonisan Keluarga," *Journal Kerusso* 3, no. 1 (6 Maret 2018), 34, <https://doi.org/10.33856/kerusso.v3i1.79>.

In 2015, *The Study Quran* emerged as a milestone in an increasingly fragmented intellectual and geopolitical climate. In the post-9/11 era, Islamophobia surged, with the Quran often portrayed as a book advocating extremism. Simultaneously, neo-Salafi and jihadist groups claimed exclusive authority over Quranic interpretation, offering readings that typically ignored historical context and adhered strictly to literal meanings.¹² Within this context, *The Study Quran* became a vital voice of moderation, offering both intellectual and spiritual depth. As one of the most comprehensive English translations of the Quran, it has the potential to shape the understanding of millions of non-Arabic readers, from students to policymakers. Its approach, blending classical exegesis with modern insights, is particularly relevant today. For example, its emphasis on the Quran's spiritual dimensions helps counter tendencies to reduce the text to mere legal or ideological constructs. By doing so, *The Study Quran* serves as a bridge between tradition and modernity, fostering a nuanced understanding of Islam in the 21st century.¹³

In the era of globalization, where cultural and social changes occur rapidly, the interpretation of Surah *An-Nisā'* [4]: 34 in *The Study Quran* serves as a significant breakthrough. This verse, often a focal point in gender debates, is reexamined in this translation with an approach that adheres to Islamic tradition while aligning with modern ethics and fostering social change. Employing a

¹² Muchlisin, "Kesarjanaan Tradisionalis Al-Qur'an di Era Kontemporer," 3 Desember 2017, 287-310.

¹³ Sayyed Hossein Nasr, "*The Study Quran: A New Translation and Commentary*," dalam *The Study Quran: A New Translation and Commentary*, 1 (Abingdon [England]; New York: HarperCollins Publishers, 2015).

sophisticated interdisciplinary methodology (integrating historical linguistics, gender studies, and ethics) *The Study Quran* presents a nuanced understanding of the term *qānitāt*, framing it within a more equitable and humane concept of the “righteous wife.”

This interpretation offers a counterbalance to various narratives, such as those perpetuated by Islamophobia and neo-Salafism, while also serving as an ethical guide for modern couples and an ontological bridge for young Muslims striving to reconcile their spiritual heritage with contemporary values. Thus, *The Study Quran* not only enriches the discourse on the Quran but also has the potential to reshape the construct of a “righteous wife” into a more just and compassionate concept.

B. Problem Statement

Based on the background presented, this study proposes the following research questions:

1. How is the construction of Surah *An-Nisā'* [4]: 34 represented in *The Study Quran* by Seyyed Hossein Nasr?
2. What is the contribution of *The Study Quran* by Seyyed Hossein Nasr to the concept of a “righteous wife” as presented in Surah *An-Nisā'* [4]: 34 in the contemporary context?

C. Research Objectives

The objectives of this research, based on the aforementioned problem statement, are as follows:

1. To provide an understanding of the construction of Surah *An-Nisā'* [4]: 34 as interpreted in *The Study Quran* by Seyyed Hossein Nasr.
2. To explore the contribution of *The Study Quran* by Seyyed Hossein Nasr to the concept of a “righteous wife” as relevant to contemporary issues.

D. Research Significance

1. Theoretical Significance

This research aims to contribute academically by deepening the understanding of the construction and interpretation of Surah *An-Nisā'* [4]: 34 through the lens of *The Study Quran*. It seeks to explore how a contemporary thinker interprets the concept of a “righteous wife” in a modern context, emphasizing Seyyed Hossein Nasr’s methodological approach in interpreting the verse. The study aspires to expand academic insights into Quranic exegesis that is responsive to modern social dynamics, particularly regarding gender relations, leadership, and women’s rights in contemporary Islamic thought.

2. Practical Significance

Practically, this research intends to provide a constructive conceptual foundation for developing a balanced understanding of equality and harmony within family and society. The findings are expected to serve as a

vital reference for policymakers, educational institutions, and social organizations in designing programs for women's empowerment aligned with inclusive and equitable Islamic values. This research is not only academic but also directly relevant to fostering social transformation that upholds the dignity and role of women in society.

E. Literature Review

From the background presented above, it is clear that numerous studies have explored themes related to marital relationships in varying contexts. The author has identified several studies that align with three thematic tendencies: the concept of a pious wife, interpretations of Q.S. *An-Nisā'* [4]: 34, and the translation of *The Study Quran* by Seyyed Hossein Nasr.

The first thematic tendency (the concept of a pious wife) has been widely discussed using various methods and approaches. One notable work is by Budi Suhartawan, who explores the dynamics of marital relationships in Islamic perspectives by referring to fundamental Quranic principles. This research adopts a descriptive-analytical approach based on thematic literature studies, emphasizing Quranic verses as primary data sources. Suhartawan reveals that marital relationships in Islam are built on principles of balance and complementarity. A husband's obligations include material and spiritual aspects, such as dowry, financial provision, and protection, while a wife supports, complements, and maintains household harmony. The study's uniqueness lies in its comprehensive approach, addressing not

just formal legal aspects but also the social and spiritual dimensions of marriage in Islam.¹⁴

A second study, titled *Metodologi Kajian Hadis Tentang Pemahaman Hadis Shahih dalam Hal Wanita sebagai Istri Salehah* by Nurliana Damanik, examines a specific Ḥadīth about “pious women.” Damanik delves into the authenticity and context of the Ḥadīth using renowned Ḥadīth compilations, producing a comprehensive analysis. Employing a library research method, the study analyzes texts and relevant sources to refine the concept of a pious woman as understood in the Ḥadīth.¹⁵

The second thematic tendency, focused on Q.S. *An-Nisā’* [4]: 34, has also been explored in depth. Ucun Nenah Hopidoh, for instance, investigates the concept of *nusyūz* (disobedience), analyzing the appropriate responses of a husband toward a wife exhibiting such behavior as outlined in the verse. The study identifies three primary actions prescribed for the husband: advising, maintaining physical distance, and applying mild corrective actions, escalating to mediation if necessary. This research uses qualitative methods with literature studies, particularly interpretations of the verse by Muhammad Hasbi Ash-Shiddieqy, distinguishing itself by addressing practical applications in contemporary marital dynamics.¹⁶

¹⁴ Budi Suhartawan, “Hak dan Kewajiban Suami Istri dalam Perspektif Al-Qur'an (Kajian Tematik)” 2, no. 02 (2022), 106-126.

¹⁵ Nurliana Damanik, “Metodologi Kajian Hadits tentang Pemahaman Hadits Shahih dalam Hal Wanita Sebagai Istri Salehah (Hadis Ahmad Ibn Hanbal dan Ibnu Majah Studi Sanad dan Matn)”, 1-150.

¹⁶ Hopidoh, Fadli, dan Sodikin, “Penafsiran *Nushūz* Menurut Hasbi Ash-Shiddiqie Dalam Tafsir An-Nur: Studi Analisis Surah *An-Nisā’* [4]: 34.”

A second article examines the semantic analysis of Q.S. *An-Nisā'* [4]: 34, focusing on lexical and contextual meanings. Hukma Darojati highlights the husband's role as a leader and the wife's role as a manager while exploring various interpretations of *qawwām* and its implications across different scholarly perspectives, including feminist views

A third study looks at Hamka's perspective on women's education through Q.S. *An-Nisā'* [4]: 34-35. It emphasizes women's roles as foundational educators within families, asserting their right to education and justice aligned with Islamic values and Indonesian law. The study employs qualitative methods, using literature reviews analyzed inductively, highlighting women's dual roles in domestic and societal settings.¹⁷

Another notable article, *A Progressive Interpretation of Q.S. An-Nisā'* [4]: 34, applies Gadamer's hermeneutic theory within a socio-historical lens to uncover how the Quran supports justice and gender equality in family law, challenging traditional patriarchal interpretations. This library-based study argues for flexible understandings of family leadership roles, advocating for mutuality and cooperation rather than rigid gender hierarchies.¹⁸

¹⁷ Achmad Hikmatiyar, Muhammad Arfan Mu'ammam, dan Zainal Arifin, "Hamka's Thoughts on Women's Education: Analysis of Al-Azhar's Interpretation (Surah *An-Nisā'* : 34-35)," *Eduvest - Journal of Universal Studies* 4, no. 7 (25 Juli 2024): 5785-8798, <https://doi.org/10.59188/eduvest.v4i7.1225>.

¹⁸ Ahmad Zainal Arifin dan Mohammad Bachrul Falah, "A Progressive Interpretation of Q.S. An-Nisa 34: A Comprehensive Exploration of Family Leadership in the Field of Gender," *Ar-Risalah Media Keislaman Pendidikan Dan Hukum Islam* 22, no. 1 (1 April 2024): 078, <https://doi.org/10.69552/ar-risalah.v22i1.2354>.

Similarly, research adopting Amina Wadud's hermeneutic approach reinterprets Q.S. *An-Nisā'* [4]: 34 in terms of broader responsibilities and gender equality. This study highlights Wadud's influence, particularly in Indonesian discourse, emphasizing equality in familial and societal roles.¹⁹

Nasrin Ansarian's study, *Analysis and Explanation of [4]: 34 in Surah An-Nisā' According to the Term "Izribuhunna,"* focuses on the controversial concept of "beating" in the Quran. It analyzes key aspects such as intent, context, and limits, employing descriptive and analytical methods. The study seeks to reconcile traditional interpretations with contemporary views on gender and discipline.²⁰

The third tendency, which discusses the translation of the Qur'an in *The Study Quran* by Seyyed Hossein Nasr, presents various perspectives reflecting a traditionalist approach to Qur'anic interpretation. This analysis highlights several articles that elaborate on the significant contributions and commentaries on the work, particularly concerning the hermeneutical methodology employed. One article emphasizes that *The Study Quran* employs a threefold hermeneutical methodology: translation, explanation, and articulation of the author's ideas. This approach not only ensures relevance to modern readers but also underscores the sacredness of the Qur'anic text by avoiding the influences of modernist or orientalist

¹⁹ Naili Rosa Urbah Rusydiana dan Hadiana Trendi Azami, "Interpretation Q.S. *An-Nisā'* : 34 Perspectives of Amina Wadud Muhsin and The Implication of Her Thinking In Indonesia," *Jurnal Ushuluddin* 29, no. 1 (30 Juli 2021): 87, <https://doi.org/10.24014/jush.v29i1.11931>.

²⁰HEDAYATZADEH, Mohammad Sadegh; PIRUZFAR, Soheila. Explaining and Evaluating the Views of Islamic Feminists Regarding Verse 34 of Surah *An-Nisā'* ; A Case Study of Asma Barlas's Perspective. *Islamic Studies in the Contemporary World*, 2022, 1.2: 415-430.

interpretations. As a profound hermeneutical project, this work seeks to integrate a universal perspective, particularly in understanding verses related to religious traditions.²¹

Another article examines Nasr's views on Perennial Philosophy, which stresses the significance of enduring values in religion and tradition. Nasr highlights the necessity of dialogue between religion and science, particularly to critique the ontological foundations of modern science, which often neglect spiritual dimensions. With a philosophical and historical approach, this work integrates traditional values with modern thought, emphasizing that the revival of Islam is a reiteration of long-standing values that remain relevant.²²

Other research explores the construction of religious literacy in *The Study Quran*. This commentary not only broadens understanding of the Qur'an but also seeks to address negative stereotypes about other religions. Through an inclusive approach, this work strengthens coexistence within pluralistic societies. The qualitative methodology employed emphasizes in-depth textual analysis without being confined to a specific framework, fostering constructive dialogue across religious traditions.²³

²¹ Muchlisin, "Kesarjanaan Tradisionalis Al-Qur'an di Era Kontemporer," 3 Desember 2017.

²² Abu Syahrin, "Agama dan Filsafat Parennial Perspektif Seyyed Hossein Nasr," *Al-Hikmah: Jurnal Theosofi dan Peradaban Islam* 1, no. 1 (6 Februari 2019), 1-23, <https://doi.org/10.51900/alhikmah.v1i1.4034>.

²³ Mohammad Salahuddin Al-Ayyuubi dan Abdul Haris, "Konstruksi Literasi Keagamaan dalam Tafsir The Study Qur'an," *Contemporary Quran* 4, no. 1 (24 Juni 2024): 65–80, <https://doi.org/10.14421/cq.v4i1.5677>.

The final research highlights the relationship between science and religion in Nasr's thought. The concept of *scientia sacra* serves as the foundation for building Islamic science with a holistic methodology distinct from the secular tendencies of Western science. This approach encompasses rationalization, scriptural interpretation, observation, and experimentation, utilizing historical and interpretive analyses of Nasr's works. The central emphasis is on integrating science and spirituality, believed to revive Islamic scholarly values.²⁴

F. Research Methodology

The methodology serves as a strategy to optimize the implementation of research activities. This study employs a qualitative research approach. The first step involves collecting relevant written sources related to the topic under discussion, given that this research is a library study. This is followed by an analysis of verse 34 in Q.S. *An-Nisā'* using a hermeneutical approach. The research methodology used in this study is detailed as follows:

1. Type of Research

This study is a library research that employs data collection methods through critical examination of various written sources, such as academic literature, reference books, and scientific papers relevant to the research focus. Utilizing a qualitative library-based approach, the

²⁴ Syarif Hidayatullah, "Konsep Ilmu Pengetahuan Seyyed Hossein Nasr: Suatu Telaah Relasi Sains dan Agama," *Jurnal Filsafat* 28, no. 1 (28 Februari 2018): 113, <https://doi.org/10.22146/jf.30199>.

researcher explores and analyzes written documents pertinent to the studied topic, aiming to generate comprehensive data through in-depth examination of the available library sources.

2. Research Approach

The research employs a hermeneutical approach to analyze Q.S. *An-Nisā'* [4]: 34 in a more contextual manner. Specifically, the researcher adopts the fusion of horizons theory proposed by Hans-Georg Gadamer. The purpose of applying this theory is to achieve a deeper and more contextual understanding of the verse's meaning.

By implementing this theory, the researcher integrates the historical perspective of the verse with the perspective of modern readers, thereby producing a richer understanding of how the verse is relevant within today's cultural and social contexts.²⁵ The fusion of horizons theory bridges cultural differences between the text's context and current social conditions, addressing any potential gaps in understanding. Furthermore, this process allows for an exploration of the verse's application to contemporary issues, such as the concept of a pious wife in the modern era, while critically reflecting on how interpretations of the verse have evolved over time. In this way, the fusion of horizons

²⁵ M. Miski dkk., "Hermeneutika sebagai Metode Tafsir: Mengurai Konstruksi Pengetahuan Generasi Z Kota Malang," *Khazanah Theologia* 3, no. 1 (1 Februari 2021): 55–66, <https://doi.org/10.15575/kt.v3i1.11204>.

theory facilitates a holistic and relevant understanding of Q.S. *An-Nisā'* [4]: 34, both historically and in the modern context.

3. Data Source

The data sources are divided into primary and secondary sources. The primary sources include the Qur'an, The Study Quran translation by Seyyed Hossein Nasr, and the book *Truth and Method* by Hans-Georg Gadamer. Secondary data is obtained from various related library materials, including literature on hermeneutics (books or articles discussing hermeneutics), literature on translation theory (books or articles focusing on methodologies and approaches to translating sacred texts), and other related literature on the concept of a "pious wife" found in other verses. These resources provide a comprehensive understanding of the horizon of the text (Q.S. *An-Nisā'* [4]: 34). To ascertain the translator's horizon, the researcher examines various works authored by Seyyed Hossein Nasr to understand his background, providing insights into the translator's horizon.

4. Data Collection Technique

The researcher employs a documentation study technique, starting with the collection of both primary and secondary data. This involves gathering materials related to the main subject of discussion (Q.S. *An-Nisā'* [4]: 34 as translated in *The Study Quran* by Seyyed Hossein Nasr) and any associated theories utilized in this research. After collecting the

data, the researcher sorts the information to ensure the research outcomes are accurate and reliable.

5. Data Processing Technique

After conducting the sorting of both primary and secondary data, the data is processed through several stages, such as: *First*, the author will describe the data obtained, whether it pertains to translations or interpretations of several verses that have correlations with the object to be studied. *Second*, the author will correlate the data with the historical, social, and cultural context at the time the verses were revealed, drawing on the opinions of translators and scholars of interpretation (mufassirun). *Third*, the author will identify *Q.S an-Nisā'*[4]: 34 and several related verses found in *The Study Quran*, considering the historical, social, and cultural context at the time the translation of the verses was carried out. *Fourth*, the author will synthesize the results of the analysis from various aspects above to comprehensively understand Nasr's interpretation of *Q.S an-Nisā'*[4]: 34 and identify the implications of Nasr's interpretation in understanding the concept of the "Righteous Wife" in Islam. Using Gadamer's theory of the fusion of horizons, data can be obtained regarding the two different horizons (the horizon of the text and the horizon of the translator). The analysis results will be presented in a narrative form, inductively and systematically, to answer the research questions. Afterward, the author will identify the contribution of *The Study Quran* translation by Seyyed Hossein Nasr to

the concept of the “Righteous Wife” in Q.S *An-Nisā’* [4]: 34 in the context of the present day.

G. Systematics of Writing

In an effort to achieve the research objectives comprehensively, the author has designed a structure consisting of four main chapters. These chapters are organized in such a way as to present an interconnected and continuous narrative, ensuring a logical and easy-to-follow flow of thought. The first chapter serves as the introduction, laying the foundation for the entire study. In this chapter, the author outlines the background that explains the urgency and relevance of the topic being studied. Next, the limitations and focus of the issue are presented in the form of specific and measurable research questions. The research objectives are then outlined, designed to directly address the questions raised in the problem formulation. The benefits of the research, both theoretical and practical, are also elaborated to demonstrate the potential contributions of this study.

Still within the *first* chapter, the author presents a review of relevant previous research, providing context and showing the position of this study within the broader academic landscape. The theoretical framework that will serve as the basis for the analysis is also presented, providing the analytical approach to be used throughout the research. The research methodology is then explained, outlining the approach and techniques that will be used to obtain and analyze data to answer the research questions. Finally, this chapter ends with a

description of the structure of the discussion, offering a comprehensive overview of the structure and content of the research to help the reader understand the flow and organization of this academic work.

After establishing this strong foundation, the author proceeds to the *second* chapter, which discusses the theoretical foundations and literature review. This chapter will be divided into three sub-chapters, which cover the concept of the “righteous wife” in Islam, the concept of Quranic translation, and a comprehensive explanation of Gadamer’s fusion of horizons hermeneutics theory.

The *third* chapter is the core of this research, presenting the findings and analysis that directly answer the questions posed in the problem formulation. The main focus of this chapter is the construction of Q.S *An-Nisā’* in the translation of The Study Quran by Seyyed Hossein Nasr and the application of Gadamer’s hermeneutic theory concerning the fusion of two horizons (the horizon of the text and the horizon of the translator). This chapter also contains answers to the second research question regarding the contribution of The Study Quran translation to Q.S *An-Nisā’* [4]: 34 in the context of the present day.

The *fourth* chapter serves as the conclusion of the entire study, presenting a comprehensive summary of the results of the research. In this chapter, the researcher distills the essence of the analysis that has been presented in detail in the previous chapters. The purpose is to provide a clear and concise overview of the main findings of the research. In addition to presenting the conclusions, this chapter also provides the researcher with an opportunity to offer relevant

recommendations or suggestions. These suggestions are not only intended for the development of future research but may also include the practical implications of the study's findings. Thus, this chapter not only serves as a conclusion but also acts as a bridge that connects this research to potential future scholarly exploration or practical applications in related field

CHAPTER II

LITERATURE REVIEW

A. Righteous Wife in The Qur'an

The word “salehah” actually comes from the Arabic word *ṣāliḥah*, which is commonly used to describe a woman who is devout, virtuous, and sincerely performs her religious duties. In the Indonesian dictionary (KBBI), the term “salehah” does not appear. The word “saleh” or “salih” (the masculine form of “salehah”).²⁶ is listed instead, which means obedient and sincere in worship, pure and faithful, as well as having good character. In this research, the term “salehah” is paired with the word “wife,” which makes the meaning more specific, referring to a woman who is already in the role of a wife.²⁷

The figure of the *istri salehah* (righteous wife) from an Islamic perspective represents a woman who maintains a balance between her spiritual and social life. With a foundation of piety to Allah SWT, she fulfills her role as a wife who is obedient to her husband within the framework of Islamic law, while also preserving her own dignity and that of her family. Her ability to create a

²⁶ Kementerian Pendidikan dan Kebudayaan. (2021). Kamus Besar Bahasa Indonesia (KBBI) Daring. <https://kbbi.kemdikbud.go.id>, diakses 23 September 2024.

²⁷ Fahmi Basyar, “Relasi Suami Istri dalam Keluarga menurut Hukum Islam dan Undang-Undang Nomor 1 Tahun 1974,” *Istidlal: Jurnal Ekonomi dan Hukum Islam* 4, no. 2 (15 Oktober 2020): 138–150, <https://doi.org/10.35316/istidlal.v4i2.269>.

harmonious household is reflected in the way she educates her children, manages domestic affairs, and upholds family trust.²⁸

The beauty of the character of a *salehah* wife shines through her polite speech, maintained patience, and wisdom in actions. She is intelligent in setting priorities, balancing personal development with family responsibilities, and actively contributing to the social environment without violating the boundaries set by Islamic law.²⁹ In managing family finances, she does so with a frugal and wise approach, avoiding wastefulness while still attending to the family's needs.³⁰

Emotional maturity is one of the key traits of a *salehah* wife, demonstrated through her ability to manage emotions and understand family dynamics. She blends gentleness with firmness, creativity with wisdom, in every aspect of her life. Her life priorities are clearly focused on achieving the pleasure of Allah and the happiness of her family, while remaining open to personal development and making positive social contributions. All these characteristics make her a role model, reflecting a balance between the worldly and the hereafter, bringing

²⁸ Dadang Jaya, "Bagaimana Relasi Suami–Istri Perkawinan Tidak Sekufu dalam Profesi: Dampak terhadap Keharmonisan Keluarga," *Jurnal At-Tadbir: Media Hukum dan Pendidikan* 31, no. 1 (31 Januari 2021): 1–28, <https://doi.org/10.52030/attadbir.v31i1.79>.

²⁹ Sofiyatus Soleha dan Miski, "Citra Perempuan Salehah dalam Akun Youtube Yufid.TV: al-Qur'an, Hadis, Konstruksi, dan Relevansi," *QOF* 6, no. 1 (15 Juni 2022): 67–88, <https://doi.org/10.30762/qof.v6i1.171>.

³⁰ Mohammad Luthfi, "Komunikasi Interpersonal Suami dan Istri Dalam Mencegah Perceraian di Ponorogo," *ETTISAL Journal of Communication* 2, no. 1 (1 Juni 2017): 51, <https://doi.org/10.21111/ettisal.v2i1.1413>.

sakinah, *mawaddah*, and *rahmah* (tranquility, love, and mercy) into family life.³¹

Her ability to maintain balance in various roles (as a servant of Allah, wife, mother, and community member) makes her a complete and whole individual. Through a combination of obedience, intelligence, and wisdom, a *salehah* wife makes a significant contribution to building a strong family and a harmonious society, all while steadfastly adhering to Islamic values in every step she takes.

In the Qur'an, there are several verses that emphasize the characteristics of a *salehah* wife, such as the following verses:

1. *An-Nisā'* [4]: 34

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَنَاطٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُورَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

Men are the caretakers of women, as men have been provisioned by Allah over women and tasked with supporting them financially. And righteous women are devoutly obedient and, when alone, protective of what Allah has entrusted them with.¹ And if you sense ill conduct from your women, advise them first, if they persist, do not share their beds, but if they still persist, then discipline them gently. But if they change their ways, do not be unjust to them. Surely Allah is Most High, All-Great.³²

In interpreting the concept of the *istri salehah* (righteous wife) in Surah

An-Nisā' [4]: 34, Ibn Kašīr outlines two fundamental characteristics that

³¹ Ahmad Furqan Darajat, "Tipologi Relasi Suami Istri dan Indikator Terjadinya *Nusyūz*," *TAFALQUH* 2, no. 2 (15 Desember 2017): 54–67, <https://doi.org/10.70032/ad830b31>.

³² Abdullah Yusuf Ali, *The Meaning of the Holy Qur'an* (Beltsville, MD: Amana Publications, 2005), 84.

form the core of a wife's personality. The first characteristic is *qānitāt*, which means being obedient and submissive to the husband within the boundaries of goodness and Islamic law. The second characteristic is *hafizhat lil ghaib*, which describes the wife's ability to preserve her dignity, protect her husband's secrets, and manage household affairs well when the husband is not at home.³³

Ibn Kašīr explanation is further supported by a narration from 'Ali bin Abi Talib and Talhah, which originates from Ibn 'Abbas. This narration emphasizes that the preservation of a wife's honor is a manifestation of Allah's protection through the law He has revealed. This is reflected in the phrase *bimā ḥafizallāh*, indicating a correlation between the wife's obedience to her husband and her obedience to Allah SWT. Ibn Kašīr also strengthens his interpretation with a Ḥadīth from Abu Hurairah, which describes the ideal wife as one who is pleasing to the eye, obedient to her husband's commands, and consistent in protecting her husband's interests.³⁴

In a broader context, Ibn Kašīr connects the characteristics of a righteous wife with the concept of male leadership in the household. According to him, a wife's obedience is a natural response to the leadership role that Allah has given to the husband, while still adhering to the boundaries of Islamic law. This interpretation provides a comprehensive picture of the *istri*

³³ "Imād ad-Dīn Abū al-Fidā" Ismā'īl ibn 'Umar ibn Katsīr ad-Dimasyqī, *Tafsīr al-Qur'ān al-'Azīm*, t.t.

³⁴ Jalāl al-Dīn al-Suyūṭī, *Asbāb al-Nuzūl*, 127.

salehah as an individual who can integrate vertical obedience to Allah with horizontal obedience to her husband, while maintaining the trust and honor of the family.³⁵

In addition to Ibn Kaṣīr, Al-Qurṭūbī offers another perspective on the construction of the *istri salehah* in Surah *An-Nisā'* [4]: 34. In interpreting the concept of *salehah* (الصَّالِحَاتُ) in this verse, Al-Qurṭūbī provides a profound explanation. He states that a righteous wife is one who sincerely obeys Allah and her husband. This obedience is reflected in her ability to protect herself and her husband's property when he is not at home. Al-Qurṭūbī emphasizes that this obedience is not blind submission, but rather a manifestation of understanding and awareness of her role in building a harmonious household.³⁶

Al-Qurṭūbī further explains that a righteous wife possesses the quality of preserving secrets (حافظات للغيب). This includes protecting the family's honor, wealth, and all household matters entrusted by Allah. He interprets this ability to keep secrets as an important indicator of a wife's righteousness, as it shows spiritual and emotional maturity in fulfilling her role.³⁷

In his interpretation, Al-Qurṭūbī also highlights that a wife's righteousness is reflected in her ability to manage household affairs wisely,

³⁵ ad-Dimasyqī, *Tafsīr al-Qur'ān al-'Azīm*.

³⁶ Abū 'Abdullāh Muḥammad ibn Aḥmad ibn Abī Bakr al-Anṣārī al-Qurṭūbī, "*Al-Jāmi' li Aḥkām al-Qur'ān*", 1994, 123.

³⁷ al-Qurṭūbī.

including educating children and managing family finances. All of this is done with the awareness that she is fulfilling a trust from Allah. Interestingly, Al-Qurtūbī does not view this righteousness as a form of restriction, but rather as empowerment that enables a wife to contribute maximally to building a peaceful and harmonious family.

In conclusion, both scholars agree that the *istri salehah* is an individual who maintains balance in various aspects of life, from spiritual and social to domestic. She does not focus solely on one role, but is able to integrate multiple responsibilities effectively. Most importantly, all her actions and behaviors are based on obedience to Allah SWT and are oriented towards the happiness of both this world and the hereafter.³⁸

2. *At-Tahrim* [66]: 5

عَسَىٰ رَبُّهُ إِن طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِّنْكَنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ فَعَتَاتٍ تَابِتَاتٍ
عِبَادَاتٍ سَابِحَاتٍ تَيَّبَاتٍ وَأَبْكَارًا

And if he (the Prophet) were to divorce you, his Lord might replace you with wives better than you, those who submit (to Allah), believe, obey, repent, worship, and fast whether previously married or virgins.³⁹

Ibn Kaṣīr, in his tafsir regarding the concept of a righteous wife mentioned in Surah At-Tahrim verse 5, provides a comprehensive explanation. He begins his interpretation by highlighting the context of the verse, which speaks about the possibility of the Prophet Muhammad (SAW) being given better wives if they were to be divorced. According to Ibn Kaṣīr,

³⁸ al-Qurtūbī; ad-Dimasyqī, *Tafsīr al-Qur'ān al-'Azīm*.

³⁹ Abdullah Yusuf Ali, *The Meaning of the Holy Qur'an* (Beltsville, MD: Amana Publications, 2005), 560.

the “better wives” mentioned in this verse are those who possess the qualities of true Muslim women, with deep faith, and are always obedient in fulfilling the commands of Allah and His Messenger.⁴⁰

In his exegesis, Ibn Kaṣīr elaborates that the righteous wives referred to in this verse are those who possess the trait of *tawbah* (repentance), meaning they are always introspective about their mistakes and quickly return to Allah when they err. Additionally, they are described as *‘ābidāt* (devout worshippers), which, according to Ibn Kathir, is not limited to formal acts of worship, but also includes all forms of devotion to Allah in their daily lives.

Furthermore, Ibn Kaṣīr emphasizes that the attribute *sā’ihāt* (those who fast) mentioned in the verse indicates a willingness to control oneself and one’s desires, which is an essential characteristic of a righteous wife. He also highlights the importance of the status of *ṣayyibāt* and *abkār* (widows and virgins) mentioned in the verse, which indicates that a wife’s righteousness is not related to her previous marital status, but to her faith and piety toward Allah.

In addition, Al-Qurṭubī, in his tafsir regarding the concept of a righteous wife as mentioned in Surah At-Tahrim verse 5, provides a profound analysis. He explains that this verse contains several key characteristics that define the righteousness of a wife. In Al-Qurṭubī’s view, a righteous wife described in this verse is one who is always submissive to Allah (*muslimāt*)

⁴⁰ ad-Dimasyqī, *Tafsīr al-Qur’ān al-‘Azīm*.

with sincere humility, has firm faith (*mu'mināt*), and remains consistent in obedience to Allah and His Messenger (*qānitāt*).⁴¹

In explaining the meaning of *tā'ibāt* (women who repent), Al-Qurṭubī emphasizes that this is not just regret over sins but involves a continuous awareness to improve oneself and return to the path that pleases Allah. He also offers a deep interpretation of *ābidāt* (women who worship) as those who make every aspect of their life an act of devotion to Allah, including their role as a wife.

Al-Qurṭubī then analyzes the meaning of *sā'ihāt*, which he interprets as women who fast, whether obligatory or voluntary. According to him, this characteristic reflects a high level of self-control, which is crucial in building a successful household. Regarding the mention of *ṣayyibāt* and *abkār* (widows and virgins), Al-Qurṭubī asserts that this shows the universality of the concept of righteousness, which is not limited to one's previous marital status. Interestingly, Al-Qurṭubī also highlights that the combination of these qualities forms a balanced personality, where obedience to Allah is in harmony with the ability to fulfill the role of a wife in married life.

⁴¹ al-Qurṭubī, *Al-Jāmi' li Ahkām al-Qur'ān*.

B. Translation of the Qur'an

The translation of the Qur'an is a sacred process that involves transferring the Arabic language into the target language while considering every detail of meaning, context, and the spiritual values contained within. This process is not as simple as word-for-word translation; it requires a deep understanding of various aspects of Islamic knowledge. A Qur'an translator must possess expertise not only in both the Arabic and the target languages but also in a comprehensive understanding of the sciences of tafsir, Ḥadīth, and Islamic history.⁴²

When translating the Qur'an, we cannot overlook the fact that every verse has a historical context and layered meanings. For example, when translating verses about warfare, it is necessary to understand the socio-political situation at the time the verse was revealed. This is important to avoid misunderstandings or incorrect interpretations. Similarly, with verses related to law or worship, their translation must align with the understanding of scholars and the practices demonstrated by the Prophet Muhammad (SAW).⁴³

The greatest challenge in translating the Qur'an is how to convey the beauty of its language and the depth of its meanings as contained in the original text. Consider, for instance, the translation of the word “*taqwā*.” There is no exact equivalent in other languages that can fully capture the meaning of piety

⁴² Egi Sukma Baihaki, “Orientalisme dan Penerjemahan Al-Qur'an,” *Jurnal Ilmu Ushuluddin* 16, no. 1 (11 Juli 2017): 21, <https://doi.org/10.18592/jiiu.v16i1.1355>.

⁴³ Aghnia Mufida, “Analisis Wacana Aspek Kohesi Gramatikal Referen Terjemahan Al-Quran Surat At-Talaq: Teknik dan Kualitas Penerjemahan,” *FASHOHAH: Jurnal Ilmiah Pendidikan Bahasa Arab* 2, no. 1 (23 Februari 2022): 1–17, <https://doi.org/10.33474/fsh.v2i1.13562>.

towards Allah (SWT). In such cases, the translator often needs to provide footnotes or additional explanations to help the reader understand the concept being referred to.

Today, with advancements in technology and wider access to reference sources, the process of translating the Qur'an has become more systematic. Translators can utilize digital databases of tafsir books, Arabic dictionaries, and various modern linguistic tools. However, technology remains only a tool. The final decision on word choice and sentence structure still requires careful consideration from experts who understand the complexities of the Qur'an..

Equally important, translating the Qur'an is a significant moral responsibility. Errors in translation can impact the understanding and practice of Islamic teachings by millions of readers. For this reason, this process usually involves a team of experts from various fields and goes through several stages of review before being published. Every word is carefully weighed, every phrase's impact is considered, and every verse is translated with great caution.⁴⁴

Ultimately, translating the Qur'an is not merely an academic or linguistic project, but a noble effort to help Muslims and anyone interested in understanding this sacred scripture. Although it will never fully replace the original Arabic text of the Qur'an, a good translation can serve as a gateway for anyone who seeks to explore the universal messages contained in the Qur'an. This is what makes the work of translating the Qur'an so important and

⁴⁴ Egi Sukma Baihaki, "Penerjemahan Al-Qur'an: Proses Penerjemahan al-Qur'an di Indonesia," *Jurnal Ushuluddin* 25, no. 1 (21 Juni 2017): 44, <https://doi.org/10.24014/jush.v25i1.2339>.

continually evolving alongside advancements in knowledge and translation methodologies.

1. Types of Qur'an Translation⁴⁵

Throughout the history of Islam, the translation of the Qur'an has experienced significant development with various approaches and methods. When discussing the types of Qur'an translations, there are two main types commonly used: literal translation (*harfiah*) and interpretive translation (*tafsīriah*).

a. *Harfiah* Translation (Literal Translation)

Harfiah translation, or what is often called *lafziyah* translation, is a highly strict and systematic method of translating the Qur'an, emphasizing a word-for-word linguistic transfer from Arabic to the target language. In this approach, each word is translated while preserving the original grammatical structure, resulting in a translation that closely mirrors the original language's word order. tool than as a comprehensive understanding for the general public.⁴⁶

The main characteristic of literal translation is its absolute fidelity to the original text. The translator strives to present the meaning by

⁴⁵ Baihaki; Mufida, "Analisis Wacana Aspek Kohesi Gramatikal Referen Terjemahan Al-Quran Surat At-Talaq: Teknik dan Kualitas Penerjemahan" 23 Februari 2022; Syihabuddin Syihabuddin, "Penerjemahan Teks Suci: Analisis Ketepatan Terjemahan Istilah Kecendekiaan Dalam Alquran dan Terjemahnya," *Adabiyāt: Jurnal Bahasa dan Sastra* 15, no. 1 (28 April 2017): 87, <https://doi.org/10.14421/ajbs.2016.15105>.

⁴⁶ Syihabuddin, "Penerjemahan Teks Suci.", 87-109.

retaining the word order, syntactic construction, and the complex structure of the Arabic language. As a consequence, the translation often feels awkward and difficult to understand for readers who lack a background in the Arabic language.

This method has significant advantages in academic and linguistic research contexts. Students or researchers who wish to understand the linguistic nuances of the Qur'an will greatly benefit from literal translation, as it allows them to conduct an in-depth analysis of the structure of the sacred text.

However, the primary limitation of literal translation lies in communication and understanding its substantive meaning. The complexity of the Arabic language and the uniqueness of the Qur'anic structure make it challenging for lay readers to grasp the intended message. Therefore, literal translation is more suitable as a linguistic study tool than as a comprehensive understanding for the general public.

b. *Tafsīriah* Translation (Interpretive Translation)

Tafsīriah Translation is a more dynamic and contextual approach, focusing on the transfer of substantive meaning rather than the literal word-for-word translation. This method views translation as a communication process aimed at transforming the message of the sacred

text in a comprehensive and easily understood way for readers from various backgrounds.⁴⁷

In practice, interpretive translation allows the translator greater freedom to engage in deep interpretation. They do not merely translate words but also delve into the historical, social, and theological context of the verses in question. This approach often includes additional explanations drawn from trusted tafsir books, helping readers gain a more comprehensive understanding.

The strength of interpretive translation lies in its ability to present a communicative and contextual meaning. Verses containing metaphorical or symbolic meanings, or those requiring a deeper explanation, can be elaborated on in greater detail. For example, when translating verses about divine attributes, the translator will provide an explanation consistent with Islamic theological principles, thereby avoiding potential misunderstandings.⁴⁸

Another important characteristic is its flexibility in the structure of the target language. Interpretive translation is not tightly bound to the structure of the Arabic language but prioritizes readability and clarity in the target language. This makes the translation more accessible to

⁴⁷ Aghnia Mufida, "Analisis Wacana Aspek Kohesi Gramatikal Referen Terjemahan Al-Quran Surat At-Talaq: Teknik dan Kualitas Penerjemahan" *FASHOHAH: Jurnal Ilmiah Pendidikan Bahasa Arab* 2, no. 1 (23 Februari 2022): 1–17, <https://doi.org/10.33474/fsh.v2i1.13562>.

⁴⁸ Nurul Kholifah, "Ragam Penerjemahan Huruf Jar Min dalam Qur'an Karim dan Terjemahan Artinya" *TERBITAN UII: Studi pada Surah al-Baqarah*, *AL ITQAN: Jurnal Studi Al-Qur'an* 8, no. 1 (27 Juni 2022): 39–74, <https://doi.org/10.47454/alitqan.v8i1.771>.

general readers, especially those without a background in Arabic linguistics, while still preserving the integrity of the Qur'anic message.

Harfiah translation is a word-for-word translation that attempts to maintain the original Arabic structure, though the result may feel rigid in the target language. On the other hand, interpretive translation emphasizes conveying the meaning and context, making it easier for readers to understand.

In modern developments, some Qur'an translations have tried to integrate the strengths of both methods. This approach produces translations that are not only faithful to the original text but also easy to understand. This is done by maintaining the basic meaning of each word in the Arabic text, while adjusting the sentence structure to the target language and providing additional explanations when necessary. This integrated model has proven effective in helping readers better understand the Qur'an, especially those who do not have direct access to an understanding of the Arabic language.⁴⁹

Additionally, there is also an approach called *terjemah maknawiyah* (meaning-based translation), which seeks a middle ground between fidelity to the original text and readability in the target language. This approach has become increasingly popular because it provides better understanding without straying too far from the original structure of the Qur'an. For example, when translating verses containing parables (*amṣāl*) in the Qur'an,

⁴⁹ Baihaki, "Orientalisme dan Penerjemahan Al-Qur'an.", 86.

the translator will explain their meaning while still maintaining the beautiful style of the original language.⁵⁰

In recent developments, interactive digital translations have emerged, combining various types of translations with multimedia features. This model allows readers to choose the type of translation that suits their needs (whether literal, interpretive, or word-by-word) while enjoying audio recitations and brief tafsir. This innovation makes Qur'an learning more engaging and accessible for the digital generation.

Each type of translation has its own advantages and challenges. However, what is important to remember is that all of these translation efforts have the same goal: to help Muslims and anyone interested to better understand the messages of the Qur'an. Amid the variety of available translations, readers can choose the one that best suits their needs and level of understanding. Ultimately, translation remains a tool for understanding, while the Qur'an in Arabic remains the primary, irreplaceable source.

2. Problematics in Qur'an Translation

The process of translating the Qur'an presents a variety of significant challenges for translators. One of the primary issues faced is the complexity of the Arabic language of the Qur'an, which possesses unique grammatical structures, stylistic elements, and profound layers of meaning. Translators often encounter dilemmas when deciding whether to maintain fidelity to the

⁵⁰ Egi Sukma Baihaki, "Penerjemahan Al-Qur'an: Proses Penerjemahan al-Qur'an di Indonesia," *Jurnal Ushuluddin* 25, no. 1 (21 Juni 2017): 44, <https://doi.org/10.24014/jush.v25i1.2339>.

source text or prioritize readability in the target language. For instance, when translating verses that contain *majāz* (figurative speech), *isti'ārah* (metaphor), or *kināyah* (metonymy), the translator must consider whether to translate literally or to find a more contextually appropriate equivalent in the target culture.⁵¹

Another challenge arises from the *i'jāz* (inimitability) of the Qur'an, which features literary beauty that is difficult to replicate. Many Qur'anic verses contain internal musicality through the use of rhyme (*fāṣilah*) and harmonious rhythm, which is nearly impossible to reproduce in another language without sacrificing meaning. Additionally, the presence of words that have a broad spectrum of meanings (*wujūh*) and different contextual nuances adds to the complexity of translation. Translators also face the difficulty of dealing with Qur'anic terms that have no exact equivalent in the target language, such as concepts like *taqwā* (piety), *rūḥ* (spirit), *arṣ* (throne), which often require supplementary explanations for full understanding.

Another important issue relates to the socio-historical aspects and the context of revelation (*asbāb al-Nuzūl*) that underlie the Qur'anic verses. Translators are required to have a deep understanding of the history and culture of the Arab world during the time of revelation in order to capture and convey the correct meaning. This challenge becomes even greater when dealing with verses that have multiple interpretations based on differing

⁵¹ Syihabuddin, "Penetjemahan Teks Suci.", 87-109.

qirā'āt (readings) or scholarly exegesis. On the other hand, translators must also consider the level of understanding and the background of the target audience, who may be very different from the original context of the Qur'an.⁵²

This complexity is further compounded by the great responsibility to preserve the accuracy and authenticity of the divine message contained in the Qur'an. A translator is not only expected to possess strong linguistic competence in both the source and target languages, but they must also master various related disciplines such as *uṣūl al-Fiqh* (principles of Islamic jurisprudence), *ilm tafsir* (science of Qur'anic exegesis), and the rules of Qur'anic interpretation. Errors in translation can be fatal, potentially leading to misunderstandings of religious teachings. For this reason, the process of translating the Qur'an requires great caution and precision, and ideally, it should be approached comprehensively, taking into account linguistic, contextual, and doctrinal aspects.

C. Hans-Georg Gadamer's Hermeneutic Theory

Hans-Georg Gadamer is one of the prominent thinkers who made significant contributions to the development of 20th-century philosophical hermeneutics. Born on February 11, 1900, in Marburg, Germany, Gadamer spent much of his life developing philosophical ideas that emphasized the importance of

⁵² Thalib, "Dinamika Penerjemahan Al-Qur'an: Polemik Karya Terjemah Al-Qur'an HB Jassin dan Tarjamah.", 60.

understanding and interpretation in human experience.⁵³ His monumental work, *Truth and Method* (1960), not only changed the perspective on hermeneutics but also brought about a fundamental shift in the philosophical discourse on understanding and interpretation.⁵⁴

Gadamer critiqued the dominant scientific methodology of his time, arguing that truth could not always be reached through rigid scientific methods. As a student of Martin Heidegger, his thought was heavily influenced by phenomenology and existentialism; however, he developed his own unique approach to understanding the process of human interpretation and understanding. Gadamer's contributions to hermeneutics focus not only on the techniques of interpreting texts but also on exploring how humans understand and make sense of their life experiences within the context of history and tradition. His central theory of hermeneutics includes the following three key aspects:⁵⁵

1. Historical Consciousness

The theory of historically effected consciousness is one of the fundamental concepts in Gadamer's hermeneutics. In *Truth and Method* (1960), Gadamer explains that understanding is always influenced by the historical context surrounding the interpreter. As Gadamer states:

⁵³ Hans-Georg Gadamer, Joel Weinsheimer, dan Donald G. Marshall, *Truth and Method*, 2nd, rev. ed ed., Continuum Impacts (London ; New York: Continuum, 2004), 63.

⁵⁴ Hans-Georg Gadamer, Joel Weinsheimer, dan Donald G. Marshall, *Truth and Method*, 2nd, rev. ed ed., Continuum Impacts (London ; New York: Continuum, 2004), 66.

⁵⁵ Gadamer, Weinsheimer, dan Marshall.

“Understanding is, essentially, a historically effected event”⁵⁶

interpretation, they are never in a neutral position free from historical influences. On the contrary, every interpretation is always shaped and colored by various historical elements surrounding the interpreter. In Gadamer’s view, every individual is always within the current of history, which shapes their perspective and understanding. Before someone is able to understand themselves through conscious reflection, they have already been shaped by the environment of their family, society, and the state in which they live. This condition implies that every understanding always involves what Gadamer calls “prejudice.” However, it is important to note that prejudice in this context is not always negative; it refers to the initial understanding formed through a historical process involving tradition, education, and the life experiences of an individual.

In this context, Gadamer introduces the concept of “effective historical consciousness” (*Wirkungsgeschichtliches Bewußtsein*). He states:

“A properly historically effected consciousness (wirkungsgeschichtliches Bewußtsein) is aware of its own prejudices”⁵⁷

The concept of effective historical consciousness introduced by Gadamer represents a critical understanding of an interpreter’s historical position. In *Truth and Method*, Gadamer explains that effective historical

⁵⁶ Hans-Georg Gadamer, Joel Weinsheimer, dan Hans-Georg Gadamer, *Truth and Method*, 2., rev. ed., reprint, Continuum Impacts (London: Continuum, 2011), 67.

⁵⁷ Gadamer, Weinsheimer, dan Gadamer, 366.

consciousness is not just an acknowledgment of the influence of history on understanding, but also a deep, reflective awareness of the historicity of that understanding itself. When Gadamer states that “a properly historically affected consciousness is aware of its own prejudices,” he emphasizes the importance of a critical and reflective attitude toward the prejudices inherent in the interpreter.⁵⁸

Gadamer further develops his thinking by explaining that an interpreter with effective historical consciousness not only realizes that they are influenced by history, but is also able to identify and reflect on those influences. According to him, this consciousness allows the interpreter to understand their position in a particular hermeneutic situation, which shapes their perspective and understanding.⁵⁹

An important dimension of effective historical consciousness is the understanding that prejudice is not something that should be completely eliminated. However, what is crucial is the ability to distinguish between prejudices that are productive and those that hinder understanding. This consciousness enables the interpreter to use prejudices that aid understanding while remaining critical of those that may distort the interpretation.

⁵⁸ Agustinus Ryadi, “Hans Georg Gadamer dan Fusi Horizon,” *Jurnal Filsafat* 12, no. 1 (2023), 89-105.

⁵⁹ Hans-Georg Gadamer, *Gesammelte Werke*, Unveränd. Taschenbuchausg, UTB für Wissenschaft ; 2115, Philosophie (Tübingen: Mohr Siebeck, 20), 164.

Thus, the concept of effective historical consciousness put forth by Gadamer not only speaks to the acknowledgment of historical influences, but also implies a more sophisticated hermeneutic attitude. This consciousness requires the interpreter to continuously engage in critical reflection on their own prejudices, while acknowledging that these prejudices are an integral part of the historical reality of their existence. Through this awareness, the interpretive process becomes more dialectical and productive, allowing for the creation of a richer and more nuanced understanding without falling into the illusion of absolute objectivity.

2. Pre-Understanding

Gadamer's theory of pre-understanding (pre-understanding/*Vorverständnis*) presented in his work *Truth and Method* forms an essential foundation in the process of text interpretation. Gadamer emphasizes that every interpreter always brings a series of pre-understandings when approaching a text. This pre-understanding is not something to be avoided but rather the starting point necessary to begin a dialogue with the text. However, Gadamer stresses that this pre-understanding must be open and dynamic, ready to be revised when confronted with the meaning that emerges from the text itself.⁶⁰

In this context, Gadamer explains that productive pre-understanding is one that enables the occurrence of the “hermeneutical circle” – a dialogical

⁶⁰ Gadamer, Weinsheimer, dan Marshall, *Truth and Method*, 34.

process between the interpreter's pre-understanding and the meaning of the text. The interpreter must be aware that their pre-understanding may not be perfect or could even be biased, and therefore, it needs to be continually reflected upon and corrected through careful reading of the text. This aligns with the concept of "effective historical consciousness," where the interpreter is aware of their limitations as a historical being influenced by their own traditions and history.⁶¹

Gadamer also emphasizes the importance of an attitude of openness in the interpretive process. This openness requires the interpreter to be willing to question their own assumptions and allow the text to "speak" with its own authority. In *Truth and Method*, he explains that true understanding occurs when the interpreter allows themselves to be "challenged" by the text, rather than imposing their pre-understanding rigidly. This process involves what he calls the "fusion of horizons," the fusion between the interpreter's horizon of understanding and the horizon of meaning in the text.⁶²

In Gadamer's hermeneutic tradition, the quality of pre-understanding is crucial for achieving productive interpretation. Good pre-understanding not only relates to intellectual knowledge but also encompasses the moral and spiritual disposition of the interpreter. This is akin to the concept of "zauq al-ḥasan" in Islamic interpretative tradition, where the clarity of heart and

⁶¹ Ryadi, "Hans Georg Gadamer dan Fusi Horizon." (2023), 89-105.

⁶² Kakali Bhattacharya dan Jeong-Hee Kim, "Reworking Prejudice in Qualitative Inquiry With Gadamer and De/Colonizing Onto-Epistemologies," *Qualitative Inquiry* 26, no. 10 (Desember 2020): 1174–83, <https://doi.org/10.1177/1077800418767201>.

good intentions of the interpreter are seen as important prerequisites for correctly understanding a text. However, Gadamer stresses that even “good” pre-understanding must remain open to revision through ongoing dialogue with the text.⁶³

A critical aspect of Gadamer’s pre-understanding theory is his recognition that interpretation is always an unfinished process. Each new reading of a text has the potential to produce new understandings because the interpreter’s pre-understanding itself evolves through experience and dialogue with tradition. Thus, pre-understanding is not merely a static starting point, but a dynamic component in an ongoing hermeneutic process.

3. Fusion of horizons

The theory of the Fusion of Horizons presented by Hans-Georg Gadamer is a central concept in hermeneutics that explains how understanding occurs through the integration of different perspectives or contexts. In this context, the “horizon of the text” refers to the meaning and original context of the text itself, including the historical and cultural background that shaped it. On the other hand, the “horizon of the reader” encompasses the personal background, experiences, and perspectives that the reader brings when interacting with the text. Gadamer emphasizes that each reader has their own horizon that influences how they understand the text, and this understanding is not fully objective.⁶⁴

⁶³ Gadamer, *Gesammelte Werke*, 223

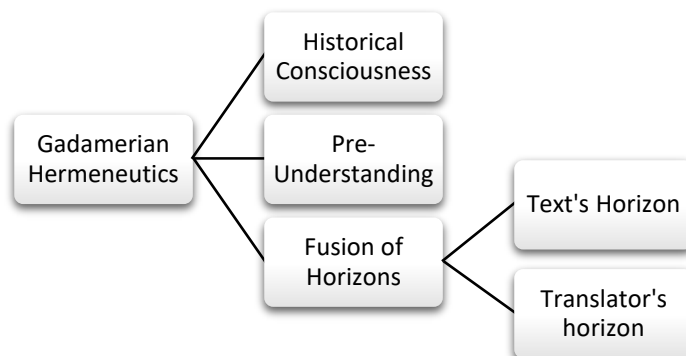
⁶⁴ Gadamer, Weinsheimer, dan Marshall, *Truth and Method*, 66.

The process of the fusion of horizons involves a dialectic in which the reader strives to integrate the understanding from the horizon of the text with their own horizon. This means that the reader must be open to receiving and understanding the meaning embedded in the text, even if that meaning differs from their initial understanding. Through the fusion of horizons, there is a blending of the horizon of the text and the horizon of the reader, resulting in a new, deeper, and richer understanding. This process not only allows the reader to understand the text better but also broadens their perspective on how the text is relevant to their current context.

Gadamer also stresses the importance of historical context in understanding. The fusion of horizons not only applies to the text and the reader today but also involves understanding how the text was understood in its historical context. By considering the development of the text's meaning over time and its historical context, this theory helps bridge the gap between the text and the reader. The result is a more dynamic and contextual interpretation, enriching the understanding of the text's meaning and its relevance in everyday life.⁶⁵

⁶⁵ Ryadi, "Hans Georg Gadamer dan Fusi Horizon.", 89-105.

Picture 1.1 Theoretical Framework



From these three aspects, the steps for applying Gadamer's hermeneutic theory in understanding someone's thought can be identified. The first step is to examine the historical influences by tracing the historical background and intellectual journey of the individual in question. It is important to explore their life experiences, education, and the ideas that have shaped their perspective in interpreting a particular verse. For example, when applying this to the phenomenon discussed in this paper, we consider how the background of Seyyed Hossein Nasr, as a Muslim scholar living in the West, influences his interpretation of a verse, and so on.

The second step is to analyze pre-understanding by identifying the basic assumptions and the framework of thinking of the figure before they interpret the verses they wish to discuss. For instance, everything that includes Seyyed Hossein Nasr's initial views on the relationship between husband and wife in Islam, the concept of gender equality, as well as the contextual understanding

of the Qur'an. This pre-understanding is crucial because it influences how he approaches and interprets the text.⁶⁶

The third step is to examine the process of horizon assimilation. The process of horizon assimilation (Fusion of horizons) involves two important horizons that will eventually merge to create a new understanding, while not disregarding the historical aspect of a verse. This can be done by looking at how Nasr brings together the historical horizon of the text (the context of the revelation of Surah *An-Nisā'* [4]: 34) with the contemporary horizon (modern-day realities and understandings). It is essential to investigate how he bridges the gap of time and culture to produce a relevant interpretation of the concept of the "righteous wife" in the modern era. For example, how does he dialogically combine traditional values with contemporary gender equality demands?

After analyzing these three aspects, one can formulate how the construction of the righteous wife in *The Study Quran* is formed through a hermeneutic process that involves a dialogue between tradition, historical context, and contemporary understanding. The results of this analysis help to understand how an interpretation is influenced by the various historical, cultural, and intellectual factors surrounding the interpreter.

⁶⁶ Gadamer, *Gesammelte Werke*, 234.

CHAPTER III

RESEARCH RESULT AND DISCUSSION

A. Seyyed Hossein Nasr and The Study Quran

1. Biography of Seyyed Hossein Nasr

Seyyed Hossein Nasr was born on April 7, 1933, in Tehran, Iran, into a family with a long history connected to Islamic knowledge and spirituality. His family was known for its significant role in the educational and intellectual development of Iran, which greatly influenced Nasr's life and thinking.⁶⁷ His father, Seyyed Valiollah Nasr, was an Iranian educational figure in the early 20th century. Born in Kashan, Valiollah received traditional Islamic education before continuing his studies in Europe, where he earned a medical degree from the University of Paris, becoming one of the first Western-educated doctors in Iran. Upon returning to Iran, he was involved in educational reforms by founding *Dār al-Funūn*, one of the first modern educational institutions in Iran.⁶⁸ He also served as the Minister of Education under Reza Shah Pahlavi and played a key role in modernizing the country's education system. Additionally, Valiollah was a writer and translator of Western scientific works into Persian, introducing new ideas

⁶⁷ Seyyed Hossein Nasr, *Traditional Islam in the Modern World*, 1st pbk. ed (London ; New York: K. Paul International : Distributed by Routledge, Chapman & Hall, 1990), 21.

⁶⁸ Seyyed Hossein Nasr dan Mehdi Amin Razavi, ed., *An Anthology of Philosophy in Persia* (London ; New York: I.B. Tauris publishers : The Institute of Ismaili Studies, 2008), 80.

that influenced Iranian intellectuals, including his son, Seyyed Hossein Nasr.⁶⁹

Nasr's mother came from a wealthy merchant family in Tehran, with close ties to the Qajar court and involvement in international trade. Although there is less information about his mother, it is clear that this background exposed Nasr to a broader social and economic world, providing an urban perspective and international networks that also shaped his education.⁷⁰ Additionally, Nasr's paternal grandfather was a prominent scholar in Kashan and was part of the strong Islamic scholarly tradition. Nasr's family also traced its lineage to the seventh Shi'ite Imam, Musa al-Kadhim, which explains the use of the title "*Seyyed*" in his family. This scholarly and religious tradition provided a strong spiritual foundation for Nasr.⁷¹

Nasr grew up in an environment that combined Islamic tradition with openness to modern thought. His family's home in Tehran was often a gathering place for intellectual meetings involving traditional scholars, modern intellectuals, and political figures.⁷² Nasr's early education included studies of the Qur'an, *Hadīṣ*, and classical Persian literature, but he was

⁶⁹ Saifullah Idris, "Kosmologi Seyyed Hossein Nasr (Tinjauan Metafisika)" (Unpublished, 2015), 40. <https://doi.org/10.13140/RG.2.1.1360.2005>.

⁷⁰ Seyyed Hossein Nasr, "Islamic Philosophy from Its Origin to the Present: Philosophy in the Land of Prophecy," 22.

⁷¹ Nasr, *Traditional Islam in the Modern World*, 80.

⁷² Nadhif Muhammad Mumtaz, "*Hakikat Pemikiran Seyyed Hossein Nasr*," *JURNAL INDO-ISLAMIKA* 4, no. 2 (19 September 2020): 169–78, <https://doi.org/10.15408/idi.v4i2.17393>.

also introduced to Western philosophy and science through his father's extensive library.⁷³

In terms of education, Seyyed Hossein Nasr is one of the most influential Muslim thinkers in philosophy, science, and spirituality. His extraordinary educational journey bridges two major traditions “*Islam and the West*” which shaped his worldview and intellectual works.⁷⁴ Nasr began his early education in Iran, under the guidance of his father, Seyyed Valiollah Nasr, who greatly valued both Islamic and Western education. At home, Nasr studied the Qur'an, *Hadīṣ*, and classical Persian literature, while also being introduced to Western philosophy and science through his family's library and intellectual discussions with scholars.⁷⁵

At the age of 12, Nasr was sent to the United States to continue his education at the “*Peddie School*” in New Jersey, an elite preparatory school. There, he studied modern sciences such as physics and mathematics while expanding his understanding of Western thought. After finishing secondary school, Nasr was accepted into the Massachusetts Institute of Technology (MIT), where he majored in physics. Despite his involvement in studying

⁷³ Saifullah Idris, “Kosmologi Seyyed Hossein Nasr (Tinjauan Metafisika)” (published, 2015), 89-105. <https://doi.org/10.13140/RG.2.1.1360.2005>.

⁷⁴ Nasr dan Razavi, *An Anthology of Philosophy in Persia*, 11-89.

⁷⁵ Titin Nurhidayati, “Latar Belakang Pemikiran dan Kiprah Seyyed Hossein Nasr,” *FALASIFA : Jurnal Studi Keislaman* 10, no. 2 (17 September 2019): 132–46, <https://doi.org/10.36835/falasifa.v10i2.202>.

physics, Nasr became increasingly interested in metaphysical and spiritual questions, leading him to explore philosophy in more depth.⁷⁶

After graduating from MIT in 1954, Nasr continued his graduate studies at Harvard University, where he earned a master's degree in geology and geophysics. At Harvard, his interest in Islamic philosophy and spirituality grew, especially through the guidance of renowned professors and his engagement with the works of Western philosophers such as *René Guénon* and *Frithjof Schuon*. Nasr eventually earned his Ph.D. in 1958 with a dissertation on Islamic cosmology, which was later published as one of his key works.⁷⁷

Upon completing his studies, Nasr returned to Iran and became a professor at Tehran University, as well as the rector of Aryamehr University (now Sharif University of Technology). He also founded the Imperial Iranian Academy of Philosophy, a center for the study of philosophy and spirituality, at the request of Queen Farah Pahlavi. Additionally, Nasr frequently lectured as a visiting professor at prestigious universities around the world, such as Princeton University and Georgetown University.⁷⁸

⁷⁶ Annas Rolli Muchlisin, "Kesarjanaan Tradisionalis Al-Qur'an di Era Kontemporer: Telaah terhadap *The Study Quran* a New Translation and Commentary karya Seyyed Hossein Nasr dan Tim," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 12, no. 2 (3 Desember 2017): 287–310, <https://doi.org/10.21274/epis.2017.12.2.287-310>.

⁷⁷ Seyyed Hossein Nasr, *Science and Civilization in Islam* (Chicago: Distributed by KAZI Publications, 2001), 67-90.

⁷⁸ Seyyed Hossein Nasr, "Islamic Philosophy from Its Origin to the Present: Philosophy in the Land of Prophecy," *State University of New York Press*, I, 2006: 201.

With a rich educational background in both Islamic and Western traditions, Nasr succeeded in bridging these two worlds of thought. His deep works in religious philosophy, science, and spirituality have made significant contributions to the study of the relationship between religion and modernity. His broad and multidisciplinary educational experience has made Nasr recognized as one of the most prominent Muslim scholars who continues to play an active role in intellectual dialogue between the East and the West.⁷⁹

Seyyed Hossein Nasr, a renowned philosopher, scholar, and Iranian-American academic, has a complex and multifaceted sectarian affiliation. Fiqh-wise, he follows the Twelver *Syī'ah* (*Itsna Asyariyah*) sect, which is the main branch of *Syī'ah* Islam. This is evident from one of his works titled *Shī'ite Islam* by 'Allāmah Sayyid Muḥammad Ḥusayn Ṭabāṭabā'ī, in which Nasr plays a crucial dual role. He acts as a translator, rendering the original Persian text of 'Allāmah Sayyid Muḥammad Ḥusayn Ṭabāṭabā'ī, a highly respected *Syī'ah* scholar from Iran, into English. However, Nasr's contribution goes beyond mere translation. As an editor, he also plays a significant role in introducing and elucidating Ṭabāṭabā'ī's ideas, making them more accessible to a Western audience. In this way, Nasr bridges not

⁷⁹ Seyyed Hossein Nasr, "Islamic Philosophy from Its Origin to the Present: Philosophy in the Land of Prophecy," State University of New York Press, I, t.t., 201.

only the language gap but also the cultural and intellectual gap between *Syī'ah* Islamic thought and Western discourse.⁸⁰

The book *Shī'ite Islam* provides a comprehensive overview of *Syī'ah* Islam, covering fundamental aspects of the tradition, from its historical roots to its key theological principles.⁸¹ Ṭabāṭabā'ī carefully explains the concept of Imamah, which is central to *Syī'ah* doctrine, and outlines the key differences between *Syī'ah* and other Islamic sects. The book also delves into the spiritual and intellectual aspects of the *Syī'ah* tradition, including its philosophical and mystical thought. Additionally, it discusses the role and significance of the Imams in *Syī'ah* tradition, as well as their influence on the development of Islamic law and ethics.⁸² Due to Nasr's contributions to this work, many have assumed that Nasr follows the *Syī'ah* sect. However, nowhere in the book does Nasr explicitly state that he adheres to the *Syī'ah* sect.

2. The Study Quran

The Study Quran, a monumental work published in 2015, has carved an important place in contemporary Islamic studies. Initiated and led by Seyyed Hossein Nasr, a respected Iranian-American scholar in the field of Islamic studies, this ambitious project involves contributions from a group

⁸⁰ Muḥammad Ḥusain aṭ-Ṭabāṭabā'ī, "*Shī'ite Islam*, ed." oleh Ḥusain Naṣr, 2. ed (Albany: State Univ. of New York Pr, 1977), 93-125.

⁸¹ Muḥammad Ḥusain aṭ-Ṭabāṭabā'ī, "*Shī'ite Islam*, ed." oleh Ḥusain Naṣr, 2. ed (Albany: State Univ. of New York Pr, 1977) 126.

⁸² Nadhif Muhammad Mumtaz, "*Hakikat Pemikiran Seyyed Hossein Nasr*," *JURNAL INDO-ISLAMIKA* 4, no. 2 (19 September 2020): 169–78, <https://doi.org/10.15408/idi.v4i2.17393>

of prominent Muslim scholars. The work offers more than just a translation of the Quran into English; it is a comprehensive encyclopedia of Qur'anic knowledge.⁸³

The core of *The Study Quran* is a careful, new translation of the Quranic text, followed by extensive explanations for each verse. This translation delves into the literal meaning, historical context, spiritual implications, and contemporary relevance of the verses. What makes this approach unique is its synthesis of various interpretive perspectives, encompassing *Sunnī*, *Syī'ah*, and even Sufi views, offering a broad panorama of Islamic thought throughout history.⁸⁴

At the time when Seyyed Hossein Nasr and his team were writing *The Study Quran*, the Islamic world and the global community were facing significant challenges and changes. This period was marked by a series of events and trends that shaped the social, political, and religious landscape, creating a unique and urgent context for the emergence of this monumental work. One of the most prominent phenomena was the rise of extremist groups claiming to represent Islam, such as the emergence of ISIS in Iraq and Syria. This event not only shook the Muslim world but also triggered global tensions and misunderstandings about the teachings of Islam. At the same time, Islamophobia in Western countries was intensifying, particularly

⁸³ Seyyed Hossein Nasr, ed., *The Study Quran: A New Translation and Commentary*, First edition (New York, NY: HarperOne, an imprint of Collins Publishers, 2015), 240.

⁸⁴ Titin Nurhidayati, "Latar Belakang Pemikiran dan Kiprah Seyyed Hossein Nasr," *FALASIFA: Jurnal Studi Keislaman* 10, no. 2 (17 September 2019): 132–46, <https://doi.org/10.36835/falasifa.v10i2.202>.

as a prolonged aftermath of the September 11, 2001 attacks. This situation created an urgent need for reliable and accessible sources on Islam and the Quran, particularly for non-Muslim readers wishing to understand the religion more deeply.⁸⁵

Meanwhile, the Arab world was in turmoil with the phenomenon known as the Arab Spring. Beginning in 2010, a wave of protests and political changes raised critical questions about the role of Islam in governance and modern society. These events not only changed the political landscape in the Middle East but also sparked global discussions about the relationship between Islam, democracy, and human rights.⁸⁶

In a broader context, the intensifying process of globalization brought new challenges to traditional religious practices. Modernity, with all its complexities, fueled the need for Quranic interpretations that could engage with contemporary issues such as gender equality, pluralism, and the development of science. At the same time, the rise of information technology and social media revolutionized how people access and understand religious information, creating new spaces and challenges for the dissemination of Islamic knowledge.⁸⁷

⁸⁵ Joseph E B Lombard, "The Development of Love in Early Sufism" 18:3 (2017), 345–85.

⁸⁶ George Archer, Maria M. Dakake, dan Daniel A. Madigan, *The Routledge Companion to the Qur'an*, 1 ed. (New York: Routledge, 2021), 1-12. <https://doi.org/10.4324/9781315885360>.

⁸⁷ Seyyed Hossein Nasr, "Islamic Philosophy from Its Origin to the Present: Philosophy in the Land of Prophecy," *State University of New York Press*, I, t.t., 203..

In the academic realm, interest in Islamic studies at Western universities was growing. This led to a demand for comprehensive and objective scholarly sources on the Quran and Islamic teachings. Alongside this, efforts to foster interfaith dialogue were increasing, creating a need for sources that could facilitate deeper cross-religious understanding.⁸⁸

Within the Muslim community itself, this period was marked by increasingly intense internal debates. Discussions on reform, modernization, and the reinterpretation of Islamic teachings in the modern context became hot topics in various forums. These debates were not only taking place among scholars and intellectuals but also involved young Muslims seeking ways to connect their spiritual heritage with the realities of the modern world.⁸⁹

All of these factors combined to create a unique intellectual and spiritual atmosphere in which *The Study Quran* was born. Nasr and his team's work can be seen as a response to the complexities of the time, an effort to present the richness and depth of the Quran in a way that could address contemporary challenges while respecting the tradition of classical interpretation. The inclusive and comprehensive approach taken in *The Study Quran* reflects the need for a more nuanced and contextual understanding of the Islamic holy book, while bridging the gap between

⁸⁸ Maria Massi Dakake, "Qur'anic Terminology, Translation, and the Islamic Conception of Religion," *Religion* 49, no. 3 (3 Juli 2019): 343–63, <https://doi.org/10.1080/0048721X.2019.1622837>.

⁸⁹ Tri Astutik Haryati, "Modernitas dalam perspektif Seyyed Hossein Nasr," *JURNAL PENELITIAN* 8, no. 2 (19 Oktober 2012), <https://doi.org/10.28918/jupe.v8i2>, 84.

tradition and modernity, East and West, and between various schools of thought within Islam itself.

B. Gadamerian Hermeneutic Analysis of Q.S. An-Nisā' [4]: 34 Regarding the Construction of the Righteous Wife in The Study Quran

To achieve a profound understanding, several key aspects must be applied based on Hans-Georg Gadamer's theory, which includes historical influence, pre-understanding, and the fusion of horizons. These elements are essential for gaining deeper insights into Q.S. *An-Nisā'* [4]: 34, both from a historical perspective and in the interpretive process of the verse. Consequently, this approach facilitates a richer, more critical, and meaningful interpretation.

1. Historical Consciousness

The aspect of historical influence plays a critical role in all forms of understanding, emphasizing that interpretation is always shaped by historical and cultural contexts. Moreover, it underscores that every translator or interpreter inevitably brings personal experiences, backgrounds, and perspectives to the interpretive process, as no interpretation is entirely free from the interpreter's viewpoint. Acknowledging historical influence fosters self-awareness, critical interpretation, and a deeper historical understanding. This aspect can be

divided into two dimensions: the historical influence of the text and the interpreter.⁹⁰

a. Text's Historical Consciousness

In translating the Qur'an, historical influence is evident in how the socio-historical context of a verse shapes its understanding. For instance, the interpretation of Q.S. *An-Nisā'* [4]: 34 regarding marital relations cannot be separated from the socio-cultural dynamics during the revelation period. Early scholars interpreted this verse by considering the social structure of the time, where men were perceived as leaders and protectors of the family, tied to their material and spiritual responsibilities. This interpretation was influenced by the prevailing inheritance rules, dowry obligations, and societal norms of that era.

Seyyed Hossein Nasr, in his *The Study Quran*, does not disregard the historical context of a verse. When translating Q.S. *An-Nisā'* [4]: 34 (a verse often debated regarding domestic issues and still widely discussed today) Nasr elaborates on the roles and responsibilities of husbands and wives in marriage. The verse, which designates men as “protectors” or “maintainers” of women, has been interpreted by scholars as emphasizing the husband's duty to provide material support, guidance, and education to his wife. This responsibility is linked to advantages

⁹⁰ Annas Rolli Muchlisin, “Kesarjanaan Tradisionalis Al-Qur'an di Era Kontemporer: Telaah terhadap *The Study Quran* a New Translation and Commentary karya Seyyed Hossein Nasr dan Tim,” *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 12, no. 2 (3 Desember 2017): 287–310, <https://doi.org/10.21274/epis.2017.12.2.287-310>.

granted to men, such as a larger inheritance share and the obligation to provide dowry and financial support to the family.⁹¹

The verse also describes the characteristics of a righteous wife as obedient and protective of her husband's honor and property in his absence. In cases of marital discord, particularly when a wife is perceived as recalcitrant, the Qur'an outlines several steps for resolution, starting with advice, followed by separation in bed, and, as a last resort, "striking." Scholars emphasize that this striking must not harm or leave marks, and some interpret it metaphorically rather than physically.

Nasr includes the *Asbāb an-Nuzūl* (circumstances of revelation) of this verse, derived from various sources, highlighting the significance of historical influence in understanding.⁹² While traditional interpretations are addressed, modern interpretations (especially concerning gender equality in Islam) continue to evolve. Nasr balances traditional views with insights from contemporary scholars, emphasizing equality and justice in marital relationships.⁹³

The *Asbāb an-Nuzūl* of Q.S. *An-Nisā'* [4]: 34 reveals a compelling historical context. According to sources examined by Nasr, the verse was revealed in response to a specific incident during the Prophet Muhammad's time, where a woman or her family reported domestic

⁹¹ Nasr, *The Study Quran*, 426.

⁹² Nasr, *The Study Quran*, 425.

⁹³ Haryati, "Modernitas dalam perspektif Seyyed Hossein Nasr.", 307-324.

violence by her husband. Initially, the Prophet considered retribution (*qiṣāṣ*) against the abusive husband. However, before this action could be carried out, a revelation provided guidelines for resolving domestic disputes.⁹⁴

This incident underscores the Qur'an's responsiveness to concrete societal issues, providing practical guidance rather than abstract regulations. The Prophet's reluctance to condone violence is evident in his statement: "I intended one thing, but Allah intended another," signaling that while the verse accommodates corrective measures, it does not justify violence unconditionally.⁹⁵

In Nasr's interpretation, this historical background enriches the understanding of the verse. His approach integrates diverse perspectives to illuminate its complexity, emphasizing the socio-historical factors underlying its revelation. This aligns with Gadamer's emphasis on historical consciousness in interpretation.

b. Translator's Historical Consciousness

Seyyed Hossein Nasr is a distinguished Muslim scholar born in Tehran, Iran, on April 7, 1933. Coming from an educated family (his father, Seyyed Valiollah Nasr, was an education reformer and former Minister of Education) Nasr's upbringing reflected a blend of Eastern and Western traditions. He pursued early Islamic education in Iran

⁹⁴ Nasr, *The Study Quran*, 2015, 426.

⁹⁵ Nasr.

before continuing his studies in the United States at the age of 12. He earned a degree in physics from MIT, followed by a master's in geology and geophysics and a Ph.D. from Harvard University, specializing in Islamic cosmology. Upon returning to Iran, Nasr contributed significantly to academia, teaching at Tehran University and founding the Imperial Iranian Academy of Philosophy.⁹⁶

One of Nasr's monumental works is *The Study Quran* (2015), an ambitious project offering a comprehensive English translation and commentary on the Qur'an. This work addresses global challenges such as extremism, Islamophobia, and the need for interfaith dialogue. It incorporates interpretive perspectives from *Sunnī*, *Syī'ah*, and Sufi traditions, reflecting an inclusive approach to understanding Islam's sacred text.⁹⁷

Although Nasr's Shia background is evident in some of his works, he avoids sectarian bias in *The Study Quran*. When translating *Q.S. An-Nisā'* [4]: 34, Nasr draws on insights from scholars of various Islamic schools, demonstrating his commitment to presenting a balanced and pluralistic interpretation. This methodology aligns with Gadamer's

⁹⁶ Nasr, *The Study Quran*, 243.

⁹⁷ Sharif Haider, "Islamofobia: The Ideological Campaign Against Muslims. By S. Sheehi," *Journal of Language and Discrimination* 2, no. 2 (4 Desember 2018): 191–95, <https://doi.org/10.1558/jld.37360>, 46.

concept of the fusion of horizons, where diverse perspectives converge to enrich understanding.⁹⁸

Nevertheless, Nasr, who was initially perceived by the public as someone aligned with Shia thought, does not exhibit any particular inclination toward a specific sect in his work, *The Study Quran*. In his translation process, particularly for Q.S. *An-Nisā'* [4]: 34, Nasr frequently references the opinions of various scholars affiliated with different schools of thought, including:

- 'Imād al-Dīn Abu'l-Fidā' Ismā'īl ibn 'Umar Ibn Kaṣīr (d. 774/1373), in his work *Tafsīr Al-Qur'ān al-'aẓīm (Sunnī Syāfi'ī)*⁹⁹
- Abū 'Abd Allāh Muḥammad ibn Aḥmad al-Qurṭubī (d. 671/1272), in his work *al-Jāmi' li-aḥkām Al-Qur'ān (Sunnī Mālikī)*¹⁰⁰
- Muḥammad ibn Jarīr al-Ṭabarī (d. 310/923), in his work *Jāmi' al-bayān 'an ta'wīl āy Al-Qur'ān (Mujtahid Muṭlaq)*¹⁰¹
- Abū 'Alī al-Faḍl ibn al-Ḥasan al-Ṭabrisī (d. 548/1153–54), in his work *Majma' al-Bayān fī Tafsīr Al-Qur'ān (Syī'ah)*¹⁰²

⁹⁸ Sharif Haider, "Islamofobia: The Ideological Campaign Against Muslims. By S. Sheehi," *Journal of Language and Discrimination* 2, no. 2 (4 Desember 2018): 191–95, <https://doi.org/10.1558/jld.37360>, 52.

⁹⁹ Abū Bakr bin Aḥmad bin Muḥammad bin 'Umar bin Muḥammad Taqī al-Dīn Ibn Qāḍī Syuhbah 1448 al-Dimasyqī, *Tabaqāt al-Syāfi'iyyah*, 1448, 136.

¹⁰⁰ Ibrāhīm bin 'Alī bin Muḥammad bin Abī al-Qāsim bin Muḥammad bin Farḥūn al-Ya'murī al-Mālikī, *al-Dibaj al-Mudhab fī Ma'rifat A'yan "Ulama" al-Madhab*, 1351, 41.

¹⁰¹ Abū Ja'far Muḥammad bin Jarīr bin Yazīd bin Kathīr bin Ghālib al-Ṭabarī, *Tārīkh al-Rusul wa al-Mulūk*, 915.

¹⁰² Al-Sayyid Abū al-Qāsim bin 'Alī Akbar bin Hāsīm al-Mūsawī al-Khū'ī, *Rijāl al-Najāsyī*, 1992, 78.

- Abu'l-Qāsim Maḥmūd ibn 'Umar al-Zamakhsharī (d. 538/1144), in his work *al-Kashshāf 'an Ghawāmiḍ Haqā'iq al-Tanzīl wa 'Uyūn al-Aqāwīl fī Wujūh al-Ta'wīl (Sunnī Ḥanafī)*¹⁰³
- Muḥammad Ḥusayn Ṭabāṭabā'ī (d. 1401/1981), in his work *al-Mīzān fī Tafsīr Al-Qur'ān (Syī'ah)*¹⁰⁴
- Aḥmad ibn 'Ajībāh (d. 1224/1809), in his work *al-Baḥr al-Madīd fī Tafsīr Al-Qur'ān al-Majīd (Sunnī Mālikī)*¹⁰⁵
- Abu'l-Ḥasan 'Alī ibn Aḥmad al-Wāḥidī (d. 468/1076), in his work *Asbāb nuzūl Al-Qur'ān (Sunnī Syāfi'ī)*¹⁰⁶
- Fakhr al-Dīn al-Rāzī (d. 606/1210), in his work *al-Tafsīr al-Kabīr/Mafātīḥ al-Ghaib (Sunnī Syāfi'ī)*¹⁰⁷

In his translation process, Nasr demonstrates a profound understanding of the concept of historical influence (*wirkungsgeschichtliches Bewusstsein*). Rather than relying solely on his personal interpretation, Nasr intentionally embraces a diverse range of perspectives from past scholars. This approach reflects his acknowledgment of the significance of historical context and intellectual continuity in understanding and translating texts. By integrating insights from various classical sources, Nasr produces a translation that not only

¹⁰³ “Abd al-Qādir bin Abī al-Wafā” Muḥammad bin Abī al-Wafā' al-Qurasyī al-Miṣrī al-Ḥanafī, *Al-Jawāhir al-Muḍī'ah fī Ṭabaqāt al-Ḥanafīyyah*, 1373, 115.

¹⁰⁴ Al-Sayyid Abū al-Qāsim bin 'Alī Akbar bin Hāsyim al-Mūsawī al-Khū'ī, *Mu'jam Rijāl al-Ḥadīth*, 1971: 47.

¹⁰⁵ al-Mālikī, *al-Dibaj al-Mudhab fī Ma'rifat A'yan "Ulama" al-Madhab*, 102.

¹⁰⁶ al-Dimasyqī, *Ṭabaqāt al-Syāfi'īyyah*, 57.

¹⁰⁷ al-Dimasyq, 82.

reflects his understanding but also represents a synthesis of the rich and diverse exegetical tradition.¹⁰⁸

Thus, his phenomenal work, *The Study Quran* (2015), exemplifies an inclusive approach to understanding the Qur'an by integrating multiple exegetical perspectives. Interestingly, although often associated with Shia Islam, Nasr demonstrates remarkable objectivity in his interpretations. This is evident in his extensive citations from scholars across sects, ranging from *Sunnī* to Shia, in translating Qur'anic verses, particularly Q.S. *An-Nisā'* [4]: 34. His approach highlights a deep comprehension of historical influence, acknowledging that all interpretations are inherently shaped by their historical and intellectual contexts. Rather than privileging personal insights, Nasr chooses to embrace the diversity of perspectives from previous scholars, creating a synthesis of rich and nuanced understanding.

2. Pre-Understanding

Hans-Georg Gadamer, a renowned German philosopher, developed the concept of pre-understanding (*Vorverständnis*) or prejudice as a key element in his hermeneutical theory. According to Gadamer, every individual approaches the process of understanding with a set of preconceived assumptions, beliefs, and experiences. This pre-understanding is inescapable and inseparable from human existence as

¹⁰⁸ Nasr, *The Study Quran*, 243.

historical beings. Gadamer argues that cultural background, intellectual traditions, and life experiences inevitably shape how individuals perceive and interpret the world.¹⁰⁹

Nasr's Pre-Understanding of Q.S. *An-Nisā'* [4]: 34 can be discerned from his initial perspectives on the marital relationship in Islam and the concept of gender equality, serving as the foundation for his thematic exploration of the "concept of a righteous wife." Accordingly, the following are Nasr's translation and explanation of verses related to marital relations and gender equity in *The Study Quran*:

- a) *Al-Baqarah* [2]: 233 (The Obligation of Provision and Child Rearing)

Nasr interprets Q.S. *Al-Baqarah* [2]: 233 as presenting a harmonious system of shared responsibilities between husband and wife. He explains that while a mother is primarily responsible for breastfeeding her child for up to two years, this obligation is not rigid and can be adjusted based on mutual agreement and circumstances. Meanwhile, the father is tasked with providing for the mother and child's basic needs, including food and clothing, in proportion to his financial ability.¹¹⁰

¹⁰⁹ Gadamer, Weinsheimer, dan Marshall, *Truth and Method*, 114.

¹¹⁰ Nasr, *The Study Quran*, 233.

Nasr emphasizes that this division of responsibilities is grounded in principles of justice and mutual welfare. He highlights the importance of communication and consultation between spouses in making decisions about child-rearing. In the modern context, Nasr suggests that these responsibilities can be adapted to the family's socio-economic conditions while upholding the fundamental principles of the child's well-being and justice for both parents.

He further notes that these responsibilities are not limited to physical tasks but also encompass the spiritual dimensions of parenting. Both husband and wife play equally significant roles in shaping their child's character and personality. In cases of divorce, Nasr interprets the verse as emphasizing continued cooperation and communication between parents for the child's best interests, including breastfeeding arrangements and financial support.¹¹¹

Nasr's explanation underscores flexibility and adaptability in these responsibilities while adhering to fundamental principles such as justice, child welfare, and mutual consultation. He views this proper understanding as fostering harmony within the family and positively impacting the child's development.

b) *An-Nisā'* [4]: 34 (The Husband's Responsibility as Family Leader)

¹¹¹ Nasr, *The Study Quran*, 234.

In his interpretation of Surah *An-Nisā'* [4]: 34, Nasr provides a comprehensive and contextual understanding. He argues that the concept of “*qawwāmūn*,” often translated as “leaders” or “protectors,” should be understood in terms of responsibility and protection, not absolute domination or superiority.¹¹² He emphasizes that male leadership in the family is closely tied to their obligation to provide financial support and protection, rather than as a justification for arbitrary authority.

Regarding the “preference” that Allah has given to men over women, Nasr interprets this not as gender superiority but as a functional distinction in familial and social roles of equal value. He clarifies that this preference refers to practical responsibilities, such as providing sustenance, rather than intrinsic worth.¹¹³ Nasr underscores the importance of understanding this verse within the socio-historical context of its revelation while deriving universal principles applicable in contemporary settings.

Concerning the concept of “*nusyūz*” (disobedience) and its remedies, Nasr advocates a humanistic interpretation. He stresses that the steps outlined in the verse (advising, separating in bed, and striking) should be seen as a last resort for resolving marital conflict, with the primary focus on dialogue and reconciliation. Nasr

¹¹² Nasr, *The Study Quran*, 425.

¹¹³ Nasr, *The Study Quran*, 426.

categorically rejects interpretations that condone domestic violence, asserting that the term “strike” must be understood symbolically and with strict limitations.¹¹⁴

In Nasr’s view, this verse fundamentally addresses moral and social responsibilities within family life rather than establishing a gender hierarchy. He emphasizes the principles of mutual complementarity and cooperation as the foundation of spousal relationships in Islam.

Moreover, Nasr highlights that the application of this verse must always consider socio-cultural contexts and universal human values. He asserts that the primary objective of the verse’s stipulations is to foster harmony and preserve the family unit, not to legitimize practices that contradict the principles of justice and equality in Islam.

c) *Al-Baqarah* [2]: 228 (Balance of Rights and Responsibilities Between Spouses)

In Surah Al-Baqarah, verse 228, Seyyed Hossein Nasr offers a profound understanding of the rights and responsibilities within the context of marriage and divorce. Nasr highlights the importance of the ‘*iddah*’ period for divorced women, which has spiritual, social, and biological dimensions. The waiting period of three *qurū* (either

¹¹⁴ Nasr, *The Study Quran*, 427.

menstrual cycles or periods of purity) not only pertains to ensuring clarity regarding pregnancy but also provides time for reflection and the possibility of reconciliation for the couple.¹¹⁵

Regarding the phrase “*wa lahunna mithlu al-ladhī ‘alayhinna bi al-ma ‘rūf*” (“and women have rights similar to their obligations, according to what is reasonable”), Nasr emphasizes that Islam acknowledges the equality of rights between men and women in marriage. He explains that the concept of the “degree” granted to men in this verse must be understood in the context of additional responsibilities, not as gender superiority. Nasr clarifies that this “degree” is closely tied to men’s role as providers and protectors of the family.¹¹⁶

In the modern context, Nasr interprets this verse as a foundation for equality and justice in marital relationships. He underscores that the concept of *ma ‘rūf* (goodness) in the verse embodies universal principles applicable across various social and cultural contexts. Nasr also explains that the verse emphasizes the importance of maintaining a balance between rights and responsibilities within household life while respecting the natural roles of each party.

Nasr further observes that this verse provides specific protections for women during the *‘iddah* period, including the right

¹¹⁵ Nasr, *The Study Quran*, 229.

¹¹⁶ Nasr, *The Study Quran*, 230.

to financial support and accommodation. He stresses that this period offers both parties the opportunity to reconsider their decision to divorce more wisely. For Nasr, the verse reflects divine wisdom in regulating spousal relationships, offering space for reconciliation while safeguarding the rights of both parties.¹¹⁷

Nasr also highlights the spiritual aspects of the verse, particularly the prohibition against concealing what Allah has created in their wombs, symbolizing honesty and transparency in marital relationships. He interprets this transparency as encompassing not only physical matters of pregnancy but also openness in emotional and communicative aspects between spouses. Nasr's interpretation shows that Islam views marriage as a sacred institution built upon equality, justice, and mutual respect between partners.

d) *Al-Baqarah* [2]: 187 (Husbands and Wives as Garments for Each Other)

In Surah Al-Baqarah, verse 187, Seyyed Hossein Nasr provides a deep understanding of the relationship between spouses in the context of fasting. Nasr explains that the metaphor of “garments” (*libās*) in the verse (“*they are garments for you, and you are garments for them*”) carries profound and multidimensional

¹¹⁷ Nasr, *The Study Quran*, 230.

meanings. He elaborates that this concept illustrates a relationship of mutual protection, covering, and complementarity between spouses, portraying sacred intimacy and interdependence in marriage.¹¹⁸

Nasr emphasizes that the verse does not merely address the legal aspects of marital relations during Ramadan but also conveys a deep spiritual dimension. He explains that the allowance for intimacy during Ramadan nights reflects Allah's mercy, acknowledging and honoring human nature. In this context, Nasr perceives Islam as balancing the spiritual dimension of fasting with human biological needs in a harmonious and equitable way.

He further highlights how the verse explains permissible times for eating, drinking, and marital intimacy during Ramadan, from sunset until dawn. Nasr interprets this timing not as a mere technical regulation but as a profound lesson in self-control and mindfulness of Allah's presence. He stresses that the verse teaches the importance of balancing physical needs with spiritual devotion.¹¹⁹

In the modern context, Nasr views the metaphor of garments as an ideal depiction of the marital relationship based on equality, mutual protection, and respect.¹²⁰ He asserts that this concept rejects

¹¹⁸ Nasr, *The Study Quran*, 202.

¹¹⁹ Nasr, *The Study Quran*, 203.

¹²⁰ Haryati, "Modernitas dalam perspektif Seyyed Hossein Nasr .", 307-324.

any perspective that places one party in a subordinate position to the other. Instead, the verse portrays a relationship of equality, where each partner plays a crucial role in providing tranquility, protection, and support to the other.

Nasr also highlights the psychological and social dimensions of the garment metaphor, noting that garments not only cover but also beautify.¹²¹ In the context of marriage, this means that each spouse should be a source of happiness and peace for the other. Nasr's interpretation demonstrates that Islam regards marriage as a sacred bond that transcends physical aspects, encompassing interwoven spiritual, emotional, and social dimensions.

e) *An-Nisā'* (4):1 (Creation of Man from a "*Nafs Wāḥidah*")

In interpreting Surah *An-Nisā'* verse 1, Seyyed Hossein Nasr presents a deep understanding of the origin of human creation and its connection to the concept of human unity. According to Nasr, the phrase "*min nafsin wāḥidah*" (from a single soul) carries a fundamental meaning about the essential unity of humankind. He explains that the creation of humans from a single soul indicates that, in essence, there is no intrinsic difference between men and women, as both originate from the same source.¹²²

¹²¹ Nasr, *The Study Quran*, 202.

¹²² Nasr, *The Study Quran*, 399.

In the context of the creation of Eve from Adam's "*nafs*," Nasr offers a more philosophical and spiritual interpretation. He emphasizes that this process should not be understood literally as the subordination of women to men. Instead, Nasr views it as a symbol of mutual dependence and complementarity between men and women. The creation of the pair (*zawj*) from the same soul indicates that they are inseparable parts of a complete humanity.¹²³

Nasr also pays special attention to the part of the verse that talks about the spread of humanity from this first couple. He interprets that the current diversity of humans, whether in terms of gender, race, or ethnicity, all stems from the same source. This serves as a crucial foundation for understanding the fundamental unity of humankind and rejecting all forms of discrimination. Furthermore, the command to be conscious of Allah and maintain kinship ties (*al-arḥām*) in this verse is understood by Nasr as a guide to preserving social and spiritual unity in human society.¹²⁴

In the modern context, Nasr emphasizes that this verse has significant implications for understanding gender equality and human rights. He explains that the recognition of a shared origin should serve as the foundation for building equal and respectful relationships between men and women. Nasr also sees this verse as

¹²³ Nasr, *The Study Quran*, 400.

¹²⁴ Nasr.

containing a universal message about human brotherhood that transcends boundaries of gender, ethnicity, and religion.¹²⁵

Moreover, Nasr highlights the importance of understanding the relationship between piety towards Allah and maintaining kinship ties mentioned in this verse. He interprets that these two concepts are closely linked awareness of God should manifest in good behavior towards fellow humans, especially in the context of family and social relationships. Nasr's interpretation shows that Islam views the unity of humanity and gender equality as integral parts of its spiritual and social value system.

f) *At-Taubah* [9]: 71 (Men and Women as Protectors of One Another)

In interpreting Surah At-Taubah verse 71, Seyyed Hossein Nasr provides a profound understanding of cooperation and equality between men and women in both social and spiritual contexts. According to Nasr, the phrase “wa al-mu'minūna wa al-mu'mināt ba'dhum awliyā'u ba'd” (the believing men and women, some of them are protectors of others) embodies the fundamental concept of interdependence and cooperation between men and women in Islamic society. He emphasizes that this verse explicitly affirms the

¹²⁵ Nasr, *Traditional Islam in the Modern World*, 154.

active role of both men and women in building a society based on the values of faith.¹²⁶

Regarding the socio-religious roles mentioned in this verse, Nasr explains that both men and women share equal responsibility in enjoining what is good (*amar ma'ruf*) and forbidding what is evil (*nahi munkar*). He interprets that equality in moral and social responsibilities shows that Islam recognizes the equal spiritual and intellectual capacities of both men and women. Furthermore, Nasr emphasizes that the performance of prayer, payment of zakat, and obedience to Allah and His Messenger mentioned in this verse apply equally to both genders, indicating equality in spiritual obligations and rights.¹²⁷

In the modern context, Nasr interprets this verse as a theological foundation for the active participation of women in public and social life. He asserts that the concept of “*Awliyā*” (protectors) in this verse includes various forms of cooperation and mutual support in different aspects of life, both in the family and broader society. Nasr also sees that Allah’s promise to grant mercy to those who fulfill these roles reflects the high value Islam places on cooperation and social solidarity, regardless of gender.¹²⁸

¹²⁶ Nasr, *The Study Quran*, 968.

¹²⁷ Nasr, *The Study Quran*, 969.

¹²⁸ Nasr.

Moreover, Nasr underscores that this verse has significant implications in shaping Islam's view on gender equality and social justice. He stresses that the empowerment and participation of women in the public sphere is not only allowed but is an integral part of Islam's vision of an ideal society. Nasr's interpretation shows that Islam views men and women as equal partners in building a civilization based on divine and human values.

g) *Al-Baqarah* [2]: 282 (Right in Financial Transaction)

In interpreting *Surah Al-Baqarah* verse 282, Seyyed Hossein Nasr provides a comprehensive understanding of the principles of documentation in financial transactions and the concept of testimony in Islam. According to Nasr, this longest verse in the Qur'an provides detailed guidance on the recording of debts and business transactions. He emphasizes that the command to document these transactions underscores the importance of transparency and accountability in financial matters, which forms the foundation of a just Islamic economic system.¹²⁹

Regarding the provisions on testimony, where two male witnesses or one male and two female witnesses are required, Nasr offers a contextual interpretation. He explains that this provision must be understood in the social-historical context of the time of

¹²⁹ Nasr, *The Study Quran*, 264.

revelation, when women's involvement in business and financial affairs was still limited. Nasr asserts that this proportion of testimony does not indicate the intellectual inferiority of women, but rather reflects the social reality and practical experience of that time in financial matters.¹³⁰

In the modern context, Nasr interprets this verse with consideration for social changes and the role of women in contemporary society. He emphasizes that the core principle of the verse is to ensure justice and legal certainty in financial transactions, rather than establishing a rigid gender hierarchy. Nasr also explains that the capabilities and experiences in financial matters, which many women now possess, should be an important consideration in interpreting this verse in modern times.

Furthermore, Nasr underscores the importance of a holistic understanding of this verse. He views the primary focus of the verse as being on the comprehensive system of documentation and verification to protect the rights of all parties involved in financial transactions. Nasr also highlights that the command to record transactions and present witnesses reflects the principles of good governance in Islam, which aim to prevent disputes and injustices in the future.

¹³⁰ Nasr, *The Study Quran*, 265.

In a broader perspective, Nasr sees this verse as evidence that Islam takes financial transactions seriously and regulates practical matters in the economic life of its community. He interprets that the detailed provisions mentioned in the verse, from the importance of documentation to the qualifications of witnesses, show that Islam is a comprehensive religion that not only governs vertical relationships with God but also horizontal relationships between humans in various aspects of life.

In this context, Nasr identifies a gap in English-language Islamic literature, particularly regarding comprehensive and academic interpretations of the Qur'an. He sees the need to bridge the gap between classical Islamic traditions and modern readers, especially in the West. Moreover, the rise of extremist interpretations of the Qur'an drives the need for reliable sources to understand this sacred text more accurately and holistically. Nasr also responds to internal debates within the global Muslim community about interpreting the Qur'an, particularly regarding contemporary issues.

Nasr's pre-understanding of the relationship between husband and wife and gender equality demonstrates a comprehensive, contextual, and humanistic approach. Before discussing the concept of a "righteous wife," Nasr builds a framework of thought that emphasizes substantial equality between men and women, not just formal equality. In various verses he interprets, Nasr consistently rejects subordinative or

discriminatory interpretations, instead emphasizing the principles of complementarity, cooperation, and justice. His pre-understanding is based on the belief that Islam acknowledges the intrinsic equality of humans, reflected in the concept of creation from a “*nafs wāḥidah*” and stresses that differences in roles are not hierarchical but represent a division of functions that support one another in achieving social and spiritual harmony.

3. Fusion of Horizons

The concept of “fusion of horizons” is central to Hans-Georg Gadamer’s hermeneutic theory, offering a unique perspective on the processes of understanding and interpretation.¹³¹ Gadamer visualizes “horizon” as a panorama of an individual’s understanding, shaped by accumulated life experiences, cultural heritage, and historical context. When two different horizons (such as the reader’s horizon and the text’s horizon) interact, a dynamic process occurs, which Gadamer refers to as fusion. This process is not simply a straightforward combination of two perspectives but the creation of a new understanding that is richer and more complex, transcending the initial boundaries of each horizon.¹³²

This fusion of horizons is continuous and flexible, with the potential to transform and expand our understanding every time we encounter new ideas or experiences. Gadamer emphasizes the crucial role of

¹³¹ Ryadi, “Hans Georg Gadamer dan Fusi Horizon .” 6.

¹³² Gadamer, Weinsheimer, dan Marshall, *Truth and Method*, 231.

dialogue in this process, whether with a text or another individual, as a means of testing and broadening our horizon of understanding. While acknowledging the inescapable influence of historical context on our comprehension, this concept implies the possibility of transcending these limitations toward a more universal understanding.

In interpretive practice, the fusion of horizons occurs when the reader does not only strive to understand the original meaning of the text but also relates it to their own context and understanding. This process requires openness to challenge and revise our prejudices and initial interpretations, involving active critical reflection. It is important to note that although recognizing the diversity of perspectives, Gadamer's concept does not lead to pure relativism. Instead, it offers a path toward a broader and deeper understanding, with ethical implications that encourage openness to differing perspectives and acknowledgment of our own understanding's limitations.

In a broader context, such as the interpretation of the Quran, Gadamer's fusion of horizons can be applied to produce interpretations that are not only faithful to the original meaning of the text but also relevant and meaningful in a contemporary context. This approach asserts that true understanding is not a static or final entity but an ongoing process that evolves through continuous dialogue between various perspectives and contexts, creating a synthesis of understanding that is richer and more nuanced. To gain a deep understanding of the

construction of the righteous woman in Q.S *An-Nisā'* [4]: 34, as found in the translation of "The Study Quran," Gadamer's theory (Fusion of Horizons) can be applied. Therefore, several important aspects must be considered, namely the "Text Horizon (Q.S *An-Nisā'* [4]: 34)" and the "Translator's Horizon (Q.S *An-Nisā'* [4]: 34 in the translation of 'The Study Quran')."'

a) Text Horizon

Surah *an-Nisā'*, which holds the fourth position in the Quran, is one of the Medinan surahs revealed after Prophet Muhammad's migration to Madinah. With a total of 176 verses divided into 24 sections, this surah is long and comprehensive, containing approximately 3,745 words and 16,030 letters. It was revealed between the third and eighth years of Hijrah, signifying the importance of its content in the formation of the Islamic community in Madinah.¹³³

An-Nisā', meaning "Women," addresses various aspects of social and family life in Islam. Its main themes include family law, the rights of women and orphans, the inheritance system, marriage, and societal ethics. The broad scope of this surah has led it to be

¹³³ Jalāl ad-Dīn 'Abd ar-Rahmān ibn Abī Bakr as-Suyūṭī, *Al-Itqān fī 'Ulūm al-Qur'ān*, (1869), hal. 231.

known by other names, such as *An-Nisā' Al-Kubra* (The Great Surah of Women) or *An-Nisā' Ath-Thula* (The Long Surah of Women).¹³⁴

A unique characteristic of Surah *An-Nisā'* lies in its detailed discussion of the rights of women and orphans, as well as the inclusion of the longest verse in the Quran (verse 282) concerning debts and contracts. The surah is closely connected with the preceding surah, *Āli 'Imrān*, in its discussion of the Battle of Uhud and Islamic law. Its relationship with the following surah, *al-Mā'idah*, is seen in the continuation of the discussion of Islamic law and interactions with non-Muslims.¹³⁵

The virtue of Surah *An-Nisā'* is not only in its content, which is rich with guidance for life, but also in its spiritual benefits. A Ḥadīth mentions that reciting this surah brings intercession or help on the Day of Judgment. Thus, Surah *An-Nisā'* plays a vital role in Islamic law, particularly in shaping the foundation of social and family relations within the Muslim community, as well as serving as a comprehensive source of learning and guidance for Muslims.

1) Meaning of the Text

In understanding the content of the Quran, scholars certainly have various opinions. Below is the text of Q.S *An-Nisā'* [4]: 34,

¹³⁴ Badr al-Din Muhammad bin Abdullah al-Zarkasyi, *Al-Burhan fi 'Ulum Al-Qur'an*, hal. 77 t.t.

¹³⁵ as-Suyūfī, *Al-Itqān fi 'Ulūm al-Qur'ān*.

one of the verses that discusses the construction of a righteous wife, along with its interpretations by the scholars::

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ

Righteous women are those who are obedient (to Allah) and guard themselves in the absence of their husbands, for Allah has protected them.¹³⁶

The construction of the righteous wife in Q.S *An-Nisā'* [4]:

34 has been a subject of rich and varied interpretation among Islamic scholars throughout history. This verse, which describes the characteristics of a righteous woman as “*qānitāt*” (obedient) and “*Hāfiẓat lil-ghayb*” (guardian in the absence of her husband), has sparked in-depth discussions on the ideal role and responsibilities of a woman within the context of marriage and Islamic society.

The majority of classical scholars, such as Imam Al-Qurtūbī, interpreted “*qānitāt*” as the woman’s obedience to Allah SWT and her husband. They saw obedience to the husband, as long as it does not contradict Islamic law, as a manifestation of obedience to Allah. Meanwhile, “*Hāfiẓat lil-ghayb*” is understood as a woman’s ability to protect her own honor, wealth, and the secrets of the household when her husband is not present. This interpretation emphasizes the

¹³⁶ Abdullah Yusuf Ali, *The Meaning of the Holy Qur'an* (Beltsville, MD: Amana Publications, 2005), 84.

importance of loyalty, trust, and integrity in the marital relationship.¹³⁷

Like Al-Qurṭubī, when interpreting this verse, Ibn Kaṣīr explains that “فالصالحات” (the righteous women) refers to women in general. The word “فانتات” (those who are obedient) is interpreted by Ibn ‘Abbās and many other scholars as women who are obedient to their husbands. On the other hand, “حافظات” (guarding themselves in their husband’s absence) is explained by As-Suddī and other scholars as women who preserve their own dignity and their husband’s wealth when he is not around.¹³⁸

Ibn Kaṣīr also emphasizes the meaning of “بما حفظ الله” (because Allah has protected them), explaining that piety and the ability to safeguard oneself are blessings granted by Allah’s protection.¹³⁹

To support his explanation, Ibn Kaṣīr cites a hadīṣ narrated by Imam Ahmad from ‘Abdurrahman bin ‘Auf, in which the Prophet Muhammad SAW said:

¹³⁷ Abū ‘Abdullāh Muḥammad ibn Aḥmad ibn Abī Bakr al-Anṣārī al-Qurṭubī, “*Al-Jāmi’ li Aḥkām al-Qur’ān*,” 203.

¹³⁸ Imad al-Din Abu al-Fida Ismail bin ‘Umar bin Katsir al-Dimasyqi, *Tafsir Al-Qur’an Al-‘Azhim*, hal. 312.

¹³⁹ Imad al-Din Abu al-Fida Ismail bin ‘Umar bin Katsir al-Dimasyqi, *Tafsir Al-Qur’an Al-‘Azhim*, hal. 314.

إِذَا صَلَّتِ الْمَرْأَةُ حَمْسَهَا، وَصَامَتْ شَهْرَهَا، وَحَفِظَتْ فَرْجَهَا،
وَأَطَاعَتْ زَوْجَهَا، قِيلَ لَهَا: ادْخُلِي الْجَنَّةَ مِنْ أَيِّ الْأَبْوَابِ شِئْتَ

If a woman observes her five daily prayers, fasts during Ramadan, guards her chastity, and obeys her husband, it will be said to her, 'Enter Paradise through whichever gate you wish.'¹⁴⁰

This Ḥadīth clarifies the characteristics of a righteous woman mentioned in the verse, including fulfilling religious duties (such as prayer and fasting), maintaining personal dignity, and being obedient to her husband. Ibn Kaṣīr notes that this Ḥadīth was narrated by Imam Ahmad through the chain of transmission from Abdullah bin Qaridz from Abdurrahman bin Auf.

By combining the interpretation of this verse and Ḥadīth, Ibn Kaṣīr provides a comprehensive picture of the concept of a righteous woman in Islam. This includes obedience to Allah and to the husband, the ability to protect oneself and her trust, as well as the promise of reward in Paradise for those who meet these criteria.

2) Historical Meaning

Imam As-Suyūṭī, in his book, records several narrations related to the revelation of this verse. One of the most frequently quoted narrations comes from *Al-Ḥasan*, who recounts a woman

¹⁴⁰ Muhammad bin Ismail bin Ibrahim bin Al-Mughirah Al-Bukhari, *Al-Jami' Al-Musnad Al-Shahih Al-Mukhtashar min Umur Rasulillah wa Sunanuh wa Ayyamih*, 2001, No: 1068.

complaining to the Prophet Muhammad (SAW) because her husband had slapped her face. Initially, the Prophet (SAW) intended to enforce the law of *qiṣaṣ* (retaliation in kind). However, before this decision could be carried out, Allah SWT revealed verse 34 of *Surah an-Nisā'*.¹⁴¹

Another narration recorded by As-Suyūṭī comes from Ibn Jarīr, who mentions a similar case in which an Ansari man slapped his wife. When the wife complained and demanded *qiṣaṣ*, this verse was revealed in response. There is also a narration from 'Ali bin Abi Ṭalib, who recounts a case in which a woman complained because her husband had slapped her face, leaving a mark.¹⁴²

As-Suyūṭī also includes a more specific narration from As-Suddi, mentioning the names involved. This case concerns Sa'd bin Ar-Rabi', a leader of the Ansar, and his wife, Ḥabībah bint Zaid bin Abī Zuhair. When Ḥabībah exhibited *nusyūz* (disobedience), Sa'd slapped her. Her father brought the matter before the Prophet (SAW), who initially ordered *qiṣaṣ*. However, before the retaliation could be executed, this verse was revealed.¹⁴³

¹⁴¹ as-Suyūṭī, *Al-Itqān fī 'Ulūm al-Qur'ān*: hal. 79.

¹⁴² Jalāl al-Dīn al-Suyūṭī, *Asbāb al-Nuzūl*: hal. 130.

¹⁴³ al-Suyūṭī: 131.

All of these narrations indicate that the verse was revealed in the context of marital conflict involving physical actions by the husband against his wife. The verse provides a comprehensive guideline on the family leadership structure and how to resolve disputes. While it affirms the male leadership role, it also emphasizes the responsibility and obligation of the husband to treat his wife with kindness. It is important to understand that this verse does not justify violence; rather, it provides stages for conflict resolution. Physical action is mentioned as the last resort, strictly limited, and not encouraged. This verse forms an essential foundation for understanding the concept of family leadership in Islam, which stresses protection, guidance, and fair treatment of the wife.

This historical context demonstrates how Allah's revelation responded to the social realities of the time, offering balanced guidance between authority and responsibility in the husband-wife relationship. Understanding the *Asbāb an-Nuzūl* (reasons for revelation) is crucial for interpreting and applying this verse in a modern context, while still upholding the principles of justice and equality taught by Islam.

In addition to the historical aspect, this verse, which also discusses the concept of the righteousness of women in Islam, has a broader and deeper dimension. Various verses in the Quran

related to this topic provide a more comprehensive understanding. Some of these include Q.S *An-Nisā'* [4]: 124,

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ
الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا

Whoever does righteous deeds, whether male or female, while being a believer, will enter Paradise and will not be wronged even as much as the speck on a date seed.¹⁴⁴

and Q.S *al-Ahzab*: 35,

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنَاتِ وَالْقَنَاتِ
وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَشِيعِينَ وَالْخَشِيعَاتِ
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّامِتِينَ وَالصَّامِتَاتِ وَالْحَفِظِينَ فُرُوجَهُمْ
وَالْحَفِظَاتِ وَالذَّكِرِينَ اللَّهُ كَثِيرًا وَالذَّكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا
عَظِيمًا

Indeed, the Muslim men and women, the believing men and women, the devoutly obedient men and women, the truthful men and women, the patient men and women, the humble men and women, the charitable men and women, the fasting men and women, the men and women who guard their chastity, and the men and women who remember Allah often, for them Allah has prepared forgiveness and a great reward.¹⁴⁵

The essence of these two verses, according to Ibn Kathir, is to emphasize that there is spiritual equality between men and women. This indicates that righteousness is not the monopoly of any particular gender. These verses stress that a person's value

¹⁴⁴ Abdullah Yusuf Ali, *The Meaning of the Holy Qur'an* (Beltsville, MD: Amana Publications, 2005), 98.

¹⁴⁵ Abdullah Yusuf Ali, *The Meaning of the Holy Qur'an* (Beltsville, MD: Amana Publications, 2005), 422.

in the sight of Allah is determined by faith and righteous deeds, not by gender. Additionally, there is also Q.S at-Tahrim: 11-12,

وَصَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي
عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِن فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ
الظَّالِمِينَ

Allah has also presented the example of those who believe: the wife of Pharaoh, when she said, “My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds, and save me from the wrongdoing people.”¹⁴⁶

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا فِيهِ مِن رُّوحِنَا
وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا مِن الْقَنَاتِ

And Maryam, the daughter of Imran, who guarded her chastity, so We breathed into her [garment] through Our Spirit, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient.¹⁴⁷

Ibn Kathir, in his tafsir, argues that Q.S at-Tahrim: 11-12 broadens the understanding of a woman’s righteousness by providing concrete examples through the figures of Asiyah and Maryam. Both of these figures represent steadfast faith and obedience to Allah in challenging situations, demonstrating that a woman’s righteousness is not limited to domestic roles alone. Through these two female figures, it can be concluded that the

¹⁴⁶ Abdullah Yusuf Ali, *The Meaning of the Holy Qur'an* (Beltsville, MD: Amana Publications, 2005), 561.

¹⁴⁷ Abdullah Yusuf Ali, *The Meaning of the Holy Qur'an*,.

more a person maintains their integrity and devotion to God, the higher their rank is elevated by Allah SWT.

Meanwhile, another verse that is related to Q.S *An-Nisā'* [4]:

34 is Q.S al-Baqarah [2]: 228.

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبِعَوْلَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ

Divorced women shall wait for themselves for three periods (qurū'). It is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day. Their husbands have more right to take them back during this period if they desire reconciliation. And they (women) have rights similar to their obligations according to what is reasonable, but men have a degree over them. And Allah is Almighty and Wise.¹⁴⁸

Surah Al-Baqarah, verse 228, holds significant context in understanding the rights and duties of women in Islam. Ibn Kathir, in his tafsir, explains that this verse speaks about the waiting period (*iddah*) for a woman who has been divorced. He emphasizes that women have rights that are balanced with their duties, according to what is *ma'ruf* (appropriate and good). He interprets this as meaning that women have the right to be treated well by their husbands, just as they also have the duty to obey their husbands in matters that do not contradict the Sharia. Ibn

¹⁴⁸ Abdullah Yusuf Ali, *The Meaning of the Holy Qur'an* (Beltsville, MD: Amana Publications, 2005), 36.

Kašīr further highlights the balance between rights and duties and the promise of a good life for those who perform righteous deeds, without distinguishing between genders.¹⁴⁹

The final verse that is connected with Q.S *An-Nisā'* [4]: 34 is Q.S *al-Mumtahanah* [60]: 12

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا
وَلَا يَسْرِفْنَ وَلَا يَزْنِينَ وَلَا يُفْتَلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ
أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّ فِي مَعْرُوفٍ فَبَايِعْنَهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

O Prophet, when believing women come to you to pledge allegiance to you that they will not associate anything with Allah, nor steal, nor commit adultery, nor kill their children, nor bring forth a slander they have fabricated between their hands and feet, nor disobey you in what is right, then accept their pledge and ask forgiveness for them from Allah. Indeed, Allah is Forgiving and Merciful.¹⁵⁰

Like the previous verses, this verse provides practical guidance on righteous behavior, covering aspects such as faith, honesty, and moral integrity. This verse illustrates the commitment of a believing woman in various aspects of life, both personal and social.

Together with *An-Nisā'* [4]: 34, all these verses form a rich mosaic of meanings regarding the righteousness of women in Islam. They portray that being a righteous woman is not just

¹⁴⁹ al-Dimasyqi, *Tafsir Al-Qur'an Al-'Azhim*, 88.

¹⁵⁰ Abdullah Yusuf Ali, *The Meaning of the Holy Qur'an* (Beltsville, MD: Amana Publications, 2005), 551.

about obedience in marriage, but also includes strong faith, consistent good deeds, high moral integrity, and an active and positive role in the family and society. This concept emphasizes a balance between spiritual, moral, and social aspects, demonstrating that righteousness is a holistic achievement that involves all aspects of a Muslim woman's life.

Based on a deep analysis of the text, it can be concluded that the concept of a woman's righteousness in Islam is a multidimensional construct that far surpasses traditional stereotypes. Surah *An-Nisā'* [4]: 34, which is often perceived narrowly, actually contains a complex message about the dignity, honor, and role of women in society. A comprehensive interpretation by classical scholars such as Ibn Kašīr and Al-Qurṭūbī shows that righteousness is not merely passive obedience but an active manifestation of faith, moral integrity, and social contribution.

This study reveals that the Qur'an views women as spiritual beings with an equal status to men, with balanced rights and responsibilities. Righteousness is not determined by gender but by the quality of faith, character, and devotion to Allah SWT. The related verses in Surah *An-Nisā'* and other surahs emphasize that Muslim women have the potential to achieve the highest spiritual rank through obedience, sincerity, and positive contributions in various aspects of life. Thus, the concept of a woman's

righteousness in Islam is a dynamic construct that embraces the complexity of women's roles in the family, society, and spiritual dimensions, breaking conventional understandings and offering a more inclusive and dignified perspective.

b) Translator's Horizon

Seyyed Hossein Nasr's intellectual horizon is shaped by a unique blend of traditional and modern backgrounds. As a Muslim scholar born in Iran, his intellectual foundation was built through classical Islamic education in Qum, which provided him with a profound understanding of the Qur'an, Ḥadīth, and Islamic sciences. His perspective further expanded after pursuing education at MIT in physics and mathematics, and earning a doctorate from Harvard in the history of science and philosophy.¹⁵¹

Nasr's intellectual characteristics are evident in his ability to bridge tradition and modernity. On the one hand, he takes a critical stance toward modernism, yet still opens space for dialogue with contemporary thought. Nasr emphasizes the importance of preserving the intellectual heritage of Islam by combining both the outward (zahir) and inward (batin) dimensions in interpreting religious texts. His linguistic competence, which includes classical and modern Arabic, Persian, and Western languages, gives him an

¹⁵¹ Nasr, "Islamic Philosophy from Its Origin to the Present: Philosophy in the Land of Prophecy," 2006, 81- 30.

advantage in capturing the complexities of cross-cultural text meanings.¹⁵²

Methodologically, Nasr masters various approaches to Qur'anic exegesis, from textual-linguistic interpretation to esoteric-philosophical readings. This methodological breadth allows him to understand the Qur'an on multiple layers, from its literal meaning to its deepest esoteric dimensions. His position as an heir to the Shi'a tradition, combined with his academic engagement with Western modernity, creates a unique synthesis of thought in his efforts to understand and interpret religious texts.¹⁵³

One example is his translation of the Qur'an, titled "The Study Quran," which is considered to have the purpose of demonstrating the Qur'an as a sacred text relevant across ages. One of the interesting discussions in his translation is found in Surah *An-Nisā'* [4]: 34, which is often cited in household-related issues, such as the question "What does the Qur'an mean by a righteous wife?". In this translation, Nasr states that there are several categorizations of a righteous wife. Among them are:

a) A wife who is obedient to Allah SWT.

A wife can be considered righteous if she is obedient in worshiping her Lord.

¹⁵² Haryati, "Modernitas dalam perspektif Seyyed Hossein Nasr." 307-324.

¹⁵³ Nasr, *Traditional Islam in the Modern World*, 43.

Righteous wives are those who are devoutly obedient (qānitāt), that is, obedient in a spiritual or religious sense. Given the context of the verse, most commentators gloss qānitāt here as women who exhibit obedience (ṭā'ah) generally, including or especially to their husbands (IK, Q, Z). However, it should be noted that all other instances of qānit in the Quran denote obedience to and worship of God, not human beings (cf. 2:116, 238; 3:17, 43; 16:120; 33:31, 35; 39:9; 66:12).¹⁵⁴

The interpretation of the concept of a righteous wife (qānitāt) offers a profound understanding of the meaning of obedience in Islam. While scholars like Ibn Kaṣīr, Al-Qurṭūbī, and Al-Zamakhsharī tend to interpret qānitāt as general obedience (ṭā'ah), with an emphasis on obedience to the husband, linguistic analysis of the Qur'an reveals a more complex dimension. An investigation into the use of the word *qānit* in nine Qur'anic verses reveals that this term consistently refers to obedience to Allah, rather than to human beings. This finding opens a new perspective in understanding the concept of a wife's obedience, where the spiritual dimension becomes the foundational principle. Therefore, obedience in the context of marriage cannot be separated from the framework of obedience to Allah, providing a deeper and more spiritual meaning to the husband-wife relationship in Islam.¹⁵⁵

¹⁵⁴ Nasr, *The Study Quran*, 427.

¹⁵⁵ Al-Baqarah [2]: 116 - Tentang semua makhluk tunduk kepada Allah, Al-Baqarah [2]: 238 - Perintah untuk berdiri dengan khushyuk dalam salat, Ali Imran [3]: 17 - Sifat orang-orang yang bertakwa, Ali Imran [3]: 43 - Perintah kepada Maryam untuk taat kepada Allah, An-Nahl [16]: 120 - Tentang Ibrahim sebagai hamba yang taat, Al-Ahzab [33]: 31 - Tentang janji Allah kepada istri-istri Nabi yang taat, Al-Ahzab [33]: 35 - Menyebutkan sifat-sifat orang beriman termasuk ketaatan, Az-Zumar [39]: 9 - Tentang orang yang taat beribadah di malam hari, At-Tahrim [66]: 12 - Tentang Maryam yang taat kepada Allah

b) A wife who is obedient to her husband

The second concept of a righteous wife is categorized as a wife who is obedient to her husband, as explained in Nasr's commentary:

Given its wider Quranic usage, qānitāt could be translated "pious" or "devout" women, in which case the term is not necessarily meant as a direct reference to a woman's obedience to her husband. But insofar as obedience to one's husband (within rational and religious limits) was considered to be religiously proper for a woman in marriage, some commentators suggested that devoutly obedient describes a wife who is obedient to both God and husband (Aj, Ṭs).¹⁵⁶

Based on the explanation provided, the concept of a righteous wife (*qānitāt*) carries a deeper meaning than mere obedience to the husband. In the broader context of the Qur'an, this term refers to a woman who is pious and devout in her faith. While obedience to the husband is a part of a wife's righteousness, it must be understood within rational limits and in accordance with religious teachings. Scholars interpret that a wife's righteousness is reflected in her obedience to Allah as her primary priority,¹⁵⁷ followed by obedience to her husband, who plays a role in guiding her in religious devotion. If a husband does not fulfill this role, and the wife does not act rightly towards him, this does not affect the standard of the wife's righteousness.¹⁵⁸

¹⁵⁶ Nasr, *The Study Quran*, 427.

¹⁵⁷ Miski Miski, "Nalar Hermeneutis Ulama Hadis: Larangan Perempuan Bepergian Tanpa Mahram Dalam Ruang Sejarah Pemahaman," *DINIKA : Academic Journal of Islamic Studies* 5, no. 1 (30 Juni 2020): 71–96, <https://doi.org/10.22515/dinika.v5i1.2464>.

¹⁵⁸ Nasr, 427 .

c) A wife who can safeguard her chastity and wealth

A righteous wife also has the responsibility to safeguard what Allah has decreed as things that must be preserved, such as her chastity and wealth. In this regard, Nasr follows the opinions of Ibn Kašīr, Al-Qurṭūbī, Al-Tabari, and Al-Zamakhsharī,

Righteous women also guard what God has guarded—that is, their chastity and their husbands’ property (IK, Q, T, Z)¹⁵⁹

A righteous wife in this context has an important responsibility to protect two main aspects that Allah has established as inviolable. The first aspect is preserving her chastity, which includes safeguarding her honor, behavior, character, and morals in accordance with religious guidance. The second aspect concerns the trust in safeguarding and managing the husband’s wealth, including responsible use and expenditure of that wealth. It is important to understand that these two responsibilities are not merely forms of obedience to the husband, but are more fundamentally acts of obedience to Allah, who has decreed these matters as things that must be protected. Thus, safeguarding both chastity and the husband’s wealth has a higher spiritual dimension, being an act of worship and a manifestation of piety toward Allah SWT.

This understanding is also related to the previous phrase, “*qawwāmūn*,” which explains the “superiority” of the husband in a

¹⁵⁹ Nasr, 426.

household. In his translation, Nasr incorporates many interpretations taken from scholars, one of which is the view of Ibn Ajibah, who states that a husband who can be called *qawwāmūn* is one who leads his family to constantly worship Allah SWT and also fulfills his family's financial needs. The discussion of the financial aspect here is certainly connected to the concept of a righteous wife, as mentioned in the subsequent phrase.¹⁶⁰

Nasr includes the interpretation of the financial aspect (safeguarding wealth) in this verse because, at the time, Islamophobia was spreading in the West due to the rise of neo-Salafi movements. The neo-Salafi movement, with its fundamental and puritanical approach to understanding Islam, sought to return religious practice to its purest form, rejecting all forms of bid'ah (innovation) and interpretations of Islam that had developed throughout history. Their critical stance towards modernization and Westernization led them to uphold an understanding of Islam based directly on the Qur'an and Hadīth.¹⁶¹

Socially and politically, this movement displayed conservative and exclusive characteristics. They advocated for the strict application of Sharia in social life, desiring a social order entirely based on a literal interpretation of religious texts. Their closed-

¹⁶⁰ Nasr, 245.

¹⁶¹ Saifullah Idris, "Kosmologi Seyyed Hossein Nasr (Tinjauan Metafisika)," 2015, 32.

mindedness toward other religious groups could create social tensions, often viewing outsiders with a lack of tolerance.

The neo-Salafi movement has the potential to contribute to the rise of Islamophobia in society. Through their exclusive views and religious practices, they indirectly created social divides and built a negative perception of Islam among non-Muslims, especially through rigid and harsh religious representations. Their intolerant attitude, combined with a tendency to marginalize groups outside their community, could fuel negative stereotypes. When their actions and harsh statements are exposed by the media, it only strengthens prejudices and fear toward Islam, eventually leading to the development of Islamophobia in society. Therefore, the neo-Salafi movement becomes more than just a religious group, it can serve as a “catalyst” for social tension and religious-based discrimination.¹⁶²

For this reason, Nasr strives to offer an interpretation that is not solely driven by the Qur’anic text, but also considers the opinions of earlier scholars, which are relevant to the context in the West at the time. Western society often emphasized feminist principles in family life, which is why Nasr provides the understanding that a wife can be considered righteous, in part, when she is able to safeguard

¹⁶² Michaela Heider, *Islamophobia: Fear, Hate, and Its Impact on Muslim Communities*. *Journal of Social Issues*, 72(4), 563–585.

her husband's wealth. Likewise, a husband can be considered a true *qawwāmūn* when he is able to provide adequately for his wife and family. This understanding demonstrates that the Qur'an remains relevant, even in Western societies that are modern and emphasize feminist principles. Through a gentle and non-arrogant tone, Nasr aims for his Qur'anic translation to be accepted by all segments of Western society without fostering Islamophobia within them.¹⁶³

Seyyed Hossein Nasr presents a unique approach to interpreting the concept of a righteous wife in Surah *An-Nisā'* [4]: 34, which is not merely textual but provides a deeper perspective. In his translation, *The Study Quran*, Nasr outlines three main categories of a righteous wife: first, spiritual obedience to Allah; second, obedience to the husband within a rational and religious framework; and third, the ability to safeguard her chastity and wealth.

Nasr's motivation for writing this translation is highly contextual, responding to the phenomenon of Islamophobia in the West by offering interpretations that are more gentle, inclusive, and aligned with feminist principles. Through an approach that is not arrogant while maintaining theological depth, Nasr strives to demonstrate that the Qur'an holds universal relevance that can be

¹⁶³ Ṭabāṭabā'ī dan Ṭabāṭabā'ī, *Shi'ite Islam*, terj. Seyyed Hossein Nasr (Albany: State University of New York Press, 1975), 45.

accepted in modern society, without generating tensions or negative prejudices against Islam.

Based on textual analysis, the fusion of horizons between the horizon of the text and the horizon of the translator in the interpretation of Surah *An-Nisā'* [4]: 34 reflects a complex and dynamic dialectical process. The horizon of the text, represented by classical scholars like Ibn Kašīr and Al-Qurṭūbī, offers a deep understanding of the concept of a woman's righteousness that transcends mere passive obedience. They emphasize that a wife's righteousness encompasses spiritual, moral, and social dimensions that are holistic.¹⁶⁴

Meanwhile, Seyyed Hossein Nasr's horizon as a translator brings a contemporary perspective responsive to the socio-political context of the West. Nasr does not simply transfer textual meaning, but offers an interpretation that is more inclusive and sensitive to gender issues and Islamophobia. Through his intelligent approach, he integrates classical exegesis with the needs for modern understanding, showing that the concept of a woman's righteousness in the Qur'an has a depth of meaning that goes beyond traditional boundaries.

This fusion of horizons results in a new understanding that prioritizes spiritual equality between men and women. Both horizons

¹⁶⁴ Sayyed Hossein Nasr, "The Study Qur'an: A New Translation and Commentary," dalam *The Study Qur'an: A New Translation and Commentary*, 1 (Abingdon [England]; New York: HarperCollins Publishers, 2015), 3892; "Imād ad-Dīn Abū al-Fidā" Ismā'īl ibn 'Umar ibn Katsīr ad-Dimasyqī, *Tafsīr al-Qur'ān al-'Aẓīm*, t.t.

meet at the point of view that righteousness is not a monopoly of a particular gender but a manifestation of the qualities of faith, character, and devotion to Allah. Nasr successfully opens up a broader dialogue, showing that sacred texts can be understood dynamically without losing their spiritual essence.¹⁶⁵

The process of fusion of horizons is not just an effort in translation, but a transformation of meaning that brings together classical tradition and modern context. The result is a more comprehensive interpretation that views Muslim women as spiritual beings with equal potential to achieve the highest degrees through obedience, sincerity, and positive contributions in various aspects of life.

Thus, the fusion of horizons between the classical text and Nasr's contemporary interpretation produces a richer, more inclusive, and dignified understanding. He breaks through conventional boundaries in understanding the role and dignity of women in Islam, while still preserving the depth of the spiritual meaning contained in the sacred text.

¹⁶⁵ Abu Syahrin, "Agama dan Filsafat Parnial Perspektif Seyyed Hossein Nasr," *Al-Hikmah: Jurnal Theosofi dan Peradaban Islam* 1, no. 1 (6 Februari 2019), <https://doi.org/10.51900/alhikmah.v1i1.4034>.

C. Contribution of The Study Quran by Seyyed Hossein Nasr to the Concept of “Righteous Wife” in Q.S An-Nisā’ [4]: 34 in the Contemporary Context

In the landscape of contemporary Islamic thought, Seyyed Hossein Nasr presents a revolutionary hermeneutical perspective in understanding the concept of the “righteous wife.” His proposed paradigm not only deconstructs traditional interpretations but also offers a re-reading that takes into account the complexities of gender relations in modern society. Several contributions of Nasr’s translation of The Study Quran to the concept of the “righteous wife” in Q.S. *An-Nisā’* [4]: 34 in the contemporary context are as follows:

1. Deconstruction of the Concept of Qānitāt

Traditionally, the concept of obedience (qānitāt) has always been understood as the linear submission of a wife to her husband. Nasr deconstructs this paradigm by offering a deeper and more philosophical perspective. According to him, obedience is not merely the fulfillment of formal duties but a complex spiritual manifestation. Obedience must be understood as a personal commitment to self-development and positive contribution within the framework of universal values.¹⁶⁶

Nasr’s concept of obedience places women as dignified individuals, not merely passive objects within the family structure. He encourages

¹⁶⁶ Amina Wadud, *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective* (New York: Oxford University Press, 1999), 87.

an understanding of obedience that is active, creative, and rich in spiritual dimensions. Thus, Nasr's *qānitāt* represents a fundamental transformation from the traditional concept of obedience to one that is more dignified, fully recognizing the spiritual and intellectual potential of women.

2. Shifting the Paradigm of Women's Roles

Classical interpretations often limited women's roles to the domestic sphere. Nasr dismantles this limitation by opening up broad opportunities for the development of women's capacities. He asserts that women have the right to develop their intellectual and spiritual potentials in all areas of life. The confinement of women's roles to the domestic domain is seen as neglecting their potential.¹⁶⁷

In the dynamic context of Indonesia, Nasr's view provides theological legitimacy for female participation. He encourages women not merely to be complements but active partners in social development. This new paradigm allows women to participate in the public sphere without losing their spiritual essence, transforming traditional views of women's roles and functions in society.

3. Transformation of the Concept of *Ḥifẓ*

Traditionally, the concept of preservation (*ḥifẓ*) was understood as protecting the family's honor physically. Nasr presents a transformative

¹⁶⁷ Nasr, *The Study Quran*, 2015, 437-450.

perspective that is much more comprehensive. For him, preservation is not merely physical protection but an active effort to protect human values. This includes safeguarding individual dignity, developing spiritual potential, and creating a family ecosystem of dignity.¹⁶⁸

The transformation of the concept of “preservation” places women as agents of social change, not merely as objects to be protected. They play a strategic role in safeguarding and developing noble values within the family and society. Nasr’s approach opens the door to a more dynamic and inclusive understanding of preservation, which is not limited to physical dimensions but encompasses the spiritual, economic, and social aspects.

4. Criticism of Patriarchal Conflict Resolution in the Household

Nasr offers sharp criticism of the conflict resolution practices in households, which have traditionally been dominated by patriarchal approaches and violence.¹⁶⁹ He strongly rejects traditional interpretations that justify domestic violence.¹⁷⁰ According to him, conflict resolution should not be done through violence or coercion, including the traditional interpretation of “beating” as a last resort for resolving conflicts. Instead, he proposes a paradigm of dialogue and consultation.

¹⁶⁸ Nasr.

¹⁶⁹ Nasr, 437-450.

¹⁷⁰ Seyyed Hossein Nasr, *Islamic Philosophy from Its Origin to the Present: Philosophy in the Land of Prophecy* (Albany: State University of New York Press, 2006), 52.

The approach Nasr offers places communication, mutual understanding, and respect for individual dignity as the primary tools for resolving marital conflicts. Every family member has the right to be heard and respected. This critique paves the way for a more just, humane, and human rights-respecting model of conflict resolution within the family, regardless of gender differences.

5. A New Concept of Women's Piety

Nasr deconstructs the conventional understanding of women's piety, which has often been measured by mere formal obedience or the ability to fulfill traditional domestic roles. True piety, according to him, is reflected in spiritual capacity, critical thinking ability, and a positive contribution to developing human values. This includes women's ability to manage family economic issues. With the socio-cultural context of his time, Nasr holds the view that a righteous wife is one with high spiritual capacity, who is obedient to her husband, and capable of preserving herself and the wealth entrusted by her husband.¹⁷¹

By not focusing solely on the spiritual concept, he offers a new paradigm in the Western world regarding the concept of "piety" of a wife, which is more flexible and easier to understand. His view presents a fundamental breakthrough in understanding women's spirituality. Piety is no longer confined to traditional spaces and roles but is

¹⁷¹ Nasr, *The Study Quran*, 2015, 437-450.

understood as a broader transformative potential. This new concept of piety encourages women to develop holistically, combining spiritual, intellectual, and social dimensions within the framework of human dignity development.

6. Deconstruction of The Boundaries between Private and Public Spheres

Nasr deconstructs the strict boundaries between private and public spheres that have traditionally limited women's movements.¹⁷² He sees women as equal partners who can negotiate within family relations while developing their potential in the social realm.¹⁷³ This concept surpasses the traditional view of women as mere complements. Instead, women are seen as active partners in achieving both spiritual and social harmony.

From Nasr's perspective, women have the capacity to move dynamically between private and public spaces without losing their identity and dignity. They are not confined to traditional roles but have the freedom to contribute broadly. The deconstruction of these spatial boundaries opens opportunities for women to fully develop themselves, free from the social constructions that limit their potential.¹⁷⁴

7. Understanding the Qur'an Through the Lens of Hermeneutics

¹⁷² Seyyed Hossein Nasr, *Islamic Philosophy from Its Origin to the Present: Philosophy in the Land of Prophecy* (Albany: State University of New York Press, 2006), 52.

¹⁷³ Nasr, *The Study Quran*, 2015, 437-450.

¹⁷⁴ Nasr.

Nasr perceives the Qur'an not as a collection of static rules but as a living text with the ability to adapt to the evolution of human civilization and societal changes. His hermeneutic approach encourages critical readings of religious texts, urging Muslims to go beyond established interpretations and continually reinterpret the Qur'an in accordance with the evolving social context.

According to Nasr, the Qur'an possesses a universal and inclusive spiritual dimension that transcends rigid textual interpretations. Every generation bears the responsibility of understanding the fundamental messages of the Qur'an in the context of its time. This approach opens space for dialogue and dynamic interpretation, enabling the sacred text to remain relevant and meaningful across the different phases of human civilization's progress.

8. Relevance in the Context of Modern Indonesia

In the ever-evolving Indonesian society, Nasr's interpretation holds significant relevance as it offers a paradigm of familial relations that is more equitable and just. His theological framework provides a strong basis for moving beyond the patriarchal constructs that still dominate religious interpretations. Nasr advocates for social transformation through a reading of religion grounded in justice.¹⁷⁵

¹⁷⁵ Seyyed Hossein Nasr, ed., *The Study Quran: A New Translation and Commentary*, First edition (New York, NY: HarperOne, an imprint of Collins Publishers, 2015).

His approach emphasizes the importance of prioritizing humanity and spirituality in building social relations. Nasr calls on believers to critically and contextually reexamine religious texts. Through his paradigm, Nasr paves the way for fostering more dignified, just, and spiritual familial and societal relations while maintaining the essence of religious teachings.

Seyyed Hossein Nasr introduces a revolutionary hermeneutic breakthrough in interpreting the concept of the “righteous wife” in Q.S. *An-Nisā’* [4]: 34, moving beyond conventional traditional interpretations. Using a philosophical and critical approach, Nasr deconstructs the notions of obedience, roles, and piety of women, positioning them as dignified individuals with complex spiritual and intellectual potential, rather than as passive objects within the family structure.¹⁷⁶

Nasr’s significant contribution lies in transforming religious understanding into something more inclusive, dynamic, and just. By dismantling the boundaries between private and public spheres and advocating for a hermeneutic interpretation of the Qur’an, Nasr creates space for critical dialogue that ensures the sacred text remains relevant in modern society. His approach is not merely theoretical but offers a paradigm

¹⁷⁶ Nasr; Haryati, “MODERNITAS DALAM PERSPEKTIF SEYYED HOSSEIN NASR”; Nasr, “Islamic Philosophy from Its Origin to the Present: Philosophy in the Land of Prophecy,” 2006; Muchlisin, “KESARJANAAN TRADISIONALIS AL-QUR’AN DI ERA KONTEMPORER,” 3 Desember 2017; Nurhidayati, “Latar Belakang Pemikiran dan Kiprah Seyyed Hossein Nasr”; Nasr, *Science and Civilization in Islam*; Mumtaz, “Hakikat Pemikiran Seyyed Hossein Nasr”; Nasr, “Islamic Philosophy from Its Origin to the Present: Philosophy in the Land of Prophecy,” 2006; Nurhidayati, “Latar Belakang Pemikiran dan Kiprah Seyyed Hossein Nasr.”

for familial relations that places humanity and spirituality as its foundation, while upholding the core essence of religious teachings.

CHAPTER IV

CONCLUSION

A. Conclusion

Based on the analysis in the previous chapter, this study shows that Seyyed Hossein Nasr, through his work *The Study Quran*, offers a hermeneutical approach that emphasizes inclusivity and the diversity of Islamic interpretations. In discussing the verse Q.S. *An-Nisā'* [4]: 34 on the construction of the righteous wife, Nasr stresses the importance of understanding the text in its historical, social, and cultural context during the time of revelation, while also accommodating the needs for modern interpretation. By applying Hans-Georg Gadamer's hermeneutic theory, this study finds that *The Study Quran* reflects three key elements: historical influence, pre-understanding, and the assimilation of horizons.

Historical Consciousness Nasr's interpretation is heavily shaped by his interdisciplinary education and experiences. Nasr integrates various interpretative traditions across different schools of thought in understanding the verse. He positions the role and character of the righteous wife as symbols of piety, responsibility, and justice within the husband-wife relationship, based on equality and cooperation, not domination or subordination.

Pre-understanding shows that Nasr's interpretation is rooted in a belief in the intrinsic equality of humans, as reflected in the concept of "nafs wāḥidah" (a single soul) and the principle of complementarity between men and women. Nasr rejects interpretations that justify the subordination of women, instead emphasizing the importance of justice and dialogue in the household.

Assimilation of horizons involves a dialogue between the horizon of the text and the horizon of the interpreter. In this case, Nasr successfully brings together the meaning of the Quranic text with the needs of contemporary readers. His interpretation of this verse accommodates both traditional perspectives while addressing modern issues like gender equality and social justice, making it relevant for a global audience, including both Muslim and non-Muslim readers.

The conclusion of this study affirms that Nasr's work not only presents a Quranic exegesis but also serves as an intellectual bridge between classical Islamic tradition and the challenges of modernity. *The Study Quran* provides an essential guide for understanding the Quran within a universal framework that respects the pluralism of perspectives.

B. Suggestion

This study is certainly not the first of its kind; further research could explore the application of other hermeneutical theories, such as those of Paul Ricoeur or Friedrich Schleiermacher, to provide new insights into the interpretation of the Quran. A comparative study of *The Study Quran* with other contemporary exegeses would make it easier to see differences in methodology and

approaches to global issues. *The Study Quran* could also be used as a primary textbook in interfaith education or religious studies programs at universities to strengthen interfaith dialogue and cross-cultural understanding. Future research could focus on the relevance of Nasr's approach to specific issues such as gender equality, human rights, or the role of Islam in global politics. Given the increasing use of technology, a suggestion for exegesis developers would be to adapt works like *The Study Quran* into an interactive digital format to reach younger Muslim and non-Muslim generations.

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No	Hari/Tanggal	Materi Konsultasi	Paraf
1.	9 Mei 2024	Rencana Judul Skripsi	l
2.	29 Mei 2024	Persetujuan Judul Skripsi	l
3.	4 Juni 2024	Konsultasi Outline Judul Skripsi	l
4.	3 September 2024	Konsultasi Proposal Skripsi	l
5.	6 September 2024	ACC Proposal Skripsi	l
6.	4 Oktober 2024	Revisi BAB I, Konsultasi BAB II, BAB III	l
7.	29 November 2024	Konsultasi BAB II, BAB III	l
8.	1 Desember 2024	ACC BAB I, BAB III	l
9.	2 Desember 2024	Konsultasi BAB IV	l
10.	3 Desember 2024	ACC BAB I-IV	l

Malang, 5 November 2024
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