



## **Qur'anic Ethics of Women's Dignity Against Defamation: A Double Movement Hermeneutic Study of Li'an Case in Q.S. An-Nur Verse 6 until 9**

**Muhammad Fadhil Wathani<sup>1</sup>; Firdhausa Shafa Maulina<sup>2</sup>; Syahreza  
Badarul Ulum<sup>3</sup>; Ika Hilmiatus Salamah<sup>4</sup>; Yuyun Affandi<sup>5</sup>**

### **Abstract**

*The protection of women's dignity from baseless accusations remains critical from classical to modern times. This study examines Q.S. An-Nur verses 6-9 concerning li'an using Fazlur Rahman's double movement hermeneutic to uncover ethical principles protecting women's dignity actualized in contemporary contexts. This research aims to analyze Fazlur Rahman's hermeneutic framework, examine classical mufassir interpretations of li'an, and contextualize women's dignity protection through the double movement perspective. Through qualitative literature review, this study employs two movements: understanding the 7th-century patriarchal Arab context and extracting universal moral values for modern challenges. Findings reveal a revolutionary divine intervention, transforming women from accused objects to active legal subjects with equal rights. Five implicit principles emerge: dignity protection ('ird), procedural justice, defamation prevention, nasab protection, and disgrace covering (sitr). These principles address contemporary issues including digital defamation, intimate content distribution, and social media slander through strengthening presumption of innocence, guaranteeing defense rights, protecting privacy, and imposing strict sanctions against false accusations. This research advances ethical Qur'anic interpretation methodology, formulates five previously unarticulated ethical principles, and provides a concrete framework for protecting women's dignity in the digital era, affirming the Qur'an's responsive ethical paradigm across time.*

**Keywords:** Li'an; Women's Dignity; Double Movement; Fazlur Rahman.

<sup>1</sup> Walisongo State Islamic University, Semarang, Indonesia. Email: [fadhilwathani@gmail.com](mailto:fadhilwathani@gmail.com)

<sup>2</sup> Walisongo State Islamic University, Semarang, Indonesia. Email: [firdhausashafa046@gmail.com](mailto:firdhausashafa046@gmail.com)

<sup>3</sup> Walisongo State Islamic University, Semarang, Indonesia. Email: [rezarifkikudus@gmail.com](mailto:rezarifkikudus@gmail.com)

<sup>4</sup> Walisongo State Islamic University, Semarang, Indonesia. Email: [ikahilmiatus@gmail.com](mailto:ikahilmiatus@gmail.com)

<sup>5</sup> Walisongo State Islamic University, Semarang, Indonesia. Email: [yuyunaffandi@walisongo.ac.id](mailto:yuyunaffandi@walisongo.ac.id)

## Introduction

The issue of protecting women's dignity is still a serious discussion in various academic, social, and legal forums. In many societies, women often face stigma, discrimination, and even criminalization due to unfounded accusations [1]. Data from Komnas Perempuan in 2024 indicates there are more than 330,097 cases of violence against women in Indonesia, which includes physical, psychological, to slander-based violence and moral accusations. This fact shows that the problem of protecting women's dignity is not only a classic issue that occurred in the past, but continues to recur until the modern era. In a global context, WHO (2021) reports that 1 in 3 women in the world have experienced physical or sexual violence, which is often accompanied by the loss of their social honor. These figures show the urgency to reinterpret the ethical values of the Qur'an in order to be more responsive to contemporary issues [2].

One of the phenomena highlighted directly by the Qur'an is *the li'an*, a legal mechanism when a husband accuses his wife of adultery without being able to present four witnesses. This case is recorded in Q.S. An-Nur verses 6-9:

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَمَمْ يَكُنْ هُنْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَخَدِهِمْ أَرْبَعُ شَهِيدٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ  
وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ أَنْ كَانَ مِنَ الْكُذَّابِينَ وَيَدْرُوُا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعُ شَهِيدٍ بِاللَّهِ إِنَّهُ لَمِنَ  
الْكُذَّابِينَ وَالْخَامِسَةُ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا أَنْ كَانَ مِنَ الصَّادِقِينَ

Meaning: *And those who accuse their wives of adultery, even though they have no witnesses but themselves, then the testimony of that person is to swear four times in the name of Allah that he is indeed one of those who speak the truth. And the fifth (vow) that the curse of Allah will befall him if he is among the liars. His wife will be spared punishment if she swears four times with Allah that her husband is truly one of the liars. And the fifth (vow) that the wrath of Allah will come upon her if her husband is among those who speak the truth."* (Q.S. An-Nur [24]: 6-9) [3].

This verse comes down in response to a real case that befell Hilal bin Umayyah who accused his wife of having an affair with Syarik bin Sahma'. In the pre-Islamic Arab tradition, these kinds of accusations often did not require strong proof and were more detrimental to women because of their weak social position. With the revelation of this verse, the Qur'an establishes a new rule: repeated oaths become a substitute for witness evidence, and each party (both husband and wife) is given an equal opportunity to defend themselves [4]. Tafsir al-Qurtubi states that this verse is not only a legal procedure, but also a form of *Takhif* (relief) and protection for women so that they do not necessarily become victims of stigma [5].

However, in the classical fiqh tradition, this verse is often understood legalistically. The discourse dwells more on the technicalities of oaths, the consequences of divorce, and the legal implications of child fate. It is important indeed, but this kind of reduction makes the ethical dimension of the verse often overlooked [6]. In fact, as Fazlur Rahman emphasized, the Qur'an must be read with a double approach: first, understanding the socio-historical context of the descent of the verse (*First movement*), and second, exploring universal moral principles to answer contemporary problems (*Second Movement*). With this approach, the *Scarlet Witch* can be understood not only as a legal regulation, but also as an ethical attempt by the Qur'an to protect women's dignity from baseless accusations.

A number of modern Muslim thinkers support this kind of reading. Amina Wadud emphasizing that the interpretation of the Qur'an must be built on the principle of gender justice so as not to be trapped in patriarchal bias [7]. Asthma Barlas sees the protection of human dignity as the core of the Qur'anic vision, [8] In line with the word of Allah:

..... وَلَقَدْ كَرَّمْنَا بَنِي آدَمْ .....

*Meaning: "And indeed We have glorified the descendants of Adam..." (Q.S. Al-Isra' [17]: 70) [3].*

This verse affirms that human glory is universal without discrimination. Meanwhile, Muhammad Syahrur highlighting the importance of reading the Qur'an as a flexible text and open to changing social contexts [9]. In a broader ethical framework, the Qur'an also prohibits all forms of insults, prejudices, and accusations without evidence as stated in Q.S. Al-Hujurat verses 11-12. This verse builds a moral foundation that is consistent with the case *Scarlet Witch*: Safeguarding one's honor is a fundamental principle of faith. When it comes to the contemporary world, this principle is particularly relevant to the cases *Character assassination*, *Victim Blaming*, or allegations that go viral on social media without a clear basis.

Studies of *li'an* in jurisprudence literature and classical interpretation generally focus on technical-procedural aspects, such as the mechanism of oaths and legal consequences, but less explore their ethical dimensions and relevance to contemporary contexts. Some modern studies have addressed gender in Islam, such as the work of Amina Wadud and Asma Barlas, but have not specifically analyzed *li'an* with a systematic hermeneutic approach. To date, no *li'an* studies

have been found that have been analyzed through an ethical hermeneutic framework in the context of modern digital crimes, such as digital defamation, the dissemination of intimate content without permission, and defamation on social media—a phenomenon that bears a structural similarity to the *li'an* case in terms of unsubstantiated allegations and potential damage to women's honor.

This research aims to: (1) analyze the social background of Fazlur Rahman's life, thoughts, and hermeneutic concepts; (2) examine the interpretation of the mufassir on Q.S. An-Nur verses 6-9 about *li'an*; and (3) contextualizing the protection of women's dignity in the *li'an* case through the perspective of Fazlur Rahman's double movement to be relevant to the challenges of modern times.

Therefore, this study seeks to present an ethical reading of Q.S. An-Nur verses 6-9 through Fazlur Rahman's *double movement hermeneutic method* . Through the first movement, we will understand the verse in the context of 7th-century Arab society where women were prone to becoming victims of slander. Meanwhile, the second movement will extract universal values in the form of protection of women's dignity, justice in the household, and equal legal guarantees for all parties. Thus, the results of this study are expected to make a new contribution to the study of contemporary interpretation as well as become an ethical foundation for strengthening the protection of women's dignity in the midst of the challenges of the modern world which is still full of discrimination and injustice.

The main novelty of this research lies in: (1) a systematic hermeneutic methodology in reading *li'an* verses, (2) the identification of five universal ethical principles as normative foundations across the ages, and (3) concrete reactualization to answer the challenge of protecting women's dignity in the digital era. This research is expected to make a significant contribution to the development of contemporary interpretations that are responsive to social realities and strengthen the ethical basis of women's protection policies in Islamic law and modern positive law.

## Method

This research uses a qualitative approach with descriptive-analytical library research. Primary data is sourced from Q.S. an-Nūr verses 6-9, Fazlur Rahman's work on double movement, as well as classical commentaries (al-Ṭabarī, al-Qur'an ṭubī, Ibn Kathīr, al-Zuhaylī). Secondary data include hadith *li'an*, asbāb al-nuzūl literature, gender journals in Islam, and data on women's violence from Komnas Perempuan and WHO. The analytical method combines *tahlīl* interpretation to decipher the literal meaning and historical context of the verses, as well as *mawdū'i* to connect the *li'an* theme with other verses on the protection

of women's dignity and formulate universal principles. These two methods are integrated with Fazlur Rahman's double movement hermeneutics through two movements: first, from the text to the historical context of 7th-century Arabia to extract moral values; Second, from universal principles to contemporary contexts to respond to modern issues such as digital slander. Data analysis uses content analysis techniques with stages of inventory, classification, textual interpretation, value extraction, contextualization, and triangulation to ensure the validity of the research.

## Result and Discussion

### Social Background of Fazlur Rahman's Life and Thoughts

Fazlur Rahman was born in 1919 in Hazara, precisely in Pakistan on September 21, 1919 AD. He came from a family of respected scholars. His father, Maulana Shihab al-Din, is a scholar who masters the science of interpretation, hadith, and jurisprudence, and is known as a teacher of the Qur'an who educates his students with discipline. From his father, he received religious education since childhood, so he was used to memorizing the Qur'an, learning hadith, and understanding the basics of classical Islamic law [10]. His religious and disciplined family environment shaped his character as a diligent, obedient, and passionate person for Islamic sciences [11]. However, he also lived during a time of great upheaval in the Indian subcontinent. In its youth, India was still under British colonial rule. The wave of nationalism and the debate about the future of Muslims intensified, until finally in 1947 the state of Pakistan was born. This atmosphere made him realize that Islam cannot be separated from social and political reality. He witnessed how Islam was used as the foundation of the identity struggle, as well as the glue in building a new country. This experience fostered his initial view that Islamic teachings should be understood not only in the realm of rituals, but also in people's lives [12].

After completing his primary and secondary education in his homeland, he continued his studies in England and was accepted to the University of Oxford. There he wrote a doctoral dissertation on the philosophy of Ibn Sina (Avicenna). This study deepened his understanding of the intellectual treasures of Islam, while also opening up his insights into the modern methodologies that developed in the West, such as historical criticism and philosophical approaches. A rational and critical academic environment made him realize the importance of reading religious texts in a way that is not only literal, but also contextual. As time went by, Rahman translated the book by Ibn Sina, namely the book Al-Najat, part of the book of Al-Shifa, into English, with the title *Avicenna's Psychology* then in 1952 Rahman's work was published in London by Oxford University Press. Rahman was a philosopher who was very interested in Ibn Sina's thoughts, so it

is not surprising that if he translated Ibn Sina's works, Fazlur Rahman was not satisfied with translating one book of Ibn Sina, then he retranslated the book of Ibn Sina which is also part of the book *Al-Syifa* i.e. the Book *Al-Nafs* with title *Amira's Avicenas* and reissued by the same city and the same University in 1952 [13], [14].

Upon his return to Pakistan, he was trusted to lead *Islamic Research Institute*, a research institute that aims to interpret Islam according to the needs of the modern state [15]. In this position, he tried to update Islamic law, for example in terms of family, economy, and social, to be more in line with the universal principles of the Qur'an such as justice and welfare. However, the idea has drawn strong opposition from conservative clerics. They considered him too bold in reinterpreting sacred texts. Fierce debates and political pressure led him to resign from his post and leave Pakistan [11].

Fazlur Rahman's contribution to the renewal of Islamic thought, especially through the interpretive methodology he developed, did not escape sharp debate among scholars. His progressive ideas sparked controversy and threatened his life. This situation prompted him to migrate to the United States, precisely in Chicago, where he continued his career as a Professor of Islamic Studies at *University of Chicago* until the end of his life in 1988 [16]. Although he received harsh criticism in his home country, his ideas actually developed and had a significant influence on the study of modern Islam in the Western world.

### **Fazlurrahman's Double Movement Hermeneutics Concept**

Concept *Double Movement* was born from Fazlur Rahman's anxiety about the way of reading the Qur'an which often stops at the formulation of the past law. He saw that the Qur'an came down to respond to the real problems of society, as well as to bring moral values that went beyond his time. Therefore, a reading that only picks up "past answers" without capturing the "guiding principles" will make the text lose its vitality. *Double movement* offers a concrete middle ground: moving from a historical context to a universal principle, then returning from that principle to contemporary reality to produce functional clues [17].

The main goal of this approach is simple but strategic: to ensure that the ethical and social policy decisions made by the ummah rely on the spirit of the Qur'an, not solely on the technical formulas bound by the situation of the 7th century. Thus, the Qur'an serves as a compass of values that guides change, not just an archive of rules. Behind that goal is an important assumption: the text of revelation contains a consistent moral message (justice, mercy, welfare) that can be reformulated when social conditions change drastically [18].

The first movement begins by returning to the time of the descent of the verse. At this stage, the reader maps the social problems faced by the early community, examines the causes of the decline of the verse (if available), and interprets the language of the verse in the horizon of the meaning of the time. The emphasis is not on the "literal sound" alone, but on the "moral direction" that revelation emphasizes. To be measurable, the first movement should ideally produce clear outputs: (a) a description of a specific historical problem, (b) contextual constraints (who, where, power relations, social customs), (c) relevant keywords and meaning fields, and (d) a concise statement of the ethical purpose of the verse. With outputs like this, anyone who studies can judge whether the historical reconstruction is strong, half-strong, or weak, based on the evidence presented.

Second movement (*Second Movement*) takes us back to the present. The moral principles that have been formulated are re-evaluated to answer modern problems that often take different forms. Here the reader maps out the comparability of the cases: which aspects are identical, which are analogous, and which are completely new. The end result is not a "copy-paste" of rules, but rather a "translation of values" into relevant policies, professional ethics, or behavioral guidelines. To be measurable, this stage should produce (a) a two-three-sentence statement of universal principles, (b) a map of the intended contemporary issue, (c) decision criteria (e.g., fairness test, non-discrimination test, benefit test), and (d) practical recommendations that can be impact tested [19].

In practice, both movements need repeatable work procedures (*replicable*). The minimal procedure can be summarized as follows. First, identify the main text (key verse) along with supporting texts (other verses with similar themes, strong hadiths, and classical and modern mufasir readings). Second, build a "micro setting" (specific events, characters, legal situations) and "macro settings" (social, economic, cultural structures) that encompass the descent of the verse. Third, conduct a language analysis: the meaning of words in the era of revelation, the relationship between sentences, and the rhetorical purpose of the verse. Fourth, formulate the "moral intention" of the verse in the form of a brief statement, for example: "protecting the dignity of the vulnerable from unsubstantiated accusations." Fifth, map out the current issues of the same kind, and then test the principle of the sentence in that context through a series of questions: who are the vulnerable parties? What evidence is reasonable? How to prevent structural injustice? Sixth, formulate recommendations that can be implemented (rules, SOPs, ethical guidelines), then evaluate through social feedback and review if necessary [20].

The theory developed by Fazlurrahman has reaped pros and cons among researchers. Rahman's supporters consider this approach to be an important

breakthrough in the study of modern interpretation, as it is able to bridge the gap between traditional religious understanding and the challenges of modernity. Through its emphasis on the universal moral and ethical dimensions, Rahman's hermeneutics is considered to make the Qur'an relevant throughout time (*Shalih Li Kulli Masa Wa Makan*) without being bound by a particular historical context. This method is also seen as an effort to revive the spirit of *ijtihad* and present a humanist and contextual interpretation in answering contemporary socio-religious problems [21]. In fact, Rahman's ideas also inspired modern Muslim intellectuals such as Amina Wadud and Riffat Hassan in developing a more rational and egalitarian approach to religious texts.

However, Fazlur Rahman's thoughts also drew significant criticism. Some academics consider that the theory *Double Movement* does not yet have a comprehensive methodological framework, especially in the second movement related to the application of the moral principles of the Qur'an in the current context. The unclarity of this implementation mechanism is considered to open up opportunities for the emergence of subjective and inconsistent interpretations. Moreover, Rahman's approach is considered difficult to apply to verses that are metaphysical, eschatological, or that do not have a socio-historical background (*Asbabun Nuzul*). Other critics say that Rahman's tendency to emphasize universal moral meaning by ignoring textual meaning has the potential to lead to a deconstruction of the laws *Qat'i* (certainly) in the Qur'an [21]. Rejection also comes from traditionalists who consider that hermeneutics comes from the Western-Christian intellectual tradition, so its application to Islamic sacred texts risks obscuring the originality of Islamic teachings [21],[22].

Overall, Fazlur Rahman's double movement *hermeneutics* can be said to be an important contribution to the development of modern methods of interpretation oriented to social context and universal ethical values. However, weaknesses in its operational and methodological aspects have led to this idea remaining a matter of debate among Muslim academics, especially in relation to the boundary between contextual reinterpretation and potentially attempts to change the normative meaning of the Qur'anic text itself.

### **The Application of *Double Movement* to Q.S. An-Nur Verses 6-9: The Case of *Li'an***

#### **A. First Movement: From Text to Historical Context**

##### **1. Identification of Texts and Micro Contexts: Q.S. An-Nur Verses 6-9**

Surah An-Nur verses 6-9 which explain the *li'an* as follows:

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَمَنْ يَكُنْ لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَةٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّدِيقِينَ ۖ وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكُذَّابِينَ ۗ وَيَدْرُوُ عَنْهَا الْعَذَابُ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَةً بِاللَّهِ إِنَّهُ لَمِنَ الْكُذَّابِينَ ۸ ۖ وَالْخَامِسَةُ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّدِيقِينَ ۹

Meaning: Those who accuse their wives of adultery, even though they have no witnesses but themselves, then the testimony of each one is to swear four times in the name of Allah, that he is indeed a righteous person. The fifth is that the curse of Allah is upon him if he is among the liars. A husband who accuses his wife of adultery, but is unable to present four witnesses, must swear in the name of Allah SWT four times that his accusation is true. Then, he swore once again that he was ready to receive God's curse if he lied. This problem in fiqh is known as *lian*. The wife is spared punishment if she swears four times in the name of Allah that she (her husband) is truly one of the liars. The fifth (oath) is that Allah's wrath will be upon her (the wife) if she (her husband) is a righteous person. (Q.S.An-Nur/24:6-9) [3].

#### a. Asbabun Nuzul

Narrated by to-Bukhari from 'Ikrimah which is sourced from Ibn 'Abbas, that Hilal bin Umayyah complained to the Prophet (peace be upon him). That his wife committed adultery. The Prophet (peace be upon him). Ask him for proof, and if not, he himself will be whipped. Hilal says: "O Messenger of Allah! If one of us sees another man with his wife, should he find a witness first?" The Prophet (peace be upon him). Still ask for proof or he himself will be whipped. Hilal said: "By Allah, the One Who sent you with right, I am the righteous. May Allah bring down something that will free me from the punishment of whipping." So Gabriel came down with this verse as a guide on how to solve a problem like this [24].

Narrated by Ahmad, and another narration by Abu Ya'la from Anas, when the verse was revealed, *Wal ladzina yarminal muhshanat...* ("And those who accuse good women of adultery...") Until... *Shaykh Abdallah...* ("Their testimonies will be forever...") (an-Nur: 4), said Sa'd bin 'Ubada, a leader of the Ansar: "Is that the pronunciation of that verse, O Messenger of Allah?" The Messenger of Allah said: "O Ansar! Didn't you hear what your leader said?" The Ansar said: "O Messenger of Allah, do not reproach him. Indeed he was a very jealous man. By Allah, because of his great eagerness, no one dared to marry a woman whom Sa'd was married." Sa'd said: "O Messenger of Allah, I know that this verse is the right and the verse is from Allah. But I find it strange that if I get a wicked woman who fights with a man, I can't separate or disturb her until I bring four witnesses. By Allah, I will not be able to bring (four witnesses) until they have finished satisfying their lust." [24].

A few days later, an event occurred that was experienced by *Hilal bin Umayyah* (one of the three people forgiven by Allah for not participating in the Battle of Tabuk). He complained to the Prophet (peace be upon him). About the incident he experienced at night, when he came home from his garden. He saw with his own eyes, his wife was being slept with a man. However, he was able to restrain himself until he complained about it to the Prophet. This *Hilal* complaint caused the Prophet to not feel happy and even made it difficult. So the *Ansar* gathered together to talk about the *Hilal* event. They said: "We are truly tested by what *Sa'd bin 'Ubada* once said. Now the Messenger of Allah will surely cancel the testimony of *Hilal* and will bind him (punish him with a blow)." [24].

*Hilal* said: "By Allah, I truly hope that Allah will give me a way out." The *Ansar* said: "Surely the Prophet will order the punishment of *Hilal*." So this verse came down, so that they postponed the punishment of the *Hilal*. This verse affirms that a person who accuses his wife of adultery can receive his complaint if he swears four times [24].

#### b. Explanation of *Tafsir al-Munir*

With this verse, Allah SWT wants to give leniency to the husbands and give them a way out when one of them does *Qadzf* to his wife, while it is very difficult and dilemma for him if he has to present *Shawn O'Neill* (four witnesses). The way out is for him to confront his wife to the judge. Then he expressed his accusations against his wife. Then he did *Scarlet Witch* against his wife as ordered by Allah SWT by the judge asking him to swear four times in the name of Allah SWT in exchange for four witnesses that he was one of the righteous and honest people in his accusation [25].

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ لَاهُ لَمِنَ الصَّدِيقِينَ  
٦ وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ٧ (التور/24: 6-7)

Indeed, the husbands who do *Qadzf* against their wives (accusing her of adultery), while it was not possible for them to present four witnesses who could testify to the truth *Qadzf* or the accusation, what must be done is that the accusing husband swears four times in the name of Allah that he is indeed an honest and righteous person in the accusation of adultery that he directed against his wife. Meanwhile, the fifth oath is the curse of Allah SWT on him if he lies and lies in his accusations against the wife. Curse means being driven away from the mercy and mercy of Allah SWT[25]. If the husband has taken five oaths *Scarlet Witch* That, what happened was that the wife had the status of *São Paulo* for himself with *Scarlet Witch* according to a number of scholars other than *Hanafiyyah* scholars. The wife is haram for her husband forever. The husband must pay the dowry to her, *Hadd Qadzf* Falling from him, the child was denied from him if

there was any and the threat of punishment of adultery was directed at the wife [25].

وَيَدْرُوُا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهْدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَذِبِ ۖ ۸ وَالْخَامِسَةَ أَنَّ عَصَبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّدِيقِينَ ۹ (النور/24:9-8)

As for the wife, the threat of adultery directed at her can be dispelled by swearing four times in the name of Allah that her husband lied in the accusation of adultery that he made against her. Meanwhile, the fifth oath is the wrath of Allah SWT on her if it turns out that her husband is true and honest in his accusations [26]. Here the distinction between husband and wife is regarding the fifth oath, namely the husband's oath using the cursed words of Allah SWT, while the wife's oath using the words of the wrath of Allah SWT, is to aggravate the sanctions and consequences for the wife because she is the cause and source of immoral and injurious acts that occur by doing actions that make a man interested and desire for him [25].

Then Allah SWT explained His generosity to the servants in the form of giving gifts, favors, and mercy with the enactment of this shari'a and rules. Because *li'an* is used as a way for the husband to realize his desires. Meanwhile, for the wife, it is a way to drive away and save herself from punishment.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ ۚ وَإِنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ۖ ۱۰ (النور/24:10)

If not because of the abundance of the gifts of Allah SWT, His favor, His goodness, His mercy, His gentleness and mercy in the form of the enactment of rules that can be the way out of difficulties, dilemmas and narrowness, and giving hope of receiving repentance, you have undoubtedly fallen into difficulties, dilemmas and narrowness in many of your affairs. He will surely shame you by exposing your disgrace and hastening the *adzab* against you. However, Allah SWT is still pleased to cover you up and save you from a dilemma with *li'an* [27]. Because among the attributes of Allah SWT is that He establishes mercy upon Himself, He is the Recipient of repentance from His servants, even if it is after a heavier oath. He is wise in what He decrees, what He commands, and what He forbids. Even though one of the husband and wife must have lied in his oath, he was still saved from worldly punishment, which was punishment *Hadd* and he deserves what is harder than that, namely Punishment The Hereafter [25].

In sentence, used the words حكيم (The Most Wise) does not use the word رحيم (Most Merciful), even though mercy is in accordance with the context of

repentance. This is because Allah SWT wants to cover up the disgrace of His servants by shari'a li'an between husband and wife [25].

### c. Explanation of *Tafsir Ibn Kathir*

According to Ibn Kathir Verses 6 to 9 are the way to resolve disputes between husband and wife that arise due to allegations of adultery from the husband against his wife. without being able to bring four witnesses to substantiate his accusations, as should happen in a matter of this serious and sensitive [28]. So if the husband continues to accuse, because he witnessed it himself, while the wife still refuses the accusation and cannot have four witnesses, then the way of settlement is taken according to what is taught by the above verses which in fiqh is called the law "Voice" [29].

The How the law is implemented "Voice" intended. is that the ruler brought the two husbands and wives concerned. and the husband swore in the name of Allah four times that he was right (not lying) in his accusation. then swear again for the fifth time with additional words. that the curse of Allah will come upon him if he is false. The wife must do the same. If you want to avoid the punishment of stoning. that is, swearing in the name of Allah four times that her husband lied in her accusation and in her fifth oath should be supplemented by words, that the wrath of Allah would come upon her if her husband was true (did not lie) in his accusation [29].

With The implementation of the law *São Paulo* intended. so the marriage bond between the two husbands and wives is broken by itself according to the opinion of Imam Shafi'i with many scholars, and by itself the marriage must be accepted to the wife if it is still in debt. It was narrated by Bukhari from Sahl bin Sa'ad that a man came to the Messenger of Allah (peace and blessings of Allaah be upon him) asking, "O Messenger of Allah, what if a man sees another man with his wife, should he kill her, and then you kill him as qishash?" Then came the verses "Outside" and the Messenger of Allah said to the man who asked:

قَدْقُضِيَ فِينَكَ وَفِي امْرَأَتِكَ

What it means : "There has been a decision regarding your affairs with your wife" [29].

Interpretation al-Munir emphasizes more on the side of *Grace* and *Wisdom* Allah in the narration of li'an. Az-Zuhaili's explanation seems detailed in Describe legal consequences for husband and wife, as well as showing that this rule is a form of God's love so that humans do not get caught in a big dilemma, namely between bearing disgrace and lies or bearing the sin because of *Qadz*. There is also the theological emphasis that God covers the disgrace of His

servants and gives way to repentance. Thus, this interpretation highlights more the legal dimension as well as the spiritual and social dimension of *Unbeknownst to me*.

While Ibn Kathir's interpretation is more concise and focuses on the practice of fiqh and history *Sahih* from the Prophet (saw). He emphasized that *Scarlet Witch* is a legal solution in cases of accusations of adultery without witnesses, which leads to the breakup of the marriage. This interpretation strengthens the legitimacy of the law *Scarlet Witch* through relevant hadiths, so as to emphasize the practical aspects of the implementation of sharia. Thus, al-Munir highlights the wisdom and mercy of Allah behind the rules, while Ibn Kathir emphasizes the aspects of fiqh and historical evidence as the basis for establishing the law.

**Table 1.** Comparison of interpretations *al-Munir* and *Ibn Kathir*

Aspects	<i>Tafsir al-Munir</i>	<i>Tafseer of Ibn Kathir</i>
<b>Interpretation Focus</b>	Emphasizing <i>Allah's mercy, wisdom, and bounty</i> in the narration of <i>li'an</i> as a way out of the dilemma.	Emphasizing the practical aspects of <i>fiqh</i> and the legitimacy of <i>li'an</i> law through <i>sahih</i> history.
<b>Legal Details</b>	Explaining the consequences: <i>ba'in marriage</i> , dowry must be paid, miscarriage of <i>hadd qadzif</i> for husbands, children are denied, and <i>hadd</i> adultery leads to the wife.	Explain the procedure of <i>li'an</i> in simple terms: four oaths + fifth vows (curse/wrath), and automatic dissolution of marriage.
<b>Theological Side</b>	Calling <i>li'an</i> a form of Allah's love that covers the disgrace of His servants, gives the way to repentance, and avoids worldly punishment.	Strengthening the shari' <i>a li'an</i> with a hadith narrated by Bukhari, without discussing the side of mercy or wisdom much.
<b>The Fifth Oath</b>	The distinction is emphasized: the husband with the "curse of Allah", the wife with the "wrath of Allah", as a form of aggravating the consequences for the wife.	Briefly mentioning the fifth oath distinction without philosophical emphasis.
<b>Style of Tafsir</b>	Analytical, normative-legal, and spiritually nuanced.	Concise, textual, and historical.

## B. Second Movement: From Universal Principles to Contemporary Contexts: Contextualization of Women's Dignity in the case of *Li'an* in Q.S. an-Nur: 6-9 Fazlurrahman's Double Movement Perspective

### 1. Social Reality and the Problem of Power in the Accusation of Adultery

Before the descent of Q.S. an-Nūr: 6–9, the people of Medina faced serious problems in dealing with accusations of adultery in the domestic realm. The Islamic system of proof requiring four witnesses (Q.S. an-Nūr: 4) serves as a bulwark of honor, protecting individuals, especially women, from unilateral

accusations. However, this requirement is practically difficult to meet in the domestic context. A husband who suspects his wife has no legal instrument to prove the accusations, while the wife has the potential to lose social honor without room for defense [30].

This problem is not only legal, but also related to the patriarchal power structure of pre-Islamic Arab society. The husband has a dominant position in defining the morality of the family, and accusations of adultery can be a tool of control or subjugation against women. As a result, women are vulnerable to symbolic and social violence [31]. This situation creates a great potential for structural injustice, both for women and for the social order.

## 2. *Li'ān Mechanism* as an Ethical and Legal Intervention

Q.S. an-Nūr: 6-9 descends as a divine intervention against such inequality, introducing the mechanism of *li'ān* (swearing to each other) as an ethical and measurable legal solution. In this verse, the husband is commanded to swear four times in the name of Allah that his accusations are true, and the fifth oath is to submit himself to the curse of Allah if he lies. The wife is given full legal rights to deny the accusation by swearing four times that her husband is lying, and the fifth oath surrenders herself to the wrath of God if her husband is right. This mechanism is carried out formally in the presence of Islamic legal authorities (the Prophet or *qādī*) and the public, with severe spiritual consequences.

The case of Hilāl bin Umayyah became an important precedent. He accused his wife of adultery with Syarīk bin Sahm without witnesses. The Prophet PBUH almost sentenced Had for the accusation without witnesses, but then the verse *li'ān* came down. After the oath-process, the Prophet decided *Firqah Mu'abbadah* (permanent divorce) without the penalty of adultery, and the child is attributed to his mother [30]. This case gave birth to the foundation of classical fiqh jurisprudence as explained by al-Ṭabarī and al-Qurtubī, denoting *li'ān* is not just an individual solution, but a transformation of the Islamic legal structure in protecting women's honor [32].

## 3. Ethical Principles Implied in the *Li'ān* Verses

Approach *Double Movement* Fazlur Rahman invites the recitation of the verses of the Qur'an in depth to find universal moral principles that are the spirit of Islamic law [33]. In the context of *li'ān*, there are a number of fundamental ethical principles that demonstrate the sensitivity of the Qur'an to the protection of dignity and social justice. The principle of protection of women's dignity ('ird) stands out through granting the wife full legal right to defend herself with a counter oath. This mechanism is a revolutionary step in the patriarchal structure of Arab society, as it shifts women from positions of objects of accusation to active

legal subjects with recognized formal rights [34]. Classical interpretation explains that this mechanism of counter-oath was a form of honor protection that was previously unknown in the pre-Islamic Arab social system [30].

The principle of procedural justice is reflected in the establishment of a very strict standard of proof, namely the necessity of presenting four witnesses in a case of adultery, as well as the enactment of *li'ān* as an alternative mechanism [35]. This principle emphasizes prudence in deciding moral cases, preventing unilateral criminalization without valid evidence. The Principle of Defamation Prevention (*Qadhf*) manifest through the obligation of repeated oaths and the threat of Allah's curse on the liar party, as affirmed in Q.S. an-Nūr:4 and the hadiths of the Prophet concerning the prohibition of *qadhf* [36].

Furthermore, the principle of nasab care (*hifz Al-Nasl*) is manifested through the separation of the children's fate clearly when *li'ān* is performed, to avoid legal and social ambiguity. In classical fiqh, the children resulting from *li'ān* are not assigned to their husbands and receive social protection through the maternal line, so that their rights are protected [37]. Principle *Sitr* (closing disgrace) then diverts the problem from an open social space to a formal legal space, preventing the spread of disgrace to the public and maintaining social stability [38]. Within the framework of *maqāṣid al-syārī'ah*, this principle reflects the protection of honour ('ird) and wider social welfare.

Thus, the *li'ān* verse not only regulates the procedure of oaths, but also preserves the complex building of legal ethics, including the protection of individual honor, the prevention of defamation, justice in the process, the safeguarding of the nasab, and social stability.

#### 4. Reactualization of the *Li'ān* Principle in a Contemporary Context

The second movement in Fazlur Rahman's method is to bring these moral principles into a modern context, so that the Qur'an can answer the challenges of the times. In contemporary society, violations of women's dignity are no longer limited to direct accusations, but also appear through digital slander, the dissemination of intimate content, and defamation in public spaces and social media. Sexual accusations in the digital space are fast-spreading, difficult to control, and cause deep social stigma.

In the context of modern law, the principle of *li'ān* can be used as an ethical guide to maintain justice and dignity, especially for women. This principle emphasizes the importance of the principle of presumption of innocence and strict standards of proof, so that public opinion does not replace legitimate legal process [39]. In addition, women must be guaranteed their legal and social defense rights as well as the spirit of *li'ān* which provides equal space in evidence [40]. The legal process also needs to be kept confidential in accordance with the

principle *Sitr* so that there is no spread of disgrace through the media, in line with the principle of protection of honor in Islam [36]. Forensic technologies such as DNA tests can be used proportionately with regard to *maqāṣid al-syārī'ah*, especially in the protection of privacy and honor [41]. The status of the child also needs to be guaranteed based on the principle *the best interests of the child*, which can be integrated with the reinterpretation of *nasab* in contemporary Islamic law [42]. In addition, false accusations in the digital space should be subject to strict legal sanctions to protect women from symbolic violence and maintain legal integrity [33]. Thus, the values of *li'ān* can be actualized in a relevant way within the framework of modern law.

### 5. The Relevance of *Li'ān* Ethics: Bridging Classical Texts and Contemporary Reality

The analysis of Q.S. an-Nūr: 6–9 through Fazlur Rahman's *double movement method* shows that this verse does not only regulate one household case, but also forms a universal paradigm of Islamic law ethics. The first movement focuses on exploring moral values from the historical context of the descent of the verse, such as the protection of women's dignity, the principle of procedural justice, and the prevention of defamation [43]. The second movement transforms those values into universal norms and legal policies that are relevant across space and time, including in the modern legal system and the current digital context.

Thus, *li'ān* serves as an ethical and legal instrument to safeguard women's dignity from unilateral accusations, both in classical patriarchal societies and in the contemporary era. The Qur'an does not stop at the legal text, but teaches ethical principles that are alive, contextual, and responsive to the changing times.

## Conclusion

This study examines Q.S. An-Nur verses 6–9 about *li'ān* through Fazlur Rahman's double movement hermeneutic approach to uncover the ethical value of protecting women's dignity. Through the first movement, this verse is understood in the socio-historical context of patriarchal 7th-century Arab society, where the *li'ān* mechanism responded to the case of Hilal bin Umayyah by giving equal rights to husbands and wives to take oaths, thus shifting women from objects to active legal subjects. The second movement extracts five universal moral principles: the protection of women's dignity ('ird), procedural justice, the prevention of defamation (qadhf), the guardianship of *nasab* (ḥifz al-nasl), and the principle of *sitr* (covering up disgrace). These principles are relevant to respond to modern challenges such as digital defamation, the dissemination of intimate content, and defamation on social media through strengthening the principle of presumption of innocence, guaranteeing women's rights to defense,

protecting privacy, proportionate use of forensic technology, protecting children's rights, and strict sanctions against false accusations.

This research contributes to: (1) a systematic methodology of the application of double movement in verse li'an that is measurable and replicable; (2) the formulation of five fundamental ethical principles that have not been explicitly articulated before; (3) a concrete reactualization framework to respond to digital crime; (4) strengthening the discourse of feminist interpretation by showing progressive protection mechanisms in the Qur'an; and (5) interdisciplinary dialogue between classical interpretation, modern hermeneutics, gender studies, and contemporary law.

However, this study has limitations: it is limited to the study of texts without empirical data on contemporary law, the scope of focus is only on Q.S. An-Nur verses 6-9, the proposed reactualization is general without taking into account variations in cultural contexts in different countries, and it has not conducted a comparative analysis with other hermeneutic methods. Some unanswered questions open up the space for further study: how is concrete application in the modern justice system? How does it apply to other digital crimes such as doxing and cyberbullying? How does it integrate with modern legal theories such as restorative justice?

Researchers are further advised to: (1) conduct empirical studies with court data and real cases; (2) to expand the study by comparing various hermeneutic methods; (3) explore applications in the context of other digital crimes; (4) conduct cross-border comparative studies; and (5) integrate with modern legal theory. Thus, the universal values in the li'an verse can continue to be contextually actualized and responsive to modern social challenges.

## Author Contributions

**Muhammad Fadhil Wathani:** Conceptualization, Methodology, Supervision, Project administration. **Firdahusa Shafa Maulina:** Supervision, Project Administration. **Syahreza Badarul Ulum:** Methodology. **Ika Hilmiatus Salamah:** Editing and Investigation. **Yuyun Affandi:** Review and Investigation.

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