



## ***Qiwamah: A Normative Qur'anic Study on the Relations of Husband, Wife, and Mother***

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**Abstract:** Domestic conflict frequently emerges when two significant female figures—the mother and the wife—share a household. The root of such tension often lies in the husband's inability to exercise effective leadership within the family. While the Qur'an presents a normative framework of leadership that can be applied domestically, its implementation remains complex. This study seeks to examine the relationship between mothers and wives through the lens of Qur'anic leadership, with a specific focus on the interpretive framework proposed by Yusuf Qardhawi's al-Dilālah model. The analysis yielded three major findings. First, Qur'anic verses concerning devotion to parents, obligations to wives, and leadership responsibilities can be actualized flexibly and dynamically according to context. Second, devotion to mothers is obligatory; however, the authority of QS. al-'Ankabūt [29]:8 (commanding filial piety) may, in certain circumstances, be reframed by QS. al-Nisā' [4]:19 (commanding benevolent treatment toward wives). This insight is reinforced by psychological perspectives on motherhood. Third, while mothers retain the right to receive financial support from their children, the responsibility to provide for and care for one's wife takes precedence as part of the husband's greater leadership obligations.

**Keywords:** *Leadership Concept, Islamic Family, Interpretation of Al Qur'an,*

**Abstrak.** Konflik domestik kerap muncul ketika dua figur penting—ibu dan istri—hidup dalam satu rumah tangga. Akar ketegangan tersebut sering kali terletak pada ketidakmampuan suami dalam menjalankan kepemimpinan keluarga secara efektif. Al-Qur'an pada dasarnya telah menawarkan kerangka normatif mengenai konsep kepemimpinan, namun implementasinya tidak selalu sederhana. Penelitian ini bertujuan untuk mengkaji relasi antara ibu dan istri dalam

kerangka kepemimpinan suami berdasarkan analisis konseptual ayat-ayat Al-Qur'an dengan menggunakan model al-Dilalah Yusuf Qardhawi. Hasil analisis menghasilkan tiga temuan utama. Pertama, ayat-ayat Al-Qur'an yang berkaitan dengan kewajiban berbakti kepada orang tua, perlakuan baik terhadap istri, dan kepemimpinan dapat diaktualisasikan secara luwes dan dinamis sesuai konteks. Kedua, berbakti kepada ibu merupakan kewajiban, namun dalam kondisi tertentu otoritas QS. al-‘Ankabūt [29]:8 (perintah berbakti kepada orang tua) dapat direframing oleh QS. al-Nisā’ [4]:19 (perintah memperlakukan istri dengan baik), dengan mempertimbangkan aspek psikologis keibuan. Ketiga, meskipun ibu tetap memiliki hak untuk memperoleh nafkah dari anak, tanggung jawab suami terhadap istri berada pada prioritas utama sebagai bagian dari kepemimpinan keluarga.

**Kata Kunci:** *Konsep Kepemimpinan, Keluarga Islam, Kontekstual Al Qur'an,*

## INTRODUCTION

Leadership has existed and become urgent since the emergence of hierarchy within human relations. Interactions among individuals, both in structural and cultural dimensions of society, are inevitable. These interactions bring positive impacts; however, they also inherently contain the potential for conflict. Leadership, therefore, is assuredly present in every sphere of life. In this sense, leadership does not merely refer to symbolic or structural positions, but extends to broader dimensions of human existence. (Turkamani, 1999). Leadership should not merely be understood as self-mastery or as the highest authority within an institution. This is because in every aspect of life, leadership potentially emerges to regulate, protect, and fulfill its essential functions. Within the family context, for instance, the husband assumes the role of leader over the household. Consequently, providing care, guidance, and carrying out his responsibilities as a husband constitutes a fundamental obligation.

In line with this, a child within the family structure is often identified as the one being led. Due to this position, the child is obliged to obey, respect, and follow the decisions of the family leader. Furthermore, as stated by Aryani, Allah (SWT) commands children to submit and show obedience to their parents. (Jalil, 2021). In this regard, Allah (SWT) obliges His servants to show devotion to their parents. This command is also emphasized in Surah Al-‘Ankabut verse 8 and Surah Al-Isra’ verses 23–24. Bahri states that the

obligation of children toward their parents is absolute in nature. (Ernawati, 2022). On the other hand, the obligation to guide, provide for, and take responsibility for one's wife is also mandatory. Such obligations are not optional but rather a necessity that must be fulfilled.

Jamaluddin, in his writing, states that household conflicts often arise when there are “two queens under one roof.” The potential for and frequency of such problems are caused by the inability of a family leader to exercise proper leadership within the household. (Turkamani, 1999). It is essential for a husband to continue fulfilling the needs of his wife without neglecting his obligations as a son. However, confusion and uncertainty often emerge in this regard. Therefore, understanding the proper balance of duties and rights between the two becomes highly significant. In line with this, efforts to resolve conflicts when they arise constitute an urgent necessity. Consequently, comprehending and mastering the concept of leadership—specifically as embodied by the husband—becomes an obligation that must be both internalized and implemented. (Aryani, n.d.).

The concept of leadership is enshrined in the Qur'an. The Qur'an formulates and provides guidance for leaders in exercising leadership. In this context, the husband, as the designated leader, is absolutely required to understand, internalize, and implement this concept within the family sphere. On the other hand, the relationship between children and their parents—particularly toward the mother—is also extensively emphasized in various Qur'anic verses. Hence, the Qur'an functions as a medium for managing the responsibilities of a husband toward his wife as well as the obligations of a child toward his mother. Accordingly, this study seeks to propose and formulate a framework of family guidance aimed at shaping a portrait of a happy, balanced, and harmonious household. (Muhammad Fathi, 2007).

The discourse on *qiwamah* within the family has not yet been fully explored in the academic sphere. The author has identified several previous works that discuss the concept of *qiwamah*. However, these studies have not comprehensively addressed the issues as formulated in this research. Among such works is Amzah's writing on Islamic Leadership and Da'wah. (Jakarta 2022), among them are The Notion of the Ideal Leader in Islam by Faizun Naqa (2019) and The Concept of Leadership from the Islamic Perspective written by Muhammad Harflin Zuhdi (2020). In a similar vein, several studies on the rights of mothers and wives have also been conducted, such as Wildan

Fauzi's The Obligations of Children Toward Parents According to Hadith Bukhari (2023), Shari's The Concept of *Birr al-Walidain* Development (2020), and The Rights and Obligations of Husband and Wife in the Qur'anic Perspective (A Thematic Study) (2023). Accordingly, the author asserts that the present study is original and constitutes a novel contribution to the academic discourse.

The third research question arises from the fact that one of the indicators of family conflict is the lack of understanding regarding the wife's rights over the husband. Thus, what needs to be examined here is: how does the Qur'an highlight the rights of a wife that must be fulfilled by her husband? In line with this, the existence of both the wife and the mother—each possessing their own authority and rights—necessitates fulfillment. Confusion and uncertainty often emerge in this area; therefore, the matter must be addressed through the guidance of the Qur'an as the legitimate source of Islamic law. Consequently, the fourth research question is: what solutions can be offered to create a harmonious family when conflicts of interest between the mother and the wife arise?

This study is designed to achieve four main objectives, as derived from the research questions. First, it aims to examine the concept of *qinamah* from the Qur'anic perspective. Second, it seeks to identify the obligations of children toward their parents as emphasized in the Qur'an. Third, it intends to explore the rights of a wife that must be fulfilled by the husband in light of the Qur'an. Addressing these three objectives will ultimately contribute to the fourth objective, which is to propose solutions and formulate resolutions to conflicts of rights and interests between the mother and the wife, as guided by the Qur'anic framework.

## METHOD

This study employs a qualitative method with a primary focus on literature review, particularly Qur'anic exegesis (tafsir) as the main source, while journal articles serve as secondary references to enrich perspectives and strengthen arguments. The research process includes data collection through literature study, validation by repeated close reading and cross-comparison of sources, data analysis, and narrative reporting. Validation is carried out by ensuring the credibility of the sources and comparing data across references, thereby providing strong methodological grounding and reliable findings.

Data analysis is conducted using Yusuf al-Qaradawi's theory of *al-Dilalah*, which emphasizes four aspects of interpretation: *Ta'addud bi al-Ma'na* (polysemy or semantic multiplicity), *al-Siyāq* (meaning derived from context), *al-Musyarak bi al-Lafdzi* (lexical homonymy or synonymy), and *al-Qarinah* (contextual indicators). Through this framework, the researcher examines potential semantic shifts and variations in textual interpretation, thus offering a deeper understanding of Qur'anic exegesis

## RESULTS AND DISCUSSION

### The Concept of *Qiwamah* in the Discourse of the Qur'an

The urgency of leadership (*qiwamah*) arises from the indication of hierarchy that underlies it. Raihan asserts that leadership on earth has existed since the very beginning of life, a notion reflected in Surah al-Baqarah verse 30. Imam Munawir defines *qiwamah*—or what is generally referred to in Indonesian as leadership—as the process of guiding, influencing, directing, and controlling the thoughts, behaviors, and emotions of others. (As- Sya'rawi, 2020). More specifically, Eka defines leadership as an act or effort by which a person is able to mobilize individuals toward the achievement of a common goal. In line with this, Raihan distinguishes between leadership and a leader. According to him, a leader is understood as an individual who embodies the qualities of leadership within his or her character. (Yusuf Al Qardhawi, 2001).

The Qur'an provides perspectives, concepts, and solutions to various existing problems, including the notion of leadership on earth. According to Imam Munawir, as cited by Yusuf al-Qaradawi, several Qur'anic verses narrate the concept of leadership using four terms: Wali, Imam, Amir, and Khalifah. Al-Qaradawi explains that the Qur'an defines each of these as referring to an individual endowed with the capacity and authority to lead a community or a domain. (Sa'di, 2021). The term "domain" (*wilayah*) here should not be understood merely as an institution or organization, but rather as any sphere in which processes of regulation, guidance, and nurturing take place, all of which are referred to as leadership. The urgency of leadership and the role of a leader therefore necessitate a standardization of principles. (Wahbah, 2010). According to the author, such standardization is also implicitly conveyed in the Qur'an. These classifications are derived from the interpretations of scholars as presented in the classical works of tafsir.

First, leadership based on religion. This concept, as the author notes, is grounded in al-Qaradawi's interpretation of Surah al-Anbiyā' verse 7. Al-Qaradawi argues that a good leader is one who consistently guides and directs those under his leadership to remain steadfast in adhering to the commandments of Allah. (Quthub, 2004). In a similar vein, Muhammad Quraish Shihab, in his Tafsir al-Mishbah, emphasizes that this verse serves as an indication and reminder for leaders to consistently embody noble character and moral integrity in fulfilling their divine obligations. The author interprets this as a fundamental and urgent requirement that every leader within a leadership system must possess (Muhammad Quraish Shihab, 2020).

Second, leadership must embody trustworthiness and inclusiveness through *shūrā* (consultation). This classification, according to the author, is grounded in Sayyid Qutb's interpretation of Surah al-Shūrā verses 36–38. In his work *Fi Zilāl al-Qur'ān*, Sayyid Qutb interprets the term *wakālah* or *al-tawakkul* as a form of entrustment. With the understanding of reliance upon Allah (SWT), a leader is expected to exercise wisdom by maintaining a high degree of trust. In line with this, the word *shūrā* is understood as consultation. Sayyid Qutb views this verse as an indirect command to humanity to resolve conflicts and disputes through deliberation (Munawir, 2020). Accordingly, the author argues that an ideal leader and leadership system is one that upholds a high degree of inclusiveness and is firmly grounded in mutual consultation (*musyawarah mufakat*).

Third, leadership must be characterized by strong integrity. For a leader, integrity stands above all other qualities. Although the *asbāb al-nuzūl* of this verse does not explicitly mention integrity, Sayyid Qutb's interpretation of the term *ṣabarū* may be understood as a reference to integrity. Ibn Kathir, in his Tafsir, explains that this verse was originally revealed to reassure the hearts of the Muslims in Mecca, who at that time had not yet been granted the position of leadership within the community (Khalidi, 2020). According to Hamka, the patience and conviction of the community at that time served as the initial foundation for becoming qualified leaders in the future of Islam. The integrity of restraining oneself and controlling ambition for the sake of the common good, as exemplified by the Muslims of Mecca, represents a tangible model that must be embodied within any system of leadership.

Fourth, leadership must be founded upon trustworthiness (*amānah*). The very basis of all leadership qualities is trust. A leader cannot succeed in

governance once the trust placed in him has been lost. In the Qur'an, this concept of trust is expressed through the term *al-amānāt*. (Srifariyati, 2019). Muhammad Fathi, in his book, argues that a trustworthy leader (*amīn*) is one who can be relied upon, and a reliable leader is one who is able to fulfill the tasks entrusted to him. Surah al-Nisā' verse 58, for instance, is interpreted by him as encompassing leadership responsibilities in a general sense. Therefore, according to Fathi, if a leader seeks to gain trust and achieve success in leadership, honesty becomes the key foundation.

Fifth, intellectual capacity and physical well-being. A dimension of leadership that lacks intellectual grounding is highly detrimental. Likewise, the process of decision-making, implementation, and policy execution would be extremely difficult without sufficient competence. Sound intellect and physical strength are thus essential indicators of effective leadership. This notion is similarly reflected in Surah al-Baqarah verse 247. Muhammad Fathi explains that intellectual and physical strength have a significant impact on the sustainability and dynamics of social life. (Langeningtias, Utari, Nidya Ulfah, 2021). Balance in thought and consistency in policy implementation should ideally be established before an individual is entrusted with leadership. According to this perspective, a good leader is one who has already undergone a strong phase of learning and preparation, rather than one who is still in the process of learning while holding a leadership position.

### ***The Role and Obligations of Children Towards Their Mothers: A Highlight of the Qur'an***

The attitude of respect and obedience toward one's parents is placed immediately below the branch of faith and worship of Allah. In particular, the urgency of the mother's position lies in her role as the individual who nurtures mental strength, health, and the essential foundation for sustaining life. Several Qur'anic verses, both explicitly and implicitly, narrate and emphasize the magnitude of parental sacrifice on behalf of their children. (As Sya'rawi, 2020). Through this narrative, a child is religiously and ethically obliged to obey, respect, and honor the mother. Consequently, the mother holds certain rights over her child, which in turn signifies that children also bear responsibilities toward their parents. The following section outlines several of these filial obligations.

First, the right to receive love and affection. A mother's love is eternal and never fades. Numerous Qur'anic verses emphasize the profound

emotional bond between a mother and her child. Wildan Fauzi illustrates that acts reflecting love for the mother may include giving gifts on her birthday, assisting with household chores, or spending time engaging in conversation.

Nevertheless, the author argues that the expression of love and affection should not be confined to these practical examples. There are various ways to demonstrate such devotion, whether through financial support, dedicating time, obedience, or religious practices. In fact, a hadith of Prophet Muhammad (peace be upon him) underscores that one of the deeds that will continue to benefit a person after death is the prayer of a righteous child for their parents. This indicates that the remembrance and expression of filial affection may be manifested across diverse forms—spiritual, material, and emotional alike. (Raihan, 2021).

Second, the right to receive prayers. As previously emphasized, a child's obligation to pray for their mother is indispensable. Many assume that such prayers are only necessary after the parents have passed away. This interpretation is misleading, as the duty of offering prayers has existed since the very beginning of a child's life. Al-Zuhaili also asserts that, in essence, prayers offered for one's mother are not merely for the mother's benefit; rather, they serve as a form of reciprocal blessing that ultimately sustains the success and well-being of the child.

Third, the right to financial support. The divine command to provide sustenance for parents is not solely intended as a gesture of kindness or comfort. Ernawati, in her work, explains that supporting one's family financially essentially functions as an investment for both worldly prosperity and future sustenance. She argues that the sincerity with which a child allocates wealth for the needs of their parents directly influences the blessings of livelihood that one receives in this world. Her study, which interprets Qur'an Surah Al-Talaq verse 7, further concludes that financial support for the mother not only brings worldly blessings but may also result in longevity and the enrichment of life.

Fourth, the right to good conduct. The Qur'anic command to treat one's parents with kindness, as stated in Surah Al-Ankabut verse 8, highlights the centrality of respectful behavior toward the mother. Turkamani, in his study, explains that the pleasure of Allah (SWT) is intrinsically tied to the quality of a child's interaction with their mother. He stresses that positive interaction between mother and child constitutes one of the most virtuous



forms of worship after prayer. He firmly asserts that the pleasure of Allah depends on the pleasure of one's parents, and His wrath is aligned with their displeasure. This claim resonates with the spirit of *Birr al-Walidayn* (dutifulness toward parents). Particularly concerning the mother's role, Turkamani's research in counseling emphasizes that the sacrifices of mothers are often more profound than those of fathers, positioning the mother's contributions as central to the child's moral and emotional development. Nonetheless, this does not negate the equally binding obligation to respect and obey the father.

### ***Relationship of Husband's Responsibilities to Wife***

A husband's responsibility toward his wife begins from the moment the marriage contract (*akad nikah*) is declared. Within the process of marriage, both the *akad* and the *mahar* hold essential significance. The *akad* of marriage is often mistakenly given the same connotation as a contract of ownership, whereas in reality, the two are fundamentally different. The marriage contract is bound by mutual promises and obligations between both parties. (Suhartawan, 2022). A husband possesses both rights and obligations toward his wife, and conversely, a wife also holds rights and obligations toward her husband. It may be understood that the rights of a husband are, in essence, the duties of a wife, and the duties of a husband constitute the rights of a wife. Arifandi emphasizes that the responsibilities of a husband are greater than those of the wife, yet this does not preclude the possibility that, in certain respects, the husband's degree may also be considered one level below that of the wife. Drawing from several scholarly sources, the author classifies the general obligations of a husband toward his wife into several categories.

First, the *mahar nikah* (marital dowry). Commonly referred to in Indonesian society as the *mas kawin*, the *mahar* holds a significant position within the discourse of Islamic jurisprudence (fiqh), as it is an essential element of marriage. The payment of *mahar* may be conducted in full, partially, or even in installments, which, according to fiqh, is permissible. The fundamental basis for the obligation of a husband to provide a *mahar* for his wife is established in the Qur'an, specifically in Surah An-Nisa' verse 4. The diction *al-nihlah* in this verse has been interpreted by Ibn Kathir as referring directly to the *mahar nikah*, whereas Ibn Zayd interprets it as a broader obligation incumbent upon the husband. (Others, 2022). Nevertheless, beyond these various interpretations, the *mahar nikah* remains a binding obligation that the husband

must provide for his wife. This practice was exemplified and taught by the Prophet Muhammad (peace be upon him).

Second, the provision of material and spiritual support (*nafkah lahir dan batin*). Scholars of Islamic jurisprudence (*fiqh*) unanimously agree that the responsibility of providing both material and spiritual sustenance rests upon the husband, particularly one who is legally independent (*merdeka*). Imam Abu Hanifah argues that the duties of a husband toward his wife encompass not only providing for her needs but also preparing for and bearing responsibility over matters related to her welfare.

The Qur'an explicitly addresses the husband's obligation of financial support in Surah Al-Baqarah verse 233. This verse, according to Al-Khalidi, signifies a divine command to grant special attention and provide for one's wife in an honorable and adequate manner. In his exegesis, Al-Khalidi places particular emphasis on the term *al-ma'rūf*, which denotes not only sufficiency but also a standard of provision aligned with dignity, fairness, and established social norms. (Fauzi, 2023). Accordingly, he asserts that preparing appropriate clothing, decent housing, and nutritious food constitutes the husband's fundamental obligations. In the same manner, spiritual sustenance includes the responsibility of fulfilling the wife's biological needs. A husband is obliged to satisfy his wife's sexual desires in a proper, respectful, and considerate way.

Third, cohabiting with love and compassion. The Qur'an frequently highlights the importance of harmony and mutual affection between spouses. One such verse is found in Surah An-Nisa verse 19, which emphasizes the ethical and compassionate treatment of wives. As-Sha'rāwī interprets the phrase *wa 'āshiruhunna bil-ma'rūf* as a call for interactive dialogue grounded in etiquette and respect. According to him, the lexical choice of *al-ma'rūf* carries a deeper and more elevated meaning than *al-mawaddah* (affection). He further argues that the essence of *al-ma'rūf* surpasses even *al-hubb* (love), as it embodies not merely emotional attachment but a higher moral obligation rooted in dignity, kindness, and ethical interaction. (As- Sya'rawi, 2020). *Al-Hubb* and *Al-Mawaddah* share a similar meaning, namely loving others with whom one already has familiarity or connection. By contrast, *al-Ma'rūf* implies an obligation to extend love and benevolence not only to those already known but also to others more broadly. For this reason, the husband's duty to treat and interact with his wife *bil-ma'rūf* carries a broader and deeper scope of responsibility.

Fourth, protecting the wife from sinful acts. As mentioned earlier, the husband bears ultimate responsibility for the conduct of his wife. As the head of the household, a husband is obliged to safeguard his wife from engaging in acts of disobedience and sin. Alongside this protective role, he is equally responsible for providing guidance, counsel, and instruction that encourage his wife to remain steadfast in obedience to Allah. Such responsibility reflects the Qur'anic principle that leadership within the family entails not only authority but also accountability in ensuring righteousness and moral integrity. (Shihabuddin et al., 2024). In the social domain, for instance, the husband is obliged to provide his wife with education regarding the urgency of proper manners and social ethics, the inherent risks of life outside the household, and preventive measures against potential criminal acts. The command to protect one's wife from sinful behavior is implicitly articulated in the Qur'an, Surah al-Taḥrīm (66:6). In this verse, Allah commands family leaders to safeguard themselves and their families from the torment of Hellfire. Symbolically, this verse conveys the husband's obligation to shield his wife from acts of immorality and disobedience.

***Family Harmonization over Potential Conflicts Between Mothers and Wives from the Perspective of the Qur'an***

A wife, with her various vital roles within the household, holds significant urgency and importance. In line with this, a mother—as the one who has given birth and provided nurturing care—occupies an elevated and highly respected position. (Langeningtias, Utari, Nidya Ulfah, 2021). Both the wife and the mother are highly noble figures, each possessing their own distinctive capacities. Discussions concerning conflicts between daughters-in-law and mothers-in-law frequently appear in the news media. For instance, *Apa Kabar Tuban* (December 3, 2024) reported a tragic case in which a daughter-in-law cruelly ended the life of her ailing mother-in-law. Similar incidents have also been reported in several other regencies in the past two weeks. In Tuban, for example, a wife expressed dissatisfaction with her husband's attention, as he was primarily focused on caring for his ill mother. This family conflict, triggered by social jealousy regarding the husband's financial resources and attention devoted to his mother, ultimately escalated into extreme anger and led the wife to commit murder. (Jamaluddin, 2020). Similar cases have been reported in several other regions; however, the author does not elaborate on them in this study. In response to such phenomena, the

author proposes two hypotheses. First, the conflict may arise from the husband's insufficient understanding of the principles of leadership as sanctioned in Islam. Second, it may be attributed to the lack of moral and ethical education imparted to the wife. Both dimensions are explicitly addressed in the Qur'an. Nevertheless, to provide a more constructive resolution, the author deems it necessary to analyze these issues through the theoretical framework previously outlined.

The first analysis concerns the financial responsibilities that a husband is obliged to fulfill toward both his parents and his wife, as stipulated in QS. al-Thalaq [65]:7 and QS. al-Baqarah [2]:223. To examine these injunctions, the author adopts Yusuf al-Qaradawi's theoretical construct of *al-Dilalah* within the reasoning framework of al-Siyāq. This analytical approach emphasizes contextual interpretation, taking into account the textual coherence, situational context, and socio-historical background of the revelation. In so doing, it provides a comprehensive understanding of the husband's dual responsibility in distributing financial support in accordance with Islamic principles. (Yusuf Al Qardhawi, 2001). Considering the aforementioned verses and the observed phenomena, the author argues that QS. al-Ṭalāq [65]:7 possesses authoritative weight. However, this authority must simultaneously be examined in light of the contextual framework of QS. al-Baqarah [2]:233. Within the reasoning model of al-Siyāq, such authority indicates that interpretation and meaning should not be isolated but must be aligned with the surrounding textual and situational context.

In the case under discussion, for instance, while it is indeed an obligation for a child to provide financial support for his mother, the contextual reality shifts when the individual assumes a greater responsibility, namely the obligation to care for and support his wife. This hermeneutical approach demonstrates that Qur'anic directives must be understood in their relational and contextual dimensions, thereby ensuring that the application of Islamic principles in family matters remains both just and balanced. (Muhammad Fathi, 2007). Nevertheless, this does not preclude the possibility of the contextual authority of QS. al-Baqarah [2]:233 may, under certain circumstances, be replaced by the contextual authority of QS. al-Ṭalāq [65]:7. For instance, when the mother is in an emergency or critical condition and requires immediate support, while the wife is already in a state of sufficient

well-being, the prioritization of responsibility may legitimately shift in accordance with the situational demands.

A second line of reasoning that may be employed to address the aforementioned case is the hermeneutical framework of *Ta'addud bi al-Ma'nā*. This interpretive approach does not primarily emphasize the structural-historical context of the text; rather, it focuses on rhetorical and linguistic dimensions (*balāghah*). By doing so, *Ta'addud bi al-Ma'nā* allows multiple layers of meaning to coexist without necessarily negating one another. Such an approach provides a more flexible interpretive space in reconciling competing obligations, particularly when addressing complex familial and financial responsibilities within an Islamic framework. (Arifandi, 2020). Thus, by employing this hermeneutical reasoning, it can be understood that the two verses in question should be interpreted as mutually dependent in meaning. A mother undoubtedly retains the right to receive financial support from her child; however, the child simultaneously bears a greater responsibility to care for and fulfill the needs of his wife.

The second analytical point concerns the right to receive respect and proper conduct. QS. al-ʿAnkabūt [29]:8, which commands believers to act kindly toward their parents (particularly the mother), may be analogically aligned with QS. al-Nisā' [4]:19, which emphasizes the imperative to treat one's wife with kindness. The interpretive analysis suggests that both verses share a similar moral directive: the obligation to uphold goodness in interpersonal relations within the family. When examined through the lens of *al-Siyāq*, these two verses can be seen as contextually correlated, offering complementary guidance in balancing filial piety with marital responsibility. (Lutfiyah, 2014). Both verses carry essentially the same substance; therefore, they may be formulated within a shared contextual framework. Simply put, filial piety toward one's mother constitutes an unquestionable obligation; however, there are occasions in which the authority of QS. al-ʿAnkabūt [29]:8, which enjoins obedience and kindness to parents (especially the mother), may be relatively reframed by the authority of QS. al-Nisā' [4]:19, which commands benevolent treatment toward one's wife. This interpretative approach is adopted by the author with due consideration to psychological and counseling perspectives concerning the mother. As noted by Turkamani, a mother is often more inclined to prioritize the welfare of her child over her personal interests.

## CONCLUSION

Leadership within the family sphere holds an indispensable position. Potential conflicts within this domain should be regarded by the husband as opportunities to actualize the qualities of leadership as delineated in the Qur'an. The relevant Qur'anic verses on this matter must be understood with flexibility and dynamism, in accordance with the hermeneutical paradigm employed. Thus, this study underscores that filial devotion to one's parents remains an absolute obligation; nonetheless, the responsibility toward one's wife must also be fulfilled in accordance with the teachings and exemplary conduct of the Prophet Muhammad (peace be upon him).

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