

The Contextuality of *Asbāb al-Nuzūl* in Interpreting QS. al-Ahzāb [33]:4 and QS. al-Taḥrīm [66]:1

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Abstract

QS. al-Ahzāb: 4 and QS. al-Taḥrīm: 1 with an emphasis on the relationship between the text of revelation and socio-historical reality. QS. al-Ahzāb: 4 is studied in the context of the practices of *zhibār* and *tabanni* that were developing in pre-Islamic society, which often gave rise to unclear lineage and injustice in the family structure. This verse emphasizes the Qur'anic correction of these practices by placing lineage and injustice within the family structure. QS. al-Taḥrīm verse 1 is analyzed through the dynamics of the Prophet's household, particularly regarding his oath prohibiting something *halal* (permissible) in order to calm the jealousy of his wives. Allah's rebuke in this verse emphasizes the boundaries of morality and the domestic sphere while also strengthening the principle that the determination of *halal* and *haram* cannot be determined by emotional considerations alone. This study aims to reveal how these two verses reflect the process of social, legal, and moral reform brought by the Qur'an. This research uses a historical-descriptive method, namely, uncovering the history of the two verses to reveal their contextual meaning. The analysis used in this study is contextual analysis, linking the interpretation results to the reasons for their revelation. These two verses demonstrate the Qur'an's active response to social situations and emphasize the goal of fostering law and ethics that align with justice and the common good. This research emphasizes the importance of contextualization in understanding the normative role of the Qur'an.

Asbab al-Nuzūl, QS. al-Ahzāb:4, QS. al-Taḥrīm:1, Classical Tafsir, Contemporary Tafsir

Abstrak

QS. al-Ahzāb:4 dan QS. al-Taḥrīm:1 dengan menitikberatkan pada relasi antara teks wahyu dan realitas sosial-historis. QS. al-Ahzāb:4 dikaji dalam konteks praktik *zhibār* dan *tabanni* yang saat itu berkembang pada masyarakat pra-Islam, yang sering menimbulkan ketidakjelasan nasab dan ketidakadilan dalam struktur keluarga. Ayat ini menegaskan koreksi al-Qur'an terhadap praktik-praktik tersebut dengan menempatkan nasab dan ketidakadilan dalam struktur keluarga. QS. al-Taḥrīm ayat 1 dianalisis melalui dinamika rumah tangga Nabi, khususnya terkait sumpah beliau yang mengharamkan sesuatu yang halal demi meredakan kecemburuan istri-istrinya. Teguran Allah dalam ayat ini adalah menegaskan batasan-batasan moral dan ranah domestik sekaligus mengukuhkan prinsip bahwa penetapan halal-haram tidak dapat ditentukan oleh pertimbangan emosional semata. Penelitian ini bertujuan mengungkap bagaimana kedua ayat tersebut merefleksikan proses reformasi sosial, hukum dan moral yang dibawa oleh al-Qur'an. penelitian ini menggunakan metode historis-deskriptif, yaitu mengungkap historis dari kedua ayat sehingga muncul makna kontekstual dari kedua ayat tersebut, dan analisis yang digunakan dalam penelitian ini yakni analisis kontekstual yakni mengaitkan hasil penafsiran dengan sebab-sebab turunnya kedua ayat itu. Kedua ayat ini menunjukkan respons aktif al-Qur'an terhadap situasi sosial, juga menegaskan tujuan pembinaan hukum dan etika yang selaras dengan keadilan dan kemaslahatan. Penelitian ini menegaskan pentingnya kontekstualisasi dalam memahami peran normatif al-Qur'an.

Kata Kunci: Asbāb al-Nuzūl, QS. al-Ahzāb:4, QS. al-Taḥrīm:1, Tafsir klasik, Tafsir Kontemporer

INTRODUCTION

The Quran is the holy book of Muslims, serving as the primary source of law, guidance for life, and inspiration. When interpreting its verses, it is essential to understand the *asbab al-nuzul*, the context behind the revelation of a verse. This knowledge helps to understand the meaning of a verse precisely and contextually, thus avoiding misunderstandings. The revelation of a verse can be based on a specific event, a question from the Companions, or the socio-political conditions during the time of the Prophet Muhammad. Understanding this context allows for a more comprehensive interpretation. Furthermore, understanding the *asbab al-nuzūl* also helps distinguish between specific messages and those that apply generally to life (Safaruddin & Agustiar, 2024).

For every Muslim, understanding the *asbab al-nuzūl* is an intellectual and spiritual imperative. Knowledge of the context in which verses were revealed serves as a foundation for strengthening faith and obedience to Allah SWT. By understanding the context of revelation, interaction deeply with the Quran, enabling its values to be firmly integrated into one's life, not merely understood textually (Kurniyatillah et al., 2023). According to al-WāḥIdī, understanding the interpretation of Qur'anic verses is incomplete without understanding the background story and the reasons for their revelation. Ibn Taymiyyah also emphasized the urgency of *asbab al-nuzūl*, because knowing the reasons for the revelation of verses helps uncover their precise meaning and understand the intent and direction of their message correctly and proportionally (Irwansa et al., 2025).

The *asbab al-nuzūl* (the reason for the revelation of a verse) provides historical, social, and cultural context for proper understanding of its meaning. Without it, interpretation is often reductive, particularly regarding legal, social, and ethical verses. Therefore, a contextual approach is the foundation of *tafsir* methodology, particularly regarding pre-Islamic social and cultural conditions (Suryani, 2021). The *asbāb al-nuzūl*, or reasons for revelation, represent the historical catalysts and specific circumstances that accompanied the transmission of the Qur'anic verses to the Prophet Muhammad. Typically, a revelation emerged in response to tangible events, complex dilemmas requiring divine clarification, or direct inquiries from the companions that necessitated an immediate scriptural answer. Consequently, the descent of a verse is inextricably linked to the socio-cultural dynamics and prevailing conditions of that era. By contextualizing these verses through their respective reasons for revelation, scholars can achieve a more precise, nuanced, and comprehensive hermeneutical understanding (Mariati, 2025).

QS. al-Ahzāb [33]:4 and QS. at-Tahrīm [66]:1 are two verses that are rich in historical context. In the context of QS. al-Ahzāb [33]:4, this verse was revealed as a correction to the social practices of ignorance in the form of *ẓihār* and adoption accompanied by the identification of lineage. This verse emphasizes that the identification of lineage must follow biological lineage, not social construction. This indicates that the *asbab al-nuzūl* serves as a marker of the change in Islamic social and legal structures from the Jahiliyyah tradition to a new normative system. Meanwhile, QS. al-Tahrīm [66]:1 concerns the domestic dynamics of the Prophet Muhammad's life. This verse was revealed in response to the Prophet's forbidding something that was actually permissible for him in order to please some of his wives. This verse shows how revelation is present to correct human actions, including the Prophet's, so that they do not go beyond the boundaries of sharia. This is where the contextual relevance of *asbab al-nuzūl* becomes apparent in providing a complete picture of the verse's moral and normative intent.

These two verses are often understood literally without understanding their socio-historical background. However, contextual understanding is crucial in explaining why the verses were revealed, how their normative meaning was formed, and what theological purpose they contain. Furthermore, previous studies have focused more on the *asbāb al-nuzūl* individually and separately from one verse to another, as a result still there is a scope for comparative research to demonstrate how context can influence the construction of meaning differently. Thus, examining the contextuality of *asbāb al-nuzūl* in relation to the two verses is important to find the common thread between historical events, social dynamics and the theological messages contained in the revelation.

METHOD

This research uses qualitative method, with the type of research used being library research, namely research that uses scientific texts and literature sources as the main objects of study (Madura, 2020). This approach was chosen because the research focuses on the analysis of the classical interpretation of *Al-Jāmi' li-Aḥkām al-Qur'an* the works of Al-Qurtubi and *Jāmi' al-Bayān* Al-Tabari's work and contemporary interpretations of *At-Tafsīr al-Munīr* by Wahbah az-Zuhayli and *Tafsīr al-Mishbah* by M. Quraish Shihab in explaining the context of *asbāb al-nuzūl* of QS. al-Aḥzāb: 4 and QS. al-Tahrīm: 1. Specific references are the works of Al-Wahidi and Al-Suyuti. Historical-descriptive and comparative methods are used through identification, classification, verification of history, compilation of historical narratives, and contextual analysis to find the meaning of the verses comprehensively.

The data sources for this research consist of: primary, namely *Al-Jāmi' li-Aḥkām al-Qur'an* the works of Al-Qurtubi and *Jāmi' al-Bayān* Al-Tabari's work, *At-Tafsīr al-Munīr* by Wahbah az-Zuhayli and *Tafsīr al-Mishbah* work M. Quraish Shihab and special books *asbāb al-nuzūl*, namely *Asbab Nuzul al-Quran'an Al-Wāḥidī* and the book *Lubāb an-Nuqūl fī Asbāb an-Nuzūl* by As-Suyūṭī; and secondary, in the form of relevant interpretation literature, books, journals, theses. The data collection technique in this research was carried out through documentation techniques, namely to search for and collect data from research objects, namely interpretive texts from relevant digital sources (Hafizah et al., 2025). Content analysis, which systematically analyzes the contents of the *tafsīr* books, is then conducted. Furthermore, to strengthen and simplify the digital search process, the research utilized software tools, including Zotero and academic databases such as Google Scholar, Google Books, Semantic Scholar, and others.

RESULTS AND DISCUSSION

Exegetical Perspectives on Q.S. al-Aḥzāb (33):4: *Asbāb al-Nuzūl* and the Concept of *Zihār*

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَرْوَاجَكُمْ إِلَيْي تَطْهَرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ﴿٤﴾

“Allah has not made for a man two hearts in his bosom, nor has He made for you your wives *zihār* as your mother, and He does not make your adopted child your (own) biological child. These are just words in your mouth. Allah says something is right and He shows the (right) way” (Agama, 2019).

The cause of this verse was revealed in the book *Lubāb an-Nuqūl fī Asbāb an-Nuzūl* his work as-Suyūṭī narrated by at-Tirmidhi and assessed as Hasan by Ibn Abbas. He said; On one occasion, the Prophet Muhammad saw. did the prayer but he forgot. This incident was exploited by hypocritical people who prayed with him. They mocked him by saying, “Behold, he has two hearts; one with you and one with him.” Responding to this reproach, “Allah then revealed a verse which reads, “Allah has not created for a person two hearts in his cavity...”. Ibn Abi Ḥātim narrated through Khasyih from Saʿīd bin Jubair, Mujāhid, and ʿIkrimah about a man nicknamed “the owner of two hearts” as the reason for the revelation of the verse. Al-Tabari narrated from Qatādah, from al-Hasan, that he said he had a soul that commands and forbids. From Mujāhid it is said that a man from Bani Fīhr claimed two hearts, one more intelligent than Muhammad’s mind. As-Suddī called him a Quraysh Bani Jam’ named Jamīl bin Maʿmar (as-Suyūṭī, 1971).

As for the book *Asbāb al-Nuzūl* work Al-Wāḥidī, because the turn of this verse is divided into two explanations, the first is a fragment of the verse at the beginning, namely;

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِي جَوْفِهِ

“Allah has not made for any man two hearts within his breast.” QS. Al-Aḥzāb 33:4.

According to al-Wāḥidī, this verse was revealed regarding Jamil ibn Maʿmar al-Fihri, a man known for his intelligence and strong memory, to the point that the Quraysh called him “the owner of two hearts.” He even claimed that one of his “hearts” was more intelligent than Muhammad’s. However, in the chaos of the Battle of Badr, this claim was refuted. Abu Sufyan found Jamil holding one sandal in his hand while still wearing the other, without him realizing it. This simple lack of awareness indicates that he did not possess the special qualities the Quraysh claimed, for a truly intelligent person with two hearts would certainly not fall into such panic and confusion.

وَمَا جَعَلَ أَزْوَاجَكُمْ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ﴿٤﴾

“And He has not made your wives whom you declare as mothers through *zibār* to be your mothers, nor has He made your adopted sons your real sons. That is only a statement from your mouths. But Allah speaks the truth, and He guides to the right path.” QS. Al-Aḥzāb 33:4.

The final fragment of this verse in the book *Asbāb al-nuzūl* his work Al-Wāḥidī, discusses that this verse was revealed because Zaid bin Haritsah, who was originally a servant belonging to the Prophet Muhammad, was then freed by the Prophet Zaid bin Haritsah and taken as an adopted son, before the verse was revealed which prohibits assigning an adopted child to the lineage of his adoptive father. At that time, when the Prophet married Zainab bint Jahsyin (After Zainab separated from Zaid bin Haritsah at that time she was known as the Prophet’s adopted daughter, she became the ex-wife of Zaid bin Haritsah). The Jews and Hypocrites said, “Muhammad married his son’s ex-wife, even though he forbade other people to do that.” Then Allah revealed the last verse of the QS. Al-Aḥzāb (33): 4 (Al-Wāḥidī, 2016).

Classical exegetical discourse reflects a diversity of opinions on the revelation of these verses. Scholars such as Al-Qurṭubī and Al-Zamakhsyārī provide different narrations; Ibn ʿAbbās attributes it to accusations of hypocrisy. Az-Zuhrī and Ibn Ḥibbān understood it to refer to Zayd

ibn Ḥārithah, but An-Nuḥḥās criticized it for its linguistic weakness. Some scholars interpret it as a metaphor for *ḡhibār*: a wife who is likened to a mother is not truly a mother, just as it is impossible for a person to have two hearts or two mothers at the same time. Others refute the hypocritical claim of “two hearts,” or assert that faith and disbelief are incompatible. Ultimately, the conclusion of the verse addresses the adoption of Zaid bin Ḥārithah, asserting that mere verbal declarations do not alter objective truth (al-Qurthubī, 2006).

In his commentary, At-Ṭabarī explains that this verse is a refutation from Allah of the notion that humans have two hearts in one chest cavity, as narrated by Ibn ‘Abbās. This affirmation also includes a refutation of the accusations against the Prophet Muhammad (peace be upon him), as well as the nickname Dhul Qalbain for a Quraysh man because of his intelligence. Furthermore, the verse about *ḡhibār* confirms that a wife who is *ḡhibār* with the words “You are to me like my mother’s back” does not become a mother. Such words are considered invalid and require expiation. Similarly, an adopted child does not have the status of a biological child and remains related to his biological parents. This verse relates to the adoption of Zayd ibn Ḥārithah, emphasizes that verbal expressions do not change the nature of lineage or legal status (al-Ṭabarī, 2000).

According to Wahbah az-Zuḥaylī in interpreting QS. Al-Aḥzāb (33): 4, that *al-qalb* is a cone-shaped lump of flesh located in the human chest cavity. Allah SWT did not create two hearts for anyone; every human being only has one heart as the center of control of will, intention, awareness, choice, and desire. The heart is the center of inner orientation that determines the direction of a person’s beliefs and actions. Therefore, a person who believes in Allah and His Messenger cannot be an infidel or a hypocrite at the same time. Two conflicting beliefs and orientations cannot be united in one heart, because each carries opposing commands and prohibitions and mutually negates each other (al-Kattani, 2013).

Wahbah az-Zuḥaylī notes that the Qur’an explicitly emphasizes that Allah did not grant a wife subjected to *ḡhibār* the status of a mother. The husband’s statement, “You are to me as my mother’s back” is denounced as a fabrication with legal consequences, as established in Surah al-Mujādilah (58:2). While Jahiliyyah customs treated *ḡhibār* as an irrevocable divorce, Islam redefined it as a temporary prohibition that requires *kaffārah* before marital relations resume. This atonement consists of freeing a slave, fasting for two consecutive months, or feeding sixty displaced individuals. Islam also abolished *tabannī*, the practice of legal adoption that erased original lineage, affirming that an adopted child’s *nasab* remains with the biological father. The Prophet had freed and adopted Zaid bin Ḥārithah, once known as Zaid bin Muhammad (al-Kattani et.al, 2013).

Tafsir al-Mishbah emphasizes that a single heart cannot be divided between faith and deviance; thus, polytheism is regarded as a fundamental ontological error. Therefore, associating partners with Allah is false. A wife subjected to *ḡhibār* does not become a biological mother, and an adopted child does not enter the lineage. These are merely verbal claims that do not alter Allah’s decree. The verse aims to reaffirm the invalidity of beliefs common in Jahiliyyah society. Among them was the assertion of Jamil ibn Mu’ammār al-Jumahī, known for his strong memorization and cunning, who claimed he possessed two hearts two minds working together enabling him to

produce something superior to the message conveyed by the Prophet Muhammad (peace be upon him). A similar claim was made by Abdullah ibn Khathal at-Tamīmī (Shihab, 2005).

The analogy of “two hearts” functions as a theoretical framework to demonstrate the impossibility of baseless claims. Just as it is physically impossible for a human being to possess two hearts, legally and practically a wife cannot become a mother through the pronouncement of *zihār*, and an adopted child cannot become a biological child through verbal acknowledgment. *Zihār* was a pre-Islamic Arab oral practice in which a husband likened his wife to a woman permanently forbidden to him, such as his mother. This declaration carried serious legal consequences: the wife was neither divorced nor permitted marital relations, leaving her in harmful limbo. Islam abolished this injustice, condemning *zihār* as a reprehensible and false utterance (Afriani et al., 2025).

Table 1. Comparison of Classical and Contemporary Interpretations

No	Exegetical Perspectives	Interpretation
1.	Al-Qurṭubī (Classical)	This verse refutes the claim of two hearts and at the same time serves as an analogy to reject the notion that a child can have two lineages or that a wife who is subjected to <i>zihār</i> becomes a mother.
2.	Al-Ṭabarī (Classical)	This verse rejects the notion that humans have two hearts and affirms that <i>zihār</i> does not make a wife like a mother and an adopted child does not become a biological child. All of that is just empty words without legal basis.
3.	Wahbah az-Zuhaylī (Contemporary)	The heart is the center of human will and belief, so faith and disbelief cannot coexist. <i>Zihār</i> is a false statement that has consequences of kufr, while <i>tabannī</i> does not change biological lineage.
4.	M. Quraish Shihab (Contemporary)	This verse confirms the falsehood of jahiliyyah beliefs, such as the claim that a person has two hearts, the practice of <i>zihār</i> , and equating adopted children with biological children. All of these are merely statements that are not in accordance with the truth.

Table 1 above explains that the difference in views between classical and contemporary exegetes is a variation in emphasis in interpreting QS. Al-Ahzāb (33): 4. Al-Qurṭubī and al-Ṭabarī view this verse as a refutation of the claim that there are two hearts, as well as an affirmation that the statement of *zihār* does not make a wife like a mother, and that adopted children cannot be equated with biological children. Meanwhile, Wahbah az-Zuhaylī emphasizes the theological aspect by explaining that the heart is the center of belief, so faith and disbelief cannot coexist. As for M. Quraish Shihab, he highlights this verse as a correction to the beliefs of ignorance and an affirmation of the truth of Sharia in the lives of Muslims. Thus, despite differences in emphasis, all exegetes agree that this verse affirms the truth of Sharia and rejects beliefs and practices that are not in accordance with Islamic teachings.

Revisiting Q.S. al-Taḥrīm (66):1: *Asbāb al-Nuzūl*, Exegetical Interpretations, and the Qur'ānic Rebuke to the Prophet

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١﴾

“O Prophet (Mubammad), why do you forbid what Allah has made lawful for you? You intend to please your wives. Allah is Most Forgiving, Most Merciful” (Agama, 2019).

The Prophet swore an oath not to have sexual relations with his wife, Mariah al-Qibtiyah. This oath made something permissible (*halal*) into something forbidden. Therefore, this verse does not imply that the Prophet changed the law of permissible (*halal*) into forbidden (*haram*). Because this verse was revealed in the book *Lubāb an-Nuqūl fī Asbāb an-Nuzūl* his work as-Suyūṭī narrated by al-Hakim and an-Nasaʿī with authentic sanad from Anas that Rasulullah saw. had a slave girl, and he had sexual intercourse with her. However, Aisyah and Hafshah continued to rebuke him until finally the Messenger of Allah decreed that the slave girl was forbidden for himself. Due to this incident, Allah revealed the verse, “O Prophet, why have you forbidden something that Allah has made lawful for you?” (as-Suyūṭī, 1971).

In the book *Asbab al-nuzūl* his work Al-Wāḥidī, narrates the reasons for the revelation of the QS. al-Taḥrīm verse 1 through the path of Muhammad bin Mashur at-Ṭūsī, ‘Ali bin ‘Umar bin Mahdī, Husayn bin Ismāʿīl al-Mahāmīlī, Abdullah bin Syabīb, and Ishaq bin Muhammad. This narration is from Abdullah bin ‘Umar, from Abu an-Naṣr maula ‘Umar bin Abdullah, from ‘Ali bin ‘Abbās, from Ibn ‘Abbās, from ‘Umar. It is stated that the Messenger of Allah. entered Hafsa bint Umar’s house with her *umm al-walad*, namely Maria al-Qibtiyya. Hafshah expressed objections, then the Prophet asked him to keep the incident a secret from Aisha bint Abi Bakr and stated that he would no longer approach Mariyah. But Hafshah still conveyed it. The Prophet then vowed not to visit his wives for a month and to stay away for twenty-nine days. This incident became the background for the revelation of the warning verse. This verse also confirms that Allah is Most Forgiving and Most Merciful (Al-Wāḥidī, 2016).

Several classical commentators discussed QS. al-Taḥrīm [66]:1], including al-Qurṭubī, who outlines five issues. *First*, he cited the report in *Ṣaḥīḥ Muslim* about the Prophet drinking honey at Zainab bint Jaḥsy’s house; Aisyah and Hafshah mentioned the smell of maghāfir so he would stop, and he vowed not to drink it until corrected. Another report concerns Mariyah in Hafshah’s house from ad-Daraquthni. *Second*, the honey narration is considered strongest. *Third*, the phrase “five tuḥarrimu” is not automatically an oath; declaring something haram does not make it so. Abu Ḥanīfah requires kafarat, unlike Shafi’i and Malik. *Fourth*, words to a wife are disputed; Ibn Abbas required heavy kafarat. *Fifth*, differences persist; Malikiyah liken it to talak raj’i (al-Qurṭubī, 2006).

This interpretation is in line with the explanations of At-Ṭabarī, that Allah rebuked the Prophet for making forbidden to himself something that had been made lawful, in order to please his wives. The warning emphasized that this action should not be carried out to gain their approval. Scholars differ on what is forbidden. Some mention Mariyah al-Qibṭiyyah, whom the Prophet shunned to appease Hafshah bint Umar’s jealousy. The prohibition is seen as an oath that must be redeemed with *kaffarah*. Another opinion states that what is forbidden is the Prophet’s favorite

drink. This interpretation considers what is correct: whatever the form, the Prophet forbade something that Allah had made lawful, accompanied by an oath, so that Allah ordered the redemption of the oath (al-Ṭabarī, 2000).

According to contemporary tafsir scholars such as Wahbah az-Zuhayli, QS. al-Taḥrīm [66]:1 is a gentle warning from Allah to the Prophet when he forbade himself something lawful in order to please his wives. Allah is forgiving for this lapse. Refraining from what is halal was regarded as a sin for the Prophet, whereas for others it remains permissible. This event reflects the exalted status of the Prophet and shows that tarkul aul was considered a sin for him, although it was not truly sinful. Al-Taḥrīm here signifies abstaining from certain wives, not declaring the lawful unlawful, since that would be kufr. Imam ash-Shafi’i held that it was not an oath but related to *kafarat*; if *talak* was intended, *talak raj’i* would apply (al-Kattani, 2013).

In line with the interpretation of M. Quraish Shihab in his tafsir book, the end of the previous surah confirms the vastness of Allah’s knowledge, and Surah al-Taḥrīm shows this through events experienced by the Prophet and his wives. The first verse was revealed when the Prophet Muhammad saw. avoided things actually halal, such as not drinking honey or not having relations with Mariyah al-Qibṭiyyah to protect the feelings of Hafshah and Aisyah R.A. Humans should seek Allah’s pleasure. Allah is All-Knowing and All-Forgiving. Shihab explains that tuharrimu derives from ḥarām, meaning something noble and not to be violated, not a legal prohibition. The phrase “lima tuharrimu” is a warning, not a question, so as not to please one wife at the expense of another (Shihab, 2005).

Surah At-Taḥrim relates to the attitude of the Prophet Muhammad toward his wives. The majority of scholars explain that the first verse was revealed after an incident when the Prophet drank honey at the house of one of his wives, most famously Zainab bint Jahsy. His extended stay and the honey banquet aroused jealousy in his other wives, namely ‘Aisyah and Hafshah. They then agreed to convey something to the Prophet when he came, responding to their jealousy (Hutasuhut, 2024). This verse is a warning verse to the Prophet Muhammad SAW, therefore this verse was revealed as an instrument to examine the character of the Prophet Muhammad SAW, while also confirming that he was not the producer of the text of the Qur’an which was sourced from his own rational construction (Zakariah et al., 2024).

Table 2. Comparison of Classical and Contemporary Interpretations

No	Exegetical Perspectives	Interpretations
1.	Al-Qurṭubī (Classical)	Through this verse, between the story of Madu in Zainab’s house and the story of Mariyah in Hafshah’s house, the strongest is considered to be the story of Madu. The phrase “this is forbidden to me” is disputed in terms of its ruling and may give rise to the obligation of <i>kafarah</i> .
2.	Al-Ṭabarī (Classical)	This verse is a rebuke from Allah to the Prophet for forbidding something that is lawful in order to please his wives, so he was commanded to redeem his oath with <i>kafarah</i> .

3.	Wahbah az-Zuhaylī (Contemporary)	This verse is a subtle warning to the Prophet for abandoning something that is lawful in order to please his wives. This is considered <i>tark al-awlā</i> , not a sin.
4.	M. Quraish Shihab (Contemporary)	This verse shows that the Prophet did not change the law from lawful to unlawful. The word <i>tuharrimu</i> is understood as a form of reprimand so that the Prophet would not repeat this behavior in order to protect the feelings of some of his wives.

Table 2 shows that the exegetes agree that QS. al-Taḥrīm [66]:1 is a rebuke from Allah to the Prophet Muhammad. Al-Qurṭubī highlights two accounts of the reason for the verse's revelation, with the account of honey being considered the strongest, as well as the difference in law regarding the expression "this is haram for me". Al-Ṭabarī emphasizes that the prohibition was accompanied by an oath that required kaffarah. Meanwhile, Wahbah az-Zuhaylī and M. Quraish Shihab explain that this incident was not a change in law, but rather a rebuke of the Prophet's attitude of abandoning what was more important (*tark al-awlā*) in order to please his wife. Thus, the differences among exegetes are more in the emphasis of their interpretations than in the basic meaning of the verse.

A Comparative Study of Classical and Contemporary Tafsīr on Q.S. al-Aḥzāb (33):4 and Q.S. al-Taḥrīm (66):1

Classical interpretation is an interpretation that emerged in the early Islamic era, from the 1st to 2nd centuries AH/6th-7th CE. The classical era reached its peak around the 7th or 8th century AH, which coincides with the 13th to 14th centuries CE. The characteristics of interpretation in the classical period, when viewed from the source of the interpretation, are divided into two main categories, namely interpretation *bi al-ma'sūr* and interpretation *bi al-ra'yi* (Maryana & Rumiatus, 2025). Contemporary interpretation emerged in the modern-contemporary era, namely in the 12th-14th century H/18-21 AD. Contemporary interpretation is an interpretation that explains the verses of the Qur'an that are linked to current conditions, where this contemporary interpretation does not only look at the meaning from the text perspective, but also looks at the context (Darmawan, 2024).

Based on a literature review, it can be seen that the classical interpretation that was popular at that time was the interpretation *Jami' al-Bayān 'an Ta'wil Ay al-Qur'an* At-Ṭabarī's work, he wrote it in 283 H. and finished it in 290 H. or for 7 years, the source of interpretation used in this interpretation is the source of *bi al-ma'tsur* interpretation (Rohman, 2025). The second interpretation used in this study is the Al-Jāmi' interpretation of *Al-Jāmi' li-Aḥkām al-Qur'an* works of the al-Qurṭubī, this book of interpretation is *fiqh* in nature and the source of its interpretation is *bi al-ma'tsur* and it also uses *bi al-ra'yi* because in this book of interpretation the *fiqh* style is very strong and the author often quotes the opinions of scholars and includes the hadith of the Prophet SAW, al-Qurṭubī his interpretation, Ubi also quoted a lot from the books of interpretation of previous scholars, one of which was the book *Ma'ani al-Qur'an* by al-Zujaj (Rohman et al., 2022).

The contemporary interpretation that is popularly applied is the commentary on al-Munir by Wahbah Zuhaili, this commentary was written over 16 years. The author of this interpretation

is a world-class contemporary *fiqh* scholar, his *fiqh* thoughts spread throughout the Islamic world, his style of interpretation is the *adabi ijtima'i* style (Husna, 2022). The second contemporary interpretation used in this study is the interpretation of al-Mishbah by M. Quraish Shihab, first written in 1420H/1999M, completed in 2003 and consisting of 15 volumes (Fatih, 2023). Combining classical and contemporary interpretations in a study is important, as they complement and negate each other. Research results using both eras are more comprehensive, objective, and avoid being trapped in a single meaning, as well as avoiding misinterpretations.

Classical interpretations, especially the interpretations of at-Tabarī and the interpretations of the al-Qurṭubī, where these two interpretations are the first interpretations that emerged and the validity of the narrations used does not need to be doubted anymore. Contemporary *tafsir*, especially *tafsir* of the work of Wahbah az-Zuhaylī and *Tafsir* al-Mishbah by M. Quraish Shihab are both popular contemporary interpretations widely used in research examining *tafsir* literature. Contemporary interpretations are able to bridge the Qur'an with contemporary problems and provide communicative and applicable language. Both interpretations are used to address the challenges of modern social issues, legal reconstruction, and family ethics.

QS. Al-Ahzab (33): 4 seen from its context not only prohibits calling adopted children as biological children but also corrects the unfair and biologically inaccurate Arab social structure, provides a foundation of sharia regarding lineage, that legal rights follow biological descent, not just emotional relationships, maintains the clarity of family law such as inheritance, mahram and marriage. It also regulates the relationship between men and women by canceling *zihar*, which has an impact on women, it is an oppression of women (Shofara, 2023). It can be concluded that contextually, this verse is part of the major reforms of the family and law in the Medina period.

From the context of Q.S. al-Taḥrīm (66):1, several important insights can be drawn. *First*, the verse illustrates that the Prophet was a human being who experienced ordinary family dynamics, rather than a figure detached from human reality. *Second*, the divine rebuke addressed to the Prophet was not due to the commission of a sin, but because he restricted for himself something that Allah had made lawful. *Third*, the verse provides a legal implication in Islamic law, namely that it is impermissible to declare something unlawful through a personal oath when it has been permitted by God. *Fourth*, the verse highlights the importance of justice and balance within the household, particularly in the context of the Prophet's family, which included multiple wives. Finally, the verse also reflects a form of protection for women, as the divine guidance seeks to maintain harmony within the household and to prevent excessive jealousy or misunderstandings between spouses that could potentially lead to marital conflict or divorce (Sabrial & Irman, 2024).

CONCLUSION

Study of QS. al-Aḥzāb verse 4 and QS. al-Taḥrīm verse 1 shows that the Qur'an plays an active role in shaping the social and moral order of Medinan society through gradual corrections to practices inconsistent with the principles of justice and family order. Both verses emphasize that Islamic legal provisions and ethical values are not based on changing social constructs, but rather on the principle of truth that is permanent and oriented towards the common good. The restructuring of kinship structures, clarity of lineage, and strengthening of household ethics in these two verses illustrate the Qur'anic paradigm that prioritizes social stability and moral integrity.

Therefore, contextual analysis is an important tool in understanding the direction of this transformation, while ensuring that the normative message of the Qur'an remains relevant and applicable in the dynamics of contemporary society.

DECLARATION OF USING IA

The authors used ChatGPT to improve the quality and readability of the language. The authors remains fully responsible for the results presented above.

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