

A Critical Analysis of Patriarchal Constructs in Ibn Kathir's Exegesis of Gender-Related Qur'anic Verses

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Abstract

Qur'anic interpretation is not a neutral act; it is shaped by the socio-cultural and historical context of the exegete. These contextual factors significantly influence how interpreters understand and represent gender roles within Islamic teachings. This study critically analyzes the influence of patriarchal culture in classical tafsir by examining Ibn Kathir's interpretation of three key verses concerning gender: Qur'an 4:34 (male authority over women), 2:282 (the legal testimony of women), and 4:11 (rules of inheritance). Employing a combination of exegetical analysis and a gender-critical approach, the research explores the extent to which patriarchal social structures are embedded in Ibn Kathir's tafsir. The findings indicate that his interpretations tend to reflect a hierarchical view of gender, often positioning women as socially and legally subordinate to men, consistent with the dominant norms of his time. This study argues for the importance of reinterpreting Qur'anic texts through a contextual and justice-oriented lens that considers contemporary understandings of gender equality while remaining faithful to Islamic principles.

Keywords: Classical Tafsir; Gender Interpretation; Ibn Kathir; Patriarchy; Qur'anic Exegesis

Abstrak

Penafsiran Al-Qur'an bukanlah tindakan yang netral; ia dibentuk oleh konteks sosial, budaya, dan historis dari penafsirnya. Faktor-faktor kontekstual ini sangat memengaruhi bagaimana para mufasir memahami dan merepresentasikan peran gender dalam ajaran Islam. Studi ini secara kritis menganalisis pengaruh budaya patriarkal dalam tafsir klasik dengan menelaah penafsiran Ibn Kathir terhadap tiga ayat kunci yang berkaitan dengan gender: QS. An-Nisa [4]:34 (otoritas laki-laki atas perempuan), QS. Al-Baqarah [2]:282 (kesaksian hukum perempuan), dan QS. An-Nisa [4]:11 (aturan warisan). Dengan menggunakan kombinasi analisis tafsir dan pendekatan kritis gender, penelitian ini mengeksplorasi sejauh mana struktur sosial patriarkal terinternalisasi dalam tafsir Ibn Kathir. Temuan menunjukkan bahwa penafsirannya cenderung mencerminkan pandangan hierarkis terhadap gender, yang sering kali menempatkan perempuan sebagai pihak yang secara sosial dan hukum berada di bawah laki-laki, sejalan dengan norma dominan pada zamannya. Studi ini menekankan pentingnya penafsiran ulang teks-teks Al-Qur'an melalui lensa kontekstual dan berkeadilan, yang mempertimbangkan pemahaman kontemporer tentang kesetaraan gender tanpa meninggalkan prinsip-prinsip Islam.

Kata kunci: Tafsir Klasik; Interpretasi Gender; Ibn Kathir; Patriarki; Tafsir Al-Qur'an.



Introduction

Interpretations of the verses of the Qur'an have evolved along with social and cultural changes. One of the influential classical commentators is Ibn Kathir, who wrote a commentary based on narration (*tafsir bil-ma'thur*). His commentary is widely used as a reference in understanding verses related to gender relations and social structure. This study focuses on the influence of patriarchal culture in Ibn Kathir's commentary on three main verses: QS. An-Nisa/4:34 (male leadership over women), QS. al-Baqarah/2:282 (female testimony in law), and QS. An-Nisa/4:11 (division of inheritance).

Ibn Kathir in interpreting these verses tends to maintain a social structure that favors men, both in the context of family leadership and testimony and inheritance. For example, in QS. An-Nisa/4:34, which mentions men as *qawwam* over women, Ibn Kathir explains this by referring to the aspects of men's physical abilities and financial obligations (Al-Dimasyq, 2002) . Similarly, in his explanation of QS. Al-Baqarah/2:282, regarding women's testimony being worth half that of men, he says that the reason why two women occupy the position of one man is because of women's lack of intelligence (Al-Dimasyq, 2002) . As for QS. An-Nisa/4:11, regarding the division of inheritance, Ibn Kathir adheres to a literal interpretation that places the male portion twice that of women as a Sharia provision without discussing the social background in depth (Al-Dimasyq, 2002) .

The three verses above are often debated in Islamic gender studies, especially in discussing whether the provisions in the verses are absolute or contextual. Therefore, this study attempts to trace the traces of patriarchal culture in Ibn Kathir's Tafsir of these verses. This study is important because understanding classical interpretations such as Ibn Kathir still greatly influences the way Muslims understand Islamic law and gender relations in everyday life.

Research on the interpretation of Patriarchy is indeed interesting so that several researchers have published their best research from various perspectives, including historical, linguistic, and social approaches. For example, a study entitled: *"Patriarchal Culture in Households: Understanding the Text of the Qur'an and Gender Equality"* by Aris Salman Alfarisi (AlFarisi, 2023) , a study written by Nana Gustianda entitled, *"Tracing the Understanding of Patriarchy in the Interpretation of QS An-Nisa: 34 and its Implications for the Trend of Declining Marriages in Indonesia "* (Nana Gustianda, 2024) , as well as a study entitled, *"Patriarchal Culture in Households (Understanding the Text of the Qur'an and Gender Equality)"* by Mochomad Nadif Nasrulloh and Taufiq Hidayat (Nasrulloh & Hidayat, 2022) ,

then a study entitled: *"Patriarchy and Gender Equality in Classical and Contemporary Interpretations"* by Shokhibul Mighfar, Andita Marsela Melati Putri, and Badarudin Muhammad Khadam (Shahibul Mighfar, Andita Marsela Melati Putri, 2024) . Furthermore, a study entitled, *"Angels and Patriarchy: A Comparative Study of the Thoughts of Amina Wadud and Ibn Katsir"* by Fauzan Adzima, Sholahuddin al-Ayubi, and Endang Saeful Anwar (Adzima et al., 2023) .

Overall, the above studies show similarities, namely that they both discuss patriarchal culture but also have differences according to the focus of each study. Previous studies have discussed the theme of patriarchy and gender interpretation, but have not specifically and integratedly traced the traces of patriarchal culture in Ibn Kathir's interpretation of three key verses (QS. An-Nisa / 4:34, QS. al-Baqarah / 2:282 and QS. An-Nisa / 4:11), Research This aiming For identify influence culture patriarchy to understanding Ibn Katsir in interpret three related verses with gender roles . This study provides a clearer picture of how classical interpretations represent gender relations and how this can be criticized in the context of modern interpretations.

Methodology

This study employed a qualitative method with a library research approach and interpretation-based analysis from a gender perspective. The primary data source consisted of *Tafsir Ibn Kathir*, while the secondary data included relevant books, journals, and articles related to Qur'anic interpretation and gender studies. The research focused on analyzing Ibn Kathir's interpretations of three key verses: QS. An-Nisa [4]:34, QS. Al-Baqarah [2]:282, and QS. An-Nisa [4]:11. These verses were selected based on their historical use as normative references in shaping gender relations, particularly concerning male leadership over women (QS. An-Nisa [4]:34), the legal testimony of women (QS. Al-Baqarah [2]:282), and gender-based inheritance distribution (QS. An-Nisa [4]:11).

The social dimensions embedded in these verses provided space for critical analysis, especially regarding the potential influence of patriarchal cultural constructions in the interpretive process. Data were collected through an in-depth examination of the *Tafsir Ibn Kathir*, comparative studies with other classical exegeses to identify interpretive similarities or differences, and a review of secondary literature related to interpretation, gender, and patriarchy.

The data analysis followed a qualitative framework consisting of three main stages: (1) identifying patterns of patriarchal constructs in the tafsir texts; (2) conducting critical

interpretation of the constructed meanings; and (3) contextualizing the analytical results within the socio-historical background of Ibn Kathir's time. The analysis paid close attention to cultural dynamics and social conditions that may have influenced the construction of meaning in the tafsir.

This study aimed to explore the extent to which patriarchal culture influenced Ibn Kathir's interpretation of the selected verses and to examine its relevance in advancing contemporary discourses on gender justice.

Results and Discussion

A. Understanding Patriarchal Culture

The relationship between men and women is an issue that continues to be discussed. Erich Fromm even stated that the tension between them has been going on for six thousand years. When the relationship is outlined with injustice and subordination, this problem becomes even more complex. Women oppose male domination in response to the unfair patriarchal system that views women as mere shadows of men (Nurcahyo, 2016) .

Patriarchy is a social system in which men have more power than women. In this system, men usually organize and make decisions, while women often have a smaller or less influential role (Lusia Palulungan, et al., 2020) . In a system that places men as the dominant party in the distribution of power, patriarchy is reflected in various aspects of life, such as lineage that follows the father's side (patrilineal), privileges for the eldest son, dominance in social relations, and greater involvement in politics, religion, and career (Apriliandra & Krisnani, 2021) . There is a long-standing belief in society that men are considered superior to women, so that women are seen as having to be under the control of men. The patriarchal system provides a place for men as the party with the main authority and monopolizes political leadership, moral authority, social rights, and asset ownership (Halizah & Faralita, 2023) . This system limits the role of women in the realm of decision-making. As a result, gender inequality continues to be maintained in various aspects of life.

In families that adhere to a patriarchal culture, men usually have the power to make important decisions. Women are more likely to do household chores, raise children, and help male family members. This culture makes men have a higher position in the family, and women are expected to always be obedient (Syahrizan & Hamidi Siregar, 2024) . Patriarchy forms a very dominant system in the culture of society, which ultimately triggers injustice and social inequality. This dominance often ignores the role and rights of women, thus reinforcing unequal structures in various aspects of life (Sakina & A., 2017) .

In community life, patriarchal culture is still very strong and influential. This condition shows that men still occupy a dominant position compared to women (Kollo, 2017) . Patriarchal culture divides roles based on gender. Women are considered to have the duty to serve men, while men are seen as superior in terms of nature and character. The similarities between the two are seen more from their roles in society, not from the same position. Men are often associated with traits such as authority, courage, strength, and assertiveness, which make them more dominant in various areas of life (Israpil, 2017) . The role and position of women in society are often shaped by cultural construction. This cultural construction depicts women as gentle, obedient, non-arguing, and not beyond the position of men. Women are often placed in domestic roles, such as taking care of the house, supporting their husbands, and caring for children, and are expected to be obedient. In contrast, men are depicted as rational, aggressive, all-knowing figures, and as leaders, breadwinners, and protectors of the family (Karkono et al., 2020).

Patriarchal culture constructs a social hierarchy that places men in a higher position than women, with predetermined roles, especially in the family environment. This tradition is passed down from generation to generation, creating a gap in status and authority between men and women, resulting in male dominance in various aspects of life. As heads of families, men have control over economic aspects and gender-based division of labor. Consequently, women often face limited access to the public sphere, which further reinforces gender inequality. According to Weber's theory, the ideal type of patriarchy considers male dominance over women as something "natural". Family members accept this situation as normal and do not weaken the traditions or beliefs that support the patriarchal system, they even accept their subordinate position (Sobri et al., 2019) .

Patriarchy is a system in which men have more authority than women. However, Islam does not support this. In Islam, all humans are equal because they were created by Allah. The difference is only based on piety and deeds, not gender. This is in accordance with QS. al-Dzariyat/ 51:56, which states that humans were created to worship Allah. So, in Islam, what determines a person's value is their piety, not their gender (Musda Mulia, 2014) .

The Qur'an as a guideline for the lives of Muslims has actually provided an explanation regarding gender issues. In QS. An-Nisa, it is explained that women are noble creatures who must be valued and respected, not weak figures who can be treated arbitrarily by men (Sukmawati & Tarmizi, 2022) . Islam does not teach that women have a lower position than men. On the contrary, Islam emphasizes that when a woman marries, responsibility for herself

shifts to her husband as a form of protection, not oppression. In addition, Islam gives high honor to women by not requiring them to earn a living. This is not to depict women as weak or a burden on men, but rather as a form of respect for their important role in the household. The task of women in educating children and managing the family is seen as very vital, so Islam provides special protection for them in carrying out this role (Israpil, 2017) .

Everyone in Islam has the same status. Men are elevated to a higher position not because they degrade women, but because of their role as heads of the family. Men bear great responsibility and heavy duties to guard and guide their families as imams for their wives and children.

B. A Brief Description of Ibn Kathir and His Works

After presenting the main findings, the author must provide an **analysis and interpretation** of those findings. In this section, the author needs to connect the findings with relevant theories or concepts within the study of the Quran and Tafsir.

Full name is "Imāduddin Ismail bin Umar bin Kathir al-Bashri al-Dimisyqi al-Faqih al-Syafi'i." He was born in the East Bushra region, located around Damascus, in 703 AH. He suffered from blindness throughout his life, and on Thursday, 26 Sha'ban 774 AH, or around February 1373 AD, he died at the age of 74. He asked to be placed near the grave of his teacher, Ibn Taymiyyah, according to the will he left behind (Hasan Bisri, 2020) .

Since childhood , Ibn Kathir had begun his educational journey. When he was seven years old, he went to Damascus with his brother in 706 AH. His father died in 703 AH when he was still young, so his older brother, Kamal al-Din Abd Wahhab, helped take care of his life (Maliki, 2018) . All his time was spent seeking knowledge. Ibn Kathir studied various disciplines diligently, making him a very influential scholar in the sciences of tafsir, hadith, and history (Mani' Abd Halim Mahmud, 2006) . So much so that al-Dhahabī said that Ibn Kathir was a mufti (fatwa expert), *muhaddist* (hadith expert), jurist, and tafsir expert (Muhammad Husain al-Dhahabi, 2003) .

In his book *al-Durar al-Kāminah* , Ibn Hajar al-Asqalanī describes Ibn Kathir as a figure who is diligent in studying hadith, both in terms of matan (text) and sanad (chain of transmission). He is known for being diligent in summarizing various scientific disciplines to facilitate understanding for the general public. In addition, Ibn Kathir has a friendly personality and is kind to everyone. Throughout his life, he has produced many works that have provided great benefits to Muslims in later times (Sari, 2019) .

Although Ibn Kathir wrote many books, his magnum opus is "Tafsir al-Qur'an al-Adhim", which is called by most historians of tafsir by this name. The original title of Ibn Kathir's tafsir, however, is unknown from various sources. This is because Ibn Kathir does not seem to mention the name of his book explicitly, as other classical scholars did in the introductions of their works. However, Ali al-Shabuny argues that Ibn Kathir himself gave the name "Tafsir al-Qur'an al-Adhim". Although there is debate, the fact is that Ibn Kathir did write his own tafsir book, which is one of the important sources in the study of tafsir al-Qur'an (Rosihan Anwar, 1999) .

This book has a very broad scope of study, covering various scientific aspects. This book uses the analysis method (Umar & Arsyad, 2022) . The author explains the verses of the Qur'an with verses of the Qur'an, explains the verses of the Qur'an with hadith and he often quotes the opinions of previous scholars while providing an explanation of the truth of the opinion he chose to strengthen his interpretation. This book is one of the leading interpretations that is often used as a reference by experts, especially for researchers and students of the science of interpretation (Mahmud Nuqrasyi al-Sayyid Ali, nd) .

Ibn Kathir learned from many prominent teachers, including Shaykh Burhanuddin al-Fazari and Kamaluddin bin Qadhi Syubhah. He deepened his knowledge in various disciplines, especially the science of hadith, by learning the principles of hadith from al-Ashfani. His perseverance and breadth of knowledge made Ibn Kathir known as one of the classical commentators who had a very broad perspective. His expertise and mastery of various branches of knowledge made his work, especially in the field of tafsir, an important reference for the next generation. (Dozan, 2019) .

C. Interpretation of Patriarchy in Tafsir Ibn Katsir

Tafsir Ibn Kathir is widely known for applying the method of tafsir *bil ma'tsur*, namely interpreting the Qur'an with other verses, hadiths, and the views of the companions. In his explanation, Ibn Kathir explains the verses in detail by including various narrations, making his interpretation one of the main sources in understanding the Qur'an.

In Tafsir Ibn Kathir, the concept of patriarchy is not discussed explicitly as a social theory, but can be seen through his interpretation of verses related to gender relations, such as male leadership in the family (QS. An-Nisa/4: 34), Women's Testimony (QS. al-Baqarah/2: 282) and inheritance division (QS. An-Nisa/411). However, to understand how patriarchy is interpreted in Tafsir Ibn Kathir, we need to trace his explanation of verses related to gender and the roles of men and women in Islam as follows:

1. Male Leadership over Women

Patriarchy in the context of interpretation refers to a social system in which men are given privileges in matters of leadership, both in domestic life and in community life. In Ibn Kathir's interpretation, patriarchal elements can be found when he interprets QS. An-Nisa/4: 34, which says that men are *qawwām* (leaders or protectors) over women.

Ibn Kasir explains QS. An-Nisa/4: 34, by determining men as "*qawwāmūn*" (قَوَّامُونَ) over women in the sense of leaders, heads, judges and educators of women with the reasons for the superiority given by Allah and the obligations in the form of dowry, living expenses, and other costs that Allah has made obligatory for them for women. Then Ibn Kathir quotes a hadith that supports the superiority of men regarding leadership, namely the hadith narrated by Abu Bakrah: "النَّيْلُ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ" (*a people led by a woman will not be successful*) (Al-Dimasyq, 2002). In Ibn Kathir's view, the hadith is used as a normative basis to emphasize the unworthiness of women in occupying public leadership positions. He interprets that leadership is a great mandate which, according to sharia, is more appropriate to be carried out by men due to considerations of capacity, social responsibility, and the demands of the role inherent in the position. (Lutfiyah & Diyanah, 2022).

A wife is obliged to obey her husband as long as what he is ordered does not conflict with Islamic law and if he does not obey, he will be severely criticized and said to be disobedient, even to the point where it is said that the angels will curse him until morning. Ibn Kathir then quoted the History of Abu Hurairah: إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ عَلَيْهِ، لَعَنَتْهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ (*if a husband invites his wife to lie down and she doesn't want to, then the angels will curse him until morning.*) (Al-Dimasyq, 2002).

Ibn Kathir interpreted the part of the verse that discusses *nusyuz* (wife's disobedience), then the husband is ordered to take gradual steps as mentioned in QS. An-Nisa/4: 34. These steps are as follows: (1). Giving good advice (الوعظ), (2). Separating the beds (الهجر في المضاجع), (3). Striking lightly and not painfully (الضرب غير المبرح). If the previous two steps do not work, the husband is allowed to strike lightly as a form of final reprimand. However, this beating must: Not cause wounds or injuries, not hit the face or sensitive parts of the body, not be done in a painful or degrading manner (Al-Dimasyq, 2002).

This interpretation shows the influence of patriarchal norms that emphasize male leadership and place women in a subordinate position, where they are seen as those who must be led, not those who lead. Then, men have control over women's behavior and are given the right to impose sanctions in the context of the household. This authority is not reciprocal (vice

versa), because women are not given the same rights to reprimand or punish their husbands. In a patriarchal structure, this division of roles often leaves women with more limited access to education, leadership, and economic independence.

Meanwhile, Muhammad Abduh, as a reformist thinker, interpreted QS. An-Nisa/4:34 with a rational and contextual approach. Abduh understood that male leadership over women in this verse was not based on absolute superiority, but because of economic responsibility factors and social roles that developed in Arab society at that time. If women have economic independence and intelligence that is equal to men, then there is no reason for men to have absolute authority over women. The word " *qawwamūn* " (قَوَّامُونَ) in this verse by 'Abduh is interpreted as responsibility and leadership based on affection and protection, not gender domination or superiority. This leadership is functional, not to oppress women (Abduh, nd) .

Abdurrahman Wahid opened up space for women to occupy leadership positions and rejected the views of some academics who considered women weaker than men, in fact many women are able to lead well. Figures such as Queen Balqis, Cleopatra, Margaret Thatcher, Benazir Bhutto, and Corazon Aquino are real examples that women have the capacity to lead (Mizan et al., 2024) .

2. Women's Testimony in Transactions.

The explanation of QS. al-Baqarah/2:282, is often a subject of debate because this verse regulates testimony in transactions involving two male witnesses, or one male and two females. This verse is often understood as a restriction on female testimony in financial or legal transactions.

Based on QS. al-Baqarah/2:282, in terms of testimony related to debts, Allah says: *وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ* “*And bring two witnesses from among your men.*” This verse shows the command to present witnesses in financial transactions, accompanied by records to make them more valid and strong. Furthermore, it is stated: “*If there are not two men, then one man and two women are permissible.*” This provision is used specifically in matters concerning property and other things that are considered as wealth. Ibn Kathir explained that the placement of two women is the same as one man in testimony due to the factor of women's lack of intelligence compared to men (Al-Dimasyq, 2002) . Ibn Kathir then quoted a hadith narrated by Abu Hurairah, that the Prophet saw., said:

O group of women, give charity and ask forgiveness often, for I have seen that you are the majority of the people of Hellfire. A woman among them said, “Why, O Messenger of Allah, are we the majority of the people of Hellfire?” He said: (You curse frequently, and you

are ungrateful to your husbands. I have not seen anyone more deficient in reason and religion than you.) She said: O Messenger of Allah, what is the deficiency in reason and religion? He said: (As for her deficiency in reason, the testimony of two women is equal to the testimony of one man. This is deficiency in reason. She spends nights not praying, and she breaks her fast (.in Ramadan.) This is the deficiency of religion

“O women, give charity and seek forgiveness, for I see most of you as the inhabitants of Hell.” One of the large women asked: “Why are most of us the inhabitants of Hell?” He replied: “Because you curse a lot and are ungrateful to your husbands. I do not see people who are less intelligent and religious who are more able to conquer a man who is intelligent than you.” The woman asked: “What is meant by lack of intelligence and religion?” He replied: “What is meant by lack of intelligence is that the testimony of two women is equal to the testimony of one man, and that is what is meant by lack of intelligence.” senseless And you kept quiet for several nights, did not pray, and did not fast in the month of Ramadan (due to menstruation and childbirth). And that is included in the lack of religion.”

Because this verse emphasizes that the witness must have a just nature, Imam Shafi'i used it as the basis for determining that every testimony in the Qur'an must meet the requirements of justice. This means that even though it is not explicitly mentioned in other verses, this requirement still applies. In addition, this verse is also a reason for scholars who reject the testimony of someone with an unclear reputation, because the witness must be a fair person and trusted by society (Al-Dimasyq, 2002) .

The sentence *إِنْ تَضَلَّ أَحَدُهُمَا*, has the meaning that if one of the two women forgets, then the other can remind her. This is explained in the continuation of the verse: *فَتَذَكَّرْ أَحَدُهُمَا* *الْأُخْرَى*, which means that another woman will remind the testimony that has been given. The purpose of this provision is to ensure that the testimony remains accurate and there are no errors in its delivery. For this reason, a number of scholars even understand this verse by adding *tashdid* to the word *at-tadzkaru* (warning), to emphasize that one of the women is tasked with reminding the others if they make a mistake in giving testimony (Al-Dimasyq, 2002) .

Based on the explanation above, it can be concluded that this verse stipulates that the testimony of two women is equal to one man in debt transactions. Ibn Kathir explains that this is because women tend to forget more easily than men, referring to their biological and psychological characteristics. This perspective is in line with the cultural understanding at the time of Ibn Kathir which placed women in domestic roles and limited them in public affairs.

In general, the interpretation of QS al-Baqarah/2:282 in the context of patriarchy shows that at the time of revelation, women were considered more vulnerable or less reliable in the context of financial transactions. However, with the changing social context, a more

flexible and fair interpretation of women is very possible to consider, considering the greater involvement of women in the economic and legal fields today.

Muhammad Abduh who understood QS. Al-Baqarah/2: 282, as a contextual rule, not an absolute provision that applies in all times. In an advanced society, where women have expertise and experience in financial matters, their testimony can be equal to that of men. (Abduh, nd) . This interpretation reflects the spirit of Islamic reform that adapts religious teachings to the development of the times without eliminating the essence of justice in sharia.

3. Distribution of Inheritance

According to Ibn Kathir, the inheritance portion for men is twice that of women based on their greater financial responsibility in the family. This division is not a form of injustice, but rather is adjusted to the roles and obligations of each, as explained in QS. An-Nisa/4:11. Ibn Kathir explains *the asbab al-Nuzul* verse by citing the narration of al-Bukhari which states that Jabir bin 'Abdillah was once sick to the point of unconsciousness, then the Messenger of Allah saw., visited him and sprinkled him with ablution water until he came to. When he regained consciousness, Jabir asked about the management of his wealth, then the verse was revealed: يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمُ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ, which stipulates the law of inheritance, where men are given double the share of women. This hadith was also narrated by Muslim, an-Nasa'i, and others (Al-Dimasyq, 2002) .

Ibn Kathir explained that the verse يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمُ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ establishes justice in inheritance. Previously, in the Jahiliyah era, only men inherited property. Islam then gave inheritance rights to women, although with different portions. This difference is not a form of injustice, but rather because men have greater responsibilities, such as supporting the family, meeting the needs of life, and bearing the risks in trade and business. Therefore, men are given twice the share compared to women, in order to be in line with the obligations they have to bear in social and economic life (Al-Dimasyq, 2002) .

Some thinkers, see the verse يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمُ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ as evidence of Allah's greater love than a mother. This verse emphasizes that the inheritance rules are not just laws, but also a form of Allah's concern for the justice and welfare of His servants (Al-Dimasyq, 2002) .

From the explanation above, it can be concluded that this verse establishes a 2:1 formula in the division of inheritance. In his interpretation, Ibn Kathir emphasized that this rule is a divine decree that cannot be changed, on the basis that men bear the primary responsibility in supporting the family. Therefore, this division of inheritance is not merely a

form of gender superiority, but rather a reflection of the Islamic social justice system based on responsibility. Ibn Kathir's interpretation of QS. An-Nisa/4: 11, affirms the patriarchal social structure in the context of financial responsibility, not just male domination. However, from a modern perspective, this interpretation can be a subject of debate along with the development of understanding of gender equality and women's economic rights.

Amina Wadud criticized the inheritance division formula as explained by Ibn Kathir. According to her, the ratio of 2:1 is not an absolute mathematical determination, but rather just one of the division models. Thus, it is possible that other models can be applied in the division of inheritance. The main principle in the division of inheritance should be based on justice by considering the benefits of the inheritance for the heirs, where benefits are the main parameter.

According to Amina Wadud, the main principle in the distribution of inheritance is justice and benefits for the heirs left behind. Therefore, the technical rules regarding the distribution of inheritance in the Qur'an are more sociological and can be viewed as an alternative, not as an absolute provision that must be applied rigidly. As a result, understanding these verses should focus on the essence or moral values contained therein, namely the principle of justice. This principle of justice is permanent (*muhkamat* or *qath'i*), while the technical aspects of its distribution are *ijtihadi*, so that they can be adjusted to the development of the times and the needs of society (Amin, 2020) .

D. Analysis of Traces of Patriarchy in Ibn Kathir's Tafsir

Analysis of the three verses studied, Tafsir Ibn Kathir shows a pattern of thought that strengthens the patriarchal structure by emphasizing male dominance in various aspects of life. This view cannot be separated from the social context of the 8th century Hijriah, the time of Ibn Kathir, the culture of Islamic society was hierarchical and patriarchal, with male dominance in social, political, and religious structures. Under the rule of the Mamluk Dynasty, traditional order was maintained to ensure stability, so that interpretation and fiqh developed within a conservative framework that justified patriarchal norms. Local traditions integrated with religious teachings strengthened the legitimacy of gender inequality, so that Ibn Kathir's interpretation reflected the internalization of these cultural values without room for social criticism.

Ibn's Interpretation Tafsir is an example of tafsir *bi al- Ma'tsur* , namely tafsir which is based on narration , not approach rational or philosophical . With method this , Ibn Tafsir more emphasize on preservation literal and textual meaning from verses of the Qur'an and

accompanying histories , rather than do reconstruction meaning in accordance with development of the times. Consequently , the values patriarchy that exists in sources classic No Lots get criticism . Besides that , during the time of Ibn Katsir , study critical about gender yet develop, and Not yet There is framework scientific questioning domination man in the process of interpretation . Therefore that , various form of bias towards Woman like in issue leadership , legacy , and testimony flow in a way experience without get highlight critical .

One striking example in his interpretation is the interpretation of the word "*qawwamūn*" (قَوَّامُونَ) found in QS. An-Nisa/4: 34. Ibn Kathir emphasized that male leadership over women is an unchangeable sharia decree, based on the understanding that men have advantages in physical, intellectual, and economic responsibilities. However, this approach does not take into account the social dynamics that allow for changes in the division of gender roles.

In this context, criticism of Ibn Kathir's interpretation emerged from modern commentators such as Muhammad Abduh and Rasyid Ridha, who interpreted the concept of "*qawwamūn*" (قَوَّامُونَ) more flexibly. They emphasized that male leadership in the household is not absolute hegemony, but rather a protective responsibility that can change according to social conditions. This approach is more adaptive to changing times and allows for a reinterpretation of gender roles in Islamic society.

In the author's opinion, the term "*qawwamūn*" (قَوَّامُونَ)" here does not only mean leader, but also contains the meaning of being responsible, protector, and provider. The male leadership in question is not domination, but a form of responsibility that must be carried out with justice, compassion, and wisdom. There are two reason the main one called in paragraph said : (1). Priority or excess certain things that Allah gives to man on women (like strength physique or role social in context culture moment that). (2). Responsibility answer financial , namely man required to support family . Both of these factors should not be used as justification to oppress or degrade women. Islam teaches the principle of deliberation and justice in the household, and does not deny that women can also have leadership abilities, both in the household and in the public sphere, as long as they remain within the corridor of sharia.

Then, when explaining QS. An-Nisa/4: 11, regarding the division of inheritance, Ibn Kathir interpreted the provision of a larger share for men as a just legal provision, on the grounds that men are considered to bear greater economic responsibilities than women. However, this view can be questioned, especially when we consider the arguments of contemporary commentators such as Amina Wadud and Fazlur Rahman. They argue that this

rule must be understood more dynamically, where gender justice in Islam should not only be seen from textual law alone, but also from the developing social reality. Amina Wadud, for example, emphasizes the importance of understanding the social and economic context that influences the division of inheritance, and calls for the need for equality in Obligations and authorities between men and women. (Mutrofin, 2013)

In this context, it is important to highlight that static and normative interpretations, such as those of Ibn Kathir, can contribute to the strengthening of patriarchal structures that exist in society. In contrast, a more progressive and responsive approach to the context of the times, such as that proposed by Abduh, Rahman, and Wadud, not only provides space for more inclusive interpretations, but also encourages more just social change. By promoting dialogue between classical and contemporary interpretations, we can create a more holistic and relevant understanding of the sacred texts, which in turn can help address issues of gender inequality that still exist in Muslim societies today. Therefore, it is important for interpreters and academics to continue to explore and develop thinking that is able to answer the challenges of the times, so that interpretation does not only become a legacy of the past, but also a tool for building a more just and equal future.

The author understands that the 2:1 Difference is not a form of gender discrimination, but rather a reflection of social responsibility at that time, where men were the breadwinners. In modern society, functions and roles can shift, many women become the economic pillars of the family, and men are not always the main breadwinners. Changing social roles do not invalidate the law, but can be a basis for *ijtihad* in its implementation, not in its text.

Meanwhile at the moment Ibn Katsir explains QS. Al-Baqarah/2: 282 regarding Women's testimony, reflects element patriarchy in testimony law, where men made into standard main temporary Woman only as alternative with amount double. Ibn Katsir explain that Woman more easy forget in transaction finance, so that required two people for each other remind. Assumption This reflects gender bias because forget is characteristic inhumane limited to women. Views This is also rooted in reality social in the time of the Prophet, where women not enough involved in business, but the classical interpretation still maintain view This although condition social has changed.

Besides that, in a number of case law such as *hudud* and *qisas*, testimony Woman even No accepted, which strengthens domination man in system classical Islamic justice. This is show existence system patriarchy that judges Woman not enough credible in aspect law and finance. Although Thus, some scholars are of the opinion that rule This more as

caution sharia For guard justice , not form discrimination still to women . Debate This Keep going taking place , especially in contemporary interpretations that highlight change role Woman in various field life .

According to the author, equality testimony No may measured solely from type gender , but from capacity and relevance knowledge to case . QS. Al-Baqarah/2:282 gives minimum standards appropriate for its time , not limit absolute For all situation all time. Women No inferior beings , and nature forget is humane , not gender- specific . And today women have been active and competent in many fields.

Conclusion

Ibn Kathir's interpretation of the three verses studied shows a pattern of thought that strengthens the patriarchal structure in Muslim society. With a normative and legalistic textual approach, Ibn Kathir interprets the verses based on the understanding of *the salafush shalih* and the hadiths of the Prophet, without much consideration of the developing social dynamics. In the interpretation of QS. An-Nisa/4:34, Ibn Kathir emphasizes male leadership over women as an unchangeable sharia provision, based on the superiority of men in physical, intellectual, and economic aspects.

A similar approach is also seen in the interpretation of QS. Al-Baqarah/2:282, where the testimony of women is considered weaker than that of men, and QS. An-Nisa/4:11, which stipulates that men's inheritance share is greater than that of women on the grounds of greater economic responsibility. However, Ibn Kathir's approach has been criticized by modern commentators such as Muhammad Abduh, Rasyid Ridha and Amina Wadud, who emphasize the need for a more contextual and responsive interpretation to social change. They propose a more flexible reinterpretation of the concepts of *qawwamah* , women's testimony, and inheritance distribution, so that the values of justice and gender equality can be better accommodated in contemporary Muslim society.

The main contribution of this study lies in the encouragement of a more contextual and responsive interpretation of the issue of gender justice. This finding is relevant in the study of interpretation, gender, and Islamic law, and can be a reference for academics, researchers , and activists who seek to build a better understanding of Islam inclusive . Besides that , the result study this can also utilized by the maker policy in formulate more regulation adaptive to reality social contemporary , so that principle justice in Islam can applied in a way more broad and relevant in modern society.

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