

Confirming the Reliability of the *Ma'nā-cum-maghzā* Approach to *Mansūkhah* Verse: Case Study of QS. Al-Baqarah (2): 240

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Abstract:

In the *ma'nā-cum-maghzā* approach to Qur'anic interpretation, Sahiron states that the paradigm that builds this approach is the absence of *nasakh* in the Qur'an. This raises questions about the existence of verses that are considered *mansūkhah* in the Qur'an, which for most tafsir scholars is positioned as a consensus. This article seeks to examine the reliability of the *ma'nā-cum-maghzā* approach, especially in the meaning and significance of verses that are considered *mansūkhah* by most scholars of interpretation and reveal the significance and meaning of QS. Al-Baqarah (2): 240 regarding the length of the iddah period for women whose husbands die is one full year. This research is a type of library research with a *ma'nā-cum-maghzā* approach to the *mansūkhah* verse which is analyzed using content analysis. This study shows that, *first*, the *ma'nā-cum-maghzā* approach is quite reliable in interpreting QS. Al-Baqarah (2): 240 because there are still scholars who interpret it based on negating *nasakh*, such as al-Tabari and al-Razi. In addition, the *ma'nā-cum-maghzā* approach reinforces the universal values contained in the Qur'an. *Second*, QS. Al-Baqarah (2): 240 is a way for the Rasulullah Saw., gradually, to position women with dignity both economically and socially. This study contributes to strengthening the *ma'nā-*

cum-maghzā approach, which can be a methodological alternative in reading verses that have been understood as *mansūkhah*, while also opening up space for a more contextual reading of the Qur'an that is gender-equitable and oriented towards universal ethical values.

Keywords: *Ma'nā-cum-maghzā*, Sahiron, *Mansūkhah* verses, Reliability.

Abstrak:

Dalam pendekatan *ma'nā-cum-maghzā* pada penafsiran Al-Qur'an, Sahiron menyatakan bahwa paradigma yang membangun pendekatan ini adalah tidak adanya *nasakh* dalam Al-Qur'an. Hal ini memantik pertanyaan tentang eksistensi ayat-ayat yang dianggap *mansūkhah* di dalam Al-Qur'an, yang bagi sebagian besar ulama tafsir diposisikan sebagai sebuah konsensus. Artikel ini bertujuan untuk memeriksa keandalan pendekatan *ma'nā-cum-maghzā* terutama dalam pemaknaan dan signifikansi ayat-ayat yang dianggap *mansūkhah* oleh sebagian besar ulama tafsir, dan mengungkap signifikansi dan makna dari QS. Al-Baqarah ayat 240 tentang lama masa iddah wanita yang ditinggal mati suaminya yaitu satu tahun penuh. Penelitian ini merupakan jenis penelitian *library research* dengan pendekatan *ma'nā-cum-maghzā* pada ayat *mansūkhah* yang dianalisa menggunakan analisa isi. Penelitian ini menunjukkan bahwa *pertama*, pendekatan *ma'nā-cum-maghzā* cukup reliabel dalam penafsiran QS. Al-Baqarah (2): 240 karena masih ada ulama yang menafsirkannya dengan dasar menafikan *nasakh* seperti al-Tabari dan al-Razi. Di samping itu, pendekatan *ma'nā-cum-maghzā* mempertegas nilai-nilai universal yang terkandung di dalam Al-Qur'an. *Kedua*, QS. Al-Baqarah ayat 240 merupakan cara Rasulullah Saw., secara gradual, memposisikan wanita dengan terhormat baik secara ekonomi maupun sosial. Penelitian ini berkontribusi terhadap penguatan pendekatan *ma'nā-cum-maghzā* yang dapat menjadi alternatif metodologis dalam membaca ayat-ayat yang selama ini dipahami sebagai *mansūkhah*, sekaligus membuka ruang pembacaan Al-Qur'an yang lebih kontekstual, berkeadilan gender, dan berorientasi pada nilai-nilai etik universal.

Kata Kunci: *Makna Cum Maghza*, Sahiron, Ayat-ayat *mansūkhah*, Reabilitas

INTRODUCTION

Al-Qurṭubī (d. 671 AH) in his interpretation of QS. Al-Baqarah (2): 240 states that this verse is understood by most *mufasssir* that a woman whose husband dies must stay in her husband's house for one year and be given maintenance from her husband's property as long as she does not leave her husband's house. If the wife leaves her husband's house, then the heirs have the right to stop her maintenance. Then the one-year iddah period is abrogated to four months and ten days, and the maintenance is abrogated to one-quarter

and one-eighth, as explained in Surah An-Nisa'. Qurtubī states that this is the opinion of the leading companions and *tābi'*, namely Ibn 'Abbās, Qatādah, al-Ḍahhāk, Ibn Zaid, and al-Rabī'.¹

What Qurtubī said was a statement about the position of QS. Al-Baqarah (2): 240 as a *mansūkhah* verse. In the study of *'ulūm al-Qur'ān*, it is explained that there are some verses that are explicitly still written in the Qur'an, but the substance and legal implications have been replaced by other verses that were revealed after the verse. Al-Zarkasyi (d. 794 AH) in Al-Burhān mentions QS. Al-Baqarah (2): 240 is a verse that is categorized into this category and is abrogated by the previous verse, namely QS. Al-Baqarah verse 234 which states that the *'iddah* of a woman whose husband dies is three *qurū'*.²

However, although many scholars state the existence of *nāsikh* and *mansūkh* in the Qur'an, there are some *mufasssir* who mention in their tafsir the opinion that QS. Al-Baqarah (2): 240 is not *mansūkhah* but is a *muḥkamah* verse and has its own legal force. One of them is Ibn Jarīr al-Ṭabarī (d. 310 AH) who cites a narration from Mujāhid in the interpretation of QS. Al-Baqarah (2): 240 which means that the verse is for women who are in *'iddah* and are obliged to live with their husband's family. So, Allah gives the woman the choice whether to live with her husband's family or not, even though the law of *'iddah* is still obligatory.³ Before citing this narration, Ibn Jarīr had actually mentioned other opinions that indicate the existence of *naskh* in this verse. However, it seems that what Al-Ṭabarī said in his *tafsīr* sparked a strong reaction from Qurtubī by quoting the opinion of Ibn 'Aṭīyah.

The variety of interpretations conveyed by Ibn Jarīr above indicates a variety of scholarly understanding of the position of verses that are considered *mansūkhah* even though they are assumed to be included in the realm of scholarly consensus. This is in line with what was conveyed by Sahiron Syamsuddin who built the *ma'nā-cum-maghzā* approach model on a paradigm that does not accept the status of *mansūkhah* verses. This means that each verse has its own significance and relevance so that it can be used as a source of evidence according to its context and situation.⁴ Sahiron in this case strengthens his argument by quoting the opinion of Badr al-Dīn al-Zarkasyī who quotes the opinion of scholars who negate *naskh* in the Qur'an with the argument that *naskh* is a specialization of general verses and details on verses that are still global.⁵

¹ Abū Abdullāh Muḥammad bin Aḥmad bin Abū Bakar Al-Qurtubī, *Al-Jāmi' Li Ahkām Al-Qur'ān*, Vol. 3 (Beirut: Muassasah al-Risālah, 2006), 226.

² Abū Abdillāh Badr al-Dīn Muḥammad bin Abdillāh bin Bahādir Al-Zarkasyī, *Al-Burhān Fī 'Ulūm Al-Qur'ān*, Vol. 2 (Beirut: Dār al-Ma'rifah, 1957), 37.

³ Abū Ja'far Muḥammad Ibnu Jarīr al-Ṭabarī, *Jamī' Al-Bayān 'an Ta'wīl Ay Al-Qur'ān*, Vol. 5 (Kairo: Dār Hijr, 2001), 258.

⁴ Althaf Husein Muzakky, "Interpretasi Ma'nā Cum Maghzā Terhadap Relasi Suami-Istri Dalam QS Al-Mujādalah [58]: 1-4," *Hermeunetik: Jurnal Ilmu Al-Qur'an Dan Tafsir* 4, no. 1 (2020): 183, <https://doi.org/10.1234/hermeneutik.v14i1.6>.

⁵ Sahiron Syamsuddin, "Pendekatan Ma'na-Cum-Maghza: Paradigma, Prinsip, Dan Metode Penafsiran," *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara* 8, no. 2 (2022): 1–24, <https://doi.org/10.32495/nun.v8i2.428>.

The study of *nasikh-mansūkh* is one of the central topics in *'ulūm al-Qur'ān* that continues to attract the attention of contemporary researchers. For example, Syukrinur explores the relationship between *muhkam* verses and the doctrine of *nasikh-mansukh*, showing that these two concepts are closely related in the establishment of Islamic law relevant to the socio-historical context and the affirmation of the power of clear legal verses in the Qur'an.⁶ Furthermore, Sajidan Insi and colleagues emphasize the importance of interpretation rules in understanding the concept of *nasikh-mansukh*, including the principle that proof of *naskh* must be based on *qat'i* arguments and the preference for *takhsīs* over *nasakh*, so that interpretations of seemingly contradictory verses do not lead to errors in determining the law.⁷

In addition, research by Yusril Ainur Rofiq examining Ibn Abi Hatim's views on *nasikh-mansukh* confirms that several exegetes practiced it in various ways — including the interpretation of QS. Al-Baqarah (2): 240 as an example of textual abrogation in classical exegesis.⁸ Another study in the form of a critical review of *nasikh-mansukh* by Ratoni also shows that although the majority of classical and contemporary scholars acknowledge the existence of abrogation, there are variations in arguments about its differences with concepts such as *takhsīs* or explanations of the use of laws that are more in line with the interests of the people in certain contexts.⁹

Regarding QS. Al-Baqarah (2): 240, which is generally placed in the discourse of *nasikh-mansukh* and the law of *'iddah* for women whose husbands have passed away, Kukuh Prasetyo Idzharul Haq's study shows that although verse 240 is generally categorized as a *mansūkhah* verse, its normative content actually provides stronger protection for women, particularly in terms of economic security and social stability after the death of their husbands. This study emphasizes that the interpretation of *mansūkh* verses is not always synonymous with the elimination of their ethical value, but rather opens up space for reinterpretation based on gender justice and social welfare.¹⁰

Other relevant research appears in studies on the concepts of *nāsikh* and *mansūkh*, which cite QS. Al-Baqarah (2): 240 as a classic example of a verse that remains in the text but is considered to have lost its practical legal force. This article explains that understanding of such verses is highly dependent on the methodological paradigm used,

⁶ Syukrinur Syukrinur, "The Correlation of Muhkam Verses With Nasikh and Mansukh in Islamic Legal Determination," *SINTHOP: Media Kajian Pendidikan, Agama, Sosial Dan Budaya* 3, no. 1 (2024): 30–41, <https://doi.org/10.22373/sinthop.v3i1.5436>.

⁷ Sajidan Insi et al., "Pemanfaatan Kaidah Tafsir Dalam Menafsirkan Nasikh Dan Mansukh Pada Al-Quran," *Al-Muhith* 4, no. 1 (2025): 162–74, <https://doi.org/10.35931/am.v4i1.5167>.

⁸ Yusril Ainur Rofiq, "Nasikh Mansukh Perspektif Ibnu Abi Hatim Dalam Tafsir Al- Qur ' an Al-Adzim," *Jurnal Semiotika-Q: Kajian Ilmu Al-Quran Dan Tafsir* 3, no. 2 (2023): 240–55, <https://doi.org/10.19109/jsq.v3i2.21498>.

⁹ Ratoni, "Naskh Dan Mansukh Dalam Al- Qur'an: Tinjauan Kritis Atas Pro Dan Kontra," *At-Ta'wil: Jurnal Pengkajian Al-Qur'an Dan at-Turats* 3, no. 1 (2025): 19–41, <https://doi.org/10.62490/tawil.v3i01.1320>.

¹⁰ Kukuh Prasetyo and Idzharul Haq, "Apakah Ayat Nāsikh Lebih Menjamin Keadilan Gender Ketimbang Ayat Mansūkh? Pendekatan Uṣūl Fiqh Dan Maqāṣid Al-Sharī'ah Terhadap QS Al-Baqarah (2): 234 Dan 240," *IJougs : Indonesian Journal of Gender Studies* 6, no. 1 (2025): 98–121, <https://doi.org/10.21154/ijougs.v6i1.11628>.

whether it emphasizes a textual-normative or contextual-teleological approach. From this perspective, QS. Al-Baqarah (2): 240 is positioned as strong evidence of a gradual shift in law in early Islam.¹¹

A number of contemporary studies have also begun to shift the focus from the *nasikh-mansukh* debate towards contextual and hermeneutic readings. This approach is in line with the *ma'nā-cum-maghzā* paradigm, which rejects the total elimination of the meaning of verses. Within this framework, QS. Al-Baqarah (2): 240 is still considered to have normative significance, particularly in representing the Qur'an's vision of respect for women's dignity and socio-economic protection for vulnerable groups. These studies implicitly support the view that verses considered *mansūkhah* still contain moral messages and ethical objectives that are relevant to the current context.

This article differs from previous studies in that it focuses on how the *ma'nā-cum-maghzā* approach can interpret QS. Al-Baqarah (2): 240, which has been considered *mansūkhah*. Therefore, this article aims to answer the following questions: How is the reliability of the *ma'nā-cum-maghzā* approach, especially in the meaning and significance of verses that are considered *mansūkhah* by most scholars of tafsir? How is the significance and meaning of QS. Al-Baqarah (2): 240 about the length of the *'iddah* period for women whose husbands die, which is one full year?

RESEARCH METHODS

This article attempts to examine the reliability of the *ma'nā-cum-maghzā* approach in understanding the meaning and significance of verses that some scholars categorize as *mansūkhah*, with a focus on QS. Al-Baqarah (2): 240 regarding the one-year waiting period for women whose husbands have passed away. To gain a comprehensive understanding, the author uses a qualitative method with library research. Primary data is adopted from QS. al-Baqarah [2]: 240. Meanwhile, secondary data includes books, journal articles, and other references that are still relevant to the discussion theme. In addition, considering that this article uses pure library research, the data collection technique is documentation with content analysis using the *ma'nā-cum-maghzā* approach.

RESULTS AND DISCUSSION

Ma'nā-cum-maghzā: A Contextual Approach

The *Ma'nā-cum-maghzā* is an approach in the interpretation of the Qur'an developed by Sahiron Syamsuddin which seeks to balance between traditional interpretation and modern context by first looking for the historical meaning of a text. This historical meaning is taken from the words used in a verse where the meaning sought is the meaning when the verse was revealed, then to further strengthen its meaning it is strengthened by intra textualism which is better known as *tafsīr al-Qur'an bī al-Qur'an* and inter textualism by looking for other texts around the Al-Qur'an text such as

¹¹ Eli Sabrifha and Mochammad Novendri S, "Implikasi Konsep Naskh Dan Mansukh Terhadap Istimbat Hukum," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 16, no. 6 (1907): 2521–38, <https://doi.org/10.35931/aq.v16i6.1840>.

hadīth texts, *jāhilī syi'ir* and other documents. Then a search is made for the micro context which is better known as the cause of the verse's revelation and the macro context, namely the socio-cultural conditions that surrounded the Arabs when a particular verse was revealed. From the above steps, the historical significance is then concluded by looking for the *maqṣad* or *maghzā* of the verse which then becomes the foundation of the significance of contemporary dynamic phenomena that try to contextualize the significance that has been concluded into contemporary reality to answer or be a solution to every problem of contemporary life.¹²

The *ma'nā-cum-maghzā* approach seeks to strike a balance between traditional interpretation and the modern context in several ways. *First*, by letting the Qur'ānic text speak and convey a certain message, both through the literal original meaning (*al-ma'nā al-aṣlī*) and the ultimate message (significance; *al-maghzā*) behind the literal meaning. This shows that this approach maintains traditional interpretations but also explores significance relevant to the modern context. *Second*, this approach encourages scholarly integration by incorporating socio-political perspectives and other new sciences in the interpretive process. This allows for a broader and more dynamic interpretation that is relevant to real life. *Third*, this approach preserves the old things that are still good and relevant, takes new things that are better, and creates new things that are better and more useful. *Fourth*, this approach recognizes that the Qur'ān is appropriate for all times and places, showing its suitability (*ṣalāhiyyāt*) to the various situations and changing conditions of society.¹³

The *ma'nā-cum-maghzā* approach, as stated by Sahiron, is an approach that seeks to understand the literal meaning and core message of the verses of the Qur'an by considering the socio-historical context at the time of revelation as well as the context today.¹⁴ This approach is balanced and dynamic, seeking to demonstrate the relevance of the Qur'an in various situations and conditions in society. Simply put, Sahiron defines this *ma'nā-cum-maghzā* approach as follows: "What is meant by the term *ma'nā-cum-maghzā* approach is an exegetical approach in which someone tries to grasp the original historical meaning (*ma'nā*) of a text (i.e. the Qur'an) that was understood by its first audience, and to develop its significance (*maghzā*) for the contemporary situation."¹⁵ This definition describes the main foundation of the *ma'nā-cum-maghzā* approach. This approach focuses on understanding the meaning of verses in accordance with the context in which they were revealed, while also exploring the main message (significance) of that meaning in order to adapt it to current conditions. The essence of this approach is to make

¹² Mahbub Ghazali, *Lebih Dekat Dengan Ma'na Cum Maghza Sahiron Syamsuddin* (Yogyakarta: Suka Press, 2022), ii-iii.

¹³ Syamsuddin, "Pendekatan Ma'na-Cum-Maghza: Paradigma, Prinsip, Dan Metode Penafsiran."

¹⁴ Sahiron Syamsuddin, *Pendekatan Ma'Nā-Cum-Maghzā Atas Al-Qur'an: Paradigma, Prinsip Dan Metode Penafsiran* (Yogyakarta: Pidato Pengukuhan Guru Besar, 2022), 15-16.

¹⁵ Sahiron Syamsuddin, "Ma'Nā-Cum-Maghza Approach to the Qur'an: Interpretation of Q. 5:51," *Proceedings of the International Conference on Qur'an and Hadith Studies*, 2017, 131-36.

significance an important tool in shaping meaning. Sahiron sees that this aspect has not received adequate attention in various previous models of Qur'anic interpretation.¹⁶

Thus, the *ma'nā-cum-maghzā* approach offers a comprehensive and dynamic framework for interpreting the Qur'an by combining historical meaning analysis, past phenomenal significance, and contemporary relevance. Based on five main paradigms, this approach positions the Qur'an as a universal revelation rich in human values, and integrates reason and social context as important instruments in understanding the divine message. Through stages of linguistic, contextual, and symbolic analysis, this approach enables a more vivid and functional interpretation, responding to the challenges of the times without neglecting the roots of the text and the spirit of revelation.

Historical Meaning and Historical Phenomenal Significance of QS. Al-Baqarah: 240

To answer the two academic problems in the introduction above, the author will first try to apply the *ma'nā-cum-maghzā* approach to the *mansūkhah* verse according to the majority of scholars, namely QS. Al-Baqarah (2): 240 and then will confirm the reliability of the approach.

Before entering into the interpretation, the author describes the contents of QS. Al-Baqarah (2): 240 and its translation as follows:

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ

Those who shall die among you and leave wives, let them make wills for their wives, (i.e.) maintenance for up to a year without sending them out. But if they go out (on their own), there is no sin on you as to what they should do for themselves. Allah is the Mighty, the Wise.¹⁷

In the verse above, the subject of discussion is the *'iddah* period for wives whose husbands die, which is understood by traditional interpretation scholars for one haul or one full year as long as the wife continues to live in her husband's house. In the *ma'nā-cum-maghzā* approach, Sahiron formulates interpretive steps that begin with a linguistic analysis that must be understood as it was revealed in the 7th century AD both in words and structures. Fakhruddīn al-Rāzī (d. 606 H) in his tafsir states that there are two kinds of reading of the word *waṣīyah* in this verse, the first is read with *marfū'* which means the husband's obligation to make a will to his wife before dying. The second reading is *manṣūb* with almost the same meaning, namely the command to give a will to the wife. With these two readings, the will becomes an obligation for the husband before he dies.¹⁸

The second step of *ma'nā-cum-maghzā* is to do intratextuality or in simpler language to interpret *al-Qur'ān bī al-Qur'ān*. QS. Al-Baqarah (2): 240 is very closely related

¹⁶ Sahiron Syamsuddin, *Hermeneutika Dan Pengembangan Ulumul Qur'an (Edisi Revisi Dan Perluasan)* (Yogyakarta: Pesantren Nawesea Press, 2017).

¹⁷ Lajnah Pentashih Mushaf Al-Qur'an, *Al-Qur'an Dan Terjemahannya: Edisi Penyempurnaan* (Jakarta: Lajnah Pentashih Mushaf Al-Qur'an, 2019), 53.

¹⁸ Abū 'Abdillāh Muhammad bin Umar bin al-Hasan bin al-Husain al-Taymī Al-Rāzī, *Mafātīh Al-Ghaib*, Vol. 6 (Beirut: Dar Ihyā' al-Turāth al-'Arabī, n.d.), 491.

to QS. Al-Baqarah verse 234 which also discusses the 'iddah of a woman whose husband dies, which is four months and ten days as follows:

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Those who die among you and leave wives, let them (the wives) wait for themselves four months and ten days. Then, when they have come to the end of their waiting period, there is no sin on you (the guardians) in what they do for themselves according to what is proper. Allah knows best what you do.¹⁹

Al-Rāzī in his tafsir mentions three opinions related to the verse that discusses the 'iddah period of women whose husbands die. One of the opinions that he conveyed was a narration from Mujāhid which stated that Allah swt. revealed two verses, QS. Al-Baqarah (2): 234 and 240, which relate to the 'iddah period of a woman whose husband dies, thus requiring the application of these two verses according to two circumstances. Firstly, if the woman does not choose to live in her husband's house and does not take maintenance from his wealth, then her 'iddah period is four months and ten days. However, if she chooses to live in her husband's house and take maintenance from her husband's property, then her iddah is one year.²⁰ With this model of interpretation, al-Rāzī is more inclined to choose the opinion of Mujāhid who denies the existence of *nasakh* in QS. Al-Baqarah (2): 240 by QS. Al-Baqarah (2): 234 and seeks to apply the two verses in accordance with the circumstances of women whose husbands die.

In Quraish Shihab's interpretation, many scholars understand verse 240 as a recommendation that a wife whose husband has died should be able to live peacefully, with all her needs met, as if her husband were still accompanying her in life. In this verse, there is not the slightest indication of the wife's obligation to undergo iddah, whether for a year or four months. Therefore, it can be concluded that through verse 234, Allah obliges wives whose husbands have died to undergo an iddah (waiting period) of four months and ten days, while verse 240 contains a recommendation to the family of the deceased husband not to expel the wife from the house she once shared with her husband, who at that time provided her with clothing, shelter, and food.²¹

The next step of the *ma'nā-cum-maghzā* approach is to conduct intertextuality by connecting and comparing the Qur'anic text with other surrounding texts such as the Prophet Muhammad's hadith. This phase is one of the most critical phases in confirming the reliability of the *ma'nā-cum-maghzā* approach. The following are the traditions related to this verse:

¹⁹ Al-Qur'an, *Al-Qur'an Dan Terjemahannya: Edisi Penyempurnaan*, 50-51.

²⁰ Al-Rāzī, *Mafātih Al-Ghaib*, Vol. 6, 492.

²¹ M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an*, Vol. 1 (Jakarta: Lentera Hati, 2002), 522.

حَدَّثَنِي أُمِّيَةُ بْنُ بِسْطَامٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ حَبِيبٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، قَالَ: ابْنُ الزُّبَيْرِ قُلْتُ: لِعُثْمَانَ بْنِ عَفَّانَ {وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا} [البقرة: 234] قَالَ: قَدْ نَسَخْتُهَا الْآيَةُ الْأُخْرَى، فَلِمَ تَكْتُبُهَا؟ أَوْ تَدْعُهَا؟ قَالَ: «يَا ابْنَ أَخِي لَا أَعَيِّرُ شَيْئًا مِنْهُ مِنْ مَكَانِهِ»²²

Narrated Umayyah bin Bistam, narrated Yazid bin Zuray', from Habīb, from Ibn Abī Malīkah who said: Ibn al-Zubayr asked Uthmān bin Affan about the verse [234: البقرة] {وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا} This verse has been abrogated by another verse, but why do you still write it and not leave it? Uthmān replied: O son of my brother, I will not change anything of the Qur'an from its place.

This Hadīth is the evidence of the majority of scholars regarding the abrogation of QS. Al-Baqarah (2): 240. Although al-Ṭabarī presents another hadith, of the same quality of *ṣaḥīḥ*, on which QS. Al-Baqarah (2): 240 is not abrogated. The Hadith is as follows:

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا شَيْبَانُ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ: {وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا} [البقرة: 234] قَالَ: كَانَتْ هَذِهِ الْعِدَّةُ، تَعْتَدُ عِنْدَ أَهْلِ زَوْجِهَا وَاجِبٌ، فَأَنْزَلَ اللَّهُ: {وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةٌ لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ [ص: 30] فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ} قَالَ: جَعَلَ اللَّهُ لَهَا تَمَامَ السَّنَةِ سَبْعَةَ أَشْهُرٍ وَعِشْرِينَ لَيْلَةً وَصِيَّةٌ، إِنْ شَاءَتْ سَكَنَتْ فِي وَصِيَّتِهَا، وَإِنْ شَاءَتْ خَرَجَتْ، وَهُوَ قَوْلُ اللَّهِ تَعَالَى: {غَيْرِ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ} [البقرة: 240] فَالْعِدَّةُ كَمَا هِيَ وَاجِبٌ عَلَيْهَا زَعَمَ ذَلِكَ عَنْ مُجَاهِدٍ.²³

Narrated Ishāq, narrated Rauh, narrated Syiblun, from Ibn Abī Najīh, from Mujāhid: [234: البقرة] {وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا} he said: This verse is about iddah, where a woman whose husband dies is obliged to observe 'iddah with her husband's family, then Allah revealed:

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةٌ لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ {

He said: Allah has made for him a whole year, seven months and twenty days, as a will. If he wishes, he can stay in the place of his will or leave. That is what Allah says: *وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةٌ لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ* although the 'iddah count is still obligatory. The narrator thought this hadith was narrated from Mujāhid.

Ibn Jarīr used this hadith as the basis of the interpretation that QS. Al-Baqarah (2): 240 has independent legal content and is not superseded by other verses. This opinion is in line with the *ma'nā-cum-maghzā* approach which denies the existence of *naskh* in the Qur'an.

The micro historical context of this verse can be understood from the cause of the revelation of this verse as mentioned by Wahbah al-Zuhailī in his *tafsīr*, namely a narration as follows:

²² Abū Abdullāh Muḥammad bin Ismā'il bin Ibrāhīm al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, Vol. 6 (T.tp: Dar Thauq al-Najāh, 1422), 299.

²³ al-Bukhārī, 29-30.

أخرج إسحاق بن راهويه في تفسيره عن مقاتل بن حيان: أنَّ رجلاً من أهل الطائف قدم المدينة، وله أولاد ورجال ونساء، ومعه أبواه وامرأته، فمات بالمدينة، فرفع ذلك إلى النبي صلى الله عليه وسلم، فأعطى الوالدين، وأعطى أولاده بالمعروف، ولم يعط امرأته شيئاً، غير أنهم أمروا أن ينفقوا عليها من تركه زوجها إلى الحول، وفيه نزلت: وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجاً
الآية

It was narrated from Ishāq bin Rāhuwaih in his *tafsīr* that he narrated from Muqātil bin Hayyan that a man from Ṭāif came to Madinah, he had a son and a daughter. He also had two parents and a wife. He then died in Medina. This was reported to the Messenger of Allah (saws) and he gave his parents and children a share of the inheritance. But his wife did not get any share at all. They were ordered to provide for her from her husband's estate for one year.²⁴

From the micro-historical context above, it can be understood that at that time Islamic law was still in the process of being perfected so that this verse did not yet provide a share of inheritance for the wife, so the compensation was that the wife was entitled to receive maintenance and shelter from her husband's property for one year based on the husband's will obligation.

This is then in accordance with the macro context, namely the situation and conditions in Arabia at the time of the revelation of the Qur'an where women did not have equal inheritance rights with men,²⁵ even women were in a subordinate and second-class position. Let alone receiving inheritance, they even became the object of the inheritance itself and could lose their inheritance rights if the husband wanted.²⁶

From the explanation of the steps above, it can be concluded that the historical significance of QS. Al-Baqarah (2): 240 that the verse tries to protect the property (*hifz al-māl*) of the wife left by her husband who initially did not get a share of the husband's inheritance with the husband's will to stay in his house as long as the wife is willing. This also shows another significance, namely protecting the soul (*hifz al-nafs*), especially the psychology of the wife by giving a choice after four months and ten days, whether she wants to remain in her husband's house or she leaves with the consequence of not getting maintenance. Of course, this historical significance becomes the foundation of contemporary dynamic phenomenal significance.

Empowerment of Widows Economically and Socially in the Indonesian Context

QS. Al-Baqarah (2): 240 is categorized as a legal verse that falls into the hierarchy of instructional values because it contains instructions from Allah Swt. to the Prophet and his companions to solve certain problems. In this case the problem of injustice in the

²⁴ Wahbah Al-Zuhailī, *Al-Tafsīr Al-Munīr Fī Al-Aqīdah Wa Al-Sharīah Wa Al-Manhaj*, Vol. 2 (Beirut: Dār al-Fikr, 2009), 402.

²⁵ Marbad Saleh Damin, "The Historical Role of Women in Early Islam," *Journal of Tikrit University for Humanities* 29, no. 2 (2022): 403, <https://doi.org/10.25130/jtuh.29.2.2022.17>.

²⁶ Hendri Hermawan Adinugraha, "Kewenangan Dan Kedudukan Perempuan Dalam Perspektif Gender: Suatu Analisis Tinjauan Historis" 17, no. 1 (2018): 42–62, <https://doi.org/10.24014/marwah.v17i1.4515>.

position of women, especially those left behind by their husbands, both economically and socio-culturally at that time.²⁷

In the Indonesian context, the term widow includes widows due to death or divorce. However, widows the majority of whom are women and often become heads of households, still face various forms of social and economic discrimination. Many widows live in conditions of legal uncertainty, limited economic access, and structural poverty, especially when they do not have adequate financial security.²⁸ Furthermore, culturally, the status of widows is often perceived as a threat to moral order and the institution of marriage, making them frequent targets of social stigma, gossip, and even sexual violence. This stigmatization not only diminishes women's dignity but also exacerbates their social and economic vulnerability.²⁹

Through the phenomenal significance of the contemporary dynamic of QS. Al-Baqarah (2): 240, the author believes that this verse provides norms for empowering widows, especially dead widows both economically and socially. Economically, dead widows certainly need income to survive and support their children after the death of their husband, especially if the widow does not work. So *hifẓ al-māl* here is a solution because it can continue the continuity of family life economically. The dead widow will get part of the obligatory will in this verse and part of the inheritance if the will is considered *mansūkhah* with the inheritance verses, be it a quarter or an eighth.³⁰

Socially, this verse shows that widows are a vulnerable social group that should be empowered and should not be discriminated against in any form. Widows should receive protection and security (*matā'*) so that they can survive when they lose their guarantor (husband). The neglect of widows' social rights will result in negative impacts on the surrounding environment such as potential poverty, child neglect, and prostitution which will lead to social inequality.³¹

Thus, QS. Al-Baqarah (2): 240 can be understood as a normative basis for the formation of a social order that is just and supportive of vulnerable groups, especially widows as part of the social ecology of society. This verse emphasizes that the protection of widows is not merely an individual or family matter, but rather a collective responsibility of the community and the state in ensuring a dignified life. From a *ma'nā-cum-maghzā* perspective, the ethical message of this verse requires a contextual reading that is capable of translating *matā'* values into social policies, legal protection systems, and economic empowerment mechanisms that are adaptive to the realities of the times.

²⁷ Annas Rolli Muchlisin and Hierarki Nilai, "Penafsiran Kontekstual: Studi Atas Konsep Hierarki Nilai Abdullah Saeed," *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 1, no. 1 (2016): 19–30, <https://doi.org/10.24090/maghza.v1i1.693>.

²⁸ Komisi Nasional Anti Kekerasan terhadap Perempuan (Komnas Perempuan), *Catatan Tahunan Tentang Kekerasan Terhadap Perempuan* (Jakarta: Komnas Perempuan, n.d.), <https://komnasperempuan.go.id/>.

²⁹ Lyn Parker and Helen Creese, "The Stigmatisation of Widows and Divorcees (Janda) in Indonesian Society," *Indonesia and The Malay World* 4, no. 128 (2016): 1–6, <https://doi.org/10.1080/13639811.2015.1111647>.

³⁰ Jasser Auda, "Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach" (Washington: The International Institute of Islamic Thought London, 2007).

³¹ Rohinah and Nisfi Anisah, "Solidaritas Janda: Pemberdayaan Perempuan Di PJJl Armalah Yogyakarta," *Musawa: Journal for Gender Studies* 19, no. 2 (2020): 162, <https://doi.org/10.14421/musawa.2020.192.157-171>.

Therefore, QS. Al-Baqarah (2): 240 can serve as a source of ethical inspiration for building inclusive social relations that are gender-equitable and oriented towards the common good.

CLOSING

The *ma'nā-cum-maghzā* approach is built on a paradigm that denies *nasakh*, this becomes a dilemma when trying to interpret verses that are considered *mansūkh* by most scholars. Even so, the interpretation of QS. Al-Baqarah (2): 240 with the *ma'nā-cum-maghzā* approach can still be done without any significant difficulty, this is because there are interpretations of scholars who interpret this verse on the basis of denying *nasakh* such as al-Ṭabarī and al-Rāzī in their interpretations, besides that the *ma'nā-cum-maghzā* approach emphasizes the universal values contained in the Qur'an. Of course, it is necessary to re-try the application of the meaning approach of *ma'nā-cum-maghzā* to verses that are fully agreed as *mansūkh* verses to reconfirm the reliability of the *ma'nā-cum-maghzā* approach. QS. Al-Baqarah (2): 240 provides an overview of the social situation regarding women, especially women whose husbands died, which occurred during the Prophet's time. As a revolutionary, the Prophet tried gradually to change the mindset and treatment of Arab society at that time towards women. Rasulullah Saw. did not immediately give inheritance rights to wives because wives during the jahiliyah and early Islam did not have inheritance rights. The Prophet started by providing access to poverty alleviation, especially for women whose husbands died, by providing a guarantee of maintenance and shelter for one year, and then providing full protection with the revelation of inheritance verses.

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