

# Contextual Reading of QS. Al-Baqarah [2]: 222 with the Ma'na Cum Maghza Approach

## Pembacaan Kontekstual Atas QS. Al-Baqarah [2]: 222 dengan Pendekatan *Ma'na Cum Maghza*

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*i'tizāl*; *ma'nā-cum-maghzā*; stay away from menstruating wife; QS. Al-Baqarah[2]: 222.

### Abstract

This article examines the meaning of the term *i'tizāl* in QS. Al-Baqarah [2]: 222 using the analysis of *ma'na cum maghza*. In this verse, the word *i'tizāl* is juxtaposed with the word *al-mahīd*, indicating the command for husbands to abstain from approaching their wives during menstruation. This research involves literature review. The *ma'na cum maghza* analysis is employed to explore the historical meaning (*al-ma'nā at-tārikhī*), the historical context (*al-maghzā al-tārikhī*), and its contextualization into a dynamic meaning (*al-maghzā al-mutaḥarrik*). The findings indicate that, from a historical perspective, the verse commands avoidance of the menstruation site (*al-mahīd*), emphasizing abstaining from sexual relations during menstruation rather than avoiding the menstruating wife (*al-hāid*), as practiced in ancient traditions. The command to abstain (*fa'tazilū*) is rooted in the inherent pain (*adha*) of menstruation for women. Historically, the verse signifies (1) the high status of women, (2) the need for protection against physical and mental illnesses, and (3) the importance for spouses to responsibly control reproductive organs for both health and religious reasons. From a dynamic perspective, the verse highlights the significance of reproductive health, crucial for human survival and lineage preservation (*hifz al-nasl*). Therefore, in other situations such as when a woman experiences abnormal bleeding (*istihāḍah*) or when the husband faces reproductive disorders and sexually transmitted diseases, the command to abstain from intercourse applies, considering its potential negative impacts.

### Kata Kunci:

*i'tizāl*; *ma'nā-cum-maghzā*; Menjauhi Istri Ketika Haid; QS. Al-Baqarah[2]: 222.

### Abstrak

Artikel ini mengkaji makna lafad *i'tizāl* dalam QS. Al-Baqarah [2]: 222 menggunakan analisis *ma'na cum maghza*. Dalam ayat tersebut, kata *i'tizāl* disandingkan dengan *al-mahīd*, yang mengisyaratkan perintah agar suami menjauhi istri ketika haid. Penelitian ini termasuk kajian kepustakaan. Analisis *ma'na cum maghza* digunakan untuk menggali *al-ma'nā at-tārikhī*, *al-maghzā al-tārikhī* serta kontekstualisasinya menjadi *al-maghzā al-mutaḥarrik*. Hasil penelitian menunjukkan bahwa dari aspek makna historis ayat ini memuat perintah menjauhi tempat haid (*al-mahīd*), yaitu menghindari hubungan seksual dikemaluannya, dan bukan menjauhi istri yang haid (*al-hāid*) hingga melarang berinteraksi sosial sebagaimana tradisi dahulu. Perintah menjauhi (*fa'tazilū*) dalam hal ini karena pada dasarnya haid itu menyakitkan (*adha*) bagi perempuan. Dari aspek signifikansi historis ayat ini memuat isyarat (1) tingginya derajat wanita, (2) pemeliharaan agar terhindar dari penyakit fisik maupun mental dan (3) pentingnya suami dan istri mengontrol sorgan-reproduksi dengan baik supaya mendatangkan kemaslahatan dari segi kesehatan maupun agama. Adapun dari aspek signifikansi dinamis makna ayat tersebut memberi perhatian terhadap kesehatan reproduksi yang menentukan kelangsungan hidup manusia serta keturunannya (*hifz al-nasl*). Karena itu, dalam situasi tertentu, semisal perempuan mengalami *istihāḍah* atau bahkan suami mengalami gangguan reproduksi serta penyakit kelamin, maka perintah untuk menjauhi persetubuhan juga berlaku dengan mempertimbangkan dampak negatifnya.

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## Introduction

Throughout human history, menstruation has been steeped in symbolism and mythology, often shrouded in taboo due to the perception of menstrual blood. Across different religions, beliefs, and cultural groups, there exists a plethora of customs and beliefs surrounding this natural biological process. For instance, in the Biblical narrative, the onset of menstruation is intertwined with the story of Eve's temptation of Adam, resulting in a curse for both. Similarly, the Talmud posits that women's menstrual pains stem from Eve's original sin, highlighting the association of menstruation with notions of punishment and suffering. These interpretations underscore the intricate web of values and norms that have shaped societal attitudes towards menstruation over time.

The multifaceted interpretations of menstruation throughout history illuminate the diverse ways in which different cultures have grappled with this biological phenomenon. From ancient times to the present day, menstruation has been imbued with significance beyond its physiological function, serving as a marker of purity, impurity, fertility, and power. In Hinduism, for instance, menstruation is often linked to concepts of ritual purity and is associated with the goddess Shakti, symbolizing female energy and creative power. Meanwhile, in certain indigenous cultures, menstruating women are revered for their ability to bear life, embodying the sacred connection between humanity and the natural world.

Awareness of the historical interpretations of menstruation is crucial for understanding the enduring impact of these beliefs on contemporary societal attitudes towards the female reproductive cycle. By examining the roots of these perceptions, we can better comprehend the deeply ingrained cultural biases and stigmas that continue to surround menstruation today. Moreover, recognizing the diversity of perspectives across different cultures offers an opportunity for greater empathy and understanding, challenging the stigma and shame often associated with menstruation and promoting a more inclusive and respectful discourse surrounding women's health and well-being.<sup>1</sup>

One of the afflictions referred to in the myth is the menstrual cycle that women experience, even though Eve had not previously experienced it. People who believe in this book will consider menstruation as God's "curse" for Eve's mistake. As a result, menstruating women often get special treatment and even ostracization from society, including in their family environment. Menstruating women are considered to be in a forbidden area and are forced to spend part of their lives in seclusion, reducing their social role in society. This view reflects the stigmatization of menstruation that can lead to discriminatory treatment of women, demonstrating the complexity of social norms involving the reproductive cycle in everyday life.<sup>2</sup>

Menstruation is not only a biological problem that women routinely experience, but it also has a very important theological meaning. Menstruation is also the origin and one of the reasons of the patriarchal system, which is a great tradition to this day, still develops and survives. Throughout history, menstruation had a major impact on women's

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<sup>1</sup> Nasaruddin Umar, 'Teologi Menstruasi: Antara Mitologi Dan Kitab Suci', *Musāwa Jurnal Studi Gender Dan Islam*, 5.1 (2007), 2-6 <<https://doi.org/10.14421/musawa.2007.51.1-20>>.

<sup>2</sup> Umar.

behavior and work ethic. Starting from sexual behavior, cooking, in daily activities to choosing a sitting position. Everyone who menstruates must follow these rules.<sup>3</sup> The ancient Arabs had different attitudes towards menstruating women. The Jews had very strict regulations regarding menstruating women, while the Christians had a different attitude, they were condescending or dismissive of menstruation.<sup>4</sup> This tradition led the Muslims to ask about the ruling on having sexual intercourse with one's wife during menstruation. So Allah swt answered their question<sup>5</sup> that prohibiting the husband from having sexual intercourse with his menstruating wife as found in QS. Al-Baqarah (2): 222, *fa'tazilū al-nisā'a fī al-mahīdi [so stay away from your wives during your period]*.<sup>6</sup>

This verse provides guidance on the conduct towards menstruating women, emphasizing the importance of maintaining distance during their menstrual period. The term "*i'tizāl*," meaning "avoidance," underscores the need for respectful behavior. In his work at Al-Azhar, Buya Hamka highlights the Quran's nuanced approach to discussing sexual matters. Contrary to practices of complete isolation as observed among the Jews, the verse suggests respectful distance rather than physical separation. This reflects the Quranic principle of balancing religious teachings with practical considerations, fostering mutual respect within marital relations while acknowledging women's physiological needs.<sup>7</sup> Based on the information conveyed by the Prophet, the meaning of the verse is "*do everything (that has been justified) except sexual intercourse*" (HR Muslim).<sup>8</sup>

The term *i'tizāl* with all its derivations is repeated five times with various meanings listed in it. Among the various meanings are: letting (QS. An-Nisā (4): 90); abandon (QS. Al-Kahf (18): 6); distancing oneself (QS. Maryam (19): 48-49); let it be (QS. Ad-Dukhkhān (44): 21); and the meaning of avoid (QS. Al-Baqarah (2): 222). This variety of meanings leads to a broad understanding of the concept or each word regarding various issues.<sup>9</sup> Thus, it is necessary to see how the relationship between the sentence and the words before and after it and its relationship with other verses.

The use of the word *i'tizāl* in QS. Al-Baqarah [2]: 222 is interesting to discuss. This is because the Qur'an uses the word *i'tizāl* to indicate the command to stay away from menstruating wives. Several questions arise, why does the Qur'an use the word *i'tizāl* in commanding to stay away from women who are menstruating; what kind of stay away is meant in this verse; and what are the main messages behind the verse. Another interesting point is when the term *i'tizāl* is juxtaposed with the word *al-mahid*, which explains the prohibition of having sex when a woman is menstruating, because it affects

<sup>3</sup> Umar.

<sup>4</sup> Abdul Malik Karim Amrullah, *Tafsir Al-Azhar* (Jakarta: Pustaka Nasional PTE LTD Singapura, 1999), 525.

<sup>5</sup> Wahbah az-Zuhayli, *Tafsir Al-Munir* (Jakarta: Gema Insani, 2013), 518-519.

<sup>6</sup> Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an Dan Terjemahannya* (Jakarta: Kementerian Agama RI, 2019), 47.

<sup>7</sup> Amrullah.

<sup>8</sup> M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002), 478.

<sup>9</sup> Roma Wijaya and Siti Sholihatun Malikah, 'Interpretasi Kata Sulthan (Kajian Ma'na Cum Maghza Terhadap Q.S. Ar-Rahman (55): 33)', *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits*, 15.2 (2021), 239-58 <<https://doi.org/10.24042/al-dzikra.v15i2.9713>>.

reproductive health.<sup>10</sup> The next question is whether the requirement to "abstain" in this case also applies to conditions outside of menstruation such as *istihādah*?

A number of questions prompted the author to conduct a contextual reading of QS. Al-Baqarah [2]: 222. This is important because ideally the interpretation of the Qur'an should remain relevant throughout time and place. Schools that emphasize substance, progressivity, and contextualization see the Qur'an as a guide that needs to be interpreted by paying attention to actual conditions and providing solutions in accordance with current realities. The contextual movement, with its double movement theory, emphasizes understanding the social and economic conditions when the Qur'ān was first revealed. Contextual interpretation is an effort to make the Qur'ān relevant in overcoming contemporary challenges, ensuring the sustainability of understanding Qur'ānic values in the dynamics of society.<sup>11</sup> This research then uses the *ma'na cum maghza* approach, which is a hermeneutic approach as a means of interpreting the Qur'an pioneered by Sahiron Syamsuddin.<sup>12</sup> The formulation of this research problem are: 1) what is the historical meaning (*al-ma'nā at-tārikhī*) of the word *i'tizāl* in QS. Al-Baqarah[2]: 222, 2) what is the historical significance (*al-maghzā al-tārikhī*) of the word *i'tizāl* in QS. Al-Baqarah [2]: 222 and 3) what is the dynamic significance (*maghzā al-mutaḥarrik*) of the word *i'tizāl* in QS. Al-Baqarah [2]: 222.

In applying the *ma'na cum maghza* theory, Sahiron compiled several methodical steps, namely: First, looking for *al-ma'nā al-tārikhī*, namely historical meaning. This first step can be done by: (a) analyzing the language of the lafaz *i'tizāl* text, (b) intratextuality analysis, (c) intertextuality analysis, (d) analyzing the historical context of the revelation of the verse micro (*sabab al-nuzūl*) and macro (the situation in Arabia when the revelation of the Qur'an was revealed), and (e) reconstructing the significance (*al-maghzā al-tārikhī*) of the main historical message of the verse. Second, finding *al-maghzā al-tārikhī*, namely historical significance to find the *maqṣad* verse or the main message of a verse. Third, getting *al-maghzā al-mutaḥarrik* which is dynamic significance. After finding the *maghza* of the verse, the next thing to do is to actualize the main message in the present context.<sup>13</sup>

A similar study that examines the term *i'tizāl* can be found in Magfirah's research. She attempted to compare the analysis of the limits of *i'tizāl* of menstruating wives according to the views of two figures: Imam Abu Hanifah and Imam Shafi'i.<sup>14</sup> The discussion of avoiding menstruating women is also found in the book *Tafsir Wanita* by

<sup>10</sup> Dewi Murni, 'KESEHATAN REPRODUKSI MENURUT AL-QURAN SURAT AL-BAQARAH/2 AYAT 222-223', *Jurnal Ulunnuha*, 8.2 (2020), 219–29 <<https://doi.org/10.15548/ju.v8i2.1254>>.

<sup>11</sup> Ibnu Hajar Ansori and others, 'Psikologi Shalat (Kajian Tematik Ayat-Ayat Shalat Dengan Pendekatan Psikologi Perspektif Muhammad Bahnsi)', *Spiritualita*, 3.1 (2019), 27–42 <<https://doi.org/10.30762/spr.v3i1.1512>>.

<sup>12</sup> Dewi Umaroh, 'SIGNIFIKANSI MAKNA NUSHŪZ DALAM QS. AL-NISĀ[4]: 34 DENGAN TINJAUAN TEORI MA'NĀ-CUM-MAGHZĀ', *QOF*, 5.1 (2021), 89–100 <<https://doi.org/10.30762/qof.v5i1.3575>>.

<sup>13</sup> Sahiron Syamsuddin, *Pendekatan Ma'na Cum Maghza Atas Al-Qur'an: Paradigma, Prinsip, Dan Metode Penafsiran* (Yogyakarta: UIN Sunan Kalijaga, 2022), 16.

<sup>14</sup> Magfirah, "*I'tizal Terhadap Istri Yang Sedang Haid (Studi Komparatif Imam Abu Hanifah dan Imam Syafi'i)*", Skripsi Jurusan Perbandingan Mazhab dan Hukum Pada Fakultas Syariah Dan Hukum UIN Alauddin Makassar, 2018.

Imad Zaki al-Barudi translated by Samson Rahman,<sup>15</sup> dan buku *Fikih Menstruasi* karya Wardah Nuroniyah.<sup>16</sup> Meanwhile, *ma'na cum maghza* as a method of interpretation has also been widely applied. Call it Maula and Fahrudin who apply this method to discuss how the concept of household harmony in the perspective of the Qur'an through a study of the term *libās* in QS. Al-Baqarah: 187.<sup>17</sup> Wijaya and Malikhah also applied this interpretation theory to interpret the word *sulthan* in QS. Rahman: 33.<sup>18</sup> However, of the many studies that also use the ma'na cum maghza method, no one has studied the meaning of *i'tizāl* in QS. Al-Baqarah[2]:222. This is the novelty of this research.

The type of this research is qualitative research and literature. The study is conducted in favor of extracting the meaning of the term *i'tizāl* in QS. Al-Baqarah [2]: 222 by using the ma'na cum maghza approach. The research refers to two sources, namely primary sources in the form of the Qur'an, then secondary sources in the form of interpretation of the word *i'tizāl* from various books of interpretation and related research on the topic of discussion, both in the form of books, journals and others. The purpose of this study is to find out the historical meaning and the main historical message and to find out the dynamic significance of QS. Al-Baqarah [2]: 222.

### **Interpretation of the Term *I'tizāl* in QS. Al-Baqarah[2]: 222**

QS. Al-Baqarah (2:222) delves into the subject of menstruation, providing guidance on how to approach this natural biological process. The verse emphasizes the importance of respecting and accommodating women during their menstrual cycles, directing believers to abstain from intimate relations during this period. It underscores the need for sensitivity and understanding towards the physical and emotional changes women undergo, advocating for dignified treatment and consideration. Additionally, the verse responds to inquiries from Muslims about the differing attitudes towards menstruation prevalent in various religious communities, highlighting the balanced and respectful approach Islam encourages in dealing with this aspect of women's lives.<sup>19</sup>

In QS. Al-Baqarah (2:222), the term "i'tizal" is presented as a directive, signifying the duty to refrain from intimate contact with a menstruating spouse. This command elucidates the appropriate conduct towards women during their menstrual period, stressing the importance of maintaining physical distance out of respect for their physiological state. Textually, the verse delineates the respectful treatment that menstruating women should receive, emphasizing the need for sensitivity and understanding. By enjoining believers to abstain from conjugal relations during menstruation, the verse underscores the significance of honoring women's bodily experiences and preserving their dignity.<sup>20</sup>

<sup>15</sup> Imad Zaki Al-Barudi, *Tafsir Wanita*, ed. by Samson Rahman (Jakarta: Pustaka Al Kautsar, 2004).

<sup>16</sup> Wardah Nuroniyah, *Fikih Menstruasi* (Depok: PT Rajawali Buana Pusaka, 2019).

<sup>17</sup> Maula Sari and Fahrudin Fahrudin, 'Konsep Keharmonisan Rumah Tangga Dalam Al-Quran ( Interpretasi Ma'na-Cum-Maghza Atas Term Libas Dalam QS. Al-Baqarah: 187 )', *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits*, 15.2 (2021), 195–208 <<https://doi.org/10.24042/al-dzikra.v15i2.7009>>.

<sup>18</sup> Wijaya and Malikhah.

<sup>19</sup> Abdul Rauf bin 'Ali al-Fansuri Al-Jawi, *Tafsir Tarjuman Mustafid* (Kairo: Maktabah wa Matbah Sulaiman Mar'i, 1951), 40.

<sup>20</sup> Zuhayli.

The revelation of QS. Al-Baqarah (2:222) stemmed from inquiries made by Muslims to the Prophet concerning the varying viewpoints of ancient societies towards menstruating women. The verse addresses contrasting attitudes prevalent among different religious communities of the time. The Jews upheld stringent regulations, forbidding shared meals and sleeping arrangements with menstruating women, while also deeming menstruation as a state of impurity. Conversely, the Christians adopted a different stance, often belittling and trivializing menstruation. This revelation aimed to guide the Muslim community towards a balanced and respectful approach regarding menstruation, advocating for empathy and understanding while emphasizing the importance of dignified treatment towards women during this natural phase of their lives.<sup>21</sup>

The author then tries to explore how the mufasssirs interpret this term. Wahbah az-Zuhayli in *Tafsir Al-Munir* interprets this term as "not having sex with her during menstruation". The word *fa'tazilū* is similar to the phrase *lā taqrabūhunna*, which is a *kināyah* about the impermissibility of having intercourse when a woman is menstruating.<sup>22</sup> In *Tafsir Al-Wasith*, it is explained that the word *i'tizāl* (stay away) in this verse is a metaphor, meaning to avoid having sexual intercourse. The opposite is *iqrabū* (draw near), which means having intercourse. Therefore, the context of the sentence is only a prohibition of sexual intercourse, not a prohibition of avoiding social interaction.<sup>23</sup> Hamka in *Tafsir Al-Azhar* also interpreted that "stay away and do not come close, the meaning here is not to order men to stay away until they separate. "Staying away" in this verse means staying away from intercourse. He states that the Qur'an always uses subtle words when it comes to sexual relations.<sup>24</sup>

Then in the interpretation of Al-Kasysyaf by Al-Zamakhshari, *fa'tazilū al-nisā* means *fajtanibūhunna* which means avoid them in intercourse. When this verse was revealed, the Muslims took its plain meaning from the word *i'tizāla*, which means to isolate or keep away, so they took their wives out of the house. Then the Arabs said to the Messenger of Allah: "O Messenger, the weather is very cold and we have very little clothes. If we give clothes to our wives, the people at home will be cold because the clothes are given to our menstruating wives, but if we put ourselves first, then it is our menstruating wives who are cold". So the Prophet replied: "You have only been commanded not to have intercourse when your wives are menstruating, and not to send your wives out of the house, as the Jahiliyyah did."<sup>25</sup>

Furthermore, in *Tafsir Al-Baidhawi* by Abdullah Al-Baidhawi, *fa'tazilū al-nisā fī al-mahīd* means then avoiding intercourse with women who are menstruating because the Prophet Rasulullah saw said. "I only command you to avoid intercourse when the woman is menstruating and do not command you to expel them from the house as they did

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<sup>21</sup> Amrullah.

<sup>22</sup> Zuhaylī, 517.

<sup>23</sup> Nafisatul Mu'awwanah, 'ANALISIS GENDER ATAS AYAT-AYAT REPRODUKSI PEREMPUAN DALAM AL-QUR'AN', *IjouGS: Indonesian Journal of Gender Studies*, 2.1 (2021) <<https://doi.org/10.21154/ijougs.v2i1.2952>>.

<sup>24</sup> Amrullah.

<sup>25</sup> Abi Al Qashim Al-Zamakhshari, *Tafsir Al-Kasysyaf* (Beirut: Dar al-Ma'rifah, 1998), 129.

before", meaning the excessive actions of the Jews and the negligence of the Christians, because they were accustomed to having intercourse and did not care that they were menstruating. then characterize or describe that menstruation is dirt or dangerous, then determine the ruling on it using the letter *Fa* which means notification because of a disorder or disease.<sup>26</sup> Furthermore, the *Tafsir Jalālain* by Jalaluddin Muhammad, *fa'tazilū al-nisā* is interpreted by not having intercourse with those women who are menstruating.<sup>27</sup>

Based on the interpretation of *fa'tazilū al-nisā* from various interpretations in classical, medieval or contemporary times, it appears that there is uniformity in interpreting the term *i'tizāl* by avoiding intercourse when a woman is menstruating, not meaning avoiding women physically and entirely as the Jews do. In addition, it is still permissible to make out while not approaching the place of menstrual discharge. The author notes that some books of tafsir do not provide in-depth explanations regarding the reasons and the main message behind the commandment to avoid sexual intercourse when the wife is menstruating. In addition, no tafsir study specifically addresses situations where there is a discharge of blood other than menstruation, such as the condition of *istihāḍah*. Thus, there is still a void of understanding and analysis in the tafsir literature related to the context and wisdom of the command, indicating the importance of further deepening the understanding of these concepts to provide a more comprehensive and contextual interpretation of the teachings of the Qur'an.

### **The meaning of *i'tizāl* in QS. Al-Baqarah[2]: 222 Perspective of *Ma'na Cum Maghza***

*Ma'na cum maghza* is a method used to obtain or reconstruct the main historical meaning and message, namely the meaning and the main message that the author of the text may have intended or understood by the historical audience, then the meaning of the text is developed to the present or contemporary context. Therefore, an interpreter must look for three important points, namely (1) historical meaning (*al-ma'nā al-tārikhī*), (2) historical phenomenal significance (*al-maghzā al-tārikhī*), and (3) dynamical phenomenal significance (*al-maghzā al-mutaharrik*) for the context of interpreting Qur'anic texts. There are two steps of the ma'na cum maghza method, namely (1) a way to get meaning and historical significance, and (2) to build/construct dynamic significance.<sup>28</sup> The following is the application of the *ma'na cum maghza* method in QS. Al-Baqarah[2]: 222 as follows:

### **The Historical Meaning of QS. Al-Baqarah [2]: 222**

#### **a) Linguistic Analysis**

An interpreter is required to analyze the language of the Quranic text, either in terms of vocabulary or structure as a starting point for interpretation. The language of the

<sup>26</sup>Nashir Ad-Dhin Abil Khoir Abdullah Al-Baidhawi, *Tafsir Al-Baidhawi Juz Satu* (Beirut: Dar Ihya' al-Turath al-'Arabi), 139.

<sup>27</sup>Tanpa Pengarang, 'Tafsir Jalalain', *Tafsir Al-Jalalin- An-Nisa'*, 2015, 35.

<sup>28</sup>Sahiron Syamsuddin, *Pendekatan Ma'na Cum Maghza Atas Al-Qur'an Dan Hadis: Menjawab Problematika Sosial Keagamaan Di Era Kontemporer* (Yogyakarta: Lembaga Ladang Kata, 2020), 8-14.

Qur'an text itself is Arabic in the 7th century AD which has its peculiarities, both in terms of vocabulary and grammatical structure. As-Syatibi said for a person to understand the Qur'an, he must pay attention to the use of Arabic by the Arabs at that time.<sup>29</sup> As for the redaction of QS. Al-Baqarah [2]: 222 is presented as follows,

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۗ قُلْ هُوَ آذَىٰ ۖ فَأَعْتَزِلُوا النَّسَاءَ فِي الْمَحِيضِ ۗ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ  
يَظْهَرْنَ ۗ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۗ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ<sup>30</sup>

In *Mu'jam S'agīr lil Af'a>l*, the term *i'tizāl* means to be alone.<sup>31</sup> In dictionary *Munawwir*, it means "withdrawal, seclusion, and solitude". The term *i'tizāl* in Arabic rules comes from عزل - يعزل - عزلا which means "to let go, separate, keep away, or get away".<sup>32</sup> In *Mu'jam Matn Lughah*, 'Azl means *tanhiyyah*, which means removal or avoidance. In this book it is said that 'Azl is preventing the entry of semen to prevent pregnancy.<sup>33</sup>

'Azl etymologically means to move away or get out of the way. In the dictionary *lisa>nul arabic* if it says 'azl from women, it means avoiding wanting to have children (pregnant). A narration says that a man from the Ansar asked the Messenger of Allah about 'azl, and he said that 'azl is avoiding ejaculating sperm into his wife's vagina to prevent pregnancy. Al-Jauhari said about 'azl: "A man performs 'azl by ejaculating outside the vagina during intercourse with his slave girl so as not to get pregnant."<sup>34</sup>

'Azl in biological terms is known as coitus interruptus. The term refers to the behavior of the husband who ejaculates sperm outside the wife's vagina. The husband performs this act of 'azl to prevent the pregnancy of his wife. The practice of 'azl has been studied and studied by many scholars for a long time and is an old theme. In Indonesia itself, the practice of 'azl is currently carried out by suggesting the use of contraceptives and campaigning for them in the Family Planning (KB) program.<sup>35</sup>

Based on the above hadith from Jabir, there is a basis for the permissibility of 'azl.<sup>36</sup> The term *i'tizāl* in the verse under review is derived from the word 'azl. As stated by Hamka, this shows the uniqueness of the Qur'an in choosing subtle diction when talking about sexual relations. "*Stay away and do not come near,*" does not mean that the

<sup>29</sup> Syamsuddin, *Pendekatan Ma'na Cum Maghza Atas Al-Qur'an: Paradigma, Prinsip, Dan Metode Penafsiran*, 28.

<sup>30</sup> The translation: And they ask you about menstruation. Say, "It is harm, so keep away from wives[82] during menstruation. And do not approach them until they are pure. And when they have purified themselves,[83] then come to them from where Allāh has ordained for you. Indeed, Allāh loves those who are constantly repentant and loves those who purify themselves." See Kementrian Agama RI, *Al-Qur'an Dan Terjemahannya* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019), 47.

<sup>31</sup> Muhammad Muslikhin, *Mu'jam Shogir Lil Af'al* (Kediri: Trimus Press, 2018), 17.

<sup>32</sup> Ahmad Marson Munawwir, *Kamus Lengkap Al-Munawwir Arab Indonesia* (Surabaya: Pustaka Progressif, 2002).

<sup>33</sup> Ahmad Ridho, *Mu'jam Matn Lughah* (Beirut: Darul Maktabah Al-Hayah, 1960).

<sup>34</sup> Jamaluddin Muhammad Ibn Manzur, *Lisān Al'Arab* (Kairo: Dar Shadr, 2010), 467.

<sup>35</sup> Mursyid Djawas, Misran Misran, and Cut Putrau Ujong, "Azl Sebagai Pencegah Kehamilan (Studi Perbandingan Antara Mazhab Hanafi Dan Mazhab Syafi'i)", *El-USRAH: Jurnal Hukum Keluarga*, 2.2 (2020), 234 <<https://doi.org/10.22373/ujhk.v2i2.7657>>.

<sup>36</sup> L Sulaemang, 'AL-'AZL (SENGGAMA TERPUTUS) DALAM PERSPEKTIF HADIS (DISYARAH SECARA TAHLILI)', *Al-Izzah: Jurnal Hasil-Hasil Penelitian*, 10.2 (2015), 130-48 <<https://ejournal.iainkendari.ac.id/index.php/al-izzah/article/view/341>>.



husband should stay away until he is separated.<sup>37</sup> With this answer, the issue of menstruation being considered unclean is rejected. The state of a woman's private parts during menstruation - according to this verse - is not unclean. In fact, kissing is not prohibited because it is not considered unclean. But what is forbidden is having intercourse at the time of menstruation.<sup>38</sup>

### b) Intratextuality Analysis

After analyzing the language of the verse, the next step to deepen understanding is to conduct an intratextuality analysis. This analysis is done by comparing the use of words interpreted in the verse with the use of words in other verses also found in the Qur'an. Through this intratextuality approach, we can discover patterns of word usage and understand the wider context, enriching interpretation and providing a deeper understanding of the Qur'anic message. This approach allows us to penetrate the relationship between verses, explore the meaning within the framework of the whole text, and gain a more comprehensive insight into the Qur'anic message.<sup>39</sup>

The use of the word *i'tizāl* اعْتَزَلَ in the Qur'an is found in various surahs. Lafadz *i'tizāl* and its derivations in the Qur'an are mentioned five times with various meanings and intentions. First, the word *i'tizāl* is interpreted as let and let it be. This is found in QS. An-Nisa [4]: 90 in the form اعْتَزَلُواكُمْ which means to let and QS. Ad-Dukhon [44]: 21 in the form فَاعْتَزَلُونِ which means let it be. *I'tizāl* QS. An-Nisa [4]: 90 refers to the disbelievers who allow the Muslims to fulfill the commandments of their religion and do not fight the Muslims and offer peace. So it is forbidden to take them captive and kill them.<sup>40</sup> While the *i'tizāl* of QS. Ad-Dukhon [44]: 21 means that the Fir'aun and his followers should allow Prophet Moses to lead the Children of Israel and not interfere with him to convey Allah's messages to them.<sup>41</sup>

Second, the word *i'tizāl* means leaving found in QS. Al-Kahf [18]: 16 in the form اعْتَزَلْتُمُوهُمْ who means to leave the oppressive nation and ruler and leave what they worship besides Allah. This indicates the strong faith of the ashhabul kahf youth while hiding in the cave to hide their religion. *I'tizāl* here means to seek refuge from the torment of the disbelievers and the king who wanted to kill them. The meaning of seclusion is to isolate oneself from evil and falsehood that one cannot correct or is unable to correct.<sup>42</sup> Third, the word *i'tizāl* is interpreted as distancing oneself in QS. Maryam [19]: 48-49 in the form اعْتَزَلَهُمْ and اَعْتَزَلْكُمْ. This verse tells how Prophet Ibrahim distanced himself from his father who worshiped idols. When Prophet Ibrahim had distanced himself, Allah

<sup>37</sup> Hamka, *Tafsir Al-Azhar Jilid Satu*, 525.

<sup>38</sup> Hamka, *Tafsir Al-Azhar Jilid Satu*, 525.

<sup>39</sup> Mahfidhatul Khasanah and Alfi Ifadatul Umami, 'Pendidikan Seks Bagi Anak: Pendekatan Hermeneutika Ma'na Cum Maghza Terhadap QS. Al-Nūr: 58-59', *Moderasi: The Journal of Ushuluddin, Islamic Thought, and Muslim Societies*, 1.2 (2021).

<sup>40</sup> Tim IT Lajnah Pentashih Mushaf al-Qur'an, 'Tafsir Tahlili in MS. Word: Tafsir Lengkap Kementerian Agama RI' (Jakarta: Kementerian Agama RI, 2019) <<https://pustakalajnah.kemenag.go.id/koleksi?kategori=tafsir-tahlil>>.

<sup>41</sup> Tim IT Lajnah Pentashih Mushaf al-Qur'an.

<sup>42</sup> Tim IT Lajnah Pentashih Mushaf al-Qur'an.

SWT honored and bestowed mercy on Prophet Ibrahim by giving him descendants who were appointed as prophets to invite his people to obey the commands of Allah swt.<sup>43</sup>

Q.S. An-Nisa (4): 90	فَإِنْ اعْتَرَفْتُمْ	let
QS. Al-Kahfi (18): 16	وَإِذَا اعْتَرَفْتُمُوهُمْ	leave
QS. Maryam (19) : 48-49	فَلَمَّا وَاعْتَرَفْتُمُ اعْتَرَفْتُمُ	keep away
QS. Ad-Dukhon (44) : 21	فَاعْتَرِلُونِ	let it be

The various meanings of the term *i'tizal* above are correlated. The meaning of avoiding women who are menstruating in this case does not only mean the prohibition of approaching or having intercourse. However, it also means to leave her alone, and not to disturb her. In the next discussion, one of the reasons for the prohibition of intercourse in this situation will be explained because menstruation is *adhā*. Therefore, the husband is required to avoid, ignore, and leave it, so that the woman can condition the things that arise when the menstrual cycle takes place. Avoiding in this case does not mean shunning or ostracizing.

Concerning the use of the word *adhā* which is located after the verse. In some commentaries and translations of the Qur'an, including the Ministry of Religious Affairs' translation of the Qur'an, the word *adhā* is interpreted as dirt. If the word *adhā* is interpreted as dirt, then menstruation is a disgusting thing and should be avoided. Menstruation is a gift from God and the nature of women. In essence, a menstruating woman is prohibited from having intercourse not because she is dirty but because of an impediment.<sup>44</sup>

The word *adhā* means pain and misery.<sup>45</sup> According to al-Ṭabarī, menstruation is a disease, because it hurts with its smell, dirtiness and impurity. Mujahid is of the opinion that *adhā* means impurity, which is the blood that comes out.<sup>46</sup> In the Qur'anic verses, the use of the word *adhā* in relation to women is also found, among others: QS. Al-Baqarah: 196 which means sickness or disorder, QS. Al-Baqarah: 262 and 263 meaning painful, QS. Ali Imran: 111 and 186, QS. Al-Ahzab: 48 means disturbance and QS. An-Nisa: 102, means distress.<sup>47</sup> Based on the translation of the words above, it can be concluded that the word *adhā* in this verse is more accurately interpreted as "something that causes illness or sickness itself".

<sup>43</sup> Tim IT Lajnah Pentashih Mushaf al-Qur'an.

<sup>44</sup> Sabhamis, 'Perempuan Dalam Perspektif Ham Dan Islam', *Jurnal Ulunnuha*, 6.1 (2017), 34-36 <<https://doi.org/http://dx.doi.org/10.15548/ju.v6i1.578>>.

<sup>45</sup> Mahmud Yunus, *Kamus Arab-Indonesia* (Jakarta: PT Hidakarya Agung, 1989), 38.

<sup>46</sup> Nadzrah Ahmad, Sohirin M. Solihin, and Ahmad Nabil Amir, '[Fiqh Issues in Tafsir Al-Qur'an Al-Karim by Al-Ustaz H. A. Halim Hasan, H. Zainal Arifin Abbas and Abdul Rahim Haitami] Isu-Isu Fiqh Dalam Tafsir Al-Qur'an Al-Karim Karangan Al-Ustaz H. A. Halim Hasan, H. Zainal Arifin Abbas Dan Abdul Rahim Haitami', *Jurnal Islam Dan Masyarakat Kontemporari*, 17.1 (2018), 1-14 <<https://doi.org/10.37231/jimk.2018.17.1.258>>.

<sup>47</sup> Sabhamis.

Therefore, the meaning of this verse can be more accurately understood by realizing that husbands are asked to stay away from their wives during menstruation because this process is inherently painful for women. The command also provides space for women to cope with the pain privately. This can be related to the phenomenon of many women experiencing emotional distress, anxiety, and insomnia during menstruation, as well as feeling various physical symptoms such as headaches, abdominal pain, bloating, nausea, and chest pain. By understanding this meaning, the commandment to abstain is not only a legal act, but also a form of attention to the well-being and physical and emotional needs of women in dealing with their natural conditions.<sup>48</sup>

The interpretation of the word *i'tizāl* is also closely related to the meaning of the word that comes after it in the same verse, *al-mahīd*. The word *al-mahīd* can mean the place or time of menstruation. Many mufassirs equate and do not emphasize the difference in the meaning of these two terms. Not distinguishing or equating these meanings can lead to different understandings and may even have deeper implications for legal issues. The scholars have agreed that it is permissible to have intercourse with a menstruating woman above the navel and below the knees. However, no scholars have agreed that it is permissible to have intercourse below the navel and above the knees.<sup>49</sup>

If the word *al-mahīd* means "place" then this prohibition only applies to sex, while everything else is permitted. When the mufassir translates the word *al-mahid* as *al-haid*, which means menstrual blood, then the meaning is the time of menstruation, which means that it is forbidden not only sex (*jima'*), but also forbidden to associate and have fun with all other parts of the body. According to Wardah Nuroniyah, this interpretation violates the structure of the meaning intended by Allah Swt. The existence of two meanings in the word *al-mahīd* in this verse makes it necessary to choose a more favorable meaning. Whereas the word *al-mahīd* which means "time of menstruation" is better known and very popular. However, *al-mahīd*, which means "place", has more benefits and is in accordance with the recommendation of the Prophet Muhammad saw. Moreover, in this verse, Allah uses the word *al-mahīd* instead of *al-haiḍ*. Although both words are *maṣḍar* [gerund], the first word emphasizes the place where menstruation occurs, while the second word emphasizes the time and substance of menstruation.<sup>50</sup>

In his commentary, Al-Razy explains that the first sentence *al-mahīd* means *al-hayḍ*. While the second sentence *al-mahīd* means "the place of menstruation". The implication of this understanding is that the issue of menstruation as asked by the companions of the Prophet, as well as being the *sabab nuzul* of the verse is only a physical-biological issue, where the menstrual blood comes out. It is not a matter of the taboo of menstrual blood as perceived by the previous society. The command to "stay away" (*fa'tazilu*>) in this verse does not mean to stay away physically (*li al-tab'id*) but to separate or avoid direct contact (*i'tizāl*). Menstrual blood in this verse is called *adhā* because it is unhealthy blood that is no longer needed by the woman's body. If the blood

<sup>48</sup> Asep Sunarko, 'PENDIDIKAN MENSTRUASI REMAJA PUTRI DALAM AL QUR'AN (Kajian Surat Al Baqarah :222)', *Manarul Qur'an: Jurnal Ilmiah Studi Islam*, 18.2 (2018), 101-116 <<https://doi.org/10.32699/mq.v18i2.942>>.

<sup>49</sup> Wardah Nuroniyah, *Fikih {Menstruasi}* (Depok: PT Rajawali Buana Pusaka, 2019), 147-150.

<sup>50</sup> Nuroniyah, *Fikih {Menstruasi}*.

does not come out of the stomach, it will cause problems.<sup>51</sup> Therefore, it can be concluded that the meaning of the word *i'tizāl* here is to avoid the place of menstruation (*al-mahīd*), which means avoiding sexual intercourse in the private parts, not avoiding women during menstruation (*al-hayd*).

### c) Intertextuality Analysis

The word 'intertext' comes from the combination of the words inter and text, where inter refers to a bound form, while text (from Latin: *textus*) encompasses the processes of weaving, knitting, combining, composing and inserting. The concept of intertextuality in the context of Qur'ānic studies involves the creation of new texts or the expression of pre-existing texts as a balancing response, where one part of the text can anticipate and provide insight into another.<sup>52</sup> In Qur'ānic studies, intertextuality highlights the relationship between Qur'ānic verses or passages within a domain of meaning, which are not only similar but can also be contrastive. Intertextuality analysis in Qur'ānic studies involves understanding intrinsic elements, such as ideas, events, plot, characterization, and language style, and emphasizes the importance of the relationship between Qur'ānic verses to gain a deeper understanding of similar or similar meanings.

Intertextual analysis is an analysis that connects and compares verses in the Qur'an with other texts around the Qur'an. Usually by comparing it with the Prophet's hadith, Arabic poetry, and Jewish and Christian texts, or other societies that lived at the time the Qur'an was revealed.<sup>53</sup> In this verse, Allah guides on the rules that must be adhered to in knitting the relationship of a married couple. This verse was revealed to inform the husband what to do when his wife menstruates. The answer to this question is very brief but informs about the situation of menstruating women and how to deal with them at that time. As soon as this verse was revealed, the Prophet Muhammad (peace be upon him) conveyed the meaning of Allah's answer in this verse by stating to his questioners and all Muslims, *النَّكَاحُ إِلَّا شَيْءٌ كَلَّ اصْنَعُوا* "do everything (that has been justified) except having sex" (HR Muslim).<sup>54</sup>

This is also explained in the hadith reported by Ibn Majah No. 636 from the Prophet's companion Anas bin Malik, who explained that avoiding a menstruating wife means avoiding sexual intercourse with the part of the body below the navel. In addition, the hadith states that apart from that, intercourse with his wife is halal. Advice is given to the wife to cover her private parts with a cloth, as not covering them may make it easier for the husband to do haraam things. This message highlights the importance of etiquette in sexual life, emphasizing respect and consideration for the conditions of both husband and wife in having a legitimate relationship.<sup>55</sup> Based on the above hadiths, the meaning of the word *i'tizāl* is limited to avoiding sex when the wife is menstruating, but it is permissible to make out on the part of the body above the navel such as kissing.

<sup>51</sup> Umar.

<sup>52</sup> Ibnu Hajar Ansori and Salma, 'Intertextuality of Hadith Regarding the Prohibition of Seeking Position', *Ihyaussunnah: Journal of Ulumul Hadith and Living Sunnah*, 3.1 (2023), 1-17.

<sup>53</sup> Syamsuddin, *Pendekatan Ma'na Cum Maghza Atas Al-Qur'an Dan Hadis: Menjawab Problematika Sosial Keagamaan Di Era Kontemporer*, 12.

<sup>54</sup> Shihab, 478.

<sup>55</sup> Alwi Bin Hamid, *Hadiyatu Al-'Arus* (Yaman: Dar al-Kitab, 2016), 50-51.

#### d) Historical Analysis

The historical context of the verse can be traced from the information asbabun nuzul of this verse as found in the following *Ṣaḥīḥ Muslim* and *Tirmidhī*, narrated from Anas bin Malik that the Jews, if there was a menstruating woman among them, they did not want to eat together, and they were prohibited from being at home or having sex in the house. Therefore, the companions of the Prophet asked him about this incident, until Allah, the Almighty, answered their question by sending down this verse "*They ask you about menstruation...*" QS. Al-Baqarah verse 222 not long after this verse was revealed, the Rasulullah saw then said, "*Do anything except having sex*"<sup>56</sup> When this was heard by the Jews, they said, "*This man does not want to leave any of our customs, unless he violates us in this matter.*"<sup>57</sup>

Muslims in Medina lived side by side with Jews. The Jews have very strict rules against menstruating women. This is mentioned in the Old Testament, "The Book of Leviticus", chapter 15. From verses 19 to 24, in the book, it is explained that there is a strict prohibition to approach menstruating women, so they must set themselves aside and be isolated. Everything she sits on is unclean. Even touching the bed brings dirt. In those days, anyone who touched a menstruating woman was considered unclean. They treated menstruating women very harshly, including segregating them at the time of eating, drinking, and sleeping, as already described.<sup>58</sup> Meanwhile, Christians underestimate the issue of menstruation, that is, they do not differentiate between those who menstruate and those who do not menstruate. He even performs sexual intercourse when his wife is menstruating. As for Arabs during the Jahiliyah period, like the behavior of Jews and Magians, they did not want to live in the same house with a woman who was menstruating and did not want to eat with her.

This is a macro or context that includes the situation and conditions in Arabia at the time this verse of the Koran was revealed. These habits raise questions about the law of interfering with menstruating women. So Allah swt. answer their questions in QS. Al-Baqarah [2]: 222. When this verse was revealed, Muslims also took the *zahir* meaning of the word *i'tizāla*, namely to isolate or distance. They even took their wives out of their homes. This misunderstanding was later discovered by the Prophet SAW when the Arabs complained to the Prophet saw.:

*"O Messenger of Allah, the weather is very cold now and we have very little clothes. If we give clothes to our wives, the people at home will be cold because the clothes were given to our menstruating wives, but if we put ourselves first, So the ones who are cold are our menstruating wives." So the Messenger of Allah answered: "Indeed, you are only ordered not to have jimak (sexual relations) when your wife is menstruating, and you are not ordered to take your wives out of the house, as was done by the people of Jahiliyyah.."*<sup>59</sup>

<sup>56</sup> Az-Zuhaili, *Tafsir Al Munir Jilid Satu*, 518.

<sup>57</sup> Al Qurtubi, *Tafsir Qurthubi Jilid III*, 179.

<sup>58</sup> Hamka, *Tafsir Al-Azhar Jilid Satu*, 524

<sup>59</sup> Al Khawarozimi, *Tafsir Al-Kasasyaf*, 1430),129.

Menstruation is harmful, it can have bad consequences for both men and women. Therefore, having sex with women during menstruation is prohibited, but other things other than sexual intercourse are permitted, such as hugging or kissing. According to the view of the Hambali madhhab, this is based on the hadith narrated by Ahmad, Muslim, and the compilers of the Sunan book. "*Do anything other than Jima*." Many scholars forbid making out with menstruating women in the area between the center and knees. This is based on the history of Abu Dawud from Hazam bin Hakim from his uncle, he asked the Messenger of Allah: "*Which part of my wife's body can I fondle when she is menstruating?*" The Prophet answered, "*You can fondle the part above the sarong limit*", namely at the top of the navel. The reason is that fondling the lower central area will encourage sexual intercourse.<sup>60</sup>

### **Historical Significance (*Al-Maghzā At-Tārikhī*)**

After analyzing from a linguistic perspective the historical revelation of the verse, we can conclude the main message of the QS. Al-Baqarah [2]: 222 as follows: first, this verse is an answer to questions from friends regarding the habits of the ignorant who think lowly and despise women who menstruate as previously explained. Thus, this verse is a solution given to Muslims regarding menstruation. This is a *sunnatullah* for women. In Islam, the issue of menstruation is not intended to favor men over women, but rather to explain that women experiencing menstruation is a natural thing and it is the nature of women to experience menstruation.

In this verse, Islamic teachings command its followers not to alienate, humiliate, and despise women who menstruate like the actions of previous people, namely the ignorant, Jews and Magi. The Mufasirs argue that this verse teaches that blood released during menstruation is dirty blood, giving rise to several Islamic regulations such as prohibiting sexual relations, fasting, prayer, and others. This is useful for maintaining purity and preventing damage.<sup>61</sup> This verse shows that the social status of women who are menstruating is the same as others. There is no need to isolate them or let them fend for themselves during menstruation as was the case with previous people. This verse was revealed to raise the status of menstruating women, where in ancient times those who menstruated were ostracized and considered unclean.<sup>62</sup>

Second, Islam regulates various regulations related to menstruation. The issue of menstruation is not only about sexual relations but is also related to reproductive health which determines the survival of humans and their offspring (*hifz an-nasl*) within the framework of sharia objectives, by Islamic law. Allah has determined that all laws must contain wisdom, such as the prohibition of sexual relations with women while menstruating. The validity of this prohibition has been proven from a medical point of view.<sup>63</sup>

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<sup>60</sup> Az-Zuhaili, *Tafsir Al-Munir jilid 1*, 518-519.

<sup>61</sup> Sunarko.

<sup>62</sup> Sunarko, 111.

<sup>63</sup> Nuroniyah, *Fikih Menstruasi*, 149-150

When viewed from a health perspective, menstruation can cause physical and psychological problems for both women and men. Physically, fresh blood that comes out can disrupt a woman's physical health. Feelings of pain in the stomach often occur due to contractions in the uterus. On the other hand, menstruation also causes a woman's sexual desire to greatly decrease and she is often unable to control her emotions. Having sex at that time will not create an intimate relationship between husband and wife. This is a psychological disorder in women. The unpleasant smell of blood and unpleasant to look at is one of the disturbances to the husband. Apart from that, the wife's unstable emotions often disturb the peace of the husband and the people around him. When menstruation occurs, the ovum will be released and only replaced not long after the woman has finished menstruating, so that one of the goals of having sex, namely wanting fertilization, cannot occur during menstruation<sup>64</sup>. Having sex with women during menstruation results in danger and disease for both men and women. In women, it can cause pain in the genitals and cause other complications such as vaginal discharge, bleeding, or vaginal infections. Of course, this will affect every activity in his life. On the other hand, men who have sex with women during menstruation will get genital infections and experience pain when urinating.<sup>65</sup>

Medical experts have proven that having sex during menstruation can cause acute inflammation of the female reproductive organs. In addition, menstrual blood that enters the penis can sometimes cause inflammation similar to syphilis (lion king). Sometimes men also contract syphilis if women have it.<sup>66</sup> In Al-Maraghi's interpretation, the dangerous impacts of having sex with a woman who is menstruating are explained, namely: (1) pain appears in the woman's genitals. Sometimes it can cause uterine infections which cause infertility due to damage to the woman's ovum. (2) the entry of menstrual blood into the male genitals can cause infections that cause the discharge of pus, such as gonorrhoea. If this infection spreads to both testicles, it will feel very painful. And this causes infertility. In short, having sex during menstruation will cause infertility for husbands and wives and disrupt physical health due to genital infections.<sup>67</sup> So the explanation of this health aspect is the same as the explanation of the QS verse. Al-Baqarah[2]: 222 that what is not permitted during menstruation is sexual intercourse where menstruation comes out, which means it is permissible to do other things besides sex such as making out, etc.

Third, the obligation to control reproductive organs is not only intended for men but also applies to women, without any exceptions or distinctions. They both must be able to control their reproductive organs well so that sexual relations can bring health and religious benefits. From the explanation above, the main message of this verse is that it is forbidden to have intimate relations when a woman is menstruating because bleeding at that time has a bad impact and poses a danger of disease. For both men and women, maintaining reproductive health is equally important. From a medical or religious

<sup>64</sup> Shihab, *Tafsir Al-Misbah Pesan, Kesan Dan Keserasian Al-Qur'an*, 478-479

<sup>65</sup> Murni.

<sup>66</sup> Az-Zuhaili, *Tafsir Al-Munir Jilid Satu*, 518

<sup>67</sup> Ahmad Mustofa Al-Maraghi, *Tafsir Al-Maraghi* (Mesir: Mustofa Al-Babi Al-Halabi, 1394), 155-159.

perspective, it is forbidden to have sex during menstruation to protect against various diseases that will attack the body. Reproductive health is not only a problem for women but also men, so they are always active and wise to ensure that their reproductive health is maintained in good health.<sup>68</sup>

### **Dynamic Significance (*Al-Maghzā Al- Mutaḥarrrik*)**

The dynamic significance derived from contextualizing historical significance in QS. Al-Baqarah [2]:222 lies in its emphasis on reproductive health. This verse's prohibition against intimate contact during menstruation serves a crucial role in safeguarding reproductive health, thereby ensuring the survival and well-being of both individuals and their offspring (*hifz al-nasl*). By abstaining from conjugal relations during menstruation, believers are encouraged to prioritize the physical well-being of women, reducing the risk of infections and complications associated with such contact during this period. This directive reflects a broader concern within Islamic teachings for maintaining reproductive health as a fundamental aspect of human life and societal well-being. Thus, beyond its historical context, this prohibition carries enduring significance by promoting practices that contribute to the preservation and flourishing of future generations.

Based on the preceding explanation, it is evident that the *Maghzā Tārikhī* (historical significance) of the directive in QS. Al-Baqarah [2]:222 is to prohibit sexual relations during menstruation to prevent the transmission of diseases and potential harm, safeguarding both the physical and psychological well-being of both spouses. This prohibition underscores a practical concern for health and hygiene, aiming to mitigate the risks associated with intimate contact during menstruation, which could lead to the spread of infections or contribute to physical discomfort and psychological distress for either partner. By adhering to this directive, individuals are encouraged to prioritize their health and the health of their partners, fostering a culture of care and responsibility within marital relationships. Thus, beyond its historical context, this prohibition carries contemporary relevance, advocating for practices that promote holistic well-being and mutual respect within intimate partnerships.

In the contemporary context of women's menstrual health, various challenges have emerged that were not prevalent in earlier times. One significant issue is the widespread use of contraceptives, which can significantly impact menstrual cycles, often leading to irregularities and other complications. The use of hormonal contraceptives, such as birth control pills or intrauterine devices, can result in irregular menstrual cycles, prolonged periods, and spotting (blood spots) between periods. These irregularities can pose physical discomfort and emotional stress for women, affecting their overall well-being and quality of life. Moreover, the societal pressure and stigma surrounding menstruation further exacerbate the challenges faced by women in managing their menstrual health. As such, there is a growing need for comprehensive education, access to healthcare services,

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<sup>68</sup> Murni.



and support systems to address the complexities of modern menstrual health and ensure the well-being of women across diverse contexts.<sup>69</sup>

In his book *Bidāyat al-Mujtahid*, Ibn Rushd elucidates the divergence among scholars regarding the permissibility of engaging in sexual intercourse with women experiencing *Istihāḍah*, a condition of abnormal uterine bleeding. Scholars are divided into three main opinions on this matter. The first group permits sexual relations with women during their period of rest, while the second group strictly prohibits it. Meanwhile, a third opinion suggests refraining from intercourse unless the period of rest extends for a significant duration. Despite certain interpretations within fiqh law allowing for sexual activity during *Istihāḍah*, questions arise regarding its implications. Does the concept of *i'tizāl*, as mentioned in all-Baqarah [2]:222, which advises abstaining from sexual relations during menstruation, also extend to women experiencing abnormal bleeding such as *Istihāḍah*? This debate underscores the complexity of reconciling religious principles with practical considerations and highlights the need for nuanced interpretations within Islamic jurisprudence to address contemporary issues surrounding women's health and marital relations.

Based on a medical perspective, women who are *istihāḍah* must see a doctor because they may have a medical condition. This *istihāḍah* has nothing to do with menstruation and can be caused by physical abnormalities or hormonal abnormalities. Medically, doctors do not recommend having sex while a woman is on *Istihāḍah*. This needs to be avoided because it can cause disease, infection, or make injuries worse. This defect is present in the woman and can even be transmitted to her husband. This medical advice is in line with the *maghza* of the verse which emphasizes the prohibition of sexual intercourse when blood is coming out to avoid harm and disease. So this verse also applies to wives who are *istihāḍah*. This is done because it takes into account the bad and negative impacts that the wife and husband could have.

In a context where the husband experiences reproductive disorders<sup>70</sup> or venereal disease<sup>71</sup> as is what many men suffer today, what is the relevance of *Maghza Tarikhi*? The author is of the view that such conditions also require that both parties, husband and

<sup>69</sup> Wahyu Setiawan, Azmi Siradjuddin, and Liberty Liberty, 'Telaah Ulang Wacana Haid Dan Istihāḍah Pada Akseptor Keluarga Berencana', *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan*, 19.1 (2019), 103–24 <<https://doi.org/10.18326/ijtihad.v19i1.103-124>>.

<sup>70</sup> The disorders in male reproduction are: 1) testicular cancer, the cause of this disease has not been confirmed and is a deadly disease. The initial symptoms are the appearance of tumor cells accompanied by pain and swelling. 2) Epididymitis, inflammation of the epididymis occurs resulting in swelling and pain in one of the testicles. 3) Inguinal Hernia, swelling appears in the groin area due to the intestine being pushed through the abdominal wall and into the groin. 4) Ambiguous Genitalia (dual genitalia), namely the uncertainty of whether the genitals are female or male at birth. 5) Micropenis, the penis has a normal shape, but the size is below average. 6) Sterility/Infertility, the body is unable to produce sperm in sufficient quantities. Next read Safitri, 'Anatomi Dan Fisiologi Sistem Reproduksi Pria' (Jakarta: Universitas Esa Unggul, 2019), 1-8.

<sup>71</sup> Among the contagious venereal diseases are: 1) Gonorrhoea (gonorrhoea), 2) Syphilis, 3) Genital herpes, 4) Condyloma acuminata (genital warts), and 5) HIV/AIDS Human Immunodeficiency Virus. Everyone can be infected with sexually transmitted diseases. The most common sexually transmitted diseases in Indonesia are syphilis and gonorrhoea. Next read Kukuh Bhaskara, *Sistem Diagnosis Penyakit Kelamin Pada Pria Menggunakan Metode Forward Chaining Dan Dempster-Shafer*, Skripsi (Malang: Universitas Brawijaya, 2019), 17-21

wife, are also ordered to abstain from sexual intercourse by considering the negative impacts that will be received. However, having intimate relations other than sexual intercourse is still permitted outside prohibited areas. Sexual intercourse can also be carried out again if it is certain that the husband has recovered from his reproductive disease. Reproductive health is related to a healthy, happy, responsible, and prosperous family life. For this reason, to survive, husband and wife are required to give each other the best.

One of the important mandates in life is the maintenance of reproductive health, given its crucial role in sustaining life and ensuring the continuity of generations. Encompassing physical, mental, and social dimensions, reproductive health involves understanding the reproductive process, preventing sexually transmitted diseases, and supporting healthy pregnancies. By prioritizing reproductive health, individuals can foster environments conducive to healthy family development and impart essential health values to the next generation. This emphasis on reproductive health is essential for promoting sustainable and meaningful lives, as it contributes to the well-being of both current and future generations. Furthermore, by prioritizing reproductive health, individuals contribute to the creation of resilient communities and societies where individuals can thrive physically, mentally, and emotionally. Thus, ensuring reproductive health emerges as a vital aspect of living a fulfilling and purposeful life, with far-reaching implications for individual and collective well-being.<sup>72</sup>

## Closing

Based on the ma'na cum maghza analysis of the term i'tizāl in QS. Al-Baqarah[2]: 222, it can be concluded: first, the historical meaning of this verse is the command to stay away from menstruation places (*al-mahīd*) by avoiding sexual intercourse and not to stay away from women during menstruation (*al-haid*) to prohibit social interaction and be isolated as traditions of ancient society. Second, the historical significance of the verse includes: 1) raising the status of women and showing the social status of women who are menstruating, the same as other humans. 2) protect oneself from physical and mental illness, maintain purity, and protect oneself from damage, and c) husband and wife are obliged to control their reproductive organs well to bring benefits both in terms of health and religion. Third, the dynamic significance of this verse can be related to various problematic issues relating to reproductive organs, such as the issue of *istiḥādah* (blood that comes out outside the menstrual period or diseased blood) and also reproductive disorders and venereal diseases that can arise in men, which often appear in the current era. In such conditions, the prohibition against sexual intercourse between husband and wife is ordered to prevent both of them from the negative impacts that could arise. This follows the main message of the verse, namely to maintain reproductive health which is closely correlated with the survival of humans and their offspring (*hifz an-nasl*).

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<sup>72</sup> Hasanah, 248.

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