

The Reciprocal Paradigm of *Tafsīr al-Miṣbah* and *Tafsīr al-Taḥrīr wa al-Tanwīr* on Surah al-Baqarah verse 222 about Menstruation Blood

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Abstract: Women's misogynistic interpretation of their menstruation period as "dirt" that emerged from pre-Islamic Arab society and some classical commentators opened vast space for critics. One of the critics is the interpretation of al-Baqarah verse 222 as an effort to maintain reproduction health. This paper compares the interpretation of al-Baqarah verse 222 in *Tafsīr al-Miṣbah* by Quraish Shihab, and *Tafsīr al-Taḥrīr wa al-Tanwīr*, by Ibn 'Ashūr. These two interpretations are taken because they have relatively similar interpretations when interpreting al-Baqarah verse 222, even though the author's historical setting is different. With the comparative method and theory of *qirā'ah mubādalah*, this paper answers how the interpretation of Quraish Shihab and Ibn 'Ashūr on al-Baqarah verse 222 and how the linearity of that interpretation is. This paper finds, firstly, that Quraish Shihab and Ibn 'Ashūr agree in interpreting al-Baqarah verse 222 with the prohibition of intercourse, while the wife is on her period to maintain reproduction health and interpret *adhā* as an uncomfortable condition. It's just that Quraish Shihab defines *adhā* as disturbance, while Ibn 'Ashūr means *al-ḍarr* (injury or danger). Secondly, the two interpretations use a reciprocal paradigm with the meaning of *adhā* as a disturbance or risk that can be occurred both women and men as the evidence. Thus, the reciprocal interpretation paradigm of Quraish Shihab and Ibn Asyur can become a model for an interpretation paradigm based on gender justice.

Keywords: comparison; *Tafsīr al-Miṣbah*; *Tafsīr al-Taḥrīr wa al-Tanwīr*; Surah al-Baqarah verse 222; reciprocal paradigm

Abstrak: Pemaknaan misoginis tentang perempuan yang sedang menstruasi sebagai "kotoran" yang muncul dari masyarakat Arab pra-Islam dan beberapa komentator klasik membuka ruang luas untuk dikritik. Salah satu kritiknya adalah penafsiran Surat al-Baqarah ayat 222 sebagai upaya menjaga kesehatan reproduksi. Artikel ini membandingkan tafsir al-Baqarah ayat 222 dalam *Tafsīr al-Miṣbah* oleh Quraish Shihab, dan *Tafsīr al-Taḥrīr wa al-Tanwīr*, oleh Ibn 'Ashūr. Kedua tafsir ini diambil karena memiliki tafsir yang relatif sama ketika menafsirkan Surah al-Baqarah ayat 222, padahal latar sejarah pengarangnya berbeda. Dengan metode komparatif dan teori *qirā'ah mubādalah*, artikel ini menjawab bagaimana penafsiran Quraish Shihab dan Ibn 'Ashūr atas al-Baqarah ayat 222 dan bagaimana linieritas tafsir tersebut. Artikel ini menemukan, pertama, bahwa Quraish Shihab dan Ibn 'Ashūr sepakat dalam menafsirkan Surah al-Baqarah ayat 222 dengan larangan berhubungan badan ketika istri sedang

haid untuk menjaga kesehatan reproduksi dan menafsirkan adha sebagai kondisi yang tidak nyaman. Hanya saja Quraish Shihab mendefinisikan *adhā* sebagai gangguan, sedangkan Ibn 'Ashūr berarti *al-ḍarr* (luka atau bahaya). Kedua, kedua tafsir tersebut menggunakan paradigma timbal balik dengan bukti makna adha sebagai gangguan atau risiko yang dapat terjadi baik perempuan maupun laki-laki. Dengan demikian paradigma penafsiran timbal balik antara Quraish Shihab dan Ibnu Asyur dapat menjadi model bagi paradigma penafsiran yang berbasis keadilan gender.

Kata Kunci: perbandingan; *Tafsīr al-Miṣbah*; *Tafsīr al-Tahrīr wa al-Tanwīr*; Surat al-Baqarah ayat 222; paradigma resiprokal

A. Introduction

Nowadays, gender inequality against women has become a crucial social issue. Such is what occurs in women when in their period. Various stigmatization is often accepted by women who are undergoing menstruation.¹ Besides, they often get discrimination against. In the tradition of Beng people (in Iran), for example, women in their period are prohibited from cooking and entering the forest. Also, in Bali, menstruating women are not allowed to enter the forest.² Not only that, in Middle Eastern traditions, menstruating women also considered taboo. In ancient Egypt, menstruating women were prohibited from working and exiled outside their place of residence. Likewise, the practices of the old Jews and Christians.³

This kind of incident has led to society's perception that menstruating women are not worthy of attention, which is then called the taboo for menstruating women. This taboo arises partly due to the assumption that menstruating women are filth, based on myths such as; Menstruation is filth, disturbs health, addresses that subject women are inferior, and forms other harmful myths. This assumption, according to Delaney, seems to be a reality and a common-sense patent in society.⁴

¹Like the Chhaupadi tradition in India and Nepal, which alienates menstruating women. This tradition even killed a woman and her two children from Nepal. See: Swati Gupta and Sugam Pokharel, "Banished from Home for Menstruating, Mother and Two Children Die in Nepali Hut," CNN Health, January 11, 2019, <https://edition.cnn.com/2019/01/10/health/menstrual-hut-death-nepal-intl/index.html>.

²Irwan Abdullah, "Mitos Menstruasi: Konstruksi Budaya Atas Realitas Gender," *Humaniora* 14, no. 1 (2002): 34–41, <https://doi.org/10.22146/jh.743>.

³Paul John Frandsen, "The Menstrual 'Taboo' in Ancient Egypt," *Journal of Near Eastern Studies* 66, no. 2 (2007): 81–106, <https://doi.org/10.1086/519030>.

⁴Pauline B. Bart et al., "The Curse: A Cultural History of Menstruation," *Contemporary Sociology* 8, no. 1 (1979): 139–41, <https://doi.org/10.2307/2064978>.

Besides being due to pre-Islamic traditions are also triggered, among others, by the treasures of classical interpretations that live in the shackles of patriarchal culture. *Mafātiḥ al-Ghayb*, *al-Jalālayn*, and *al-Jāmi 'li Aḥkām al-Qur'ān*, for example, which means *adhā* in Surah al-Baqarah verse 222 as *qadhar* - قذِر (the dirt). This interpretation reinforces the myth that women who are menstruating are dirty. It is not strange or deviant because it is undeniable that this interpretation was born and grew in a culture that places men as holders of the upper caste and vice versa; women are under it. Until then, this interpretation slowly found no more relevance because of human awareness of discriminatory practices against women. At this point, the seed of the paradigm of interpretation of gender equality is born. It grows to encourage understanding of the verse on relations between men and women that is gender-friendly.

Including the friendly commentators in interpreting Surah al-Baqarah verse 222 is the Quraish Shihab in *Tafsir al-Miṣbah* and *al-Taḥrīr wa al-Tanwīr* by Ibn 'Āshūr. These two works interpret the word *adhā* in Surah al-Baqarah verse 222 no longer *qadharun* (dirt), but it means unpleasant for both women and men. Instead of legitimizing the verse as a prohibition against approaching menstruating women because they are dirty, these two interpreters have positioned Surah al-Baqarah verse 222 as a way to maintain the reproductive health of women and men. This interpretation does not cause the wrong perception that menstruating women are dirt, a source of disturbance, and a passive subject.

Several similar studies discuss the interpretation of reproduction health. Among other things, Islamiyatur Rokmah's article.⁵ This article aims at the verse of human creation, provisions for breastfeeding mothers, and *Keluarga Berencana* (KB), which does not touch the interpretation of reproduction health from Surah al-Baqarah verse 222.

Dewi Murni research that has the same object⁶ She specifically focused on the interpretation of the Surah al-Baqarah verses 222-223 on reproduction

⁵Islamiyatur Rokmah, "Kesehatan Reproduksi dalam Perspektif al-Qur'an (Kajian Ayat-Ayat Kebidanan)," *Jurnal Kebidanan dan Keperawatan Aisyiyah* 13, no. 2 (2018): 141-49, <https://doi.org/10.31101/jkk.397>.

⁶Dewi Murni, "Kesehatan Reproduksi Menurut al-Quran Surat al-Baqarah/2 Ayat 222-223," *Jurnal Ulunnuha* 8, no. 2 (2019): 219-29, <https://doi.org/10.15548/ju.v8i2.1254>.

health. Murni offered her research as a problem solving for public apathy toward reproduction health, which causes various diseases of human reproductive organs. Thus, it is crucial to reveal the interpretation of Surah al-Baqarah verse 222 as a normative basis for Islam in maintaining reproduction health.

Meanwhile, there is another point that's also important to explore. Namely, elaborating Surah al-Baqarah verse 222 with a gender-friendly perspective, such as the issue previously narrated. So, this research is made to fulfill that point. *Tafsir al-Misbah* and *Tafsir al-Tahrir wa al-Tanwir* became the representations of gender-friendly interpretations when interpreting Surah al-Baqarah verse 222. As mentioned above, these two interpretations define *adhā* as something unpleasant for women and men. With the discovery of one relatively similar feature, this paper compares⁷ the two interpretations on the axis of time and different places in Surah al-Baqarah verse 222 to describe the meeting point and the differences. *Qirā'ah mubādalah* approach is used to find a meeting point in the form of linearity of two interpretations in the form of a common paradigm application.

Qirā'ah mubādalah, which in this paper is used as an approach, will be projected to trace the reciprocal meaning in the interpretation of Quraish Shihab and Ibn 'Āshūr on Surah al-Baqarah verse 222.⁸ By verifying it through the three steps of reading *qirā'ah mubādalah* perspective, we will found the reciprocal paradigm that colors the interpretation of both figures on Surah al-Baqarah verse 222.⁹

⁷The comparison method is to compare two or more objects that have relatively similar features to make it easier to explain ideas. In the study of interpretation, there are two types of comparative methods, namely; separated comparative method, which only juxtaposes the research objects without detailed analysis, and the integrative comparative method, which is complemented by in-depth analysis so as to find the location of the similarities and differences in the objects and find the synthesis of both. See: Kusaeri Kusaeri, *Metodologi Penelitian* (Surabaya: UIN SA Press, 2014), 146; Abdul Mustaqim, *Metode Penelitian al-Quran dan Tafsir* (Yogyakarta: Idea Press, 2015), 134.

⁸The application of *Qirā'ah Mubādalah* as a theory to analyze interpretation has been used by Muhammad Haris Fauzi, et al. In their writing, *Mubādalah* is used as a perspective to examine the reciprocal meaning of sexual violence cases involving Prophet Yusuf and Zulaikha in Al-Azhar's Tafsir. See: Muhammad Haris Fauzi, Yuyun Affandi, and Arikhah Arikhah, "Survivor of Sexual Violence in Quranic Perspective: Mubādalah Analysis toward Chapter Joseph in Tafsir al-Azhar," *Sawwa: Jurnal Studi Gender* 15, no. 2 (2020): 173–92, <https://doi.org/10.21580/sa.v15i2.6154>.

⁹These three steps are; discover the universal principles of the basic text, identify the main ideas of the text which will be interpreted, then apply the results to the object that are not mentioned in the text. See: Faqihuddin Abdul Qodir, *Qira'ah Mubadalah: Tafsir Progresif untuk Keadilan Gender dalam Islam* (Yogyakarta: IRCISoD, 2019), 283–88.

This paper is expected to strengthen that both interpretations uphold a gender-friendly perspective on the importance of maintaining reproductive health. Thus, the taboo on menstruation and its various consequences that are detrimental to women will fade away, along with the strength of the normative foundation of religious texts.

B. Comparison of *Tafsīr al-Miṣbah* and *Tafsīr al-Taḥrīr wa al-Tanwīr* on Surah al-Baqarah verse 222

The comparison of Quraish Shihab's interpretation in *Tafsīr al-Miṣbah* with Ibn 'Āshūr in *Tafsīr al-Taḥrīr wa al-Tanwīr* toward Surah al-Baqarah verse 222 is done for several motives. *First*, these two interpretations have similar features in the form of gender-friendly interpretation. *Second*, there are also some differences, such as the intellectual background of Quraish Shihab. He was focused on the field of Quranic Exegesis. At the same time, Ibn 'Āshūr is famous for his expertise in politics and an expert on contemporary *maqāṣidīyyun* (the expert of Islamic law philosophy), thus coloring his interpretation.¹⁰

These two motives are following the provisions of the comparison research method (*muqarran*) on interpretation. Namely, comparing the interpretation of one interpretive figure interprets another interpretive character who has differences, scientific background, era, school of thought, and others. And have one or several similarities.¹¹

Such was Quraish Shihab and Ibn 'Āshūr. These two commentators have different tendencies in the *madhhab fiqh*. Ibn 'Āshūr was influenced by Mālikī School because he was born from the environment of Mālikīyyah. While Quraish Shihab is not affiliated with any particular *madhhab*, even though he lives in Indonesia, the majority adhere to Shāfi'īyyah School.¹² Besides, they

¹⁰Halya Millati, "Ibnu 'Asyur's Maqashidi Interpretation Paradigm and Its Moderation in Equality Discourses," *Al-'Abqari: Journal of Islamic Social Studies and Humanities* 23, no. 1 (2020): 26–47, <https://doi.org/10.33102/abqari.vol22no2.250>.

¹¹Kusroni Kusroni, "Mengenal Ragam Pendekatan, Metode, dan Corak dalam Penafsiran al-Qur'an," *Kaca (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin* 9, no. 1 (2019): 87–104, <https://doi.org/10.36781/kaca.v9i1.2988>. In terms of similarities, as the initial hypothesis, these two interpretations have relatively the same substance when interpreting Surah al-Baqarah verse 222. Namely in the meaning of menstrual disorders, which can affect both men and women. This hypothesis will then be deepened in the analysis using the Qirā'ah mubādalah approach, in order to find the reciprocal paradigm used by the two commentators in interpreting the verse.

¹²Ahmad Rajafi, "Nalar Hukum Islam Muhammad Quraish Shihab," *Jurnal Ilmiah al-Syir'ah* 8, no. 1 (2010): 1–23, <https://doi.org/10.30984/as.v8i1.33>.

both lived at different times and places. Ibn 'Āshūr in Tunisia, during the transition of Tunisian independence from France, around the end of the 19th century to the early 20th century, while Quraish Shihab in Indonesia, in the second half of the 20th century. Even so, these two commentators both accommodate actual issues in their time for consideration in interpretation. No exception on the topic of equality.

One of Quraish Shihab and Ibn 'Āshūr's thoughts which is responsive gender, is when they interpret the following Surah al-Baqarah verse 222:

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۗ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۗ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَظْهَرْنَ ۗ فَإِذَا تَظَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۗ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

They ask thee (O Muhammad) concerning menstruation. Say: It is an illness, so let women alone at such times and go not in unto them till they are cleansed. And when they have purified themselves, then go in unto them as Allah hath enjoined upon you. Truly Allah loveth those who turn unto Him and loveth those who have a care for cleanness.¹³

Both commentators agree to interpret the verse as a verse on maintaining reproduction health for men and women. Instead of making it legitimate that menstruating women are dirty. Even so, differences in interpretive content are, of course, inevitable. Given the basic assumptions, these two commentators have different backgrounds and different study interests. The following is described based on the methods, approaches, and sources of interpretation to measure the differences and similarities.

Method of Interpretation

Quraish Shihab's interpretation on Surah al-Baqarah verse 222 is the same as his interpretation in other verses. He uses *taḥlīlī* method.¹⁴ Quraish Shihab first touched on the *munāsabah* aspect of verse 222 earlier. He argues that the previous verse talks about choosing a partner, then this verse talks about men and women who have knit the rope of marriage. More particular, this verse

¹³Muhammad Marmaduke Pickthall, *al-Quran al-Karim: Roman Translation of The Holy Quran with Full Arabic Text* (Lahore: Maktabah Qāsimiyyah, 2011), 39.

¹⁴Namely, presenting the interpretation with detailed analysis and various aspects and arranged in *Tartīb Muṣḥāfi*. See: 'Abd al-Ḥayy al-Farmawī, *al-Bidāyah fī al-Tafsīr al-Mawḍū'ī*, trans. Surya A. Jamrah (Jakarta: RajaGrafindo Persada, 1996), 12.

explains how is the ethics in having sex, which is one of the functions of marriage, as an answer to the questions of Muslims at that time.¹⁵

Quraish Shihab then presents the verses, their translations, and the historical aspects. He mentioned macro *sabab nuzūl* in the form of a pre-Islamic Jewish community tradition that alienated menstruating women; forbid them to eat together, and leave her from home. Meanwhile, he took the micro *sabab nuzul* from a history that states that the Muslim community questioned how to interact with menstruating women in Islam.

Furthermore, he uses the language aspect when interpreting the phrases *yaṭḥurn* and *al-maḥīd*. He also displays psychological and biological aspects when interpreting *adhā*, which in the previous interpretation sparked controversy because it means disease.

Meanwhile, Ibn 'Āshūr also applies the *taḥlīlī* method because he interprets the verse from various aspects. *The first, munāsabah*. In substance, the content of *munāsabah* in Ibn 'Āshūr's interpretation is the same as the Quraish Shihab. It's just that Ibn 'Āshūr is more specific in explaining the *munāsabah* by presenting the hadith. This hadith at the same time become a *sabab nuzul* of al-Baqarah verse 222.

The second, Ibn 'Āshūr presents the historical aspects of micro and macro sababun nuzul. For the micro, Ibn 'Āshūr quoted several narrations about who was the subject of the questioner in this verse. Ibn 'Āshūr explains in more detail than the Quraish Shihab for the macro one. He mentioned that the Muslim population of Medina had been influenced by Jewish traditions because they lived together. One of these traditions is to stay away from menstruating women. Ibn 'Āshūr also displays the intertextuality aspect of Surah al-Baqarah verse 222 with the Torah chapter 5, which states that if a woman is menstruating, touching her is punished with impurity until evening comes. He also described the Arab tradition when interacting with menstruating women. They deported menstruating women outside Medina.¹⁶

The third, linguistic analysis, which can be seen from the meaning of *maḥīd*. Unlike the Quraish Shihab, which tends to define the place or time of

¹⁵M. Quraish Shihab, *Tafsir al-Miṣbah: Pesan, Kesan dan Keserasian al-Qur'an*, vol. 6 (Jakarta: Lentera Hati, 2016), 477.

¹⁶Muḥammad Ṭāhir bin 'Āshūr, *al-Taḥrīr wa al-Tanwīr* (Tunisia: Dār al-Tūnisīyyah li al-Nashr, 1984), 364–65.

menstruation, Ibn 'Āshūr represents *al-maḥīd* as menstrual blood, because according to him, this diction is a form of *maṣḍar* (basic word), not an explanation of the time and place.

The fourth, he presents the interpretation of the verse by verse. For example, to conclude the meaning of *adhā* in verse 222 of Surah al-Baqarah, he traced the word *adhā* in other verses such as *adhā* in Surah Ali' Imran verse 111. Then he interpreted it as *al-ḍarr al-ladhī laysa bi fākhishīn* (a danger that is not a blemish).

The fifth, He displays ratio-based analysis, such as when interpreting questions about menstruation. He argued that the purpose of the question was to ask about the ability to approach menstruating women. Apart from that, it was also seen when he identified the dangers of having sexual intercourse during menstruation on husbands, wives, and children. This opinion is because the diction *adhā* in verse is in the form of isim nakirah, including husband, wife, and children. Then he explained the danger from a medical and psychological perspective. The entry of children into a category that can also be exposed to risk also becomes the distinction of Ibn 'Āshūr's interpretation of the Quraish Shihab.

Interpretation with ratio also appears when Ibn 'Āshūr interpret *fa'tazilū al-nisā' fi al-maḥīd*. With the *ushul fiqh* approach, he states that the prohibition of intercourse during menstruation is a law that comes out because of '*illat* in the form of this danger. It was also seen when Ibn 'Āshūr made a legal withdrawal on diction *yathurn*. In the end, in this, he agreed with Quraish Shihab. However, the legal analysis conducted by Ibn 'Āshūr is longer and more stable.¹⁷

Approach

Based on Abdullah Saeed's typology, there are three approaches used by Quraish Shihab and Ibn 'Āshūr in interpreting Surah al-Baqarah verse 222.

Firstly, linguistics.¹⁸ This approach appeared when Quraish Shihab interpreted the word *al-maḥīd* with the place or time of menstruation, as previously explained. Likewise, when Shihab analyzed the phrase *yathurn*, it presented a difference in *qirā'āt*, which had implications for legal differences. *The first*, *yathurn* (clean), which implies the prohibition of sexual intercourse

¹⁷'Āshūr, 366–69.

¹⁸Namely looking for the meaning of the Koran with Arabic Language analysis. See: 'Atā' bin Khalīl, *al-Taysir fi Uṣūl al-Tafsīr* (Beirut: Dār al-Ummah, 2006), 32.

when menstruation ends when menstrual blood stops. *The second, yatatah-harna* (very clean), which indicates the legal obligation to bathe to legalize sexual relations. Quraish Shihab follows the second opinion carefully.¹⁹

Agreed with Quraish Shihab, Ibn 'Āshūr uses a linguistic approach when interpreting the word *al-maḥīd*. However, he argues that *al-maḥīd* in verse means blood because it is *maṣ dar* (the basic word) of *ḥādat*. He then interpreted *al-maḥīd* as the name of the blood that flows from a woman's womb at orderly times. Ibn 'Āshūr also used a linguistic approach when interpreting *yathurn*. As Quraish Shihab also describes two variants of *qirā'at*, which have implications for the permissibility of intercourse after blood stops or after purification. However, the analysis of Ibn 'Āshūr is deeper to strengthen his opinion that *yathurn* in that verse has implications for the meaning of purification. *Yathurn*, which means clean (there is no menstrual blood), is *ghāyah* (the limit on the prohibition of sexual intercourse). Still, the phrase *fa idhā tatataharna* (and when they have been purified), which is a condition, clearly shows the prohibition of having intercourse when menstruation disappears after the blood stops and the wife has been filtered.²⁰

Secondly, the contextual approach. With this approach, Quraish Shihab interpreted Surah al-Baqarah verse 222 by conducting a micro and macro-historical analysis described in the previous section. He also revealed the meaning of prohibiting sexual relations verse when the wife is menstruating, which is none other than maintaining the reproductive health of men and women. To explain this, Quraish Shihab also added to the biological and psychological analysis when interpreting *adhā*. Unlike the mainstream classical commentators, he argues that *adhā* means physical and psychological disorders of men and women. Menstruation causes the woman's body to camp and often even cause's abdominal pain due to contractions in the uterus. Women's emotions are also out of control, thus reducing sexual desire.

Meanwhile, for a man, according to Quraish Shihab, menstrual blood can make him uncomfortable with the smell of menstrual blood, and the wife's irregular emotions can disturb the husband.²¹ However, when referring to Abdullah Saeed's contextual approach, the interpretation by Quraish Shihab is not yet perfect. It does not include a liaison context, which may make it easier to

¹⁹Shihab, *Tafsir al-Miṣbah: Pesan, Kesan dan Keserasian al-Qur'an*, 2016, 6:479.

²⁰'Āshūr, *al-Taḥrīr wa al-Tanwīr*, 368.

²¹Shihab, *Tafsir al-Miṣbah: Pesan, Kesan dan Keserasian al-Qur'an*, 2016:478–79.

take the meaning of the verse —or in Saeed terminology— it is termed ethnic legal.²²

Ibn 'Āshūr also uses a contextual approach. He uses macro and micro sabab nuzul analysis when interpreting Surah al-Baqarah verse 222 as previously explained. Ibn 'Āshūr also revealed the meaning of the prohibition of intercourse during menstruation. At the end of his interpretation, he states that this prohibition is for the benefit of the cleanliness and health of the husband and wife and their descendants.

To reinforce that point, Ibn 'Āshūr uses a medical perspective. He explains the meaning of *adhā* as *al-ḍarru laysa bi fākhishīn* (a disease or danger that is not a blemish) by showing the importance of disease or danger to the health of the husband, wife, and offspring. Husbands will get the venereal disease because they are exposed to bacteria from menstrual blood. Likewise, having sex during menstruation also has an impact on the wife's health condition. This is because menstruation is when the female reproductive organs cleanse themselves from unfertilized eggs and prepare to produce new eggs towards the initial reproductive cycle. Meanwhile, injuries or hazards that have the potential to affect the embryo of the fetus are defects. According to Ibn 'Āshūr, this has been proven by various experiments by medical experts.

In contrast to Shihab, Ibn 'Āshūr completes his contextual analysis by including the connecting context, even though it is in a simple form. For example, when interpreting *yaṭhurn* as a large bath, he had the interpretation of *Jāmi 'al-Bayān fi Ta'wīl Āy al-Qur'ān* by al-Ṭabārī. He also made a dialogue about that meaning with the traditions among the surrounding Muslim women.²³

Thirdly, the traditional approach (*riwāyat*). This approach was seen when Quraish Shihab included the hadith of the Prophet narrated by Muslims to strengthen the interpretation of Surah al-Baqarah verse 222 as the argument for prohibiting sexual intercourse during menstruation. Quraish Shihab mentioned the Prophet's hadith, which means "do everything (which has been justified) except sexual relations." For information, the Prophet uttered this hadith shortly after Surah al-Baqarah verse 222 was revealed to confirm the prohibition of sexual relations when the wife was on her period.²⁴

²²Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (London: Routledge, 2005), 15, <https://doi.org/10.4324/9780203016770>.

²³'Āshūr, *al-Taḥrīr wa al-Tanwīr*, 368.

²⁴Shihab, *Tafsīr al-Mishbah: Pesan, Kesan dan Keserasian al-Qur'an*, 2016, 478.

Ibn 'Āshūr also uses this approach, as when he explained the sabab nuzul micro Surah al-Baqarah verse 222, he mentioned the hadith, which was the background for the revelation of the verse.

From this comparison, it appears that Ibn 'Āshūr and Quraish Shihab use a relatively similar approach. It's just that Ibn 'Āshūr uses a more intense linguistic system than Shihab, especially about the implications of the *yaṭhurn* editorial. Ibn 'Āshūr is also more comprehensive in applying a contextual approach by including the connecting context. It's just that he gives more in using the most common fikih ushul approach about the implications of the word *yaṭhurn*. Ibn 'Āshūr is also more comprehensive in applying a contextual approach. It includes the link context even in its simplest form. For example, when leading the meaning of *yaṭhurn* as a large bath, he had *Tafsir Jamī' 'al-Bayān fī Ta'wīl Āy al-Qur'ān* by al-Ṭabārī. He also made a dialogue about the meaning of the traditions that exist among Muslim women.²⁵

The various approaches used by the two commentators above have made them categorized as the progressive quasi objectivist commentators. This flow by Saeed is defined as a flow that uses a quasi-objectivist conservative reading method as a starting point. Then later, develop it with other tools such as hermeneutics and macro-micro historical analysis to find appropriate uses of the Quran. Thus, this flow continues to make interpretive science tools such as munasabah and linguistic analysis as references to help find the central message through the macro-micro historical research or hermeneutical approach.²⁶

Reference

When interpreting Surah al-Baqarah verse 222, Quraish Shihab elaborates on the sources of *riwāyat/al-ma'thūr* in the form of the Prophet's hadith and also ratio source. This shows that Quraish Shihab tries to synergize the two sources to achieve a relevant interpretation of society. Instead of being literal-centric or liberal-centric, Quraish Shihab uses these two sources as references in interpreting the Koran. This data certainly strengthens the argument that al-

²⁵'Āshūr, *al-Tahrir wa al-Tanwir*, 368.

²⁶Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach*, 3; The progressive quasi-objectivist by Sahiron is claimed to be the most flow relevant today, because it explores historical sources and is rich in contemporary scientific perspectives. See: Sahiron Syamsuddin, ed., "Metode Penafsiran dengan Pendekatan Ma'na-Cum-Maghza," in *Pendekatan Ma'na-Cum-Maghza atas al-Qur'an dan Hadis: Menjawab Problematika Sosial Keagamaan di Era Kontemporer* (Yogyakarta: Ladang Kata dan AIAT Indonesia, 2020), 3-7.

Miṣbah's interpretation belongs to the quasi-objectivist progressive understanding.²⁷

Likewise, Ibn 'Āshūr, departing from the passion for elaborating on the sources of *riwāyat* and ratio in a balanced way, he refers to other verses, the Prophet's hadith, proportions, and interpretive references.

Tabel 1
Comparison between Shihab and Ibnu 'Āshūr on al-Baqarah 222

Aspect	Similarities	Differences
Method	<i>Taḥlīlī</i>	Ibn 'Āshūr strengthens <i>Munāsabah</i> with hadith, he also includes intertextuality, and macro <i>sabab nuzul</i> is broader than Shihab. Ibn 'Āshūr uses intratextuality to get the meaning of <i>adhā</i>
Approach	Linguistic, historical, rational, and contextual	Ibn 'Āshūr includes the connecting context when contextualizing the verse, while Shihab doesn't Shihab defines <i>al-mahīd</i> as the place or time of menstruation, while Ibn 'Ashūr means menstrual blood.
Reference	riwayat and ratio	

C. Reciprocal Paradigm in *al-Miṣbah* and *al-Taḥrīr wa al-Tanwīr*: A Synthesis

Reciprocal Paradigm in the Interpretation of the Relationship between Men and Women

Paradigm is defined by an approach to investigating objects to reveal a point of view, make simple reflections or questions, and formulate theories. The paradigm then becomes the techniques, values, and beliefs applied by a group of scientists.²⁸ According to Thomas Kuhn, a paradigm can be any kind of actual scientific practice, meaning that it still finds relevance in the current conditions. The paradigm includes; theories, laws, instruments, and applications that are agreed upon and used as a foothold by the scientific community.²⁹

²⁷Atik Wartini, "Corak Penafsiran M. Quraish Shihab dalam Tafsir al-Misbah," *Hunafa: Jurnal Studia Islamika* 11, no. 1 (2014): 109–26, <https://doi.org/10.24239/jsi.v11i1.343.109-126>.

²⁸Goerge Ritzer, *Sosiologi Ilmu Pengetahuan Berparadigma Ganda*, trans. Alimandan (Jakarta: RajaGrafindo Persada, 2007), 5; Nurkhalis Nurkhalis, "Konstruksi Teori Paradigma Thomas S. Kuhn," *Jurnal Ilmiah Islam Futura* 11, no. 2 (2012): 79–99, <https://doi.org/10.22373/jiif.v11i02.55>.

²⁹Thomas S. Kuhn, *The Structure of Scientific Revolutions* (University of Chicago Press, 1996), <https://doi.org/10.7208/chicago/9780226458106.001.0001>.

Concerning the reciprocal paradigm, genealogically, at least three important figures formulate it as a gender-friendly way of reading text. Namely, 'Abd al-Ḥalīm Muḥammad Abū Shuqqah (1995), with the theory of equality in the hadith of the Prophet,³⁰ Ibn' Āshūr (1973) with *maqāṣid al-musāwah* (maqāṣ id equality),³¹ and Faqihuddin Abdul Qodir, with *qirā'ah mubādalah*.³² These three figures have succeeded in making reciprocal reading a paradigm of interpretation of gender relations. It is proven by the inadequacy of classical interpretations in addressing gender inequality, and of course, the success of each of these theories to become a solution to these problems until now.³³

Reciprocal Paradigm of *Tafsir al-Miṣbah* and *Tafsir al-Taḥrīr wa al-Tanwīr* in Surah al-Baqarah Verse 222

This paper chooses *qirā'ah mubādalah* to analyze the application of the reciprocal paradigm of interpretation of Surah al-Baqarah verse 222 in *al-Miṣbah* and *al-Taḥrīr wa al-Tanwīr*. This is because *qirā'ah mubādalah* is the most current while compared to the two previous theories. Also, *qirā'ah mubādalah* formulated a common reading method systematically in the following three steps. First, exploring and discovering the universal value of the text of the Koran or the basis for the partial Qur'anic text to be interpreted.³⁴ *Secondly*, identify the main ideas of the Quranic text to be interpreted. *Thirdly*, Implementing the results of the second step against the gender not mentioned in the text.³⁵

From these three steps, Quraish Shihab identifies the preservation of life as a universal principle of the Quran, which is the basis for the interpretation of Surah al-Baqarah verse 222. Then, he remembers the main idea of the verse to be interpreted to maintain reproductive health. Finally, he placed men as the subject whom the verse also greeted.

³⁰Abd al-Ḥalīm Muḥammad Abū Shuqqah, *Taḥrīr al-Mar'ah fi 'Aṣr al-Risālah* (Kuwait: Dār al-Qalam, 1990).

³¹Muḥammad Ṭāhir bin 'Āshūr, *Maqāṣid al-Sharī'ah al-Islāmiyyah* (Beirut: Dār al-Kitāb Libanoni, 2011).

³²Qodir, *Qirā'ah Mubadalah: Tafsir Progresif untuk Keadilan Gender dalam Islam*.

³³Halya Millati, "The Reconstruction of Kaidah al-Tazkīr and al-Ta'nīs in Paradigm of Gender Equality Interpretation," *Jurnal At-Tibyan: Jurnal Ilmu al-Qur'an dan Tafsir* 5, no. 2 (2020): 259–80, <https://doi.org/10.32505/at-tibyan.v5i2.1625>.

³⁴Qodir, *Qirā'ah Mubadalah: Tafsir Progresif untuk Keadilan Gender dalam Islam*, 208.

³⁵Qodir, 283–88.

Likewise, Ibn 'Āshūr. He has fulfilled all three. *Firstly*, he succeeded in drawing out the universal principle, which is the basis of the partial text to be interpreted. Namely, the preservation of life and offspring. *Secondly*, he has identified cleanliness and health as the main ideas of the verse. And *thirdly*, he then seated the man as the object addressed by the verse. It's just that Ibn 'Āshūr also places the offspring (embryo of children) as the object that is addressed.

The reciprocal paradigm applied by both *mufassir* sharpens the meaning of *adhā* explicitly. Departing from the universal principle of preserving life and descent and the main idea of the verse in the form of maintaining reproduction health, they interpret *adhā* not as dirt, but disturbance and danger. Then, they place men and women—even the offspring—as objects affected by the disruption. The shift in the meaning of *qadhar* (impurity) in the diction of *adhā* is carried out to ward off stigmatization of women when the verse reveals.

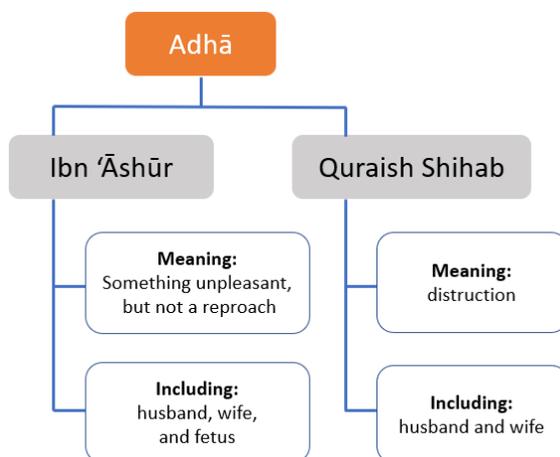


Figure 1
Comparison between Ibn 'Āshūr and Quraish Shihab on al-Baqarah verse 222

D. Conclusion

The interpretation of Surah al-Baqarah verse 222 in *Tafsīr al-Miṣbah* and *al-Taḥrīr wa al-Tanwīr* has differences, among others, *firstly*, in terms of the breadth of the aspects of the discussion of the *taḥlīlī* method. The interpretation

in *al-Taḥrīr wa al-Tanwīr* tends to be richer because the interpreter also displays elements of intertextuality. Meanwhile, in *al-Miṣbah*, there is no aspect of intertextuality that is mentioned. *Secondly*, the approach used by Ibn 'Āshūr is more numerous and well-established. If Quraish Shihab applies a contextual approach without a connecting context, it is not Ibn 'Āshūr. He also presented it even in a simple format. *Thirdly*, the difference is also apparent when the two commentators interpret *adhā* using the ratio approach. Quraish Shihab interpreted it as a disturbance that could afflict both men and women. Meanwhile, Ibn 'Āshūr interpreted it as a danger that was not blameless and could befall the husband, wife, and offspring. There are also similarities between the two interpretations; among others, they both use the *taḥlīlī* method, use a linguistic, historical, rational, and contextual approach.

There is a synthesis that *Tafsīr al-Miṣbah* and *Tafsīr al-Taḥrīr wa al-Tanwīr* apply a reciprocal paradigm in interpreting the verse. It can be seen from the preservation of life and descent that is conveyed implicitly in the two interpretations as the universal value of the Quran. Then, taking care of hygiene and reproduction health as the idea of the verse, and finally placing other types that are not addressed *zāhir naṣṣ*, which in this context are men and children in the meaning of *adhā*. The reciprocal paradigm that is applied by these two interpretations can at the same time be an alternative gender-friendly interpretation when interpreting Surah al-Baqarah verse 222.

This simple research only compares *Tafsīr al-Miṣbah* and *Tafsīr al-Taḥrīr wa al-Tanwīr* in Surah al-Baqarah verse 222, so that the results are only in the form of similarities, differences, and a synthesis which is extracted from the comparison of the two interpretations in the form of reciprocal paradigm applications. It is vital to research the reciprocal paradigm in verse on gender relations, which uses a different object. The application of this paradigm needs to be expanded to reinforce the trend of gender mainstreaming to reconstruct culture to be friendly to women. *Wallāhu a'lam*. [s]

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