

Socio-Cultural Impressions in the Interpretation of Inheritance Verses in Surah An-Nisa: Perspectives from *Tafsir Al-Qur'an* and *Tafsir Al-Qur'an Al-Karim*

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Abstract

The interpretation of the inheritance verses in Surah An-Nisa cannot be separated from the social and cultural context surrounding the interpreters. This study aims to uncover the socio-cultural impressions in the interpretation of the inheritance verses by three Indonesian exegetes: Zainuddin Hamidy, Fachruddin HS, and Mahmud Yunus. All three lived during the period of the development of modern Islam in Indonesia, marked by efforts to rationalize Islamic teachings and adapt to societal dynamics. The analysis was conducted through a qualitative-descriptive approach using the content analysis method of their exegetes, particularly their interpretations of the inheritance verses in Surah An-Nisa. This study highlights how social conditions, customs, and Islamic legal discourse in Indonesia during their time influenced their interpretation of the principles of justice, gender equality, and inheritance distribution. The results show that the three exegetes provide nuanced interpretations that demonstrate an awareness of the socio-cultural context. Overall, their interpretations reflect an effort to balance sharia norms and social reality, thus enriching the treasury of Indonesian interpretations that are moderate and responsive to changing times.

Socio-Cultural, Inheritance Verses, Fachruddin HS, Zainuddin Haminy, Mahmud Yunus

Abstrak

The interpretation of the inheritance verses in Surah An-Nisa cannot be separated from the social and cultural context surrounding the interpreters. This study aims to uncover the socio-cultural impressions in the interpretation of the inheritance verses by three Indonesian exegetes: Zainuddin Hamidy, Fachruddin HS, and Mahmud Yunus. All three lived during the period of the development of modern Islam in Indonesia, marked by efforts to rationalize Islamic teachings and adapt to societal dynamics. The analysis was conducted through a qualitative-descriptive approach using the content analysis method of their exegetes, particularly their interpretations of the inheritance verses in Surah An-Nisa. This study highlights how social conditions, customs, and Islamic legal discourse in Indonesia during their time influenced their interpretation of the principles of justice, gender equality, and inheritance distribution. The results show that the three exegetes provide nuanced interpretations that demonstrate an awareness of the socio-cultural context. Overall, their interpretations reflect an effort to balance sharia norms and social reality, thus enriching the treasury of Indonesian interpretations that are moderate and responsive to changing times.

Kata Kunci: Socio-Cultural, Inheritance Verses, Fachruddin HS, Zainuddin Haminy, Mahmud Yunus

INTRODUCTION

The Qur'an, as the holy book of Islam, functions not only as a spiritual guide but also as the primary source of law (*masbdar al-ahkām*) that regulates various aspects of life, including muamalah and family law such as inheritance. Surah An-Nisa' serves as the primary reference for inheritance

law because it contains detailed and systematic provisions for the distribution of assets, emphasizing principles of justice, balance, and social responsibility. The detailed legislation on inheritance in the Qur'an underscores the urgency of this issue in maintaining social stability and harmony within Muslim families (Djidin, 2024).

In social practice, inheritance issues frequently become a source of family conflict in various Muslim societies, including Indonesia. Data from the Religious Courts indicate that inheritance disputes constitute a significant portion of Islamic civil cases, particularly concerning asset distribution, the rights of female heirs, and clashes between Islamic law and local customs. This suggests that the implementation of inheritance law is not solely determined by normative texts but is also influenced by social structures, family relations, and community culture (Harsono et al., 2025). Theoretically, Qur'anic tafsir cannot be separated from the socio-cultural context of the mufassir and their interpretive community. Tafsir constitutes a hermeneutic practice that involves specific historical and social horizons, whereby the meaning of the text always interacts with societal realities. In contemporary tafsir studies, the concept of socio-cultural impressions becomes crucial for understanding how local values and social structures influence the interpretation of legal verses, including those on inheritance (Aziz et al., 2020).

In Indonesia, Qur'anic tafsir has developed within a culturally plural society and diverse kinship systems. Indonesian mufassir such as Zainuddin Hamidy, Fachruddin H.S., and Mahmud Yunus have endeavored to contextualize the Qur'an's message with Indonesian social realities without neglecting the fundamental principles of shari'ah. Their works reflect a dialectical effort between normative texts and social practices, particularly on inheritance issues that intersect with customs and gender relations (Sudarmawan & Masrokhin, 2023). Prior studies on the tafsir of inheritance verses have generally emphasized normative-fiqh aspects or comparisons between legal schools. Research by Marro'aini & Nor Kholis (2019) demonstrates that Islamic inheritance law in Indonesia is influenced by legal pluralism and social practices, while Nur et al. (2025) affirm the negotiation between shari'ah norms and modern social realities. In the domain of Nusantara tafsir, Harsono et al. (2025) found that local mufassir tend to contextualize the Qur'an's message according to socio-cultural dynamics, and Bachri et al. (2024) highlight the influence of social factors and customs in interpreting inheritance verses. However, comprehensive studies examining socio-cultural impressions in the interpretation of Surah An-Nisa's inheritance verses by Indonesian mufassir remain limited.

Based on the aforementioned matters, this study aims to examine how socio-cultural impressions are reflected in the interpretation of Surah An-Nisā's inheritance verses within the works of Zainuddin Hamidy, Fachruddin H.S., and Mahmud Yunus. The novelty of this research lies in integrating thematic tafsir analysis (*tafsir maudhu'i*) with a socio-cultural approach, thereby understanding tafsir as a product of interaction between revelatory text and the social dynamics of Indonesian society. This study is expected to provide theoretical contributions to Nusantara tafsir studies as well as practical implications for developing contextual and just Islamic inheritance law.

METHOD

This study employs a qualitative approach through library research, analyzing the interpretation of Surah An-Nisā's inheritance verses in the works of Zainuddin Hamidy,

Fachruddin H.S., and Mahmud Yunus as representations of Indonesian tafsir within local socio-cultural contexts. Primary data consists of tafsir texts, while secondary data derives from related scholarly literature on tafsir, Islamic inheritance law, and socio-cultural perspectives. Analysis is conducted using a thematic tafsir (*tafsir maudhu'i*) approach combined with a socio-cultural framework to identify interpretive patterns, similarities and differences in the mufassir's views, and the influence of socio-cultural contexts on meaning construction. The analysis results are presented descriptively-analytically to explain socio-cultural impressions and their implications for developing understanding of Islamic inheritance law in Indonesia.

RESULTS AND DISCUSSION

Socio-Cultural Impressions in Islamic Inheritance Law

Socio-cultural aspects encompass the dynamics of social interaction, values, traditions, and cultural structures that historically shape the normative framework of community life. In the context of Islamic law, socio-cultural factors function not merely as social backdrops but actively influence how law is understood, interpreted, and implemented, positioning Islamic law as inseparable from socio-cultural realities rather than an ahistorical normative system (Rasyid & Krismono, 2024). The principle of *al-'adah al-muḥakkamah* in *usul al-fiqh* affirms that custom (*'adah*) can serve as a valid legal consideration provided it does not contradict *shari'ah* principles. This demonstrates the flexibility of Islamic law in responding to social contexts, including gender role divisions, family structures, and inheritance asset distribution (Daruhadi, 2024).

In tafsir studies, socio-cultural impressions are reflected in the works of mufassir who live within specific social contexts. The tafsir of Fachruddin H.S. demonstrates a dialectic between Islamic *fara'id* norms and the Minangkabau matrilineal kinship system, such that the interpretation of inheritance verses is not merely textual but represents a negotiation between *shari'ah* principles and local traditions (HS, 1987). Meanwhile, contemporary approaches like Muhammad Shahrur's theory of limits (*nazariyyat al-hudud*) emphasize the flexibility of inheritance law interpretation within a dynamic framework of social justice. This allows reinterpretation according to changes in social structures without exceeding the normative boundaries of the Qur'an (Riyanta et al., 2025). Thus, socio-cultural impressions in tafsir can be understood as a dialectic between revelatory text, interpretive traditions, and social realities, rendering tafsir a historically and contextually constructed intellectual endeavor without losing its normative foundation.

Scholars' Dialectics on Surah An-Nisa's Inheritance Verses

Islamic inheritance law (*al-mawaris*) constitutes a fundamental topic that has engaged scholars from the Companions' era through contemporary times. The dialectics of scholarly thought on inheritance verses reflect Islam's intellectual dynamism in addressing temporal changes and social contexts. Disagreements among mufassirin and fuqaha regarding the interpretation of these verses concern not only legal derivation methodologies (*istimbat al-ahkam*) but also the substantive justice principles that Islam seeks to achieve (Guspidawati et al., 2025). Key Inheritance Verses in Focus:

1. Surat An-Nisa verses 11

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ فَإِن لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَتْهُ أَبَوُهُ فَلِأُمِّهِ

مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمُ أَقْرَبُ السُّدُسُ الثَّلَاثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمَّهِمْ لَكُمْ نَفْعًا فَرِيضَةٌ مِّنَ اللَّهِ إِنْ اللَّهُ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

“Allah instructs you concerning your children: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one’s estate that he leaves. And if there is only one [daughter], for her is half. And for one’s parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [or sisters], for his mother is a sixth - after any bequest he [may have] made or debt. Your parents or your children - you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah. Indeed, Allah is ever Knowing and Wise”

2. Surat An-Nisa verses 12

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَلَةً أَوْ امْرَأَةً وَوَلَّهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثَّلَاثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ وَصِيَّةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾

“And for you (husbands) is half of what your wives leave behind if they have no child. But if they have a child, for you is one fourth of what they leave, after any bequest they [may have] made or debt. And for the wives is one fourth if you leave no child. But if you have a child, for the wives is one eighth of what you leave, after any bequest you [may have] made or debt. And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they share in a third; after a bequest which has been made or debt without harm [to the heirs]. This is an obligation upon Allah. Allah is Knowing and Forbearing.”

3. Surat An-Nisa ayat 176

إِنْ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَوَلَّهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٦﴾

“They request from you a [legal] ruling. Say, “Allah gives you a ruling concerning *kalalah* (one having no direct ascendants or descendants): If a man dies, not having a child, but has a sister, then for her is half of what he left. And he inherits from her if she has no child. But if there are two sisters [or more], then for them is two thirds of what he left. If there are both brothers and sisters, the male will have twice of what the female has. Allah makes clear to you [His law], lest you go astray. And Allah is Knowing of all things.”

One of the most significant dialectics concerns the status of the bequest verse in relation to inheritance verses. The majority of classical scholars, including Ibn Kathir, hold that the obligation to bequeath to heirs has been abrogated (*mansukh*) by the detailed *fara'id* verses regulating inheritance distribution. This view rests on the assumption that bequeathing to heirs would create injustice through double allocation to the same parties. However, this position is critiqued by Abu Muslim al-Asfahani and Ibn Jarir al-Tabari, who reject Qur’anic abrogation and propose *ta’wil al-ayat* (verse harmonization). According to them, the bequest and inheritance verses can coexist according to their respective contexts, without mutual nullification (Santono et al., 2024).

Contemporary thinker Muhammad Shahrur also critiques the classical *nasikh-mansukh* paradigm by distinguishing between *al-hadd* (inheritance distribution limits) and *al-nasib* (bequest portions). According to him, these concepts operate in distinct normative domains, so the bequest verse cannot be considered abrogated by inheritance verses. This approach offers greater normative flexibility and adaptability within Islamic inheritance systems (Fadhli et al., 2024). Another significant dialectic emerges in Hazairin's thought, introducing the concept of substitute heirs. Based on a reinterpretation of *mawali* in Surah An-Nisa':33, Hazairin argues that descendants of predeceased heirs such as grandchildren can substitute for their parents' inheritance positions. This concept rests on *qarabah* (kinship proximity) principles while preserving the 2:1 male-female distribution ratio (Rahman et al., 2021). Additionally, Siti Musdah Mulia offers a normative critique of the 2:1 distribution ratio, proposing equal 1:1 shares between male and female children. She argues that universal justice principles demand reinterpretation of inheritance distribution amid social structural changes, where women also bear family economic responsibilities. This approach integrates rational and theological evidences within a tawhid framework emphasizing humanity's ontological equality before Allah (Sudariyah, 2018).

Overall, the dialectics of ulama in interpreting Surah An-Nisa's inheritance verses demonstrate that Islamic inheritance law is not a static system, but rather dynamic and responsive to social changes (Marro'aini & Kholis, 2019). Debates on *nasikh-mansukh*, inheritance ratios, and heir categories reflect scholars' intellectual commitment to realizing substantive justice in accordance with Islamic shari'ah principles (Harsono et al., 2025). From classical disputes between Ibn Kathir and Abu Muslim al-Asfahani to contemporary thought by Muhammad Shahrur, Hazairin, Munawir Sjadzali, and Siti Musdah Mulia, each generation contributes significantly to enriching understanding of justice in Islamic law. These dialectics simultaneously demonstrate Islam's legal capacity for creative, contextual *ijtihad* without departing from fundamental shari'ah values.

The 2:1 Ratio Dialectic: Male-Female Inheritance Shares

The second most significant dialectic in Islamic inheritance discourse concerns justice in the 2:1 distribution ratio between male and female children as stipulated in Qur'an Surah An-Nisa' (4):11. The majority of the four Sunni schools (Hanafi, Maliki, Shafi'i, Hanbali) classify this as definitive in both text (*qat'i al-thubut*) and indication (*qat'i al-dalalah*), viewing it as normatively fixed without reinterpretation. Classical rationalization rests on patriarchal *fiqh* construction, where males bear family financial responsibilities (*nafkah* for wife/children), while females face no equivalent economic obligations (Arrasyid, 2023).

In modern contexts, reformist thinkers problematize this rationale. Munawir Sjadzali proposes reactualization through 1:1 shares, driven by Indonesian social realities favoring balanced division via gifts (*hibah*) or adat mechanisms, plus women's increasingly significant socio-economic roles. Sjadzali interprets justice substantively and dynamically, enabling reformulation through *maslahah* and historical precedents like Caliph Umar b. al-Khattab's *ijtihad* (Aziz et al., 2020). Meanwhile, Muhammad Shahrur offers an alternative framework via the theory of limits (*naẓariyyat al-hudud*), understanding 2:1 as males' maximum limit (*hadd al-aqṣā*) and females' minimum (*hadd al-adnā*) not static formula. This opens proportional flexibility based on actual socio-economic

conditions within Qur'anic normative bounds (Halimatussa'diyah & Apriyanti, 2018). Shahrur integrates mathematical, semiotic, and contextual approaches to reconstruct inheritance verses as adaptive frameworks, dialoguing universal justice with contemporary social structures and gender role transformations (Rahman et al., 2021).

Biographies and Socio-Cultural Impressions in Inheritance Verse Interpretation

1. Biographies of Zainuddin Hamidy, Fachruddin H.S., and Mahmud Yunus Biography of Zainuddin Hamidy

Haji Zainuddin Hamidy was born in Payakumbuh, specifically Koto Nan Ampek, on February 8, 1907. His father, Abdullah Hamid (also known as Abdul Hamid), was renowned for his religious scholarship, earning the nickname "*orang bagak*" (the brave one) for confronting local thugs who oppressed the weak (Syarifa, 2023). From childhood, Zainuddin studied the Qur'an and religious sciences at his village surau, later attending Madrasah Darul Funun Al-Abbasy in Padang Japang, where his diligence marked him as an exceptional student. During school breaks, he studied with Tuanku Ahmad Karung in Batang Tabik and formed a close friendship and scholarly partnership with Fachruddin H.S. Dt. Majo Indo (Fadhli et al., 2024).

Zainuddin continued his education in Mecca (1927-1932) at the prestigious Ma'had al-Islamy, returning as a Qur'an hafiz and hadith expert earning the title muhaddith for memorizing 10,000 hadiths. He founded Ma'had Islamy in Payakumbuh, modeling it after his Meccan alma mater. As an independence fighter, he joined the "*Kelompok Lima*" strategic group and served as Masyumi chairman, contributing politically until his death in 1957 (Lubis et al., 2024).

a. Biography of Fachruddin H.S.

Mahmud Yunus was born in Sungayang, Tanah Datar, West Sumatra, on February 10, 1899, into a religious family with an Islamic educational tradition. From childhood, he studied the Qur'an at his grandfather's surau, demonstrating exceptional intelligence in memorization and religious comprehension. His early education followed surau traditions, later pursued through formal schooling and Middle Eastern studies, shaping Yunus as both scholar and educator with a modernization vision for Islamic education (HS, 1987).

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Renowned for *Tafsir Al-Qur'an Karim*, Islamic education books, fiqh, and pedagogy works, Yunus significantly advanced modern Islamic education systems in Indonesia, including madrasah and higher education curricula. His rational, systematic, pedagogical approach aimed to make Islamic teachings accessible and applicable to the wider community. Yunus's interpretive contributions to Surah An-Nisa's inheritance verses employ a rational-legalistic, educative methodology, emphasizing legal certainty, inheritance rationalization, and Islamic law's modern relevance. He explains the male-female ratio through nafkah responsibility and family social structures, reflecting socio-cultural impressions of educational modernization and Islamic legal rationalization in Indonesia positioning tafsir as a tool for social education and

legal awareness (Santono et al., 2024).

b. Biography of Mahmud Yunus

Mahmud Yunus was born in the village of Sungayang Batusangkar, Tanah Datar Regency, West Sumatra, on Saturday, 30 Ramadan 1316 H / February 10, 1899 CE. Raised in a pious family devoted to Islamic teachings, his father Yunus bin Incek a former surau student appointed *imam per adat* was known for his familiarity, honesty, and noble character. His mother, Hafsa binti Imam Sami'un (grandson of the prominent Sungayang ulama Doyan M. Ali titled Engku Kolok), was illiterate due to colonial neglect of village education but excelled in Minangkabau cultural weaving with gold thread for adat ceremonies (Santono et al., 2024). Before reaching mumayyiz age, his father divorced Hafsa, leaving Mahmud primarily under maternal care. Renowned from childhood for prodigious memorization repeating stories verbatim he began Qur'anic study around age 7 (1906) at his grandfather M. Thahir bin M. Ali (*Engku Gadang*)'s surau (Yunus, 2025).

Mahmud studied alongside his cousin Jamah, mastering Qur'anic letters with nighttime diligence post-Fajr prayer, balanced by daytime play. After completing Qur'an, he assisted as surau teacher while beginning morphology (*sharaf*). His grandfather emphasized understanding Qur'an, perfecting prayer, fasting guidance, and countering local superstitions like Safar Wednesdays as inauspicious (Maksum, 2025).

The relationship between the mufassir's socio-cultural background and their interpretive style of Surah An-Nisa's inheritance verses is systematically summarized based on analytical results in Table 1.

Table 1. Socio-Cultural Impressions in Interpretations by Zainuddin Hamidy, Fachruddin H.S., and Mahmud Yunus

Mufassir	Socio-Cultural Background	Inheritance Interpretation Style	Visible Socio-Cultural Impressions
Zainuddin Hamidy	Minangkabau matrilineal (Payakumbuh), independence activist, Ma'had Islamy founder	Tahlili-bi al-ra'yi, contextual negotiation	Balances Qur'anic 2:1 with adat mamak rights; family rukun over strict fara'idh
Fachruddin H.S.	Minangkabau nobility (Dt. Majo Indo), Hamidy collaborator	Collaborative, practical exegesis	Matrilineal sensitivity; harto pusako concessions within shari'ah
Mahmud Yunus	Tanah Datar educational modernizer, IAIN pioneer	Rational-legalistic, pedagogical	Nafkah rationale for 2:1; modern family relevance and legal certainty

The Table 1 above demonstrates that interpretations of inheritance verses are inseparable from the mufassir's socio-cultural backgrounds. Zainuddin Hamidy and Fachruddin H.S. exhibit contextual and accommodative tafsir styles toward Minangkabau adat, while Mahmud

Yunus displays a rational-educational orientation influenced by Islamic educational modernization. This finding confirms that tafsir constitutes a product of dialectic between the Qur'an's normative text and the mufassir's socio-cultural context.

Tafsir of the Inheritance Verses in Surah An-Nisa' (4): 11, 12, 176

1. Surah an-Nisa' verse 11

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلَا يُورِثُهُ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ فَإِن لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبُوهُ فَلِأُمِّهِ الثُّلُثُ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُم أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِّنَ اللَّهِ إِنَّ اللَّهَ إِذَا كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

"Allah instructs you concerning your children: for the male, a portion equal to that of two females. If there are only daughters, two or more, for them is two thirds of one's estate that he leaves. And if there is only one [daughter], for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [or sisters], for his mother is a sixth after any bequest he [may have] made or debt. Your parents or your children you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah. Indeed, Allah is ever Knowing and Wise"

According to *Tafsir al-Qur'an* (Hamidy & Fachruddin H.S.), this verse explains Islamic inheritance law (*farā'id*) provisions. The male-female share difference often viewed as unjust through modern equality perspectives is understood within *shari'ah* as proportional to economic responsibilities, positioning males as family nafkah providers receiving double portions. This classical patriarchal rationale reflects early Muslim social structures where males bore primary maintenance duties, while females received protection through institutionalized support systems (HS, 1987). In *Tafsir Al-Qur'an Karim* (Mahmud Yunus), this verse is affirmed as establishing that sons receive double portions because they bear maintenance obligations for themselves, wives, and children, whereas daughters maintain only themselves with spousal nafkah duties transferring post-marriage. The tafsir further details parental shares: 1/6 each if the deceased has children; mother's portion adjusts to 1/3 without children, or 1/6 with siblings present.

This verse demonstrates that Islamic inheritance prioritizes distributive justice considering heirs' socio-economic responsibilities over mere quantitative equality. Both *Tafsir al-Qur'an* and *Tafsir Al-Qur'an Karim* affirm the male-female disparity not as gender discrimination, but as a consequence of classical Islam's patriarchal nafkah system. In socio-cultural context, these interpretations mirror patriarchal societies where males serve as primary economic actors and females receive normative protection via maintenance mechanisms (Nurlaelawati, 2003). Thus, inheritance law construction blends normative-theological mandates with early Muslim communities' historical socio-economic realities.

2. Surah an-Nisa' verse 12

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلِكُمُ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ فَإِن بَهِأَ أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَنَّ إِن لَّمْ يَكُنْ لَكُمْ وَلَدٌ تُؤْصُونَ بِهَا أَوْ دَيْنٍ وَإِن كَانَ رَجُلٌ يُورِثُ كَلَلَةً أَوْ امْرَأَةٌ وَهِيَ آخٌ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ

فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٧٦﴾

“For you (husbands) is half of what your wives leave behind if they have no child. But if they have a child, for you is one fourth of what they leave, after any bequest they [may have] made or debt. And for the wives is one fourth if you leave no child. But if you have a child, for the wives is one eighth of what you leave, after any bequest you [may have] made or debt. And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they share in a third; after a bequest which has been made or debt without harm [to the heirs]. This is an obligation upon Allah. Allah is Knowing and Forbearing”.

In *Tafsir al-Qur’an* (Hamidy & Fachruddin H.S.), spousal inheritance follows proportionality principles dependent on children’s presence as primary heirs. Children’s role as lineage continuers and main family responsibility bearers reduces surviving spouses’ shares detailed for husbands (1/2 no children; 1/4 with children), wives, and uterine siblings after settling debts and wasiyyah (not exceeding 1/3 total estate) (Hidayat, 2024).

This verse reveals Islam’s hierarchical inheritance system prioritizing children as primary heirs, followed by spouses, parents, and siblings. This structure reflects early Islamic society’s nuclear family orientation, positioning children as centers of social-economic continuity. (Ztf, 2022).

3. Surah an-Nisa’ verse 176

هَلَاكَ لَيْسَ لَهُ وَلَدٌ وَلَا أُخْتُ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ أَمْرًا يُسْتَفْتُونَكَ قُلِ اللَّهُ يَفْتِيكُمْ فِي الْكَلَالَةِ إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثُ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٦﴾

“They request from you a [legal] ruling. Say, “Allah gives you a ruling concerning *kalalah* (one having no direct ascendants or descendants): If a man dies, not having a child, but has a sister, then for her is half of what he left. And he inherits from her if she has no child. But if there are two sisters [or more], then for them is two thirds of what he left. If there are both brothers and sisters, the male will have twice of what the female has. Allah makes clear to you [His law], lest you go astray. And Allah is Knowing of all things.”

This verse elucidates the *kalalah* concept where the deceased lacks children or parents, positioning siblings as primary heirs. The distribution follows Islam’s fundamental 2:1 male-female proportion: one sister receives 1/2; two sisters receive 2/3; mixed brothers-sisters maintain the male double-female share. The referenced tafsirs emphasize this as Allah’s direct fatwa ensuring legal certainty in inheritance division while preventing social practice errors. This completes the Qur’anic *fara’idh* framework, resolving early interpretive disputes among Companions through definitive revelation (Guspidawati et al., 2025).

This demonstrates the flexibility of Islamic inheritance in accommodating diverse family configurations. Despite varying heir positions, consistent distribution principles reflect the structured, universal character of Islamic inheritance law. From a socio-cultural perspective, *kalalah* reflects the importance of horizontal kinship (siblings) in classical Arab-Islamic society, where extended family networks centrally maintained economic stability and social solidarity. In legal anthropology terms, this regulation serves as a normative mechanism

preserving social cohesion and equitable resource distribution within kinship-based

Table 2. Focus of Inheritance Verse Exegesis in Surah An-Nisa

Verse	Exegetical Focus	Socio-Cultural Orientation
An-Nisa: 11	2:1 ratio and maintenance responsibility	Gender rationalization in Muslim family context
An-Nisa: 12	Rights of spouses and maternal siblings	Legal certainty in family and social relations
An-Nisa: 176	Kalalah concept and siblings	Affirmation of bilateral kinship structure

Socio-Cultural Impressions in Hamidy & Fachruddin H.S. Tafsir

The interpretation of Surah An-Nisa's inheritance verses in Zainuddin Hamidy and Fachruddin H.S.'s *Tafsir Qur'an* demonstrates strong interconnections between Qur'anic text and Indonesian social realities (Halimatussa'diyah & Apriyanti, 2018). Zainuddin Hamidy goes beyond normative legal exposition in inheritance provisions, presenting interpretations comprehensible and applicable within Indonesian Muslim family contexts. He employs communicative language and relatable social examples, framing inheritance law not as rigid rules but as instruments of family social justice. Socio-cultural impressions in Hamidy's tafsir are evident in his stress on inheritance's social function beyond individual heir rights, serving as mechanisms preserving family harmony (*rukun*) and preventing internal conflicts. This resonates with Indonesian values prioritizing kinship (*kekeluargaan*) and deliberation (*musyawarah*), positioning family as life's central unit (Hamidy & HS, 2011).

The Indonesian socio-cultural context is also reflected in the way Zainuddin Hamidy positions Islamic inheritance law in relation to local customs. His interpretation does not directly pit sharia against adat, but rather emphasizes the importance of understanding inheritance law as the primary guideline that can be integrated with social practices as long as they do not contradict the basic principles of the Al-Qur'an. This stance demonstrates a moderate and accommodative interpretive approach, aligned with the historical character of Indonesian Islam, which has developed through a process of dialogue with local culture (Hamidy & HS, 2011). This, Zainuddin Hamidy's interpretation of the inheritance verses in Surah An-Nisa reflects a strong socio-cultural imprint, both in terms of language, emphasis on meaning, and the social orientation of his exegesis. This tafsir not only functions as a legal explanation but also as an intellectual response to the social needs of Indonesian society. Through this approach, inheritance law is positioned as a means to realize justice, social order, and family harmony, which are central values in the social life of Muslims in Indonesia (Hamidy, 1985; Bowen, 2003).

Mahmud Yunus's Socio-Cultural Imprint

The interpretation of the inheritance verses in Surah An-Nisā' in Mahmud Yunus's work reflects a strong rational-educational orientation, consistent with the social context of Indonesian society during the early phase of Islamic educational modernization. The systematic, straightforward, and pedagogical style of exegesis demonstrates the exegete's effort to transmit the Qur'anic inheritance laws in a manner easily comprehensible to laypeople and students. This

choice of language and explanatory structure reflects Mahmud Yunus’s awareness of the needs of Indonesian Muslim society, which was undergoing intellectual and institutional transformation in religious education (Guspidawati et al., 2025).

The socio-cultural imprint in Mahmud Yunus’s tafsir is also evident in his emphasis on the practical function of inheritance law as an instrument of social regulation. The inheritance verses are not merely understood as theological norms but as normative mechanisms aimed at achieving equitable asset distribution, preventing family conflicts, and providing legal certainty for heirs. In the context of Indonesia’s culturally plural society with diverse adat practices, this approach represents a rationalization of Islamic law to render it acceptable as a logical and applicable legal system. Mahmud Yunus demonstrates sensitivity to gender justice issues by explaining the differential shares for males and females through a functional-sociological lens. He upholds the Qur’anic normative provisions while offering justification via the concepts of maintenance obligations and Muslim family social structures. This approach can be understood as a hermeneutic strategy to mitigate modern societal resistance to inheritance texts, while simultaneously affirming the rationality of sharia law within the dominant patriarchal socio-economic framework of his era (Yunus, 2010).

Another socio-cultural aspect is evident in Mahmud Yunus’s emphasis on normative compliance as the foundation of social order and religious awareness. This stance reflects his socio-intellectual background as a figure in Islamic education during the formation of modern education systems in Indonesia, where the internalization of religious norms was viewed as an instrument for establishing stable social order. Thus, Mahmud Yunus’s tafsir demonstrates an integration between the normative dimensions of sharia and societal needs, positioning inheritance law as a rational, educational, and applicable regulatory system (Yunus, 2010).

Based on the results of the tafsir text analysis, the socio-cultural imprint in the interpretation of the inheritance verses can be mapped into several main dimensions as presented in Table 3.

Tabel 3. Socio-Cultural Dimension

Socio-Cultural Dimension	Manifestation in Tafsir	Narrative Evidence in Interpretation
Kinship Structure	Emphasis on family harmony and consultation	Inheritance division as mechanism preserving family harmony
Gender Relations	Rationalization of 2:1 male-female shares	Males bear family maintenance responsibilities
Local Customs	Dialogue between faraidh and Minangkabau adat	Integration of matrilineal adat without violating sharia
Social Modernization	Education on inheritance law for laypeople	Systematic, straightforward tafsir by Mahmud Yunus
Social Justice	Inheritance as social justice instrument	Emphasis on balance of heirs’ rights and obligations

Based on the Table 3 above, it is evident that the socio-cultural imprint in the

interpretation of the inheritance verses is reflected through five main dimensions: kinship structure, gender relations, local customs, social modernization, and social justice. These dimensions influence the way the exegete explains the faraidh provisions, whether through arguments on maintenance responsibilities, harmonization of adat with sharia, or educational approaches for modern society. This confirms that the tafsir of inheritance verses is not merely a textual product, but also a reflection of the socio-cultural realities of Indonesian society.

CONCLUSION

Socio-cultural aspects in Islamic law encompass the entire spectrum of social interactions and inherited cultural values that shape societal norms and behavioral patterns. These factors both constrain and enable the actualization of Islamic law in accordance with dynamic social contexts. By integrating socio-cultural aspects, Islamic law can be actualized responsively to societal needs while remaining grounded in sharia principles. This approach renders Islamic law flexible and relevant, accommodating cultural adaptations as long as they do not contradict Islamic teachings, allowing the law to remain dynamic and developmental in alignment with social realities without losing its religious identity. This implication is reflected in inheritance distribution practices and exegetes' interpretations of relevant verses, which take into account the social and cultural contexts of their communities to ensure Islamic law is applied effectively and justly.

The interpretations by the exegetes mentioned above could alternatively be conducted without considering socio-cultural influences, where individuals understand texts or narratives objectively, uninfluenced by their social and cultural backgrounds. In this context, the primary emphasis is on analyzing the content and structure of the text itself, enabling interpreters to draw conclusions based on rational logic and argumentation, independent of prevailing values or norms in their environment. In certain situations, universal interpretation can be achieved by disregarding socio-cultural context. This often occurs in disciplines such as literature or linguistics, where focus is placed on writing techniques, style, and narrative structure. Interpreters can direct their attention to intrinsic elements within the work that are recognizable to diverse audiences regardless of cultural background. Through this approach, analysis emphasizes the aesthetic and intellectual aspects of the text, which can be appreciated by anyone irrespective of social context. Thus, socio-cultural aspects play a crucial role in maintaining balance between religious principles and social practice in Islamic law.

DECLARATION OF USING AI

The authors used ChatGPT to improve language and readability. The authors reviewed and edited the output and take full responsibility for the content.

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