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Analysis of Ma'na-cum-Maghza on Qur'an in relation to disability empowerment in professional careers

Esya Heryana, Winona Lutfiah, Bilqis Shofiyana, Khairatun Hisan, Nailin Najah Ansori, Mumtazatul Kamilah, Ikrima Nisdi, Nurus Syamsiyah, Nabilatul Luthfiyah, Dede Rosana
Magister of Quranic and Exegesis Science; Universitas PTIQ Jakarta; Indonesia
*Correspondence: esyaheryana4@gmail.com

ABSTRACT

People with disabilities are often denied equal rights and opportunities, particularly in professional settings. Yet the Qur'an explicitly recognizes their existence and instructs humanity to uphold their dignity and equality. Despite this divine guidance, social stigma, discriminatory hiring practices, and inadequate inclusive accommodations continue to limit their career prospects and mobility. In light of these conditions, this study explores three key dimensions: (1) the interpretive dynamics of Qur'an 24:61 and Qur'an 80:1–4; (2) the application of the Ma'na-cum-Maghza method to these verses; and (3) its relevance to the participation of persons with disabilities in professional careers. The research employs a library-based approach, analyzing the Qur'anic text supported by secondary sources, including classical, medieval, and contemporary tafsīr, scholarly books, journal articles, and academic studies. The Ma'na-cum-Maghza framework proceeds in three stages: identifying the historical meaning (*ma'nā al-tārīkhī*), determining its historical significance (*maghzā al-tārīkhī*), and extracting its dynamic, contemporary relevance (*maghzā al-mutaḥarrik al-muʿāṣirah*). Findings show that the Qur'an affirms the equal involvement of persons with disabilities across all aspects of life, emphasizing their empowerment in professional domains. This study challenges conventional views on disability and offers theological justification for inclusive policies in recruitment and career advancement.

KEYWORDS: Disability, Empowerment, Ma'na cum Maghzā, Professional Career, Qur'an

Introduction

The issue of disability and professional careers remains insufficiently addressed from the Qur'ānic perspective, despite its growing social and ethical relevance. Contemporary discourse on inclusion often focuses on human rights frameworks, policy reform, and accessibility standards, yet lacks theological grounding that integrates Islamic moral and epistemological foundations. This gap is significant because the Qur'ān constructs a communal identity that acknowledges bodily differences such as blindness, deafness, and illness without diminishing an individual's right to social and professional participation. (Al-Aoufi, Al-Zyoud, & Shahminan, 2012; Ghaly, 2016). At the practical level, however, people with disabilities continue to face structural barriers, including social stigma, employer bias, and insufficient accommodation policies. (Baker, Linden, LaForce, Rutledge, & Goughnour, 2018). These challenges demonstrate a disconnect between Qur'ānic ethical principles and their implementation in professional and institutional contexts. Bridging this gap requires studies that connect the Qur'ānic ethos of justice with human resource practices, work design, and accommodation policies—so that inclusion becomes a measurable framework, not merely rhetorical advocacy (Ali & Codina, 2025).

Existing scholarship indicates an emerging dialogue between normative *Qur'ānic inquiry* and *applied disability studies*. Internationally, works such as Bazna & Hatab (2005) and Ghaly, (2016) ritique devaluative framings of the body and emphasize Qur'ānic justice, while Bengtsson, (2018) and Ali & Codina, (2025) analyze how Qur'ānic narratives legitimize social standing for individuals with different abilities. Studies of Qur'an surah *'Abasa* (80:1–4) (Haleem, 2021) underline the text's corrective function against exclusivist social attitudes. In Indonesia, research expands toward terminological, semantic, and practical dimensions. Handayana, (2016) Riyadi, (2022) map Qur'ānic terms and disability rights, Alwi, (2022 and Muttaqin, (2019) study semantic and oral aspects relevant to liturgical accessibility; while Kartika & Ibrahim (2020) and Pratiwi, Yarliani, & Haida, (2024) document inclusive educational interventions integrating Qur'ānic texts into disability learning practices.

Furthermore, Marhaban, Lestari, Sani, & Baiti, (2019) initiated a discussion on professional ethics from a Qur'ānic perspective. Yet, their study did not translate Qur'ānic ethics into operational HR indicators or workplace accommodation design. In general, existing studies emphasize Qur'ānic inclusive ethics and the urgency of eliminating stigma against persons with disabilities; differences arise in approaches—ranging from textual-theological readings interpreting the social meaning of verses, semantic-linguistic analyses explicating terminology and access, to applied studies documenting practical initiatives in education. The present study, *"Analysis of Ma'na-cum-Maghza on Qur'an 24:61 and 80:1–4 in Relation to Disability Empowerment in Professional Careers"*, occupies a synthetic position not yet found in the literature. To address this gap, the research seeks to answer the following questions, (1) How do Qur'an 24:61 and 80:1–4 construct theological perspectives on disability? (2) What are the *ma'nā* and *maghzā* dimensions revealed through hermeneutical analysis? and (3) How can these interpretations be operationalized to support inclusive practices in professional contexts?

Theoretically, this study contributes by applying Sahiron Syamsuddin's Ma'na cum Maghzā methodology to reconstruct theological understandings of disability in the Qur'ān, which have often been partial and stigmatizing. Practically, it provides a normative foundation for transforming paradigms of disability inclusion in the professional sphere, where discriminatory perceptions of disabled persons' professional capacities remain dominant. Through hermeneutical analysis of Qur'an 24:61 and Qur'an 80:1–4, this study challenges the assumption that physical limitations equate to professional incapacity, while offering strong theological justification for inclusive policies in recruitment and career development. Thus, the research enriches contemporary tafsīr scholarship and provides an academic instrument for advocating the professional rights of persons with disabilities, especially in societies still struggling to implement Law No. 8 of 2016 on Persons with Disabilities.

Literature Review:

A. Ma'nā-cum-Maghzā

Ma'na-cum-Maghza is a contemporary Qur'ānic exegesis method pioneered by Sahiron Syamsuddin, representing a significant methodological innovation in tafsīr studies (Haikal & Murni, 2025). This approach is the result of Sahiron Syamsuddin's intellectual engagement, rooted in Islamic educational experience, and later combined with Islamic Studies and Hermeneutics in the West. (Nugraha, Azzahara, & Aditya, 2025). It emphasizes interpreting the Qur'ān through two dimensions: *ma'nā* (the literal-linguistic meaning of the text in its revelatory context) and *maghzā* (the message or significance relevant to modern society) (Syamsuddin, 2017). The urgency of Ma'na-cum-Maghza lies

in its capacity to bridge sacred texts with contemporary social issues through a balance between literal understanding (*al-maʿnā al-aṣlī*) and substantive, contextual, and applicative meaning (*al-maghzā*) (Haikal & Murni, 2025). This hermeneutical balance is achieved by positioning literal meaning and the overarching message as equally important, attained through simultaneous engagement with the original meaning and historical phenomenal significance (Qudsy et al., 2022). Thus, Qur'ānic verses remain relevant and applicable across time, as interpretation does not stop at the textual meaning.

B. Disability

Disability is a condition in which an individual experiences long-term physical, mental, intellectual, or sensory limitations, resulting in barriers to full and effective participation in society (Santoso & Apsari, 2017). Islam pays considerable attention to disability through the Qur'ān and Ḥadīth, affirming that disability is a natural part of human existence while providing principles and practical guidance for care and respect. (Al-Aoufi et al., 2012). Persons with disabilities possess thoughts, aspirations, and emotions, and are entitled to rights equal to other citizens (Huripah, 2014). Equality for persons with disabilities must be ensured across all aspects of life, including education, public facilities, and employment opportunities. Ensuring work access not only eliminates discrimination but also embodies Islam's principle as a religion of *raḥmatan lil-ʿālamīn*.

C. Professional Career

The Qur'ān affirms that every individual possesses certain abilities and skills that can be optimized in work and career development. However, labor market practices often restrict such opportunities through discriminatory requirements such as age, physical appearance, bodily conditions, or educational background, thereby limiting access for persons with disabilities (Dahlan & Anggoro, 2021). Islam asserts the right of persons with disabilities to obtain decent employment as part of their social rights. Fulfilling this right reflects the principle of *maṣlaḥah*, as it brings benefit and prevents hardship in life (Putri, Yusuf, & Syuib, 2024).

Methodology:

This research is a qualitative library study focusing on the Qur'ānic text. The primary sources are the Qur'ān, particularly Qur'an 24:61 and Qur'an 80:1–4, closely related to disability. Secondary sources include classical, medieval, and contemporary tafsīr, books, journal articles, and other relevant studies. The analytical method is Maʿna-cum-Maghza, with three stages: (1) identifying *al-maʿnā al-tārīkhī* through linguistic meaning by tracing key terms. This involves intertextual meanings (via contemporary texts), intratextual meanings (through comprehensive verse analysis), and historical meanings, both macro (socio-historical context) and micro (causes of revelation); (2) identifying *al-maghzā al-tārīkhī*, the central message derived from history; and (3) analyzing *al-maghzā al-mutaḥarrik al-muʿāṣirah*, the verse's evolving significance in modern contexts. These meanings are then implemented concerning disability involvement in professional careers.

Results and Discussion
A. Interpretive Dynamics of Qur'an 24:61 and Qur'an 80:1–4

The narratives in Qur'an 24:61(al-Nūr) and 80:1-4(ʿAbasa) highlight persons with disabilities in the Qur'ānic socio-religious landscape. The first verse regulates social etiquette in dining and home entry, while the second records divine reproach to the Prophet during his interaction with a blind companion. Both contain normative, ethical, and social dimensions reflecting early Muslim experiences, further examined in tafsīr from classical to modern.

1. Classical

In Qur'an 24:61, al-Ṭabarī stresses the historical context: the verse grants dispensation for persons with disabilities so they need not feel guilty when joining meals. Linked to early Arab culture, the disabled often hesitated to attend for fear of burdening others. On Qur'an 80:1-4, al-Ṭabarī explains this as divine admonition to the Prophet for turning away from Ibn Umm Maktūm, a blind companion(At-Thabari, 2007). He views disability as part of the revelatory context. Ibn Kathīr interprets Qur'an 24:61 as *rukhsah* (dispensation) for the weak to refrain from jihad and as social stigma removal. For Qur'an 80:1-4, he stresses God's rebuke of the Prophet, affirming daʿwah must not marginalize the weak. The Prophet later honored Ibn Umm Maktūm with roles as *muʾadhdhin* and community leader (Katsir, 1999). This

exegesis shows a dialectic between leniency and recognition of public contribution.

Al-Qurṭubī interprets Qur'an 24:61 in two dimensions: legal/jihad (dispensation for the sick and disabled from warfare) and social (removing stigma against eating with them). Ibn Kathīr is concise, while al-Qurṭubī elaborates eight scholarly opinions, including *nāsikh-mansūkh*, dining etiquette, home ownership, and worship dispensations such as prayer, fasting, and jihad (Al-Qurtubi, 2015). Thus, al-Qurṭubī emphasizes jurisprudence and legal systematization, while Ibn Kathīr highlights narrative and ethical meaning. These classical tafsīr dynamics reveal a shift from mere historical narration toward normative reflection on daʿwah etiquette.

2. Medievel

Al-Zamakhsharī interprets Qur'an 24:61 as exempting persons with disabilities from jihad while granting them social participation through *rukhsah*, signifying redistribution of roles rather than marginalization. On Qur'an 80:1-4, he emphasizes egalitarian ethics, where God's reproach of the Prophet demands equal respect for vulnerable groups and recognition of their moral and spiritual capacities (Az-Zamakhsyari, 1987). Both highlight inclusivity and social justice, portraying persons with disabilities not merely as objects of philanthropy but as agents contributing to socio-economic and spiritual life. This reflects al-Zamakhsharī's theological awareness of human diversity and the just role distribution within the early Muslim community.

Al-Rāzī, in *Mafātīḥ al-Ghayb*, approaches Qur'an 80:1-4 philosophically, viewing God's admonition as affirming that daʿwah must prioritize seekers of knowledge without discrimination. The story of Ibn Umm Maktūm symbolizes the right of persons with disabilities to education, guidance, and active roles in the community (Ar-Razi, 2000). In Qur'an 24:61, he underscores divine wisdom in granting *rukhsah* to the weak or ill, while affirming that physical limitations do not exclude them from social or ritual participation. His tafsīr advances an inclusive, multidimensional reading combining legal, ethical, and social dimensions. Whereas classical exegesis stressed individuals, law, etiquette, and physical limits, medieval exegetes emphasized universal meaning, equality, and social participation rights.

3. Modern

In Qur'an 24:61, methodological differences emerge. Hamka and Sayyid Quṭb adopt a holistic approach, linking disability and dining etiquette as principles of social inclusion, while Quraish Shihab employs a segmental, structuralist method (Shihab, 2021). Hamka underscores the verse's socio-cultural dimension, encouraging non-discriminatory domestic interaction (Hamka, 1985). Sayyid Quṭb contextualizes it within the psychological hesitation of persons with disabilities when invited to dine without formal permission, with the verse granting theological legitimacy to remove such social discomfort (Qutb, 2003). Quraish Shihab, meanwhile, divides the verse into two segments: the first as a religious dispensation for disabilities in obligations unsuited to their condition, and the second as a distinct instruction on dining etiquette (Shihab, 2021).

Qur'an 80:1-4 demonstrates an explicit theological critique of privileging social status in daʿwah. Quraish Shihab notes the Prophet literally "frowned" and "turned away" when ʿAbd Allāh Ibn Umm Maktūm interrupted dialogue with Qurashī elites (Shihab, 2021). The third-person usage in ʿAbasa, according to Sayyid Quṭb, reflects God's rhetorical strategy to avoid direct reproach of the Prophet out of mercy, before shifting to the second person in later verses (Qutb, 2003). Hamka offers a more progressive view, highlighting that Ibn Umm Maktūm possessed spiritual potential superior to the Qurashī elites, since physical limitation does not hinder true faith if the soul is pure (Hamka, 1985). The verse redefines Islamic criteria of worth—not wealth or power, but purity of soul and taqwā, regardless of physical condition or social status.

B. Ma'na-cum-Maghza Analysis of Qur'an 24:61 and Qur'an 80:1-4

The Ma'na cum Maghzā analysis of Qur'an 24:61 and Qur'an 80:1-4 involves three stages: (1) tracing the historical meaning (*maʿnā al-tārīkhī*) across linguistic, intratextual, intertextual, and historical aspects; (2) identifying historical significance (*maghzā al-tārīkhī*); and (3) deriving dynamic significance (*al-maghzā al-mutaḥarrik*) to re-actualize meaning in modern contexts.

1. Historical Meaning (*Maʿnā al-Tārīkhī*) of Qur'an 24:61 and Qur'am 80:1-4

The first stage identifies *maʿnā al-tārīkhī*, excavating the original sense of each key term through four dimensions: linguistic, to trace semantic development in Arabic; intratextual, by examining other Qur'ānic uses; intertextual, by

consulting coeval texts like ḥadīth; and historical, by considering socio-historical context and *asbāb al-nuzūl*.

a. Historical Meaning (*Maʿnā al-Tārīkhī*) of Qur'an 24:61

Linguistic Aspect

This analysis divides the verse into thematic fragments to isolate key terms, then investigates their semantic history in Arabic usage.

Fragmens 1	Key Words
ىلَعَ الَوَّ جُرَحَ جرَعَأْلْا ىلَعَ الَوَّ جُّرَحَ ىمْعَأْلْا ىلَعَ سَيْلَ وْاَ مْكُتِوْيُبُ نْمِ اوْلُكُأْتَ نْاَ مْكُسِفُنْاَ ىلَعَ الَوَّ جُرَحَ ضِيْرِمْلْا تِوْيُبُ وْاَ مْكُناِوَخْاِ تِوْيُبُ وْاَ مْكُتِهمَّأُ تِوْيُبُ وْاَ مْكُيآبَآ تِوْيُبُ مْكُلِاوَخْاَ تِوْيُبُ وْاَ مْكُتِمّعَ تِوْيُبُ وْاَ مْكُماَمْعْاَ تِوْيُبُ وْاَ مْكُتِوْخَاَ مُكُقِيْدِصَ وْاَ هَحَتِافَمَ مْتُكْلَمَ امَ وْاَ مْكُتِلْخ تِوْيُبُ وْاَ	جرح سيل
	الأعمى
	الأعرج
	المريض
Fragmens 2	Key Words
اَّتاَتَشْاَ وْاَ اعَيْمِجَ اوْلُكُأْتَ نْاَ حّانَجُ مْكُيْلَعَ سَيْلَ	حانَج سيل
	جميعا
	اشتاتا

Table 1. Fragments of Qur'an 24:61

The term ḥarajun originates from *ḍayqun*, meaning constraint or hardship (Ibn Menzur, 1707) and in some contexts denotes *itsmun* or *żanbun* (sin), including in this verse. Thus, *laysa ḥarajun* signifies "no impediment" or "no sin." The preposition ʿalā here functions as *fī* ("in"), indicating that there is no blame or sin upon *al-aʿmā*, *al-aʿraj*, and *al-marḍā*. The term *al-aʿmā*, from the verb ʿamā, refers to one completely deprived of sight, or blind. *Al-aʿraj*, from ʿarija, refers to one who walks with a limp due to a congenital defect. *Al-marḍā*, derived from *mariḍa*, denotes those whose health is impaired, rendering them weak or ill (Noori & Hamad, 1992). The repeated phrase *lā ḥaraj* exemplifies *iṭnāb* (emphasis through elaboration), affirming the ruling in a juridical sense (Ar-Rāzi, 1999).

The word junaḥun, in Arabic lexicons, means *al-mayl ilā al-ithm* (inclination toward sin), *al-jaram* (offense), or *al-hamm* (distress). In Qur'ānic usage, *laysa ʿalaykum junaḥun* means "permissible" or "no sin upon you" (Ibn Menzur, 1707), serving as reinforcement (*taʾkīd*) of the preceding *laysa ḥarajun*, as the two are synonymous (*tarāduf*). Here, the remission of sin is tied to eating with relatives or with those who are blind, lame, or ill. The term *jamīʿan* means "together," while *asytātan* means "individually" (Ibn ʿĀsyūr 1973). The verse thus clarifies that eating collectively or separately entails no sin, countering any misconception that communal meals are obligatory or limited to household members.

Intratextual Aspect

The intratextual analysis traces key terms *ḥarajun* and *junāḥun*, as they are central to Qur'an 24:61. *Ḥarajun* appears 15 times in the Qur'an, twice in the indefinite (*nakirah*) form *ḥarajan* ('Abd al-Bāqī, 2007), denoting difficulty, constraint, burden, or sin. *Junaḥun* occurs 25 times ('Abd al-Bāqī, 2007), consistently paired with negating particles *lā* or *laysa*, conveying permissibility, exemption from liability, or divine concession.

Intertextual Aspect

Hadith literature contemporaneous with the Qur'ān further elucidates these terms. A report from ʿĀʾishah recounts that when asked about *al-Baqarah* [2]:158—*fa-man ḥajja al-bayta awiʿtamara falā junāḥa ʿalayhi an-yaṭṭawwafa bihimā*—regarding *saʿy* between Ṣafā and Marwah, she affirmed it was obligatory, not optional. The Anṣār had hesitated because pre-Islamic Arabs performed *saʿy* for the idol Manāt; thus, the verse affirmed it as a divine rite (Al-Bukhārī, 2012). Another hadith narrated by Muʿādh ibn Jabal relates that when asked why the Prophet combined prayers during Tabūk, he replied: *arāda an lā yuḥrija ummatahu* "he wished not to burden his community" (Muslim, 1916). The recurring use of *lā junāḥa* and *lā ḥaraj* in hadith thus signals *rukhsah* (dispensation) and permissibility.

Historical Aspect

The historical context of Qur'an 24:61 indicates that Muslims often distanced the blind, the lame, and the sick from communal meals, regarding them as burdensome or unclean. Persons with disabilities also felt uneasy about joining such gatherings. There was even a belief that eating alone was sinful, leading some to wait for companions or guests

before eating, or to refrain entirely unless in company (An-Nisaburi, 2014). Several narrations explain the occasion of revelation, noting that the verse addressed these prevailing Arab customs. Some reports link Qur'an 24:61 to specific social incidents, such as the story of al-Ḥāris, who entrusted his family to another, while Khālid ibn Zayd refused to eat with them due to illness, or accounts of a blind or sick person hesitant to eat at relatives' homes. Such traditions fostered reluctance among the disabled to participate in meals. This verse clarified that no sin was incurred by eating at relatives' homes or with others. Ibn ʿAbbās further narrated that after the prohibition against consuming wealth unjustly (Qur'an 4:29), Muslims excluded the disabled from meals, prompting the revelation of Qur'an 24:61 to reaffirm their inclusion (As-Suyuthi, 2014).

b. Historical Meaning (*Maʿnā al-Tārīkhī*) of Qur'an 80:1–4
Linguistic Aspect

The linguistic analysis divides the content of the verses into two fragments, based on their semantic unity. The first fragment (vv. 1–2) describes the frowning and turning away when a blind man, ʿAbdullāh ibn Umm Maktūm, approached. The second fragment (vv. 3–4) emphasizes the strong possibility that this blind man was, in fact, more receptive to guidance and benefited from admonition. These two fragments provide the key terms necessary for analyzing the historical meaning and deriving the historical significance of Qur'an 80:1–4.
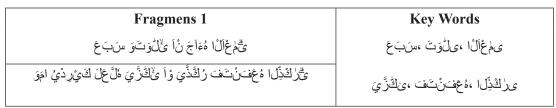
Fragmens 1	Key Words
عَبَسَ وَتَوَلّىٰٓ أَن جَآءَهُ ٱلۡأَعۡمَىٰ	عَبَسَ، تَوَلّىٰ، ٱلۡأَعۡمَىٰ
وَمَا يُدۡرِيكَ لَعَلَّهُۥ يَزَّكّىٰٓ أَوۡ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكۡرَىٰٓ	يَزَّكّىٰ، فَتَنفَعَهُۥ، ٱلذِّكۡرَىٰ

Table 2. Fragments of Qur'an 80: 1-4

Fragment 1: The Act of Frowning and Turning Away When a Blind Man Approached

In this fragment, three key terms are identified: *ʿAbasa*, *tawallā*, and *al-aʿmā*. The verb *ʿabasa–yaʿbusu–ʿabsan* denotes "to frown," while *ʿabbasa* means to knit the brows, draw the eyebrows together, appear gloomy, or scowl (Ibnu Manzhūr, 1414). The term *tawallā* is the verbal noun (*maṣdar*) of *walla*, with the prefix *ta-* converting it into the past tense, meaning "he turned away," "withdrew," "disappeared," or "escaped" (Ibnu Manzhūr, 1414). In this context, it is interpreted as "turning away." Both *ʿabasa* and *tawallā* occur in the past tense, signifying that "he (the Prophet) frowned and turned away." According to al-Zuḥaylī, the Prophet was still engaged in dialogue with Qurashī leaders to persuade them toward Islam(az-Zuhaili, 2013), hoping that their acceptance of Islam would yield greater influence than that of a blind man (al-Bayḍāwī, 1998). This explains why the Prophet frowned and turned away from the blind man.

The word *al-aʿmā* derives from the root *ʿumyun*. The noun *al-ʿamā* is used both for the loss of physical sight and for blindness of the heart or intellect. The former denotes physical blindness, while the latter denotes spiritual blindness (Abū al-Qāsim al-Husain, n.d.). This attribute is never applied to a single eye (Aḥmad, 1979) but rather indicates complete loss of vision.

Fragment 2: The Possibility That the Blind Man Was More Receptive to the Prophet's Teaching

The term *yazzakkā* means "to purify oneself" or "to cleanse oneself" (Darwisy, 1415). Its root is *zakkā–yuzakkī–tazkiyatan*, analogous to paying *zakāt* as purification of wealth (Ibnu Manzhūr, 1414). In this verse, it indicates that the blind man approached the Prophet to purify himself from past sins (Darwisy, 1415). The phrase *fatanfaʿahu* begins with the particle *fa*, denoting causality (*fa sababiyyah*). The verb *tanfaʿuhu* is in the past tense with an elided particle of *naṣb* after *fa sababiyyah* (Darwisy, 1415). Its root is *nafaʿa*, meaning "to benefit." Thus, *tanfaʿahu* means "you may bring him benefit," where *hāʾ* functions as the object and *al-dhikrā* as the subject. *Al-dhikrā* signifies "remembrance," "admonition," or "reminder," but also implies "lesson" and "counsel" (Ibnu Manzhūr, 1414). Therefore, *fatanfaʿahu al-dhikrā* means "the admonition may benefit him (ʿAbdullāh ibn Umm Maktūm)"

Intratextual Aspect

Following the linguistic analysis, the intratextual aspect explores how key terms are employed in other Qurʾānic passages (Qudsy, 2022). Here, two terms are highlighted: *al-aʿmā* as a disability-related term, and *fatanfaʿahu* as a term

of empowerment. The word *al-a ʿmā* and its derivatives occur 28 times in the Qurʾān (ʿAbd al-Bāqī, 2007). Its meanings include physical blindness, spiritual blindness, obscurity, deviation, and being veiled (Abū al-Qāsim al-Husain, n.d.) though physical blindness predominates. Meanwhile, *fatanfaʿahu* (from *nafaʿa*) and its derivatives appear 50 times in the Qurʾān (ʿAbd al-Bāqī, 2007), consistently connoting usefulness, benefit, or the act of providing benefit.

Intertextual Aspect

In the intertextual analysis, Qurʾānic key terms are studied alongside contemporaneous texts, such as ḥadīth, Jewish and Christian scriptures, and Arabic poetry. This approach aims to reconstruct the meaning of words within the horizon of the Arab society during the Qurʾān's revelation (Hikmah, 2022). One parallel text is found in a ḥadīth narrated by Muslim (no. 1044), which resonates with the message of Qurʾan 80:1–4.

قَالَ حَدَّثَنِي زَيْدُ بْنُ أَصَمَّ أَنَّهُ سَأَلَ عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ أَعْمَى فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهُ

لَيْسَ لِي قَائِدٌ يَقُودُنِي إِلَى الْمَسْجِدِ فَسَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُرَخِّصَ لَهُ فَيُصَلِّيَ فِي بَيْتِهِ فَرَخَّصَ لَهُ

فَلَمَّا وَلَّى دَعَاهُ فَقَالَ لَهُ تَسْمَعُ النِّدَاءَ بِالصَّلَاةِ قَالَ نَعَمْ قَالَ فَأَجِبْ.

Yazīd ibn al-Aṣam narrated from Abū Hurayrah: A blind man came to the Prophet and said, "O Messenger of Allah, I have no one to guide me to the mosque." He requested a concession to pray at home, and the Prophet permitted him. But as he turned away, the Prophet called him and asked: "Do you hear the call (adhān) for prayer?" He replied, "Yes." The Prophet said: "Then respond to it (by attending congregational prayer at the mosque)" (an-Naisābūrī, 1955). The blind man mentioned here is ʿAbdullāh ibn Umm Maktūm, with blindness denoting physical sight impairment.

As for the phrase *ʿAbasa*, it is narrated that the Prophet was neither one who habitually frowned (*lā ʿābis*) nor spoke carelessly in ways that belittled others (*lā mufnid*) (Ibnu Manzhūr, 1414). This reflects his constant character—never frowning or demeaning. In Surah. ʿAbasa, however, it describes an incidental occurrence, not a permanent trait.

Historical Aspect

In the historical dimension, the analysis is divided into macro and micro contexts. At the macro-historical level, Sūrat ʿAbasa is classified as a *makkiyyah* chapter, revealed before the Prophet's migration to Madinah, when only a few in Makkah had embraced Islam (Murtaza MZ & Wijaya, 2022). During this period, the Prophet sought to invite the leading figures of the polytheists to Islam.

At the micro level, reports on revelation (*asbāb al-nuzūl*) are recorded from ʿĀʾishah, who narrated that the verse *ʿAbasa wa tawallā* was revealed regarding Ibn Umm Maktūm, a blind companion. He approached the Prophet and said: "O Messenger of Allah, guide me." At that moment, the Prophet was engaged with the leaders of the polytheists. Consequently, the Prophet turned away from him, and the verse *ʿAbasa wa tawallā* was revealed (Al-Wādiʿī, 1987).

Another narration recounts that the Prophet feared the polytheists might perceive Ibn Umm Maktūm, who persistently called out to him—unaware of his engagement with their leaders—as a sign of weakness among his followers. Concerned that they might say, "Muhammad's followers are only the blind, the lowly, and the slaves" (al-Wāḥidī, 1992), the Prophet turned away from him.

2. Historical Significance (*Maghzā al-Tārīkhī*) of Qurʾan 24:61 and Qurʾan 80:1-4

The second stage, *maghzā al-tārīkhī*, seeks to uncover the primary intent of the verse by extracting its historical significance from the established *maʿnā*. In Qurʾan, al-Nūr [24]:61, the verse emerges from the Arabian custom of communal dining, where persons with disabilities were often marginalized. The Qurʾan responds by affirming that no prohibition exists against their participation. This serves as a reminder to the non-disabled not to discriminate and as reassurance to the disabled of their inherent worth. The phrase *lā junāḥa* marks a social transformation: shifting from a tradition that viewed disability as a burden to one that affirms their dignity. In other words, discriminatory norms are replaced with more humane standards.

This verse also conveys a broader message: traditions misaligned with Islamic values must be revised. Specifically, the Qurʾan intervenes in the Arabian custom that rejected communal dining with the *a ʿmā*, *a ʿraj*, and *marīḍ* on the grounds of functional difference. The verse asserts that such differences cannot justify marginalization, for all humans are existentially equal. Physical impairment does not render them less human. Universally, the message affirms that human beings, despite their unique distinctions, share equal standing, reinforcing the ethos of egalitarianism. Nevertheless, the

functional limitations of persons with disabilities are acknowledged. Thus, the phrases *lā junāḥa* and *lā ḥaraj* imply a sense of *rukhsah* (dispensation). While the disabled are existentially equal to the non-disabled, treatment toward them must be proportional, accommodating their conditions.

The principle is reaffirmed in Qur'an 80:1–4 where Allah reproached the Prophet for turning away from ʿAbdullāh ibn Umm Maktūm. This narrative underscores that persons with disabilities (*aʿmā*) must not be excluded from the sphere of *daʿwah*. The mission of *daʿwah* was not limited to the influential Quraysh elite but extended equally to all, including those with impairments. Historically, Ibn Umm Maktūm's blindness prevented him from realizing that the Prophet was engaged with the Quraysh leaders; yet Allah admonished the Prophet, not Ibn Umm Maktūm. This signifies divine insistence that the disabled receive special regard.

The phrase *fa-tanfaʿahu al-dzikrā* further reinforces this stance. *Daʿwah,* broadly understood as education (a process of transforming ignorance into knowledge), becomes a medium of empowerment. The reminder (*dzikrā*) benefits the individual, paving the way toward self-reliance and dignity. Thus, equitable treatment in education is not merely a matter of justice but a strategic avenue for fostering capability. Consequently, the collective responsibility of society is to cultivate an inclusive ecosystem one did not calibrate solely to "normal" standards of the majority but is designed to accommodate the distinct needs of persons with disabilities.

If the access provided is always standardized to the norms of non-disabled individuals without necessary adjustments, the potential of persons with disabilities is inevitably constrained. This condition fosters the stigma that they are inherently incapable, while society has been neglectful of their specific needs. More concerning, some individuals with disabilities feel they are perceived as *less human* or *defective human beings* whose existence is deemed unnecessary. (Berghs, Atkin, Hatton, & Thomas, 2019). Although rarely expressed explicitly, such a mindset is evident in the persistent marginalization of persons with disabilities within social life.

The Qur'anic response to this reality is clear: disability may render a person different, yet it never diminishes their existential worth as equal human beings. This is the core message, from which derivative values emerge to guide humanity in fulfilling their role as servants of God. Based on this premise, the *maghzā tārīkhī* (historical significance) derived from these verses can be formulated as follows.

a. The Arab tradition that marginalized persons with disabilities is explicitly rebuked in the Qur'an.
b. Tradition does not always align with Islamic values and therefore requires reconstruction.
c. People with disabilities are to be treated as complete human beings, for they are existentially equal.
d. Functionally, there are accidental differences, yet these are not grounds for marginalization but rather ethical considerations to ensure proportional treatment for their benefit (*maṣlaḥah*).
e. People with disabilities hold an equal position as recipients of *basic human rights* across all spheres of life.

3. Phenomenal-Dynamic Significance (*Maghzā al-Mutaharrik*) of Qur'an 24 :61 and 80: 1-4

The third stage, *maghzā al-mutaharrik*, analyzes the core message (*maʿnā al-tārīkhī*) and contextualizes it within contemporary settings. In today's context, industrial development and human resource empowerment demand equal access for persons with disabilities to fully develop their potential. Such progress cannot be achieved if negative stigmas toward *disābil* persist. In the religious narrative, particularly Qur'an 24:61 and Qur'an 80:1–4, *maghzā al-tārīkhī* reveals that the primary message of these verses is equal treatment of persons with disabilities as full human beings while acknowledging their physical limitations. The removal of stigma against the participation of *al-aʿmā*, *al-aʿraj*, and *al-marīḍ* in social activities, as seen in both surahs, illustrates divine care for the disabled.

In Quran 24:61, this is reflected in the expressions *lā ḥaraj* and *laysa ʿalaykum junāḥ*, indicating permission for them to mix and dine together. Misguided stigma portraying them as incapable or burdensome must be eliminated through systemic changes that guarantee their right to interact and contribute equally. This principle extends to all aspects of life, especially professional spheres, supported by systems designed to accommodate their unique needs.

Accommodation for the needs of persons with disabilities is reflected in the Qur'anic narrative of Qur'an 80:1–4, which underscores that they must not be ignored on account of their physical condition. This moral basis highlights that their differences warrant special attention rather than neglect. In today's context, this serves as a foundation for ensuring access for persons with disabilities within development spaces. Unfortunately, access to benefits and facilities remains largely non-inclusive, hindering their potential in the workforce through discriminatory requirements tied to physical conditions.

The expression *fa-tanfaʿahu al-dzikrā* within the *maghzā al-tārīkhī* indicates that persons with disabilities are equally entitled to benefit from guidance and opportunities made available to them. Equal treatment, therefore, extends beyond stigma removal toward empowerment through fair access in both social and professional spheres. These verses affirm divine advocacy for people with disabilities while criticizing demeaning attitudes toward them.

The dynamic message of these verses calls for the creation of professional spaces that are just, accessible, and empowering—enabling optimal self-development and full participation. Thus, physical limitations should no longer be a stigma that blocks professional opportunities. Empowerment requires stakeholders to establish inclusive public facilities aligned with disability standards, enabling persons with disabilities to thrive with their abilities, skills, ambitions, and emotions equal to those of non-disabled individuals.

C. Implementation of *Ma'na-cum-Maghza* in Empowering Persons with Disabilities within Professional Careers

This section formulates the implementation of Ma'na-cum-Maghza by linking Qur'an 24:61 and 80:1-4 to inclusive career policies. The principles of stigma removal (lā ḥaraj/lā junāḥa) and correction of exclusive practices ('Abasa) provide the foundation for reforms in human resource systems, workplace design, and learning ecosystems. Normatively, Islamic studies affirm the dignity and agency of persons with disabilities while rejecting devaluative bodily framings (Bazna & Hatab, 2005; Ghaly, 2016), correcting elitist preferences ('Abasa; Haleem, 2021), and shifting discriminatory norms toward humanistic paradigms (Bengtsson, 2018). Contemporary challenges lie in structural barriers, employer bias, and insufficient accommodation (Baker et al., 2018). Hence, implementing Ma'na-cum-Maghza requires integrating ethical-theological mandates with measurable policies across the talent management cycle, from recruitment to promotion.

1. Recruitment and Pre-Employment

The *maghzā* of "normalizing togetherness" (Qur'an 24:61) demands eliminating irrelevant physical requirements and replacing them with competency-based assessments. Main barriers often arise from employer bias (Baker et al., 2018)the 17.2% employment rate of people with disabilities stands in distressing contrast to the 65% rate of those without disabilities. This article summarizes the results of a comparative survey of representative academic literature and industry publications related to employer policies and practices that can affect workforce participation of individuals with disabilities. Emergent themes include variance in employer perspectives on hiring of individuals with disabilities, impact of perceived versus actual cost as a hiring barrier, and the perceived mismatch of education and/or skills to job qualifications among applicants with disabilities. These themes represent key areas to probe in subsequent research. The research objective is to identify focal points in the industry literature, representative of employer and industry (demand side. Implementation includes vacancy audits, alternative assessments (screen readers, extended time, interpreters, accessible venues), and clear accommodation policies to ensure genuine entry-level equity.

2. Work Design and Reasonable Accommodation

The spirit of *lā ḥaraj/lā junāḥa* calls for removing systemic "constraints" limiting contribution. Guided by modern tafsīr emphasizing competence over status (Hamka, 1985; Shihab, 2021), strategies include job carving, assistive technology, flexible hours/telework, and universal workspace design—acknowledging functional differences while preserving equal existential status.

3. Talent Development and Workplace

The phrase *fa-tanfaʿahu al-dhikrā* affirms that guidance must yield measurable benefit. This necessitates accessible upskilling schemes, including: (a) multi-format training modules (machine-readable text, translated videos, or transcripts); (b) two-way mentorship, positioning employees with disabilities both as mentees and, The removal of stigma against the participation of *al-aʿmā*, *al-aʿraj*, and *al-marīḍ* in social activities, as seen in both surahs, illustrates divine care for the disabled.

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7. Performance Evaluation and Promotion

Maghzā-based implementation requires performance indicators free from implicit penalties, including: (a) defining core indicators based on essential output rather than rigid physical presence or fixed hours; (b) triangulating assessment with performance evidence and 360-degree feedback to reduce bias; (c) ensuring promotion panels are bias-trained; and (d) maintaining transparent career pathways. Classical and medieval tafsīr acknowledge public roles for visually impaired companions, such as Ibn Umm Maktūm as *mu'azzin*, establishing that disability does not negate public authority (Katsir, 1999; Al-Qurtubi, 2015; At-Thabari, 2007).

8. Organizational Culture and Ethics

The ethical correction in *'Abasa* shifts orientation from indulging the elite to prioritizing seekers of knowledge and contributors. Implementation may include: (a) disability literacy training based on sacred text, linking Qur'anic values with workplace practice; (b) enforceable anti-stigma policies (reporting mechanisms, sanctions); and (c) internal communication that normalizes the presence of colleagues with disabilities. Qur'anic literature and contemporary studies recommend repositioning the narrative from pity to equal collaboration (Bazna & Hatab, 2005; Bengtsson, 2018).

9. Governance and Accountability

The application of *Ma'na-cum-Maghzā* must be bound to concrete governance through: (a) annual action plans with measurable targets (hiring, retention, promotion, disability work satisfaction), (b) dedicated accommodation budgets, (c) regular accessibility audits, (d) engagement of disability communities in policymaking, and (e) alignment with national regulations (UU No. 8/2016, SNI accessibility). Thus, *maghzā* values connect directly to daily work decisions and practices.

10. Specific Role Mapping

The implementation of Ma'na-cum-Maghza encourages cross-domain (*intra-textual*) reading to identify a spectrum of contributions. In modern contexts, suitable roles include data analysis, quality assurance, technical writing, text/chat-based customer service, document research, detail-focused work, and knowledge management with proper assistive tools. The principle of professional redistribution, as noted by classical *mufassirūn* (e.g., al-Zamakhsharī), provides theological justification for role differentiation without diminishing dignity.

The strength of *Ma'na-cum-Maghza* lies in its grounding in the original meaning of the verse while extracting cross-temporal significance through linguistic, intra/inter-textual, and historical analysis, thereby linking the *naṣṣ* with modern contexts in an ethical and theological manner (Qudsy et al., (2022). At the macro level, Ma'na-cum-Maghza supports inclusive labor regulations, tax incentives, disability-friendly vocational curricula, and public procurement policies mandating inclusion. At the level of Muslim communities, the two key verses serve as references for *khuṭbah* and study sessions to correct the stigma that physical limitations equate to moral deficiency. The core message is that the burden of adaptation must shift from individuals to systems, making organizations responsible for ensuring access. This implementation is not charity, but measurable, sustainable justice aligned with the spirit of *Ma'na-cum-Maghza* as a driver of social transformation.

Conclusion

The interpretation of Qur'an 24:61 and 80:1–4 extends beyond normative ethics of humanity and equality, offering a dynamic message that emphasizes the empowerment of persons with disabilities while recognizing their physical realities. Based on the *ma'nā al-tārīkhī*, both verses articulate divine protection and explicitly reject exclusion from social participation. From this emerges the *maghzā al-tārīkhī*, which highlights the transformation of discriminatory norms and the moral imperative to accommodate diverse human conditions. The *maghzā al-mutaharrik* further expands these messages into contemporary contexts, calling for inclusive professional systems that ensure accessibility, equality, and justice for all. Theologically, this study reaffirms that the Qur'an constructs disability not as a sign of deficiency but as an aspect of human diversity within divine wisdom. Applying Sahiron Syamsuddin's *Ma'na-cum-Maghzā* methodology demonstrates that Qur'ānic hermeneutics can serve as a transformative framework for revisiting social norms and ethical paradigms. This approach contributes to contemporary tafsīr discourse by linking historical interpretation with modern socio-professional realities. Practically, the study provides a theological foundation for developing inclusive human resource policies and institutional practices. The Qur'ānic ethos encourages the establishment of disability-friendly facilities, fair recruitment systems, and empowerment-oriented training. At a macro level, it supports inclusive labor regulations, fiscal incentives for employers, and disability-based educational curricula. Within Muslim communities, these verses should inspire religious sermons (*khuṭbah*) and scholarly discussions aimed at dismantling the stigma equating physical limitation with moral inferiority. Future research may expand this inquiry by exploring comparative analyses of other Qur'ānic passages related to social inclusion, or by integrating *Ma'na-cum-Maghzā* with empirical studies on workplace accessibility in Muslim-majority contexts. Through such efforts, Qur'ānic hermeneutics can continue to inform both theological reflection and tangible social transformation toward a just and inclusive society.

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Authorship and Level of Contribution

Esya Heryana conceived the core idea of this study. Project execution, supervision, and translation were collaboratively conducted by Esya Heryana, Winona Lutfiah, and Bilqis Shofiyana. The research framework and methodology design were developed by Esya and Winona, each of whom then undertook specific sub-sections of the study. Esya analyzed the *maghzā al-mutaharrik* and synthesized the study's conclusion. Winona Lutfiah prepared the introduction and drafted the implementation of *ma'nā cum maghzā* on disability empowerment in professional careers. Bilqis analyzed the *maghzā al-tārikhī*, composed the abstract and keywords. The literature review was conducted by Nurus Syamsiyah and Nabilatul Luthfiyah. The study of exegetical dynamics was carried out by Ikrima Nisdi (classical and medieval interpretations) and Mumtazatul Kamilah (modern perspectives), with Mumtaza also contributing to the introduction, particularly the section on research contributions. In-depth analysis of *ma'nā al-tārikhī* and linguistic meanings through four stages was conducted by Khairatun Hisan (Qur'an 24:61) and Nailin Najah Ansori (Qur'an 80:1-4). The final author, Dede Rosana, ensured textual cohesion and performed the final proofreading. All authors collectively discussed the research, provided critical feedback, and contributed to the completion of this study.

Glossary of Terms

- *'Abasa*: Refers to the incident where the Prophet frowned when approached by 'Abdullāh ibn Umm Maktūm
- *A'mā*: A state of blindness, either physically or spiritually.
- *A'raj*: An individual experiencing dysfunction or congenital impairment of the legs.
- *Ḥaraj:* The removal of barriers or difficulties in accessing something; denotes a state of ease or lack of restriction.
- *Junāḥ*: A legal concession indicating the absence of sin or fault in performing an action.
- *Ma'nā*: The literal or foundational meaning of a Qur'anic term or verse.
- Ma'na Cum Maghza: Sahiron Syamsuddin's theory that combines the literal meaning (ma'nā) and the contextual core message (maghzā) of a verse to derive a maghzā that can be applied in contemporary contexts.
- *Maghzā*: The core message of a verse that remains relevant to its historical context and applicable to contemporary settings.
- *Marīḍh*: A condition of illness or physical unwellness resulting in weakness and limitations in activity.
- *Rukhsah*: A legal concession in Islam that eases a person's burden under certain conditions.
- Tafsir: Explanation or interpretation of Qur'anic verses to understand their meaning and application. *Tanfa 'ahu*: To provide tangible or concrete benefit.
- *Tawallā*: The act of turning away or neglecting something, either physically or symbolically

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