

---

## Reinterpretation of “*Fitna*” in QS. Al-Baqarah Verse 191 (*Ma’na Cum Maghza* Approach)

Hakam al-Ma'mun, Haris Fatwa Dinal Maula

UIN Sunan Kalijaga, Universitas Gadjah Mada

hakamalmamun@gmail.com, haris.f.d@mail.ugm.ac.id

---

### Abstract

The meaning of the word “*fitna*” in Indonesian is often incorrect when it is associated with the word of Allah written in QS. al-Baqarah: 191. The snippet of the verse is *al-fitna asyaddu min al-qatl*, which if translated reads more or less “slander is more cruel than murder”. Misunderstanding can occur when the translation of a verse occurs partially and independently from the context of the verse in which it was derived. Apart from the partial translation problem, another factor is the distortion of the meaning of the word slander (*fitna*) in Indonesian and Arabic. Through the *ma'na cum maghza* approach, the misunderstanding of the word *fitna* is then traced so that some basic meanings are known, namely *al-ibtilā*, *al-ikhtibār*, *al-imtihān* and *al-ihrāq*. The word slander in the context of QS. al-Baqarah: 191 is closer to the meaning of *al-syirk* (shirk) than to the meaning of *fitna* (slander) as understood in the Indonesian language, which is to convey false information to others. The reading of the verse through the *ma'na cum maghza* approach then raises several main messages from this verse, namely the message of monotheism, *maqāsid al-syarī'ah* and social ethics. These values synergize with each other to support preventive action against the *fitna* referred to by the verse.

**Keywords:** *Slander; Misunderstanding; Ma’na cum Maghza*

Arti kata “*fitna*” dalam bahasa Indonesia seringkali salah jika dikaitkan dengan firman Allah yang tertulis dalam QS. al-Baqarah: 191. Cuplikan ayat tersebut adalah *al-fitna asyaddu min al-qatl*, yang jika diterjemahkan kurang lebih berbunyi “*fitnah lebih kejam dari pembunuhan*”. Kesalahpahaman dapat terjadi ketika terjemahan suatu ayat terjadi secara parsial dan independen dari konteks ayat di mana ayat itu diturunkan. Selain masalah penerjemahan sebagian, faktor lainnya adalah distorsi makna kata *fitnah* dalam bahasa Indonesia dan bahasa Arab. Melalui pendekatan *ma'na cum maghza*, kesalahpahaman kata *fitna* kemudian ditelusuri sehingga diketahui beberapa makna dasar, yaitu *al-ibtilā*, *al-ikhtibār*, *al-imtihān* dan *al-ihrāq*. Kata *fitnah* dalam konteks QS. al-Baqarah: 191 lebih mendekati makna *al-syirk* (syirik) daripada makna *fitnah* sebagaimana dipahami dalam bahasa Indonesia, yaitu menyampaikan informasi palsu kepada orang lain. Pembacaan ayat tersebut melalui pendekatan *ma'na cum maghza* kemudian memunculkan beberapa pesan utama dari ayat ini, yaitu pesan

tauhid, maqāṣid al-syarī'ah dan etika sosial. Nilai-nilai tersebut saling bersinergi untuk mendukung tindakan preventif terhadap fitnah yang dimaksud dalam ayat tersebut.

**Kata Kunci:** *Fitnah; Kesalahpahaman; Ma'na cum Maghzā*

## INTRODUCTION

The meaning of the text in general, especially religious texts, is not simple but very complex. Text is a language that has many aspects in it, which deals with the socio-cultural context at the time the text comes down so that everything inherent in the text becomes vague in denotation. Not to mention writers or authors who have a variety of cultural backgrounds as well as a matter of time travel from centuries to us. This is a logical consequence of the distance between the author and the reader which is only connected by the text. The distance of time, place and cultural atmosphere between the audience and the text and the "the creator of the text", of course, causes alienation and gaps on the one hand and even deviation of meaning on the other. The most authoritative text in Islam is the Qur'an

The Qur'an as the holy book of Muslims, especially its meaning which is become Muslims' guidelines of life, has been constantly examined and dig up by scholars of the Qur'an from various parts of the world, not limited to Muslims in Indonesia but also many Western scholars using a variety of approach. Nowadays, there are too many approaches to the study of the Qur'an to be discussed one by one or explained. At least in the Indonesian context, several approaches or methods of interpreting the Qur'an have developed and are commonly known and practiced by interpreters of the Qur'an in Indonesia, this development has created a huge paradigm called 'Interpretation Paradigm of the Qur'an in Indonesia '.

The mention of it as a paradigm of interpretation is a logical consequence of exegetical practices that are often found in interpretation products both on a large scale, namely in the form of *tafsir* books or on a small scale in the form of partial interpretations in the form of thematic interpretations. For example, several approaches to the study of the Qur'an which color the interpretation of the Qur'an in the current Indonesian context are; (1) Qirāah Mubādalah which was pioneered by KH Faqihuddin Abdul Qadir, (2) Qirāah Tafsīriyyah which purely uses the ulumul Qur'an approach which was manifested by the institute of the Center for The Qur'an

Studies (PSQ) founded by Prof. M Quraish Shihab, (3) Qirāah Libraliyyah, namely the the Qur'an text approach carried out by the Liberal Islam Network, (4) Qirāah Rahmatiyyah or the the Qur'an approach with the paradigm of mercy initiated by Dr. Hamim Ilyas, (5) Qirāah Maqāsiyyah or the *maqāsi* interpretation approach which has recently begun to be promoted again by Prof. Abdul Mustaqim, and (6) Qiraah Hermeneutics or an approach using the the Qur'an hermeneutics presented by Dr. Phil Sahiron Syamsuddin.

The mention of the six approaches to the Qur'an above does not intend to limit only these six approaches or to rule out other approaches that have contributed in helping interpreters reveal the meanings of the Qur'an, but these six approaches are at least a sample. on the activity of interpreting the Qur'an that has taken place in a more specific Indonesian context. This means that every reviewer of the Qur'an who wants to explore the meaning of the Qur'an cannot be separated from one of the approaches above. This is also apart from the debate whether an approach is acceptable or unacceptable, such as the hermeneutic approach which some circles do not agree with as a tool or scalpel against the holy book of the Qur'an.<sup>1</sup> Due to the long debate between groups that tend to accept or reject hermeneutics as an approach to the Qur'an, this paper is not in order to highlight the arguments of each party, but this paper intends to appreciate the development of the *ulumul qur'an* method offered by Sahiron Syamsuddin in his theory what he calls the "ma'na-cum-maghzā approach" to the Qur'an and Hadith.<sup>2</sup>

Through this approach the writer reinterprets the meaning of the word *fitna* contained in the QS. al-Baqarah: 191, where often the general public or even from some preachers associate the word in the verse with slander as usual in the sense of attributing information to others while in fact that person is not in accordance with the information that has been reported. It is undeniable that the meaning of the Qur'an in Arabic is very much influenced by the culture of the language of the reader, this is where Toshihiko Izutsu has stated that every reader of the text has a tendency to read

---

<sup>1</sup> Adian Husaini, *Liberalisasi Islam di Indonesia: Fakta, gagasan, kritik dan solusinya* (Jakarta: Gema Insani, 2015) hlm. 39

<sup>2</sup> Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Uloomul Qur'an* (Yogyakarta: Pesantren Nawesea Press, 2017)

according to the concept of his mother tongue.<sup>3</sup> The word "*fitna*" is meant and which will be studied in this paper, namely as written in the QS. al-Baqarah: 191 which reads,

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُواكُمْ ۚ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ  
وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ ۚ فَإِنْ قَاتَلُوكُمْ فَأَقْتُلُوهُمْ ۚ كَذَٰلِكَ  
جَزَاءُ الْكٰفِرِينَ

*And kill them wherever you overtake them and expel them from wherever they have expelled you, and **fitna** is worse than killing. And do not fight them at al-Masjid al-Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers.*

The word *fitna* in this verse is often misunderstood by most of the people. The implication is that the meaning of slander contained in the verse is often reduced by the general mindset of the people who often take the verse "*al-fitna asyaddu min al-qatl*" in the verse as the basis for the legitimacy of their theme about the magnitude of the sin of someone who slanders others. They translate it with "slander is more cruel than killing". The quotation and translation of this verse also seems partialistic and seems out of the historical context in which this verse was first revealed. Mistakes in translating or interpreting this verse may be caused more by the narrowing of the meaning of the word *fitna* in Indonesian, which was originally adopted from Arabic. In the Big Indonesian Dictionary (KBBI), the word *fitna* means a word that aims to discriminate or slander other people, or talk that is deliberately disseminated so that other people have a bad impression of the person being slandered.<sup>4</sup>

<sup>3</sup> Toshihiko Izutsu, *Etika Beragama dalam the Qur'an*, terj. Mansuruddin Djoely (Jakarta: Firdaus, 1993), hlm. 7.

<sup>4</sup> Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia* (Bandung: Pustaka, 1989), hlm. 242. Definisi kata 'fitnah' ini pada KBBI edisi terakhir yang dimutakhirkan pada bulan April 2020 terdapat pembaharuan atau penambahan makna yakni perbuatan yang menimbulkan kekacauan, seperti mengusir orang lain dari kampung halamannya, merampas harta, menyakiti orang lain, menghalangi dari jalan Allah, atau melakukan kemusyrikan.

One of the prominent differences is the limited interpretation of the meaning of slander based on the Big Indonesian Dictionary, which is limited to defamation or implicitly related to honor itself. That is, the scope of slander is so binding in a partial context. In this context, slander is more emphasized on one of the despicable attitudes in social relations. Moreover, the meaning of slander here is not further known whether it has any further meaning, meaning whether slander is just someone's doing or is it categorized into the nature of someone who likes to slander.

Choosing the proper meaning of a word for a word that was originally adopted from another language (outside Indonesian) also determines how the verses of the Qur'an are interpreted correctly, especially if you see the fact that the Arabic vocabulary has various variations in meaning. sometimes it cannot be represented by the variety of words in Indonesian. Simply put, what happens in the case of translating the word '*fitna*' in Arabic into Indonesian, what happens is that it is closer to the translation of the word '*buhtan*' which means 'lie'. Therefore, through linguistic analysis which is one of the initial steps in the ma'na-cum-maghzā approach, the writer traces the root of the word *fitna* and how it is understood by native speakers, namely the Arab community, especially in relation to QS. al-Baqarah: 191 which is the main discussion of this paper. The mechanism of how the next methodical steps of the ma'na cum Maghzā approach relate to explaining QS. al-Baqarah verse 191 will be described briefly in the following discussion.

## DISCUSSION

### Ma'na Cum Maghza Approach

The ma'na cum Maghzā approach referred to by Sahiron Syamsuddin is a development of the pre-existing ulumul quran theories<sup>5</sup>, in principle, he also wants to reveal the meaning contained in the Qur'an so that its messages can be applied to human life. As the latent function of the holy book itself is to be a guide for religious people, this is what Muslims want from their holy book, the Qur'an. the Qur'an is a redaction that is limited to a certain number of around six thousand verses, therefore it takes a rereading with new methods or approaches in order to obtain meaning relevant

---

<sup>5</sup> See, Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Qur'an* (Yogyakarta: Pesantren Nawesea Press, 2017).

to the current context, such as stated by Abdul Wahab Khallāf (d. 1956 AD) that the nature of the texts both in the Qur'an and Hadith is limited, while the problems of life experienced by humans continue to develop and vary with the times.<sup>6</sup>

Likewise, the ma'na cum maghzā approach aims to explore the meanings of the Qur'an which Sahiron Syamsuddin termed *al-ma'na al-tārikhi* (historical meaning or original meaning), *al-maghzā al-tārikhi* (the main message possibly meant by Allah SWT) and *al-ma'na al-mutaharrik al mu'āshir* (dynamic Qur'anic message, for the present context).<sup>7</sup> The three meanings are attempted to be obtained through steps that have been systematized in the ma'na cum maghzā approach. In simple terms, this approach wants to draw back, namely by exploring historical aspects both from the linguistic side and the socio-cultural context of the Arab society of the 7<sup>th</sup> century AD, where the Qur'an was revealed to the Arabs at that time. But it doesn't stop there, this approach also pays attention to a shift in understanding of a verse that is very likely to occur from generation to generation to how the verse (should) be understood and interpreted contextually, in the sense that it is in accordance with the interpreter's socio-historical context.

Through the choice of terms by Sahiron Syamsuddin related to the meanings of the Qur'an to be obtained through the ma'na cum maghzā approach, namely *al-ma'na al-tārikhi*, *al-maghzā al-tārikhi* and *al-ma'na al-mutaharrik al mu'āshir*.<sup>8</sup> From the three terms, at least it can be seen that there are three dimensions which are interrelated and cannot be separated in a verse, namely the dimension of space, the dimension of time and the dimension of motion. The Qur'an as the holy book that was

<sup>6</sup> Abdul Wahhab Khallaf, *'ilm al-Ushūl al-Fiqh* (Cairo: Dār al-Fikr al-'Araby, 1996) hlm. 9.

<sup>7</sup> Sahiron Syamsuddin, *Pendekatan Ma'na Cum Maghza atas the Qur'an dan Hadis: Menjawab Problematika Sosial Keagamaan di Era Kontemporer*, (Yogyakarta: Lembaga Ladang Kata & AIAT, 2020) Cet.1, hlm. 9

<sup>8</sup> Ma'na-cum-maghza is, simply put, a method of interpretation which makes the literal origin meaning (historical meaning, express) as the starting point for understanding the main message of the text (significance, deepest meaning, implied). According to him, Sahiron, there is something dynamic about interpretation, not the literal meaning of the text, because it is monistic (one), objective, and historical-static. Meanwhile, the meaning of the text's significance is pluralist, subjective (also intersubjective) and historical-dynamic throughout human civilization. Such an approach, according to them, is a combination of textual insight and interpreter insight, between the past and the present, and between the divine aspect and the human aspect. This method, according to Sahiron, is a manifestation of balanced hermenutics because the theory of interpretation is based on the same attention, namely to ma'na and significance. See, Sahiron Syamsuddin, *Tipologi dan Proyeksi Penafsiran Kontemporer terhadap Al-Qur'an*, Jurnal Al-Qur'an dan Hadis, Vol. 8., No. 2, Juli 2007, hlm. 198-200.

sent down to the Arab society in the 7th century AD at that time, then automatically the time and space referred to here is the context of Arab culture and society at the time the holy book was revealed, while the dimensions of its movement are that other than al -Qur'an as the holy book that was sent down in his time, it will also be understood and interpreted by the generations after that so that the understanding and meaning will continue to move forward with the times.

Because the Qur'an descends on certain dimensions of space and time, to find maghzā or its meaning, it is necessary to work 'spatial' and 'time' through a historical approach or what is known in ulumul Qur'an terminology as *asbāb al-nuzūl*, both macro and micro.<sup>9</sup> This historical approach is the first step in the *ma'na cum maghzā* approach and is at the same time the main key to the success of the Qur'an interpretation by the interpreter. The historical approach in *ma'na cum maghzā* is not limited to the context behind why a verse was revealed, but it also includes aspects of linguistic analysis and the relationship of a certain verse to other texts that developed at that time, for example with Arabic poetry or explanation of the holy books of Judaism and Christianity which predated the Qur'an.

The connection with the study of the meaning of the word “*fitna*” in QS. al-Baqarah: 191, if it is connected to the realm of linguistic analysis, the questions that arise are how the Arabs of the 7th century AD used the word *fitnah* in their daily life, what was the initial understanding that came to their minds when the word was mentioned in various daily conversation opportunities. This can later be traced to early literature in the Islamic treasures, either in the form of a commentary book or an Arabic dictionary which shows the historical meaning of a word. On the other hand, in addition to expressing the meaning of the word in its original meaning, information from the Prophet's hadith is also needed to help create a comprehensive interpretation, because it cannot be denied that the Prophet as the messenger of the revelation of the Qur'an has the main authority in interpreting it. One of the functions of the Prophet's Hadith in relation to the Qur'an is that the hadith functions to explain the verses of the Qur'an, while the position of the hadith in the *ma'na cum maghzā* approach is as an

---

<sup>9</sup> Mu'ammarr Zayn Qadafy, *Buku Pintar Sababun Nuzul dari Makro Hingga Mikro* (Yogyakarta: IN AzNa Books, 2015).

object that helps elaborate verses, Sahiron Syamsuddin calls it as intertextual approach to the verses of the Qur'an.

When the process of searching for historical meaning (*al-ma'na al-tarikhi*) finished, it will be then known the meaning (read: *maqāsid*) of the word of Allah in the QS. al-Baqarah: 191, especially in relation to the word “*fitna*” which is the object of this analysis. There is an elementary difference between the '*ma'na*' (meaning) and '*maghzā*' (meaning) of a verse which needs to be known so that the reader does not tend to mix the two in one sense. Ma'na can be known through the verbal or literal sound of a text, but maghzā (meaning) is more substantial which can only be obtained through reading behind the text. That is, someone has to go through the understanding of the meaning first so that he can explain the main message that mutakallim might want, if it is related to the Qur'an, of course what is meant by '*mutakallim*' here is Allah SWT.

The last step of the ma'na cum maghzā approach is to look for *al-maghzā al-mutaharrik* or the main message from QS. al-Baqarah: 191 which is dynamic. The main message can be more than one. It means that, through this verse, Allah SWT. want to actually convey His messages to mankind (especially Muslims) so that these messages can help them live their lives in the world. For instance, the main message of the hand-cut verse in QS. al-Maidah: 38 is so that people can apply justice to anyone and wherever they are, so that people can better protect their respective rights, and finally so that the perpetrators of theft get a deterrent effect for the actions they have done.<sup>10</sup>

### **Linguistic Analysis of the Word “*fitna*”**

The word “*fitna*” in Arabic is composed of three main letters, namely ف, ت, ن, then it derives many in the Qur'an, they appear either in the form of *fi'il māḍi* فتن or *fi'il muḍāri* يفتنون / يفتن or *ism fā'il* of فاتنين and the maṣdar itself is فتنة / مفتون. Muhammad Fu'ad 'Abdul Baqi mentions the word *fitna* in the Qur'an repeated 60 times with

---

<sup>10</sup> Ghufroon Hamzah, *Kontekstualisasi Ayat Hukum Potong Tangan: Pendekatan Ma'na Cum Maghza terhadap Qs. al-Maidah: 38, dalam Pendekatan Ma'na Cum Maghza..edt.* Sahiron Syamsuddin, hlm. 143

various forms of its derivation.<sup>11</sup> In the form of *maṣḍar nākīrah* it is repeated 22 times, *maṣḍar ma'rīfah* with *al-ta'rīf* 8 times, and 4 times in the form of *maṣḍar al-ta'rīf bi al-iḍāfah*, the rest is expressed in the form of a verb in the form of *fi 'il māḍi* and *fi'il muḍāri'* as explained above.<sup>12</sup>

Meanwhile, through the explanation of al-Raghib al-Isfahani, it can be seen that the word *fitna* was originally used by the Arab community (at that time) in general, namely as a word that indicates the activity of testing and sorting out the content of gold mixed with silver so that it can be distinguished which gold is pure and mixed gold.<sup>13</sup> Ibn Manzur in the *Lisān al-'Arab* dictionary states that the basic meaning of the word *fitna* is *al-ihrāq* which means to heat or burn. This basic meaning was taken from the statement of the Arab people when they burned silver and gold with the aim of being able to distinguish between the bad from the good.<sup>14</sup>

*Fitna* which has the basic meaning of 'burning' then produces the word المفتون / *al-maftūn* which means *dinar* (money). Likewise, a gemstone is called الفتين / *al-fatīn* (which burns) because it has a black color as if it was burned out. The word *fitna* with the basic meaning of "burn" is used in the Qur'an only twice, both in the QS. az-Zariyat: 13 and QS. al-Buruj: 10. In QS. az-Zariyat, said "On the day when they were burned in the fire of hell", this verse tells of the condition of people who do not believe in the last day and they question when the last day will come but with a mocking tone so that it seems to denigrate the doctrine of eschatology in Islamic teachings.<sup>15</sup>

*Fitna* in QS. al-Buruj: 10 has a different context, the verse talks about the treatment of the Quraish Makkah infidels who tortured Muslims, and they did not immediately repent for these acts of torture, so the consequences received in the hereafter will be punished (burned) in hell. In addition, this verse can also be understood as a reward for people who burn *aṣḥāb al-ukhdūd* in the fire pit until they

<sup>11</sup> Muhammad Fu'ad 'Abdul Baqi, *al-Mu'jam al-Mufahras li Alfaz the Qur'an al-Karim* (Beirut: Dar al-Rasyid, 1983) hlm. 67.

<sup>12</sup> Yunahar Ilyas, *Tafsir Tematik Cakrawala the Qur'an* (Yogyakarta: Suara Muhammadiyah, 2003) cet. 1, hlm.242.

<sup>13</sup> Abi al-Qasim al-Husein bin Muhammad al-Raghib al-Isfahani, *al-Mufradat fi Garib the Qur'an* (Beirut: Dar al-Ma'arif, tt), hlm. 371.

<sup>14</sup> Ibnu Manzur, *Lisan al-'Arab* (Beirut: Dar Sadir, tt), Vol. 13, hlm. 317.

<sup>15</sup> Ibnu 'Ashur, *al-Tahrir wa al-Tanwir* (t.k : Dar al-Tunisiyyah, tt), Vol. 26, hlm. 345.

die, so the reward will be burned in the lake of hell fire which is much hotter.<sup>16</sup> The other basic meaning of the word *fitna* according to ibn 'Asur is *al-ikhtiyār* (to choose). The choice of this meaning is considered for the activity of 'choosing' between gold and silver which is burnt so that the good results are obtained from bad or unusable.<sup>17</sup>

In the course of its history, the word *fitna* in the verses of the Mecca period has a difference with the verses of the Medina period from the side of the *khitab*, if in the period before the hijrah the verses that used the word *fitna* were mostly aimed at Quraish Makkah infidels who denied the teachings of the Prophet Muhammad, but on the contrary, when the Muslims had emigrated, *the khitab* of the verses containing the word *fitna* were mostly addressed to the hypocrites, where behind the Islam they embraced it turned out that they only wanted to seek benefits in the form of the safety of their lives.<sup>18</sup> This is where the various derivations of the meaning of the word slander were scribbled against the Quraish infidels in Mecca and the hypocrites in Medina.

Meanwhile, the meaning of the word *fitna* apart from being obtained through dictionary information, can also refer to several interpretations of the classical period. Muqatil bin Sulaiman, for example, interprets the word *fitna* with '*shirk*' or 'polytheism', so that the implication of choosing the meaning of '*shirk*' for the word *fitna* is the legality of fighting the polytheists wherever they are until they believe in Allah as God and do not worship idols they made.<sup>19</sup> However, on the other hand, Ibn 'Abbas gave signs that the legality of war was only aimed at the polytheists who they waged war against the Muslims first so that wherever the Muslims were attacked, they could fight against the polytheists in order to maintain their safety.<sup>20</sup>

Imam al-Tabari as one of the interpreters in the classical era also explained the meaning of this word *fitna* in relation to the interpretation of QS. al-Baqarah: 191. Judging from the information in his interpretation, it seems that al-Tabari also agrees

---

<sup>16</sup> Al-Zamakhsari, *al-Kashshāf 'an Haqāiq Ghawāmid al-Tanzīl wa 'Uyūn al-'Aqāwīl* (Riyad: Maktabah al-Abikan, 1998), hlm. 350.

<sup>17</sup> Ibnu 'Ashur, *al-Tahrīr*, hlm. 345.

<sup>18</sup> Lilik Ummi Kaltsum, *Cobaan Hidup dalam the Qur'an (Studi Ayat-ayat Fitnah dengan Aplikasi Metode Tafsir Tematik)* Jurnal Ilmu Ushuluddin V. 5, No. 2, Juli 2018, hlm. 114

<sup>19</sup> Muqatil bin Sulaiman, *Tafsir Muqatil Bin Sulaiman* Ed. 'Abdullah Mahmud Syihata (Beirut, 2002) hlm. 167-168

<sup>20</sup> Ibn 'Abbas, *Tanwīr al-Miqbās min Tafsīr ibn 'abbās* (Beirut Libanon: Dar al-Kitab al-'ilmiyyah, 1992) hlm. 33

with what Ibn Abbas has previously stated, which is that believers should not start aggression against the polytheists around the *Masjid al-Haram* unless they attack first. When they are attacked, they may fight and kill the polytheists because that is an equal reward for them in the world, apart from of course humiliation in the hereafter. *Al-Fitna* in the verse means associating partners with Allah so that it is considered more cruel than just fighting with those who have partnered with Him. However, considering the basic meaning of the word slander is 'trial' or 'burden of suffering', al-Tabari tries to compromise these two kinds of meanings with the statement: "the burden of suffering felt by the believers makes them alienated from their religion and returns to associating partners with Allah much more. serious and dangerous than being killed while clinging to his religion."<sup>21</sup>

### ***Fitna* Verses in Intratextuality Review**

After describing the lexical meaning or basic meaning of the word *fitna* in the previous section, the following will explain the relationship between the meanings of the *fitna* verses in the Qur'an and the context of the verses so as to produce derivations or various meanings of the word *fitna*, the goal is to ascertain the meaning. The meaning has either experienced a shift from its basic meaning or still has a common side and is correlated with its basic meaning. This is also a support for the purpose of this article to see the misunderstanding of the meaning of *fitna* which is used as a translation of the QS. al-Baqarah: 191. This analysis, in Sahiron language, is called the study of intratextuality, it elaborates the meaning of the verse by way of comparing and analyzing the use of the word being interpreted with its use in other verses in the the Qur'an. This concept, in *the ulumul Qur'an* discourse, is often referred to as *munāsabah al-ayah*.

The analysis of similar texts or *munāsabah al-ayah* aims to reveal the differences and similarities between other texts and the text under study.<sup>22</sup> So that later the main ideas or key ideas can be explored as they emerge from different texts, a number of dominant messages, the links between the texts, and the chronological order of the texts. The message and meaning of the text can be studied by identifying

<sup>21</sup> Muhammad ibn Jarir al-Thabari, *Jami' al-Bayan fi Tafsir the Qur'an* (Beirut, 1997).

<sup>22</sup> Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach*, (New York: Routledge, 2006) hlm. 151.

the relevance of the Qur'anic texts and Hadiths. In the context of Sahiron Syamsuddin's approach, other texts referred to are other verses that talk about similar themes in the Qur'an and similar themes contained in the Prophet's traditions.

At first, several verses that contain the word *fitna* in each will be mentioned. The verses are very much interpreted by the majority of the commentators with its basic meaning, namely test and trial (*al-ibtīlā 'wa al-imtihān aw al-ikhtibār*). In the Qur'an, it is first mentioned in the QS. al-Baqarah: 102:

وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيْطَانَ كَفَرُوا ۗ يَعْلَمُونَ النَّاسَ السَّحْرَ وَمَا أُنزِلَ عَلَىٰ الْمَلَائِكَةِ بِبَابِ هَارُوتَ وَمَرُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا ۖ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

*“And they followed what was read by the devils during the time of Solomon's kingdom (and they said that Solomon was doing magic), whereas Solomon was not kafir (did not do magic), only the devils were kafir (did magic). They taught magic to humans and what was sent down to two angels in the land of Babylon, namely Harut and Marut, while neither of them taught (anything) to anyone before saying: "Verily we are only a trial (for you), therefore do not be disbelievers".*

That it is told through this verse two angels, namely Harut and Marut who were sent down by Allah SWT to teach magic to humans in the land of Babylon, Iraq, but before the two angels taught magic to humans, they first advised them regarding the dangers of witchcraft, they said, "We have been sent down by Allah SWT. to you nothing but *fitna* (test and trial). So, don't become *kufir* by learning magic."<sup>23</sup>

Besides QS. al-Baqarah: 102, the word *fitna* that is interpreted as a test and trial is also found in QS. al-Taghabun: 15:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۗ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

*“Surely your property and your children are only a trial (for you), and with Allah is a great reward.”*

Which is stated that “indeed property and offspring are *fitna* for the owner.” the point is that ownership in the form of property and children is a gift given by Allah SWT to his servants as a form of tests and trials for one's faith that must be

<sup>23</sup> Al-Suyuti dan al-Mahalli, *Tafsir al-Jalalain* (t.k, Dar ibn Kathir, t.th) hlm. 16.

faced. A child should be the heir of wealth and knowledge for his parents so that his life is maintained, and through a child also the parent's foundation to continue the parents' wishes that have not been realized.

Two verses in QS. al-Baqarah and QS. at-Taghabun above are samples of the word *fitna* which is interpreted as a test and trial, then the author will list several verses that use the word *fitna* which means test and trial. These verses include: al-An'ām; 53, Thāhā; 40, 85, 90 and 131, Šād; 24 and 34, al-Ankabūt: 2, 3 and 10, ad-Dukhān; 17, al-Jin; 17, an-Nahl; 110, an-Naml; 47, at-Taubah; 126, al-Baqarah; 102, al-Isrā ' ; 60, al-Anbiyā ' ; 35, al-Furqān; 20, al-Qamar; 27, al-A'rāf; 155. Thus, the word *fitna* in the Qur'an means a test and trial under consideration that the meaning of tests and trials (*al-ibtilā 'wa al-imtihān aw al-ikhtibār*) is prized the most repeated on various occasions compared to other derivations of the meaning of *fitna*.

In addition to the meaning of tests and trials, several other meanings are: punishment or torture that comes from Allah, both in the form of threats in the hereafter and torments that take precedence in the world (QS. al-Anfāl: 25, QS. An-Nūr: 63, QS. Al -Zāriyat: 13 and 14, QS. Al-Māidah: 71, QS. Al-Hājj: 11), *fitna* means turning away from the path of truth / *al-i'rād 'an al-tharīq al-mustaqīm* (QS. al-Māidah : 49 and QS. Al-Isrā ' : 73), *fitna* means immorality / *al-wuqū' fī al-ma'āshi* (QS. al-Hadīd: 14, QS. Al-Burūj: 10 and QS. An-Nisā ' : 101), immorality here can be in the form of persecution or attack on other individuals. *Fitna* also means trickery / *al-hīlah* (QS. Yunūs: 83), *fitna* means *istidraj* or pleasure that leads to the blame of Allah SWT. (QS. al-Anbiyā ' : 111, QS. az-Zumar: 49), *fitna* means the object of arrogance (QS. Yunūs: 85, QS. al-Mumtahinah: 85), *fitna* also means mad / *al-majnūn* (QS. al-Qalam: 6), *fitna* means news which is frightening (QS. al-Mudatsir: 31 and QS. as-Saffāt: 63), *fitna* means the opening of disgrace (QS. al-Māidah: 41), *fitna* means doubt (QS. al-Hājj: 53).<sup>24</sup>

This is the derivation of the meaning of the word *fitna* in the Qur'an. Beside that, what is equally important is that *fitna* also means *shirk* or *kufir*, and this meaning is a meaning that is in accordance with the context of QS. al-Baqarah: 191. Apart from this verse, several other verses, such as QS. al-Baqarah: 193 and 217, QS. al-Anfāl: 39, QS. an-Nisā '91 and QS. al-Ahzāb: 14, also interpret the word *fitna* with

<sup>24</sup> Lilik Ummi Kaltsum, *Cobaan Hidup dalam the Qur'an...* hlm. 131.

the act of associating partners with Allah SWT or returning to disbelief as they were (Muslims) before the arrival of Islam. On QS. al-Ahzab: 14 for example, it is stated that if the city of Medina was invaded from all directions by the Quraish of Mecca and then those hypocrites in Medina were asked to return to their previous religion (*tsumma suilu al-fitnah*) they would undoubtedly fulfill this request, meaning they have done *shirk* and *kufir*.

Surah an-Nisa 'verse 91 also interprets the word *fitna* with disbelief and polytheism:

سَتَجِدُونَ ءَاخِرِينَ يُرِيدُونَ أَن يُؤْمِنُوا وَيَأْمُنُوا قَوْمَهُمْ كُلِّ مَا رُدُّوْا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا ۚ فَإِن لَّمْ يَعْزِلُوْكُمْ وَيَلْقَوْا إِلَىٰ كَيْفِمْوَا ۖ أَيْدِيهِمْ فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ تَقْتُلُوهُمْ ۚ وَأُوَلِّكُمْ لَكُمْ عَلَيْهِمْ سُلْطٰنًا مُّبِيْنًا

*“Later you will find other (groups), which means that they are safe from you and safe (also) from their people. Every time they are invited to return to slander (shirk), they also plunge into it. Therefore if they do not let you and (do not) want to bring peace to you, and (do not) hold their hands (from fighting you), then captivate them and kill them and they are the ones whom We give you a real reason (to captivate and kill) them.”*

The *khitab* (communicant) or the object of this verse is those hypocrites who are good at camouflage against believers. These hypocrites show their false faith in believers for the sake of their safety, but on the other hand, they also show their disbelief to their fellow unbelievers. In this verse legality is given to arrest and kill them because of the danger of cheating and deceit,<sup>25</sup> for there is no other way to deal with the attitude of these hypocrites apart from being caught and killed wherever they are found. As for the interpretation of the word *fitna* from surah al-Anfal verse 39 also means disbelief and *shirk*

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلَّهُ لِلَّهِ ۚ فَإِنِ اتَّهَمُوا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ

بَصِيْرٌ

<sup>25</sup> Abdul Latihif bin Abdul Aziz, dkk. *Tafsir al-Muyassar* (Saudi Arabia:Kementrian Agama, 2019) hlm. 92.

“And fight them so that there is no slander and that religion is solely for Allah. If they stop (from disbelief), then Allah is All-Seeing what they are doing.”

So believers are commanded to fight against them so that there will be no more *kufir* and obstruct the preaching of Islam so that it is hoped that submission to Islamic laws is implemented.

*Fitna* verses which mean *shirk* and *kufir* when observed and read at a glance will give the impression that Islam allows killing people while in the context of *jihad* in the way of Allah SWT, this is then for some groups legitimizing the act of killing them carelessly in the name of *jihad*. Therefore, it is necessary to be careful in reading the war verses in the Qur'an so as not to fall into an ahistorical or partial understanding. Chronological knowledge of the verses of war also greatly determines how it is interpreted, whether it is classified as Makkiyah or Madaniyah verses, whether these verses have the possibility of being abrogated or not is also a special consideration. In this case the author will explain it in the historical context section both macro and micro from QS. al-Baqarah: 191, but before that, it will be explained first regarding the intertextual approach through the information conveyed by the Prophet's Hadith.

### **Intertextuality Review: Hadith of the Prophet about 7 Big Sins**

The intertextuality review necessitates the existence of other texts which also influence the birth of a new text so that from this one can find a relationship between one text and another. The Qur'an, which was originally an oral tradition, was later compiled into a *mushaf* in the era of the Caliph Uthman bin Affan. One of the texts that can be used as a reference to explain the meaning of the Qur'an is the hadith of the Prophet, because he as '*ṣāhib al-Qur'ān*' is considered the most authoritative in explaining the contents of the the Qur'an.

The hadith of the Prophet that will be used to help explaining the interpretation of the QS. al-Baqarah: 191 is a hadith which mentions several categories of grave sins. If we pay attention to this hadith, its meaning is not directly related to the meaning contained in QS. al-Baqarah, but the author chose this hadith in

order to erase the perception or assumption of (some) people who understand that the sin of slandering is greater than killing people. On the other hand, through the message of the prophet's hadith, the levels of major sins will be identified based on the perpetrator's actions. Editorial hadith:

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : « اجْتَنِبُوا السَّبْعَ الْمُؤَيَّبَاتِ » . قَالُوا : يَا رَسُولَ اللَّهِ ، وَمَا هُنَّ ؟ قَالَ : « الشِّرْكَ بِاللَّهِ ، وَالسَّحْرُ ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ، وَأَكْلُ الرِّبَا ، وَأَكْلُ مَالِ الْيَتِيمِ ، وَالتَّوَلَّى يَوْمَ الرَّحْفِ ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ »

*"From Abu Hurayra, the Prophet said, "Abstain from the seven sins that destroy!" The companions asked, "O Messenger of Allah, what are they?" He replied, "Shirk to Allah, do magic, kill souls that Allah forbids to be killed except for the right reasons, eat usury, eat the wealth of orphans, run away from war, and accuse women of adultery who are pure believers who do not know anything. "*

The hadith indicates that these grave sins are in the form of associating partners with Allah, doing magic, deliberately killing people, eating usury, eating orphan property, running away during war and accusing adultery. These actions were mentioned by the Prophet in sequence without a single mention of slandering other people or using fake news to other individuals. Explicitly this hadith does not classify slander as a grave sin, on the other hand, the act of associating partners with Allah (*shirk*) was first mentioned by the Prophet to describe how great the sin of shirk committed by a servant was. On many occasions, Allah SWT. said about the magnitude of the sin of shirk, for example in QS. Luqmān: 13:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يُعْطِيهِ يَنْبِيًّ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

*"And (remember) when Luqman said to his son, when he was teaching him: "O my son, do not associate partners with Allah, actually associating partners with (Allah) is really a great cruelty".*

or in QS. an-Nisā': 48,

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ  
أَفْتَرَىٰ إِثْمًا عَظِيمًا

“Surely Allah will not forgive the sin of shirk, and He will forgive all sins other than (shirk), for whom He wills. Anyone who associates partners with Allah, has indeed committed a grave sin.”

After the sin of *shirk*, the next sin is the sin of witchcraft, in which in this magic act humans ask for help from other than Allah with the aim of harming others or at least with the aim of deceiving and deceiving human views. The sin of killing is number three after the sin of shirk and sorcery. The act of taking life away is a crime that cannot be justified, it is even described in the Qur'an when a person kills one soul it is as if he kills all human souls. Islam values human survival and therefore safeguarding the human spirit is one of the five fundamental principles of the goals of Islamic law (*maqāṣid al-syari'ah*).<sup>26</sup> Thus, through the hadith of 7 major sins it can be stated that the degree of *fitna* sin goes beyond the sin of killing the human soul so that the statement of slander is more cruel than murder is not true if the word slander means lying fake news to others, it is only true when the word *fitna* in the verse is interpreted as *shirk*.

### Historical Context : Macro and Micro

Historical context is a fundamental element in the study of interpretation, even al-Wahidi as quoted by al-Zarqani in his book *Manāhil al-'Irfān fī 'Ulūm al-Qur'ān* states that it is impossible for a commentator to explain the meaning of a verse without knowing the explanation. behind the fall of a verse.<sup>27</sup> This historical context is divided into two parts, namely: macro and micro context. Micro contexts are understood by scholars as specific events to which one or more verses respond. The events referred to here can be in the form of behavior or questions from the Companions who were submitted to the Prophet and then answered by the Qur'an, this

<sup>26</sup> Zaprul Khan, *Rekonstruksi Paradigma Maqāṣid Asy-Syari'ah: Kajian Kritis dan Komprehensif* (Yogyakarta: IRCiSoD, 2020).

<sup>27</sup> Muhammad 'Abd al-'Azim al-Zarqani, *Manāhil 'Irfān fī 'Ulūm the Qur'an* (Beirut: Dar al-Kutub al-'Ilmiyyah, 2003) hlm. 65.

information was transmitted through the process of narration. Furthermore, the macro context is understood as all the situations and social and cultural conditions of the Arab community and other nations around them who lived during the 7th century AD.

According to Abdullah Saeed, a detailed understanding of Muhammad's life is needed, both in Mecca and in Medina. This understanding includes the context of climate, social, economic, political, legal, local customs, norms, customs, institutions, including diversity, especially in the hijaz region. Understanding these various contexts can help interpreters in understanding the Qur'an and its relationship to the context when it was revealed.<sup>28</sup>

Regarding the terms macro and micro, it is not certain when they were first attached to the term *asbabun nuzul* but at least the term is an Indonesian translation of *al-'amm* (general) and *al-khaṣ* (specific) which are used by al-Dihlawi to distinguish range of both, if the general seems broader while the specific is considered more specific. Micro *nuzul asbabun* in the context of QS interpretation. al-Baqarah: 191 is actually still a series of stories with the verses before and after, some interpreters discuss the interpretation of the QS. al-Baqarah from the verse 190 to the verse 193, this shows a connection between the verse before and after it.

Quraish Shihab stated in his exegesis book that verse 190 is related to the command to fight after previously being given permission to fight through His words in QS. al-Hajj: 39. The order to fight here certainly includes the conditions as stated explicitly through the editorial "fight in the way of Allah", meaning that the legality of war is justified only when it is in order to uphold the values of monotheism and to seize religious freedom. In addition, the object of warfare is also mentioned in this verse, namely against those "people who fight" Muslims first, specifically when the signs of war have begun to appear and the enemy has arranged a strategy to fight, Muslims are allowed to fight. them first.<sup>29</sup> However, this war order remains on the condition that the attack did not go beyond the limit, meaning to go beyond the limit here to attack all the people of Mecca, including women, children, the elderly, or the monks / priests. These things are not allowed in the fighting ethics of Muslims.

---

<sup>28</sup> Abdullah Saeed, *Interpreting the Qur'an*, hlm. 116-118.

<sup>29</sup> Muhammad Quraish Shihab, *Tafsir al-Misbah; Pesan, Kesan dan Keserasian the Qur'an* (Jakarta: Lentera Hati, 2002), Vol. 1, hlm.419-420.

After the order was given to fight against the polytheists of Makkah in verse 190, then in verse 191 the strict command was to execute anyone who fought and intended to kill Muslims and there was no longer any way to diplomacy so that the safety of the lives of Muslims was maintained. Meanwhile, when the polytheists did not intend to kill and only drove out the Muslims, then this also applies to expelling the polytheists from their homes is an option that must be taken. Indeed, the treatment of the polytheists in Mecca at that time (before this verse was revealed) was too sadistic when Muslims were still in Mecca, various physical torture and confiscation of property, prohibition of worship, to the point that they expelled the Muslims from their homeland, namely Mecca so that Muslims also chose to move to Medina in order to maintain the safety of his life and religion. Therefore, various tortures and behaviors associate associations with Allah SWT. which is committed by the polytheists of Makkah is more dangerous or sinful (*asyaddu wa a'zamu*) than the killings that are permitted and ordered by verse 191. The order to kill in the context of this verse can be said to be defensive or self-defense so that Muslims are not attacked and killed. first, because in a state of war there were only two possibilities, which are being killed or killing.

As for the macro context (global situation), the social context for the revelation of this verse is related to the prohibition of fighting in the *Masjid al-Haram* and fighting during the *Haram* months (*asyhur al-haram*). The Arab community has long respected the *Haram* months, namely *Dzulqaidah*, *Dzulhijjah*, *Muharram* and *Rajab*. The Arabs in general really glorify these months, they even forbid wars to take place in that month as a symbol of their respect. Apart from the month of *Haram*, they also highly respected the *Masjid al-Haram* in which there was a Ka'bah, a building in the shape of a cube and around it was filled with the gods worshiped by the polytheists (at that time). Therefore, verse 191 also mentions the prohibition of fighting in *Haram* land.

However, the prohibition against fighting would be nullified if the Muslims were attacked by the polytheists first so that they were not in the context of starting a war but instead defending themselves. So the polytheists have actually tarnished the sanctity of place and time in the month of *Haram* as well as treason against the Hudaibiyah agreement which was previously mutually agreed upon between the

Muslims and the polytheists in which they had agreed to carry out a ceasefire for a certain time. Another event, for example, which becomes the specialty of fighting in the area of the Grand Mosque is when Fathu Makkah (liberation of the city of Makkah) occurred, at which time Allah SWT. has given permission to his Messenger to fight against the inhabitants of Mecca because he is told in one narration he conquered the city of Mecca by force and there were several men in Khandamah who were victims.<sup>30</sup>

In an effort to find the relevance between the prohibition against fighting in the *haram* months and the obligation of Muslims to counterattack the *kafir* Meccan troops even in the *haram* month, then in QS. al-Baqarah: 217 re-explains the meaning of what is said by the *haram* month, which is as follows,

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ اللَّهِ  
وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ ۗ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۗ وَلَا  
يُزَالُونَ يُقْتَلُونَكُم حَتَّىٰ يَرُدُّوكُم عَن دِينِكُمْ إِنِ اسْتَطَعُوا ۗ وَمَن يَرْتَدِدْ مِنكُم عَن دِينِهِ فَمَا يُمِ  
وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَلُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَأُولَٰئِكَ أَصْحَابُ النَّارِ  
ۗ هُمْ فِيهَا خَالِدُونَ

*"They ask you about fighting in the month of Haram. Say: "To fight in that month is a great sin; but blocking (humans) from the way of Allah, disbelieving in Allah, (blocking entry to) the Grand Mosque and expelling its inhabitants from its surroundings, is greater (sin) in the sight of Allah. sin) instead of killing. They are not stopping to fight against you until they (can) return you from your religion (to disbelief), if they are able. -I practice in this world and the hereafter, and they are the inhabitants of hell, they are eternal in it."*

The verse explains that Allah actually prohibits the Muslims from waging war in the *haram* month because it is the glorious month when Muslims hold Umrah prayer, but the Quraish prevented or fought to enter the *Baitullah (Masjid al-Haram)* and that is actually the called as *fitna* that is persecution and all actions that are meant

<sup>30</sup> Meskipun terdapat riwayat lain yang menceritakan kota Makkah dibebaskan dalam kondisi damai. Baca selengkapnya: Ibnu Katsir, *al-Misbāh al-Munīr fī Tahzīb Tafsīr Ibn Katsīr*, terj. Abu Ihsān al-Atsari (Jakarta: Pustaka Ibnu Katsir, 2015) Jilid 1, hlm.619-620.

to oppress Islam and Muslims and it has bigger sins on the side of Allah rather than fighting in the *haram* month.

### **Main Message of QS. al-Baqarah: 191: Monotheism, Maqāsid al-Syarī'ah and Muāmalah Ethics**

After discussing a variety of issues, both in terms of linguistics and the historical context of the verse, the author considers several points to be taken as the main message from QS. al-Baqarah: 191, these points will be explained one by one according to the author's point of view based on data that has been previously studied. The first and most fundamental message of this verse is the message of monotheism in which all the efforts of Muslims who lived in the early generations were in order to invite mankind to worship Allah SWT, this is implied by the order to fight against the polytheists of Mecca who in their daily lives make idols as his offering. Through this verse the khatab was specifically addressed to the polytheists of Mecca at that time, but the message of monotheism from this verse contains an element of universality for everyone wherever and whenever they are.

If the verse was looked comprehensively, as previously explained, that the “*fitna*” contained in the verse cannot possibly appear as a text that has the meaning of lying words that are disseminated with the intention of vilifying others, as stated in the KBBI, because it is not relevant to the causes of the verse, macro and micro. “*Fitna*” in this verse contains the principle of tawhid which became the main foundation of the teachings of the Prophet Muhammad at that time. If we want to refer to Abdullah Saeed's value system, the interpretation of the word “*fitna*” here is included in the level of obligatory values. Obligatory values, in Saeed's theory, include fundamental beliefs, including belief in God, angels, prophets, holy books, the last day, the day of reckoning, and life after death. It also includes fundamental worship practices such as prayer, fasting, zakat and Hajj, it also includes clear specifics such as halal and haram and is supported by the actual practice of the Prophet Muhammad.<sup>31</sup> The value of this bond is considered as the core of Islam by all

---

<sup>31</sup> Abdullah Saeed, *Interpreting the Qur'an*, hlm. 130.

Muslims who are not affected by the times and times so that it does not require contextualization.<sup>32</sup>

The second message of this verse is about the principle of the objectives of the implementation of Islamic law or which is often used as *maqāṣid al-syarī'ah* by classical scholars and becomes the material for their discourse. More specifically, the study of this principle has implications for the presence of values of protection of human rights that have not been previously identified by classical scholars. One of its manifestations is the safeguarding of religion and human life by responding to attacks by the polytheists of Mecca with the consideration that if they continue to survive, there will be more Muslim casualties. In the language of another Muslim scholar, Abdullah Saeed, *maqāṣid al-syarī'ah* includes fundamental values that are values that are repeatedly emphasized in the the Qur'an which are supported by a number of significant textual evidences.

Indeed, in this verse, there is an order to fight against the polytheists as if through this war the message of monotheism can be conveyed, but what needs to be underlined here is that war waged by Muslims is the last resort chosen after diplomacy has reached a dead end. In addition, the character of warfare carried out by Muslims is defensive (defensive) not offensive (attacking). Things like this need to be emphasized to eliminate the accusations of some people who think Islam is a religion of war. In another sense, there was no other choice for the Muslim troops besides having to defend their souls by attacking the idolatrous forces that first attacked them. In this context, besides they have to guard their souls, they are also raising the image of Islam as a religion that is not intimidating, does not impose their will, and of course, a religion that glorifies the souls of its adherents.

The third message that is no less important is the ethics of being in harmony or socializing among humans, both to those of different religions or to fellow believers. This third message is obtained implicitly from the QS editorial staff. Al-Baqarah: 191:

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُواكُمْ ۗ

---

<sup>32</sup> Abdullah Saeed, *Al-Quran abad 21: Tafsir Kontekstual* terj. Ervan Nurtawab. (Bandung: Mizan. 2016), hlm. 111.

*"And kill them wherever you find them, and drive them out of the place where they threw you out."*

This verse contains ethics or behavior in a way that is equivalent in that when the order to kill is aimed at people who intend to kill Muslims, but when the order to expel Muslims is not ordered to kill the polytheists, they are only ordered to drive back those who had once expelled them. from his homeland, Makkah. This principle of equality when drawn into the social realm may result in the principle of equality or fairness between religious communities.

The final task in the theoretical frame of *ma'na cum maghzā* is to develop the definition and scope of "historical phenomenal significance" or *al-maghzā al-tārikhī* for the interests and needs of the present context of time and place, when the text of the Qur'an it is interpreted.<sup>33</sup> In the context of this research, it is impossible to develop a definition of "*fitna*" for the benefit of the present context, because it is a *tawhid* value that cannot be reconstructed. Because he has not changed, since this verse came down, even to the end of time. The word "*fitna*" must be synergized with other values contained in the same verse in a comprehensive manner, that the values of monotheism must run simultaneously with the *maqāṣid* values of sharia, and egalitarian values in religion. Namely that saying slander by definition is misinforming others to vilify it and that is more evil than murder is something that is not right. In contemporary and contemporary contexts, being a modern Muslim who is indifferent to *maqāṣid al-syarī'ah* and radicals can be more cruel than murder, because it has the potential to injure the foundations of monotheism in him. In a modern context, perhaps the phrase "more cruel than murder" can be interpreted as a metaphor because war has become something foreign to contemporary society, so the alternative development of the essence of *al-maghzā al-tārikhī* is that it hurts the value of tauhid by ignoring *maqāṣid al-syarī'ah* and being exclusive in embracing Islam is something that is very disgraceful, because it not only harms oneself in terms of damaging *aqidah*, but also harms others in terms of ignoring the *maqāṣid al-syarī'ah*.

Salih ibn Fauzan even said that *fitna* in QS. Al-Baqarah: 191 has a broader meaning in a social context. *Fitna* means causing chaos, such as expelling friends

---

<sup>33</sup> Sahiron Syamsuddin, *Ma'na-cum-Maghza Approach to the Qur'an: Interpretation of 5:51*, "Advances in Social Science, Education and Humanities Research, Vol. 137, 2017, hlm. 131-136.

from their hometowns, seizing their property, hurting, and even disturbing their religious freedom.<sup>34</sup> Salih ibn Fauzan tries to expand the definition of *fitna* in the verse in the context of social life. Of course, if seen from the literal perspective of the verse with the definition of Salih ibn Fauzan, it will raise the question that how can being intolerant has a status that is more cruel than the loss of life. However, as an alternative understanding for this interpretation, that the killing in the verse can be used as a metaphor, that all forms of intolerance and exclusivity are very bad things.

## CONCLUSION

This writing exposes the various meanings of the word *fitna* in Arabic. The word *fitna* with various derivations of words in the Qur'an contains various meanings according to the *siyaqul kalam* and the context in which the verse was derived. However, among the various meanings contained, at least it is not uprooted from its original meaning, which means *al-imtihān*, *al-ikhtibār* and *al-ihrāq*, because knowing the original meaning is what determines how the word *fitna* QS. al-Baqarah: 191 interpreted. So, the misunderstanding that occurs in society about this verse has been corrected by the writer using the ma'na cum maghza approach, as well as some of the main messages of this verse which are very relevant to the context of life today, namely the message of monotheism, maqasid al-syarī'ah and the demands for interaction. in a good and balanced manner among human beings in general and in particular to fellow adherents of Islam. In the end, *fitna* with a definition that has been squeezed with ma'na cum maghza is able to become a reference for contemporary people to remain egalitarian in Islam and still pay attention to maqasid sharia. If Muslims do not pay attention to the two, then the potential that emerges is the destruction of the foundation of Islam, namely monotheism, and even has the same status as the polytheists of Mecca, they only have a Muslim identity, but their behavior does not reflect Islam at all.

---

<sup>34</sup> Shalih ibn Fauzan ibn Abdullah al-Fauzah, *Kitab Tauhid*, terj. Ainul Haris Arifin, Agus Hasan Bashori, Cet. I. Jakarta: Darul Haq, 1999, hlm. 5.

**BIBLIOGRAPHY**

- 'Abdul Baqi', Muhammad Fu'ad. *al-Mu'jam al-Mufahras li Alfaz the Qur'an al-Karim* Beirut: Dar al-Rasyid, 1983.
- Abdullah al-Fauzah, Shalih ibn Fauzan ibn. *Kitab Tauhid*, terj. Ainul Haris Arifin, Agus Hasan Bashori, Cet. I. Jakarta: Darul Haq. 1999.
- Abdul Latihif bin Abdul Aziz, dkk. *Tafsir al-Muyassar*, Saudi Arabia:Kementrian Agama, 2019.
- Al-Isfahani, Abi al-Qasim al-Husein bin Muhammad al-Raghib. *al-Mufradat fi Garib the Qur'an*, Beirut: Dar al-Ma'arif , tt
- Al-Suyuti dan al-Mahalli, *Tafsir al-Jalalain*, t.k, Dar ibn Kathir, t.th.
- Al-Thabari, Muhammad ibn Jarir. *Jami' al-Bayan Fi Tafsir the Qur'an*, Beirut, 1997.
- Al-Zamakhsari, *al-Kashshāf 'an Haqāiq Ghawāmid al-Tanzīl wa 'Uyūn al-'Aqāwīl* , Riyad: Maktabah al-Abikan, 1998.
- Al-Zarqani, Muhammad 'Abd al-'Azim. *Manāhil 'Irfān fī 'Ulum the Qur'an*, Beirut: Dar al-Kutub al-'Ilmiyyah, 2003.
- Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, Bandung: Pustaka, 1989.
- Husaini, Adian. *Liberalisasi Islam di Indonesia: Fakta, gagasan, kritik dan solusinya*, Jakarta: Gema Insani, 2015.
- Ibn 'Abbas, *Tanwīr al-Miqbās min Tafsīr ibn 'abbās*, Beirut Libanon: Dar al-Kitab al-'ilmiyyah, 1992.
- Ibnu 'Ashur, *al-Tahrīr wa al-Tanwīr* , t.k : Dar al-Tunisiyyah, tt.
- Ibnu Katsir, *al-Misbāh al-Munīr fī Tahzīb Tafsīr Ibn Katsīr*, terj. Abu Ihsān al-Atsari, Jakarta: Pustaka Ibnu Katsir, 2015.
- Ibnu Manzur, *Lisan al-'Arab*, Beirut: Dar Sadir, tt.
- Ilyas, Yunahar. *Tafsir Tematik Cakrawala the Qur'an*, Yogyakarta: Suara Muhammadiyah, 2003
- Izutsu, Toshihiko. *Etika beragama dalam the Qur'an*, terj. Mansuruddin Djoely, Jakarta: Firdaus, 1993.
- Kaltsum, Lilik Ummi. *Cobaan Hidup dalam the Qur'an, Studi Ayat-ayat Fitnah dengan Aplikasi Metode Tafsir Tematik*, Jurnal Ilmu Ushuluddin V. 5, No. 2, Juli 2018.
- Khallaf, Abdul Wahhab. *'ilm al-Ushūl al-Fiqh* , Cairo: Dār al-Fikr al-'Araby, 1996.
- Muqatil bin Sulaiman, *Tafsir Muqatil Bin Sulaiman* Ed. 'Abdullah Mahmud Syihata, Beirut, 2002.
- Qadafy, Mu'ammār Zayn. *Buku Pintar Sababun Nuzul Dari Makro Hingga Mikro*, Yogyakarta: IN AzNa Books, 2015.
- Saeed, Abdullah. *Al-Quran abad 21: Tafsir Kontekstual* terj. Ervan Nurtawab. Bandung: Mizan. 2016.

- Shihab, Muhammad Quraisy. *Tafsir al-Misbah; Pesan, Kesan dan Keserasian the Qur'an*, Jakarta: Lentera Hati, 2002.
- Syamsuddin, Sahiron. *Hermeneutika dan Pengembangan Ulumul Qur'an*, Yogyakarta: Pesantren Nawesea Press, 2017.
- \_\_\_\_\_. *Hermeneutika dan Pengembangan Ulumul Qur'an*, Yogyakarta: Pesantren Nawesea Press, 2017.
- \_\_\_\_\_. *Interpreting the Qur'an: Towards a Contemporary Approach*. New York: Routledge. 2006.
- \_\_\_\_\_. *Pendekatan Ma'na Cum Maghza' atas the Qur'an dan Hadis: Menjawab Problematika Sosial Keagamaan di Era Kontemporer*, Yogyakarta: Lembaga Ladang Kata & AIAAT, 2020
- \_\_\_\_\_. *Tipologi dan Proyeksi Penafsiran Kontemporer terhadap Al-Qur'an*, Jurnal Al-Qur'an dan Hadis, Vol. 8., No. 2. Juli. 2007.
- Zaprulkhan, *Rekonstruksi Paradigma Maqāsid Asy-Syari'ah: Kajian Kritis dan Komprehensif*, Yogyakarta: IRCiSoD, 2020.