

Unveiling the Implicit Message: A Comprehensive Exploration of Qur'anic Democracy using Ma'na-cum-Maghza Approach

Menyingkap Pesan Tersirat: Eksplorasi Komprehensif atas Demokrasi Qur'ani dengan Pendekatan Ma'na-cum-Maghza

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Abstract

Democracy has become a subject of debate among Muslim intellectuals due to its non-primary source origin from Islam. The journey of democracy in the Islamic world is accompanied by both support and opposition. Nevertheless, this does not imply that the Qur'an is incapable of addressing these issues. Despite not being explicitly mentioned, the concept of democracy can be discerned through implicit messaging and the process of interpretation. One of the verses that encompasses this concept is QS. Ali Imran: 159. This article aims to unveil the implicit message by employing a contemporary verse interpretation approach known as Mana-cum-Maghza. This approach results in the identification of five elements that constitute Qur'anic-style democracy. Firstly, upholding divine values. Secondly, exhibiting a humanitarian and unifying attitude. Thirdly, implementing decisions that arise from conferences, which can take the form of regulations and power transfer (democratic in nature). Fourthly, adhering to legal sources that are applicable to all citizens. Lastly, entrusting specialized individuals with the responsibility of managing specific fields.

Keywords: Democracy, ma'na-cum-maghza, Ali Imran: 159, Hermeneutic, Al-Qur'an

Abstrak

Demokrasi menjadi wacana yang diperdebatkan di antara kalangan intelektual Muslim karena asal-usulnya yang bukan berasal dari sumber primer agama Islam. Pro-kontra menyertai perjalanan demokrasi di dunia Islam. Meskipun demikian, hal ini tidak berarti bahwa Al-Qur'an tidak dapat menjawab problematika tersebut. Meskipun tidak secara eksplisit disebutkan, konsepsi tentang demokrasi dapat terungkap dalam pesan implisitnya melalui proses penafsiran. Salah satu ayat yang mengandung konsepsi tersebut adalah QS. Ali Imran: 159. Artikel ini bertujuan untuk mengungkap pesan implisit tersebut menggunakan pendekatan interpretasi ayat kontemporer, yaitu pendekatan ma'na-cum-maghza. Pendekatan ini memproyeksikan hasil berupa maghza ayat ketika dilakukan tahapan-tahapan yang ada, yang mencerminkan demokrasi ala Al-Qur'an. Maghza yang ditemukan adalah bahwa ada lima hal yang terkandung dalam demokrasi ala Al-Qur'an. Pertama, menghormati nilai-nilai ketuhanan. Kedua, adanya sikap kemanusiaan dan persatuan. Ketiga, keputusan yang dilaksanakan merupakan hasil musyawarah, bisa berupa peraturan dan pemindahan kekuasaan (demokratis). Keempat, berpedoman pada sumber hukum yang dapat diimplementasikan oleh semua warga negara. Kelima, memberikan amanah kepada individu yang ahli dalam bidang tertentu untuk mengurus bidang tersebut.

Kata kunci: Demokrasi, ma'na-cum-maghza, QS. Ali Imran: 159, Hermeneutika, Al-Qur'an



Introduction

Democracy has emerged as a prominent topic of discussion among various circles, particularly Muslim intellectuals, towards the latter part of the 20th century. These discussions have engendered divergent perspectives regarding the merits and drawbacks of democracy and its conceptualization. The divergence can be attributed, in part, to the origins and historical development of democracy, which trace back to civilizations and ideologies outside the realm of Islam, rather than being rooted in the Qur'an and Hadith, which serve as primary sources for Muslims. One notable figure, Sayyid Qutb, vehemently opposed the democratic system, as he believed it undermined the supremacy of God's sovereignty.¹ Conversely, Abul A'la al-Maududi sought to 'reinterpret' democracy, introducing the term "theo-democracy," which implies that people exercise their sovereignty within the bounds of God's authority.² These contrasting viewpoints have fueled a spirited debate, further enriching the discourse on democracy.

While the Qur'an does not explicitly outline the ideal form of a state, it contains implicit meanings that can be interpreted to extract messages and guidelines. Pertaining to the state system, including the concept of democracy, the Qur'an encompasses various verses that shed light on this subject. One such verse is QS. Ali Imrān verse 159, where Allah instructs Prophet Muhammad to engage in consultation regarding matters of importance. This verse highlights the importance of deliberation and seeking counsel in decision-making processes. By implication, it suggests a participatory approach to governance, which resonates with the principles of democracy. These Quranic insights provide valuable insights for Muslim intellectuals grappling with the compatibility of democratic ideals and Islamic principles. Further exploration of these verses and their interpretations can contribute to a more nuanced understanding of democracy in the context of Islam.

In order to comprehend the implicit meaning, the interpretation of the verse assumes a crucial role. Examining the interpretations, it becomes evident that during the classical era, the focus tended to be more textualist rather than political, as evident in several commentaries related to the verse. The majority of these interpretations emphasize Allah's command to Prophet Muhammad to consult with his companions in matters of warfare, representing the original contextual backdrop of the verse's revelation. For instance, T{abari's interpretation aligns with

1 Kiki Muhamad Hakiki, "Islam Dan Demokrasi: Pandangan Intelektual Muslim Dan Penerapannya Di Indonesia," *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* Vol. 1, No. 1 (2016). p. 4-5.

2 Abul A'la Maududi, *The Islamic Law and Constitution* (Lahore: Islamic Publications Ltd., 1960). p. 139.

this perspective.³ However, contemporary interpretations have begun to expand the scope by incorporating aspects beyond the textual context. Quraish Shihab, in his interpretation of al-Misbah, elucidates the essence of the verse and delineates the process of deliberation. Nevertheless, addressing the evolving issues of our time necessitates a fresh, comprehensive perspective. It requires an interpretation that takes into account both the historical context of revelation and the present era, where novel solutions are sought. Thus, a broader perspective becomes imperative to address the ever-developing issues in a contemporary context.

The need for verse interpretation that takes into account both historical and contemporary contexts is being addressed through the development of contemporary verse interpretation methods by Qur'anic scholars. These methods have emerged in response to the perceived limitations of purely textualist interpretations. Abdullah Saeed, for instance, argues that textual interpretation alone fails to capture the comprehensive essence of the verses under analysis, thus calling for a contextual approach.⁴ Building on Saeed's work, Sahiron Syamsuddin similarly asserts that textual interpretation alone cannot fully unveil the primary purpose of a verse, despite occasionally mentioning the legal foundations associated with specific verses.⁵ In light of this, Sahiron formulates a contemporary approach to verse interpretation termed the Ma'na>-cum-Maghza> approach. These innovative methods aim to bridge the gap between the original context of revelation and the exigencies of the present era, offering a more comprehensive understanding of the Qur'an's message. Through the adoption of such approaches, scholars endeavor to enrich the discourse on verse interpretation and contribute to a deeper comprehension of the Qur'anic text.

In this article, the ma'na-cum-maghza approach will be employed as a methodological tool to examine QS. Ali Imra>n verse 159, with the aim of unveiling fresh insights and potentially generating a novel conception of democracy derived from the Qur'an, which serves as the primary source for Muslims. By employing this approach, which combines the exploration of both the explicit meaning (ma'na) and the intended objective (maghza), a comprehensive analysis of the verse can be achieved, shedding light on its broader implications and relevance to contemporary discussions on democracy. Through this analytical lens, the article seeks to contribute to the scholarly discourse on democracy by extracting nuanced perspectives from the

3 Abu Ja'far Muhammad bin Jarir At-T{abari, *Tafsir At-T{abari*, terj. Akhmad Affandi (Jakarta: Pustaka Azzam, 2008). Jilid VI. p. 118-122.

4 Abdullah Saeed, *Al-Qur'an Abad 21: Tafsir Kontekstual*, terj. Ervan Nurtawab (Bandung: PT. Mizan Pustaka, 2015). p. 12.

5 Sahiron Syamsuddin, *Hermenetika Dan Pengembangan Ulumul Qur'an* (Yogyakarta: Pesantren Nawasea Press, 2017). p. 55.

Qur'an itself, offering a distinct perspective rooted in the primary Islamic sources.

The Evolution of Democracy: From Ancient Greece to Contemporary Perspectives

Numerous scholars have engaged in extensive debates and put forth various perspectives in order to formulate a comprehensive definition of democracy. One such scholar, Sidney Hook, proposed that democracy should be understood as a system of governance wherein the fundamental decisions or policy directions, either directly or indirectly, rely on the consensus of the majority of the adult population, who have willingly participated.⁶ In alignment with Hook's view, Henry B. Mayo posited that democracy constitutes a governmental framework wherein public policy decision-making is grounded in the preferences of the majority. This is accomplished through the regular election of representatives who uphold the principles of equality and political freedom.⁷ Considering these two arguments, democracy can be defined as a process that entails the exercise of majority decisions while simultaneously upholding the principles of equality and political freedom. The strength of these arguments derives from the extensive historical development that democracy has undergone throughout the ages.

The concept of democracy can be traced back to ancient Greek culture during the 6th to 3rd century BC. During this period, democracy was practiced directly by the citizens without the need for representation, a form known as direct democracy.⁸ This system proved to be effective due to the relatively simple conditions prevailing at the time, characterized by a limited geographical area and a population of no more than 300,000 individuals. The Romans also embraced a democratic system, although they referred to it as a 'republic' or a governance structure that was in the interest of the people.⁹ However, the idea of democracy gradually waned following the Roman Empire's decline and its subsequent defeat in Western Europe.

During the period between 600 and 1400 AD, the idea of democracy was overshadowed and eventually replaced by a new system. This era is commonly referred to as the Dark Ages or the Middle Ages, characterized by a prevailing feudal atmosphere where rulers, including the clergy, collaborated to establish oppressive

6 Sidney Hook, "Democracy," *Encyclopedia Americana* (Danbury: Grolier Incorporated, 1983). p. 684.

7 Henry B. Mayo, *An Introduction to Democratic Theory* (New York: Oxford University Press, 1960). p. 70.

8 Miriam Budiarjo, *Dasar-Dasar Ilmu Politik* (Jakarta: CV. Prima Gravika, 2008). p. 109.

9 Sunarso, *Membedah Demokrasi: Sejarah, Konsep, Dan Implementasinya Di Indonesia* (Yogyakarta: UNY Press, 2015). p. 4.

forms of power.¹⁰ However, amidst this context, there emerged an important document known as the Magna Carta. It represented a semi-contractual agreement between King John of England and several nobles, wherein the rights and privileges of the king's subjects were acknowledged and mandated. Miriam Budiarjo asserts that the birth of the Magna Carta marks a significant milestone and a rekindling of democratic ideals within this medieval period.¹¹ Subsequently, the Renaissance and Reformation movements further propelled the development of democratic principles and ideologies.

The Renaissance period played a pivotal role in rekindling interest in the ideals of Ancient Greece. The focus shifted from religious texts to encompass broader discussions about secular matters, including the concept of democracy.¹² Concurrently, the Reformation, marked by religious conflicts and upheavals, challenged the church's dominant authority over humanity, subsequently fostering the emergence of the notion of separating religion from worldly affairs, particularly state governance. This shift provided a fertile ground for the resurgence of democratic ideals. Noteworthy breakthroughs came from influential thinkers such as Montesquieu, who introduced the concept of the separation of powers (*trias politica*), and John Locke, who highlighted fundamental rights encompassing life, liberty, and property. These ideas, which gained significant traction during the 19th century, eventually materialized as concrete political programs and systems.

According to Robert A. Dahl, democracy, as a political system, is characterized by three core principles: freedom, participation, and competition.¹³ Firstly, citizens are granted the freedom to openly express their opinions, establish or join organizations, and engage in policy criticism. Secondly, citizens have the right to actively participate in the government, including the rights to stand for election and to cast their votes. This stands in contrast to monarchies where governmental power is reserved solely for hereditary rulers. Lastly, in the electoral process, all candidates are provided an equal opportunity to contend for positions of power, ensuring fair competition among fellow candidates.

Moreover, the question arises: Why is democracy considered preferable? Are other forms of government not viable alternatives? Robert A. Dahl presents a logical argument highlighting the advantages of a democratic system, particularly in its ideal state. Ten key points elucidate democracy's merit as the optimal form of governance:

10 Sunarso, *Membedah Demokrasi: Sejarah, Konsep, Dan Implementasinya Di Indonesia...*, p. 6.

11 Miriam Budiarjo, *Dasar-Dasar Ilmu Politik...*, p. 109.

12 Miriam Budiarjo, *Dasar-Dasar Ilmu Politik...*, p. 110.

13

Firstly, it serves as a safeguard against authoritarian rule; secondly, it ensures the protection of human rights for its citizens; thirdly, it guarantees greater personal freedom; fourthly, it safeguards the fundamental interests of its citizens; fifthly, it empowers individuals with the freedom to make autonomous choices; sixthly, it provides opportunities for individuals to exercise moral responsibility; seventhly, it facilitates more rapid human development; eighthly, it fosters a high degree of political equality; ninthly, democratic countries tend to avoid conflicts with each other; and finally, democratic nations tend to exhibit higher levels of prosperity. These points collectively underline the merits and advantages of democracy as a preferred system of governance.¹⁴

Dynamic Interpretations of QS. Ali Imran: 159: A Historical Analysis

The interpretation of Quranic verses has been a subject of extensive scholarly analysis throughout history, yielding varying results among interpreters. It is undeniable that interpretations are influenced by the particular circumstances and context in which they emerge. Therefore, it is both logical and beneficial to examine past interpretations to better comprehend the dynamic nature of meaning within QS. Ali 'Imran:159. Such an approach allows for a more nuanced and refined analysis of the verse's significance.

In the subsequent discussion, not all interpretations will be exhaustively presented; however, a representative selection from each era will be provided to fulfill the objective of capturing the dynamics of meaning. Ibn Kathir, a prominent interpreter of the classical era, interpreted the verse as a divine command from Allah to the Prophet Muhammad to engage in deliberation.¹⁵ This tafsir reflects a predominantly textual approach, a common characteristic among scholars of that era. Similarly, in his tafsir *Jami' al-Bayan fi Ta'wil al-Qur'an*, Tabari's interpretation aligns closely with Ibn Kathir's perspective regarding Allah's command to the Prophet concerning deliberation.¹⁶ Moving forward, Qurtubi's interpretation can be seen as slightly advancing beyond the aforementioned two exegetes. This is evident in the inclusion of narrations within his interpretation that emphasize the role of deliberation as an essential component of governance.¹⁷

14 Robert A. Dahl, *On Democracy* (New haven & London: Yale University Press, 1998). p. 51-64.

15 Ibnu Kas{ir, *Tafsir Ibnu Kas{ir*, terj. M. Abdul Ghoffur E.M. (Bogor: Pustaka Imam asy-Syafi'i, 2003). Jilid II. p. 173-175.

16 Abu Ja'far Muhammad bin Jarir At{-T{abari}, *Tafsir Ath-Tabari*, terj. Akhmad Affandi. (Jakarta: Pustaka Azzam, 2008). Jilid VI. p. 118-122.

17 Ahmad bin Abi Bakr Al-Qurt{ubi}, *Al-Jami 'Li Ab{kam Al-Qur'an*, terj. (Jakarta: Pustaka Azzam, 2008).

In the modern to contemporary era, interpretations of the verse have evolved to encompass a more comprehensive approach that extends beyond linguistic analysis. Sayyid Qutb, for instance, employs this verse to advocate for the establishment of Islamic principles within a government, specifically highlighting the principle of deliberation (*Shura*). He further argues that the form of Shura will vary based on different contexts and needs. Qutb's interpretation demonstrates a broader scope and a departure from a purely textual study of the verse.¹⁸ In his tafsir work, *Tafsir al-Munir*, Wahbah Zuhaili interprets this verse as the basis for the permissibility of *ijtihad* alongside revelation.¹⁹ He supports his argument by emphasizing Allah's command to the Prophet Muhammad to engage in deliberation with his companions. Quraish Shihab concurs with other interpretations, highlighting that the verse not only commands deliberation²⁰ but also provides guidance on how it should be conducted.²¹ HAMKA, in his tafsir, asserts that the essence of leadership lies in the 'invitation to deliberate.'²² Collectively, these interpretations from various scholars converge on the central theme of the verse, namely the imperative of deliberation, albeit with additional explanations and perspectives provided by each scholar.

Ma'na-cum-Maghza in Qur'anic Scholarship: Perspectives and Approaches

The utilization of hermeneutics in the field of Qur'anic scholarship and interpretation is a topic that continues to generate ongoing debates and discussions among Islamic and Qur'anic scholars. This subject evokes both support and opposition, resulting in a diverse range of perspectives within the scholarly community. Scholars such as 'Imarah and Adian Husaini have taken a stance of rejecting hermeneutics in this context,²³ with 'Imarah even dedicating a book to articulate his dissenting

Jilid IV. p. 623-626.

18 Sayyid Qutb, *Tafsir Fi Zhilal Qur'an*, terj. As'ad Yasin, dkk. (Jakarta: Gema Insani, 2001). Jilid IV. p. 193.

19 Wahbah Az-Zuhaili, *Tafsir Al-Munir*, terj. Abdul Hayyie al-Kattani, dkk. (Jakarta: Gema Insani, 2013). Jilid II. p. 479.

20 M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*. (Tangerang: Penerbit Lentera Hati, 2005). Jilid II. p. 260.

21 Firstly, being gentle and not rude. A person in deliberation, especially a leader, is required not to speak harshly and avoid stubbornness. Second, to be willing to accept other opinions and open a new page when disagreeing. Thirdly, realising that analytical acumen and clear logic are not enough to make decisions. It takes a sense of *tawakkal* in the heart when a decision will be made. See Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an...*, p. 258-260.

22 Haji Abdul Malik Karim Amrullah, *Tafsir Al-Azhar*. (Singapura: Pustaka Nasional PTE LTD, 1982). Jilid II. p. 967.

23 Syamsuddin, *Hermenetika Dan Pengembangan Ulumul Qur'an*. p. 1.

views. On the other hand, there exists a group of scholars who embrace hermeneutics as a valuable approach for advancing the study of the Qur'an. This acceptance of hermeneutics can be traced back to the tradition of integrating Islamic knowledge with 'secular' sciences, a practice that has persisted since the 9th century AD.²⁴ Within the realm of Qur'anic interpretation methodologies, notable figures like Fazlur Rahman have adopted approaches such as the double movement method, drawing inspiration from the hermeneutical theories of Hans-Georg Gadamer and Emilio Betti.²⁵ Similarly, Sahiron Syamsuddin introduced the ma'na-cum-maghza method, influenced by the hermeneutical frameworks of Schleiermacher, Gadamer, and Jorge Garcia.²⁶

In contemporary tafsir approaches, the ma'na-cum-maghza method stands alongside other prominent methodologies such as Fazlur Rahman's²⁷ double movement and Abdullah Saeed's²⁸ contextualist approach. It should be noted, however, that the ma'na-cum-maghza method distinguishes itself by asserting its applicability to all verses of the Qur'an, in contrast to the double movement and contextualist approaches, which primarily focus on legal or Qur'anic legal verses. This distinction highlights the comprehensive scope of the ma'na-cum-maghza method, encompassing a broader range of verses in the Qur'an for analysis and interpretation.

The ma'na-cum-maghza method operates under the assumption that every text, including the Qur'anic text, possesses a historical meaning that is intricately linked to the specific context in which it originated. When considering the Qur'anic text revealed to Prophet Muhammad, it is essential to recognize its connection to the culture of Arabia, specifically the regions of Mecca and Medina, where the verse's meaning directly targeted the contemporary audience. In terms of the message's universality, Sahiron posits that it is derived from the cumulative interpretations of verses spanning throughout history. Consequently, when interpreting a verse, an exegete must give due attention to both the textual aspects of the verse and its historical context. This approach emphasizes the importance of considering the original cultural context while acknowledging the broader significance of the Qur'an's message over time.

The ma'na-cum-maghza method entails a systematic process that interpreters

24 Sahiron Syamsuddin, *Hermenetika Dan Pengembangan Ulumul Qur'an...*, p. 8.

25 Sahiron Syamsuddin, *Hermenetika Dan Pengembangan Ulumul Qur'an...*, p. 9.

26 Lihat Sahiron Syamsuddin, *Hermenetika Dan Pengembangan Ulumul Qur'an...*, p. 59-139.

27 Fazlur Rahman, *Islam & Modernity: Transformation of an Intellectual Tradition* (Chicago: The University of Chicago Press, 1982). p. 5.

must undertake when employing this approach to analyze Qur'anic verses. This method involves several stages that guide the interpretation process. Firstly, interpreters engage in the search for the historical meaning (*al-ma'na al-tarikhi*), wherein they strive to uncover the intended meaning of the verse within its specific historical context. This stage delves into understanding the verse's significance as it was originally intended for the audience of that time. Secondly, interpreters explore the historical phenomenal significance (*al-maghza al-tarikhi*), which focuses on comprehending the broader implications and impact of the verse within the historical context. This stage allows for a deeper understanding of the verse's significance beyond its immediate historical context. Finally, the interpreters engage in constructing the dynamic phenomenal significance (*al-maghza al-mutaharrik*), which involves analyzing and interpreting the verse's enduring relevance and applicability across different contexts and time periods. These systematic stages of the *ma'na-cum-maghza* method provide a structured framework for interpreters to navigate and uncover the multifaceted meanings embedded within Qur'anic verses.

Interpretasi *Ma'na-cum-Maghza* pada QS. Ali Imran: 159

Having examined the interpretations of scholars in the previous discussion, which shed light on the dynamic nature of the verse's meaning, this section aims to uncover the meaning and 'maghza' of QS. Ali 'Imran:159 through the application of the *ma'na-cum-maghza* method. As previously outlined, this method involves three distinct stages: the search for *ma'na al-tarikhi* (historical meaning), the search for *maghza al-tarikhi* (historical significance), and the construction of *maghza al-mutaharrik* (dynamic significance). Through these stages, a comprehensive understanding of the verse will be attained, encompassing its historical context, broader implications, and enduring relevance. This analytical framework offers a structured approach to uncover the multifaceted layers of meaning embedded within QS. Ali 'Imran:159, illuminating its significance within its specific historical setting and beyond.

The Quest for Historical Meaning (Ma'na > al-Tarikhi)

1. Linguistic Analysis

Lexical analysis

The critical analysis of the language employed in the Qur'an involves examining linguistic aspects, such as the meaning of vocabulary and sentence structure, which form integral components of the analytical process.²⁹ Sahiron Syamsuddin, drawing

²⁹ Sahiron Sahiron Syamsuddin, "Metode Penafsiran Dengan Pendekatan *Ma'na-Cum-Maghza*," in *Pendekatan Ma'na-Cum-Maghza Atas Al-Qur'an Dan Hadis: Menjawab Problematika Sosial Keagamaan Di*

inspiration from Friedrich Schleiermacher, emphasizes the significance of language in determining the precise meaning of expressions found within a text. According to Schleiermacher, this determination can only be achieved by considering the language known to the author and the original audience.³⁰ With this perspective in mind, the forthcoming analysis will strive to dissect QS. Ali Imrān: 159, aiming to unravel the verse's intended meaning and message.

Within the verse, “fabima rahmatin min Allah lintalahum,” the term “rahmatin” is present, which is commonly interpreted as “mercy.” However, this word can also be understood as “gentleness” (ar-riqqah) or “kindness” (al-ihsan).³¹ The meaning of “rahmah” varies depending on the subject to which it is attributed. When used in relation to Allah, “ar-rahmah” signifies pleasure (in’aam) and grace (ifdhal). On the other hand, when associated with humans, it connotes gentleness (riqqah) and compassion or sympathy (ta’attuf).³² The interpretation of the word “rahmah” thus varies depending on the context in which it is used, emphasizing the different facets of its meaning when applied to different entities.

The term “rahmatin” holds a significant semantic range, as noted in the Arabic-English Lexicon, where it is considered a synonym for “qarabah,” denoting kinship or relationship.³³ Specifically, this kinship is associated with the maternal line, although alternative perspectives exist that propose a broader interpretation encompassing ancestral kinship. This broader understanding is justified by the fact that the established kinship originates from a bond of love or from sharing the same womb, thus extending beyond immediate maternal relations.³⁴ This multifaceted interpretation recognizes the depth and breadth of the concept of kinship represented by the word “rahmatin” in the verse.

The phrase “wa law kunta fazzaan ghalizal-qalbi lanfaddu min hawlik” can be translated as “O Muhammad, had it not been for your gentleness, reluctance and fear would have prevented them from coming close to you after their turning away from the battlefield.”³⁵ The term “al-fazza” conveys the meaning of being harsh in speech and displaying evil behavior.³⁶ Raghīb al-Asfahani defines it as having a bad temper.

Era Kontemporer, ed. Sahiron Syamsuddin (Bantul: Lembaga Ladang Kata, 2020). p. 9.

30 Sahiron Syamsuddin, “Metode Penafsiran Dengan Pendekatan Ma’na-Cum-Maghza.”, p. 9.

31 Raghīb Al-Asfahani, *Al-Mufrada>t fi Ghari>b Al-Qur’an* (Mesir: Darul Mustofa, 1961). p. 253.

32 Raghīb Al-Asfahani, *Al-Mufrada>t fi Ghari>b Al-Qur’an...*, p. 254.

33 Edward William Lane, *Arabic-English Lexicon*. (New York: Frederick Ungar Publition, 1867). Jilid III. p. 1056.

34 Edward William Lane, *Arabic-English Lexicon...* p. 1056

35 Ah}mad bin Abi Bakr Al-Qurt}ubi, *Al-Jami ‘li Ahka>m al-Qur’an...*, p. 621.

36 Ahmad Warson Munawwir, *Kamus Al-Munawwir* (Surabaya: Pustaka Progressif, 1997). p. 1064

It derives from the word “al-fazzu,” which refers to water in a pot that is in poor condition and would only be consumed in desperate circumstances.³⁷ The following word, “al-ghaliz,” originates from the term “ghalaza,” meaning thick or rough. When juxtaposed with the word “qalbi,” “ghaliz al-qalbi,” it implies being rough-hearted and lacking compassion and affection.³⁸ This interpretation underscores the significance of the Prophet Muhammad’s gentleness, which served as a transformative force in encouraging individuals to approach him despite their previous reluctance and retreat from the battlefield.

The term “al-fadd” carries a range of meanings including breaking, cutting, scattering, and dispersing.³⁹ Its meaning can vary depending on the word it is juxtaposed with. For instance, when combined with “al-qaum” (people), it signifies separation or scattering of the people. Similarly, when linked with “al-ijtima” (association), it connotes dissolution. Raghīb’s interpretation describes it as breaking something and separating a part from the whole.⁴⁰ In the verse, “al-fadd” is positioned alongside “hawl,” which can mean “around” or “surrounding,” leading to an interpretation of “avoiding” or “staying away.” However, “hawl” also carries the meaning of power or strength.⁴¹ Consequently, “al-fadd” in this context can be understood as turning away from one’s power or abandoning loyalty as a follower. Tafsir al-Tabari translates “lanfaddu min hawlik” as “they will leave you,” as supported by the narrations cited in his tafsir.⁴²

In the verse, Allah instructs, “fa’fu ‘anhum wa astaghfir lahum wa syawirhum fi al-amr.” The term “syawirhum” is derived from the root word “sya’ra” or “syawara,” which initially conveys the meaning of extracting, removing, and collecting.⁴³ This analogy is derived from the Arabic expression “syara al-’asala,” which refers to the process of taking honey from a beehive.⁴⁴ A word that shares a similar meaning to “syawirhum” is “at-tasyawuru,” which signifies the endeavor to gather various viewpoints through individual assessments.⁴⁵ The process of deliberation, which involves seeking and extracting opinions from multiple individuals, is likened to

37 Lihat Al-Asfahani, *Al-Mufrada>t fi Ghari>b Al-Qur’an...*, p. 494.

38 Abu Ja’far Muhammad bin Jarir At-T}abari, *Jami’ al-Bayan fi Ta’wil al-Qur’an...* p. 116.

39 Ahmad Warson Munawwir, *Kamus Al-Munawwir...*, p. 1060

40 Raghīb Al-As}fahani, *Al-Mufrada>t fi Ghari>b Al-Qur’an...*, p. 493.

41 Ahmad Warson Munawwir, *Kamus Al-Munawwir...*, p. 311.

42 Abu Ja’far Muhammad bin Jarir At-T}abari, *Jami’ al-Bayan fi Ta’wil al-Qur’an...*, p. 118

43 Edward William Lane, *Arabic-English Lexicon*. (New York: Frederick Ungar Publition, 1867). Jilid IV. p. 1616.

44 Ibnu Manzur, *Lisa>nul Arab* (Kairo: Darul Ma’arif, 1119). p. 2356.

45 Raghīb Al-Asfahani, *Al-Mufrada>t Fi Ghari>b Al-Qur’an...*, p. 356.

the act of extracting honey from a beehive. Honey, being a valuable and desirable substance, is akin to the opinions being sought. This perspective finds support in the Arabic-English Lexicon dictionary, which acknowledges the parallel between the extraction of honey and the collection of opinions through deliberation.⁴⁶

The term “al-amr” in the context of Surah Ali Imran:154 carries the meaning of “matter.” As stated in the verse, “qul inna al-amra kullahu lillah” which translates to “say (Muhammad) that all matters are in the hands of God.”⁴⁷ In the *Lisa>nul Arab*, it is also referred to as “al-haditha,” signifying matter or something that occurs.⁴⁸ This encompassing meaning includes all aspects of words and actions. Additionally, “al-amr” can also signify “ibda’un,” which denotes the act of initial creation. However, this meaning is solely attributed to Allah and not His creation. In other contexts, “al-amr” can be interpreted as power, as seen in Surah An-Nisa verse 59 with the phrase “Ulul Amri,” meaning “the holders of power.”⁴⁹ Nevertheless, power itself falls within the realm of matters or affairs. In his interpretation, Quraish Shihab asserts that “al-amr” encompasses matters that do not have specifically prescribed instructions, including worldly and societal issues. However, issues that have clear guidance from Allah and His messenger pertaining to religious matters and other specific aspects are not encompassed by “al-amr.”⁵⁰ Expanding on this notion, Wahbah Zuhaili further explains that “al-amr” includes political matters and the regulation of people, both in times of war and peace, as well as affairs concerning the world at large. These interpretations highlight the broad scope of “al-amr” and its relevance to various aspects of human life and governance, while acknowledging that certain matters are explicitly addressed through religious guidance.⁵¹

The phrase “fa’iz’a ‘azamta fatawakkal ‘ala Allah” is composed of two significant words, “al-’azm” and “tawakkal.” “Al-’azm” originates from the root word ‘azama, which denotes determination, decision-making, and establishment.⁵² According to Raghīb Al-Asfahani, “al-’azm” signifies making up one’s mind to carry out a particular action.⁵³ Qurtubi defines it as a carefully and thoroughly decided matter,

46 Edward William Lane, *Arabic-English Lexicon*. Jilid III..., p. 1617.

47 Raghīb Al-Asfahani, *Al-Mufrada>t Fi Ghari>b Al-Qur’an...*, p. 88.

48 Ibnu Manzur, *Lisa>nul Arab...*, p. 126.

49 Raghīb Al-Asfahani, *Al-Mufra>dat Fi Ghari>b Al-Qur’an...*, p. 90.

50 M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur’an*. Jilid II..., p. 261.

51 Wahbah Az-Zuhaili, *Tafsir Al-Munir*. Jilid II..., p. 475.

52 Edward William Lane, *Arabic-English Lexicon*. (New York: Frederick Ungar Publition, 1874). Jilid V. p. 2037.

53 Raghīb Al-Asfahani, *Al-Mufrada>t Fi Ghari>b Al-Qur’an...*, p. 494.

often associated with consensus within a forum of deliberation.⁵⁴ This word is also found in various Quranic verses, such as Surah Al-Baqarah (277, 235), which discuss confidence in matters of marriage and divorce, as well as in Surah Ash-Shu'ara (43) and Surah Taha (115).⁵⁵ Moreover, the word “fatawakkal” derives from the root word “wakala,” which implies handing over, entrusting, or representing.⁵⁶ Raghīb Al-Asfahani highlights two interpretations of “tawakkal.” The first is expressed as “tawakkaltu li fulanin,” meaning “I became a representative for Fulan,” where the term “wakkala” conveys the sense of representing or taking care of someone’s affairs. The second interpretation is seen in the phrase “tawakkaltu ‘alaih,” which means “I lean on him,” signifying the act of relying or depending on someone. In the context of “fatawakkal ‘ala Allah,” it pertains to leaning and relying on Allah, placing complete trust and confidence in His guidance and support.⁵⁷

Intertextuality

In order to enhance the linguistic analysis, the next step focuses on the intratextuality of the verse, which involves comparing and analyzing the usage of words in the interpreted verse with other verses. This step aims to shed light on the word “shu>wirhum” and its derivatives found in the Qur’an. The term “shu>ra>” appears in at least four different forms across four different chapters of the Qur’an. These derivations include “tasya>wurin” in Surah Al-Baqarah (2:233), “wasya>wirhum” in Surah Ali Imran (3:159), “faasya>rat” in Surah Maryam (19:29), and “shu>ra>” in Surah Ash-Shu’ra’ (42:38). Among these verses, the ones most closely related to Ali Imran verse 159 are Al-Baqarah verse 233 and Ash-Shu’ra’ verse 38. Through this intratextual analysis, we can gain insights into the usage and nuances of the term “shu>wirhum” and its connections to other passages in the Qur’an.

Surah Al-Baqarah, verse 233 provides guidance on decision-making within the context of the relationship between husband and wife and the upbringing of children. The verse emphasizes the importance of deliberation in such matters.⁵⁸ It specifically highlights the issue of weaning a child, illustrating that if the father wishes to wean the child but the mother disagrees, neither party has the sole right to make the

54 Ahmad bin Abi Bakr Al-Qurtjubi, *Al-Jami ‘li Abka>m al-Qur’an*. Jilid IV..., p. 629.

55 Raghīb Al-Asfahani, *Al-Mufrada>t Fi Ghari>b Al-Qur’an...*, p. 494.

56 Ahmad Warson Munawwir, *Kamus Al-Munawwir...*, p. 1579.

57 Raghīb Al-Asfahani, *Al-Mufrada>t Fi Ghari>b Al-Qur’an...*, p. 882.

58 M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur’an...*, p. 260. Lihat juga M. Quraish Shihab, *Wawasan Al-Qur’an: Tafsir Maudhu’I atas Pelbagai Persoalan Umat* (Bandung: Mizan Pustaka, 2007), p. 460.

decision.⁵⁹ This verse underscores the significance of reaching an agreement through mutual deliberation. It further indicates that the matters subject to deliberation encompass various worldly affairs, including household affairs. The verse emphasizes the importance of open dialogue and consensus in making decisions, particularly in matters that directly affect the family unit. It promotes a cooperative and inclusive approach to decision-making within the household, reflecting the principles of justice and mutual respect.

Surah Ash-Shu'ara', verse 38 highlights the significance of deliberation in making informed decisions. Ibn Kathir, in his tafsir, emphasizes that individuals should not proceed with an affair without engaging in deliberation. Deliberation allows individuals to seek support from one another and exchange opinions, especially in matters of warfare or similar significant issues.⁶⁰ Qurtubi echoes similar sentiments in his tafsir, praising those who engage in deliberation. He cites the Prophet Muhammad's practice of deliberating with his companions and the companions' own use of deliberation. Both scholars underscore the importance of considering the Qur'an and Hadith in the process of deliberation. This verse encourages individuals to adopt a consultative approach, recognizing the value of diverse perspectives and collective decision-making.⁶¹

Intratextuality

In the process of interpretation, it is beneficial to compare the Qur'anic verse under analysis with texts beyond the Qur'an that were present during the time of revelation. This practice, known as intratextuality, involves examining the connections and references between the Qur'an and other religious texts such as the Gospel and the Torah, as well as Prophetic Hadith. Ibn Kathir, in his tafsir of the verse, refers to a Prophetic Hadith narrated by Abu Hurairah and recorded in Sunan Ibn Majah Hadith number 3745. This Hadith provides guidance on seeking consultation and offers insights into the topic being discussed in the verse.

Upon analyzing the aforementioned Hadith, it becomes evident that the individuals sought for consultation in the process of deliberation should possess the quality of trustworthiness. This aligns with Ibn Kathir's interpretation of the Hadith, wherein he emphasizes that the one who is consulted must be reliable and

59 Abu Ja'far Muhammad bin Jarir At-T{abari, *Jami' al-Bayan fi Ta'wil al-Qur'an*. IV. p 6-7.

60 Ibnu Kasjir, *Tafsir Al-Qur'an al-Adhim*. VII. p. 259.

61 Ahmad bin Abi Bakr Al-Qurthubi, *Al-Jami 'li Ahkam al-Qur'an*. XVI. p. 91-93. Lihat juga M. Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Maudhu'i Atas Pelbagai Persoalan Umat*. p. 461.

trustworthy.⁶² The significance of this requirement lies in the notion that seeking advice and guidance from individuals who possess integrity and credibility enhances the effectiveness and reliability of the deliberation process. Trustworthy consultants are more likely to provide sound and reliable insights, contributing to informed decision-making and ensuring the overall integrity of the deliberative process. Thus, the Hadith serves as a guiding principle, emphasizing the importance of seeking consultation from individuals who demonstrate trustworthiness in order to attain optimal outcomes in the process of deliberation.

2. Analyzing the Historical Context of Verses

Micro Historical Context: Overview of the Battle of Uhud

Upon closer examination, it becomes apparent that this verse serves as a continuation of the preceding verse, which pertains to the Battle of Uhud. Consequently, the underlying context for the revelation of this verse can be traced back to the events surrounding that particular battle. Qurtubi, in his interpretation, asserts that this verse was revealed subsequent to the Battle of Uhud. This viewpoint is further supported by Quraish Shihab's interpretation in his work *Al-Misbah*, where he highlights that this verse provides guidance to Prophet Muhammad and underscores his gentle demeanor when addressing the companions who made mistakes during the Battle of Uhud. Thus, the verse carries implications directly tied to the historical context of the Battle of Uhud, shedding light on Prophet Muhammad's compassionate approach towards his companions despite the challenges encountered during that battle.

The battle of Uhud arose as a response to the Mushrikins' desire for revenge following their defeat in the battle of Badr.⁶³ Prior to the commencement of the battle, Prophet Muhammad engaged in a process of deliberation with his companions to determine the best course of action for the Muslim forces. The Prophet initially suggested that the Muslim troops remain within the safety of the city of Medina. While some companions agreed with this proposal, others put forward the idea of launching an attack against the Mushrikins. Ultimately, the Muslims decided to venture outside the city towards Mount Uhud. During this decision-making process, the democratic nature of Prophet Muhammad was evident as he listened attentively to the proposals put forth by his companions. It is worth noting that along the journey, some companions who were hypocrites chose to return to Medina. This series

62 Ibnu Katsir, *Tafsir Al-Qur'an al-Adhim*. II. p. 175.

63 Muhammad Sa'id Ramadhan Al-Buthi, *Sirah Nabawiyah: Analisis Ilmiah Manhajiah Sejarah Pergerakan Islam di Masa Rasulullah SAW*, terj. Aunur Rafiq Shaleh Tamhid. (Jakarta: Robbani Press, 1999). p. 216.

of events showcases the complexity of the circumstances and the varied perspectives among the companions during the battle of Uhud.

During the battle, the Muslims faced a defeat primarily due to the negligence and disobedience of the archers, who disregarded Prophet Muhammad's orders to maintain their position at all costs. This lapse in discipline resulted in significant casualties among the Muslims, including the Prophet's uncle, Hamzah. Prophet Muhammad himself sustained injuries from the polytheists' counterattacks.⁶⁴ Despite these adversities, the Prophet exhibited his characteristic gentleness and compassion. Subsequently, Allah commanded him to forgive the enemies and seek forgiveness on their behalf. This divine instruction illustrates the Prophet's remarkable ability to display forgiveness and seek reconciliation even in the face of personal loss and harm inflicted upon him and his followers.

The battle of Uhud, marked by its significant impact on the early Muslim community, led to the revelation of several Quranic verses addressing the events and lessons learned from this battle. Among these verses is Surah Ali Imran verse 159, which contains a commandment to engage in deliberation. This verse, along with approximately 60 other verses, serves as a testament to the profound significance of the battle of Uhud in shaping Islamic teachings and providing guidance to the Muslim community. The divine command to deliberate underscores the importance of thoughtful decision-making and collective consultation, highlighting the value of wisdom and strategic planning in both individual and communal affairs.

Macro Historical Context: The governance of Medina

Surah Ali Imran verse 159, belonging to the Madaniyah group of verses, was revealed during the period when Prophet Muhammad was preaching in the city of Medina. To gain a comprehensive understanding of the verse, it is crucial to analyze the macro historical context and examine the conditions of Medina at the time of its revelation. However, it is also important to consider the pre-existing conditions of Medina prior to the arrival of Prophet Muhammad and the Muhajirin companions who migrated there. By exploring the historical backdrop of Medina before the Prophet's arrival, we can better grasp the societal, cultural, and political dynamics that shaped the context in which the verse was revealed. This contextual analysis enables a more nuanced interpretation and facilitates a deeper appreciation of the verse's significance within its historical framework.

⁶⁴ Ibnu Ishaq, *Sirah Nabawiyah: Sejarah Lengkap Kehidupan Rasulullah SAW*, terj. Samson Rahman (Jakarta Timur: Akbar Media, 2013). p. 491. Lihat juga Ibnu Katsir, *Sirah Nabi Muhammad Shallallahu 'alaihi wa sallam*, terj. Abu Ihsan Al-Atsari (Jakarta: Pustaka Imam asy-Syafi'i, 2010). p. 130.

Medina, originally known as Yathrib, derived its name from a person named Yathrib bin Qaniyah, believed to be the first settler in the area and a descendant of Noah.⁶⁵ Geographically, Medina is situated approximately 510 km north of Mecca, and its location offers certain advantages. The land in Medina is fertile and conducive for agriculture, making it a significant center for cultivating various crops. One notable crop that thrived in Medina was dates, which became a prominent agricultural product in the region.⁶⁶ The natives of Medina extensively utilized the land for agriculture, and the cultivation of dates played a vital role in the local economy, contributing to the city's prosperity during that period. This historical and geographical background provides valuable insights into the significance of Medina as a thriving agricultural center and sheds light on the economic dynamics of the region at the time.

The pre-Islamic community of Medina was characterized by a diverse composition of tribes, encompassing both Jewish and non-Jewish groups. Among the Jewish tribes were the Banu Nadhir and Banu Quraidhah, who played significant roles in the socio-political landscape of the region. On the other hand, the non-Jewish tribes of Aus and Khazraj held prominence within the community.⁶⁷ It is worth noting that while these were the primary Jewish and non-Jewish tribes, there were also other minor communities present in Medina, including a small number of Christians. The presence of multiple religious and ethnic groups in Medina before the advent of Islam underscores the multicultural nature of the city, contributing to its rich historical tapestry.

The political landscape in pre-Islamic Medina resembled that of other cities across the Arabian Peninsula, where central authority had not yet been established.⁶⁸ Each tribe within Medina was governed by its own tribal leader, and there were no formal political relationships or hierarchies among them. The tribes existed as autonomous entities, with equal standing and independent decision-making. Consequently, conflicts and disputes between tribes often escalated into feuds and even full-scale wars. However, with the arrival of the Prophet Muhammad, a transformative shift began to take place. The Prophet's teachings and the principles of Islam gradually eroded the spirit of tribalism and fostered a sense of unity and centralized power. This transition marked a significant departure from the fragmented

65 Abdul Aziz, *Chiefdom Madinah: Kerucut Kekuasaan Pada Zaman Awal Islam* (Tangerang: PT Pustaka Alvabet, 2016). p. 211.

66 Philip K. Hitti, *History of Arabs: Rujukan Induk Dan Paling Otoritatif Sejarah Peradaban Arab*, trans. Cecep Lukman Hakim dan Dedi Slamet Riyadi (Jakarta: Serambi, 2006). p. 131.

67 Philip K. Hitti, *History of Arabs: Rujukan Induk Dan Paling Otoritatif Sejarah Peradaban Arab*. p. 131.

68 Abdul Aziz, *Chiefdom Madinah: Kerucut Kekuasaan Pada Zaman Awal Islam...*, p. 213.

political structure of pre-Islamic Medina, as the community moved towards a more cohesive and organized system under the guidance of the Prophet Muhammad.

After the migration of Prophet Muhammad and the Muhajirin companions to Medina, the political structure of the city underwent a significant transformation. Medina became centralized under the leadership of Prophet Muhammad, who served as both the messenger of Islam and the chief for not only the Muslim community but also the other tribes residing in Medina. In cases of disputes, each tribe was initially given the autonomy to resolve their own affairs. However, if a resolution could not be reached, the Prophet would step in as a mediator and leader. This new political system introduced the concept of “*ummah waḥidah*,” a unified community that respected the distinct identities of each tribe while promoting unity. The establishment of the Medina Charter further solidified this coalition between tribes. As the Messenger of Islam, Prophet Muhammad continued to fulfill his mission of spreading the teachings of Islam. Despite his central position in Medina, he did not seek personal political power, material possessions, or exclusive privileges. Instead, his focus remained on inviting others to embrace Islam and ensuring the safety and well-being of its adherents. Furthermore, Prophet Muhammad advocated for the freedom of other religions to practice their faith, emphasizing the importance of noble morals and fostering brotherhood among different religious communities. This inclusive and egalitarian approach demonstrated Prophet Muhammad’s commitment to upholding the principles of Islam and promoting harmonious coexistence among diverse religious groups.⁶⁹

Historical Phenomenal Significance (al-maghza al-tarikhi) of QS. Ali Imran: 159

After conducting a thorough analysis of the language and historical context of the Qur’anic verse, the next step is to explore its maghza, or the underlying significance and context of its revelation. The maghza of a verse can be explicitly mentioned or implicitly inferred.⁷⁰ In the case of this verse, it is situated within a series of verses that pertain to the events surrounding the battle of Uhud. Prominent commentators like Qurtubi and Quraish Shihab explicitly state in their interpretations that this verse is a response to the aftermath of the battle of Uhud, where God commanded the Prophet Muhammad to forgive the mistakes made by the companions that led to the defeat of the Muslims, and to seek forgiveness from God for these errors. Subsequently, Allah instructed the Prophet to continue

⁶⁹ Abdul Aziz, *Chiefdom Madinah: Kerucut Kekuasaan Pada Zaman Awal Islam...*, 222.

⁷⁰ Sahiron Syamsuddin, “Metode Penafsiran Dengan Pendekatan Ma’na-Cum-Maghza,” p. 13.

deliberating on all matters, ensuring the participation of all companions, rather than blindly following the Prophet's opinion. This inclusion of the Companions in the process of deliberation demonstrates a profound respect and recognition of their equal role in decision-making.

The structure of Surah Ali Imran verse 159 reveals a significant sequence of events. Prior to the command to deliberate, Allah highlights the Prophet's gentle nature and his compassion towards others. This emphasis underscores the importance of displaying humane qualities within a community or group setting. Subsequently, Allah commands the Prophet to forgive and seek forgiveness from Allah for the mistakes made by the companions. This command emphasizes the presence of humanitarian values and the importance of unity within the verse. The verse thus encompasses a broader message of fostering compassion, forgiveness, and unity among individuals, highlighting the significance of these principles in building a harmonious society.

Upon fulfilling the previous requirements, Allah then commands the act of deliberation in matters at hand. The subject of this deliberation, as inferred from the analysis, pertains to worldly affairs, which can be translated into matters concerning governance, power, and societal benefits. Deliberation in this context serves as a foundational principle for the establishment of a democratic state, avoiding the concentration of decision-making authority solely with the leader without consulting the council. The command for the Prophet to deliberate does not imply a lack of knowledge on his part; rather, it highlights the importance of demonstrating a democratic attitude as a means of promoting the successful implementation of an institution. Following the deliberation and subsequent consensus, Allah further commands placing faith in Him for the outcome. This underscores the significance of incorporating divine and religious elements into all activities, emphasizing the continued presence of spirituality and faith within governance and decision-making processes.

The context in which Surah Ali Imran verse 159 was revealed presents a pluralistic society in Medina comprised of diverse tribes, individuals with various backgrounds and religious beliefs, who coexisted within the city. Given these social and religious circumstances, the central message of this verse holds significant relevance. The values of humanity and unity become paramount in such a community. The resolution of issues is carried out democratically through deliberation, allowing for collective decision-making and referencing the Medina Charter as a common basis that transcends ethnic and religious boundaries. The verse concludes with a reminder from Allah that He loves those who are trustworthy, highlighting the reemergence

of divine values as a concluding statement. This comprehensive understanding demonstrates the importance of both societal harmony and divine principles in fostering a cohesive and just community.

The Significance of the Dynamic Phenomenal (al-maghza al-mutaharrrik) QS. Ali Imran: 159

After conducting a thorough analysis of the linguistic aspects and historical context surrounding the revelation of the verse, the historical meaning (al-ma'na> al-tarikhi>) and the significance of historical phenomena (al-maghza> al-tarikhi>) have been identified. Building upon these findings, the subsequent step is to contextualize the significance of these historical phenomena within the present context by formulating precise definitions and applying them to the interpretation of the Qur'an. This process involves bridging the temporal gap between the revelation of the verse and its contemporary relevance, considering the evolving nature of societal dynamics and the ever-changing contexts in which the Qur'an is interpreted. By developing a comprehensive understanding of the historical significance and its implications, scholars can provide nuanced interpretations that address the multi-faceted challenges and complexities of the present era.

Based on the classification of verses according to the hierarchy of values⁷¹ proposed by Abdullah Saeed, Surah Ali Imran verse 159 falls under the category of instructional verses. Instructional verses⁷² encompass specific commands, prohibitions, instructions, and advice found in the Qur'an that pertain to particular issues or circumstances. In this verse, Allah commands Prophet Muhammad to engage in deliberation when resolving matters. The instructional value of these verses can be either universal or temporal, depending on their applicability. Given that deliberation is a timeless concept that remains relevant in any era, it can be concluded that this verse carries a universal value. It offers guidance and emphasizes the importance of collective decision-making through deliberation, transcending the confines of a specific historical context and providing enduring principles for governance and decision-making processes.

Throughout history, the practice of deliberation has been observed in various societies, including pre-Islamic times, where democratic tendencies were prevalent. However, as societies transitioned into post-dynastic periods, the democratic sys-

71 Abdullah Saeed, *Al-Qur'an Abad 21: Tafsir Kontekstual*, terj. Ervan Nurtawab (Bandung: PT. Mizan Pustaka, 2015)..., p. 110.

72 Abdullah Saeed, *Al-Qur'an Abad 21: Tafsir Kontekstual...*, p. 116.

tems underwent distortions, leading to the rise of monarchical structures. During the time of Prophet Muhammad, the tradition of deliberation continued, with the Prophet himself actively engaging in deliberative activities with his companions to address societal challenges. Following the Battle of Uhud, Allah revealed Surah Ali Imran verse 159, serving as a divine affirmation and a reinforcement of the significance of the deliberation process. This verse can be seen as a testament to the Prophet's leadership style and the importance placed on inclusive decision-making and collective wisdom. It highlights the value of engaging in thoughtful discourse and reaching consensus, underscoring the enduring relevance of deliberation as a means of resolving complex issues within a community.

The historical significance of Surah Ali Imran verse 159 encompasses several key values, including divinity, humanity, unity, and democracy. These values can serve as the foundation for a concept known as Qur'anic Democracy. Firstly, the verse highlights the importance of upholding divine values, as it begins with the narration of Allah's mercy towards Prophet Muhammad. This positioning emphasizes the significance of divine guidance in shaping decisions and actions. Secondly, the verse underscores the need for a humanitarian and unified approach in dealing with societal affairs. Thirdly, it emphasizes the implementation of decisions through a deliberative process, aligning with democratic principles. This can include the establishment of regulations and the peaceful transfer of power. Fourthly, the verse highlights the importance of a comprehensive legal framework that can be embraced by all members of society. Lastly, the verse suggests the delegation of specific responsibilities to individuals with expertise in relevant fields, ensuring effective management and governance. Together, these principles form the basis of Qur'anic Democracy, which emphasizes the integration of divine values, inclusivity, deliberation, and expertise in the decision-making process.

Allah's command to the Prophet Muhammad to engage in deliberation with his companions reflects the recognition of democracy as a beneficial system. This directive highlights the importance of collective decision-making and consensus-building, rather than unilateral decision-making. The act of deliberation also signifies that in worldly matters, decisions should be guided by the principles and values outlined in the Quran, which serve as the foundation of the state and its laws. In the context of Indonesia, this principle is reflected in the process of law formation, where elected representatives of the people, such as the DPR (People's Consultative Assembly) and the government, engage in deliberation to create laws. Article 103, paragraph (2) specifically states that draft laws are formulated based on

the National Legislation Program (Prolegnas) initiated by the DPR and the government, with the aim of establishing a comprehensive national legal system. This process reflects the commitment to democratic principles and the pursuit of a legal system that aligns with the needs and aspirations of the nation.

Deliberation in Indonesia is not only evident in the legislative process but is also reflected in the democratic rights granted to its citizens, including the freedom to express opinions and aspirations. Citizens are empowered to voice their views and contribute to decision-making processes by providing input to the leadership. This democratic practice is protected and guaranteed by the Indonesian Constitution. Article 28E, paragraph 3 of the 1945 Constitution explicitly states that all citizens have the right to associate, assemble, and express their opinions freely.⁷³ This provision ensures that individuals can actively participate in public discourse, engage in peaceful assembly, and exercise their freedom of expression. By recognizing and upholding the rights of citizens to express their opinions, Indonesia promotes inclusivity, transparency, and accountability in its democratic processes.

The process of transferring power through general elections, which involves the participation of all eligible citizens, is a fundamental aspect of deliberation in a democratic state system. In a democracy, all citizens possess equal rights and opportunities to become elected leaders, regardless of their social status or background. This stands in contrast to the monarchical system, where power is unilaterally inherited through a bloodline. By allowing citizens to choose their leaders through free and fair elections, democratic systems ensure that power is transferred based on the will of the people. This democratic practice promotes inclusivity, accountability, and the active engagement of citizens in the governance of their country.

Conclusion

Based on the comprehensive interpretation process using the *ma'na>-cum-maghza>* approach, several elements of Qur'anic democracy can be identified from the analysis of QS. Ali Imra>n verse 159. Firstly, the verse highlights the importance of upholding divine values, recognizing the role of spirituality and moral guidance in decision-making processes. Secondly, it emphasizes the need for an attitude of humanity and unity, promoting inclusivity, compassion, and solidarity among individuals and communities. Thirdly, the verse underscores the significance of making decisions through deliberation, which can manifest in the form of democratic processes such as regulations and power transfer. Fourthly, it emphasizes

73

the importance of being guided by a source of law that is accessible and applicable to all citizens, fostering fairness and justice in the governance of society. Lastly, the verse suggests entrusting specific tasks and responsibilities to individuals with expertise in relevant fields, ensuring effective and competent management of various aspects of society. These elements collectively contribute to the concept of Qur'anic democracy, promoting principles of justice, participation, and accountability within a framework guided by divine values.

Supplementary Materials

The data presented in this study are available in [insert article or supplementary material here] (Usually the datasets were analyzed from library research can be found in the whole data references).

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Authors' contributions

Baihaqi is the sole author of this research article

Data availability statement

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Conflicts of Interest

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

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