Stylistic Analysis of Surat Al-Hujurat: Its Meaning and Truth Values

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ABSTRACT
Although information is unequivocally a necessity in life, too much of it may lead to problems in daily life, especially in discriminating between false and true information. The Qur'an, as the guidebook for Muslims, offers ways of obtaining information and digesting it so that the truth becomes apparent. This research seeks to examine more deeply the interpretations of the verses of the Qur'an specifically related to handling information in the surah of Al-Hujurat. Embracing a qualitative approach, this research offers alternative strategies in understanding and responding to information through the words contained in the Qur'an, such as the meaning of the word *fasiq* and the pragmatic meaning of the word and the verse that is still doxa in nature to produce beliefs to be the basis for responding or following up on the contents of the information.

Keywords: Information, Qur'anic verses, Stylistics, Tafsir.

1. INTRODUCTION

The concept of *tabayyun* (clarification of issues) was offered in the holy book of the Qur'an based on empirical events at the time of the Prophet Muhammad with the concept of quality information whose goal is to build an effective form of communication (Syarifudin, 2019). In the empirical world, the issue of truth identification of information is hard to pin down. There may be people who deliberately take advantage of this opportunity to make treason by conveying false news (hoaxes) which may later lead to polemics in the community. As a result of the chaos, there was a back reaction to the problem, and it turned out that one day the information could be proven that it had no truth value (Syaifullah, 2020).

As the holy book for the Muslims, the contents of the Qur'an cover all dimensions of human life, not only pertained to rituals and beliefs, but also to science and social society (Lutfi, 2020). In the context of handling information, Allah has set out instructions in the Quran on how to respond to any information obtained.

> *"yaa ayyuhaa alladziina aamanuu in jaa-akum faasiqun binaba-in fatabayyanuu an tushiibuu qawman bijahaalatin fatushbihuu 'alaa maa fa'altum naadimiina"* (QS Al-Hujurat:6).

> Translation: "Oh, you who believe, if a wicked person comes to you with news, then examine it carefully so that you do not inflict a disaster on a people without knowing the circumstances that cause you to regret what you did."

Linguistically speaking, *fasiq* is derived from Arabic words *"fasaqa-yafsuqu-fusqan"* meaning to get out of something. In Islam, the definition of *fasiq* is an addressed for people who initially practiced Islamic laws, but then they committed behaviour against the established laws, either in part or in whole.

There are several verses that explain and relate to the information so many commentators provide explanations on how to respond to the information. In addition to the commentators above, there are also many theoretical views related to the issue of the truth about the information. However, the studies that have been carried out by Quranic commentators as well as theoretical studies about the truth have not been linked to events that are happening today (Mehrandasht, Akbar & Isfandyari-Moghaddam, 2014; Purnama, 2021; Usmani, 2018)

For this reason, a more in-depth study is needed through research on how to interpret the meaning of the verses of the Koran related to this information problem in the context we are facing today so that research is carried out on the study of Al-Hujurat: 6 verses to reveal about how to appropriately handle information as per Islamic guidelines.

2. METHOD

This research is qualitative since the focus is to explore how to respond to information that does not yet have clarity about its truth. The following steps were conducted (based on the grounded theory approach):

First, it relates to perceptual data, surah Al-Hujurat verse 7, and other verses that support and relate directly or indirectly to the verse being studied were gathered. These verses were examined based on textual meaning, contextual in relation to the background of the emergence of the verse and its relation to the present context, as well as studies based on the views of commentators.

Second, the results of the perceptual data analysis above were then investigated in more depth combining the interpretation of the Koran combined with theoretical views related to the meaning of knowledge and truth.

Third, the results of the analysis in the second step were then linked to the context of the current problem as described in the background of the research so that alternative strategies are obtained on how to understand and respond to and use the information that comes to us but cannot be ascertained the truth so that it cannot be believed to be the truth.

To ensure the aspects of credibility (data truth value), dependability (consistency of research data), transferability (possibility for generalization), and confirmability (neutrality) in a grounded theory study, Charmaz (Ary, Jacobs & Sorenses, 2010), grounded theory because this research approach through interpretations as well as language analysis, utilized a number of a step based on the following questions: (1) does the researcher have reliable data on the subject, process, and context concerning the research being conducted?; (2) does the researcher have a sufficiently detailed description of the data about the views and actions of the subjects?; (3) does the data obtained contain in-depth information about the context and meaning observed?; (4) is the data held sufficient to observe the changes that occur?; (5) do researchers have diverse views about the observed aspects of the research subjects?; (6) has the researcher obtained data that allows for developing analytical categories?; and (7) what comparisons can be made between the data collected? and how do these comparisons produce a conclusion as expected by the researcher?

The instruments used in data collection included guidelines for document analysis and guidelines for conducting FGDs. The FGD was conducted with interpreters and linguists as well as characters to examine the study of information on the meaning of truth. The results of the document analysis become the basis for mapping the initial findings which will be discussed further through FGDs so that the results of this study have validity that can be justified theoretically.

3. RESULTS AND DISCUSSION

3.1. Analysis of Al-Hujurat's Tafsir: 6

Allah SWT commanded (the believers) to carefully examine the news of the wicked and let them be careful in accepting it and not take it for granted, which in turn will turn the facts upside down. People who take news from him for granted are the same as following in his footsteps. Allah SWT has forbidden the believers to follow the path of the corrupt.

Departing from this understanding, there are (*ulama*) a few scholars who forbid us to receive news (history) from people we do not know (Al-Bukhari, 2011) because perhaps he is a wicked person. But some of the other scholars accepted it on the grounds that we were only ordered to examine the truth of the news of the wicked, while the unknown (majhul) has not yet been proven to be ungodly because his condition is unknown.

We have discussed this issue in the Kitabul Ilmi section of the *Syarah* of Imam Bukhari (Al-Bukhari, 2011). Many commentators say that this verse was revealed regarding Al-Walid ibn Uqbah ibn Abu Mu'it when he was sent by the Messenger of Allah. to collect zakat from the Banil Mustaliq people. This has been narrated through various channels, and the best is what has been narrated by Imam Ahmad in his *Musnad* through the history of the leader of the Banil Mustaliq, namely Al-Haris ibn Abu Dirar, parents of Siti Juwariyah Ummul Mu'minin r.a..

Imam Ahmad said, had told us Muhammad ibn Sabiq, had told us Isa ibn Dinar, had told me, my father, that he had heard of Al-Haris ibn Abu Dirar Al-Khuza'i. narrates the following hadith: I came to the Messenger of Allah. He called me to convert to Islam, then I converted to Islam and declared myself converted to Islam. He Saw. called me for zakat, and I accepted the call with full confidence. I said, "O Messenger of Allah, I will return to them, and I will call them to convert to Islam and pay zakat. Thus, whoever fulfils my call, I will collect his zakat assets; and you, O Messenger of Allah, just send your messenger to me after such and such time. so that he will bring to you the wealth of zakat that I have collected.

After Al-Haris collected zakat from those who fulfilled his call and the time he had promised the Messenger of Allah. arrived to send zakat to him, it turned out to be a messenger from the Messenger of Allah. haven't arrived yet. Finally, Al-Haris thought that Allah and His Messenger had angered him. For that Al-Haris gathered all the rich people of his people, then he said to them, "Verily the Messenger of Allah has set a time for me to send his messenger to me to take the zakat assets that I have now, even though the Messenger of Allah never broke a promise, and I feel that something has happened that has angered Allah and His Messenger.

Therefore, let us go to the Messenger of Allah (saw) (to deliver our zakat assets)."

At the same time, the Messenger of Allah sent Al-Walid ibn Uqbah to Al-Haris to take the zakat assets that he had collected. When Al-Walid reached the middle of the road, suddenly his heart trembled, and was afraid, then he returned to the Messenger of Allah. and reported to him, "O Messenger of Allah, indeed Al-Haris does not want to give his zakat to me, and he will kill me." Hearing the report of the Messenger of Allah. angry, then he sent a number of troops to Al-Haris.

When Al-Haris and his companions were close to the city of Medina, they passed an army sent by the Messenger of Allah. that. The troops saw Al-Haris coming and they said, "That's Al-Haris," then they surrounded him. After Al-Haris and his companions were surrounded, he asked, "To whom were you sent?" They replied, "To you." Al-Haris asked, "Why?" They replied, "Verily the Messenger of Allah has sent Al-Walid ibn Uqbah to you, then he reported that you refused to pay zakat and would even kill him"

Al-Haris replied, "No, by God who has sent Muhammad SAW with the truth, I have never seen him and never came to him." When Al-Haris entered the Messenger of Allah, he asked, "Are you refusing to pay zakat and want to kill my messenger?" Al-Haris replied, "No, by God who has sent you with the truth, I have not seen it and no messenger has come to me. And I did not come except when your messenger came late to me, so I feel afraid if this makes the wrath of Allah and His Messenger." Al-Haris continued his story, that then the verse in Surah Al-Hujurat was revealed, namely: O you who believe, if the wicked come to you, they bring news. (Al-Hujurat: 6) until His word: wiser. (Al-Hujurat: 8)

Ibn Abu Hatim narrated this hadith from Al-Munzir ibn Syazan At-Tammar, from Muhammad ibn Sabiq with the same chain. Imam Tabrani has also narrated it through the hadith of Muhammad ibn Sabiq with the same *Sanad*, only in his history it is mentioned Al-Haris ibn Siran, but in fact, it is Al-Haris ibn Dirar, as mentioned in the above narration.

Ibn Jarir said, had told us Abu Kuraib, had told us Ja'far ibn Aun, from Musa ibn Ubaidah, from Sabit Maula Umm Salamah r.a., from Umm Salamah who narrated that the Messenger of Allah. once sent a man to collect zakat from Banil Mustaliq after they were conquered by war. The Banil Mustaliq heard the news, and they welcomed him as a sign of respect for the Messenger of Allah. However, the devil whispered to the messenger of Allah. that they (the Banil Mustaliq) wanted to kill him. Thus, the man returned to the Messenger of Allah. and said to him, "Surely the people of Banil Mustaliq do not want to pay their zakat to me." Therefore, the Messenger of Allah and the Muslims were angry to hear the news.

The people of Banil Mustaliq heard the envoy's return, so they came to the Messenger of Allah. and they formed rows of prayers to the Messenger of Allah when he saw midday prayer. Then they said, "We seek refuge in Allah from the wrath of Allah and the wrath of His Messenger, you have sent a man to us as a zakat collector. We were then happy and pleased with the news. However, when he arrived halfway through, he returned. We feel afraid if it is an anger from Allah and His Messenger (against us)." They continued to talk to the Messenger of Allah. until Bilal r.a. came, then sounded the call to prayer for the Asr prayer. Umm Salamah r.a. continued his story, that then this verse came down, namely His words: "you who believe, if a wicked person comes to you with news, then examine it carefully, so that you do not inflict a disaster on a people without knowing the circumstances that caused you sorry for your actions." (Al-Hujurat: 6).

3.2. Fasiq Attitude and Current Situation

Fasiq in this verse can be interpreted as disbelief because it is contrary to faith and for such *fasiq*, people are threatened with eternal punishment in hell.

While minor *fasiq*, is an act of wickedness that does not reach the degree of disbelief. As explained in the word of Allah:

"Wazayanah fi qulubikum wakarah 'iilaykum alkufr walfusuq waleisyan 'uwlayik hum alraashidun" (QS. Al-Hujurat: 7)

Transation: "… but Allah made you "love" to faith and made faith beautiful in your heart and made you hate disbelief, wickedness, and disobedience. They are the ones who follow the straight path."

In this verse, Allah mentions disbelief, then wickedness, and immorality. This means that these three things are different. And the wickedness in this verse is minor wickedness, meaning it is not kufr. It means small wickedness, including big sins.

Fasiq can be interpreted as indifference to God's commands, both in the form of sinful acts and crimes, even though it is accompanied by a belief in God. Getting out of obedience can be understood as a form of disobedience either in disobeying Allah's prohibition or not carrying out orders, all of which in religious teachings are simplified by the term immorality.

In the Qur'an, the word wicked is not less than 54 times and has the same root as it. Al-Damighani describes, at least wickedness in the Koran has six meanings:

First, denying the Prophet *sallallaahu 'alaihi wasallam*, as in the Qur'an surah At-Taubah [9] verse 67 Allah says:

"inna almunaafiqiina humu alfaasiquuna" (QS. At-Taubah: 67)

Translation: "… Verily, the hypocrites are the *fasiq*."

Their hypocrites are wicked people, namely those who deny the Prophet *sallallaahu 'alaihi wasallam* and his teachings. This meaning is also found in the same surah, namely QS al-Taubah [9]: 80 That is because they disbelieve in Allah and His Messenger, so Allah does not guide the wicked, namely those who disobey Allah by denying the Prophet *alaihi wasallam*.

Second, polytheism as His word in QS As-Sajdah [32] verse 20 Allah says:

"Wa ammal lazeena fasaqoo fama'waahumun Naaru ..." (QS. As-Sajdah: 20)

Translation: "And as for those who are ungodly (unbelievers), then their abode is Hell".

Those who are ungodly will have their place in hell, namely those who are polytheists. This meaning is also found in the same surah As-Sajdah [32] verse 18, "Are the believers the same as the wicked people, namely the polytheists?".

Third, immorality without elements of polytheism as stated by the Prophet Musa in QS Al-Maidah [5]: 25, He (Moses) said, "Lord I have no power except for myself and my brother, separate us from the wicked people, namely those from his people who disobeyed entered the land of Sham when ordered by the Prophet Musa as. This meaning is also what is meant in QS Al-Maidah [5] verse 26.

Fourth, lying is like the word of Allah *Subhanahu wa Ta'ala* in QS Al-Hujurat [49] verse 6 which explains the clarification command *(tabayyun)* when receiving news, if a wicked person (liar) comes with news, then pray.

Historically, this verse was motivated by a liar named al-Walid bin Uqbah who informed the Prophet Muhammad *Shalallahu alaihi wasallam*, that the Bani Mushtaliq were not willing to pay zakat. The meaning of this lie is also found in QS al-Nur [24] verse 4.

Fifth, sin as the word of Allah swt in QS al-Baqarah [2] verse 282:

"…wa laa yudhooorro kaatibuw wa laa syahiid, wa ing taf'aluu fa innahuu fusuuqum bikum…" (QS. Al-Baqarah:282)

Translation: "… and let not the writer be troubled and so the witness. If you do (that is), then indeed, it is an act of disobedience to you …"

Sixth, cursing as in QS Al-Baqarah [2] verse 197 which explains the etiquette of performing the pilgrimage, whoever performs the obligation of hajj in certain months, it is not permissible for him to have intercourse, ungodly (i.e., swearing). Allah SWT says:

"Al-Hajju ashhurum ma'-loomaat; faman farada feehinnal hajja falaa rafasa wa laa fusooqa wa laa jidaala fil Hajj; wa maa taf'aloo min khairiny ya'lamhul laah; wa tazawwadoo fa inna khairaz zaadit taqwaa; wattaqooni yaaa ulil albaab" (QS. Al-Baqarah:197)

Translation: "Hajj is in the months that have been understood. Whoever performs the pilgrimage in those months, let him not speak dirty words *(rafats)*, commit immorality, and quarrel during the pilgrimage…".

3.3. Responding to Information

In the Qur'an, Allah SWT has clearly explained how a believer responds to any information that comes from a fasiq person. Allah says in the Qur'an Surah Al Hujurat:

"Yaaa ayyuhal lazeena aamanoo in jaaa'akum faasiqum binaba in fatabaiyanooo an tuseeboo qawmam bijahalatin fatusbihoo 'alaa maa fa'altum naadimeen" (QS Al Hujurat:6)

Translation: "Oh, you who believe, if a wicked person comes to you with news, then examine it carefully so that you do not inflict a disaster on a people without knowing the circumstances that cause you to regret what you did"

Allah Almighty commands (believers) to carefully examine the news of the wicked and let them be careful in accepting it and not taking it for granted, which will result in turning the facts upside down. People who take news from him for granted are the same as following in his footsteps. While Allah SWT. has forbidden the believers to follow the path of the corrupt.

Departing from this understanding, there are (ulama) a few scholars who forbid us to receive news (history) from people we do not know because perhaps he is a wicked person. But some of the other scholars accepted it on the grounds that we were only ordered to examine the truth of the news of the wicked, while the unknown (majhul) has not yet been proven to be ungodly because his condition is unknown.

Ibn Jarir has also narrated through the Al-Aufi route, from Ibn Abbas r.a. in connection with this verse. It is said that the Messenger of Allah sent Al-Walid ibn Uqbah ibn Abu Mu'it to the people of Banil Mustaliq to collect zakat from them. And indeed, when they heard the news, they were happy, so they went out to welcome the messenger of Allah.

But when Al-Walid saw them, in his heart he thought that they were going to kill him, so he returned to the Messenger of Allah. and said, "O Messenger of Allah, indeed Banil Mustaliq does not want to pay zakat." Thus, the Messenger of Allah was angry to hear that report. When we were talking about them, suddenly their

delegation came and said, "O Messenger of Allah, indeed we have received news that your messenger is back on the road, so we are worried if the thing that returns it is a letter from you because of your anger at us, and indeed we seek refuge in Allah from His wrath and the wrath of His Messenger." The Prophet and the Muslims had locked them up and almost attacked them, but Allah SWT sent down His revelation in their defense, namely His words: "O you who believe, if a wicked person comes to you with news, then examine it carefully". (Al-Hujurat: 6), until the end of the verse.

Mujahid and *Qatadah* narrated that the Messenger of Allah. sent Al-Walid ibn Uqbah to Banil Mustaliq to collect their zakat assets. Then Banil Mustaliq welcomed his arrival with zakat (i.e., in the form of cattle), but Al-Walid returned and reported that Banil Mustaliq had gathered the strength to fight the Messenger of Allah. According to Qatadah's narration, it is stated that they are apostatized from Islam.

Thus, the Messenger of Allah sent Khalid ibnul Walid r.a. to them, but he advised Khalid to research the truth of the news first and not to decide before there is sufficient evidence. Khalid went to Banil Mustaliq's place, and he arrived near their place in the evening. Khalid sent his spies to see how they were; when Khalid's spies returned to him, they told him that the Banil Mustaliq still adhered to Islam, and they heard the call to prayer among the Banil Mustaliq and the sound of their prayers. The next day Khalid r.a. came to them and saw what amazed him among them, then he returned to the Messenger of Allah. and told all that he witnessed, then not long after Allah SWT. down this verse.

Qatadah said that the Messenger of Allah. ever said:

"alttabyun min alllahi, waleajalat min alshshaytan"

Translation: "Caution is from Allah and haste is from Satan."

The same thing has been mentioned not only by one the Salaf scholars, including Ibn Abu Laila, Yazid ibn Ruman, Ad-Dahhak, Muqatil ibn Hayyan, and others. They say regarding this verse, that this verse was revealed regarding Al-Walid ibn Uqbah. Only Allah is All-Knowing.

3.4. Meaning of Knowledge and Truth

Based on the epistemological study of knowledge proposed by Niinluoto, Sintonen, and Wolensky (2004) and the study of the meaning of knowledge presented by Pritchard (2018) knowledge is interpreted as justified true belief. According to this view, information can be categorized as knowledge if it has a truth value, is believed to be true, and this belief can be proven empirically or theoretically. Thus, if we obtain new information that does not meet these three criteria, it cannot be seen as knowledge. As a result, this information in the lens of scientific theory cannot be used to justify other information that is seen as new knowledge. In other words, information whose truth value is not clear cannot be believed to be true, so it cannot be used for any activities or purposes.

The basic thing about information that can be seen as knowledge is related to the truth. In the study of philosophy regarding the meaning of truth, there are at least three theories of truth that have relevance to the study of this research. Namely the theory of truth correspondence, coherence, and pragmatic (Ammerman & Singer, 1970). The correspondence theory of truth in this study is interpreted as follows; something is said to have a truth value or is considered true if it or parts of it correspond one-to-one with the existing realist parts. As a result, if there is only one part of the information that does not correspond to the actual reality or does not match the actual reality, the information is considered to have no truth. The truth of coherence is explained as follows; An information or statement is said to have a truth value if and only if there is other information or other statements that can form or arrive at the information coherently. The statements that form or lead to the last statement must have a truth value. Meanwhile, pragmatic truth can be explained as follows; An information or statement is considered to have truth value if the statement has good uses or benefits for life.

4. CONCLUSION

This research produces alternative strategies in understanding and responding to analyzing information that is still doxa in nature to produce beliefs to be the basis for responding to or following up on the contents of the information. In the context of today's life, there are many cases related to this information issue. For example, when someone receives information that is believed to have truth value then it is disseminated through social media so that it becomes viral and eventually causes chaos or commotion in the community. several scholars who forbid us to receive news (history) from people who are not known, because perhaps he is a wicked person. But some other scholars agreed to accept it on the grounds that we were only ordered to examine the truth of the news of the *fasiq*.

AUTHORS' CONTRIBUTIONS

Nunung Nursyamsiah contributed as the head of the writing team and the director of the data collection instrument.

Tatang as data collector and processor.

Hikmah Maulani Saleh as data collector and processor.

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