
The Art of Debating by the Prophet Ibrāhīm: Analysis of Ma'nā cum maghzā's Approach to Q. 2: 258

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Abstract

This article delves more deeply into the prophet Ibrāhīm's art of debating: an analysis of ma'nā maghzā's approach to Q. 2: 258. The difference of views is a fact that cannot be denied. The debates that occur often lead to the presence of further conflicts, both at the regional, national, and international levels. Two points are outlined, first, how to use Q. 2: 258 in its language and socio-historical manner; Second, what is the significance of Q. 2: 258. This article is a type of qualitative research with the form of library research. The primary data source in this study is Q. 2: 258. While secondary data sources include literature that is directly or indirectly related, both in physical and online libraries. To see it, this article uses the ma'nā cum maghzā approach offered by Sahiron Shamsuddin. As a result, in language, Q. 2: 258 is a verse that specifically speaks to a debate that took place between the Prophet Ibrāhīm and King Namruḏ. Q. 2: 258 hints at a system of "debate" in the context of "inclusive dialogue". The argument used by the Prophet Ibrāhīm is a type of argument a fortiori, which is an argument that has an analogical affirmation value between two different things but is closely related in a logical corridor.

Keywords: Debating, Prophet Ibrāhīm, Ma'nā cum Maghzā, Q. 2: 258.

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INTRODUCTION

Today, we are both witnessing a phenomenon that has contradictory impacts at once. The phenomenon is globalization, which is characterized by the presence of new technologies and social media. This phenomenon has brought every human being into a box—to borrow Jaron Lanier's term—behavior, a place to shape patterns of thought, attitude, and behavior (Lanier, 2020, p. 16). The presence of this phenomenon, on the one hand, brings us to the ease of obtaining information and knowledge (Ali & Purwandi, 2019, p. 146). However, on the other hand, this phenomenon also often brings us to the presence of differences of views that incarnate in various kinds of debates that are quite "hot", that lead to the presence of a conflict, both at the regional, national, and international levels.

This fact certainly cannot be considered simple, especially when connected with the reality of Indonesia, which has a society with heterogeneity. This can be seen in the issue of "worshiping in mosques during the pandemic" that occurred in recent times. The problem raises two opposing opinions, which often lead to the action of mutual "infidels-disbelieving". The first opinion, which continues to pray in the mosque based the argument on, "If we do not pray in the mosque is forbidden because of the plague, it means that we are afraid of the plague, not with Allah". Meanwhile, the opposing opinion, which does not perform prayers in the mosque, bases its argument on, "For the sake of mutual benefit", and "It is an opportunity to make one's own home a blessing not as lonely as a grave". (*Ironi Corona Di Mata MUI: Bandara Dibuka, Masjid Ditutup*, n.d.; *Larangan Ke Masjid Selama Pandemi: Kesempatan Menjadikan Rumah Tidak Seperti Kuburan - Cahaya Islam Berkemajuan*, n.d.; *Meniadakan Sholat Berjamaah Di Masjid Saat Pandemi Berarti Takut Pada Allah - Pedoman Tangerang*, n.d.; *Viral, Pengurus Masjid Di Bekasi Usir Warga Yang Salat Pakai Masker*, n.d.).

Regardless of the substance debate on the specific issue as mentioned above, because it is not the focus in this article, other important points need to be considered. The point is related to how it should respond to differences of views that lead to debate, and how the debate is conducted. Some have been involved in this effort, especially regarding matters that have been listed in the Qur'an (Alhassen, 2017; BELHAJ, 2012; Bello et al., 2015; Bowen, 1998; Ghiasi & Far, 2014; Gordani, 2021; Mir, 1992; Modarressi, 1993; Nadia, 2020; Nahrawi, 2019; Toriyono, 2021; War'i, 2019; Widigdo, 2021). It's just that, save the author, these efforts impress the general study, which is related to the discourse of debate in the Qur'an which is reviewed through cross-generational interpretation and study of language.

Based on the above presentation, in this article, the author focuses on the analysis of Q. 2: 258 neatly records the debate of the Prophet Ibrāhīm through the

ma'nā cum maghzā approach. Save the author, the pattern of arguing that the Prophet Ibrāhīm did is found in Q. 2: 258 has a pattern that is interesting enough to be reviewed in more depth. This study aims to reanalyze how it should respond to the differences of views that led to the debate by the Prophet Ibrāhīm, as well as see the type of argument he used in arguing. This research aims to reanalyze how it should respond to the differences of views that led to the debate by the Prophet Ibrāhīm, and see the type of argument he used. So, at the final stage, it can be withdrawn and applied in the current reality, especially in Indonesia, which is a heterogeneous country, both religion, ethnicity, culture, and race.

METHOD

Methodologically, this research is qualitative in the form of literature studies or library research. Research of this type has a methodological tendency that aims to interpret the data obtained (Azwar, 2016), both in physical and online libraries (Simanjuntak & Sosrodiharjo, 2014, p. 8). The study used two data sources, primary and secondary. The primary data sources included in the study were Q. 2: 258. While included in the secondary data sources in this study includes various literature related directly or indirectly to this study. After the data is collected, the author uses content-analysis techniques in the analysis process, which is a technique of analyzing a piece of information both written and printed in the mass media (Asfar, 2019, p. 2).

RESULTS AND DISCUSSION

Debate in the Qur'an

In particular, debate in this context refers to a mode of opposition discourse in the process of exchanging arguments that refers to the existence of a dispute of opinion. In the Qur'an, this kind of discourse is often repeated and emphasized performing the "forensic" task of arguing, namely proving, explaining, and manifesting arguments logically. At least, in the Qur'an, the terms relating to debate are mentioned using different editorials according to their respective contexts (Anam et al., 2019, p. 10; Machendrawati & Asep, 2003, pp. 52–53; J. D. McAuliffe (ed.), 2001, p. 511).

First, *Īdal* or *Mujādalah*. This editorial refers to an exchange of opinions on a matter to maintain an opinion by each way giving arguments in a heated debate. This term in the Qur'an is mentioned 29 times, which is recorded in Q. 4: 107, 109; Q. 6: 25, 121; Q. 7: 71; Q. 8: 6; Q. 11: 32, 74; Q. 13: 13; Q. 16: 111, 125; Q. 18: 54, 56; Q. 22: 3, 8, 68; Q. 29: 46; Q. 31: 20; Q. 40: 4, 5, 35, 56, 69; Q. 42: 35; Q. 43: 58; and Q. 58: 1. Second, *al-Muhājjah* or *al-Hajj*. This editorial refers to a debate in the form of discussion, which in the process, generally takes the form of a discussion to solve

the problem without being accompanied by quarrels. This term is mentioned 11 times in the Qur'an, which is found in Q. 2: 76, 139, 258; Q. 3: 30, 61, 65, 66, 73; Q. 6: 80; Q. 40: 47; Q. 42: 16. Third, *Al-Mira'*. This editorial refers to a debate that tends to emphasize aspects of the mind. This term is mentioned once in the Qur'an, namely in Q. 18: 22.

Fourth, *Al-Khuṣūmah*. This editorial refers to a debate that leads to a mutual rebuttal, which is not infrequently also accompanied by quarrels, disputes, and disagreements. This term is mentioned 11 times in the Qur'an, which is found in Q. 33: 44; Q. 22: 19; Q. 26: 96; Q. 27: 45; Q. 36: 49; Q. 38: 21, 22, 69; Q. 39: 41; Q. 43: 58; Q. 50: 28. Fifth, *Al-Tanāzu'*. This editorial refers to a debate that leads to a dispute, hostility, conflict, and infighting. This term is mentioned 6 times in the Qur'an, which is found in Q. 3: 152; Q. 4: 59; Q. 8: 43; Q. 18: 21; Q. 20: 52; Q. 22: 67. In this study, the authors focused on the term *al-Muhājjah* or *al-Hajj* contained in Q. 2: 258 with *ma'nā cum maghzā* approach.

***Ma'nā cum Maghzā* Approach: Understanding, Historicity, and Methodological Conception**

Ma'nā cum maghzā approach, as a theoretical framework that is included in the theory of hermeneutics as a system of interpretation (Palmer, 1969, pp. 33–35), is a new building theory that enlivens methodological discourse in the treasures of interpretation of the Qur'an. The presence of hermeneutic discourse in the discourse of interpretation of the Qur'an underlies an important question. That the understanding of authoritative religious sources, generated using conventional methodologies (read: classical Islamic science), is no longer relevant, is even considered incapable of answering the current problems that arise in contemporary society (Wijaya, 2009, p. 177; Zuhdi, 2014, p. 25).

Fundamentally, the *ma'nā cum maghzā* approach in this context is a mechanism of recitation of the Qur'an that is not only limited to application in aspects of legal verses but can be applied in all verses of the Qur'an and Hadith (Sinn et al., 2017, p. 100). The birth of this approach underlies important issues, at least in the view of Sahiron Shamsuddin. In addition to helping solve socio-religious problems in contemporary society, this approach was also born to explain a problem that escaped the predecessors (Syamsuddin, 2017), such as Fazlur Rahman regarding the double movement (Rahman, 1982, p. 6), Muhammad al-Thalibi related to *al-tafsīr al-maqāṣidi* (Talbi, 1992, pp. 142–144), and Nashr Hamid Abu Zayd related to *al-tafsīr al-siyāq* (Zayd, 1995, p. 116), namely related to "significance".

First, the phenomenal significance. This sign refers to an understanding of messages that are understood and applied contextually and dynamically. Generally, this effort hints at seeing an interpretation that began since the Prophet Muhammad up to a certain period the verse is interpreted. There are two important points in this significance: "historical phenomenal significance" and "dynamic phenomenal significance". Historical phenomenal significance is a form of the main message of a verse that is understood and applied in the time of revelation. To understand it, it becomes important to look carefully at the "macro" and "micro" contexts of religious social society during the revelatory period (read: *asbāb an-nuzūl*). Meanwhile, the phenomenally dynamic significance of the Qur'anic message is understood and defined at the time a particular verse is interpreted, and afterward, applied to the reality of life. To understand it, an interpreter is required to understand the developmental motion of thought and the *Zeitgeist* (spirit-time) at the time the text is interpreted.

Second, ideal significance. This significance refers to an understanding of the ideal accumulation of understanding of the significance of the verse. This accumulation of understanding will only be known at the end of human civilization desired by Allah Swt. Based on this description, Sahiron wants to state that, basically the dynamic nature of an interpretation does not lie in textual meaning, but rather the meaning of significance (main message) of the text itself, stretched during human civilization.

The reading of the Qur'anic text in this offer is based on the balance of hermeneutics, namely—to borrow Gadamer's term—horizon fusion, which is between the horizon of the text and the interpreter's horizon (Gadamer et al., 2004, p. 305). This approach orientates the reading on the textual aspect of knowing the original meaning (*al-ma'nā al-aṣḥī*), the socio-historical context that surrounds it to know the historical meaning (*al-ma'nā al-tārikhī*), and in the end, it can be known the historical main message (*al-maghzā al-tārikhī*) and the contemporary main message (*al-maghzā al-muṣīrah*) when reinterpretation (Sinn et al., 2017, p. 100; Syamsuddin (ed.), 2020, p. 21; Syamsuddin, 2017, pp. 140–141). The methodological steps in this approach are broad as follows:

First, an interpreter must analyze the language of the Quranic text. This step requires interpreters to; (1) Pay more close attention to 7th century AD Arabic which has its characteristics, both from vocabulary and language structure. If necessary, an interpreter is also required to elaborate on the extent to which the vocabulary in the Qur'an is dynamic. Furthermore, after a review of the structure of language, if necessary, interpreters are required to perform syntagmatic analysis, i.e interpreting a word about the meaning of the word that exists before and after in a sentence or more that each relates. (2) If necessary, the interpreter also performs intertextual

analysis, i.e comparing the verse being interpreted with other texts, such as the hadith of the Prophet Muhammad, Arabic poetry, and texts from Jews and Christians or other communities.

Second, pay attention to the historical context of the revelation of the Qur'an, both macro and micro. In this context, the macro refers to the context that refers to the Arab situation and conditions at the time of revelation; While micro refers to small events behind the descent of a verse (*asbāb an-nuzūl*). Third, interpreters are required to dig up the *maqṣad*, or *maghzā al-ayat* (the main purpose/message of the verse being interpreted). This message can only be known by paying attention to the two methodological steps as before. Furthermore, once the main message or its significance is known, at a later stage, an interpreter should try to draw the message (*maghzā al-ayat*) to be contextualized in contemporary reality. In addition to the three methodological steps as such, another thing that needs to be considered and done, if needed, is to pay attention to the interpreters, both in classical, modern and contemporary by putting forward a critical-appreciative attitude.

Methodological Application to Q. 2: 258

This section is a methodological application of the reading of *ma'nā cum maghzā* to Q. 2: 258 which is divided into three parts. First, the analysis Q. 2: 258 in linguistic aspects. Second, the analysis Q. 2: 258 in aspects of historicity (*asbāb an-nuzūl*), both macro and micro. Third, the process of withdrawing the main message (*maghzā al-ayat*) Q. 2: 258. As for the editor of Q. 2: 258 reads:

لَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۖ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

"Have you not noticed the one who argues with Ibrāhīm about his Lord because Allah has granted him the kingdom when Ibrāhīm said, "It is my Lord who turns on and off." (The man) said, "I can turn on and off." Ibrāhīm said, "Then God issued the sun from the east. So bring it out of the west." Finally, confused the man I disbelieved. Allah does not guide the unjust".

Linguistic Analysis

To facilitate the analysis process, the author orientates the division of Q.2: 258 as follows; first, *alam tara ilalladī ḥājjā ibrahīma fī rabbihi*, which means “Don't you notice the one who argues with Ibrahim about his Lord”. The sentence *alam tara*, in the sense of Imam Fakhrudīn al-Rāzi and Al-Zuhaili, in the sense of Imam Fakhrudīn al-Rāzi and Al-Zuhaili, refers to a sentence that warns the interlocutor

by using a story (al-Rāzi, 2020, p. 21; Al-Zuhaily, 2009, p. 29). This sentence is a type of *istifham* sentence or question sentence. In another note, which is almost in line, Ibn 'Athiyyah Al-Andalusy mentions that basically, the sentence of *alam tara* is a sentence used to attract the attention of the interlocutor, which in this, refers to the word heart (Al-Andalusy, 2001, p. 345).

Furthermore, the presence of the word *hājja*, by Quraish Shihab, is interpreted as the presence of two parties who argue with each other (Shihab, 2009, p. 674). In line with this, the word *hājja*, which is another form is also known as *al-ḥujjah*, in the view of ar-Raghib Al-Ashfahani refers to the notion of "clear instruction for a straight purpose, and which requires the correctness of one of two opposite things" (ar-Raghib Al-Ashfahani, 2017, p. 460). Structurally, lafadz *hājja*, essentially awakened from three syllables, *ḥa-jim-jim*, has a similar basic meaning of a hole jutting in and firmly (Jabal, 2010, p. 376). Lafadz *hājja* in the context of Q. 2: 258 has the meaning of *al-Burhān*, which is proof. This indicates that *hājja* in this context provides a position of opinion in a strong position (Jabal, 2010, p. 378).

The presence of the word *hājja* in this sentence indicates the presence of the king, who in the records of some scholars of exegesis, refers to King Namruż, a Babylonian King, who debated the Prophet Ibrāhīm about the Lord he worshiped (Al-Mahalli & as-Suyuthi, n.d., p. 142; BELHAJ, 2012, p. 269; Nadia, 2020, p. 129; Shihab, 2009, p. 674). This is seen in the next sentence, "*iz qāla ibrahīmu rabbiya allazī yuḥyi wa yumīt; qāla ana uḥyi wa umīt*", "My Lord is the One Who Turns on and Turns, I (King Namruż) can also turn on and off". It's just that, regarding the answer given by King Namruż, with all the power he has, tends to lead to overturning the death penalty on someone so that his life can continue and kill him so that he dies.

Second, *an ātāhullahul mulk*, which means "Allah has bestowed upon him (that person) the kingdom (power)". Al-Zuhaily, in this context, mentions that the lafadz refers to the figure of King Namruż when given power but was arrogant. In other explanations, which tend to be more detailed, come from al-Rāzi. He mentioned that there are two views regarding *dhamir "ha"* in lafadz *an ātāhullahul mulk*. At first glance, the presence of *dhamir "ha"* in the lafadz refers to the figure of the Prophet Ibrāhīm. It's based on three reasons. The first reason, in the Qur'an, Q.4:54, it has been mentioned that:

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا

"Or are they jealous of man because of the gift that God has given him? Indeed, we have bestowed books and wisdom upon the family of Abraham, and We have bestowed a great kingdom upon them."

The above verse clearly shows that the Prophet Ibrāhīm, along with his family, was given a great kingdom by Allah Swt. So it became clear also that what *an ātāhullahul mulk* meant in the verse, which means "Allah has bestowed upon him (that person) the kingdom (power)", referring to the Prophet Ibrāhīm. The second reason, Allah Almighty. in this case it is impossible to give power to the disbelievers, which in this case, is understood through the figure of King Namruž. The third reason, the presence of *dhamir* "ha" more accurately returns to the closest lafadz, which in this case refers to your lafadz *ibrāhīmu*. The second view, which is the view of the majority, *dhamir* "ha" returns to the figure of King Namruž. That is, in this context, the figure given "great kingdom or power" automatically refers to King Namruž.

Third, *iz qā la ibrahīmu rabbiya allāzī yuḥyi wa yumīt qā la ana uḥyi wa umīt*, which means "My Lord is the One Who Turns on and Off, I (King Namruž) can also turn on and off". According to Al-Zuhaily, the sentence *yuḥyi wa yumīt* in this editorial is a form of sentence that uses *fi'il mudhari'*, which indicates *tajaddud* (novelty) and *istimrar* (sustainability) (Al-Zuhaily, 2009, p. 29). This shows that the determination of life and death is the prerogative of Allah Swt. It's an activity that's done continuously.

Fourth, *qā la ibrahīmu fa innallāha ya'ti bisysyamsi minalmasyriqi fa'ti bihā minal maghribi fabuhitallāzī kafar*. There are two important points in this sentence, which are of concern. The first point, *qā la ibrahīmu fa innallāha ya'ti bisysyamsi minalmasyriqi fa'ti bihā minal maghribi*, which has a textual meaning, "Ibrāhīm said, 'Then Allah publishes the sun from the east. So bring it out from the west.'" The presence of the editor is the answer to King Namruž's demands to the Prophet Ibrāhīm regarding the existence of his God.

The second point, referring to the presence of the editor of *fabuhitallāzī kafar*, which means "Then, astonished the disbeliever". *Fabuhita*, who has the base of the word *buhita*, has the understanding, "the existence of something according to its circumstances and form, does not change, caused by something that rules its soul". Imam Sha'rawi, as contained in Quraish Shihab's further explanation of this, gives a quite interesting note (Shihab, 2009, p. 675). There are three phases of a person before finally reaching the point as found in Q. 2: 258. The first phase, astonished and astonished; the second phase, confused about how to deal with it; and the third phase, failure to face it so willingly or unwillingly forced to admit its failure.

Lafadz *buhita* has the base of the *ba-ha-ta* syllable which means "the destruction of a sharpness (read: blunt) and the destruction of something hard"

(Jabal, 2010, p. 186). *Fabuhitallazī kafar* refers to the destruction of the pride of King Namrud and the destruction of his might in the lead-up to a very strong challenge, which in this part comes from the prophet Ibrāhīm's destruction of *ya'ti bisysyamsi minalmasyriqi fa'ti bihā minal maghribi*. Fifth, *wallahu lā yahdil qawmadhā limīn*. The closing editor in this verse, which has a textual meaning, "Indeed Allah does not give guidance to the unjust", hints at the situation experienced by the King. The words of the Prophet Ibrāhīm as in the preceding sentence have proved and at the same time refuted that a ruler is full of limitations, which in this context King Namrud claims himself to be God.

Historical Context Analysis: Macro and Micro

In this section, the author orientates the discussion in two points, an analysis of the macro context of Q. 2: 258, which refers to the current Arab situation and conditions of revelation, and the micro context Q. 2: 258, referring to the minor events behind the descent of a verse (*asbāb an-nuzūl*).

First, analysis of the macro-historical context. Basically, Q.2:258 belongs to the category of letters sent down in Medina (Lings, 2011, p. 233; Manna' al-Qaṭṭān, n.d., p. 50). There are some common features in this category. The first characteristic, the verses revealed in Medina generally describe worship, muamalah, hadith, family, inheritance, jihad, social relations, international relations, both in times of peace and war, rules around the law, and related laws (J. McAuliffe (ed.), 2003, p. 370). The second feature, generally, there is a call for the Ahl Kitab among the Jews and Christians, and an invitation to them to convert to Islam, a deviation from the books of Allah, hostility to the claim of truth after the revelation comes out of spite. The third characteristic, exposing the behavior of the hypocrite, analyzing his psyche, unmasking the hypocrites, and showing the dimension of danger to religion. The fourth characteristic, in terms of sentence structure, tends to be long and uses a style of language that solidifies sharia.

Socio-historically, before Islam, Medina was an area in which various communities were consisting of Arab infidels and Jewish tribes (Sinn et al., 2017, p. 106). Martin Lings, based on classical Islamic sources, noted that the tribes included 'Aws and Khazraj, who also carried out their promise of the protection of the Holy Prophet Muhammad when arrived in Medina (Lings, 2011, p. 228). The two main groups are non-Jews from Yemen. Meanwhile, elsewhere it is mentioned that in addition to the two religious communities as such, there are also Banu Nadhir and Banu Quraidzah (Hitti, 2006, p. 131). Both are a group that adheres to Judaism which is a native of Israel who fled Palestine when conquered by Rome in the first century AD. Medina, by the latter two groups, was made the leading agricultural center in the Arabian Peninsula.

Furthermore, after Islam entered Medina, the plurality in Medina increased. This is evidenced by the presence of the Islamic group Anṣār, which means the helpers who in this case are the natives of Medina; and the Muhājirīn group, an Islamic group from the Tribe of Quraysh and other tribes who left their homes and migrated to Medina. The presence of various religious communities as such indicates an interaction, both in terms of business, religion, and others (Syamsuddin (ed.), 2020, p. 26). Based on peace agreements among these religious communities, the interactions that arise in Medina tend to manifest in the form of discussing each other, reminding each other, but also not infrequently leading to serious debates.

Second, micro-historical context analysis. Specifically, no explanation was found of *asbāb an-nuzūl* regarding the descent of Q. 2: 258. This is because Q. 2: 258 belongs to the verses of the story (*qasas*). A special feature included in the verses of the story is to have *tanāsub* or compatibility of the stories in the Qur'an and *ghayatul tanzīl* or the core purpose underlying the descent of the verse (Al-Dzawahiri, 1991, p. 27). In this context, there is a very close connection between Q.2: 256-257 with Q. 2: 258. As for the narration in Q.2: 256-257 as follows:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ
الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ
كَفَرُوا أَوْلِيَائُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ۚ

"There is no compulsion in (embracing) the religion (of Islam). Indeed, it is clear the right way or the wrong way. Whoever disbelieves in tagut and believes in Allah has indeed clung to a very strong rope that will not break Allah is the protector of those who believes, He brought them out of darkness to the light. While the people I disbelieve, their protectors are *tāghut*. They took them out of the light into the darkness. These are the inhabitants of hell. They remain in it."

Basically, Q. 2:256-257 explains that Allah almighty is an ally to believers, while *tāghut* is an ally of the disbelievers. The word *tāghut* in this context is mentioned for any who exceeds the limit in ugliness. Therefore, satan, dajal, witch, law-suppressor contrary to the law of Allah Swt., and the tyrannical ruler is called *tāghut*.

In a narration of Q. 2: 256, which comes from Abu Dawud, an-Nasa'i, and Ibn Hibban derived from Ibn 'Abbās, it is stated that before Islam came, there was a

woman who when she had children always died. Seeing this, he promised himself that if he had a child and he would live, he would make him Jewish. When Islam came and the Jews of Bani Nadlir were expelled from Medina (due to his betrayal), it turned out that the child and several other children who already belonged to the Anṣār family were with the Jews. Anṣār said, "Let us not leave our children with them." To descend the verse (Q. 2: 256) as a reprimand that there is no compulsion in Islam (Sholeh & Dahlan, 2000, pp. 85–86).

Meanwhile, in another narration, narrated by Ibn Jarir of Sa'id or 'Ikrimah, derived from Ibn 'Abbās, it is stated that Q. 2:256 descended concerning al-Hushain of the Anṣār group, the tribe of Bani Salim bin 'Auf who had two Christian children, while he was a Muslim. He asked the Prophet Muhammad: "May I force the two children, because they are not obedient to me, and want to be religious?" In Q. 2: 256, Allah almighty answers that there is no compulsion in Islam.

Furthermore, related to Q. 2:257, as narrated by Ibn Jarir from 'Abdah bin Abi Lubabah, it is stated that the beginning of the verse, up to *ilan nūr* (to the Light of Faith), is addressed to those who believe in 'Isa. Then, after the Prophet Muhammad was sent, they believed in him. In another narration, derived from Ibn Jarir and sourced from Mujahid, it is presented that it is addressed to those who believed in Jesus and who did not believe in him. After the Prophet Muhammad sent, who believed in Jesus' disbelief in the Prophet Muhammad and who disbelieved in Jesus' faith in the Prophet Muhammad.

In response to this, in the next verse, in Q. 2: 258, Allah almighty gives an example of the disbelievers who are allied with ṭāghut, who in this case is represented by King Namruḏ. Allah SWT shows in this verse that King Namruḏ is blind in the light of truth. At the same time, his *ḥujjah* collapsed in the presence of *ḥujjah* of the Prophet Ibrāhīm, and King Namruḏ remained in the shade of doubt (Al-Zuhaili, 2009, pp. 29–30). Meanwhile, according to al-Razī, Q. 2: 258 is closely related to Q. 2:259. The narration in the verse reads:

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ
عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ
وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى جِمَاركَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِئُهَا ثُمَّ
نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"Or, like a man passing through a land whose (buildings) have collapsed covering its roofs. He said, "How did God revive this after its destruction?" Then God killed him for a hundred years and raised him. He (Allah) asked,

"How long have you stayed(here)?" He replied, "I stay (here) a day or a half." God said, "You have lived for a hundred years. Look at your unchanging food and drink, look at your donkey (which has become a bone) and We will make you a sign for mankind. Look at the bones, how We rearranged them, and We wrapped them with flesh." And when it came to him, he said, "I know that God is all-powerful over all things."

The connection between Q. 2:258 and Q. 2:259 lies in the unity relationship of the theme (al-Rāzi, 2020, p. 21). At least Q. 2:258-259 speaks of three important points. First, the determination that the creation of the universe is based on its science. Second, and third, explain the resurrection day on the Day of Resurrection and about the story of the Prophet Ibrāhīm's debate with a king in his day, King Namruž.

Main Message Q. 2: 258

Departing from the analysis as in the previous section, i.e. related to linguistic analysis and historical context, to understand Q. 2:258, save the author, must also look at Q. 2:256, 257, and 259. These four verses are very closely related. The historical message (al-maghzā al-tārīkhī) from Q. 2:258 can be concluded that a debate should be based on a strong argument, which in the end, makes the interlocutor "astonished" and inevitably accept it. This is seen in the art of arguing the Prophet Ibrāhīm with which the signs of the *illahiah* around him are the main basis of his argument. The argument was aimed at refuting King Namruž's answer. The gesture presented by the Prophet Ibrāhīm can be seen in the narrative of his argumentation, *qāla ibrahīmu fa innallāha ya'ti bisysyamsi minalmasyriqi fa'ti bihā minal morocco*, which means Ibrāhīm said, "Then God publishes the sun from the east. So bring it out from the west."

The argument used by the Prophet Ibrāhīm is a type of argument "a fortiori". In legal logic, such a type of argument is based on the assumption that if one thing is considered true, then the next thing must be true. As with deductive arguments, this type of argument also has an analogical affirmation value between two different but closely related things. In another sense, an argument a fortiori is an argument based on the substance meaning contained in a language expression, which, includes the cases mentioned to impose that particular law on other cases, which have substance equations (Marwadi, 2008, p. 29). This is seen by the presence of the narrative of the Prophet Ibrāhīm, *ya'ti bisysyamsi minalmasyriqi fa'ti bihā minal maghribi*, namely "Ibrahim said, Then Allah publishes the sun from the east. So,

publish him from the west", aimed at refuting King Namruż, *qā la ana uḥ yi wa umīt*, "saying "I can turn on and off".

At such a time, King Namruż was at the point where he could no longer afford to fight back or refute the arguments issued by the Prophet Ibrāhīm. He could only be silent and unable to do anything about it. Then at the end of the verse, Allah Almighty gives an argument of affirmation with *wallahu lā yahdil qawmadhālimīn*, that is, "Indeed Allah does not guide the unjust".

Thus, through Q. 2:258, the main message that can be applied today is that no matter how different views arise, it must be done based on sufficient and logical argumentation. The presence of *lafadz al-Muhājjah* or *al-Hajj* also shows that in addition to being sufficient and logical, a debate in a distinction should be applied without any system of coercion—including in this case religion (Q. 2:256)—in the system of discussion or discussion in a solution of a problem without the presence of disputes or prolonged conflicts. For, in essence, Allah has given light (faith) to bring man out of darkness; Satan has taken them out of the Light (Q. 2:257).

Therefore, it becomes logical to apply a system of "debate" in the current context with "inclusive dialogue". The orientation of such a dialogue system focuses on the existence of an attitude of inclusionism and mutual respect for the views of others, with a note accompanied by sufficient argumentation (Milligan, 1996, p. 51; Prager, 1991, p. 11). In the end, it must be admitted that the differences of views that lead to the presence of debates are a challenge, both individual and communal (Friday, 2013, p. 294), in creating a harmonious life in heterogeneity, especially in Indonesia.

CONCLUSION

Based on the above presentation, it is found that the review of Q. 2:258 through the *ma'nā cum maghzā* approach shows the art of debating the Prophet Ibrāhīm "with the argument *a fortiori*", which is an argument that has an analogical affirmation value between two different things but is closely related in the framework of inclusive dialogue. This type of dialogue orientates mutual respect for one another's views and the absence of coercion of wills, including in this case religion. The application of such a type of debate is an important thing to do in the current reality. The goal is to avoid the potential for greater conflict, resulting from the difference of opinions in a debate. As for anything else, in the end, Allah almighty is the holder of the power to give light (faith) to every servant.

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