



Ma'na Cum Magza's Approach to the Word Uswatun Hasanah in Surah Al Ahzab Verse 21 and Surah Al Mumtahanah Verse 4 and Verse 6

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Keywords

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Abstract: The Ma'na Cum Magza approach is one of the methods in the study of interpreting the Quran that emphasizes understanding the meaning of words (ma'na) and the deeper message (magza) contained within the verses. This approach not only looks at the literal meaning of words in the Quran but also examines the social, historical, and cultural contexts surrounding the revelation of the verses, leading to a comprehensive understanding that is relevant to contemporary life. In the concept of Uswatun Hasanah in Surah Al-Ahzab verse 21, as well as in Surah Al-Mumtahanah verses 4 and 6, the Ma'na Cum Magza approach can be used to uncover the deeper meaning of the good example that Allah conveys to humanity. The research model used is library research with qualitative data. The author applies the ma'na-cum-maghza method and approach developed by Sahiron Syamsudin. Ma'na-cum-maghza is an interpretation method that seeks to reveal the original historical meaning (al-ma'na al- tarikhī) understood by the first recipients of a verse, and then develop and implement that meaning in the present context (al-maghza al-mutaharrik al-mu'āshir). The results of the Ma'na Cum Magza approach on the phrase "uswatun hasanah" in Surah Al-Ahzab verse 21 and Surah Al-Mumtahanah verses 4 and 6 are as follows: 1. Language analysis (al-Ma'na al-Tarikhi) 2. Historical analysis (al- Maghza al-Tarikhi) a) Surah Al-Ahzab verse 21 is specific to Prophet Muhammad, b) Surah Al-Mumtahanah verses 4 and 6 are addressed to Prophet Ibrahim and his family. The aspects of exemplary behavior in Prophet Muhammad and Prophet Ibrahim are a) Consultation for consensus, b) Trust in Allah, c) Logical and dialogical beliefs, and d) Beliefs that color.

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INTRODUCTION

The word *uswatun hasanah* in Surah Al-Ahzab verse 21, is given to the Prophet Muhammad Saw and the word *uswatun hasanah* in Surah Al-Mumtahanah verses 4 and 6, is given to the Prophet Ibrahim As and his family. Linguistically, the meaning of the word "*uswatun hasanah*" found in the 3 verses means that it could be the same, namely, a good example (M. Yunan Yusuf, 2003). Exploring the meaning of the text that only stops at the content of the text without wanting to see the historical background behind the text will only lead to interpretations that are not on target. This shows that the use of context in interpreting verses is very important because in this approach using the socio-historical background in which the text appears and is produced becomes an important variable (Fakhruddin Faiz, 2002).

A text cannot stand on its own; it depends on the existence of contexts that surround it, both in terms of form and content. In short, exploring the meaning of a text by ignoring the context surrounding the text in question will only result in a "reduction of the true meaning" of the text.

The historical interpretation approach supports the interpretation of language by using an understanding of the historical context in which the Quranic verses appear, which can be said to be a vital component to lead to a proper understanding of the Quran. *Uswatun hasanah* both in the Prophet Muhammad Saw. and Prophet Ibrahim As. is a prophetic intelligence that rests on a conscience that is clean from all spiritual diseases, such as shirk, kufr, nifaq and fasik. In the condition of a healthy conscience, Allah swt sends a sense of trust, confidence and fear only to Him. Prophetic intelligence is also the potential or ability to interact, adjust, understand and take advantage and wisdom from the life of heaven and earth, spiritual and physical, as well as the world and the hereafter by always expecting guidance from Allah Swt through conscience.

METHODS

This research model is library research with qualitative data. The author applies the ma'na-cum-magha method and approach developed by Sahiron Syamsudin. Ma'na-cum-magha is a method of verse interpretation that seeks to reveal the original historical meaning (al-ma'na al- tarikhi) understood by the first recipient of a verse and then the meaning is developed (al-magha al-mutaharik al-mu'asir) and implemented in the present context. The reason the author uses the ma'na cum magha method is because the method has a paradigm, among others, that the Qur'an was revealed as rahmah (compassion) for the universe and humans. More clearly, the Qur'an was revealed to be a source of benefit or goodness for humans and the universe. Therefore, this method is applied in interpretation with the aim of realizing this benefit. Sahiron also said, if there is an interpretation that is not oriented towards the creation of benefits or even the opposite, it can be said that the interpretation is not in line with the main message of the Qur'an and is only based on the interests or negative subjectivity of the interpreter.

RESULTS AND DISCUSSION

Uswatun Hasanah in the Ma'na Cum Magza Approach.

1. Language Analysis (Search for al-Ma'na al-Tarikhi)

The text interpretation approach is an approach to the study of the Quran that makes the memorization of the Quran as an object. This approach emphasizes its analysis on the linguistic side in understanding the Quran.

a. Q.S. Al-Ahzab Verse 21

In the language of the word *uswatun hasanah*, the root of the word *uswatun* is the *mufrad* form of the word *asaa-ya'su-asan*, the plural of *uswatun*, which means good example or example. In the Indonesian dictionary, it is stated that the role model is a good example, worthy of imitation. Meanwhile, an example of something that is worthy of imitation or good example of actions, behavior, characteristics.

The tafsir expert az-Zamakhshari, when interpreting the above verse, suggests two meanings about the example found in the Messenger of Allah. *First*, in the sense that his personality in its totality is exemplary. *Second*, in the sense that there are things in his personality that are worthy of emulation. The first opinion is stronger and is the choice of many scholars. The word *fi* in the word *fi rasulillah* serves to raise from the Messenger of Allah a trait that should be emulated, but it turns out that what is raised is the Messenger of Allah himself with his entire totality (Shihab MQ, et. al., 1999).

Uswatun hasanah consists of two phrases, *uswab* and *hasanah*. *Uswab* means, follow, role model. *Hasanah* means "that which is good. *Uswatun hasanah* is a good role model. *Hasanah* root: *basuna-yabsunu- busnanwa hasanatan* means something good, appropriate, and kind. Goodness or something that is good according to Islam. According to Abi Fadl Jamaludin Muhammad bin Mukrim bin Manzur al-Afriqi al-Misri, an Arabic linguist from Egypt, *hasanah* is something good, all actions that are good according to Islam and rewarded. The opposite is *sayyi'ah*, which is

something bad, not good, and sinful. According to Ragib al-Isfahani, an expert on the language and science of the Quran, *hasanah* is all the goodness or pleasure obtained by humans for the soul, physical and emotional conditions.

Uswatun hasanah a good role model and example to emulate and be emulated, such as being brave, resilient and steadfast in the field of battle and in the face of various difficult and tough conditions. *Liman kana yarjullahi wal yaumil akhira* for one who expects reward from Allah or a meeting with him and the Last Day. Wadzakarallah katsira and a lot of remembrance of Allah can make a person always committed to obedience and never escape from it, because those who imitate, imitate and emulate the Messenger of Allah are people who are like that.

b. Q.S. Al-Mumtahanah Verses 4 and 6

The word al-uswah or al-iswah means one who is imitated, synonymous with the word *al-qudwah* also means one who is followed. According to Muhammad Quraish Shihab, the role model is used to designate the nature and personality of a person.

Fi ibrahima exemplary, an example in the words and deeds of Prophet Ibrahim, laqad kana lakum uswatun hasanah there really has been a good role model and example for you, O believers of the people of Prophet Muhammad. This sentence is the answer to the *qasam* that is assumed to exist. It is mentioned again to further strengthen the encouragement, motivation, and stimulation to emulate, emulate, and imitate Prophet Ibrahim (peace be upon him).

In addition to *uswatun hasanah* which means *qudwah shalihah* as contained in Surah al-Ahzab verse 21, in the Quran there is also *uswah hasanah* using the same term, the title *uswatun hasanah* is also given to Prophet Ibrahim as in verses 4 and 6 of Surah al-Mumtahanah. This letter gives an example of the faith of Prophet Ibrahim as. And his believing followers, when they departed from their polytheists. So that it becomes the motivation of every believer to emulate the Father of the Prophets, Ibrahim as *kalilur rahman* (Mahmud Al Misri, 2014).

Al-Mumtahanah means women who are tested. It is taken from the meaning contained in verse 10, about the women who professed faith, moved from Mecca to Medina on their own accord, so that some were separated from their husbands who were still polytheists and some were separated from the rest of their families. This noble Surah is one of the Madaniyah Surahs that prioritizes the law. The main issue of this Surah is about the principle of love and hate for the sake of Allah, which is the strongest link of faith (Fakhruddin Faiz , 2002).

2. Historical Analysis (Excavation of al-Maghza al-Tarikhi)

The contextual interpretation approach supports the interpretation of the text by using an understanding of the historical context in which the Quranic verses appear can be said to be a vital component to lead to a proper understanding of the Quran (Fakhruddin Faiz, 2002).

a. Q.S. Al-Ahzab Verse 21 in Historical Context

This verse was revealed in response to the Battle of Ahzab or the Battle of Khandaq (Trench) which was won by the Muslims. This war was very burdensome for the Muslims because they had to face two enemies at once, namely outside Medina the troops from Mecca and inside Medina the Jews from the Banu Quraysh who were in cahoots with Mecca. For this reason, a trench was made around Medina so that troops from outside could not enter and those inside could not go outside. While the Prophet and the Companions were really in a state of difficulty and hunger, to the point that the Companions propped up their stomachs with stones to endure the pain of hunger. They also complained to the Prophet. As for the Prophet, he was truly a role model in terms of patience at that time. The Prophet even propped up his stomach with two stones, but he was the most persistent and patient. The patience of the Prophet and his struggle without the slightest complaint in the story of the Battle of Khandaq, immortalized by the above verse as a form of example that should be followed by his people. It is even mentioned in several narrations about the Prophet's direct involvement in war activities, even digging trenches. Also in burning enthusiasm and singing songs of struggle and praise to Allah SWT. Also in the joy and sorrow, thirst and thirst experienced by the entire Muslim army.

Al-Mubarakfuri writes that the Battle of Khandaq was a decisive war in the history of Islam, which created a split in the ranks of the polytheists, and indicated that whatever the strength of the Arab forces at that time would not be able to destroy the small force that was growing in the city of Medina, because the Arabs would not be able to bring an army stronger than what they brought at the time of the Battle of Khandaq (Shaykh Shafiyyur Rahman al-Mubarakfuri, 2006).

b. Al-Mumtahanah Verses 4 and 6 in Historical Context

This surah is called *al-Mumtahanah* which means the woman who was tested because she migrated for the sake of faith by leaving her husband and family. As Abu Kuraib narrated to us, he said, Yunus bin Bakir narrated from Qais bin ar-Rabi from al-Aghar bin as-Shabah from Caliph bin Hashin from Abu Nashr al-Asadi said, Ibn Abbas was once asked by someone; how was the test of the Messenger of Allah (saw) to those women? He replied, The test of their faith, by Allah they did not leave (from Mecca) because of the anger of their husbands, by Allah they did not leave because they wanted to move from one place to another, by Allah they did not leave because of the world, by Allah they left (migrated) only out of love for Allah and His Messenger (Shaykh Imad Zaki Al-Barudi, 2003).

The background of the revelation of the verse, Allah diverted by emphasizing the exemplary Prophet Ibrahim and his family and those who joined him in building religious commitment, even though they had to face various challenges and difficulties. Because basically the aspect of faith will have a test, therefore religion requires commitment for its adherents and Prophet Ibrahim and those with him are good examples in building religious commitment.

3. Uswatun Hasanah Education in Prophet Muhammad and Prophet Ibrahim.

In general, the process of contextualization involves two main tasks: first, trying to identify the basic messages that emerge from the Quran from its interpretation, and second, applying those messages to other contexts afterwards. The determination of what the message is is based on an understanding of how the Quranic text was understood and applied in its original context. The message is then translated to the current context, while keeping in mind the relevance of the message to both the original and new contexts (Saeed A, 2008).

4. Aspects of the Prophet Muhammad's Exemplary Behavior

1. Deliberation for Consensus

The word deliberation is taken from Arabic, namely *shura* which means conferring and discussing. *Shura*, according to the term, means to unite different opinions regarding a certain issue by examining them from various opinions to arrive at the most correct and best opinion. *Shura* does not mean that one person asks another for advice, but rather mutual advice through discussion (Suprianto, 2010).

The term deliberation (*shura*) has existed since the time of the Prophet Saw, namely since he migrated to Medina. In accordance with the instructions of the Quran, the Prophet developed a culture of deliberation among the companions. The deliberations carried out by the Prophet were not focused on just one pattern. Sometimes he deliberated with the senior companions. Sometimes he only asked for opinions from the companions. Not infrequently he threw problems to a larger meeting, especially in issues that concern many people and have a broad impact on society (Munawir Sjadzali, 2011).

Deliberation is very important in the military. The Prophet made great use of deliberation and made it an important institution in the Islamic system. He always discussed important matters with his companions to get the right solution to the difficult problems faced. When the matter had been discussed thoroughly and a solution had been reached, the decision was immediately implemented. This allowed his companions to take part in the discussion and put forward suggestions until the best solution was reached on the basis of mutual consultation. This was done on the eve of every battle. Thus in the Ahzab War, after deliberation, the decision was taken on the advice of Salman al-Pharisee that the defense of Medina would be carried out

behind the fortified trench. Even the quality of one's leadership can be measured by his ability to manage deliberation as a medium to build social intelligence.

2. Trust in Allah SWT

The Quran instructs the Prophet Muhammad to deliberate first with the companions in determining the attitude and policy to be carried out. After having a firm determination, then put your trust in Allah Swt in carrying it out, without hesitating to surrender to God who has promised to help people who put their trust in Him (Afzalur Rahman, 1990).

Strength of will is the example of the Messenger of Allah (peace be upon him), who was sent to mankind in general, and prescribed to mankind by the command of Allah the guidelines for their life in all its good aspects; creed, worship, economic, social, moral, and political. No Messenger was sent to mankind as a whole except him. He was a counselor, judge, educator, teacher, worshiper, zuhud, patient, compassionate, and so on until the end of the Prophet's attributes that cover all aspects of life.

In the Battle of Ahzab the number of enemies was much greater than the Muslims, four to one, and many of them were afraid when surrounded by enemies from all directions. (Q.S. al-Ahzab: 9-11) A brave attitude is needed by humans in order to survive when experiencing problems in living life. Here humans need to have a steady heart and great self-confidence in facing dangers, difficulties, etc. This includes not being afraid and not being afraid to face the enemy. Including not being afraid and not afraid to defend the truth; and if possible defended to the end Bertrand Russel said that, The ability to conquer fear is the beginning of wisdom, because courage is an act of fighting for something that is considered important and is able to face everything that can hinder it by believing in its truth. It is largely influenced by three things, namely vision, real action, and passion.

Having strength in endeavor, people say humans are more psychic than physical; humans are led by psychic factors more than physical factors. Therefore, the most effective way to influence human actions is to influence the mental and spiritual nature, the center of all human power. If you are able to influence a person's spiritual nature, then you will be able to tame and shape all his actions. This factor therefore plays a very significant role in preparing and mobilizing the human factor, which is the dominant factor in warfare.

The Prophet utilized psychological factors very effectively in building the confidence of his men and in inspiring them to achieve far greater results than they could have done under other circumstances. He first convinced and instilled in their hearts the belief in one monotheism and prepared them with rigorous training in accordance with His words. As their faith grew stronger and stronger, through rigorous training, he elevated their status by telling them that they were chosen by God for a specific purpose, to establish a system of goodness and justice and remove evil and injustice from the face of the earth.

5. Aspects of the Exemplary Prophet Ibrahim (Peace be Upon Him)

1. Logical and Dialogical Beliefs

The story of the life journey of Prophet Ibrahim (peace be upon him) is very interesting to learn. This story tells about a child who was born in the midst of a family and society full of polytheism. But Prophet Ibrahim as was preserved from the act of shirk, because Allah Swt has kept him from the act of shirk committed by his family and people. Allah wants Prophet Ibrahim to become a Prophet and Messenger in the future who will deliver His message to people who are blind in matters of divinity.

Prophet Ibrahim (peace be upon him) did not acquire his religious beliefs from the inheritance of his parents and environment. Rather, it was through a long and deep search process. Throughout his life, Allah Swt revealed the story of his life briefly in many surahs of the Quran. The search process begins with the words of Allah. "And thus did We show Abraham the signs of Our majesty in the heavens and the earth, that he might be one of those who are certain" (Qs. al-An'am: 75).

2. Beliefs that color

Ibrahim's belief is a productive belief and colors the people around him in the events and experiences of his faith. According to M. Quraish Shihab, there are at least three features of Prophet Ibrahim (peace be upon him) that are not possessed by other prophets and humans, which are also reflected in the implementation of the Hajj. The privileges referred to are that he found God through a process of spiritual search and experience; it was through him that the custom of sacrificing humans as offerings or sacrifices was abolished by Allah Swt; and he was the only Prophet who asked to be shown how God revives the dead and the request was granted by Him. These three kinds of privileges distinguish Prophet Ibrahim from other prophets and humans (Shihab MQ, et. Al., 1999).

The event of the slaughter or sacrifice of Ismail (as) is a symbol of obedience, sincerity and patience to Allah Swt in carrying out His commands. The history of the Hajj that originated from Prophet Ibrahim and his family leaves a hope and aspiration about the "international monotheism conference" and the Ka "bah as the Qibla for the adherents of monotheism. And the event of Ibrahim's discovery of Allah as his Lord is an affirmation of an important teaching in religion to build a sense of God that produces religious awareness (monotheism) as the basis of a productive and coloring faith.

CONCLUSIONS

The results of the *Ma'na Cum Magza* approach to word *uswatun hasanah* are as follows: Aspects of the Exemplary Prophet Muhammad (peace be upon him). a). Deliberation for Consensus. Deliberation is very important in the military. The Prophet made great use of deliberation and made it an important institution in the Islamic system. He always discussed important matters with his companions to get the right solution to the difficult problems faced. When the matter had been discussed thoroughly and a solution had been obtained, the decision was immediately implemented. b). Trust in Allah SWT. Strength of will is the example of the Messenger of Allah (saw), who was sent to mankind in general, and prescribed to mankind at the command of Allah SWT the guidelines for their life in all its good aspects; belief, worship, economics, social, moral, and politics. Aspects of the Exemplary Prophet Ibrahim (peace be upon him). c). Logical and Dialogical Beliefs. The story of the life journey of Prophet Ibrahim (peace be upon him) is very interesting to learn. This story tells of a child who was born in the midst of a family and society full of polytheism. But Prophet Ibrahim (peace be upon him) was protected from the act of shirk, because Allah SWT has kept him from the act of shirk committed by his family and people. d). Coloring Beliefs. The slaughter of Ismail (peace be upon him) is a symbol of obedience, sincerity and patience to Allah Swt in carrying out His commands. The history of the Hajj that originated from Prophet Ibrahim and his family leaves a hope and a dream about the international conference of monotheism and the Ka "bah as the Qibla for the adherents of monotheism. And the event of Ibrahim's discovery of Allah as his Lord is an affirmation of an important teaching in religion to build a sense of God that produces religious awareness (monotheism) as the basis of a productive and coloring faith.

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