Characteristics of Leaders in the Qur'an
(Interpretation of QS. Al-Qasas [28]: 85-88
Ma'na-Cum-Maghza Perspective)

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Abstract

Some readers make QS. Al-Qasas [28]: 85 as the argument for going home or returning home. This can be seen by the presence of posts from one of the official accounts of millennial youth preaching @quranreview on Instagram. The indicator for returning home cannot be separated from the *ma'ad* vocabulary, which means a place to return. Even so, it is necessary to look again at the entire verse, because the context that has not been read is in the form of the da'wah context in it . Because of this, a re-examination is needed starting from the syntagmatics, the munasabah, to the context of the verse, so that an increasingly broad meaning can be found. By using the *ma'na-cum-maghza approach* which in its steps does not only look at the conditions when the verse was revealed (*maghza at-tarikhi)* but also involves dynamic changes to the present (*maghza al-mutaharrik*), it can be seen that the verse studied not only interpreted by the process of traveling to a place of return but much broader than that. The results of this research include that this verse does not only talk about returning home but is related to the behavior of preachers as well as leaders . Leaders who can provide a guarantee of a safe life because they have carried out their mandate by carrying out orders according to the rules without defending wrong or justifying false cases as determined by law.

Keywords: Al-Qasas, Islamic Da'wah, leader, *Ma'na-Cum-Maghza,* Qur'an

Introduction

It is a fact that leaders are an essential part of the presence of community groups in a region. The word leader comes from *leader* , interpreted as a person who has certain superiority, so that he has the authority and power to move others to make joint efforts to achieve certain goals and even some people argue that a leader must have certain characters such as charisma, vision mission, persuasion and intensity. [1]Not without

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[1] Abdi Tanjung, "THE IMPORTANCE OF LEADER INTEGRITY IN ERADICING CORRUPTION IN PADANGSIDIMPUAN CITY AND ITS RELATION TO LAW NO. 32 TAHUN 2004 (CASE STUDY IN PADANGSIDIMPUAN STATE ATTORNEY OFFICE," *JURNAL EDUCATION AND DEVELOPMENT* 7, no. 1 (January 15, 2019): 46–46, https://doi.org/10.37081/ed.v7i1.774. p . 48

reason, the character of a leader who tends to excel is needed because he has to lead his members.

The presence of these facts is also in line with the proposition of the Qur'an which implies the character and behavior of a leader. As is implied in QS. Al-Qasas [28]: 85-88 regarding the story of the leadership of the Prophet Muhammad. at the moment of the conquest of the city of Mecca (*fathul Mecca*). Some people understand this verse with the argument of returning home, as one of the official millennial youth preaching accounts, namely @quranreview, does on Instagram. Even though when looking at the whole verse, this verse talks about the preaching of the Prophet Muhammad. instead of just emphasizing it, it results in a friction between the meanings contained so that in the end it requires a review to get a meaning that is more in line with what is meant.

With the background mentioned above, it is necessary to look again at the context of the verse as a whole along with seeing how it is syntagmatic, hypothetical, and related to the separation of the verse above, in this case the theory used is hermeneutics *ma'na-cum -magza* . Representing the results of previous observations aims to obtain a development of meaning that is more relevant to current problems. Bearing in mind that the development of the times indicates the variability of human problems on earth, therefore a reinterpretation is needed for this, so that it remains in line with the nature of the Al-Qur'an itself which is *shalih li kulli Zaman wa eat,* that is, it will always be appropriate for every era and place.

Based on the search, the writer finds that the verse being studied does not only discuss the return of a person to his hometown, but also the story of the Prophet Muhammad. when going to conquer the city of Mecca. Until finally, this verse implies the attitude that must be instilled for a leader so that he can stick to his stance on carrying out the rules of truth without mixing evil in it even when faced with enemies with an argument returning home. There are several things that can be taken from the attitude of the Prophet PBUH. in the face of the enemies and the current state of affairs. The decision in dealing with his enemies was not spared from Allah's help in strengthening the determination of the Prophet. so as not to feel intense towards the enemies who first attacked the Prophet. and the Muslims by denying the ceasefire promise at that time.

Literature Review/Analytical Framework

The news about the ideal character of a leader has been implied in several verses of the Qur'an. Several researchers previously indicated that they had conducted an analysis of verses about leadership from several interpreters' perspectives, both with the object matter of several verses that fall under the same umbrella theme, or one of the prophetic figures. Such as the research of Sri Mulyani, [2]Rukhani Fitri Rahmawati,

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[2] Sri Mulyani, "CHARACTERISTICS OF ISLAMIC LEADERSHIP ACCORDING TO PROF HAMKA IN TESTAMENT OF AL-AZHAR," *Ar-Ribhu: Journal of Management and Sharia Finance* 3, no. 1 (2022): 65–73.

[3]M. Ilyas Ismail and Ambo Tang, [4]Syafieh and Nurbaiti, [5]who tend to say that some of the characteristics of being a leader are superior to others by possessing admirable attitudes. So that the existence of a leader is not seen in terms of gender but the quality of a person.

In addition, research on QS. Al-Qasas has also been carried out by many previous researchers, but the tendency is to discuss the values contained in verses. These values include educational [6]values, moral [7]values and other moral values , [8]so that it can be understood that the verses that are within the scope of QS. Al-Qasas has a character to talk about values.

Research methods

This research is a qualitative type of research or can be called a library (*library research*) based on the available literature and in the process the author collects all sources of data related to the object of research in the form of information and literature. [9]The data needed is also divided into two, namely primary (main) data including from various references that can help explore the meaning of vocabulary in verses such as the *Lisan al-'Arabic, Mufrodat Qur'aniyah, Qamus Qur'an Raghib al-Ashfahani* and others as well secondary data that can complement the need for the meaning of the verse itself, such as some descriptions of commentary books such as the commentaries *of Al-Mishbah, Ibnu Kasir, Al-Azhar, Mafatih al-Ghaib* and so on from similar types of references.

Accompanying the explanation above, this study also uses the *ma'na-cum-maghza hermeneutic approach* that was coined by Sahiron Syamsudin. This approach is the result of a modification of Fazlur Rahman's and Nasr Hamid Abu Zayd's thoughts focus the interpreter's attention on the search for the initial meaning, then from that meaning look for its significance in today's context.[10] In addition, if this approach model is understood as well as the *double movement approach model of* Fazlur Rahman [11]and also Abdullah Saed by looking at the social-historical context since the time the

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[3] Rukhaini Fitri Rahmawati, "Characteristics of Leaders in an Islamic Perspective (Study of Tafsir Ibnu Katsir)," *TADBIR: Journal of Da'wah Management* 2, no. 1 (2018).

[4] Ismail, M. Ilyas, and Ambo Tang. "Characteristics of Prophet Musa's Leadership in the Qur'an." *Idaarah: Journal of Education Management* 5.1 (2021): 114.

[5] Syafieh Syafieh and Nurbaiti Nurbaiti, "PORTRAIT OF THE CHARACTERISTICS OF WOMEN'S LEADERSHIP (Semiotic Analysis of Surat Al-Naml: 23-44)," *At-Tibyan Journal: Journal of Al-Qur'an Science and Tafsir* 3, no. 1 (August 9, 2018): 42–55, https://doi.org/10.32505/at-tibyan.v3i1.477.

[6] Fujiastuti Firdaus and Khambali Khambali, "Educational Values from QS. Al-Qasas Verse 84 concerning Reward and Punishment in Education," *Proceedings of Islamic Religious Education* , no. 0 (August 2, 2021): 263–66, https://doi.org/10.29313/.v0i0.30930.

[7] Sri Maryati Bahtiar, Tajudin Noor, and Abdul Kosim, "The Values of Moral Education in the Qur'an and Their Relevance in Everyday Life (Analytic Study of the Story of Qorun QS Al-Qashash Verses 76-82)," *FONDATIA* 6, no . 3 (September 1, 2022): 540–62, https://doi.org/10.36088/fondatia.v6i3.2023.

[8] Sri Maryati Bahtiar, Tajudin Noor, and Abdul Kosim, "The Values of Moral Education in the Qur'an and Their Relevance in Everyday Life (Analytic Study of the Story of Qorun QS Al-Qashash Verses 76-82)," *FONDATIA* 6, no . 3 (September 1, 2022): 540–62, https://doi.org/10.36088/fondatia.v6i3.2023.

[9] Milya Sari and Asmendri Asmendri', "Library Research in Science Education Research," ' *Natural Science: Journal of Research in the Field of Science and Science Education* 6, no. 1' (June 10, 2020): 41–53, https://doi.org/10.15548/nsc.v6i1.1555, 44

[10]Adi Fadilah', " *Ma'na-Cum-Maghza as a Contextual Approach in the Development of Al-Qur'an Hermeneutic Discourse in* Indonesia." Journal Of Qur'an and Hadith Studies. Vol. 8, no. 1, 2019, 11

[11] Ahmud Syukris, "METHODS OF CONTBMPORER AL.QUR'AN INTERPRETATION IN FAZLUR RAHMAN'S THOUGHT" 20, no. 1 (2005): 26. Pp. 57

Qur'an was revealed until now as a solution to human problems in the 21st century which can also be called a *contextualist approach approach.* .[12]

The process begins with the search for meaning (*ma'na*) and the main message/significance (*maghza*) which may be addressed by the author of the text or studied by historical readers, then the significance of the text is developed for the sake of independence, from these terms it can be concluded that there are 3 important points must be considered by the interpreter, namely (1) historical meaning (*al-ma'na al-ta<rikhi*), (2) historical phenomenal significance (*al-maghza al-ta<rikhi*), and (3) dynamic phenomenal significance (*al-maghza al-mutah{arrik*) for the context in which the Qur'anic text is interpreted. Several operational actions in this writing are as follows; analyzing the linguistics of the Qur'an, conducting *intratextuality* by making comparisons to other verses which also contain the key word, *intertextuality* that is, comparing key words found in other texts such as hadith, poetry, bible texts, etc., looking at historical verses both *sabab nuzu<l* and the situation and condition of the Arab nation and reveal (*maqa>s{id*) the verse or *maghza al-ayah* (the purpose and main message of the verse that being interpreted)

Reinterpretation of QS. Al-Qasas

   1. linguistic analysis

The above verse the writer qualifies into two fragments. Each fragment will be retrieved related keywords. The first fragment contains the promise of Allah that the Prophet will win against the Meccan Quraysh infidels and the second fragment contains how to interact with the Quraish infidels.

No.	Fragment	Paragraph	Keywords
a .	Hidayah belongs to Allah swt.	اِنَّ الَّذِيْ فَرَضَ عَلَيْكَ الْقُرْاٰنَ لَرَاۤدُّكَ اِلٰى مَعَادٍۗ قُلْ رَّبِّيْ اَعْلَمُ مَنْ جَاۤءَ بِالْهُدٰى وَمَنْ هُوَ فِيْ ضَلٰلٍ مُّبِيْنٍ 85.	*inna allazi farada, al-qur'an, laraddaka ila ma'adin, a'lamu man ja'a bilhuda, dalal*
b .	Strengthening of da'wah and asking for help only from Allah SWT.	وَمَا كُنْتَ تَرْجُوْا اَنْ يُّلْقٰٓى اِلَيْكَ الْكِتٰبُ اِلَّا رَحْمَةً مِّنْ رَّبِّكَ فَلَا	*Wa ma kunta tarju, yulqa, rahmat, fa la takunanna zahir lil kafirin*
		وَلَا يَصُدُّنَّكَ عَنْ اٰيٰتِ اللّٰهِ بَعْدَ اِذْ اُنْزِلَتْ اabove	*La yasuddunnaka, unzilat, wad'u, polytheists*

		وَلَا تَدْعُ مَعَ اللهِ اِلٰهًا اٰخَرَ لَآ اِلٰهَ اِلَّا هُوَۚ كُلُّ شَيْ play	*Ilahan akhar, halikun, wajhah, hukmu, turja'un*

a. Fragment I (guidance belongs to Allah swt.)

وَمَا كُنْتَ تَرْجُوْا اَنْ يُّلْقٰى , اِنَّ الَّذِيْ فَرَضَ عَلَيْكَ الْقُرْاٰنَ لَرَادُّكَ اِلٰى مَعَادٍۗ قُلْ رَّبِّيْ اَعْلَمُ مَنْ جَاءَ بِالْهُدٰى وَمَنْ هُوَ فِيْ ضَلٰلٍ مُّبِيْنٍ اِلَيْكَ الْكِتٰبُ اِلَّا رَحْمَةً مِّنْ رَّبِّكَ فَلَا تَكُوْنَنَّ ظَهِيْرًا لِّلْكٰفِرِيْنَ

Meaning: "Indeed (Allah) obliges you (Muhammad) to (implement the laws) of the Qur'an, *will actually return you to your place of return. Say (Muhammad), "My Lord knows those who bring guidance and those who are in manifest error" (85) " And you (Muhammad) never expected that the Book (Al-Qur'an) was sent down to you, but) as a mercy from your Lord, therefore never be a helper to the disbelievers "* (86).

No.	Pronunciation	Mean
1.	*farada*	Requiring , the piece of wood that has been cut/measured in it, describes and pays attention to it with reason , gives a decision to something
2.	*rada*	to turn something away and return it , return what one has taken
	ma'ad	Returning , the attribute of Allah Almighty Returning , returning to something after it was previously abandoned, whether the return is in the form of actions or words
3.	*a'lamu*	knowing ,
	ja'a	comes which tends to be pronounced when its arrival is proven
	huda	nature of Allah swt. in the form of the Supreme Guidance, which is the opposite of getting lost or means guidance
	king	hoping for a dream, the opponent is desperate
	yulqa	accept or face
	book	It is known , combining (sewing) leather with other skins or combining one letter with another through pronunciation.
	rabb	provide guarantees for the benefit of all existing beings,
	zahir	visible after obscurity , explanation of everything , different from the mind , something visible from man , helps
	infidel	closing against something , people who disobey the oneness of Allah, or prophethood, or against the Shari'a or deny all three simultaneously and in that case the disbeliever has denied the Shari'a and abandoned what he should have done in the form of being grateful to Allah swt

of the Prophet's concern. did not receive support/assistance in conveying da'wah by reciting that Allah is the one who knows about His servants who are

entitled to receive guidance (guidance) and who are not. So that the emphasis that was preached to the Prophet. is about the responsibility of the Prophet to practice and convey the contents of the Qur'an, the article with that the Prophet will be placed by Allah in accordance with what he expected, so that there is also no feeling of the Prophet to be able to claim that guidance through da'wah regarding the contents of the Al-Qur'an 'an as his own but a mercy from Allah swt. and because of that Allah swt. reminded the Prophet not to become a helper for infidels, the word *zahir* in the verse above experienced a shift in meaning from something that appeared to be a helper for infidels.

b. **Fragment II (procedures for interacting with the Quraysh infidels)**

وَلَا يَصُدُّنَّكَ عَنْ اٰيٰتِ اللّٰهِ بَعْدَ اِذْ أُنْزِلَتْ اِلَيْكَ وَادْعُ اِلٰى رَبِّكَ وَلَا تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ ۚ وَلَا تَدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۘ لَآ اِلٰهَ اِلَّا هُوَّ
كُلُّ شَيْءٍ هَالِكٌ اِلَّا وَجْهَهٗ ۚ لَهُ الْحُكْمُ وَاِلَيْهِ تُرْجَعُوْنَ ۚ 88

Meaning: " *Let them never hinder you from (conveying) the verses of Allah after the verses were revealed. Call on (people) to (believe) in your Lord and never be one of the polytheists (87) and do not (also) worship any other God (besides Allah). There is no god but Him. Everything must perish, except His substance. All decisions become His authority and you will return to Him your life* " (88).

No.	Pronunciation	Mean
	sadda	turn away or reject, [13]turn away and be blocked from something,
	father	verses related to the holy book and the Koran ,
	nazala	down from above
	ud'u	calling, liking, [14]asking for help begging for help, worship,
	polytheist	partners, [15]another meaning is mixing two partners, [16]or mixing ownership (associated/allied) and this can happen if something can be found in two or more people, whether something owned is in the form of physical or
	da'a	asking for help with all conditions owned by a servant
	god	Allah SWT. itself or can be interpreted with everything that is worshiped by a servant
	your law	Supremely Punish, [17]prevent, stop) with the aim of improving
	raja'a	turning back , [18]returning to the beginning, setting the beginning of a place or deed or word, either the return of said word or deed in its entirety or only part of it.

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[13] Ibn Manzur, *Lisan Al-'Arab* (Cairo: Dar al-Ma'arif, tt). p. 2409

[14] Louis Ma'luf, *Al Munjid Fi al Lughah Wa al I'lam* (tp, tt). p. 216

[15] *Al Munjid* . p. 384

[16] *Lisan Al-'Arab* . p. 2248

[17] *Lisan Al-'Arab* . p. 951

[18] *Lisan Al-'Arab* . p. 1591

Qasas [28]: 86), that the emphasis on how the Prophet interacted with the disbelievers so that he became a helper is something that is forbidden. Likewise in this verse, it can be seen how Allah emphasizes do not let the Prophet belong to the polytheists with *wa la takunanna minal mussyrikin* because the behavior of the polytheists in blocking the path of his da'wah can be seen from the pronunciation of *yasuddunnaka* . Therefore, Allah swt calls for help to Him with the expression *wad'u ila rabbik* for everything what happened because Allah is the Most Judgment peak of all things that are aimed at *raji'un* .

2. Intratextuality analysis

The next step is that the writer will see how the linkages of several keywords in the QS. Al-Qasas [28]: 85-88 with other verses. The author will take verses based on three types of verse categories in terms of the time of their descent, then the 3 categories are verses that were revealed during the time of the Prophet. in Mecca, the middle period (Mecca to Medina) and the period after the migration, namely when the Prophet saw. in Medina.

Back to looking at a glance that guidance is a provision from Allah swt. so that the Prophet was only sufficient to carry out his obligations, namely to practice and convey the values of the Qur'an as indicated by the existence of *ma'ad pronunciations* which, according to the *Mu'jam Mufahras Li Alfaz Al-Qur'an* and its derivations, are 62 times in different verses and surahs. [19]In making it easier for the writer to see the movement of the meaning of *ma'ad* , then the author takes a sample of verses according to the time of revelation

No.	Paragraph	Surah Name	Status (nuzuli/mushafi)	Mean
1.	Amen	QS Al-A'raf : 88	39/7	Return (to religion)
2.	۞ وَاِلٰى عَادٍ اَخَاهُمْ هُوْدًاۙ قَالَ يٰقَocked	QS Al-A'raf : 65	39/7	The 'Ad
3.	الَ خُذْهَا وَلَا تَخَفّْ سَنُعِيْدُهَا سِيْرَتَهَا الْاُوْلٰى	QS Taha : 21	45/20	Restore the original form of the snake (the story of the pharaoh)
4.	اِنَّ الَّذِيْ فَرَضَ عَلَيْكَ الْقُرْاٰنَ لَرَاۤدُّكَ اِلٰى مَعَادٍۗ قُلْ رَّبِّيْ اَعْلَمُ مَنْ جَاۤءَ بِالْهُدٰى وَمَنْ هُوَ فِيْ ضَلٰلٍ مُّبِيْنٍ	QS Al-Qasas : 85	49/28	Place of return (afterlife)
5.	فَسَيَقُوْلُوْنَ مَنْ يُّعِيْدُنَاۗ	QS Al-Isra': 51	50/17	Reawakening them

[19] *Mu'jam Mufahras Li Alfaz Al-Qur'an* . p. 493

				(conversation of the Apostle and the polytheists in explaining their questions)
6.	رَبَّنَاۤ اَخْرِجْنَا مِنْهَا فَاِنْ عُدْنَا فَاِنَّا ظٰلِمُوْنَ	QS Al-Mu'minun : 107	74/23	Back to the world (the story of the inhabitants of hell)
7.	ۗ وَمَنْ عَادَ فَاُولٰٓىِٕكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ	QS Al-Baqarah : 275	87/2	Repeat
8.	ۗ وَاِنْ يَّعُوْدُوْا فَقَدْ مَضَتْ سُنَّتُ الْاَوَّلِيْنَ	QS Al-Anfal : 38	88/8	Returning to sin (story of the Prophet and Abu Sufyan et al.)
9.	وَالَّذِيْنَ يُظٰهِرُوْنَ مِنْ نِّسَآىِٕهِمْ ثُمَّ يَعُوْدُوْنَ لِمَا قَالُوْا فَتَحْرِيْرُ رَقَبَةٍ مِّنْ قَبْلِ اَنْ يَّتَمَاۤسَّاۗ ذٰلِكُمْ تُوْعَظُوْنَ بِهٖۗ	QS Al-Mujjadi : 3	105/58	Retract (zihar)
10	???	QS Al-Mujjadi : 8	105/58	Back to doing that triggers animosity between them (Jews) and Muslims
11	Amen	QS Al-Maidah : 95	112/5	Back to work/repeat
12	قَالَ عِيْسَى ابْنُ مَرْيَمَ اللّٰهُمَّ رَبَّنَاۤ اَنْزِلْ عَلَيْنَا مَاۤىِٕدَةً مِّنَ السَّمَاۤءِ تَكُوْنُ لَنَا عِيْدًا لِّاَوَّلِنَا وَاٰخِرِنَا وَاٰيَةً مِّنْكَ وَارْزُقْنَا وَاَنْتَ خَيْرُ الرّٰزِقِيْنَ	QS Al-Maidah : 114	112/5	Hari Raya (story of Prophet Isa)

Looking at the sequence of verses in the table above, it can be seen that *ma'ad* and its derivation apart from being used for the names of people also tend to have a fixed meaning, namely returning, even though the meaning changes, this is influenced by the syntagmatics. The return behavior is always related to things that are close to what has been done before. This reinforces the previous linguistic analysis that one of the meanings of '*there is* is to return to something after previously leaving it. Meanwhile, in the verse being discussed, it can be seen that the pronunciation of *ma'ad in the* form of *isim eat* implies that the place of return is interpreted as the land of the afterlife/death.

The Prophet's concern the process of his missionary journey is indicated by the prohibition of Allah SWT. to the Prophet. so that they don't become protectors for infidels who are dictated by the pronunciation of *zahir* . *Zahir* diction which tends to be interpreted as a helper at least requires a further explanation. Bearing in mind that the *zahir* pronunciation is not only mentioned in the verse being discussed but also spread in other verses. As the search results show that the word *zahir* with various derivation forms is 59 times, 26 times in the form of a verb and 33 times in the form of a noun. [20]Meanwhile, in terms of the meaning of the word *zahir* has 8 meanings which are clear, emerge, loyal, help, high and control, vanity, leaving majesty, mid-afternoon. In [21]the following, the author will map the meaning of *zahir* according to the sequence of verses in the table below:

No.	Verse snippet	Surah Name	Status (*tarib nuzuli/mushafi*)	Mean
1.	onderل مَا اللهِ دُوْنِ مِنْ وَيَعْبُدُوْنَ	QS . Al-Furqan : 55	42/25	Helper (help each other)
2.	above ا الْكِتٰبُ اِلَيْكَ يُلْقٰى اَنْ تَرْجُوْا كُنْتَ وَمَا	QS Al-Qasas : 86	49/28	Helper (help each other)
3.	يَّأْتُوْا اَنْ عَلٰى وَالْجِنُّ الْاِنْسُ اجْتَمَعَتِ لَّىِنِ قُلْ كَانَ وَلَوْ بِمِثْلِهٖ يَأْتُوْنَ لَا الْقُرْاٰنِ هٰذَا بِمِثْلِ ظَهِيْرًا لِبَعْضٍ بَعْضُهُمْ	Q S. Al-Isra' : 88	50/17	Helper (help each other)
4.	اللهِّۖ مِّنَ عَلَيْكُمْ اَعَزُّ اَرَهْطِيْٓ يٰقَوْمِ قَالَ??	Q S Hud :92	52/11	Leaving glorify
5.	وَلْيَدْعُ مُوْسٰى اَقْتُلْ ذَرُوْنِيْٓ فِرْعَوْنُ وَقَالَ يُظْهِرَ اَنْ اَوْ دِيْنَكُمْ يُّبَدِّلَ اَنْ اَخَافُ اِنِّيْٓ رَبَّهٗ الْفَسَادَ الْاَرْضِ فِى	Q S Ghafir : 26	60/40	Clear
6.	لَهٗ اسْتَطَاعُوْا وَمَا يَّظْهَرُوْهُ اَنْ اسْطَاعُوْٓا فَمَا نَقْبًا	Q S. Al-Kahfi : 97	69/18	Tall and superior
7.	هُمْ الْاٰخِرَةِ عَنِ وَهُمْ الدُّنْيَآ الْحَيٰوةِ مِّنَ ظَاهِرًا غٰفِلُوْنَ	QS . Ar-Rum: 7	84/30	Clear
8.	لِّمَا مُصَدِّقٌ اللهِ عِنْدِ مِّنْ رَسُوْلٌ جَاۤءَهُمْ وَلَمَّا كِتٰبَ الْكِتٰبَ اُوْتُوا الَّذِيْنَ مِّنَ فَرِيْقٌ نَبَذَ مَعَهُمْ يَعْلَمُوْنَ لَا كَاَنَّهُمْ ظُهُوْرِهِمْ وَرَاۤءَ اللهِ	Q S. Al-Baqarah : 101	87/2	Leaving majesty

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[20] M. Quraish Syihab, et al, *Encyclopedia of Al-Qur'an Vocabulary Studies.* , 2007. Vol. 3. Pg. 1133

[21] Muhammad ad damaghani, *Qamus Al-Qur'an Aw Islah al-Wujuh Wa an-Nazair* (Beirut: Dar al-Gharab al-Islami, 2000). p. 312

No	Verse	Surah	Code	Meaning
9.	وَأَنْزَلَ الَّذِيْنَ ظَاهَرُوْهُمْ مِّنْ أَهْلِ الْكِتٰبِ مِنْ صَيَاصِيْهِمْ وَقَذَفَ فِيْ قُلُوْبِهِمُ الرُّعْبَ فَرِيْقًا تَقْتُلُوْنَ وَتَأْسِرُوْنَ فَرِيْقًا	Q S. Al-Ahzab : 26	90/33	Helper (help each other)
10	أَفَمَنْ هُوَ قَآئِمٌ عَلٰى كُلِّ نَفْسٍ بِمَا كَسَبَتْ ۚ وَجَعَلُوْا لِلّٰهِ شُرَكَاۤءَ ۗ قُلْ سَمُّوْهُمْ ۗ أَمْ تُنَبِّئُوْنَهٗ بِمَا لَا يَعْلَمُ فِى الْأَرْضِ أَمْ بِظَاهِرٍ مِّنَ الْقَوْلِ ۗ بَلْ زُيِّنَ لِلَّذِيْنَ كَفَرُوْا مَكْرُهُمْ وَصُدُّوْا عَنِ السَّبِيْلِ ۗ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ	Q S. Ar-Ra'du: 33	96/13	Vanity
11	هُوَ Almighty Allah	Q S. Al-Hasyr :22	101/59	Appear
12	مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِيْنَ لَمْ يَظْهَرُوْا عَلٰى عَوْرٰتِ النِّسَاۤءِ ۖ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِيْنَ مِنْ زِيْنَتِهِنَّ ۗ وَتُوْبُوْا اِلَى اللّٰهِ جَمِيْعًا اَيُّهَ الْمُؤْمِنُوْنَ لَعَلَّكُمْ تُفْلِحُوْنَ	Q S. An-Nur: 31	102/24	Clear
13		QS. An-Nur: 58	102/24	Mid day
14	وَالَّذِيْنَ يُظٰهِرُوْنَ مِنْ نِّسَاۤئِهِمْ ثُمَّ يَعُوْدُوْنَ لِمَا قَالُوْا فَتَحْرِيْرُ رَقَبَةٍ مِّنْ قَبْلِ اَنْ يَّتَمَاۤسَّا ۗ ذٰلِكُمْ تُوْعَظُوْنَ بِهٖ ۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ	Q S. Al-Mujadilah : 3	105/58	Vanity
15	وَاِذْ اَسَرَّ النَّبِيُّ اِلٰى بَعْضِ اَزْوَاجِهٖ حَدِيْثًا ۚ فَلَمَّا نَبَّأَتْ بِهٖ وَاَظْهَرَهُ اللّٰهُ عَلَيْهِ عَرَّفَ بَعْضَهٗ وَاَعْرَضَ عَنْۢ بَعْضٍ ۚ فَلَمَّا نَبَّأَهَا بِهٖ قَالَتْ مَنْ اَنْبَأَكَ هٰذَا ۗ قَالَ نَبَّأَنِيَ الْعَلِيْمُ الْخَبِيْرُ	Q S. At-Tahrim :3	107/66	Appears/appears
16	هُوَ الَّذِيْۤ اَرْسَلَ رَسُوْلَهٗ بِitor	Q S. At-Taubah :33	113/9	Height and power

The existence of search results presented in the form of a table above shows that the meaning of *zahir* tends to change according to the context of the verse. But basically, between the meanings contained in the word *zahir, it* has a fulcrum of the original meaning, namely 'seen/felt'. In the verse discussed it is seen that it is still in the Makkiyah surah group, because it descended in the early period approaching the middle and its meaning tends to be used as a 'helper' which actually has reciprocity in it. Especially for the meaning of helper (mutual help) tends to be used when the context between the Prophet saw. the polytheists. So that Allah swt always reminds us not to get carried away and become a helper for polytheists.

3. Intertextuality analysis

The keywords above still require a further explanation, considering that the words are also used in other expressions such as hadiths, Arabic poetry or the Bible and other things, therefore it is important to look again in order to find a meaning that is connected to each other and becomes complete. In this intertextuality study, the

author will include several hadiths and poems which contain the keywords discussed in the previous sub.

قَالَ إِلَى مَكَّةَ إِلَرَادُّكَ إِلَى مَعَادٍ ○ ابْنِ عَبَّاسٍ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَخْبَرَنَا يَعْلَى حَدَّثَنَا سُفْيَانُ الْعُصْفُرِيُّ عَنْ ○ عَنْ

Meaning: *Has told us Muhammad bin Muqatil, has informed us Ya'la, has told us Sufyan Al 'Ushfuri from 'Ikrimah from Ibn 'Abbas regarding the word of Allah: Indeed, what obliges upon you (carry out the laws) Al-Qur'an 'an, really will return you to the place of return (al Qashshas: 85). Ibn Abbas said, The intended place of return is Makkah.*

Next is Sayyidina Ali's statement

يستظهر بحجج الله و بنعمته على كتابه

و فلان ظهرتي على فلان, وأنا طهرتك على هذا

4. Historical Context Analysis

As for the context of the verse above, there is no source that mentions it directly, however, by looking at the condition of the people at that time, this verse was actually revealed at the time of the Prophet Muhammad. is in Juhfah (the area between Mecca and Medina) so that it can be said that this verse belongs to the verse towards the middle phase. According to Maraghi narrated by Muqatil, this verse was revealed when the Prophet was traveling (hijra) by a different route for fear of being discovered by his enemies and when it seemed safe, the Prophet then returned to the proper path and passed the Juhfah area which is the road to Mecca. Longing also approached him, how the condition of his homeland and also his father was imagining in his mind, then Jibril came and asked the Prophet. 'Didn't you miss your homeland, O Muhammad?' Prophet peace be upon him. answered 'Yes', then Jibril conveyed the word of Allah SWT. form *inna allazii farada alaika laradduka ila ma'ad* . Verily, Allah ordered the Prophet to practice the laws of the Qur'an and all its obligations, then Allah swt. promised to return the Prophet to Mecca, namely on the day the city of Makkah was conquered (*fathu Mecca*) as a victorious figure.[22]

Tracing history, in fact the conditions and situation at the time of the conquest of Mecca were in a bad mood. The rejection of Hudaibiyah's promise by the Quraysh was the axis that started the chaos. Agreement on a truce for 10 years by the tribe of Khuza'ah who were on the side of the Prophet. and his opponents, namely the Bani Bakar, including the combination, namely the Quraysh had been injured by the Quraysh themselves.[23]

Provisions for peace for 10 years, in fact only able to last for one year and nine months. Not even two years had passed before the Quraysh began attack first. Naufal bin Muawiyah ad-daili along with some of his followers from Bani Bakar bin 'Abi Manat (to Khuza'ah's territory) began to attack the Khuza'ah people at night at a spring belonging to the tribe named al-Watir, the two tribes also finally fought in that place because of the grudge that had been attached between the Bani Bakar and the Khuza'ah since the Jahiliyah era.

The Quraysh as allies of the Bani Bakr were also present to help attack Khuza'ah with armed troops, some of them even provided assistance secretly. Until finally the

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[22] AHmad Mushtofa Al Maraghi, *Tafsir Al-Maraghi* (Egyptian: Mushtofa Al-Babi Al-Halabi Wa Auladuhu, 1946). Vol. 20. p. 804

[23]Ibn Kathir. *Sira of the Prophet Muhammad saw.* trans. Abu Ihsan Al-Atsari. Jakarta: Imam ash-Shafi'i Library. 2010. Pg. 203..

Khuza'ah people fled to the Haram Land by entering houses in the city of Mecca, although they were still caught up by the Bani Bakar and killed several people from the Khuza'ah people, one of whom was a man named Munabbih. With this incident, the agreement that was previously made is cancelled.

Such a situation made 'Amr bin Salim al-Khuza'i and Budail bin Warqa' al-Khuzai (as well as several people from the Khuza'ah tribe) immediately leave Mecca to meet the Prophet Muhammad. they also told about everything that had happened and asked the Prophet for help. until finally the Prophet granted their request by granting a victory regardless of the presence of Abu Sufyan (representative of the Quraysh) who at that time came to the Prophet with the aim of apologizing, they regretted having done so and asked for an extension of the peace agreement again.

As if the hammer had hit, Abu Sufyan's visit was only met with a thousand silences by the Prophet. because the Prophet had indeed said before that even though Sufyan came to him to apologize, the Prophet I wo n't accept it because I don't need it anymore. Until finally he tried to meet some friends but still get rejected. In the end, he received a signal from Sayyidina Ali that the request for his protection was accepted, Ali promised to protect Sufyan from future tantrums. Abu Sufyan rushed back to Mecca and conveyed Ali's message to his people, but what he got was criticism because according to his people, Ali was just playing with Sufyan.

Not long after, the Prophet prepared to leave for Makkah to carry out a sneak attack. Prophet peace be upon him. also pray to Allah swt. so that his departure was not known by the Quraysh. Thanks to the power of Allah, the polytheists seemed to be blinded by the arrival of the Muslims , even though they were already so afraid and expecting the arrival of the Muslims. Even one night, Ibn Harb and several other people came out and saw the light of the fire and they thought that the firelight was from the Khuza'ah, but Abu Sufyan denied that it was not the Khuza'ah because there were so many of them.

Prophet's wisdom. as a leader was also illustrated by his rejection of Abu Sufyan when visiting. Nevertheless, the Prophet still gave Sufyan the opportunity to admit his mistake and convert to Islam on the advice of Abbas's friends, even the Prophet. gave guarantee to Sufyan in the form of security for anyone (residents of Mecca) who entered Sufyan's house. Until the day of the conquest of the city of Makkah the Prophet saw. by bringing the Muslim army, the Prophet saw. provide security guarantees for three groups, namely people who enter Ab Sufyan's house, people who close their doors and people who enter the Grand Mosque, [24]while those who resist will also be met with resistance so that the Prophet saw gave an option to save themselves. respectively.

Such is the brief trace of the process of the conquest of Mecca , as Ar-Razi's opinion says that this verse concerns the day of the conquest of Mecca as a form of glorification of the Prophet Muhammad. with the submission of the entire population of the city of Makkah and the banner of the glory of Islam is clearly visible and conversely, the soldiers of the disbelievers are so despicable.[25]

Conclusions

[24]Ibn Kathir. *Sira of the Prophet Muhammad saw.* trans. Abu Ihsan Al-Atsari. Jakarta: Imam ash-Shafi'i Library. 2010. Pg. 208
[25]Ar-Razi. Vol. 24. Pg. 22

After carrying out the steps above, several things that can become *maghza al-tarikhi* (historical phenomenal significance) include that a place will get a guarantee of peace and tranquility if a law is properly enforced. If you look at the current conditions, then the contextualization of the dynamic phenomenal significance is the birth of several countries that have rules based on the atmosphere that suits their respective communities. The reason is, it is the law that guarantees order and security in society, with laws of behavior and a problem that is regulated and when it is done in an orderly manner, the result is chaos that will occur in the country itself, in the end hindering the progress of the population and existing infrastructure.[26] So the thing that needs to be emphasized is how a law can be realized properly so that the expected goals can be achieved.

For Indonesia itself, it chooses to become a democratic country, namely a country that has two sovereignties that are synthesized and integrated into one, these two sovereignty are legal sovereignty and people's sovereignty, legal sovereignty is based on legislation as the basis for its implementation, while people's sovereignty is based on the people as full control over the country. [27]That is, with these two mutually integrated sides, it is possible to stabilize the condition of a country. Society as a subject or agent in realizing a rule also has the opportunity to represent what should be entitled to be regulated. Nevertheless, the latest news which is a bit burdensome for the public regarding the prohibition to criticize the government in the ratification of the latest Criminal Code.

The next historical phenomenal significance is that a leader is responsible for everything he conveys, acts wisely without covering up a mistake or something that violates it . If it is contextualized at this time, it will be found several government organizations whose job is to uncover a lie perpetrated by the officials themselves. Call it the Corruption Eradication Commission (KPK) as one of the autonomous institutions that reveal a lot of public lies. In this case, the Corruption Eradication Committee is part of the leader of the leader who should not cover up hidden violations.

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[26] Nur Iftitah Isnantiana, "Law and Legal System as Pillars of the State," *JOURNAL OF SHARIA ECONOMIC LEGAL* 2, no. 1 (May 21, 2019): 19–35, https://doi.org/10.30595/jhes.v2i1.4470. p. 20

[27] Shandi Patria Airlangga, "The Nature of Rulers in a Democratic Law Country," *Cepalo* 3, no. 1 (2019): 1–10. p. 2

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