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**REINTERPRETATION THE INJUSTICE OF BANI ISRAIL IN QUR'AN ĀLI
'IMRĀN (3):21 AND (3):78 FROM THE PERSPECTIVE OF MA'NĀ CUM
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Jakarta²**ABSTRACT**

The Qur'an the story of Bani Israil is frequently presented as a moral warning so that humanity does not repeat the deviations that occurred in their history. Various forms of injustice, such as the killing of prophets and those who call for truth, as well as the manipulation of religious teachings, constitute important themes criticized by the Qur'an. These phenomena are not only related to historical events in the past but also remain relevant to contemporary socio-religious issues. This study aims to interpret the verses concerning the injustice of the Bani israil in QS. Āli 'Imrān [3]:21 and QS. Āli 'Imrān [3]:78 by employing the *ma'nā cum magẓā* method developed by Sahiron Syamsuddin in order to explore ethical and contextual messages that can serve as lessons for modern society. This research is a qualitative library-based study using an the thematic interpretation (*maudū'i*) method and the *ma'nā cum magẓā* analytical method. The analysis is conducted through linguistic examination, intratextual and intertextual analysis, as well as the exploration of *al-magẓā al-tārikhī* and *al-magẓā al-mutahharrik*. The findings indicate that these verses portray forms of deviation committed by certain elites among the Children of Israel. Q. Āli 'Imrān [3]:21 criticizes the killing of prophets and those who advocate justice, while Q. Āli 'Imrān [3]:78 condemns the manipulation of religious teachings through misleading recitation to maintain authority. In the contemporary context, such patterns may manifest in the repression of truth advocates, the manipulation of misleading discourse to preserve authority, and the politicization of religion for the sake of power. Thus, the *ma'nā cum magẓā* method emphasizes that the Qur'an not only records historical events but also conveys ethical messages that remain relevant as social critique and moral guidance in addressing various forms of injustice in the present time.

Keywords: *Bani Israil; Injustice, Ma'nā Cum Magẓā, QS. Āli 'Imrān/3:21 and 78***ABSTRAK**

Kisah Bani Israil dalam Al-Qur'an sering dihadirkan sebagai peringatan moral agar umat manusia tidak mengulangi penyimpangan yang pernah terjadi dalam sejarah mereka. Berbagai bentuk kezaliman seperti pembunuhan terhadap para nabi dan penyeru kebenaran serta manipulasi ajaran agama menjadi tema penting yang dikritik oleh Al-Qur'an. Fenomena tersebut juga memiliki relevansi dengan berbagai persoalan sosial keagamaan di masa kini. Penelitian ini bertujuan menafsirkan ayat-ayat tentang kezaliman Bani Israil dalam QS. Āli 'Imrān/3:21 dan QS. Āli 'Imrān/3:78 dengan

menggunakan pendekatan *ma'nā cum magzā* guna menggali pesan etis dan kontekstual yang dapat menjadi pelajaran bagi masyarakat modern. Penelitian ini merupakan penelitian kualitatif berbasis kepustakaan dengan metode tafsir tematik (*maudū'ī*) serta analisis *ma'nā cum magzā*. Analisis dilakukan melalui kajian aspek linguistik, intratekstual, intertekstual, serta penggalan *al-magzā al-tārikhī* dan *al-magzā al-mutaharrik*. Hasil penelitian menunjukkan bahwa kedua ayat tersebut menggambarkan bentuk penyimpangan yang dilakukan oleh sebagian elite Bani Israil, yaitu pembunuhan terhadap para nabi dan para penyeru keadilan (QS. Āli 'Imrān /3:21) serta manipulasi melalui pelafalan yang menyesatkan demi mempertahankan otoritas (QS. Āli 'Imrān /3:78). Dalam konteks kontemporer, pola-pola tersebut dapat termanifestasi dalam bentuk represi terhadap pembela kebenaran, manipulasi wacana yang menyesatkan demi mempertahankan otoritas, serta politisasi agama demi kepentingan kekuasaan. Dengan demikian, pendekatan *ma'nā cum magzā* menegaskan bahwa Al-Qur'an tidak hanya merekam peristiwa historis, tetapi juga menghadirkan pesan etis yang relevan sebagai kritik sosial dan panduan moral dalam menghadapi berbagai bentuk kezaliman pada masa kini.

Kata kunci: Bani Israil, Kezaliman, Ma'nā Cum Magzā, QS. Āli 'Imrān/3: 21 dan 78

INTRODUCTION

Transformasi As the primary source of guidance for Muslims, the Qur'an not only regulates various aspects of human life but also presents narratives rich in wisdom for reflection (Al-Qaṭṭān 2016, 306). One of the themes repeatedly emphasized in the Qur'an is the story of Bani Israil, a people who were granted numerous divine favors yet became known for the various forms of injustice they committed. The term Bani Israil appears forty-one times in the Qur'an, while the name Israil is mentioned in two additional verses, namely Q. Āli 'Imrān (3):93 and Q. Maryam (19):58 (al-Bāqī 1945, 33).

In the Qur'anic narrative, Bani Israil are initially portrayed as a people oppressed under the rule of Pharaoh during the reign of Ramses II. Out of His mercy, Allah sent the Prophet Moses to liberate them from Pharaoh's oppression. Nevertheless, Bani Israil repeatedly disobeyed Allah's commands and rejected the teachings of the prophets sent to guide them (Shihab 2012, 47). As a consequence, Allah decreed in the Qur'an that they would spread corruption on the earth twice, as stated in Q. Al-Isrā' (17):4:

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَآءِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا

“And We decreed for the Children of Israel in the Scripture: You will surely cause corruption on the earth twice, and you will surely become exceedingly arrogant” (Q. Al-Isrā' (17):4)

This verse indicates that the corruption committed by Bani Israil was part of Allah's decree as a consequence of their own conduct. Their persistent arrogance and repeated deviations led them to commit injustice time and again, despite the numerous

warnings conveyed through the prophets sent to them (Quṭb 2003, 2213). Mutawallī al-Sha‘rāwī (d. 1998 CE) interprets this verse within the context extending from the advent of Islam to the present day. According to him, the first act of injustice occurred when Bani Israil violated their covenant with the Prophet Muḥammad in Madinah, while the second took place after the state they established upon injustice became stronger and expanded its power (al-Sha‘rāwī 1991, 8348).

One form of injustice that receives particular attention in the Qur’an is the rejection of the prophets and those who call for truth. This is emphasized in Q. Āli‘Imrān (3):21, which describes how some of Bani Israil killed the prophets as well as those who called for justice. This verse indicates that rejecting the truth is not merely a matter of verbal denial but may also culminate in acts of violence against those who uphold and proclaim the truth. Furthermore, the Qur’an criticizes the manipulation of religious teachings that leads people astray. This criticism is found in Q. Āli ‘Imrān (3):78, which describes the distortion of divine teachings through deceptive recitation, making them appear as though they originate from Allah’s revelation. Together, these two verses demonstrate that deviation from religious teachings may take various forms, including violence against those who convey the truth and the manipulation of authentic religious teachings.

Such phenomena are not confined to the historical context of Bani Israil but can also be observed in various contemporary social realities. In the contemporary context, the identity of Bani Israil is often associated with the modern State of Israel, which has been accused of committing various violations, including genocide, the Nakba, the establishment of illegal settlements, and the blockade of the Gaza Strip, all of which have contributed to a severe humanitarian crisis. The blockade of the Gaza Strip for more than fifteen years has resulted in a grave humanitarian emergency. United Nations data indicate that approximately 80 percent of Gaza’s nearly two million residents depend on humanitarian assistance, while access to food, fuel, and medical supplies remains severely restricted (Khalidi 2020, 112–115). Moreover, humanitarian activists and human rights defenders who advocate for justice for the Palestinian people frequently face intimidation, criminalization, or silencing in various international forums (UN Palestine 2025, 1). These phenomena demonstrate that the repression of those who advocate for justice, as well as the manipulation of public discourse to maintain power, remain highly relevant issues today. Therefore, understanding these Qur’anic verses should not be limited to their historical context but should also serve as a basis for social reflection.

This study employs the *Ma‘nā Cum Maḡbẓā* method developed by Sahiron Syamsuddin to examine the Qur’anic verses concerning the injustice of Bani Israil and their relevance to the contemporary context. This method not only analyzes the literal meaning (*al-ma‘nā*) of the text but also explores its moral and contextual significance

(*al-maghẓā*), thereby enabling the ethical message of the Qur'an to be actualized dynamically in contemporary life.

The selection of this topic is based on three main considerations. *First*, the Qur'an repeatedly recounts the story of Bani Israil as a warning for Muslims not to follow their example. *Second*, the various forms of injustice committed by Bani Israil remain relevant to patterns of human behavior in the present day. *Third*, the *Ma'nā Cum Maghẓā* method provides a more applicable and solution-oriented method of Qur'anic interpretation. Therefore, this study aims to analyze the interpretation of Q. Āli'Imrān (3):21 and Q. Āli'Imrān (3):78 through the *Ma'nā Cum Maghẓā* method and to examine the relevance of the moral messages of these verses within the context of contemporary society.

RESEARCH METHODS

This study employs the *Ma'nā Cum Maghẓā* method developed by Sahiron Syamsuddin to examine the Qur'anic verses concerning the injustice of Bani Israil and their relevance to the contemporary context. This research adopts a qualitative design using a library research method. The primary data consist of the Qur'an and several contemporary Qur'anic commentaries, including *Tafsīr fī Zilāl al-Qur'ān* by Sayyid Quṭb, *Tafsīr al-Miṣbāḥ* by M. Quraish Shihab, and *Tafsīr al-Azhar* by Hamka, as well as literature on the *Ma'nā Cum Maghẓā* hermeneutical method. Secondary data were obtained from dictionaries, Qur'anic commentaries, scholarly journals, and other relevant academic works. Data were collected through documentary research and analyzed using a descriptive-analytical method combined with the *mandū'ī* (thematic) approach to Qur'anic interpretation and the *Ma'nā Cum Maghẓā* hermeneutical framework to uncover both the historical meaning and the contemporary relevance of the verses under study.

The *Ma'nā Cum Maghẓā* method is a method of Qur'anic interpretation formulated by Sahiron Syamsuddin by combining three key terms: *ma'nā* and *maghẓā* from Arabic and *cum* from Latin. Etymologically, *ma'nā* refers to the literal meaning of the text, whereas *maghẓā* denotes its principal message or significance that can be contextualized. This method aims to interpret the Qur'an not only by understanding its textual meaning within its original historical context but also by establishing its relevance to contemporary life (Robikah 2020, 45–46). Within this method, the interpretation of the Qur'an is conducted through three stages. *First*, reconstructing *al-ma'nā al-tārikhī*, namely the linguistic meaning and message of the verse as understood within the historical context of its revelation. *Second*, identifying *al-maghẓā al-tārikhī*, namely the historical significance and moral message that can be derived from the context of revelation. *Third*, developing *al-maghẓā al-mutaḥarrik*, namely the

actualization of the meaning and message of the verse so that they remain relevant to contemporary social, cultural, and intellectual challenges (Syamsuddin 2020, 19).

The *Ma'nā Cum Maghẓā* method is founded upon five major paradigms that serve as the basis for Qur'anic interpretation. *First*, the belief that the Qur'an is the revelation of Allah and was sent as a mercy to all creation (Q. Al-Anbiyā' [21]:107). *Second*, the Qur'an conveys universal messages that remain relevant across different cultures, times, and places. *Third*, the universality of the Qur'an can only be realized through interpretation, recontextualization, and implementation (Syamsuddin 2017, 59). *Fourth*, there is no contradiction between divine revelation and human reason (Hasbiyallah 2018, 26). *Fifth*, the Qur'an does not contain the concept of *nāsikh* (abrogating) and *mansūkh* (abrogated) verses (Aprian 2017, 56). Furthermore, the *Ma'nā Cum Maghẓā* method is built upon five interrelated principles. *First*, Qur'anic interpretation should be grounded in sound scholarship. *Second*, it upholds the principle of *al-muḥāfaẓah 'alā al-qadīm al-ṣalīḥ wa al-akbadd bi al-jadīd al-aṣlah*, which advocates preserving valuable classical interpretive traditions while adopting more relevant contemporary approaches. *Third*, interpretation should aim to promote the public good (*maṣlahah*). *Fourth*, Qur'anic interpretation should remain dynamic and responsive to social change and contemporary challenges. *Fifth*, every interpretation is relative because it reflects the limitations of human understanding (Zulfa 2023, 62–65). To implement the *Ma'nā Cum Maghẓā* method, Sahiron proposes three methodological steps: (1) identifying the historical meaning (*al-ma'nā al-tārīkhī*); (2) determining the historical significance (*al-maghẓā al-tārīkhī*); and (3) developing the dynamic significance (*al-maghẓā al-mutaḥarrik*) (Sahiron 2020, 29–36).

By employing the *Ma'nā Cum Maghẓā* method, this study seeks to reconstruct the historical meaning of Q. Āli 'Imrān (3):21 and Q. Āli 'Imrān (3):78, explore their moral significance, and actualize the ethical messages of these two verses within the context of contemporary society.

RESULTS AND DISCUSSION

Etymologically, the term *ẓulm* (injustice) is derived from the Arabic root *ẓalama-yaẓlimu-ẓulman* (ظَلَمَ-يَظْلِمُ-ظُلْمًا), which means “to place something where it does not belong” (Manẓūr 1997, 373). This meaning can be understood both as the opposite of light (i.e., darkness) and as an act of injustice, namely placing something contrary to its proper right or position (Manẓūr 1997, 373; Fāris 1971, 336). In Arabic, *ẓulm* also has several synonyms, such as *jā'ir*, *bāghī*, and *'ādī*, all of which convey the meanings of injustice, oppression, or arbitrariness (Marjuni 2009, 405). According to the Kamus Besar Bahasa Indonesia (Great Dictionary of the Indonesian Language), *zalim* refers to cruelty, inhumanity, and unjust or ruthless behavior (Depdiknas 2008, 836). Thus, injustice may be understood as any act that harms others, whether physically or psychologically.

Terminologically, *ẓulm* is understood as any act that transgresses the boundaries of justice and inclines toward falsehood (*bāṭil*) (Tabbara 1986, 3). Hasan al-Baṣrī classifies injustice into three categories: injustice against Allah, injustice against oneself, and injustice against other human beings (al-Baghawī, n.d., 363). First, injustice against Allah refers to violations of the principle of *tawḥīd*, such as *shirk* (associating partners with Allah), *kufr* (disbelief), and *nifāq* (hypocrisy). Among these, *shirk* is explicitly described in the Qur'an as the gravest form of injustice (Q. Luqmān [31]:13). Second, injustice against oneself refers to actions that harm one's own soul by committing sins or neglecting Allah's commands (Maizuddin 2014, 44). Third, injustice against fellow human beings includes actions that violate the rights of others, such as unlawfully taking property, committing acts of violence, or damaging another person's honor through slander and defamation (al-Dhahabī, n.d., 90). Accordingly, the concept of *ẓulm* in the Qur'an encompasses various forms of violations against truth and justice.

Regarding Bani Israil, etymologically, the term Bani Israil consists of two words: Bani, meaning "children" or "descendants," and Israil, which is the title of the Prophet Ya'qub (Jacob), peace be upon him (Sahabuddin et al. 2007, 337; Abd al-Aziz 2006, 192). Thus, Bani Israil refers to the descendants of the Prophet Ya'qub ibn Ishaq ibn Ibrahim, peace be upon them (al-Suyūṭī 2000, 280). Prophet Ya'qub had twelve sons, who became the ancestors of the Twelve Tribes of Bani Israil. In the Qur'an, the term Bani Israil appears forty-one times in forty verses, portraying them as a people who were granted numerous blessings and divine guidance by Allah but repeatedly disobeyed His commands (al-Bāqī 1945, 33).

According to the Qur'an, Allah once elevated Bani Israil to a distinguished status and favored them above other nations of their time (Shihab 2012, 185). However, this privilege was conditional upon their faith and obedience to Allah, as affirmed in Q. Al-Baqarah (2):124, where Allah declares that His covenant of leadership does not extend to the wrongdoers. Several other verses, including Q. Al-Dukhan (44):32, Q. Al-Baqarah (2):40 and (2):50, and Q. Al-Jatsiyah (45):16, likewise mention the blessings and favors bestowed upon them, such as revelation, divine law, prophethood, and deliverance from Pharaoh. Therefore, the privileged status of Bani Israil was conditional, depending upon their faith and obedience to Allah.

The Qur'an records various forms of injustice committed by Bani Israil, which can generally be classified into three main categories. *First*, injustice against the rights of Allah, manifested in associating partners with Him (*shirk*), worshipping idols, altering the revealed scriptures, denying Allah's signs, rejecting His blessings, and harboring negative assumptions about Him (Quṭb 2003, 19). *Second*, injustice against themselves, reflected in their ingratitude for Allah's favors and their violation of His commands despite having received His blessings (Abdulmalik Amrullah 1988, 200). *Third*, injustice against fellow human beings, including the killing of prophets and righteous people, spreading corruption and hostility on the earth, breaking covenants, engaging in usury and economic exploitation, and deceiving and leading others astray (Abdulmalik Amrullah 1988, 1793; Quṭb 2003, 51).

Interpretation of the Injustice of the Children of Israel in Q. Āli 'Imrān [3]:21 and [3]:78 from the Perspective of Ma'nā Cum Maghẓā

1. The Killing of Prophets and Those Who Advocate Justice

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ٢١

"Indeed, those who disbelieve in the signs of Allah, kill the prophets without right, and kill those among the people who command justice give them the 'good news' of a painful punishment." (QS. Āli 'Imrān [3]: 21)

a. *Al-Ma'na Al-Tarikhi*
1) Analisis Linguistik

Tabel 1. Fragment Āli ‘Imrān/3: 21

No	Fragment	Verse Fragment	Keywords
1.	Rejection of the verses of Allah	إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ	<i>Yakfurūn, Āyātillāh</i>
2.	The killing of the prophets and those who call for justice	وَيَقْتُلُونَ النَّبِيَّاتِ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ	<i>Yaqtulūn, Nabīyyīn, Bigayri Haqq, Ya'murūn, Bil-Qist, Min An-nās</i>
3.	The threat of a painful punishment as retribution	فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ	<i>Fabasysyirhum, 'azāb, Alīm</i>

Source: Processed by the author

Fragment 1: Rejection of the Verses of Allah

The word يَكْفُرُونَ (*yakfurūn*) is the fi'l muḍāri' derived from the root *kafara–yakfurūn–kufuran*, which lexically means *al-satr* (to cover or conceal something). In the Qur'an, this term undergoes a semantic development to denote covering up or rejecting a truth that has already been made evident. In other Qur'anic contexts, the word also conveys the meaning of ingratitude, as in Q. Ibrāhīm (14):7, and dissociation or disavowal, as in Q. Ibrāhīm (14):22. Nevertheless, its fundamental meaning consistently refers to the act of concealing a truth that ought to be acknowledged (Shihab 2012: 415). The phrase آيَاتِ اللَّهِ (*āyātillāh*) consists of the word آيَاتِ, the plural form of آيَة (*āyah*), which means a sign, proof, or indication. In Qur'anic terminology, the term encompasses several meanings, including the revealed verses of the Qur'an, the miracles granted to the prophets, and the signs of Allah's power manifested throughout the universe (Shihab 2012: 46). Hamka explains that rejecting the verses of Allah is not limited to denying the revelation conveyed by the prophets; rather, it also reflects an attitude of closing one's heart and mind to the various divine signs that are evident in human life (Hamka 1988: 738). Therefore, the phrase يَكْفُرُونَ بِآيَاتِ اللَّهِ signifies a deliberate and conscious rejection of the truth that has been clearly manifested through both divine revelation and the signs of Allah's greatness.

Fragment 2: The Killing of the Prophets and Those Who Call for Justice

The word يَقْتُلُونَ is a fi'l muḍāri' derived from the root *qatala–yaqtulu–qatlan*, which lexically means to take someone's life or to kill. Ibn Fāris explains that this root also carries the basic meaning of extreme humiliation or subjugation (Shihab 2007: 779). In the context of the Qur'an, this word may have various contextual meanings such as killing, fighting, or cursing, depending on the structure of the sentence (Nasir 2017: 595). The word النَّبِيِّينَ is the plural form of نَبِيٍّ (*nabī*, prophet), derived from the root *naba'*, which means important news or tidings. Terminologically, a prophet is someone who receives revelation from Allah to convey it to humanity. Al-Rāghib al-Aṣḥāhānī explains that the word *nubuwwah* also carries the meaning of elevated rank and nobility, indicating the exalted status of the prophets as bearers of divine messages (Al-

Aṣṣfahānī 1992: 790). Furthermore, the phrase *بَعِيرَ حَقٍّ* consists of the word *بَعِيرَ*, which functions as *adat al-nafy* (a particle of negation), while the word *الْحَقِّ* means truth, justice, or something that is morally and legally valid according to the *Sharī'ah* (Al-Aṣṣfahānī 1992: 618; 246). Thus, this phrase emphasizes that the killing of the prophets was carried out without any legitimate justification and constitutes an act of injustice. The phrase *وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ* refers to the act of killing those who advocate justice within society. The word *يَأْمُرُونَ* is a *fi'l muḍāri'* derived from the root *amara*, which means to command, call upon, or encourage someone to do something (Al-Aṣṣfahānī 1992: 88). Meanwhile, the word *الْقِسْطِ* comes from the root *ق س ط*, which signifies balanced and objective justice. In the Qur'anic perspective, the concept of *al-qisṭ* refers not only to legal justice but also to social balance within community life. Sayyid Quṭb explains that this term conveys the meaning of justice derived from *manhaj Allah*, a divine value system that guarantees social justice (Quṭb 2003: 381). Quraish Shihab adds that the use of the *fi'l muḍāri'* form in the word *يَقْتُلُونَ* indicates continuity, meaning that such actions may occur repeatedly and are not limited to a single period (Shihab 2012: 47). In *Tafsīr al-Ṭabarī*, it is also mentioned that some *qirā'at* read this word as *يُقَاتِلُونَ* (*yūqātīlūn*), meaning “to fight,” although the majority of *qirā'at* maintain the reading *يَقْتُلُونَ*, which is considered stronger in terms of transmission (*sanad*) (Al-Ṭabarī 2001: 170).

Fragment 3: The Threat of a Painful Punishment as Retribution

The word *بَشِيرٌ* (*bashshir*) is a *fi'l amr* (imperative verb) derived from the root *bashara*, which etymologically is related to the word *basharah* (human skin or face), since expressions of joy are typically reflected on a person's face. In its common usage, this word means “to convey good news.” However, in this verse it is employed as a rhetorical (*uslūb balāghī*) device with an ironic or sarcastic function to announce the threat of punishment to those who commit such crimes (Shihab 2012: 47). The phrase *عَذَابٍ أَلِيمٍ* (*'adhābin alim*) describes an intensely painful punishment. The word *عَذَابٍ* (*'adhāb*) refers to something that causes suffering and places a heavy burden upon the human soul (Nasir 2017: 499), while *أَلِيمٍ* (*alim*) derives from the root *'-l-m*, which denotes profound pain, whether physical or psychological (Nasir 2017: 62). Together, these two words emphasize the severity of Allah's warning against those who reject His revelations and commit acts of violence against the prophets and those who call for justice.

2) Intratextual Analysis

The examination of word meanings in this study is conducted through a linguistic analysis of the keyword *يَقْتُلُونَ* (*yāqtulūna*), which is derived from the root *qatala*. The usage of this word is traced throughout various Qur'anic verses along with its lexical derivatives and arranged according to *tartīb al-nuzūl* (the chronological order of revelation) in order to understand its meaning within the context of revelation, or its Qur'anic significance. According to *Mu'jam al-Mufahras li Alfāz al-Qur'ān al-Karīm*, the word *قَتَلَ* (*qatala*) and all of its derivatives occur 170 times in the Qur'an (Abd al-Bāqī 1987: 243–244), encompassing a range of meanings such as quarrelling, killing, waging war, and expressions of condemnation.

Tabel 2. Intratextual analysis word *Qatala*

No.	Surah	Verse Fragment	Category	Meaning
1.	Al-Qasas (28):15	فَوَجَدَ فِيهَا رَجُلَيْنِ يُقَاتِلَانِ	Makkiyah	Two men were fighting with one another.
2.	Al-Baqarah (2):61	وَيَقْتُلُونَ النَّبِيَّ ۖ بِغَيْرِ الْحَقِّ	Madaniyah	Killing the prophets without just cause.
3.	Al-Baqarah (2):190	وَقَاتِلُوا فِي سَبِيلِ اللَّهِ	Madaniyah	Fight in the cause of Allah.
4.	Al-Baqarah (2):191	وَأَقْتُلُوهُمْ حَيْثُ تَقْعُتُمُوهُمْ	Madaniyah	Kill them wherever you encounter them.
5.	Al-Baqarah (2):253	وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلْنَا الَّذِينَ مِنْ بَعْدِهِمْ	Madaniyah	They fought one another.
6.	Al-Anfal (8): 65	يَا أَيُّهَا النَّبِيُّ خَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ ۖ	Madaniyah	An exhortation to engage in battle.
7.	Al-Taubah (9): 30	قَاتِلْهُمْ اللَّهُ ۖ إِنَّهُ يُؤَفِّكُوهُمْ	Madaniyah	Allah condemn them.
8.	Al-Munāfiqūn (63):4	قَاتِلْهُمْ اللَّهُ ۖ إِنَّهُ يُؤَفِّكُوهُمْ	Madaniyah	Allah destroy them.

Source: Adulmalik Abdulkarim Amrullah, *Tafsir Al-Azhar*, 1988.

Chronologically, the use of the root *qatala* during the Makkiyah period first appears in QS. Al-Qaṣaṣ [28]:15 in the form *يُقَاتِلَانِ* (*yaqtatilan*), which means “to fight one another.” In this verse, the term is used narratively in the story of Prophet Moses before he was appointed as a messenger (Hamka 1988: 5308). During the Madaniyah period, however, the meaning of *qatala* underwent semantic expansion. The root appears in various forms, such as *يَقْتُلُونَ* (*yaqtulūn*), meaning “to kill”; *قَاتِلُوا* (*qatīlū*), meaning “to fight in the cause of Allah”; and *وَأَقْتُلُوهُمْ* (*waqtulūhum*), which refers to the context of warfare (Hamka 1988: 445–446). In several other verses, the expression *قَاتِلْهُمْ اللَّهُ* (*qatalahumu Allāh*) is used as an idiomatic expression of condemnation or divine curse against those who oppose the truth (Hamka 1988: 2924). This development demonstrates that the meaning of *qatala* is dynamic and closely related to the social context and the circumstances of the Muslim community at the time of revelation. During the Makkiyah period, its usage is predominantly narrative, whereas in the Madaniyah period it expands to encompass legal, social, and collective aspects of the Muslim struggle.

3) Intertextual Analysis

Intertextual analysis was conducted by examining the use of the root *qatala* in other texts contemporary with the Qur’an, particularly the Prophetic hadith. This approach aims to understand the meaning of the term within the context of seventh-century Arab society and to broaden the understanding of its usage within the Islamic

tradition. In a hadith narrated by Imam Aḥmad, it is stated that the most unjust person in the sight of Allah is one who kills within the Sacred Sanctuary (*al-Ḥaram*), kills an innocent person, or kills out of vengeance rooted in the *Jāhiliyyah* tradition (Aḥmad ibn Ḥanbal n.d.: 418). In this context, the root *qatala* denotes the act of unlawful killing, which constitutes a grave violation of the principle of justice in Islamic law. Another hadith narrated by Imam al-Bukhārī states that a person who is killed while defending his property is regarded as a martyr (*shahīd*) (al-Bukhārī n.d.: 600). The form *qutla*, a *fi'l māḍī majhūl* (passive perfect verb), refers to a person who becomes the victim of murder while defending his legitimate rights against injustice. Furthermore, in another hadith, the Prophet explained that one who fights in the cause of Allah is a person who strives to uphold the word of Allah, rather than acting out of tribal fanaticism, personal bravery, or ostentation (*riyā'*) (al-Bukhārī n.d.: 1842). In this context, the forms *yūqātilu* or *qātala* convey the meaning of fighting, the moral value of which depends upon the intention and purpose of the individual.

Based on this analysis, the root *qatala* carries a variety of meanings depending on its context, including a condemned criminal act, legitimate self-defense, and striving in the cause of Allah. This semantic diversity demonstrates that the use of *qatala* in the hadith literature enriches and complements its range of meanings as found in the Qur'an.

b. *Al-Magzā Al-Tārikhī*

In the *ma'nā cum magzā* method, the determination of *al-magzā al-tārikhī* begins with an analysis of the historical context of the verse, encompassing both the micro and macro dimensions (Syamsuddin 2017: 142). At the micro level, which concerns the *asbāb al-nuzūl* (occasions of revelation), Wahbah al-Zuhailī explains that Q. Āli 'Imrān [3]:21 was revealed in response to the actions of the Children of Israel, who killed the prophets and the righteous people who called others to Allah (al-Zuhailī 2009: 199). Historical reports state that the prophets were sent to call them to *tawḥīd* (the oneness of Allah), yet some of them were instead killed. One narration even mentions that the Bani Israel killed dozens of prophets and hundreds of righteous people who enjoined what is right and forbade what is wrong (*amr bi al-ma'rūf wa nahy 'an al-munkar*) in a single day. This event illustrates a recurring pattern of spiritual violence directed against the bearers of the divine message.

At the macro level, this verse is closely related to the socio-political context of the Madinah period. Sūrah Āli 'Imrān is a Madaniyah sūrah revealed when the Muslim community began interacting with the *Ahl al-Kitāb* (People of the Book), particularly the Jewish tribes of Madinah, such as Banū Qurayẓah, Banū Naḍīr, and Banū Qaynuqā' (Quṭb 2003: 381). Although they recognized the signs of Prophet Muḥammad's prophethood from their scriptures, some of them nevertheless rejected his prophethood and engaged in various forms of provocation and hostility toward the Prophet and the Muslim community. Therefore, this verse serves as a criticism of their obstinacy while simultaneously reminding readers of the historical pattern of rejecting the prophets.

According to Imam al-Zarkashī's classification, this verse belongs to the category of narrative verses (*āyāt al-qīṣaṣ*), as it recounts the historical conduct of some of the Bani Israel who killed the prophets and those who called for justice. From this, several

historical significances of the verse can be identified. First, the verse condemns those among the Children of Israel who rejected the revelations of Allah and even went so far as to kill the prophets and advocates of justice. Second, the killing of the prophets reflects an arrogant attitude toward divine revelation and a rejection of the principles of justice embodied in the divine message. Third, the verse emphasizes that oppression was directed not only against the prophets but also against anyone who called for justice (*al-qist*). Thus, Q. Āli ‘Imrān [3]:21 serves as a stern warning against rejecting the truth and oppressing those who advocate justice, actions that ultimately lead to the threat of Allah’s punishment (Hamka 1988: 738).

c. *Al-Magzā al-Mutaḥarrrik*

Q. Āli ‘Imrān [3]:21 not only records the historical event of the killing of the prophets and those who called for justice during the time of the Bani Israel, but also conveys a universal message about the tendency of those in power to suppress voices of truth. In Tafsir Al-Mishbāh, M. Quraish Shihab explains that the concept of “killing” in this verse should not always be understood literally as physical murder. Rather, it may also refer to systematic efforts to weaken, discredit, and obstruct the mission of those who convey the message of truth (Shihab 2012: 46).

This meaning remains highly relevant in the contemporary context. One clear example can be seen in the humanitarian tragedy in Palestine. Since the outbreak of the major conflict in Gaza in 2023, thousands of civilians, including children, medical personnel, and humanitarian workers, have lost their lives. In addition, the conflict has become one of the deadliest periods for journalists. Reports from organizations dedicated to the protection of journalists indicate that hundreds of journalists and media workers have been killed since the beginning of the Gaza war, making it the deadliest conflict for the journalism profession in modern history (Issa 2024). This phenomenon demonstrates that those who seek to speak the truth, such as journalists and humanitarian activists, often become targets in situations of armed conflict as well as under repressive systems of power.

In addition to physical violence, the silencing of voices advocating justice may also occur through symbolic violence. In Indonesia, for example, activists and journalists frequently face digital attacks, including account hacking, doxing, and criminalization through certain legal instruments. A report by SAFEnet documented hundreds of cases of digital attacks against members of civil society in recent years, particularly in the period leading up to major national political events (Janti 2025). This phenomenon can be explained through Pierre Bourdieu’s concept of symbolic violence, which refers to a form of domination exercised through language, law, and social norms that appear legitimate but in reality function to preserve existing power structures (Musrrofa 2015: 471). Hamka likewise argues that power which is not founded upon faith and justice tends to perceive criticism as a threat, causing voices of truth to be suppressed or silenced (Hamka 2003: 738).

Based on the cases discussed above, it can be concluded that Q. Āli ‘Imrān [3]:21 conveys a message that remains highly relevant in the contemporary world, namely a strong warning against all forms of oppression directed toward the truth. The verse reminds Muslims not to remain silent in the face of injustice and to stand in support of those who speak the truth. Piety should not be manifested solely through acts of worship, but also through the courage to uphold justice and support those who defend

the truth. Thus, Q. Āli ‘Imrān [3]:21 teaches believers to have the courage to speak the truth, resist injustice, and uphold humanitarian values in their daily lives.

2. Twisting the Tongue as a Means of Distorting the Truth

وَأَنَّ مِنْهُمْ لَفَرِيقًا يَلُونِ السِّتْرَ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ٧٨

“Indeed, among them is a group who twist their tongues while reciting the Scripture so that you may think it is part of the Scripture, whereas it is not part of the Scripture. They say, ‘It is from Allah,’ while it is not from Allah. They knowingly tell lies about Allah.” (Q. Āli ‘Imrān [3]: 78)

a. *Al-Ma’na Al-Tarikhi*

1) Analisis Linguistik

Tabel 3. Fragment Āli ‘Imrān /3: 78

No	Fragment	Verse Fragment	Keywords
1.	The existence of a group that distorts the Scripture	وَأَنَّ مِنْهُمْ لَفَرِيقًا يَلُونِ السِّتْرَ بِالْكِتَابِ	<i>Farīqan,</i> <i>Yalwūna,</i> <i>Alsinatahum, Bil-Kitāb</i>
2.	Misleading others into believing it is part of the revelation	لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ	<i>Tahsabūhu, Min al-Kitāb</i>
3.	Claiming false revelation as coming from Allah	وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ	<i>Yaqūlūna, Min ‘Indillāh</i>
4.	Knowingly fabricating lies about Allah	يَعْلَمُونَ وَهُمْ الْكَذِبَ عَلَى اللَّهِ وَيَقُولُونَ	<i>Al-Kaẓīb,</i> <i>Ya ‘lamūn</i>

Source: Processed by the author

Fragment 1: The Existence of a Group that Distorts the Scripture

The word *فَرِيقًا* (*farīqan*) is derived from the root ف ر ق, which means “to separate” or “to distinguish.” In the Qur’an, this term refers to a group of people distinguished by differences in principles or attitudes, and it is often used in the context of deviation from divine revelation (Shihab 2007: 215). The word *يَلُونِ* (*yalwūna*) derives from the root ل و ي, meaning “to twist,” “to bend,” or “to distort.” In this verse, it describes the deliberate act of twisting or altering the wording of revelation (Nasir 2016: 670). Meanwhile, *السِّتْرَ* (*alsinatāhim*) is the plural form of *لسان* (*lisān*), which, in a figurative sense, refers to speech or utterance (Nasir 2016: 661).

The phrase *لَيَّا بِالسِّتْرَ* (*layyan bi-alsinatihim*) denotes a form of verbal distortion, namely twisting one’s speech so that listeners assume it to be part of Allah’s Scripture. According to al-Ṭabarī, the pronoun *هُمْ* (*hum*) refers to the *Ahl al-Kitāb* (People of the Book), particularly some of the Jews of Banū Isrā’īl living around Madinah (al-Ṭabarī 2001: 170). Quraish Shihab explains that they altered the wording of revelation by

substituting it with words of similar pronunciation but different meanings—for example, changing جَطَّة (*ḥiṭṭah*) to جُنْطَة (*ḥinṭah*) as a subtle form of manipulation (Shihab 2012: 131). This fragment therefore indicates the existence of a group among the *Ahl al-Kitāb* who distorted divine revelation through the manipulation of speech.

Fragment 2: Misleading Others into Believing It Is Part of the Revelation

The word تَحْسِبُوهُ (*taḥsabūhu*) is derived from the root ح س ب, which means “to think,” “to suppose,” or “to assume” (Al-Aṣḥfahānī 2009: 232). In this verse, the word indicates that the listeners were led to believe that what was being recited by some of the *Ahl al-Kitāb* originated from Allah’s revelation. However, as explicitly stated in the phrase وَمَا هُوَ مِنَ الْكِتَابِ (*wa mā huwa mina al-kitāb*), what they recited was not part of the Scripture. The word الْكِتَابِ (*al-kitāb*) in this context refers to the Scripture revealed by Allah to the *Ahl al-Kitāb*, namely the Torah (Al-Aṣḥfahānī 2009: 699). This fragment emphasizes the deliberate manipulation of public perception by presenting something that is not revelation as though it were part of Allah’s Scripture.

Fragment 3: Claiming False Revelation from Allah

The word يَقُولُونَ (*yaqūlūna*) is derived from the root ق و ل, which means “to say” or “to speak” (Nasir 2016: 622). In this verse, it describes the active verbal conduct of some members of the *Ahl al-Kitāb*. Meanwhile, the phrase مِنْ عِنْدِ اللَّهِ (*min ‘indi Allāh*) means “from Allah” or “from the presence of Allah,” an expression that ordinarily indicates the divine origin of a revelation. In this verse, however, the phrase is used deceptively to claim that their statements originated from Allah, although this is explicitly denied in the phrase وَمَا هُوَ مِنْ عِنْدِ اللَّهِ (*wa mā huwa min ‘indi Allāh*) (Shihab 2012: 131). This fragment demonstrates the false attribution of statements to Allah in order to mislead others.

Fragment 4: Knowingly Fabricating Lies about Allah

The word الْكَذِبِ (*al-kadhib*) is derived from the root ك ذ ب, which means “falsehood” or “lying” (Al-Aṣḥfahānī 2009: 432). In this verse, the falsehood is attributed to Allah, indicating the fabrication of religious teachings in His name. Meanwhile, the word يَعْلَمُونَ (*ya‘lamūna*) derives from the root ع ل م, which means “to know” or “to possess certain knowledge” (Al-Aṣḥfahānī 2009: 580). Its use indicates that the falsehood was committed with full awareness and deliberate intent. This fragment emphasizes that some among the *Ahl al-Kitāb* knowingly fabricated lies about Allah in order to mislead others.

2) Intratextual Analysis

The semantic investigation focuses on the words يَلْوُونَ (*yalwūna*) and أَلْسِنَتَهُمْ (*alsinatabum*) by tracing their derivatives and usage throughout the Qur’an. The root ل و ي (*lawā*) and its derivatives occur approximately five times and generally convey the meaning of deviation or distortion, whereas لِسَان (*lisān*) and its derivatives appear approximately twenty-five times, carrying the meanings of “tongue” or “speech,” depending on the context of the verse (‘Abd al-Bāqī 1945: 654, 647).

Table 4. Intratextual Analysis of the Word *Yalwūna*

No.	Surah	Verse Fragmen	Category	Meaning
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1.	Āli ‘Imrān (3):78	يَلْوُونَ أَلْسِنَتَهُمْ	Madaniyah	Twisting their tongues; distorting the recitation.
2.	Āli ‘Imrān (3):153	وَلَا تَلُوتُونَ عَلَاءَ حَدِيدٍ	Madaniyah	Not turning back or looking toward anyone.
3.	Al-Nisā’ (4):135	وَإِنْ تَلُوتُوا أَوْ تَعْرِضُوا	Madaniyah	Deviating from justice or turning away.
4.	Al-Munāfiqūn (63):5	لَوَّوْا رُءُوسَهُمْ	Madaniyah	They turned their heads away as a sign of rejection and arrogance.

Source: M. Quraish Shihab, *Tafsir Al-Mishbah*, 2012.

From an intratextual perspective, the meaning of يَلْوُونَ (*yalwūna*) and its derivatives in the Qur’an is rooted in the fundamental sense of twisting, bending, or deviating. In Q. Āli ‘Imrān [3]:78, the word denotes the distortion of speech in order to mislead others. In Q. Āli ‘Imrān [3]:153, it refers to the physical act of not turning back during battle. In Q. Al-Nisā’ [4]:135, its meaning extends to the moral sphere, referring to deviation from justice, while in QS. Al-Munāfiqūn [63]:5, it carries a symbolic meaning, describing the turning away of one’s head as an expression of rejection. Although the contexts differ, all of these usages retain the underlying meaning of deviation from the truth.

Table 5. Intratextual Analysis of the Word *Lisān*

No.	Surah	Verse Fragment	Category	Meaning
1.	Maryam (19):50	وَجَعَلْنَا هُمْ لِسَانَ صِدْقٍ عَلِيًّا	Makkiyah	A good reputation; sincere praise among people.
2.	Ibrāhīm (14):4	إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ هُم	Makkiyah	The language of his people.
3..	Āli ‘Imrān (3):78	يَلْوُونَ أَلْسِنَتَهُمْ بِالْكِتَابِ	Madaniyah	Twisting the tongue; both the literal meaning (tongue) and the figurative meaning (manipulative speech).
4..	Al-Mā’idah (5):78	عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ط	Madaniyah	The tongue as a means through which the prophets conveyed

No.	Surah	Verse Fragment	Category	Meaning
				condemnation or censure.

Source: M. Quraish Shihab, *Tafsir Al-Mishbah*, 2012.

The word لِسَان (*lisān*) in the Qur'an carries a range of meanings depending on its context. Literally, it means "tongue," but it is also used to denote language, praise, or manipulated speech. In the Makkiyah verses, the term generally refers to language and positive communication, such as conveying the divine message and expressing sincere praise. In the Madaniyah verses, however, its meaning tends to relate to manipulative speech or expressions of condemnation, reflecting the more complex social realities of the Madinah period.

3) Intertextual Analysis

Intertextual analysis was conducted by examining the use of the words لَوَى (*lawā*) and لِسَان (*lisān*) in the Prophetic hadith in order to understand their meanings within the context of seventh-century Arab society. This approach broadens the understanding of these terms in the Qur'an by examining their usage in other contemporary Islamic religious texts. In one hadith, the word لَوَى (*lawā*) is used to describe Bilāl's movement while calling the adhān, namely turning his neck to the right and to the left when reciting *ḥayya 'alaṣ-ṣalāh* and *ḥayya 'alal-falāḥ*. In this context, *lawā* carries a literal physical meaning, referring to turning the head or neck without turning the entire body (Abū Dāwūd 1998: 216).

Meanwhile, the word لِسَان (*lisān*) is used figuratively in the hadith literature. In a hadith narrated by Aḥmad, the statement that Allah prescribed prayer through the tongue of the Prophet indicates that Prophet Muḥammad ﷺ served as the intermediary for conveying the Islamic law through his speech and explanations (Aḥmad ibn Ḥanbal, n.d.: 88). In another hadith, the word أَلْسِنَتِهِمْ (*alsinatihim*) is employed metaphorically to describe people who seek personal gain through eloquent speech or the manipulation of words (Aḥmad ibn Ḥanbal, n.d.: 515). Thus, the use of لَوَى (*lawā*) and لِسَان (*lisān*) in the hadith demonstrates consistency with their meanings in the Qur'an. *Lawā* consistently refers to the act of turning or twisting, whether in a literal physical sense or a figurative one, whereas *lisān* develops from its literal meaning as the physical tongue into a symbol of communication and an instrument of verbal manipulation. This demonstrates that the fundamental meanings of both terms remain intact while undergoing semantic expansion according to their respective contexts of use.

b. *Al-Magzā Al-Tārikhī*

In the *ma'nā cum magzā* method, the determination of *al-magzā al-tārikhī* begins with an analysis of the historical context of the verse, encompassing both its micro and macro dimensions (Syamsuddin 2017). The micro-level *asbāb al-nuzūl* of Q. Āli 'Imrān [3]:78 is directly related to the manipulative practices carried out by certain leaders of the Ahl al-Kitāb, particularly among the Jews. In *Tafsir Al-Azhar*, Hamka explains that the individuals referred to in this verse include figures such as Ka'b ibn al-Ashraf, Mālīk ibn al-Ṣayf, and Ḥuyay ibn Akḥṭab (Amrullah 1988: 818). Meanwhile, the macro-level

asbāb al-nuzūl of Q. Āli ‘Imrān [3]:78 is closely connected with the socio-political dynamics of Madinah following the Prophet Muḥammad’s migration (*Hijrah*). During this period, opposition to the message of Islam among the Ahl al-Kitāb extended beyond theological rejection and included systematic efforts to preserve their religious authority through the manipulation of their sacred texts. This verse forms part of the Qur’anic criticism of the *Ahl al-Kitāb*, who not only concealed the truth (*kitmān al-ḥaqq*) but also actively distorted the meaning of divine revelation (*tahrīf*) by twisting their tongues while reciting the Torah so that it appeared to originate from Allah (al-Syinqīṭī 1992: 22). Consequently, Q. Āli ‘Imrān [3]:78 serves to expose such acts of falsification while simultaneously warning Muslims to remain vigilant against religious rhetoric that deviates from the truth despite appearing authentic.

According to Imam al-Zarkashī’s classification, this verse belongs to the category of narrative verses (*āyāt al-qīṣaṣ*), as it records the actions of some members of the Ahl al-Kitāb who distorted the truth through their speech. The verse reveals a form of verbal manipulation employed by religious elites to preserve their power and authority. Furthermore, the identification of *al-magzā al-tārikhi* indicates that the verse contains at least three historical significances that may serve as the basis for identifying its contemporary dynamic significance, which constitutes the primary objective of this study. *First*, the verse records the deliberate manipulation of religious teachings by certain members of the *Ahl al-Kitāb*, particularly through deceptive recitation rather than textual alteration. *Second*, the distortion was carried out by twisting their tongues in order to deceive ordinary listeners. *Third*, the term *fariqan* (“a group”) indicates that this distortion was collective and organized, undertaken by a group of religious leaders rather than resulting from isolated individual mistakes.

c. Al-Magzā al-Mutaḥarrik

Q. Āli ‘Imrān [3]:78 exposes the practice of distorting the truth by certain members of the Ahl al-Kitāb, who deliberately twisted their tongues (*yahwūna alsinatabum*) so that their recitation appeared to be divine revelation, although it was not. The verse criticizes a form of symbolic manipulation in which religion, power, and worldly interests are intertwined. This practice was not confined to the past but continues in contemporary contexts, where truth is appropriated by those in authority and falsehood is presented under the guise of sacred language (Amrullah 1988: 818). The phenomenon of *yahwūna alsinatabum* illustrates how language can be used as an instrument for shaping meaning and influencing public perception. Today, similar practices can be observed in the religious rhetoric of religious leaders, politicians, and media institutions that employ religious terminology to maintain their authority or influence. Such language often fails to reflect the truth (*al-ḥaqq*); instead, it is shaped by elite narratives designed to influence public opinion (Hamka 1983: 818).

Global cases demonstrate a similar pattern. In Myanmar, military elites and Buddhist extremist groups, including the 969 Movement led by Ashin Wirathu, employed religious rhetoric to justify systematic violence against the Rohingya ethnic minority, which the United Nations has characterized as genocide and crimes against humanity (Sinaga 2017). In the Israel–Palestine conflict, global media framing has frequently been criticized as biased: Israeli military actions in Gaza are often labeled as “self-defense,” whereas Palestinian resistance is frequently reduced to “terrorism.” Reports by Al Jazeera and Human Rights Watch indicate that more than 56,000

civilians have been killed since 2023, while the broader context of decades-long occupation and blockade is often overlooked (Caglar 2023). Chomsky and Herman's Manufacturing Consent theory argues that mainstream media functions as a hegemonic instrument that shapes public opinion in accordance with elite interests (Siregar 2010: 199). In Indonesia, similar practices appear in the form of hate speech, the politicization of religious preaching (*da'wah*), and the dissemination of religious misinformation by certain public figures. In the period leading up to the 2024 general election, numerous viral online contents misused religious texts to attack particular groups or justify intolerant attitudes. Data from the Ministry of Communication and Information Technology (Kominfo) and Mafindo indicate that throughout 2023, religion-related misinformation was among the most widespread forms of false content circulating on social media, contributing to severe social polarization (Hasiana 2023). Even Qur'anic verses have at times been interpreted selectively or out of context to legitimize political interests, as though they represented the voice of God, when in fact they merely served as instruments of manipulation. According to Quraish Shihab, this verse refers to concealed falsehood committed by those who possess a deep understanding of the language of the Scripture but misuse it to deceive the community (Shihab 2012: 292). Wahbah al-Zuhaili likewise emphasizes that distorting the meaning of divine revelation constitutes a deliberate act of misguidance motivated by ideological or political interests (al-Zuhaili 1991: 295).

Based on the cases discussed above, it can be concluded that Q. Āli 'Imrān [3]:78 conveys a message that remains highly relevant to contemporary circumstances. The verse not only criticizes the distortion of religious teachings by certain members of the Ahl al-Kitāb in the past but also warns against the continuing danger of religious manipulation across different periods of history. It reminds Muslims to remain vigilant against the misuse of religion, to expose false narratives, and to uphold honesty and integrity in conveying the truth.

Kesimpulan

Based on the analysis of Q. Āli 'Imrān [3]:21 and Q. Āli 'Imrān [3]:78 using the *ma'nā cum maḡzā* method, it can be concluded that both verses portray forms of injustice committed by certain members of the Bani Israil. These injustices include the killing of prophets and those who called for truth and justice, as well as the manipulation of the teachings of the Scripture by distorting or misleading their meanings for particular interests. Such actions reflect the abuse of religious authority by certain religious elites of that period. Through linguistic, intratextual, intertextual, and historical contextual analyses, it becomes evident that the Qur'an's condemnation of these actions is not limited to historical events but also conveys enduring moral messages that remain relevant across time.

In the contemporary context, the message of these verses may be understood as a warning against exploiting religious teachings for personal or group interests and against oppressing those who advocate truth and justice. Therefore, the values embodied in these verses may serve as ethical guidance for society in upholding honesty, justice, and responsibility in both understanding and conveying religious teachings.

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