

TABAYYUN AS A CRUCIAL ASPECT IN THE QURANIC CONCEPT OF UMMAH ANALYSIS OF “TABAYYUN” IN SURA AL-HUJURAAT (49:6)

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Abstract. *Khairu Ummah* appears in surah 3:110 associated with the society in which Prophet Muhammad lived. This term shows that there is a supreme concept of the highest level of civilization since the society of that period is considered as an excellent civilization. Examining the semantic concept of *Tabayyun* is a step to reveal the specific aspect to gain the status of the ideal *Ummah*. This work is deciphering the concept of *Tabayyun* according to the Qur'an through two main approaches: Semantic analysis and Composition examination. These both methods are conducted by two distinguished contemporary scholars, Toshihiko Izutsu and Hamiduddin Al-Farahi, to find the philosophical meaning of a particular term from the Qur'an. Eventually, it is concluded that the *Tabayyun* definition is an important high-level social ethics that only true believer can perform it. The absence of *Tabayyun* leads not only to a wrong decision but to a major conflict in society even the disintegration of it.

Keywords: *Tabayyun*, Semantic Analysis, *Khairu Ummah*

Abstrak. *Khairu Ummah* muncul dalam surah 3: 110 terkait dengan masyarakat di mana Nabi Muhammad tinggal. Istilah ini menunjukkan adanya konsep tertinggi dari peradaban tingkat tertinggi karena masyarakat pada masa itu dianggap sebagai peradaban yang unggul. Menelaah konsep semantik *Tabayyun* merupakan langkah untuk mengungkap aspek spesifik untuk mendapatkan status umat yang ideal. Karya ini menguraikan konsep

Tabayyun menurut Al-Qur'an melalui dua pendekatan utama: Analisis Semantik dan Pemeriksaan komposisi. Kedua metode ini dilakukan oleh dua cendekiawan kontemporer terkemuka, Toshihiko Izutsu dan Hamiduddin Al-Farahi, untuk menemukan makna filosofis dari istilah tertentu dari Al-Qur'an. Akhirnya, disimpulkan bahwa definisi Tabayyun adalah etika sosial tingkat tinggi yang penting yang hanya dapat dilakukan oleh mukmin sejati. Absennya Tabayyun tidak hanya mengarah pada keputusan yang salah tetapi juga konflik besar dalam masyarakat bahkan perpecahannya.

Kata Kunci: *Tabayyun, Analisis Semantik, Khairu Ummah*

Introduction

The Ideal *Ummah*, a translation of the term *khairu ummah* which appears in *surah Ali Imran* verse 110, is described as an advanced society in all aspects of life compared to other existing societies in a particular era. (الزحيلي، ١٩٩٨) Despite the Qur'an has specifically defined the three main concepts of the ideal *Ummah* within the verse 110: Promotion of Virtue, Prevention of Vice, and *Iman* in Allah; the semantic field analysis of the phrase ideal *ummah*, even the word *ummah* itself, gives such contribution for constructing the concept of Ideal *Ummah*.

The term "ideal *ummah*" describes a particular society that has fulfilled the requirements for being distinguished from other societies. This phrase contains two specific words *خير* *khair* means ideal or distinction and *أمة* *ummah* means society or nation. Nonetheless, there is no proper translation in other languages that represents the true meaning of *ummah*. Hence, many scholars prefer to keep using the transliteration of that word (*ummah*) due to its distinction. According to the Qur'an, the term "ideal *ummah*" refers to the Muslims who live at the time of Prophet Muhammad (PBUH) based on the description of Asbaabun Nuzul from Muqaatil bin Sulaiman that the verse 110 and 111 were revealed for

the hard talk between Jews and four Sahaba; Ubay bin Ka'ab, Abdullah bin Mas'ud, Mu'ath bin Jabal, and Salim Mawla Abi Huzaifa; Jews were claiming that they are the best *ummah* ever than others, then the verse revokes their false claim and insists the distinction of Muslim due to three things which have been mentioned previously.

Promotion of Virtue, Prevention of Vice, and *Iman* in Allah, those three requirements are the major requirements which their meaning is very general and needs more particular definition for each. Building an ideal *ummah* cannot be conducted if the definition of those three main concepts remains unexplained in detail. In another word, this establishment requires the concrete detailed concepts of ideal *ummah* which certainly should be derived from the Qur'an.

Iman in Allah is the concept possessing has a deep semantic field, compared to the two others concept. *Iman* or believe is the term that is shared by many religions, including Jewish, Christianity, and Islam. However, as completely explained by Toshihiko Izutsu, *Iman* in Islamic view is not the same *Iman* in other doctrines, neither Jewish, Christianity, Hinduism, Buddhist, or Sabaeen. Because *Iman* in the Qur'an view has several *huqul dilali* or semantic field that expands the meaning of *Iman* from just committing to believing as it appears in the lexical Arabic dictionary. Understanding the Qur'an is also necessarily conducted in certain methodologies not freely exegeted thus probably leads to the misunderstanding of the Qur'an. To expand the meaning of *Iman* to find the concept of Ideal *Ummah*, the methodology that can be utilized is reviewing the composition of the Qur'an.

Iman and *Ummah* are frequently found assembling in the *Madani surah* rather than *Makki surah*. It is very reasonable because the main topic in *Madani surah* is mostly about methodology in constructing an unsurpassed society that possesses *Iman*. Analyzing the entire *Madani surah* to derive the concept of the ideal *ummah* is a megaproject that is impossible to be done in a short time. Therefore, determining particular *surah* even certain verse is a must in this

study. In this case, we have chosen one of the necessary verses which describe an urgent thing in the ideal *ummah*. The topic to be discussed in this study is the term *Tabayyun* from *surah* 49 (*Al-Hujuraat*) verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَيَّ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾

O YOU who have attained to faith! If any iniquitous person comes to you with a [slanderous] tale, use your discernment, lest you hurt people unwittingly and afterwards be filled with remorse for what you have done. (49: 6)¹

Then, there are several questions concerning the semantic of the term *tabayyun*. What is the meaning of this word epistemologically? Is this word having the same meaning as investigating and examining? What makes *Tabayyun* is very necessary in the ideal *Ummah* and where is its place in the establishment of it? Does it have a disgraceful consequence effect if the *ummah* leaves *Tabayyun*? and what benefits gained by performing the *Tabayyun* in the *ummah*? These questions are concerning the concept of *Tabayyun*, however, there is an urgent question before the detail of *Tabayyun*, why *surah Al-Hujuraat* is one of two places in which the word *Tabayyun* is found in command form and what is the role of this *surah* in constructing Ideal *Ummah*? It can be answered by explaining the structure of *Al-Hujuraat* and the distinguished things that are only found in *Al-Hujuraat*.

Role of Surah Al-Hujuraat in Constructing Ideal Ummah

The Major Topic in Surah Al-Hujuraat

Surah Al-Hujuraat is the chapter 49th in the *Mushafi* order and is classified as *Madani surah* due to its characters and the period of revelation which was after the Prophet's Hijra to Madinah. The *Madani surahs* have special characters that distinguish them from the *Makki surahs*, one of them is revealing the laws, obligations, and bounds for individual life and social life. (البيضا، 1998) This

¹ Translation of Qur'an by Muhammad Asad.

indicates the role of these *surahs* in building the advanced strong tranquil society. Since *Surah Al-Hujuraat* is a *Medina surah*, it is evident in general that this *Surah*, at least, provides the readers with the Qur'an concepts concerning social life. It has 18 verses, preceding the *surah Qaf* and a subsequent chapter after *Surah Al-Fath*.

If we comprehensively read and contemplate the content of the whole *surah*, several general messages are delivered to the mind. These points can be called the major themes of *surah Al-Hujuraat*. Generally, this *surah* describing what every Mu'min or the believers must do and must avoid in a particular condition. The major topics in *Surah Al-Hujuraat* are:

1. The three verses in the top tier of *surah* are regarding the ethical issues in interaction with Prophet Muhammad (PBUH). Concisely the first verse warns the believers to not put themselves before Allah and the Prophet. The second verse orders the believers to lower their voice in front of the Prophet. The third verse describes the righteousness of those who act what the previous verse asked.
2. The fourth and the fifth verses warn the believers about forbidding of calling the Prophet from his chamber (*Al-Hujuraat*, from which the *surah* name is taken).
3. The next verse concerns the information from the disobedient (*fasiq*) and the urgency of investigating the Information, so-called *Tabayyun*.
4. The following two verses are focusing on the Prophet role, *Iman*, *Fasiq*, *Kufr*, sin doers, and reminding the bounties from God.
5. The ninth and the tenth verses explain the reconciliation and brotherhood in faith importance.
6. The next three verses elucidate the honor and dignity of every human being. From the prohibition of taunting others, calling others with unacceptable names, supposition and prejudicing, eavesdropping and spying, and gossiping. This section is closed by the equity of human beings, no differences between humans except with *taqwa* or righteousness.

7. The last section of *Surah Al-Hujuraat* describes the meaning and indicators of *Iman* itself, such as the claim from an *A'rabi* or a Bedouin in faith, then the Qur'an revoke that claim as the *Iman* has stages.

Those topics in *Surah Al-Hujuraat* indicate the great role of this *surah* in social life. Some *Mufaseer* or exegetes name the *Surah* with “*Akhlaq wa Adab*” which means “the ethics and the morals” due to its content and messages that mostly regarding the ethical and morals value.²

The Composition of Surah Al-Hujuraat

Since this study is also utilizing the methodology *nizamul Qur'an* (the composition of The Qur'an), it necessarily requires finding the structure of this *surah* based on some exegesis on the coherences between verses and topics. *nizamul Qur'an* or the composition of the Qur'an is a view to the coherences and system that build the structure of Qur'an, *Nizam Al-Qur'an* helps *mufasers* to expand the new understanding of the Qur'an without breaking the bounds of reason.³ The composition scope includes the semantic of terms, the arrangement of *surah*, the correlation between all *surahs*. This composition, however, is unable to be known unless by dividing⁴ the Qur'an from the general detail to the smallest details.⁵ Sayyid Hawwa in his work about the principles of exegesis uttered that to find the coherence and the correlation between *surah* in the Qur'an, the readers (in this case means the *mufassir*) are required to divide the Qur'an into four parts; *majmu'ah* or cluster; *faqra* or paragraph; *maqta'* or part; *qism* or segment; respectively.⁶

² دمشق: دار الفكر المعاصر. تفسير المنير في العقيدة والشريعة والمنهج. (1998). الزحيلي، وهبة

³ M. Cuypers, *The Composition of the Qur'an; Rhetoric Analysis*. (London: Bloomsbury Academic, 2015).

⁴ In Arabic, this process is called التفكيك *tafkeek*

⁵ M. Cuypers, *The Composition of the Qur'an; Rhetoric Analysis*. (London: Bloomsbury Academic, 2015).

⁶ القاهرة: دار السلام. الأساس في التفسير. (2004). حوى، سعيد

Regarding the composition of *Surah Al-Hujuraat*, a contemporary *mufasssir*, Wahba Az-Zuhayli explained the coherence of verses within this *surah* and the correlation between *Surah Al-Hujuraat* (49) and *Surah Al-Fath* (48). In the previous *surah*, the closing statement in the last verses is:

[But] unto such of them as may [yet] attain to faith and do righteous deeds, God has promised forgiveness and a reward supreme.⁷

Likewise, the beginning of most verses in *Surah Al-Hujuraat* is “O you who believe!”. There is a clear indication that the *Surah Al-Hujuraat* is describing the advanced concept of *Iman*, each verse starts with the call of believers describes what each *mu'min* is supposed to do.⁸

Therefore, the composition of *Surah Al-Hujuraat* can be described in the following statement from Wahba Az-Zuhayli: This *surah* has given every *Mu'min* how to develop their quality of *Iman* or how to reach the perfection of faith mainly in the social aspect, from respecting the Prophet Muhammad (PBUH), never stop to investigate (*Tabayyun*) all information to prevent society schism, strengthening the brotherhood among *mu'min*, the prohibition of taunting eavesdropping, gossiping, and mistrusting.⁹ Besides, the believers have to respect other human beings because everyone is equal under God's vision except the *muttaqin*¹⁰. The closing topic, Bedouin's *Iman* claim, this *surah* also indicates that all who claim themselves as the believers, their claims are worthless before fulfilling all the aspects that are mentioned in previous verses.

All the previously mentioned, are the minor concepts for constructing the ideal *ummah*. Since of the requirements to build ideal *ummah* is *Iman*, particularly perfection of *Iman*, and to reach that perfection, whoever claim their faith, must comply with those concepts.

⁷ According to Muhammad Asad's translation of Qur'an.

⁸ دمشق: دار الفكر المعاصر، تفسير المنير في العقيدة والشريعة والمنهج. (1998). الزحيلي، وهبة

⁹ دمشق: دار الفكر المعاصر، تفسير المنير في العقيدة والشريعة والمنهج. (1998). الزحيلي، وهبة

¹⁰ The righteous people, this term itself has a deep meaning which cannot be explained further here.

The Sixth and Seventh Verses

To be more specific in the topic of this study, the sixth and the seventh verse of *Surah Al-Hujuraat* are strongly related to the topic. The term of *Tabayyun* appears in the sixth verse and the following verse is explaining the consequence and the danger of the absence of *Tabayyun*.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ - 49:6
وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ۗ أُولَٰئِكَ هُمُ الرَّاشِدُونَ - 49:7

O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful. (6) And know that among you is the Messenger of Allah. If he were to obey you in much of the matter, you would be in difficulty, but Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to your disbelief, defiance and disobedience. Those are the [rightly] guided. (7) (*Al-Hujuraat*-49)

The term *Tabayyun* in the sixth verse appears in the form of the command (فعل الأمر) and is preceded by the ف that indicate a subsequent immediate action. The term *Tabayyun* in similar meaning can be found in other places in the Qur'an but in a different form of words, such as in the verse in which the detail of the fasting process is explained.

وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ (2:187)

And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. (2:187)

The term “*yatabayyana*” here refers to a different meaning rather than the “*fatabayyanu*” in *Surah Al-Hujuraat*. Hence, it is necessary to study the semantic field of the word to understand the proper meaning of this term. The advanced

explanation regarding this linguistic meaning is discussed in the following part of the study.

However, before proceeding to the next part of the study in which the term of *Tabayyun* is discussed, one that should be acquired is the *Asbabun Nuzul* if it is available. According to Ibn Jarir At-Tabari in his Tafsir, this verse was revealed in the case of Walid bin Uqbah, one of the *sahaba* who commanded by the Prophet Muhammad (PBUH) to collect the zakat from Bani Mustalaq, a tribe who live in the outskirts of Madinah. There was a previous clash between Walid bin Uqbah and that tribe thus leads to the scariness in Walid bin Uqbah. As the tribe learned that Walid is heading towards them, they prepare for a reception outside the town in which they live. Due to his scariness, Walid mistrusts them that the tribe is coming to kill him, then brings him an immediate return to Madinah with the invalid information. Madinah people are preparing the infantry to counter the tribe based on the Walid's information, which is invalid, then the verse is revealed for validating the news (الطبري، 1994). This *Asbabun Nuzul* helps this study in finding the proper meaning of *Tabayyun*.

Analyzing the Structure and Semantic Field

Tabayyun in Linguistic Definition

Discovering the specific meaning of the term “*Tabayyun*” requires two aspects of analysis; linguistic meaning which is taken from the dictionaries, and the contextual meaning in the Qur’anic view, which is analyzed from the exegesis, mainly the linguistic exegesis. The former is the main interest of this section of the study, whereas the latter is the result of deep analysis of Tafsir or Exegesis, semantic field, and *Nazm* or composition. The result is expected to appear at the end of this part.

The word تَبَيَّنَ “*Tabayyana*” is a derivation of the basic form of an Arabic word بَانَ “*Baana*” which means “distinct” in verbal form.¹¹ The addition of ت ta’ in the first syllable and *tashdid* in the middle syllable refers to advanced level of “to be clear”, in this case, Ibnul Manzur in *Lisanul Arab*, one of the most distinguished Arabic classic dictionary, uttered that the meaning of تَبَيَّنَ “*tabayyana*” and بَانَ “*bayyana*” are cognate, “to investigate” or “to clarify” or make something clear and valid.¹² Furthermore, a similar explanation can be found also in three other dictionaries: *mu’jam al-waseeth*, *mu’jam za-id*, *mu’jam al-ghaniy*.

Tabayyun itself is the gerund (in Arabic known as Masdar) of the word “*tabayyana*”, this term is utilized as the absolute word to describe the action of investigating in Arabic. Nevertheless, there is a word origin from the exact form تَبَيَّنَ “*tabayyana*” but refer to other meaning. That word is تَبَيَّنَ “*tibyaan*” which implies “who or what explains”.¹³ This word appears in the Qur’an once in *Surah An-Nahl* (49) verse 89 as a genitive of the Qur’an. Despite the difference, both words are supposed to share an important thing in the semantic field study.

To specify the linguistic definition of *Tabayyun*, here a couple of examples of Arabic sentences: (وقد تبينت أن هذا الكتاب رخيص) I have clarified that this book is cheap. In this sentence the meaning of تبينت is “I have clarified...” or also can be expressed “I have investigated...”. Another example: (قد تبين الصبح بخط) (البيض) “The dawn has been clear by the white line in the horizon”, the word تبين here implies “It has been clear”. From these examples, the general perception of *Tabayyun* is something that previously was unclear, afterward becomes clear by clarification or investigation.

Analysis of the Sixth Verse

بيروت: دار صدر لسان العرب. (2008) المنظور, ابن

بيروت: دار صدر لسان العرب. (2008) المنظور, ابن

بيروت: دار صدر لسان العرب. (2008) المنظور, ابن

Although “*Tabayyun*” is found, in several verses, regardless of its form, none of those verses utter this word in command style unless in two verses. The first one is in the *surah An- Nisa*’(4:94) and another verse is in what has been mentioned, the sixth verse of *Al-Hujuraat*. Both have a similar linguistic meaning but different context, in *surah* 4:94 the Qur’an utilizes “*fatabayyanu*” in the context of the war situation since Qur’an also explains the rules of war. Meanwhile, the same term in *surah* (49:6) is used in the peace situation context thus leads to differentiating of implication.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِحُّوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ - 49:6

O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful. (6)

To analyze this verse, it is crucial to dismantling this verse into sections first, before proceeding to the whole composition of the verse and the coherences between the next verse and the whole *surah*. Therefore, the sections that can be divided from this verse are:

1. يَا أَيُّهَا الَّذِينَ آمَنُوا
2. إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ
3. فَتَبَيَّنُوا
4. أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ
5. فَتُصِحُّوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

This division is according to Fakhruddin Ar-Razi's exegesis work and Ibn Ashur's exegesis.

Start from the opening of this verse, “O you who have believed”. This sort of call determines the address of what this verse contains, in this case, is the *mu'min*. The determination of address is known in Arabic term *takhsis* or specialization. The term “O you who have believed” is agreed by all scholars as

to the specialization of the latter content of the verse.¹⁴ For instance, the verse concerning the fasting command begins with “O you who have believed” thus this verse implies the command only delivers to *Mu'min*.

In the next section of this verse, the Qur'an gives a conditional clause: “if there comes to you a disobedient one with information”. This section is considered as the starting point of the later sections' content. The conditional clause is a piece of information that is brought by a disobedient, which the Qur'an utters as *Fasiq*. *Fasiq* is a term for a person who steps out from the true path of Allah. This definition is a combination of literal and contextual definition. The Islamic creed experts also place a definition of *Fasiq*, this term implies disobedience.¹⁵ Nonetheless, this verse has a cause of revelation which has been mentioned previously, and using the word disobedience for one of the Sahaba is unwise action. Therefore, some scholars utter that despite the terminological definition of *fasiq* is disobedient, in this verse the preferred definition is the lowest level of definition, stepping out from the supposed path.¹⁶

However, the usage of the lowest level of definition reveals that there are some stages of *Fasiq* who should be investigated every time he brings a piece of information. The lowest level of *Fasiq*, means the probability of faking is very low, is whoever stepping out from the proper way by doing very minor mistake, such as lying due to afraid. Oppose to this, the highest stage of *Fasiq* is who commits major sins, and enduringly lie (الرازي, 1981). These stages are revealed in the exegesis of the seventh verse in which the three disliked conditions; infidel, disobey, and sinner. Hence, the current section implies “every information that is brought by *Fasiq*, in all semantic understanding of it.”

The following section is commanding *mu'min* an immediate action after receiving the information from the *fasiq*. This is the part of the verse that utter

¹⁴ تونس: دار سحنون, تفسير التحرير والتنوير. (2004). عاشور, محمد الطاهر

بيروت: دار الفكر, التفسير الكبير. (1981). الرازي, فخر الدين

¹⁶ تونس: دار سحنون, تفسير التحرير والتنوير. (2004). عاشور, محمد الطاهر

the term “*Tabayyun*”, which implies “to investigate” or “to clarify”. *Tabayyun* in this context has two viewpoints, made by some *mufassir*. Firstly, it is said that the meaning *تابيّن* *Tabayyun* here is *تثبت* *Tathabbut*, translated to English as “to prove”.¹⁷ This viewpoint is built on the difference of *Qiraat*, Hamza, and Kisai school of *Qiraat* read this verse as *فَتَثَبَّتُوا* “*fatathabbatu*” instead of “*fatabayyanu*”. Secondly, *Tabayyun* in this verse means “to investigate”, and this viewpoint is the majority’s view.¹⁸ However, if these two viewpoints are examined further, no major difference is found between the two definitions of it. All lead to one action, which is “investigating or proving for validity”.

The term of *Tabayyun* is also belonging to the semantic field that can be derived from the previous two-section explanation. First, *Tabayyun* has a similar meaning with *Tathabbut*, because of the similarity of process. Probably, the point that differs between both is that *Tabayyun* or investigation is more general than proofing. In some cases, the investigation does not require a final verdict, its result is open to many possibilities. For instance, investigating the cause of the flat tire. Initially, the investigators compile many data and facts, then examine those matters, and at last, they conduct some possibilities and pointing at the most possible one if they are able. Whereas the proofing, despite goes on the same process, eventually a final decision or verdict is a must, and in most cases, goes deductively.

The second semantic field that can be derived is, *Tabayyun* is seeking further information, as it appears in the form of *Tibyaan* which means the explainer.¹⁹ The result of returning its form onto the basic form reveals the third semantic field of *Tabayyun*, it can be simplified as “what is clear from something, specifically the information”. Furthermore, *Tabayyun* is strongly connected to *iman*, information, *fasiq*, ignorance, knowledge, and brotherhood harmony. This connection is discussed in the last section of this part of the study.

¹⁷ تونس: دار سحنون. تفسير التحرير والتنوير. (2004). عاشور, محمد الطاهر.

¹⁸ بيروت: دار الفكر. التفسير الكبير. (1981). الرازي, فخر الدين.

¹⁹ بيروت: دار الفكر. التفسير الكبير. (1981). الرازي, فخر الدين.

The last two sections of this verse division are explaining the subsequent event if the *Tabayyun* is left or poorly performed by the *Mu'min*. In these sections of verse, two words should be the focus on, first الجهالة “*jahalah*” or ignorance and then نادمين “*nadimiin*” or regret. Both terms reveal to the reader of Qur'an that the absence of investigation ends on either massive ignorance because the word of ignorance is preceded by “*qaum*” which implies society, or social regression.²⁰ Even, it is possible that both, ignorance and regretful, happen in society as the result of the absence of investigation.

Eventually, some questions emerge about the relation between *asbabun nuzul* and this verse, does this verse giving a verdict on Walid bin Mughirah as a *fasiq* thus leads to the cancelation of a paradigm that each Sahaba is free from disobedience? If not, why the Qur'an uses the term *fasiq* in this verse? Wahba Az-Zuhayli in his *tafsir al-munir* had given a strong explanation on these questions. First, the term *Fasiq* here is not implied on Walid bin Mughirah, since he was among trustworthy companions whom Prophet imposed a duty of collecting *sadaqa*, this imposes certainly required a trust. Therefore, the *Fasiq* in this verse does not particularly imply Walid bin Mughirah. However, the term is used for general forthcoming cases that would happen after the Walid's case. Second, the term itself is a multi-definition term that can be understood depends on the context as previously explained regarding the stages of *Fasiq*.²¹

Analyzing the Structure of Surah and The Relation to Tabayyun

After analyzing the content of the sixth verse in which the term *Tabayyun* exists, the following process is ascending the focus of analysis from the sections (قسم) and the parts (قطعة) to the paragraph (فقرة) and eventually to

²⁰ تونس: دار سحنون، تفسير التحرير والتنوير، (2004)، عاشور، محمد الطاهر

دمشق: دار الفكر المعاصر، تفسير المنير في العقيدة والشريعة والمنهج، (1998)، الزحيلي، وهبة ²¹

the cluster (مجموعة). This process is conducted to reach a further understanding of the term by utilizing the Nazm Qur'an methodology.²² (حوى, 2004).

In the previous part of the study, we have described the main themes of *Surah Al-Hujuraat*. The sixth verse is containing a distinguished topic that is not mentioned in the other verse, whereas the other topics are discussed at least in two verses. For instance, the topic of brotherhood is the main topic of two verses despite the first initially talks concerning the conflict among the believers. Nevertheless, no doubt that the entire *surah Al-Hujuraat* plays a big role in giving a deep understanding of *Tabayyun*.

The sixth verse is strongly connected to the previous verses. According to the explanation from Wahba Az-Zuhayli, the first verse to the sixth verse of *surah 49* describe the most necessary ethics and morals which compulsorily come along within *ummah*, otherwise, the *ummah* can easily collapse. Those ethics are obedience of God and Prophet, respecting the Prophet, investigating the information, warning the danger of reliance on single-source information, and prohibition of spreading invalid news.²³ All the previously mentioned values are the main content of the first to the sixth verse of *Surah Al-Hujuraat*.

Subsequently, the relation between the sixth verse and the following verses is that the seventh verse presents the importance of the Prophet who was the decider of actions at the time. The decider of action is crucially needing valid information before deciding something. Also, regarding the bounty from Allah that the information became clear earlier thus the chaos did not take place. The eighth and ninth verses describe the consequence that probably happens if the investigating is left by society. The consequence is the conflict between believers. However, the Qur'an also has given the solution for the conflict if it goes on by the reconciliation which at the same time, this verse

²² القاهرة: دار السلام, الأساس في التفسير. (2004). حوى, سعيد.

²³ دمشق: دار الفكر المعاصر, تفسير المنير في العقيدة والشريعة والمنهج. (1998). الزحيلي, وهبة.

refers to the relation between validating the information and the harmony in brotherhood (عاشور, 2004).

The next clusters of this *Surah*, from the tenth verse to the thirteenth verse are concerning the must-avoid things to retain the harmony of *the ummah*, but the effect that could be imposed is less severe than the absence of values that are mentioned at the beginning of *surah*. For example, eavesdropping badly affects society, however, it is not too massive which can collapse society. Compared to the absence of investigating the information that leads to a major conflict in *the ummah*.

Of the important point in this *surah* is the verse in which God revokes the claim from a Bedouin that he has been a believer. Allah says that he has not believed enough, hence Allah asks him to say “I have been Muslim”. This case reveals the great role of *Iman* in ethical values application. As it appears in several verses, the initial word used is “O who you have believed” which indicates that the following content is specialized from the believers (Izutsu, *Ethico Religious Concepts in The Qur'an*, 2015). If two ideas; the God refusal of *Iman* claim and the call of Believers; are combined, it produces a conclusion that not everyone can apply the ethical values despite declares himself as a *mu'min*. Then, each ethical and moral values derived from the *surah Al-Hujuraat* is likely difficult to apply except for the true believers, including the investigating the information, so-called *Tabayyun*.

Toshihiko Izutsu, who had written a phenomenal book concerning the semantic field of *Iman*, did not explain the *Tabayyun* as the part of *Iman* semantic field. However, Izutsu had analyzed the distinguished point between Muslim and *Mu'min* according to the fourteenth and fifteenth verse of *Surah Al-Hujuraat* respectively, and also mentioned the existence of *qasit* or who deviates as a contrast side of Muslim (Izutsu, *Ethico Religious Concepts in The Qur'an*, 2015). Izutsu's explanation shows that the stages of man in beliefs: *Mu'min* or believers, Muslim or Submissive, *Qasit* or deviant, *Fasiq* or Disobedient, descending respectively. The term of *Kufr* is verily opposed to *Iman*, hence it is

out of the level since the *disbelievers* lose their faith. From these stages, it can be concluded that the *Fasiq's* information is more unreliable than Qasit, Muslim's information more valid than the Qasit. Also, the investigation unlikely left by the Muslim and Qasit, and often ignored by the *Fasiq*. Only the true Mu'min can consistently apply investigation in every piece of information.

Finally, the *Tabayyun* definition by analyzing the composition of *Surah Al-Hujuraat* is an important high-level social ethics that only true believer can perform it. The absence of *Tabayyun* leads not only to a wrong decision but to a major conflict in society even the collapse of it.

The Urgency of *Tabayyun* in Ideal *Ummah* construction

Fake News and Its Influence on Society Harmony

Fake news or so-called hoax is fabricated information on a particular event that is resulted from several causes and spread for many purposes. Sometimes, fake news is published intentionally for political concern or social concern.²⁴ Regardless of whether it is an intentional or unintentional fabrication and publication of the information, hoaxes potentially harm the life of society. The hoaxes do not directly harm the safety of humans and property but impose an indirect cost to society.²⁵

Many facts show the riot and chaos in a particular society caused by either misinformation or fabricated information. Even, some of the war also happen due to the fabricated facts made by the irresponsible group. As an example, in the local election in Jakarta, the capital of Indonesia, which took place in early 2017, the hoax was utilized to offend one candidate namely Anies Baswedan. The opponent of him began spreading invalid information and prejudice that if Anies Baswedan was not elected, there will be a Muslim Revolution, this news is

²⁴ R. Schelsinger, "Fake News in Reality.", (2017).

²⁵ N. Tishler, "Fake Terrorism: Examining Terrorist Groups' Resort to Hoaxing as a Mode of Attack.", *Perspective on Terrorism*, (2018): 3-13.

published to remove the political right him and ease the other opponent to win the election.²⁶ This information, by the way, was denied by the Anies Baswedan himself, his supporters, and even the election committee. Eventually, he was winning the election and none of the revolutions happened.

This fabricated information then harmed the harmony of Jakarta society even among Muslims. 2017 was marked as the year of Jakarta Muslim dissolution since some Muslims were against Anies Baswedan candidacy. Furthermore, due to the hoax, most Muslims in Jakarta particularly practicing Muslims were persecuted by the secular groups. Therefore, it is evident from the previous example that fabricated information or so-called fake news plays a big role in jeopardizing the harmony of Society. Its absence guarantees the intimacy of Society.

Tabayyun As an Effort to Retain the Intimacy of Ummah

Before entering the *Tabayyun* importance in constructing Ideal *Ummah*, there is a need for clearing the relation between *Ummah* and nation or society. *Ummah* is a term in Arabic that is usually translated to nation or society, even some translations of Qur'an use the nation in each place in which the term *Ummah* appears. However, some scholars refuse this translation because either the term Nation or Society does not represent the correct definition of *Ummah*. The term *Ummah* beyond the definition of both and more general and sacred (Al-Barghouti, 2008). Regardless, society also a part of *Ummah* definition hence there is an interdisciplinary relation between *Ummah* and society. This implies constructing a good society is a part of constructing the *Ummah*.

Investigation of news is the only medicine for healing one disease in *Ummah*, namely the fake news. The *Tabayyun* prevents and minimalizes the further problem that could happen because of fake news. Prevent implies

²⁶ Matsa, E, "The Impact of Fake News: Society.", (2017).

canceling the further problem before the event, minimalize means reducing those problems. As we repeated previously if everyone in the *Ummah* commits *Tabayyun* whenever news, whether it is valid or not, comes to them, there is no possibility for social chaos thus leads to the easing of constructing the ideal *Ummah* and created critical *Mu'min*.

Conclusion

Ideal *Ummah* is a term that represents the meaning of خير أمة which appears in *Surah Ali-Imran* (2:110). Despite the difference between the definition of *Ummah* and Nation or Society, it can be said that society is a minor part of *Ummah*, and *Ummah* beyond the definition of either Nation or Society. Regardless of the definition, this study aims to find the sub-concept for constructing the Ideal *Ummah* concept by analyzing the Qur'an, particularly in *Surah Al-Hujuraat*. Hence, this *surah* has given one of those concepts in building the Ideal *Ummah*.

Tabayyun or investigating the information has a crucial role in starting up the *Ummah*. Moreover, the Qur'an claims its importance by placing the term of *Tabayyun* in a special verse and explaining the consequences of the absence of it. The ideal *Ummah* itself was the perfect social condition, satisfying the main requirements mentioned in *Surah Ali-Imran* verses 110. One of them is the *Iman*, and the *Iman* is belonging a comprehensive semantic meaning. The semantic meaning can be found in every verse which contains the call of believers, and the *Tabayyun* verse has it. Hence, *Tabayyun* is a concept for constructing the ideal *Ummah*. Besides, *Tabayyun* importance is also supported by the historical facts that reveal the social chaos triggered by the fabricated news and the absence of investigation.

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