

Contextualizing the Meaning of Al-ẓān in Q.S. Al-Hujurat 12 (Charles Sanders Pierce Semiotic Analysis)**Kontekstualisasi Makna Al-ẓān dalam Q.S. Al- Hujurat 12 (Analisis Semiotik Charles Sanders Pierce)***Article History**Submitted: 10/11/2023**Reviewed: 20/11/2023**Revised: 1/12/2023**Aproved: 5/12/2023**Available: 16/12/2023***Muhammad Ilham Sofyan***Ilhamq111@gmail.com*

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Abstract

This research aims to portray various Qur'anic interpretations of the word al-ẓān based on the projection of signs through Charles Sanders Pierce's semiotic approach. The author limits the object of research to Q.S. Al-Hujurat 12, based on the interpretation of classical to contemporary mufasssirs. This research is included in the type of literature (library research), using descriptive-analytical method to identify the interpretation of al-ẓān in the books of interpretation and then apply it with the concept of trichotomy (representament, object, interpretant). Pierce's semiotics sees a sign as always evolving and continuous in nature, as far as new interpretations are found, in this context other semantic meanings of the word az-ẓān.

The findings in this study confirm that prejudice (az-ẓān) in Q.S. Al-Hujurat 12 has various meanings, namely: the spread of bad news, good prejudice, the boundary between belief and doubt, and bad prejudice. These meanings descend into moral values that are relevant to the current context. In the current context, spreading bad news is similar to hoaxes and hate speech. Another portrait is seen in the phenomenon of overthinking, which is rooted in excessive prejudice, which certainly has negative implications for physical and psychological health.

Keyword: *Prejudice, Az-ẓān, Al-Qur'an, Semiotics, Pierce*

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Abstrak

Penelitian ini bertujuan untuk memotret berbagai penafsiran al-Qur'an pada kata *al-ẓān* berdasarkan proyeksi tanda lewat pendekatan semiotik Charles Sanders Pierce. Penulis membatasi objek penelitian pada Q.S. Al-Hujurat 12, berdasarkan penafsiran mufasssir klasik sampai kontemporer. Penelitian ini masuk dalam jenis kepustakaan (*library research*), dengan menggunakan metode deskriptif-analisis untuk mengidentifikasi penafsiran *al-ẓān* dalam kitab-kitab tafsir lalu mengaplikasikannya dengan konsep trikotomi (representament, object, interpretant). Semiotik Pierce melihat suatu tanda selalu berkembang dan sifatnya

yang berkelanjutan, sejauh interpretasi baru ditemukan, dalam konteks ini makna-makna semantik lain dari kata *az-ẓān*.

Temuan dalam penelitian ini menegaskan bahwa prasangka (*az-ẓān*) dalam Q.S. Al-Hujurat 12 memiliki makna yang beragam, yaitu: *penyebaran berita buruk, prasangka baik, batas antara keyakinan dan keraguan, dan prasangka buruk*. Pemaknaan tersebut turun menjadi *moral value* yang relevan dengan konteks saat ini. Dalam konteks sekarang, penyebaran berita buruk serupa dengan hoaks dan ujaran kebencian. Potret lain tampak pada fenomena *overthinking* yang berakar dari prasangka berlebihan pada diri yang tentu berimplikasi negatif bagi kesehatan fisik maupun psikis.

Kata kunci: Prasangka, Az-ẓān, Al-Qur'an, Semiotika, Pierce

A. INTRODUCTION

Specifically, the exploration of the meaning of prejudice (*az-ẓān*) in Q.S. Al-Hujurat 12, tends to place other people as the object of prejudice and ignore the object of prejudice in oneself. So far, the study of Q.S. Al-Hujurat 12, only focuses on certain terms and then reviewed in general. Throughout the researcher's search, the study of Q.S. Al-Hujurat 12 focuses on two terms: *ẓān* and *tajassus*. Tika in her research leads the meaning of *ẓān*, as excessive prejudice (*suuẓān*) towards others. Although she states the adverse effects (anxiety, worry, overthinking) for the perpetrator, the meaning is still confined to the other person as the target (Utami et al., 2023). Similarly, a similar term is interpreted as ghibah by Dyah through a comparison of Q.S. Al-Hujurat 12 from *Tafsir Marah Labid* with *Tafsir fī Zhilalil Qur'an* (Kusuma & Wardani, 2022). Another study focuses on the term *tajassus* which focuses more on the contextualisation of the meaning of *tajassus* with Abdullah Sa'id's contextualist approach (Saputra, 2022). That way the meaning of the term *ẓān* clearly places other people as objects of prejudice. The study of the term *ẓān* in Q.S. Al-Hujurat 12 which only focuses on other people as objects of prejudice actually causes imperfections in reaching the main message of this verse as a whole.

The interpretation of Q.S. Al-Hujurat 12, so far, has revolved around several discussions, namely: Islamic values as a basis in establishing relationships between people (social ethics, prohibition of *suuẓān*, gossip), and the terms *ẓān* and *tajassus* which are reviewed thematically. It is not surprising that the interpretation of this verse revolves around the issue of gossip, *suuẓān*, preventive attitude to avoid conflict, because implicitly it is clearly described by the verse: *inna ba'dladh-dhanni itsmun*. Prejudice in Q.S. Al-Hujurat 12 by Azka Noor through the *ma'na cum maghza* approach is interpreted as a prohibition of gossip and gossip. The construction of its meaning places other people as targets of prejudice. Furthermore, she skilfully

frames the issue of gossip in the *kasuh-kasuh* that is rampant on social media (Noor & Mursida, 2021). Another example is done by Iklima, who describes the term *zān* based on tafsirs with tahlili style, namely: *Tafsir Al-Misbah, Jalalain, fi Zhilalil Quran*, and *al-Maraghi* so as to produce the social concept or the verse (Yahya, 2019). Finally, Andri's research focuses more on contextualising the meaning of *tajassus* with Abdullah Sa'id's contextualist approach (Saputra, 2022). Most researchers who base prejudice (*az-zān*) on others indirectly ignore other objects that will actually close the main message of this verse.

This research is intended to close the gap from previous research. The tendency to object prejudice only to others and then ignore its object in oneself or other objects certainly creates a bias in the meaning of the verse as a whole. The word *katsir* in Q.S. Al-Hujurat 12 certainly indicates that prejudice can manifest in various models and practices. In discussing Q.S. Al-Hujurat 12, the author narrows it down into two problem formulations: a) What is the meaning of *al-zān* in Q.S. Al-Hujurat 12 exegesis based on Charles Sanders Peirce's semiotic trichotomy (*representament, object, interpretant*)? b) How to contextualise the exegesis of Q.S. Al-Hujurat 12 with today's phenomenon? The shift in focus and methodological differences in the verse have implications for new findings.

This paper argues that with Charles Sanders Peirce's semiotic approach, the term *zān* in Q.S. Al-Hujurat 12 whose object is targeted at oneself and even at God will produce a new meaning. Peirce's semiotic principle is the continuous construction of the *sign*, as far as interpretation (*interpretant*) can be reached, which in this context is the interpretation of the Qur'an (Baihaqi, 2021, p. 20). The verse explains the command to avoid many prejudices, *ijtanibu katsiran min az-zhan*. The word *katsiran* indicates that there is not only one prejudicial behaviour but various forms. Furthermore, *inna ba'dladh-dhanni itsmun*, it is understood that not all prejudice is a sin, and not all prejudice ends in badness. Perhaps some prejudices are good and even necessary. The semiotic framework explains that interpretation will give birth to interpretant as well as new understanding. The process of interpretation (semiosis) is what researchers will track so as not only to capture the various meanings of the term *al-zān* in Q.S. Al-Hujurat 12 and other verses but also to find new interpretations from previous studies.

Before the research took place, the researcher selected the verse or term in order to find *novelty* that is relevant to current problems. The researcher's interest was focused on Q.S. Al-Hujurat 12, which was dominated by previous studies that

contextualised it with prejudicial behaviour towards others. This dominance actually provides new discourse space because the gaps in interpretation become apparent. The term Q.S. Al-Hujurat 12, which is focused on the term *al-zān* (Yahya, 2019), (Noor & Mursida, 2021), ignores the target object of prejudice. In fact, the verse only explains *zān* in general and from the verb (*ijtanibuu*) the object or target of its work (*maful bih*) is *katsiran* –many (Ibrāhīm, 2001, p. 517), which needs further interpretation. The wide object space of prejudice is an interesting novelty to study.

This research uses a qualitative method, the type of library study (*library reaserch*). Before the analysis process takes place, researchers first collect the meaning of the term *al-zān* in Q.S. Al-Hujurat 12 from the books of interpretation. Then the author analyzes with the *Grand Theory* approach of Charles Sanders Pierce semiotics, based on the data that has been collected to review the diversity and novelty of meaning (Taufik, 2016, p. 29). Primary sources come from tracking the interpretation of Q.S. Al- Hujurat 12, by mufassirs from the classical, medieval, and modern-contemporary periods. Secondary sources are journals, books, scientific works and other sources relevant to this study. Furthermore, the semiotic process of forming the term *al-zān* is based on the concept of trichotomy (*sign, object, interpretant*) (Lorino, 2014, p. 151). Then classified and analyzed the slant of interpretation in the tafsir. From there, the meaning of the term *al-zān* Q.S. Al-Hujurat 12 is no longer narrowly understood, but increasingly broad and specific. In the final stage, the meaning and significance obtained will be contextualized with current problems.

B. DISCUSSION

1. Definition Al-zān

In language, the term *zān* is a *binā muḍāf* with the original letters *nūn, nūn, and zā'* from the wazan *zannā-yazunnu-zān* which means prejudice (Bisri et al., 2018, p. 819). In the Qur'an the term *al-zān* is repeated 67 times in 55 verses in 32 letters (Abdel-Baqi, 1988, p. 317). According to Quraosh Shihab, the word means to surmise, suspect, estimate which is generally used on something bad. But in Oral al-Arab, the term *al-zān* means prejudice or conjecture between certainty and doubt but more inclined to a stronger belief. In ushul, the term *al-zān* consists of 70% belief and 30% doubt, so belief has a larger portion (Noor & Mursida, 2021, p. 28). So, the emphasis of the term *al-zān* linguistically contains prejudice that is negative in nature.

In Q.S. Al-Hujurat 12: Allah SWT starts by calling the believers, *yaa ayyuha ladziina aamanu*, which means paying attention to the believers. Furthermore,

ijtanibuu is a verb that means to set aside or stay away from the object in the next sentence *katsiiran*, meaning a lot, *min al-zhanni*, some of the prejudice. In his interpretation, not all prejudices always lead to sin, so that the next one is also explained in the verse that only some of the prejudices are worth sin (Jafar, 1983, p. 754).

It turns out that prejudice - which in the Qur'an is the term *az-zhaan*, which has been understood as *suudzon* - has a dynamic meaning (not singular). The Qur'an describes prejudice from various contexts and social situations. So that the meaning of prejudice continues to run as the context and era itself. Based on the tracing with Charles Sanders Pierce's trichotomy theory, *az-zhaan* can mean the tool of spreading bad news, prejudice, ghibah, accusation and then it will be more diverse if the object of study is expanded so that the meaning continues.

2. Charles Sanders Pierce Semiotic

Everything is realised in concrete structures that are not unlike a language of communication (Allen, 2021, pp. 38–39). These structures contain signs as representatives of other signs that contain a meaning that can be understood. Modern semiotician Charles Sanders Pierce argues that knowledge is built from an understanding of external factors in the form of signs (Misak, 2014, p. 241). Thus, the understanding of a phenomenon, text or culture can occur through an examination of the signs around it or the process of semiosis. Pierce's struggle with philosophical discourse has implications for his semiotic theory which is quite complicated but very profound: the concept of semiotic trichotomy (object, representant, interpretant). A simple example, there is someone who lives in a house who sees smoke (representant), smoke is usually understood as a fire (object), then he rushes to get water to put out the fire (interpretant). In another case, a person does not immediately take water but rushes to call the fire department (interpretant). This example provides an understanding that the interpretant is not static, that is, the meaning is changing and continuous (Fadhliyah, 2021, p. 115).

The sacredness of the Qur'an not only attracts theological as well as academic attention so as to encourage scholars to compromise modern methodologies - to call science outside the classical *ulumul qur'an*, in contemporary interpretive discourse. In addition, anxiety over the tendency towards apologetic, partial, theocentric interpretations is certainly not the answer to the current situation. The semiotic framework, although not a solution in answering these concerns, at least provides a new discourse in the wave of contextualisation of the Qur'an (Taufik, 2016, p. 21).

In the study of the Qur'an, the semiotic approach is able to trace the workings and functions of signs in the Qur'an (Baihaqi, 2021, p. 9). Signs in the Qur'an include letters, words, sentences az-ẓānsuk structures that build relationships between signs (Humam, 2018, pp. 24–25). Such an analysis will portray signs as the language of the Qur'an, so as to produce a meaning that is easily understood.

3. Charles Sanders Semiotics Analysis of Term Al-ẓān in Q.S. Hujurat 12

The word *al-ẓān* in Arabic means prejudice. In terms of terms, prejudice is an unfavorable opinion (assumption) about something before knowing (witnessing, investigating) it yourself (KBBI). From this understanding, prejudice has a negative connotation, because it is related to gossip that leads to other people as its object. In the Qur'an, *al-ẓān* is also interpreted as prejudice, but in terms of semantics, its meaning has expanded. When viewed from Charles Sanders Pierce's semiotic theory, *al-ẓān* occupies the position of representament (sign) to refer to the marked thing, namely prejudice. More specifically, the Qur'an explains about prejudice in Q.S. Al-Hujurat 12, namely:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْنُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ١٢

Meaning: O you who believe, avoid many prejudices! Verily, some prejudices are sins. Do not find fault with others and let none of you backbite another. Do any of you like to eat the flesh of his dead brother? Surely you would be disgusted. Fear Allah, for Allah is Oft-returning, Most Merciful.

Ibn Kathir said that the meaning of *al-ẓān* is close to *jassun* (finding fault) and accusation. Suspicion that is not rooted in clear evidence certainly raises suspicion and then leads to accusations between one party/person and another party/person. Ibn Kathir quotes many narrations about the prohibition of prejudice that leads to sin. Allah SWT forbids his believing servants from many prejudices, namely making accusations and betrayal of family and relatives and humanity as a whole that are out of place, because some of these prejudices are pure sin (Show some narrations) (Ibn Katsir, 1999, p. 486). This interpretation shows that *al-ẓān* (prejudice) is a disgraceful act that is considered a sin.

The last part of Pierce's semiotic theory is the Interpretant. Other interpretations depart from the same object and representament but are interpreted differently in certain contexts or horizons. In the Qur'an, the interpretation of the term *al-ẓān* is very broad (dynamic) considering that the Qur'an carries the spirit as a response to the dynamics of society when the Qur'an was revealed, plus the character of the Arabic language which has thousands of vocabulary words that characterise each

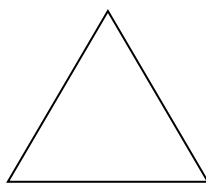
other's meaning. Furthermore, the author will apply Pierce's semiotics with the intention of finding the meaning of *al-zān* in the Qur'an, including the following:

a. *Al-zān* (prejudice) is interpreted as Spreading Bad News

Al- Qurtubi emphasises the meaning of *al-zān* in the verse as the culmination of the spread of bad news. Suspicion that already involves two parties (*mutakallim, mukhotob*) triggers other suspicions from other people and spreads like a pendulum that keeps moving. Al- Qurtubi argues that prejudice will lead to gossip (*ghibah*) (Qurtubī, 1999, p. 74). He uses the sunnah as reinforcement in interpreting this verse. The focus of the term *zān* is on the great impact of spreading bad news. Furthermore, the meaning of *al-zān* is not to prejudge a good person when you know that he is good on the surface.

Picture 1: Triadic Circuit

(O) Prejudice



(R) Az-Zhaan

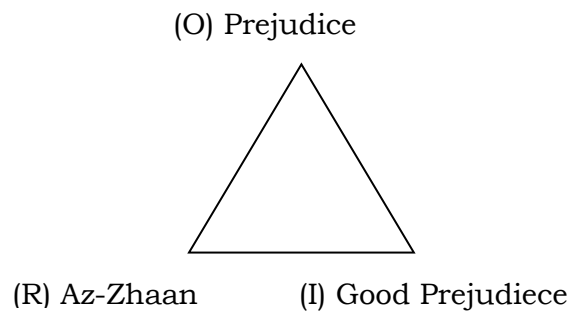
(I) Spreading Bad News

Thus, the meaning of *al-zān* based on al-Qurtubi's interpretation means spreading bad news. So *al-zān* does not always refer to prejudice, so that in a triadic series: *al-zān* as a representament, prejudice as an object and then spreading bad news is an interpretant.

b. *Al-zān* (prejudice) is defined as Good Prejudice

Al-Tabari emphasises that the word *zān* does not always have a bad connotation. The prejudice in the verse is twofold: good and bad. He states, "He (Allah) did not say, *ijtānibuu ad-dhanna kullahu*. Because sometimes a believer is justified in prejudging another believer with a good prejudice. Basically, the dichotomy in the term *zān* is interpreted in a balanced manner and is clearly shown (Jafar, 1983, p. 761). Ash-Shukani emphasises the aspect of caution in prejudice. Without a clear tendency, it is likely to fall into conjecture that leads to sin. *Inna ba'dho adh- adhonnī itsmun*, is interpreted as the reason for most prejudices. And while most conjectures are sins, others should be carried out, such as the issue of *fiqh* laws where the tendency of conjecture must be strong. The principle of caution is emphasised by Ash-Shukani. This process is important in order to realise the benefit and reject the harm (*tahqiq al-mashlahah wa dar al-mafsadah*) (al-Shawkani et al., 2008, p. 480).

Picture 2: Triadic Circuit

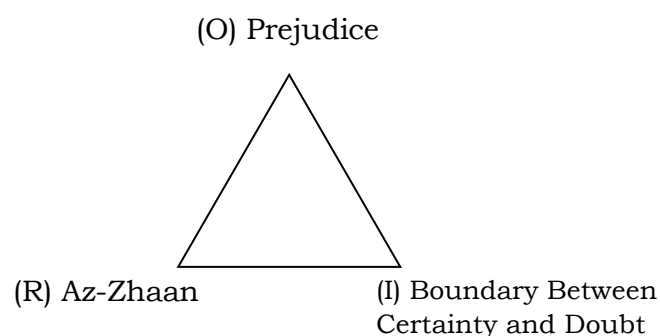


Thus, the meaning of *al-ẓān* based on the interpretation of al-Tabari and al-Syaukani means good prejudice. So *al-ẓān* does not always refer to prejudice, so in a triadic series: *al-ẓān* as a representament, prejudice as an object and then good prejudice is an interpretant.

c. *Al-ẓān* (prejudice) is interpreted as the Boundary Between Certainty and Doubt.

Dr Wahbah Zuhaili argues that many of the prejudices are mentioned globally. In Q.S. Al-Hujurat, it is limited to dividing *ẓān* into two types: good and bad and does not specify the forms of prejudice. He interprets *adz-zhan* as the middle ground between certainty and doubt or *wahm* (illusion). *Katsiran min adz-dzanni* indicates to be cautious of all forms of prejudice. Prejudice that must be followed such as *ijtihad* in determining the laws of Allah. While the prohibition is on prejudice in matters of divinity, prophethood or prejudice that clashes with *qathi* (definite) evidence, and prejudice against believers. Unlike the others, Wahbah Zuhaili is more complex in interpreting the object of prejudice (Zuhaili, 2013, p. 458).

Picture 3: Triadic Circuit

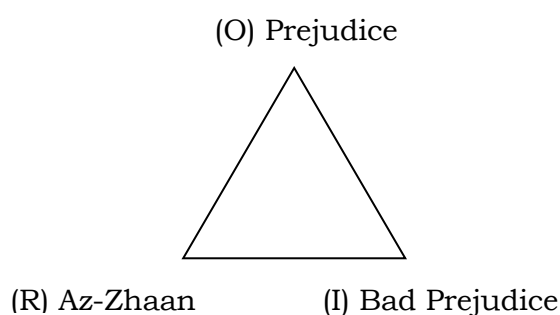


Thus, the meaning of *al-ẓān* based on Wahbah Zuhaili's interpretation means the middle limit between certainty and doubt. So *al-ẓān* does not always refer to prejudice, so that in a triadic series: *al-ẓān* as a representament, prejudice as an object and then the boundary between sure and doubt is an interpretant.

d. *Al-zān* ((prejudice) is interpreted as the Bad Prejudice.

Quraish Shihab in the interpretation of al-Misbah tends to interpret this verse as relou conflict over human relations. His interpretation leans towards protection that prioritises the principle of moderation between people. Munasabah verses 11 and 12 both describe the prohibition of traits that damage brotherhood such as *suuzān* and prejudice. Furthermore, he explained the ideal relationship through good interaction. Avoiding prejudice against others has implications for the creation of harmonious relationships (Shihab, 2000, p. 257).

Picture 4: Triadic Circuit



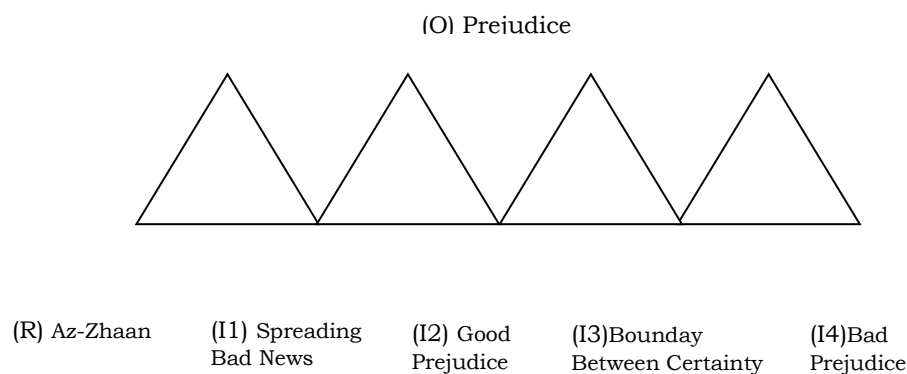
Thus, the meaning of *al-zān* based on Quraysh Shihab's interpretation means prejudice (*suudzon*). So *al-zān* does not always refer to prejudice, so that in a triadic series: *al-zān* as a representament, prejudice as an object and then the boundary between sure and doubt is an interpretant.

The inclination of *mufassirs* and researchers in analysing the term *adz-zhann* leaves an empty space that ignites new discourses. Q.S. Al-Hujurat 12 implicitly only explains the term *adz-zhann* globally. There is no specific indication of the form and object of prejudice. But most *mufassirs* and researchers narrow down the object of prejudice to other people. In the discourse of modern classical interpretations, Tabari, Qurtubi, Ibn Kathir, Fath al-Qadir, lean towards interpretations that position others as objects of prejudice. Quraish Shihab and Wahbah Zuhaili with Tafsir al-Munir are arguably balanced, namely interpreting not only on one object. The absence of the specificity of the term *adz-zhann* in Q.S. Al-Hujurat 12 gives the green light that prejudice can occur in other relationships such as prejudice to oneself or to God.

From the explanation above, it can be concluded that the interpretation of the term *al-zān* has various interpretations. Not limited to meaning prejudice, but also a tool for spreading bad news, good prejudice considering that there are several aspects

such as sharia law (*fiqh*) that require prejudice with a strong foundation. The absence of specificity indicates that there are many forms of prejudice that must be watched out for. Without a clear selection, prejudice will not lead to goodness, but rather to sin. From the same object and representations, diverse meanings can emerge, as Pierce said that this triadic series will produce continuous meaning as far as meaning can be reached.

Picture 1: Triadic Circuit



After tracking the interpretation of the term *az-zān*, it is necessary to refocus on the main tendency so that the focus of the interpretation can be seen. This is important so that the exploration of meaning can be organised systematically. The researcher will categorise the tendency of the *mufassirs* in terms of the target or object of prejudice into 2 aspects, namely: general and special.

Firstly, the general tendency. The tendency is that the object or target of the term *adz-zhann* is not specific to one party. So prejudice is global, it can be on a variety of things. This interpretation model is done by Quraish Shihab and Wahbah Zuhaili. They see prejudice as general, depending on the implications of good or bad, should be done or forbidden to do.

Second, the specific tendency. What is meant specifically is that the object or target of the term *adz-zhann* is always faced with other people as the target of prejudice. This interpretation model is done by Tabari, Qurtubi, and Fath al-Qadir. This tendency eventually reveals an empty space. Because the verse itself does not specify the object, so the interpretation can expand depending on the interpreter's horizon and the spirit of the Qur'an *shalih li kulli zaman wal makan*.

4. Azbabun Nuzul Q.S. Al-Hujurat 12

Al- Qurtubi in his tafsir explains, *azbab al-nuzul* Q.S. Al- Hujurat 12 (Qurtubī, 1999, p. 81). Note that Al- Qurtubi does not mention the source of the history.

According to one opinion, this verse was revealed about two companions of the Prophet SAW who backbite a friend. The incident stems from the Prophet's custom when travelling, where he always joined a poor man to two rich men, where the poor man was in charge of serving them. In this case, he then joined Salman to two men. Once Salman returned home first, then because he was sleepy, he fell asleep without preparing anything for them. They later came and found no food or side dishes. They said to Salman, "*go, ask the Prophet for food and side dishes for us.*" Salman then went (to the Prophet's place). The Prophet said to him, "*go to Usamah bin Zaid,*" saying to him. If he has any leftover food, then let him give it to you.

At that time, Usamah was the treasurer of the Prophet Muhammad. Salman then went to see Usamah. Usamah said, "*I don't have anything.*" Finally, Salman returned to the two men and told them about it. They said, "*Usamah has something, but he is miserly.*" Next, they sent Salman to the place of a group of companions, but Salman did not find anything in their place. They said, "*If we had sent Salman to the well of Samihah, the water would have heated up.*" After that they spied whether Usamah had anything (or not). They were then seen by the Prophet." He said, "*why do I see fresh meat in the mouths of both of you.*" They said, "*O Prophet of Allah, by Allah, today we did not eat meat or anything else.*" He said, "*but, you have eaten the flesh of Salman and Usamah.*" So Q.S. Al-Hujurat verse 12 was revealed. This narration contains the message that prejudice, especially of a bad nature without any strong tendency, is considered a sin.

As- Suyuthi in his tafsir explains, *azbab al-nuzul* Q.S. Al- Hujurat 12. Ibn al-Mundzir narrated from Ibn Juraij who said, "many people claim that this verse was revealed in relation to Salman Al-Farisi. Once, Salman ate something then slept again snoring. Someone who knew about this then spread the news about Salman's eating and sleeping to many people. As a result, this verse was revealed. This narration contains the message that prejudice against others has implications for spreading bad news (As-Suyuthi, 2014, p. 114).

5. Contextualising the Meaning of Al-ḥān (Prejudice) in Q.S. Al- Hujurat 12 with Current Phenomena

A review of the meaning of the term *adz-zhann* (prejudice) provides some conclusions. These conclusions are drawn from an examination of the emphasis and neglect of meaning as well as the generality and specificity of prejudice. *Firstly*, the term *adz-zhann* is very close to the values of social relations. *Secondly*, prejudice has various forms, types, and objects - not just one.

Azbabun Nuzul Q.S. Al- Hujurat 12 presented by Al- Qurtubi emphasises the theocentrism aspect. Prejudice which Wahbah Zuhaili on the one hand calls doubt or illusion. This kind of prejudice - in any type and form, including sinful acts. In the above narration, the two rich men not only suspected Usamah by looking for alibis full of doubts but also spying (*tajassus*). Whereas in the Qur'an they are already a sin. Another narration comes from Ibn Mundzir who is quoted as Suyuthi emphasising the social aspect. As Al- Qurtubi said, that prejudice is the mouth of spreading bad news. It was told in the narration that someone deliberately spread Salman Al-Farisi's behaviour to people. Bad news that is spread certainly has a big impact on the psychological aspects of the victim (Al-Mahalli & As-Suyuti, 2014, p. 2230).

An examination of the historiography shows that the revelation of this verse was caused by two major factors: theological and social. The discovery was made by reviewing the portrait of azbabun nuzul presented by As-Suyuthi and Al- Qurtubi. From a theological point of view, the Prophet Muhammad SAW compared the perpetrator of prejudice to eating fresh meat. Then from the social aspect, when someone deliberately spreads suspicion that is full of conjecture. The historical social conditions of the revelation of the verse are important in order to see the main message of this verse, to be contextualised in the present.

The complexity of today demands a reinterpretation of the term *al-ẓān* Q.S. Al-Hujurat 12. So that the *moral value* that exists in the context of the revelation of the verse can be re-presented, albeit in different cases. A small example, the spread of bad news as a form of prejudice shifts in the current context to hoaxes or hate speech in the digital space. Another phenomenon is seen in the *quarter life crisis* (QLC) phase, which is often experienced in the age range of 25-35 years. QLC is an emotional crisis that involves feelings of sadness, isolation, inadequacy, doubt, self-doubt, anxiety, unmotivation, confusion, and fear of failure. It is usually triggered by financial, relationship, career and value issues. Plus global shifts and dynamics that exacerbate the situation (Kirnandita, 2023). If associated with the term *az-ẓān*, the phenomenon involves a very excessive prejudice against oneself (*overthinking*). The implications are various and tend to be negative. The principle is the same, namely that prejudice whose object is on oneself can damage psychologically and physically. From a theological point of view, this treatment is tantamount to self-harm, and may be categorized as a sin.

Another example is religious exaggeration. This means prejudices against other Muslims and even against Islam itself, or prejudices that result from a lack of

knowledge and thinking. These prejudices lead to extreme attitudes. This has led to the creation of conservative groups who do not know why they always take refuge in the word *Islam kaffah*. This is precisely what is dangerous because it triggers division. Prejudice against religion as an object is a sexy issue in the current era. Contextualisation is important so that the moral values that exist in the context of the revelation of the verse can be relevant to current conditions.

C. CONCLUSION

From the review and analysis conducted, the researcher sees that classical interpretations emphasise the meaning of prejudice targeted at others. Researchers consider that such interpretation arises as a result of the interpretation discourse which is still thick with theological nuances. So that the meaning dwells on the relationship between humans and humans and humans with God. If it is contextualised in the current condition, the meaning can be expanded that the object of prejudice does not stop at people but can also target oneself and even god. Excessive prejudice against oneself can have an impact on psychological aspects that lead to overthinking and even depression. Meanwhile, prejudice against God, departs from the servant's dissatisfaction so that anxiety arises which actually ignores the power of God (*qada* and *qadar* Allah SWT). Such an attitude does not reflect a servant who should always be *tawakkal* to the Almighty.

This research is certainly still far from a comprehensive and perfect reading. Many gaps have not been covered due to the limitations of methodology and data, including the author's personal shortcomings in conducting in-depth analysis. Criticism and suggestions are very much expected to correct the author's capacity personally and especially the findings that the author produces from this research. The author hopes that there will be re-research, especially similar in terms of material and formal objects in order to minimize subjective tendencies and broadly contribute more solutions in the trend of contextualizing the Qur'an today.

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