

## **Analysis of Musytarak Al-Lafdzi the Word “Kutiba” in the Qur'an: A Study of Semantic Analysis**

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*Article Accepted: September 06, 2023, Revised: January 19, 2024, Approved: January 29, 2024.*

### **Abstract**

The diversity of meanings in Musytarak lands in the Al-Qur'an is a challenge in the translation process, which causes ambiguity and the potential for multiple understandings if it needs to be translated or understood correctly. An example is lafadz, "kutiba," which has various meanings in the Qur'an that are very different from the original. This research aims to identify the meaning of the mustard lafdzi phenomenon, especially the lafadz “khutba” in the Al-Qur'an. This research is descriptive and qualitative using the literature review method. The data in this research comes from the Al-Qur'an, translations from several sources, and scientific works in relevant journals or books. The data was then analyzed descriptively to conclude a brief description. This research shows that Lafadz khutba is a lafa lafdzi repeated 11 times in the Koran and has several meanings. Lafadz kutiba means furidha (Required) found in Surah Al-Baqarah verses 178,180, 183, 216, 246, and An-Nisa' verse 77. Lafadz Kutiba means ju'ila (Made), found in Surah Ali Imron verse 154 and At-Taubah verses 120-121. The lafadz kutiba, meaning qudhiya (Determined or determined), is in Surah An-Nisa's verse 127 and Al-Hajj's verse 4. Thus, these results contribute to understanding the complexity of the meaning of "Kutiba" in the Al-Qur'an, emphasizing the importance of context in interpretation and translation to avoid misunderstandings.

**Keywords:** *Musytarak Lafdzi, Lafadz Kutiba, Interpretation of the Qur'an*

### **Abstrak**

Keberagaman makna pada Musytarak lafdzi dalam Al-Qur'an merupakan tantangan dalam proses penerjemahan yang menyebabkan kemungkinan adanya ambiguitas dan potensi pemahaman ganda jika tidak diterjemahkan atau dipahami dengan benar. Contohnya adalah penggunaan lafadz "kutiba" yang memiliki beragam makna dalam Al-Qur'an, yang jauh berbeda dengan makna aslinya. Penelitian ini bertujuan untuk mengidentifikasi makna pada fenomena musytarak lafdzi, khususnya pada lafadz "kutiba" dalam Al-Qur'an. Penelitian ini merupakan kualitatif deskriptif dengan menggunakan metode kajian Pustaka. Data dalam penelitian ini bersumber dari Al-Qur'an, terjemahan dari beberapa sumber, serta karya ilmiah baik jurnal atau buku-buku yang relevan. Data kemudian dianalisis secara deskriptif sampai pada penarikan

kesimpulan dalam uraian singkat. Hasil dari penelitian ini menunjukkan Lafadz kutiba merupakan lafadz musytarak lafdzi yang diulang sebanyak 11 kali dalam Al-Quran dan memiliki beberapa makna yang berbeda. Lafadz kutiba bermakna furidha (Diwajibkan) terdapat dalam surat Al-Baqarah ayat 178,180, 183, 216, 246, dan An-Nisa' ayat 77. Lafadz kutiba bermakna ju'ila (Dijadikan) terdapat dalam surat Ali Imron ayat 154 dan At-Taubah ayat 120-121. Lafadz kutiba bermakna qudhiya (Ditetapkan atau ditentukan) terdapat dalam surat An-Nisa' ayat 127 dan Al-Hajj ayat 4. Dengan demikian, hasil tersebut memberikan kontribusi dalam memahami kompleksitas makna "Kutiba" dalam Al-Qur'an, menekankan pentingnya konteks dalam interpretasi dan penerjemahan agar menghindari kesalahan pemahaman.

**Kata Kunci:** *Musytarak Lafdzi, Lafadz Kutiba, Tafsir al-Qur'an*

## A. Introduction

The existence of musytarak lafdzi is a challenge in the Arabic translation, especially because one word can have various meanings. This difficulty is related to the complexity of translating Arabic into another language, where the phenomenon of musytarak lafdzi can confuse the translation process. It cannot be denied that in the Al-Qur'an there are often cases of musytarak lafdzi, which becomes an obstacle in efforts to translate the verses of the Al-Qur'an. As a result, this can create a double understanding if words containing mustard lafdzi are translated or misinterpreted. In the phenomenon of musytarak lafdzi Al-Qur'an, many words have several meanings in various contexts. Therefore, to understand the contents of the Qur'an accurately, it is necessary to pay attention not only to its grammatical structure but also to consider several other aspects.

There needs to be more than the meaning in the Qur'an to be interpreted lexically because one word can have two meanings. This meaning is obtained from the context of the word with the terms and conditions of the text, which are not exaggerated or reduced. The richness of the Al-Qur'an language and its unlimited characteristics cause difficulties in translating the Qur'an. It must focus on linguistic aspects and be based on literal and interpretive translations. When a word cannot be translated literally, it should be translated interpretatively.

Interpretation of the verses of the Qur'an must be considered because the Qur'an is the primary source of guidance for Muslims. Mistakes in determining the meaning of verses in the Qur'an can lead to misinterpretation. Understanding the meaning of the verses of the Qur'an is very important to properly convey and understand the instructions for life and the teachings of the Islamic religion. Therefore, in interpreting the Qur'an, one must master semantics, one of which is related to one word with many meanings, where this word can potentially create ambiguity or multiple interpretations. In this case, Musytarak Lafdzi will be influential in translation studies because the concept of Arabic differs from that of other languages. Thus, an understanding of musytarak lafdzi is needed in the meaning of the Qur'an, to correctly interpret the meaning of one word that has a double meaning in the verses of the Qur'an according to the context and other necessary aspects.

Musytarak lafdzi is a linguistic unit that contains many meanings. In the Qur'an, musytarak lafdzi can be in the form of mufrad or groups of words. Musytarak lafdzi in the Qur'an can be in the form of isim, fiil, and huruf, which are categorized according to the

classification of Arabic sentences. The phenomenon of mustarak lafdzi must be analyzed with a semantic study because sometimes it has a very different meaning from the original meaning. However, it can often be observed in the use of language that it is a form of variation by replacing words with similar meanings with different language variants.

In this case, the researcher focuses on studying musytarak lafdzi on the word kutiba in the Qur'an. The word kutiba includes lafadz musytarak lafdzi, repeated 11 times with different meanings. The word kutiba is the majhul (passive verb) form of the original word kataba, which means to write, so the word kutiba has the original meaning "to be written". The word kutiba has various meanings in the Qur'an, which are attractive to study. This is because one-word kutiba has multiple meanings such as enjoined, prescribed, decreed, and registered, which is very different from its original meaning, "written." Of the several meanings contained in the word kutiba, this is something interesting to study and study further using the theory of musytarak lafdzi, considering that musytarak lafadzi plays an essential role in the interpretation of the Qur'an which must pay attention to language style, correlations between verses. And Surah remembers the rules of language to avoid mistakes in interpreting the meaning of inappropriate pronunciation.

In deepening this research, the researcher found several relevant previous studies, including (1) Research conducted by Agus Yasin and Ahmad in 2021 discussed the musytarak lafdzi in the Al-Qur'an in lafdzah al-hikmah namudzajan, with the result of finding the word al-hikmah is mentioned in as many as 210 words in verses with different meaning variations in the Qur'an ; (2) Research conducted by Imam Safri in 2021 regarding the musytarak lafdzi in Surah Al-Kahf, with the results finding 20 verses containing musytarak lafdzi. Of the 20 verses, 12 words have different interpretations, having two or more meanings.

Then (3) Research conducted by Nurul 'Aini Pakaya in 2020 regarding the musytarak lafdzi of the word hisab in Surah An-Nur, with the results finding the word hisab, which is mentioned 81 times in the Qur'an and four times in Surah An-Nur with a different meaning, namely in verses 11, 15, 39 and 57; and (4) Research conducted by Isna Suhaimil Ulfa in 2019 discussed musytarak lafdzi in Surah An-Nisa', with the findings that there were 44 musytarak lafdzi which included 25 isim sentences and 19 fi'il sentences. The meaning of musyratak lafdhi in Surah An-Nisa is 2, namely those with two meanings and three meanings.

The researcher found several similarities and differences between the previous study and this study. The similarity lies in the theory used. While the difference lies in the object studied, this research analyzes Musytarak lafdzi lafadz kutiba in the Qur'an. Thus, this study aims to discover the meaning of the phenomenon of musytarak lafdzi in the word kutiba found in the Qur'an.

## **B. Research Method**

This research is descriptive qualitative research using the library research method. The study of musytarak lafdzi in the Qur'an often involves analysis of written texts and literature. The library research method allows researchers to detail and compile information from various written sources, such as interpretations of the Al-Qur'an, Arabic dictionaries, and related scientific works. Then, the data in this research comes from the Al-Qur'an, translations from several sources, and scientific works in journals and books that are relevant to the research. Study of the lafdz musytarak requires an in-depth understanding of the

context of the verses of the Qur'an, as well as the interrelationship of meanings in various verses and several other translation sources. The data was then analyzed using the Miles and Hubberman model: (1) Selection of data in the form of the word kutiba in the Al-Qur'an; (2) Describe the phenomenon of musytarak in the word kutiba descriptively; and (3) Summarize the analysis results in a brief description. This analysis allows researchers to draw more measurable and detailed conclusions based on in-depth literature analysis.

### C. Findings Research

Musytarak lafdzi is a phenomenon in Arabic semantics in which one word has multiple meanings, depending on the context of the meaning used in the word. The phenomenon of musytarak lafdzi is often found in the Qur'an and hadith, also known as the study of wujuh wa nazahir. Musytarak lafdzi is a method of interpreting mufrodat in the Qur'an by describing one word with a broader meaning. The derivation in one word of the Qur'an, each of which has a different meaning depending on the context of the sentence. Concerning the Qur'an, musytarak lafdzi has three forms: isim, fi'il, and huruf (pronouns). In this case, this research will focus on the musytarak lafdzi fi'il in the word kutiba in the Qur'an.

#### The Word Kutiba in the Qur'an

Kutiba is the majhul form (passive verb) of the original pronunciation, kataba which means "to write". The word kataba (كتب) has various meanings in the Qur'an, depending on the context or the accompanying prepositions. Kataba in the Qur'an has several forms of fractions, such as kataba (كتب), kaataba (كاتب), kutiba (كتب), kuutiba (كوتب), katb (كتب), kitaab (كتاب), kaatib (كاتب), kutub (كتب), and others.

Initially, the word kutiba meant "written," namely the form of majhul (passive verb). The word kutiba is mentioned 11 times in the Qur'an:

#### Al-Baqarah verse 178

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ۗ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ  
وَالْأُنثَىٰ بِالْأُنثَىٰ ۚ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ  
ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۗ فَمَنِ اعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

*O you who have believed, prescribed for you is legal retribution for those murdered - the free for the free, the enslaved person for the enslaved person, and the female for the female. But whoever overlooks his brother (i.e., the killer) anything should have a suitable follow-up and payment to him (i.e., the deceased's heir or legal representative) with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment.*

#### Al-Baqarah verse 180

كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ  
بِالْمَعْرُوفِ ۗ حَقًّا عَلَى الْمُتَّقِينَ

It is **prescribed** that when death approaches one of you, if he leaves behind any wealth, a bequest should be made favor of parents and immediate family members with fairness; this is a duty upon the righteous.

#### Al-Baqarah verse 183

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O you who have believed, **decreed** (prescribed) upon you is fasting as it was decreed upon those before you that you may become righteous.

#### Al-Baqarah verse 216

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

The battle has been **enjoined** upon you while it is hateful to you. But perhaps you hate a thing, and it is good for you, and maybe you love a thing, and it is terrible for you. And Allāh knows while you know not.

#### Al-Baqarah verse 246

أَلَمْ تَرَ إِلَى الْمَلَأِ مِن بَنِي إِسْرَائِيلَ مِن بَعْدِ مُوسَىٰ إِذْ قَالُوا لِنَبِيِّ لَهُمْ ابْعَثْ لَنَا مَلِكًا نُّقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِن دِيَارِنَا وَأَبْنَائِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِ

Have you not considered the assembly of the Children of Israel after [the time of] Moses when they told a prophet of theirs, "Send us a king, and we will fight in the way of Allāh"? He said, "Would you perhaps refrain from fighting if battle was prescribed for you?" They said, "And why should we not fight in the cause of Allāh when we have been driven out from our homes and our children?" But they turned away when the battle was prescribed, except for a few. And Allāh is knowing of the wrongdoers.

#### Ali- Imran verse 154

ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَائِفَةً مِّنكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُل لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقِتَالُ إِلَىٰ مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Then, after distress, He sent down upon your security [in the form of] drowsiness, overcoming a faction of you. In contrast, another faction worried about themselves, thinking of Allāh other than the truth - the thought of ignorance, saying, "Is there anything for us [to have done] in this matter?" Say, "Indeed, the matter belongs completely to Allāh." They conceal within themselves what they will not reveal to you. They say, "If there were anything we could have done in the matter, we (i.e., some of us) would not have been killed right here." Say, "Even if you had been inside your houses, those **decreed** to be killed would have come out to their death beds." (It was) so that Allāh might test what is in your breasts and purify what is in your hearts. And Allāh knows of that within the breasts.

#### An-Nisa verse 77

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً ۖ وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا

Have you not seen those who were told, "Restrain your hands (from fighting) and establish prayer and give zakāh"? But then, when the battle was ordained for them, a party feared men as they feared Allāh or with [even] greater fear. They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed (it for) us for a short time." Say, "The enjoyment of this world is little, and the Hereafter is better for he who fears Allāh. And injustice will not be done to you, (even) as much as a thread (inside a date seed).

#### An-Nisa verse 127

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۗ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللَّاتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوُلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا

And they request from you, (O Muḥammad), a [legal] ruling concerning women. Say, "Allāh gives you a ruling about them and [about] what has been recited to you in the Book concerning the orphan girls to whom you do not give what is **decreed** for them - and (yet) you desire to marry them - and concerning the oppressed among children and that you maintain for orphans (their rights) in justice." And whatever you do of good - indeed, Allāh knows it.

#### At-Taubah verse (120 and 121)

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ۗ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ

وَلَا يَطَّئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ  
صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

*It was not (proper) for the people of Madīnah and those surrounding them of the bedouins to remain behind after (the departure of) the Messenger of Allāh or prefer themselves over himself. That is because they are not afflicted by thirst or fatigue or hunger in the cause of Allāh, nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction but that it is **registered (written)** for them as a righteous deed. Indeed, Allāh does not allow the reward of the doers of good to be lost.*

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ  
أَحْسَنَ مَا كَانُوا يَعْمَلُونَ

*Nor do they spend an expenditure, small or large, or cross a valley but that it is **registered (recorded, written)** for them that Allāh may reward them for the best of what they were doing.*

#### Al-Hajj verse 4

كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ

*It has been **decreed** for him (i.e., every devil) that whoever turns to him - will misguide him and lead him to the punishment of the Blaze.*

#### Musytarak Al-Lafdzi The word "Kutiba" in the Qur'an

The word kutiba, agreed upon by Quranic exegesis scholars, means obligatory. According to Quranic exegesis scholars, the word kutiba is used to signify an order that has long been obligatory. Allah does not use the word furidha because this order seems to have been written long ago. Then, because of the importance of an obligation and an order written in all the books.

Damighani said that kataba is a single word with many meanings, namely musytarak lafdzi. According to him, kataba has several meanings in the Qur'an, including farodha-furidha, qadha-qudhiya, ja'ala-ju'ila, and amaro. Muhammad Nuruddin Al-Munjid in his book Al-Isytirak Al-Lafdzy fi Al-Qur'an Al-Karim baina Al-Nazhari wa Tathbiq kataba is a word musytarak which means amaro, ja'ala, qadha, faradha and hafazha. In this case, kutiba is part of the word kataba, a form of its majhul that also has this meaning. For more details, the researcher will describe as follows:

#### Kutiba means furidha

Kutiba with the meaning of furidha, one of which is contained in Al-Baqarah verse 180. This agrees with Abu Hayyan in the book Tafsir Bahrul Muhit. He explains that Kutiba in this verse is interpreted as affirmation and determination, which means obligatory and determined. Some say that the command has been written in laufil mahfudz in Qadha. The word kutiba in this verse is juxtaposed with the word 'ala, so it is considered fardhu or obligatory.

Abu Hayyan interprets in Tafsir Bahrul Muhith that Allah mentions the verse about the will as a warning so that his servants pay attention to the obligations of the will. Kutiba is interpreted as furidha, indicating a commitment to those who will feel the signs of death to make wills for their relatives. This is due to the habit of ignorant Arabs who always bequeath their wealth to people who are far away from arrogance and leave their relatives in poverty. So, this verse is interpreted as obligatory because Allah protects the rights of those who are closer.

Then, in Al-Baqarah, verse 183 means furidha. As stated in al-Tabari's book of interpretation, Jami' al-Bayan fi Ta'wil ayy Al-Qur'an, the meaning of the word kutiba in this verse means obligatory. Allah, in Al-Baqarah verse 183, obliges his servant too fast for those who believe. The word kutiba with the meaning furidha also applies to kutiba in Surah Al-Baqarah verse 178 regarding the obligation of qisas for the perpetrators of murder. As Sabuni explained, qisas are required as a punishment for the perpetrators of the murder. However, this punishment will fall if the perpetrator is forgiven by the victim's guardian and replaced by paying diyat.

Then, in Al-Baqarah 216, Muslims are obliged to fight. This verse was sent down because many felt it was hard. After all, it would take away lives and property, so Allah revealed this verse. Syekh H. Abdul Halim Hasan Binjai interprets the word kutiba as obligatory, like the word kutiba in the verse that obliges fasting. Then, I also arrived at Surah Al-Baqarah 246 and Surah An-Nisa's verse 77, which also discusses the mandatory law of war.

### **Kutiba means qudhiya**

Kutiba, besides meaning furidha, also has the meaning qudhiya, which is determined. Imam Al-Baghawi said in his book of interpretation, Ma'alim Al-Tanzil said that kutiba, which means to be chosen, applies to Surah Al-Hajj verse 4 about the devil who has been determined to be misleading and leads to hell. Kutiba, which means determined, is also stated in the Surah An-Nisa Verse 127. This verse discusses how to take care of orphans. Kutiba, in this verse, is interpreted that what has been ordained for orphans should be appropriately given. In the hadith narrated by Bukhari from Aisyah, it is said that there used to be a man who became the guardian of an orphan girl and then combined his property with the orphan girl's property. He even wanted to marry her without giving a suitable dowry, fearing that the treasure would leave his hands and fall to someone else. So, Surah An-Nisa's verse 127 came down with the word kutiba, which means to be determined, namely, the rights of orphaned women.

### **Kutiba means ju'ila**

Apart from the meaning furidha and qudhiya, the word kutiba in the Qur'an also has the meaning ju'ila, which means to be made. At-Tabari's interpretation states that the word kutiba means ju'ila, which is contained in Surah Ali Imron verse 154 concerning prejudice against Allah for someone's death. They do not accept that if God has made humans die, then it will still happen. In his interpretation, Sayyid Qutb explained that this manifests an unsteady faith that is still contaminated with the jahiliyyah mindset that cannot fully surrender to God. They do not realize that what is inflicted on humans is a test, including death. Then, the word kutiba is in the Surah At-Taubah verses 120 and 121. In the interpretation of Ibn Kathir, this verse describes the Bedouin Arabs who were reluctant to help the Prophet

fight and were more selfish than fighting. Whereas Allah never wastes their good deeds. The word kutiba here means made. They did not know that their excellent struggle and sacrifice in helping Rasulullah SAW would always be used as good deeds. Verse 21 also explains that Allah repays all their good deeds by doing more good deeds than what they have done.

#### D. Conclusion

The word kutiba is a lafadz musytarak lafdzi which is repeated 11 times in the Al-Quran, namely in: (1) Surah Al-Baqarah verses 178, 180, 183, 216, 246, (2) Surah Ali Imran verse 154; (3) Surah An-Nisa verses 77 and 127; (4) Surah At-Taubah verses 120 and 121; and (5) Surah Al-Hajj verse 4. In this case, the word kutiba has several meanings, including furidha, which means obligatory, and qudhiya, which means determined and made. The word kutiba means furidha found in surahs Al-Baqarah verses 178, 180, 183, 216, 246, and An-Nisa' verse 77. The word kutiba means ju'ila, found in Surah Ali Imron verses 154 and At-Taubah verses 120-121. The word kutiba means qudhiya found in Surah An-Nisa' verse 127 and Al-Hajj verse 4. Musytarak lafdzi in the word kutiba, which is in several surahs of the Qur'an, contains different meanings translated according to the context and asbabun nuzul.

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