

INTERPRETATION OF THE WORD *KAIKUNNA* IN Q.S. YŪSUF (12): 28 IN THE INTERPRETATION OF MARĀH LABĪD: STUDY OF MA'NA CUM MAGHZA

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Abstract: This study reveals the meaning of the word *kaidakunna* in QS. Yūsuf (12): 28, and the approach used is the *ma'na cum maghza* theory pioneered by Sahiron Syamsuddin. This pronunciation was chosen because it has a negative connotation the meaning of deception. Several *kaidun* pronunciations in the Qur'an are side by side with *shaitān* pronunciations. Some others show the deceitful deeds of the Quraysh infidels at the beginning of Islam, and only in one place, namely in Q.S. Yūsuf (12): 28, which means deceit (seduction) of women. With the method of analysis-description-analysis as well as primary sources in the form of interpretations of the word *kaidan* from various commentary books and the Qur'an itself. Then secondary sources in the form of studies related to the theme of discussion, in the form of books and journals. The results of this study are, first, this verse of *kaidun* reveals that what is meant by deceit in the Qur'an is an act that has a hidden intention to harm other people. Second, said *kaidakunna* in Q.S. Yūsuf (12): 28 describes the existence of a dark side of humans (women). When covered with lust they will seduce the man they want. Third, the depth of the Qur'an through Q.S. Yūsuf (12): 28 provides advice and guidance regarding the dangers that can occur due to lust.

Keywords: Marāh Labīd; Ma'na Cum Maghza;
QS. Yūsuf (12): 28

Introduction

The century that has moved towards the stages of the millennium after the millennium has developed various perspectives in approaching and disclosing the interpretation of the Qur'an. This point of view shows that humans (*mufassir*) cannot break away from the bonds of the times surrounding them (*zeitgeist*). On the one hand, this multidimensional variety of perspectives will broaden the horizons of understanding interpretation. However, on the other hand, it has the potential to expand and widen in signalling the meaning and concepts of every pronunciation and surah in the Qur'an. Therefore, an approach needs to be examined whether the meaning of the verses is not significantly distorted in the subjectivity pole (Husna et al., 2022; Romziana, 2014).

Hermeneutics, rooted in Western scientific traditions, is powerful enough to be a form of approach to expressing the majesty of the Qur'an. Hermeneutics penetrates religious and cultural barriers. Islam, which so far has its way of interpretation, called the *ilmu al-tafsir*, is also penetrated by hermeneutics. The conventional interpretation approach emphasizes understanding and expressing meaning alone, not overly attaching importance to dialogue with the reality that grows when the text or interpretation is published and understood by the reader (Fawaid, 2013; Zayyadi et al., 2021).

On one side, the interpretation of the Qur'an will be difficult for readers across generations to understand. Due to the limitations of this approach, it is added by linking the fact that they are limited by all normative rules, which are associated with violations of God's law. A researcher is burdened with the condition that he must have true faith, noble character, sincerity, honesty, and so on. If these conditions are not met, then the idea of interpretation is not recognized (Farida & Kusriani, 2013).

The term *kaidakunna* is unique because its *mukhāṭab* is *jama'* *muannas*, but its historical background is to describe the wife of the

prince (*mufrad muanna*s). The issue of this book raises three forms of understanding of interpretation. The word *kaidun* (كَيْدٌ) and its derivatives are repeated in the Qur'an 28 times. It is interesting to observe the opinion of Sheikh Muhammad Nawawi al-Bantani in his commentary, who says that the word *kaidakunna* in QS. Yūsuf (12): 28 has an *ijmal* (global) meaning, namely the seduction of women (generally) against men to commit adultery (Al-Jawi, 1305). Meanwhile, M. Quraish Shihab, in "Tafsir Al-Misbah", interprets *kaidakunna* with a special meaning, namely the deception of al-Aziz's wife to the Prophet Yūsuf as committing an indecency. Even though he was not furious (her husband) said, "Indeed, that is what happened, and the accusations that were alleged to be part of your deception, O woman, and your deception, especially in the field of seduction, is great" (Shihab, 2002). Another opinion, Al-Zamakhshari, in his commentary, Al-Kashshāf, an interpretation that uses a *lughawi* approach, explains that the word *kaidakunna* is explicitly intended and generally at the same time. Addressed both to al-Aziz's wife (specifically) and women in general (Al-Zamakhshari, 2009).

Therefore, the analysis of the word *kaidakunna* in QS. Yūsuf (12): 28 follows the steps of *ma'na cum maghza* analysis. Can this approach reveal the message behind this verse, and did Allah swt. also give a message that women (in general), when their sexual desire arises, will seduce men in such a way or is its meaning limited to the wives of the great ones at the time of the Prophet Yusuf?.

This study uses an interpretation method with the *ma'na cum maghza* approach. *Ma'na cum maghza* is an approach taken from hermeneutic dialectics with a more concrete adjustment to the framework of Islamic studies, especially towards the *ilmu al-tafsir*. This approach, in Sahiron Syamsuddin's view, is more acceptable in the context of projecting the development of a method of reciting (tafsir) the Qur'an (Syamsuddin, 2017).

This *ma'na cum maghza* approach goes through stages, which Sahiron Syamsuddin explains in his book, "Hermeneutika dan Pengembangan Ulumul Qur'an". He explained the methodical steps in interpreting the Qur'an: First, paying attention that the language of the Qur'an was Arabic in the 7th century AD, which has its characteristics, both in terms of vocabulary and language structure. This step requires the interpreter to trace the word being interpreted with other verses as a comparison or is called intratextuality (Basid, 2020; Miskiyah, 2022).

Then, elaborating on the words of the Qur'an, are there any dynamics of words, terms, and language structures? The interpreter analyzes the differences between the words, concepts and terms contained in the Qur'an and the concepts, words and terms used during the Jahiliyah era or the revelation period. Sahiron added that it is also necessary to pay attention to the dynamics of the concept of the Qur'an in the period after the revelation of the Qur'an and then look at the syntagmatic and paradigmatic. The syntagmatic analysis is an interpreter's linguistic analysis by paying attention to the meaning of the words/terms that exist and what follows in a sentence or more that appear to be related to each other. Examining texts outside the Qur'an is also essential to see how the concept of words/terms of the Qur'an are used, such as the hadith of the Prophet, Arabic poetry, and Jewish and Christian texts (Syamsuddin, 2017). This first step is carried out to see the original meaning understood at the time of revelation by connecting it with various sentences or texts other than the text being interpreted.

The second methodical step is to pay attention to *sabab al-nuzul*. This is necessary to get the historical context of the verse. Tracing this context is not only viewed from a micro perspective but also from a macro perspective which can be traced from various historical or other references. Micro context is the particular reason behind the revelation of a verse. While the macro context is a general cause related to social, political, and economic

situations, as well as government systems or policies during the process of revelation (Husna et al., 2021).

After tracing and exploring the meaning of the verse in the two ways above, the third step is to reveal the *maqshad* or *maghza al-ayat* (the primary purpose/message of the verse being interpreted). Suppose the primary purpose of the verse can be represented by the text's central idea and primary purposes, such as instilling Islamic aqedah and establishing laws and stories in the framework of the Qur'an and Sunnah. In that case, this research can be an indicator of the success of disclosing the primary purpose/message of the verse. being interpreted.

Research on interpretation using the *ma'na cum maghza* approach is not new, but the research that is then applied to the theme of the word *kaidakunna* has not yet been found by researchers. For this reason, this research focuses on applying *ma'na cum maghza* to the word *kaidakunna* in Q.S. Yūsuf (12): 28.

Previous research can be seen as done by Rina Hariyani, H. Taufik Warman Mahfudz, Ade Afriansyah who made *ma'na cum maghza* on the theme of *Zinah* in Q.S. Al-Nūr (24): 3, which was later published in the journal Syams: Jurnal Studi Keislaman Volume 3 Nomor 1, Juni 2022. In addition, there is also M. Hendrik Pratama, who applies the theme of discussion of Q.S. Al-Nūr (24): 31, which was published in the journal REVELATIA: Jurnal Ilmu Al-Qur'an dan Tafsir Vol. 3, No. 2, November 2022. Apart from the two studies above, there is also research conducted by Faridatun Nisa, Isarotul Imamah, Ahmad Fahrur Rozi, and M Safwan Mabruur, which was published in the journal Diyā' al-Afkār: Jurnal Studi al-Qur'an dan al-Hadis Vol. 10, No. 1, Juni 2022 which focuses on Q.S analysis. Al-Nur: 30-31. The several studies above none of them has the same focus as this research.

Interpretation of *Ma'na Cum Maghza* Against QS. Yūsuf (12): 28

Analyzing the interpretation of *ma'na cum maghza* must have three components, namely analyzing the language used in the Qur'an, the historical context when the verse was revealed, and the purpose or *maghza* of the verse. Below are the steps for *ma'na cum maghza* interpretation of QS. Yūsuf (12): 28 will begin with an overview of QS. Yūsuf (12): 28, only after that will it be explained in three steps *ma'na cum maghza*, namely the meaning of language, context analysis, and finally, the purpose or *maghza* of the intended theme.

Q.S. Yūsuf (12): 28, which is the object of this research, reads:

فَلَمَّا رَأَى قَمِيصَهُ قُدِّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ

“So when he saw his shirt torn from behind, he said: Lo! this is of the guile of you women. Lo! the guile of you is very great.”

The Ministry of Tafsir Kemenag says, “So when he-al-Aziz-saw the Prophet Yūsuf’s robe torn on the back, he said, “This is your trick, O my wife. Your trick to trick us is great.” This verse wants to show us that the Prophet Yūsuf was not a seducing man. However, it was al-Aziz’s wife who tempted him to commit adultery. At the same time, it gives us an understanding that the seduction of women to the man they like to commit adultery is very significant. As well as a warning to men to be careful in dealing with female lust. This verse also attracts human attention to explore and study the psychological aspects of humans who are in love but not in marriage (Najiburrohman & Hasanah, 2022).

Meanwhile, in his commentary, Quraish Shihab begins the discussion of this surah by mentioning the position of the surah through *asbab al-nuzūl*. Then he continued by mentioning

that he was called Yūsuf because it contains the dramatic and exemplary life story of the Prophet Yusuf as. According to Shihab, the primary purpose of this surah is to prove that the holy book of the Qur'an is an explanation regarding everything that leads to guidance based on the knowledge and power of Allah swt. thoroughly - both the real and the supernatural (Shihab, 2002).

Zamakhshari explained that the seduction of women was too much and that their friendliness towards Yusuf could defeat men. Because of that, every man must look at the critical/big on the seduction of women (Al-Zamakhshari, 2009).

Next, how to analyze *ma'na cum maghza* reading QS. Yūsuf (12): 28 this? The first step is language analysis. The word *kaidakunna* consists of two words *kaida* and *kunna*. *Kaida* means trickery or persuasion, while *kunna* is a possessive pronoun for many women (*ḍamīr nashab mukhāṭab jama' li al-muannas*). If the two words are combined, it becomes *kaidakunna*, which means seduction of women.

Likewise, in the interpretation of *Anwār al-Tanzīl Wa Asrār al-Ta'wīl* by al-Baiḍāwī, it is stated that word *kaidakunna* means the seduction of women, that is, al-Aziz's wife can also be towards women in general (Al-Baidhawi, 1986). Abu Hayyan al-Andalūsī, in his commentary, *Al-Bahr al-Mubīṭ Fī al-Tafsīr*, who also uses the *lughawi* interpretation paradigm, adds that besides being addressed to al-Aziz's wife and women in general, it is also intended for women next door to the al-Aziz wife (Al-Andalusy, 1987).

Whereas Abū Saud, in his commentary, *Iryād al-'Aql al-Salīm Ila Mazāya al-Kitāb al-Karīm*, states that women's seduction of men is usually in the environment of noble women (Su'ud, 1999). Moreover, the seduction was followed by another vice

(prison). Because of this, scholars argue that the seduction of women is more feared and feared than the seduction of Satan, based on this verse. As it has been stated:

إِنَّ كَيْدُكُنَّ عَظِيمٌ

“... Your tricks (women) are really great” (Q.S. 12: 28).

While persuading the devil, Allah swt. explained as follows:

إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

“...(because) actually devil's deception is weak (Q.S. 4: 76)

Furthermore, one of the points of view in the *maghza* approach is what is called “hermeneutic balance”, namely paying equal attention to the original literal meaning (*al-ma'na al-ashli*) and the main message (significance: *al-maghza*) behind the meaning literal (Syamsuddin, 2017). This significance can reveal hidden messages from the text to get a complete understanding.

Word *kaida*, the original meaning of which is deceit, trickery, and cunning. While the central message of this verse describes that women will reveal their tricks against the men they like if they are controlled by lust. While word *kunna* has three *khitāb*. The first is addressed to al-Aziz's wife, the second is addressed to women in general, and the third is addressed to the women next door to al-Aziz's wife.

The word *kaidan* is repeated in the Qur'an 28 times, namely: Q.S. At- Ṭāriq (15, 16 and 86), Q.S. al-Anbiyā' : (57 dan 70), Q.S. Yūsuf : (5, 28, 33, 34, 50, and 52), Q.S. Al-A'rāf : (183 and 195), Q.S. Al-Mursalāt :39, Q.S. Hud: 55, Q.S. Al-Nisā': 76, Q. S . al-Anfāl: 18, Q.S . Ṭāhā (60,6 4) Q.S. Ghāfir: (25 and 37), Q.S. as-Shāffāt (98), Q.S. al-Ṭūr: (42 and 46), Q.S.

Al-Haj: 15, Q.S. Ali Imrān: 120, Q.S. al-Fīl: 2, Q.S. al-Qalam : 45 (Baḳī, 1945). In the list above, everything means deception, except in QS. Yūsuf (12): 28 means seduction. Because in it, there is an act of a woman (al-Aziz's wife) committing an act of seducing the Prophet Yusuf As to be invited to commit adultery.

The following are some of the verses the researcher displays, along with explanations of *kaidan* words from classic to contemporary commentary books, both linguistic and contextual. Q.S. Al-Ṭāriq (86): 15:

إِنَّهُمْ يَكِيدُونَ كَيْدًا

“ Indeed, they (the disbelievers) are plotting an evil deception”.

According to Syekh Nawawi, the meaning of the word *kaidan* in verse above is deception. The trickery of the Meccans in denying the truth of the Qur'an and trying to extinguish His light. In the context of this verse, *kaidan* reveals the existence of a cunning act of deception by the Quraysh at first against the Muslims who were driven by hatred and rejection of the arrival of Islam. Al-Baiḍāwī, in his interpretation, also contextualizes the word *kaidan* with the tricks of the Quraish infidel against the Muslims at that time (Al-Baidhawi, 1986).

Likewise in Q.S. At-Ṭāriq (86): 16:

وَإِنِّي كَيْدًا

“And I (Allah swt.) also made a plan (deception) that was precise”

The people of Quraysh have done the trick, and Allah faced them with a trick also with a force that could not possibly

be dammed. In this verse, we know that the word *kaidan* does not change its meaning, namely deception. Zuhaili, in his commentary, explained that the Quraysh said that Muhammad was a magician, madman, and poet. Moreover, the Qur'an is the game of the ancients. Their provocative and hateful words were a ruse so that the Meccans would not join Muhammad's religion (Zuhaili, 2001). In line with the interpretation above, Muhammad Sayyid Ṭaṅṭāwī, in his commentary, stated that word *kaidan* means deception (Quraish), which is rewarded with deception (Allah swt.). They (the Quraish infidels) were waiting for their ambush (Thanthawi, 1975).

Q.S. Al-A'raf (7): 183:

وَأْمَلِي هُمْ إِنَّ كَيْدِي مَتِينٌ

“ Moreover, I will give them a grace period. Indeed, My plans are firm.”

The meaning of the word *kaidan* in verse above synergizes with Q.S. Al-Ṭāriq (86): 15 and 16 are acts of deception. Syeh Muhammad Tantawi also interpreted the words *kaidan* (*kaidiy*: with *ya' mutakkallim*) because Allah swt. punished the actions of the disbelievers for what they had suspected. Because they have neglected the laws of Allah swt. (Thanthawi, 1975).

From the explanation of the intertextuality above, it can be understood that lafadz *kaidan* does not experience significant variants of meaning derivation scattered in several verses of the Qur'an. *Kaidan* means deception, which contains actions that harm others and aim to harm others. This process is also a search for an interpretation of verse by verse or known as *munāsabah*. The *ma'na cum maghza* method promoted by Sahiron Syamsuddin proposes first to explore historical meaning (*al-ma'nā al-tāriqibī*). The interpreter analyzes the

language of the Qur'anic text, both its vocabulary and structure. In this case, he must pay attention that the language used in the text of the Qur'an is Arabic in the 7th century AD, which has its characteristics in terms of vocabulary and grammatical structure (Syamsuddin, 2020).

This method builds understanding at the next stage of phenomenal historical significance (*al-maghẓā al-tārikhī*). Where then the meaning of a term in the Qur'an is understood not narrowly. However, it is interpreted comprehensively, which results in a moderate interpretation.

Based on the presentation of the data above, in the researcher's view, the word *kaidan* does not show a significant variant. The meaning of the word *kaidan* mentioned earlier is a ruse aimed at causing harm to others. And in QS. Yūsuf (12): 28 means seduction because, in it, there is an invitation to commit adultery and, at the same time, the intention to imprison Prophet Yusuf if this act is known to other people.

The second step is context analysis. To find out the authenticity of the meaning of *kaidan*, the researcher searched for *asbāb al-nuzūl*/the historical context of QS. Yūsuf (12): 28. This needs to be done in order to avoid distorting the meaning meant by this verse. However, during the search for *asbāb al-nuzūl* from several books, the researcher did not find any history explicitly explaining the reason for the revelation of QS. Yūsuf (12): 28. However, Imam al-Suyūṭī explained (Al-Suyuthi, 2015), that Surah Yūsuf was revealed when a Companion asked Rasulullah saw. to tell a story. It was explained, "O Messenger of Allah, what if you tell us? "So the word of Allah came down, "We tell you (Muhammad) the best story." (Q.S. Yūsuf : 3).

Looking at the current context, this surah becomes a guide, basic psychological knowledge about the character of women when they are controlled by lust, and advice on the

seduction of women. They (women) will issue a charm to the heart to channel their lust. The urge for lust like this is similar to Sigmund Freud's psychoanalytic theory. Freud views humans as deterministic creatures, meaning that human activities are formed by irrational forces, subconscious forces, biological drives, and instincts in the age of the first six years of life.

The third step is *maghza* (main message/moral message) in QS. Yūsuf (12): 28. If the understanding of the text of the verses of the Qur'an is interpreted without looking at the context, then the product of the interpretation is not by the current situation or when the interpreter interprets it. Therefore, in QS. Yūsuf (12): 28 explains the deception of a woman (al-Aziz's wife) to Prophet Yūsuf as. to commit adultery. Syekh Nawawi explained that the word *kaidakunna* includes women's tricks in the form of nudity (Al-Jawi, 1305). Conditions like this are a powerful seduction for men. Quraish Shihab explained that the woman did three things: seduce, close the door tightly, and ask for action (Shihab, 2002). However, the invitation failed because the Prophet Yusuf saw a sign from Allah swt.

Departing from the historical context of this verse, it continues from the context of the previous verse, namely regarding the issue of seduction (trickery) of women that is the fact that if someone with a feeling of love covered by lust will try to fulfil his sexual desires. It could be cunningly and deceptively.

The coherence of the explanation above shows that the phenomenal historical significance (*al-maghza al-tārikihi*) of the word *kaidan* is a ruse that aims to harm/injure other people. Moreover, again, this verse gives *mau'izah* that every human being is careful of invitations from wild desires that destroy the building of faith. Furthermore, if these *kaidan* verses are grouped, they are included in the advice and guidance verses group.

Conclusion

Based on the explanation above, it can be concluded that the word *kaidan* generally does not experience meaning derivation. All mentions in the Qur'an mean deception to harm the person/party it is intended for. Meanwhile, precisely as in QS. Yūsuf (12): 28 means the seduction of al-Aziz's wife to invite the Prophet Yusuf to commit adultery, expresses the understanding that the deception of a woman covered in lust is greater than the deception of the devil.

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