

**PREJUDICE: A COMPARATIVE STUDY OF THE PERSPECTIVES IN TAFSIR  
AL-IBRIZ AND TAFSIR FI ZILALIL-QUR'AN**

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**ABSTRACT**

Human beings are social creatures that require interactions among individuals. Encountering those who hold various prejudices towards individuals or different groups in their surroundings often leads to conflicts and animosity among fellow beings. Therefore, the presence of prejudices, whether positive or negative, significantly affects one's attitude and behavior in societal life. This study elucidates the commonalities and differences of prejudices as presented in the interpretations of Al-Ibrīz and Tafsīr Fī Zilālil-Qur'ān, and how prejudice is classified in contemporary society. The purpose of this research is to identify the similarities and disparities in prejudices as depicted in the interpretations of Al-Ibrīz and Tafsīr Fī Zilālil-Qur'ān, as well as to understand the classification of prejudices in modern society. The research employs a comparative method using the technique of library research, with Al-Ibrīz by Bisri Musthofa and Tafsīr Fī Zilālil-Qur'ān by Sayyid Quthb as the primary sources of reference. The findings of this study indicate: 1.) Both commentators share a similar interpretation of prejudice, which is the prohibition of harboring excessive prejudices, as some forms of prejudice are considered sinful. However, there is a difference in their interpretations. According to Bisri Musthofa, engaging in prejudice by seeking out others' faults and flaws can lead to slander. On the other hand, according to Sayyid Quthb, it is advised not to be easily swayed by conjectural whispers and to strive to eliminate slander to preserve the bond of brotherhood among people. 2.) Prejudice is prevalent in societal life. As individuals engage in the world of social interaction, they are bound to encounter numerous instances where various types of prejudices, both positive and negative, are ingrained.

**Keywords:** *Al-Ibrīz, Al-Qur'an, Fī Zilālil-Qur'ān, Interpretation, Prejudice.*

**ABSTRAK**

Manusia merupakan makhluk sosial yang membutuhkan interaksi antar individu. Menemui mereka yang memiliki macam-macam prasangka terhadap individu, ataupun terhadap individu, kelompok lain di lingkungan sekitarnya, yang sering menimbulkan konflik dan permusuhan antar sesama. Oleh sebab itu, adanya suatu prasangka, baik atau buruk akan sangat mempengaruhi cara dalam bersikap serta bertindak di kehidupan bermasyarakat. Penelitian ini menjelaskan apa persamaan dan perbedaan prasangka dalam tafsir Al-Ibrīz dan tafsir Fī Zilālil Qur'ān, dan bagaimana klasifikasi prasangka di kehidupan masyarakat sekarang? Adanya penelitian ini memiliki tujuan untuk mengetahui persamaan dan perbedaan prasangka dalam tafsir Al-Ibrīz dan tafsir Fī Zilālil Qur'ān, dan mengetahui klasifikasi prasangka di kehidupan masyarakat sekarang. Metode penelitian yang digunakan ialah metode *muqāran* dengan teknik pengumpulan data *library research*, dimana tafsir Al-Ibrīz oleh Bisri Musthofa dan tafsir Fī Zilālil Qur'ān oleh Sayyid Quthb menjadi rujukan utama dalam tulisan ini. Hasil dari penelitian dapat diketahui yaitu: 1.) Prasangka menurut kedua mufassir memiliki penafsiran yang sama yaitu larangan banyak berprasangka, sebab sebagian dari prasangka itu merupakan dosa. Dari kedua penafsiran memiliki perbedaan, menurut Bisri Musthofa adanya prasangka dengan mencari-cari kesalahan, kejelekan orang lain dapat menimbulkan fitnah. Sedangkan menurut Sayyid Quthb, menyeru untuk tidak

mudah terpengaruh bisikan yang hanya berdasar dugaan, berupaya menghilangkan adanya fitnah untuk menjaga jalinan persaudaraan antar sesama. 2.) Adanya prasangka di kehidupan masyarakat, dengan seseorang memasuki dunia interaksi sosial, pasti akan ada banyak yang akan menanamkan suatu prasangka-prasangka, baik prasangka positif maupun prasangka negatif.

**Kata Kunci:** *Al-Ibrīz, Al-Qur'an, Fi Zilālil Qur'ān, Penafsiran, Prasangka.*

## A. Introduction

As social beings, humans necessitate interactions with one another, encountering expressions from individuals harboring prejudices towards specific individuals or groups, which can lead to disputes or fractures among them. Both positive and negative prejudices influence how one interacts with different groups. This disposition arises as it takes root in humans during their developmental years, ultimately impacting how individuals respond to their surroundings.

Prejudice is primarily characterized by assumptions or suppositions about something not yet substantiated in reality, and it can even manifest as accusations against others without witnesses. Consequently, harboring negative prejudices yields no benefits whatsoever. Therefore, a Muslim is obligated to endeavor to prevent such patterns of thought by maintaining a courteous demeanor and exhibiting positive assumptions. Subsequently, when encountering such situations or hearing from others, one should respond appropriately and demonstrate a profound understanding to avert miscommunication or even distortion of matters that have not yet been verified for their truth.

There are sharia provisions that serve as guiding principles bestowed by Allah SWT regarding social behavior and should be upheld by all segments of society—men and women, young and old, rich and poor. This is to prevent the cultivation of ill will among fellow creations of Allah SWT. In fact, within Islam, there is a directive to avoid biases that give rise to negative thoughts, as such inclinations can weaken the bonds between human beings and lead to strained relationships that eventually erode mutual respect and trust.<sup>1</sup> As stated in Surah Al-Hujurat (49:12):

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَ لَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْنَاهُ وَأَتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

*O you who have believed, avoid much (negative) assumption. Indeed, some assumption is a sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting repentance and Merciful.*<sup>2</sup>

The above verse explains the term '*al-zan*,' which translates to 'prejudice' or 'assumption.' In other words, it leans toward a negative view of something. Therefore, Allah commands His servants to abstain from the trait of prejudice ('*al-zan*'), as some forms of prejudice are indeed sinful. Unfounded assumptions are bound to disrupt societal life as they give rise to mutual mistrust, suspicion, and eventually division among individuals.<sup>3</sup>

<sup>1</sup> Mubarak Bakri, "Prasangka Dalam Al-Qur'an", *Rausyan Fikr*, Vol. 14, no. 1, (2018), h. 61–87.

<sup>2</sup> Kemenag RI, *Terjemahan Qur'an*, 2019, (49: 12).

<sup>3</sup> Departemen Agama RI, *Al-Qur'an Dan Tafsirnya Jilid IX*, (Jakarta: Widya Cahaya, 2011), h. 412.

Prejudice isn't solely about negative perceptions; it can also encompass positive ones. Assuming the best in others can lead to positive outcomes and delight, such as recognizing Allah's blessings. Conversely, unfavorable occurrences may stem from wrongdoing and immoral behavior. No one can escape Allah's predetermined fate, and since humans can distinguish right from wrong and make an effort to understand the truth. Every action will be accounted for before Allah SWT. Allah forbids people, especially those who believe, from harboring negative thoughts about other people. Therefore, practicing noble ethics by assuming the best in others yields numerous benefits—both in the present life and the life hereafter.<sup>4</sup>

In this study, the author utilizes the interpretations of two commentators, namely Bisri Musthofa with his *Al-Ibrīz* in Javanese as well as Sayyid Quthb with his *Fi Zilālil Qur'ān* in Arabic, which has been translated into Indonesian for a more accessible understanding. These explanations are comprehensive and clear. These two commentators possess distinct characteristics, yet both manage to captivate the attention of their respective communities. The regional language used in *Al-Ibrīz* is tailored to the vernacular of the surrounding community in which the commentator resides. Consequently, this facilitates the comprehension of the Quranic content by the local populace. It is recognized that when read by the contemporary generation, linguistic barriers persist, as there is a lack of access to translations in Indonesian or other languages. On the other hand, the interpretation of *Fi Zilālil Qur'ān* employs an approach that simplifies comprehension for readers, providing a foundational overview of the surah being read by elaborating on its verses in detail. This enables each lesson to be understood as if it necessitated no additional explanation and was suitable to fulfill the knowledge requirements of modern society. Furthermore, this interpretation has also influenced subsequent commentators.<sup>5</sup>

The author has encountered several pieces of literature that bear a close thematic resemblance to the subject of this study. However, in comparison to prior research, the current study conducted by the author diverges in terms of focus and methodology. Mubarak Bakri (2018) centered their research on the meanings of verses related to prejudice in the Quran. The Quran is portrayed as a remedy for various ailments, including prejudice, which is considered a social affliction. The researcher employed the keyword '*al-ẓan*' to comprehensively discuss its meanings and characteristics within the Quran.<sup>6</sup> Sayyadi (2019) explained Sayyid Quthb's interpretation of prejudice and contextualized it within the preservation of human dignity, freedom, and rights and the prohibition of harboring excessive prejudices. The study emphasized the importance of not succumbing to every assumption, ambiguity, or doubt from one's surroundings or inner self to avoid falling into sin.<sup>7</sup> Ani Jahrotunnisa (2020) depicted Buya Hamka's perspective on the meaning of verses

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<sup>4</sup> Ani Jahrotunnisa, *Makna Prasangka Menurut Buya Hamka Dalam Tafsir Al-Azhar*, Skripsi (UIN Sultan Syarif Kasim Riau, 2020), h. 4.

<sup>5</sup> Sayyadi, "Prasangka Dalam Al-Qur'an Perspektif Sayyid Quthb", *Skripsi*, (UIN Sunan Ampel Surabaya, 2019), h. 39.

<sup>6</sup> Mubarak Bakri, "Prasangka Dalam Al-Qur'an", *Rausyan Fikr*, Vol. 14, no. 1, (2018).

<sup>7</sup> Sayyadi, "Prasangka Dalam Al-Qur'an Perspektif Sayyid Quthb", *Skripsi*, (UIN Sunan Ampel Surabaya, 2019).

about prejudice as an accusation—a justified accusation, albeit one that deviates from the actual context. Prejudice is deemed a sin, while unjustified accusations can dismantle relationships among individuals.<sup>8</sup> Iklima Fatwa Yahya (2019) posited that when interpreting verses, commentators employ theories of *munasabah* (contextual relevance) and the functional aspect of the Sunnah. *Al-ẓan* denotes prejudice, referring to open (trusted) prejudice capable of giving rise to gossip. Scholars have various interpretations of '*al-ẓan*'.<sup>9</sup> Mamluatur Rahmah (2021) delved into the meaning of '*husnuẓan*' (positive assumption) in the Quran and its ideal application in human life.<sup>10</sup>

Building upon the aforementioned literature, the author will undertake a distinct study by formulating the research questions as follows:

1. What are the similarities and differences in the portrayal of prejudice in the interpretations of *Al-Ibrīz* and *Fi Zilālil Qur'ān*?
2. How is prejudice classified in contemporary society?

Based on these research questions, the objective of this writing is to ascertain the commonalities and disparities in the depiction of prejudice within the interpretations of *Al-Ibrīz* and *Fi Zilālil Qur'ān*, and to comprehend the classification of prejudice in present-day societal life.

In this study, the data collection technique employed is library research. The data collection process comprises two components: firstly, using primary and focal data sources, which are the interpretations of *Al-Ibrīz* and *Fi Zilālil Qur'ān*, respectively. Secondly, utilizing secondary data sources such as supporting books, articles, and journals that contribute to the research, the method employed in this research is *muqāran* (comparative analysis), which involves a comparison of the viewpoints of commentators in interpreting the Quran.<sup>11</sup>

This article could serve as an additional literary source in the analysis of the interpretations found in *Al-Ibrīz* and *Fi Zilālil Qur'ān*, centered around the theme 'Prejudice: A Comparative Study of the Perspectives in *Tafsir Al-Ibrīz* and *Tafsir Fī Zilālil Qur'ān*.' This theme has not been extensively explored in prior studies or literature. The hope is that this research will provide academic value, contributing to the accumulation of knowledge and experience through the teachings of the Quran.

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<sup>8</sup> Ani Jahrotunnisa, *Makna Prasangka Menurut Buya Hamka Dalam Tafsir Al-Azhar*, Skripsi (UIN Sultan Syarif Kasim Riau, 2020).

<sup>9</sup> Iklima Fatwa Yahya, "Makna Lafal *Al-Ẓan* Dalam Surah *Al-Hujurat* Ayat 12 Perspektif Ulama Tafsir", Skripsi, (UIN Sunan Ampel Surabaya, 2019).

<sup>10</sup> Mamluatur Rahmah, "*Husnuẓan* Dalam Perspektif Al-Qur'an Serta Implementasinya Dalam Memaknai Hidup," *Academic Journal of Islamic Principles and Philosophy*, Vol. 2, no. 2 (2022).

<sup>11</sup> Nashruddin Baidan, *Metodologi Penafsiran Al-Qur'an*, (Yogyakarta: Pustaka Pelajar, 2012), h. 65.

## B. Result and Discussion

### 1. Similarities and Differences of Prejudice in the Interpretations of Al-Ibrīz and Tafsir Fī Zilālil Qur'ān

The term 'prejudice' in the Quran is expressed through the word ظن. According to Muhammad Fuād 'Abd Al-Bāqī, the term 'zan' is repeated 69 times in the Quran.<sup>12</sup> In other words, with similar meaning, the term حسب appears 119 times.<sup>13</sup> Linguistically, 'al-zan' originates from the word 'zanna-yazunnu,' which means 'to assume,' 'to presume,' and 'to estimate.'<sup>14</sup> After examining the verses that employ the term 'zan' (prejudice) in the Quran, three meanings emerge. Firstly, 'al-zan' refers to knowledge without certainty, unable to confirm its truth. Examples include QS. Al-An'ām/6: 116, QS. Yunus/10: 66, QS. An-Nisā'/4: 157, QS. Al-Isrā'/17: 101, and QS. Al-Qaṣaṣ/28: 38. The second meaning of 'al-zan' is knowledge without certainty, with the potential for being right or wrong. Instances can be found in QS. Al-Kahfī/18: 36, QS. Yunus/10: 36, and QS. Al-Jāsiyah/45: 32. The third meaning of 'al-zan' is the knowledge that can be confirmed as true or knowledge accompanied by a conviction of its truth. This is illustrated in QS. Al-Muṭaffifin/83: 4, QS. Al-Baqarah/2: 46, 249, QS. Al-Kahfī/18: 53, and QS. Fuṣṣilat/41: 48.

In the book *'Mu'jam Al-Muqāyīs Al-Lughah,*' the term 'zan' consists of two fundamental letters, namely 'al-za' and the letter 'al-nun.' Both of these letters carry distinct meanings, namely 'certainty' and 'doubt.'<sup>15</sup> Ibn Fāris provides examples of instances where the term 'al-zan' signifies certainty, as seen in QS. Al-Baqarah/2: 46, 249. On the other hand, for cases where it signifies doubt, examples are found in QS. Al-A'rāf/7: 66, QS. Fuṣṣilat/41: 48, QS. Asy-Syu'arā'/26: 186, and Al-Baqarah/2: 78.

According to the aforementioned verses, the term 'al-zan' can carry meanings of certainty, positive assumption, doubt, as well as negative assumption or mere conjecture. Hence, it's evident that the term 'al-zan' can encompass both positive and negative prejudices. Matters involving negative assumptions are devoid of benefit. Therefore, as a Muslim, one should strive to distance themselves from harboring biases, whether toward fellow human beings or themselves.<sup>16</sup>

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَ لَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا  
أَيُّجِبُ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

*O you who have believed, avoid much (negative) assumption. Indeed, some assumption is a sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting repentance and Merciful.* <sup>17</sup>(QS. Al-Hujurāt/49: 12)

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<sup>12</sup> Muhammad Fuād 'Abd Al-Bāqī, *Al-Mu'jam Al-Mufahras Li Al-Fāz Al-Qur'ān Al-Kārīm*, (Beirut, Lebanon: Dār al-Ma'rifat, 1992), h. 439-440.

<sup>13</sup> *Ibid*, h. 213-214.

<sup>14</sup> Departemen Agama RI, *Al-Qur'an Dan Tafsirnya Jilid IX*, (Jakarta: Lentera Abadi, 2010), h. 412.

<sup>15</sup> Abū Al-Ḥusain Aḥmad Ibnu Fāris, *Mu'jam Al-Muqāyīs Al-Lughah*, Juz 3, (Beirut: Dār al-Fikr, 1979), h. 426.

<sup>16</sup> M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002), h. 254.

<sup>17</sup> Kemenag RI, *Terjemahan Qur'an*, 2019, (49: 12).

According to the interpretation of Bisri Musthofa, *'He wong-wong kang podho iman! Siro kabeh podho ngedohono akeh-akehe penyono. Sejatine sebagian sakinnng penyono iku, doso (koyo nyono olo marang ahli khoir),'* he exhorts those who believe to refrain from holding prejudiced assumptions, as a portion of these assumptions is sinful. Furthermore, *'lan siro kabeh ojo podho niti-niti celane wong-wong islam, lan sebagian siro kabeh ojo podho ngrasani marang wenehe,'* he advises against gossiping, seeking the faults of fellow Muslims, and participating in group conflicts. *'Opo demen to, salah siji siro kabeh iki, mangan daging dulure mentah-mentah? Wus mesthi siro kabeh ora podho demen,'* engaging in such actions is likened to consuming the raw flesh of one's sibling, which is repulsive and disliked. Therefore, *'Siro kabeh podho wedio ing Allah Ta'ala, temenan Allah Ta'ala iku kerso nerimo taubate kawulane, tur Agung Welase marang wong-wong kang podho Taubat,'* individuals are urged to fear Allah, who accepts sincere repentance from His people.<sup>18</sup>

According to the interpretation of Sayyid Quthb, he presents a command to refrain from harboring excessive prejudice by rejecting and letting go of assumptions, suspicions, or doubts whispered by others around. Baseless conjecture is an immoral attitude; individuals are unaware of whether suspicion might lead to sin. This statement calls upon individuals to avoid presumptions, especially in a negative context.<sup>19</sup> There is a guarantee of human dignity, honor, and freedom from unwarranted assumptions. Holding negative assumptions can strip society of its nobility and beauty. This encouragement strives to distance humans from harmful prejudices that may lead to sin. In this regard, the Quran emphasizes the purification of the heart, protecting it from contamination by negative assumptions that could lead someone into sin.<sup>20</sup> There will come a time when individuals will be held accountable for their actions.<sup>21</sup> (QS. Al-Hāqqah/69: 20)

The similarity between the interpretations of Bisri Musthofa and Sayyid Quthb lies in both of them explaining the prohibition of indulging in excessive negative assumptions, as a portion of such assumptions constitutes a sin. The difference, however, is that Bisri Musthofa's interpretation elaborates on the prohibition of excessive assumptions, discussing the act of talking about mistakes, and flaws, and even generating slander of others, likening this behavior to consuming the flesh of one's sibling. On the other hand, Sayyid Quthb's interpretation emphasizes avoiding various whispers of the assumption that come from others, aiming to minimize the occurrence of slander. The call is to eliminate perceptions that lead to sin by cleansing the heart of immoral matters.<sup>22</sup>

Allah forbids His servants from seeking out the shortcomings, imperfections, and faults of others. Abu Hurairah narrates a valid hadith as follows:

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<sup>18</sup> Bisri Musthofa, *Tafsir Al-Ibriz*, (Rembang: Menara Kudus, 2015), h. 523.

<sup>19</sup> Sayyid Quthb, *Tafsir Fī Zilālil Qur'an Jilid X*, (Beirut: Darusy-Ayuruq, 1992), h. 419.

<sup>20</sup> *Ibid*, h. 421.

<sup>21</sup> Kemenag RI, *Terjemahan Qur'an*, 2019, (69: 20).

<sup>22</sup> Sára Bigazzi and others, 'A Measure of Perceived Identity Threat and of Distancing Relevant Others: Development of the Multiple Threat and Prejudice Questionnaire', *Open Journal of Social Sciences*, 07.10 (2019), h. 239.

إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الحَدِيثِ، وَلَا تَحَسَّسُوا، وَلَا تَجَسَّسُوا، وَلَا تَنَافَسُوا، وَلَا تَحَاسَدُوا،  
وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا<sup>23</sup>

*Abstain from having ill suspicions, for ill suspicion is the most lying form of speech. And do not look for the faults of others, do not think negatively, do not incite in trade offerings, do not hate one another, do not envy one another, do not turn your backs to one another, and be servants of Allah as brothers.*

In the preceding verses, Allah prohibited Muslim men and women from mocking others, criticizing themselves, and demeaning one another. In QS. Al-Ḥujurāt/49: 12, Allah forbids them from making negative assumptions and slander to preserve the strong bond of brotherhood among fellow Muslims.<sup>24</sup>

أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ

*Do they not think that they will be resurrected.*<sup>25</sup> (QS. Al-Muṭaffifin/83: 4)

According to Bisri Musthofa's interpretation, '*Opo wong-wong kang mengkono iku ora ngeyakinake yen dheweke bakal ditangekake saking kubur besuk ono ing dino kiamat,*' some individuals do not believe that they will be resurrected from their graves on the Day of Judgment.<sup>26</sup>

On the other hand, according to Sayyid Quthb's interpretation, it's truly astonishing how some people, due to their assumptions about that great day – the day when humanity stands alone facing the Lord of the universe, with no protector other than Him – have no choice but to face the consequences of their actions. Their position will lack protection and support.<sup>27</sup>

Al-Qurtubi mentioned that "meaning: do they not believe". Thus, in this context, '*zan*' carries the meaning of belief.<sup>28</sup> This is also found in QS. Al-Baqarah/2: 46, as follows:

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رُجْعُونَ

*Who are certain that they will meet their Lord and that they will return to Him.*<sup>29</sup> (QS. Al-Baqarah/2: 46)

According to Bisri Musthofa's interpretation, someone who seeks Allah's assistance with patience and steadfastly performs prayers, '*Yoiku wong-wong kang podho yakin yen dheweke*' – these are the individuals who possess certainty. '*Bakal podho kepethuk Pangeran lan bakal podho bali sowan ono ing ngayunane.*' They are certain that they will face Allah, and to Him, they shall return.

On the other hand, according to Sayyid Quthb's interpretation, to have certainty about meeting Allah, the use of the word '*zan*' carries the meaning of certainty. This notion of certainty, which frequently appears in the Quran, pertains to a general conviction of

<sup>23</sup> Muslim Ibn Al-Hajaj Abu Al-Hasan Al-Qusyairi Al-Naysaburi, *Shahih Muslim Juz 4*, (Beirut: Dar Ihya Al-Turats Al-Arabi), h. 1985.

<sup>24</sup> Departemen Agama RI, *Al-Qur'an Dan Tafsirnya Jilid X*, (Jakarta: Lentera Abadi, 2010), h. 418.

<sup>25</sup> Kemenag RI, *Terjemahan Qur'an*, 2019, (83: 4).

<sup>26</sup> Bisri Musthofa, *Tafsir Al-Ibriz*, (Rembang: Menara Kudus, 2015), h. 595.

<sup>27</sup> Sayyid Quthb, *Tafsir Fī Zilālil Qur'an Jilid XII*, (Beirut: Darusy-Ayuruq, 1992), h. 208.

<sup>28</sup> Abu 'Abdullah bin Ahmad bin Abu Bakar Al-Qurtubi, *al-Jami' li Ahka'm al-Qur'an*, Juz 10, (Cet I; Beirut: Da'r Ihya al-Turats al-'Arabi, 1416 H/1995 M), h. 254.

<sup>29</sup> Kemenag RI, *Terjemahan Qur'an*, 2019, (2: 46).

returning to Him in all matters. It is the foundation of patience and endurance, as well as the cornerstone of piety and sensitivity. It is also the basis for an accurate valuation of the worth of both worldly and hereafter pursued pursuits. When the scales of values and appreciation are rightly balanced, worldly values appear to be of lesser significance. Conversely, the essence of the hereafter comes into view, and any rational individual wouldn't hesitate to choose and prioritize it.<sup>30</sup> Supported by interpretations from At-Ṭabari and Al-Qurtubi, who said, “*zan* here means certainty”.<sup>31</sup>

The similarity between Bisri Musthofa's and Sayyid Quthb's interpretations lies in both of them explaining 'al-*zan*' with the meaning of certainty. However, the difference lies in Bisri Musthofa's interpretation, which focuses solely on the conviction that we will return to Allah. On the other hand, Sayyid Quthb's interpretation provides a more detailed explanation of returning to Allah, encompassing all matters rather than just one event. Those who possess intellect will understand better which choices are appropriate among those that are not, relying on and leaning towards Allah SWT without any doubt in prioritizing Him.

وَمَا يَنْبَغُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ

*And most of them follow not except assumption. Indeed, assumption avails not against the truth at all. Indeed, Allah is Knowing of what they do.*<sup>32</sup> (QS. Yunus/10: 36)

Bisri Musthofa interprets that '*Akeh-akehe wong-wong musyrik iku ora manut kejobo namung penyono*', meaning most of the polytheists do not obey Allah but only follow assumptions or presumptions. '*Sejatine penyono iku ora biso nyukupi kabeneran sathithik-thithika. Temenan Allah Ta'ala iku mirsani samubarang kang podho siro kabeh tindakake.*' In reality, assumptions alone cannot reach absolute truth.<sup>33</sup>

Meanwhile, Sayyid Quthb explains that they do not have a solid foundation for establishing beliefs, performing worship (to idols), or making decisions. They also do not rely on tangible realities that can be examined to soothe the mind and *fitrah* (innate disposition). They merely depend on feelings and assumptions alone, which have become their way of life, even though these feelings, assumptions, or presumptions do not lead to the attainment of truth.<sup>34</sup>

وَإِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ لَيُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

*And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumptions, and they are not falsifying.*<sup>35</sup> (QS. Al-An'am/6: 116)

According to the interpretation of Bisri Musthofa, it explains, '*Menowo siro (Muhammad) nuruti kekarepane akeh-akehe menungso kang ono ing tanah iki (yo iku wong kafir). Menungso-menungso iku mesti nyasarake siro saking dedalane Allah Ta'ala (Agamane Allah Ta'ala). Dheweke iku anggone mbantah marang siro, podho ora manut*

<sup>30</sup> Sayyid Quthb, *Tafsir Fī Zilālil Qur'ān Jilid I*, (Beirut: Darusy-Ayuruq, 1992), h. 82-83.

<sup>31</sup> Abu Ja'far Muhammad Jari>r Al-Thabari, *Ja>mi' Al-Baya>n 'an Ta'Wil Ay Al-Qur'an, Tahqiq: Ahmad Muhammad Sya>kir*, Juz I, (Ordon: Da>r al-A'lām, 2002), h. 244-245.

<sup>32</sup> Kemenag RI, *Terjemahan Qur'an*, 2019, (10: 36).

<sup>33</sup> Bisri Musthofa, *Tafsir Al-Ibrīz*, (Rembang: Menara Kudus, 2015), h. 213.

<sup>34</sup> Sayyid Quthb, *Tafsir Fī Zilālil Qur'ān Jilid VI*, (Beirut: Darusy-Ayuruq, 1992), h. 120.

<sup>35</sup> Kemenag RI, *Terjemahan Qur'an*, 2019, (6: 116).



*kejobo marang penyono kang tanpo dasar (wong-wong kafir Mekah podho nguneni wong-wong Islam mengkene: He wong-wong Islam siro kabeh iki jarene podho nyembah Allah, nanging yen mangan iwak wedus kok dadi siro sembelih. Rak iyo utomo mangan iwak wedus kang weduse mati dhewe, ateges disembelih Allah katimbang daging wedus kang weduse siro sembelih dhewe?)<sup>36</sup>*

However, when the Prophet Muhammad SAW obeyed the will of the disbelievers, people were misled from the path to Allah. They were the ones who always denied and refused to follow anything but suppositions without any real evidence. Even some of those in Makkah said to the Muslims, "O Muslims, you say you worship Allah, but when you eat goat meat, you slaughter it. Isn't it better to eat the meat of a goat that died on its own (from Allah, who slaughtered it) than a goat that was slaughtered by you?"

On the other hand, in Sayyid Quthb's interpretation, he explains that the majority of the inhabitants of the earth, both in the past and present, are people of ignorance (*jahiliyah*). They lack a foundation in Allah as the ultimate authority in matters about His servants and do not rely on the divine laws of His holy scriptures as their primary source. They don't follow sound reasoning, academic methodology, or a way of life-based on Allah's instructions. Therefore, much like the current situation, they remain in the state of *jahiliyah*, or ignorance. They are not allowed to express ideas, laws, or perspectives based on truth. Instead, they only follow the leaders who are misleading them. They forfeit their self-assured competence and continue to blindly follow their practices, much like what they are doing now. Assuming without valid evidence only leads to mistakes and even misguidance.<sup>37</sup>

The commonality in their interpretations is that both of them discuss how Muslims continuously yielding to the desires of others and being led astray from the truth will place them in the category of the misguided. Allah emphasizes not following laws other than those He has provided. This prohibition is reinforced by the fact that polytheists base their beliefs on negative convictions. They consistently deceive Allah and merely follow their desires. The difference between the two interpretations lies only in the elaboration; Bisri Musthofa's interpretation remains general, while Sayyid Quthb delves into detailed explanations.

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<sup>36</sup> Bisri Musthofa, *Tafsir Al-Ibriz*, (Rembang: Menara Kudus, 2015), h. 142.

<sup>37</sup> Sayyid Quthb, *Tafsir Fī Zilālil Qur'ān Jilid IV*, (Beirut: Darusy-Ayuruq, 1992), h. 199.

## **2. Classification of Prejudice in Contemporary Society**

The emergence of a perception undoubtedly occurs often within social communities. As an individual enters the realm of social interaction, there will certainly be many who will instill various prejudices, both positive and negative. Therefore, it can be understood that someone living in a broad societal environment will form prejudices based on what is observed, heard, or experienced.<sup>38</sup>

### **1) Negative Prejudice**

Prejudice stems from a tainted heart, then directs itself toward imbuing negative meanings within human minds, thus leading to the formation of attitudes and behaviors on its own. Initial judgments of individuals sometimes aren't based on accurate facts, eventually giving rise to prejudice within oneself.<sup>39</sup>

Harboring ill will towards others is a perilous ailment among the illnesses of the heart. Just as in communication or carrying out a task, if someone we converse with feels a dislike for us, they will undoubtedly harbor suspicions and negative prejudices about what we say and do. Allowing oneself to be carried away by unclear assumptions and succumbing to doubts voiced by close individuals or even by oneself.<sup>40</sup>

Prejudice in the Social Realm starts with excessive competition between two parties and can occur in anyone, ranging from adolescents to adults, parents, and the elderly. When we encounter someone, we are faced with a variety of information, from recognizing facial expressions, physical appearances, dressing styles, accents, and speech patterns to the way they walk, gaze from one person to another, and various other details. The processing of this information is then assimilated by us, with not all received information being given equal attention. Interaction with others plays a significant role in the emergence of social prejudice; it grows within a person's character in their broader life.

Beginning with self-prejudice towards something negative can greatly disturb one's life and future growth. For instance, evaluating oneself as destined for an unfortunate fate, being pessimistic about a difficult livelihood, or even perceiving oneself as weak and subsequently surrendering to circumstances that isolate them. This can lead to feelings of meaninglessness and purposelessness in life. We should believe that all humans on this Earth are born with immense potential, and if many among them give up, it's primarily due to their weaknesses, not because of God or external factors.

During the transition from adolescence to adulthood, various perceptions, whether positive or negative, are often encountered due to the abundance of expressed opinions stemming from a wide range of knowledge. Without proper control and filtering of the information received, it can significantly impact one's mental health. The fact that every statement a person makes can cause different levels of stress in other people (observers) is

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<sup>38</sup> F A Nafi'ah, *Prasangka (Zan) Terhadap Orang Lain: Studi Ma'anil Al Hadits Atas Hadis Riwayat Imam Muslim No. 2563 Perspektif Ilmu Psikologi*, Skripsi, (UIN Sunan Ampel Surabaya, 2020), h. 34.

<sup>39</sup> Bisri Musthofa, *Tafsir Al-Ibriz*, (Rembang: Menara Kudus, 2015), h. 351.

<sup>40</sup> Sayyid Quthb, *Tafsir Fī Zilālil Qur'ān Jilid X*, (Beirut: Darusy-Ayuruq, 1992), h. 419.

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what draws attention.<sup>41</sup> Similarly, what often goes unnoticed is that the source of stress doesn't necessarily come from the actions of others but from the assumptions made by those observing the behavior of others without knowing the authenticity of the source.<sup>42</sup>

During this period, conflicts or disputes arise due to dominance, rules, or demands from the people around them.<sup>43</sup> Their thought processes, feelings, and arbitrary actions can affect their mental health, leading to academic failures, family conflicts, criminal activities, substance abuse, and even suicide.<sup>44</sup> Furthermore, mental health issues can diminish one's capacity to be a productive individual.<sup>45</sup> Within active communities, communication spreads among individuals through various interactions, both openly and discreetly. Face-to-face communication as well as social media are utilized in social interactions. Spreading rumors that are sometimes untrue has negative effects, not only on the subject of discussion but also on those engaging in the conversation.

An individual will always be sensitive to changes in their attitude. Feeling deprived of equal fairness and receiving negative prejudices from their surroundings can lead them to isolate themselves. Often, psychological abnormalities also become a consequence of such assumptions, causing them to close off and suffer from low self-esteem.<sup>46</sup> Misunderstandings and miscommunications can worsen the situation, resulting in unfair circumstances. Fair treatment and the absence of mutual prejudices—refraining from assuming things that are still unclear—greatly influence their overall growth and development—be it psychologically, physically, or socially.<sup>47</sup> If someone receives tolerant, friendly, and fair treatment from those around them since childhood, they will grow into individuals capable of being tolerant, understanding, and appreciative of differences without harboring prejudice.<sup>48</sup>

The impacts of negative prejudice include the cessation of performing good deeds and obedience, perpetuating feelings of constant regret, falling into sinful and criminal behavior, earning hatred and even alienation from others, wasting time on unproductive matters, and undoubtedly inviting the wrath of Allah SWT.<sup>49</sup> This is evident from the interpretations of the two commentators in Surah An-Najm, verse 28.

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<sup>41</sup> Syamsu Yusuf LN, *Kesehatan Mental Perspektif Psikologi Dan Agama*, (Bandung: Remaja Rosdakarya, 2021), h. 132.

<sup>42</sup> Sayyid Quthb, *Tafsir Fī Zilālil Qur'ān Jilid X*, (Beirut: Darusy-Ayuruq, 1992), h. 408.

<sup>43</sup> *Ibid*, h. 121.

<sup>44</sup> Ole Kiehn and Car, 'Self-Reported Experiences Of Discrimination And Health: Scientific Advances, Ongoing Controversies, And Emerging Issues', *Physiology & Behavior*, 176.3 (2017), h. 2–3.

<sup>45</sup> *Ibid*, h. 408.

<sup>46</sup> Ilan H. Meyer, 'Prejudice as Stress: Conceptual and Measurement Problems', *American Journal of Public Health*, 93.2 (2003), h. 262.

<sup>47</sup> Ilan H. Meyer, 'Prejudice as Stress: Conceptual and Measurement Problems', *American Journal of Public Health*, 93.2 (2003), h. 262.

<sup>48</sup> Kholifah, *Dampak Prasangka Buruk Anak Terhadap Orang Tua (Telaah Q.S Yusuf Ayat 8-10)*, Skripsi, (UIN Sunan Ampel Surabaya, 2017), h. 6.

<sup>49</sup> Musthofa, *Tafsir Al-Ibriz*, (Rembang: Menara Kudus, 2015), h. 534.

Prejudice can not only be reduced but even eliminated. Therefore, to eradicate prejudice, it must start from its root cause, which is the heart. Utilizing a positive presumption in forming perceptions that align with the actual information is essential.<sup>50</sup>

## 2) *Positive Prejudice*

Prejudice is not only about negative things; it also encompasses positive aspects. Assuming the best can give birth to all things good and pleasant for a person, much like receiving blessings from Allah, prioritizing positive assumptions can make someone think more positively, approach life optimistically, and facilitate the performance of activities effectively. Utilizing a positive presumption in forming perceptions that align with the actual information is essential.<sup>51</sup>

The Quran purifies the heart from within, preventing contamination with negative prejudices that can lead a person into sin. It allows the heart to remain clean and free from whispers and doubts, making it white. By loving one's fellow beings without harboring ill will, the heart remains pure, untouched by doubt and suspicion, and serene, free from restlessness and unease. In Islam, there is a principle of socializing; if one is part of a virtuous community, there will be no room for prejudgments or judgments filled with doubt.<sup>52</sup> The ethics in the Quran also emphasize the importance of communication by advocating for enjoining what is right (*amar ma'ruf*) and forbidding what is wrong (*nahi munkar*), justice, and peace. Avoiding communication that involves mockery, criticism, or addressing each other with disrespectful terms is encouraged. Additionally, refraining from making assumptions, prying into others' mistakes, and speaking negatively about others is also emphasized.<sup>53</sup>

Some benefits of assuming the best include: creating harmony in family and societal life; preventing all forms of conflict, especially in society; living peacefully without suspicion, grudges, and envy; strengthening familial bonds due to growing mutual trust; erasing suspicions that commonly arise in individuals with troubled hearts (a pure heart facilitates the establishment of brotherhood); fostering an awareness that everything on Earth follows the rules of Allah SWT; encouraging sincere deeds to achieve a better life in this world and the hereafter; and instilling a calm and tranquil soul by believing that everything that occurs is by the will of Allah SWT.

## C. Conclusion

The commonality between the interpretations of Bisri Musthofa and Sayyid Quthb is that both explain that having many prejudices is a prohibited trait and even a sin. The difference between the two interpretations is that, according to Bisri Musthofa, having prejudices while actively seeking the faults and weaknesses of others can lead to slander. On the other hand, Sayyid Quthb, advocates not easily succumbing to whispers that are

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<sup>50</sup> Shaaba Lotun and others, 'Parasocial Relationships on YouTube Reduce Prejudice towards Mental Health Issues', *Scientific Reports*, 12.1 (2022), h. 1.

<sup>51</sup> Sayyid Quthb, *Tafsir Fī Zīlālil Qur'ān Jilid VIII*, (Beirut: Darusy-Ayuruq, 1992), h. 221.

<sup>52</sup> *Ibid*, h. 419.

<sup>53</sup> Lajnah Pentahsihan Mushaf Al-Qur'an, *Tafsir Al-Qur'an Tematik: Etika Berkeluarga, Bermasyarakat Dan Berpolitik*, h. 25.

solely based on assumptions and striving to eliminate slander to maintain the bond of brotherhood among individuals. Therefore, Allah asks believers to distance themselves from negative prejudices. This indirectly encourages everyone to make positive assumptions about others. However, different facts are found to occur in societal life.

As social beings, we cannot escape interacting with each other, sometimes leading to a lack of understanding. This is because both individuals and societal groups have diverse backgrounds in comprehending and understanding things in comparison to other communities. From this lack of understanding, perceptions often emerge, which eventually give rise to various prejudices. Such a situation can greatly hinder the attainment of positive societal interactions. A community plays a significant role in shaping prejudices, including both negative and positive ones. Hence, direct contact is necessary to achieve openness among each other, along with attitudes of understanding and mutual respect, to avoid falling into harmful prejudices.

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