

CHAPTER V

CLOSING

A. Conclusion

From the analysis above, the writer can conclude some idea to answer the research questions, these are;

1. Bint al-Syâthi' has a tendency to understand al-Qur'an objectively and comprehensively. It proofed by the method of literature linguistic (*Bayanî*), Bint al-Syâthi' has capability of coloring the new horizon of interpretation, namely the linguistic analysis. She made a search of the meaning of the original language, and then she analyzed the use of the word in al-Qur'an in different places by understanding the different *Dilâlah* (instructions) on the sentence.

She also discussed the meanings of texts relating to the arrangement of the text of al-Qur'an (*Ma'anî al-Murakkab*), through several instruments such as the device of *Balaghah*, *Nahw* and literature. This method shows the seriousness of Bint al-Syâthi' in understanding the contents of al-Qur'an.

In order to find the meaning of a comprehensive word, she used the thematic ways, which is known as *al-Tanawwul al-Maudhu'i*. This method is intended to minimize the partial understanding of the verse, this way is collecting some verses that have similarity to a theme and then it is collected in one discussion to be analyzed.

For example of her interpretation are; *firstly* she talked about the position of the oath (*Harf Qasam*). *Secondly* she has explained the deep meaning for each word in *Surah al-Ashr*. Next she was not

only uncovering the external meaning (*Ma Dhahara fi al-Nash*) but also she can reveal the meaning behind the text (*Ma Warâ'a al-Nash*).

Those were evidenced when Bint al-Syâthi' interpreted in *Surah al-Ashr* comparing by others *Mufasssir* , such as;

- a. From the methodological side, the method of Bint al-Syâthi' is more complete, more intact and it relative more ensuring that al-Qur'an would be able to talk about himself. It caused the verses which in one theme are arranged as the chronology of revelation and it will be analyzed from the linguistic aspect before drawn to the conclusion or sought the purpose.
- b. Analysis of the meaning of a word, Bint al-Syâthi' looked very carefully to understand the meaning of a word, she not only generalizes in one context of the meaning of verse but also she took in harmony meaning with each context. For example, look at chapter III in understanding the word *al-Shabr* and *al-Haq*.
- c. Bint al-Syâthi' make bold to have difference's view that in al-Qur'an there was no *Taraduf* term (synonyms), in accordance that some scholars' are considered the existence of synonymous elements. Then the idea of this theory was known as *Asinonimitas (la Tarâduf fi al-Fâdh li al-Qur'an)*. As the evidence she was to break down the words which have the meaning of people such as *al-Insân*, *al-Ins*, *al-Nas* and *al-Basyar*. And the result of each word has its own specifications and within the context of its use in the al-Qur'an

2. The meaning of equilibrium responsibility in *Surah al-Ashr* is Looking at the role of humans is as caliph *fi al-Ard*¹ who must have a responsibility that be implemented. That responsibility according to Bint al-Syâti's view was showed explicitly and represented in *Surah al-Ashr*, namely; the form of *Mas'ûliyyah al-Fard* (individual responsibility) and *Mas'uliyyah al-Ijtimâiyyah* (social responsibility).

The Forms of individual responsibility is personal loyalty to his god by the faith and good deeds. While social responsibility is a sense of social awareness with collective's awareness. That is mutual teaching between each and others for the truth (principle) and patient in daily life. That will create an egalitarian and democratic, so that humans can control each other to realize common prosperity.

Both of these responsibilities must be balanced because this is a *Manhaj Kamil* (the perfect method) to carry out the mandate of man who is as the Caliph *fi al-Ard*

3. The implications for using the method of Bint al-Syâthi' is it can reveal and spawned a whole meaning of the redaction's composition of *Surah al-Ashr* namely *Mas'uliyyah al-Fard* and *Mas'uliyyah al-Ijtimaiyyah* which is important as a key point for happiness and escape from losses.

Those message contained in the *Surah al-Ashr* is someone who wants to achieve a happy and prosperous life must be need a balance, either the dialectic of life who works together with the dimensions of the time or their role, which is as a man who has a mandate.

¹ See on QS. 1: 30

The Quality of human activities is always relate to the time, the usefulness of human actions depend on how they uses the occasion. Since most people experience has a fatal loss was caused by neglecting the opportunity or time.² So they will have a void in the life. That way, God reminds the human through *Surah al-Ashr* by using the oath of time.

Thus, those messages which contained on *Surah al-Ashr* were really encouraged to the principle of happiness; it was not only for us but for all humanity who want it.

B. Suggestions

In modern era, to achieve human's happiness must should no talking about the egoistic side (*Anâniyyah*), but its must have a sense of collective solidarity. So the sense of respect and unity can be realized in this life. Are not many of the verses that called for attention to social concerns?

So in this discussion, the writer seek to provide awareness of the role of humans who had been experiencing inequality, at least this expectation can give an inspiring to make balance between *Mas'ûliyyah al-Fard* (individual responsibility) and *Mas'uliyyah al-Ijtimâiyyah* (social responsibility) in the life society.

By uttering praise and thanksgiving to Almighty God for his grace and pleasure, this paper can be lifted in the form of thesis. The writer realized that here founded many deficiencies, either in the exposure or its methodology.

² There is signaled of a Hadits that Narrated Ibn 'Abbas;

(وَالْفَرَاحُ الصَّحَّةُ النَّاسِ مِنْ كَثِيرٍ فِيهِمَا مَغْبُورٌ نِعْمَتَانِ وَسَلَّمٌ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ قَالَ قَالَ عَنْهُمَا اللَّهُ رَضِيَ عَنَّا ابْنُ عَبَّاسٍ عَنْ (واحمد ماجه وابن الترمذي البخاري اخرجه

The Prophet said, "There are two blessings which many people lose: (They are) health and free time for doing good."

Although the writer did by the maximum's effort, but this is merely a writer who can finish it only. The writer aware that there are many mistakes, as human has limitations and shortcomings, then the critic constructive, suggestions from readers will expected always. May *Allah* SWT bless always. *Amin. Wallahu A'lam bi al-Shawâb.*