

CHAPTER I INTRODUCTION

A. Background

Among verses of Qur'an which have differences in the interpretation are in the Surah al-ashr. Surah al-ashr has the related theme to comprehensive life, begin from the time, awareness of loss, the importance of faith and good work, advice about goodness, and counseled about patience.

Thabathaba'i guided by Quroish shihab said that "this surah collect all aims of Qur'an with beautiful and brief sentence". This surah did contain verses of Makiyyah and Madinah, although this surah more appear as the surah of Makiyyah.¹

Imam Syafi'i valued that this surah is has perfect instruction. If only human want to contemplate mine idea in this surah surely they will satisfy in their instruction. This surah is the thirteenth from organized aspect. It comes after Surah *Alam Nashroh* and before Surah *Al-Adiyat*. This is agreed amount three verses.²

The verses in the Surah al-ashr have special structure in linguistic, sign, and sentence, such as: form of oath Or *qosam*³ from God that show the serious and the fact oath saying. In this surah Allah sworn to clarify that human is really in the disadvantage (kusr). usually Allah swears with some of creatures to show that he is the creator. Therefore time, day,

¹ M. Quroish shihab, *Tafsir Al-Misbah vol15*, Lentera Hati, Jakarta, 2002, p.103.

² Abul Fida Ismail bin al-Khatib Abu Hafis Umar bin Katsir asy-Syafi'i al-Quraisyi ad-Dimasyqi, *Tafsir Ibnu Katsir juz 4*, darul-fikr, 1986. p. 548.

³ *Qosam* is one of common strengthening statement to steadfast and strengthening a true thing in soul. Al Qur'an was revealed for all human and they have various responds to it. Some are doubting, refusing and some are striving against, thus Allah uses *Qosam* in his statement to erase doubtfulness, delete misunderstanding, standing *hujjah*, strengthening *khobar* and establishing law with the most perfect way.

night, evening and all of it are creatures of God. And Allah controls the vicissitude of time and when this had happened alterations of condition. There is no equals Allah which can create the time or controls it. Really it is the greatness of God for people want to contemplate. Allah by half of creatures to show that they are one of high creatures as the sign of Allah's greatness and sometimes shows the benefit and the excellence of this creature.⁴

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

*that man is a certain loser.*⁵

the first verse is oath (qosam), the second is responds of oath (jawabul qosam).⁶ That is main idea which was done on this verse, Allah swears to clarify that human is really being on the loss condition. Imam qurthubi explained the differences scholar's opinion about *khusr*⁷:

- a. The meaning of loose is paganism, this is according to Ibn Abbas, from Abu Shalih.
- b. Polytheist community. This is according to Ibn Abbas, from Ad- Dhohak.

لَفِي خُسْرٍ

- a. Damaged. That is Al Akhfasy's opinion
- b. The bad Consequence. this is al-Farra's opinion
- c. The badness. That is Ibn Zaid said.⁸

Meaning of this verse is Allah swears about human's condition that they are in the loss condition, they do always on the two conditions, that are in the world and the beyond, except peoples who is excepted by God used لَفِي خُسْرٍ this is more explicit than word لَخَاسِر because letter of fii (في)

⁴. Abi fadl jalaludin abdur rahman abi bakr as-syuyuthi, *Al Itqan juz 2*, Darul-kutub, 1995, p. 283-287.

⁵Mahmud Y. Zayid, *The Quran an English translation of meaning of the quran*, Lebanon, .Daral-choura, 1980. P. 460.

⁶ Syeikh Imam al-qurthubi, *Tafsir Al-Qurthubi jilid 20*, penerjemah Dedi Rosyid dan fathurrahman, Pustaka Azzam, Jakarta, 2009, p.713.

⁷ Syeikh imam al-qurthubi, *jami' li ahkami al-qur'an juz 19*, Darul kutub, 1387, p.179-180.

⁸. Abu ja'far at-thobari, *Jami'ul bayan juz 24*, Beirut, 1420h, p. 589.

constitutes *zharf* which gives meaning that as entire of human on the loss, and loss is includes them from the all side. And the sentence in the verse uses three kinds of confirmation: the first, being letter qasam (wawu) ⁹, the second is inna (ان), the third is lam letter (اللام)¹⁰

According to Imam Muhammad Ar-rozzi Fakhruddin that as the admonition that the source condition of human is on the loss and shellacking. This verse promises that the real happiness is being love to beyond and turned from the world's side. Then , the reasons to invite to love here after is obscure. Whereas that invites to love world is very visible, that is every senses, lust and emotion. So that , some of human sinks in the love world and always seeks. So they are in the loss condition.¹¹

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

“except for those who have faith and do righteous deeds and counsel one another to follow the truth and counsel one another to be patient in adversity.”

Way of happiness, peoples have four things :Faith to everything commanded by Allah, as the consequences of faith to Allah and the faith impossible without knowledge, because knowledge is some from faith that is impossible the faith can be perfect without it. Doing goodness is contains all of good doing , in the inner or external, still has relation with Allah , although servant , obligated or *sunnah*. Recommended on the *al-haq* each other , that is faith and good

⁹Acep Hermawan, *Ulumul qur'an ilmu untuk memahami wahyu*, PT Remaja Rosdakarya Bandung, 2011, P. 111.

¹⁰ *Ibid*, p. 112.

¹¹ Imam Muhammad Ar-Rozi fakhruddin ibn illa' , *Mafatihul Ghaib,juz 31*, Darul-Fikr, 544-604. p. 87.

badness, always Counseling to be patience and loyalty , on the avoids wickedness and the confront the bad fate.¹²

Two conditions in the agenda perfected other one. By the four sides, this will happiness from loss to victory and lucky. Except from that the linguistic structure of al-ashr has relation in the other paradigms that collected verses in them, such as about cosmology that explanation about time. And in the aqidah about explanation about faith, etic with explicit of doing goodness and in the social science about consult each other , in the philosophy about truth, and in the psychology teaches to us about patience.

Amount of linguistic mentioned in surah al-Asr with descriptions determinant (qosam, determinants: the word clothing, adjectives, pronouns), the verbal system, system-sietem nominal, syntactic arrangement. *Qasam* or oath. As usual oath say, this means that stressed the importance of the message that will be delivered later. Seen in the first letter at the beginning of the letter *Wawu*.

Determine (noun): the word al-Asr is supreme because it became the object maqsum bihi (medium oath) So the time is something that must receive attention.

That qosam Jawabul is meant content or message of any mention of the oath in the previous paragraph. In this text itself there are two sentences or sentence taukid confirmation. The first is the phrase inna. The second is inserted on the lam from the phrase inna khobar. In the book of al-al-Ilahiyyah Futuhat mentioned, in the opinion of the strong lafadz (al-insan) in this verse refers to the whole man. Alif lam in the sentence has a meaning *lil Jinsi*, all kinds of people, to include Muslims and non-Muslims.¹³

¹² M. Quroish shihab, *Tafsir Al-Misbah pesan, kesan dan keserasian al-qur'an vol15*, Lentera Hati, Jakarta, 2004, p. 506.

¹³<http://Surat%20AlAshr%27%20Merenung%20Makna%20Hidup%20Manusia%20dalam%20Al-Qur%27an%20~%20Majalah%20El%20Bashiroh.htm>.posted at 27 oktober 2014.

Lam Istisna' is supporter factor existence of the exception clause or *istisna'* after which exclude categories of people who believe a group of people are the losers. (khusrin) means a loss or reduced. Al-Akhfasy interpreted with injuries and other scholars interpret it with ugliness. This verse position as *jawabul qosam* expressly suggests that the content of this paragraph is important news that should be taken seriously. The importance of this verse is reinforced with an additional presence *taukid* two sentences inside.

The phrase in the first verses is two paragraphs of this letter using the three sentences affirmation, which reinforces the impression that people will actually always and continuously lose money. Three sentences confirmation that the term referred to *ta'kid* Arabic grammar is a form of the word oath, *inna* and *ta'kid lam*.

When observe to the structure of surah al-ashr that contained real, definite words. Such as from the Oat , instrument of *al-ta'kid* and narration message of verses contained perfect vision. Muhammed Arkoun given interpretation to verses of qur'an more focused in the linguistic aspect that internal and external study from text. On the surah al-ashr can central four important points as interpret instrument. Structure of surah al-ashr related with other knowledge. Such as talked about cosmology (وَالْعَصْرِ), about faith (آمَنُوا), ethic (عَمِلُوا الصَّالِحَاتِ), social aspect (تَوَاصَوْا), philosophy (الْحَقِّ) and psychology (بِالصَّبْرِ). Strukturalisme linguistik that give argument that al-qur'an is only teks , but my research will not talks about it only foundation get more basic understanding about verses of qur'an.

Arkoun receives structuralism approach linguistic (semiotic) who view a text (corpus) as overall and as a system of internal relations. To use this theoretical view, by taking three of the examples of the most suggestive: the mall, the book, and ignorant. If you are satisfied to know the meaning of these words solely on the level verses in which

these words appeared, we will only come to the knowledge of the rupture in lexicon graphics, juridical, ethical and psychological. All obtained from the words of the text mean the global marker and brought all these words, on the other hand, for dyeing and direct text in a certain way, and directs the dye is put in the text in a certain way, placed on this conclusion, that for us we moderns mean in that can not be captured, even useless, as such, all relating to the property in the quran (material wealth, women, children, slaves, inheritance). Will giving false debates and endless, such as Islam and capitalism, Islam and socialism, Islam and democracy as well as the book said easily support a neutral sense; but when applied to the Qur'an, the word risk is separated from linkages reactivate its meaning on many levels. The case is more complicated ignorant again. All attempts to translate or even define, will decide one of the correlations axis text.

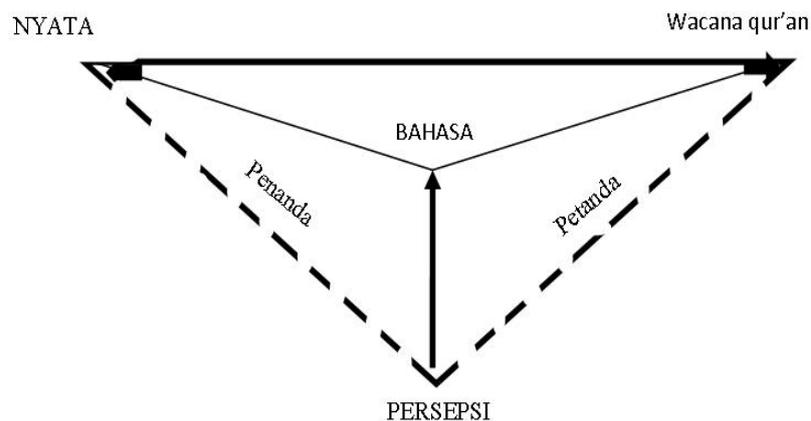
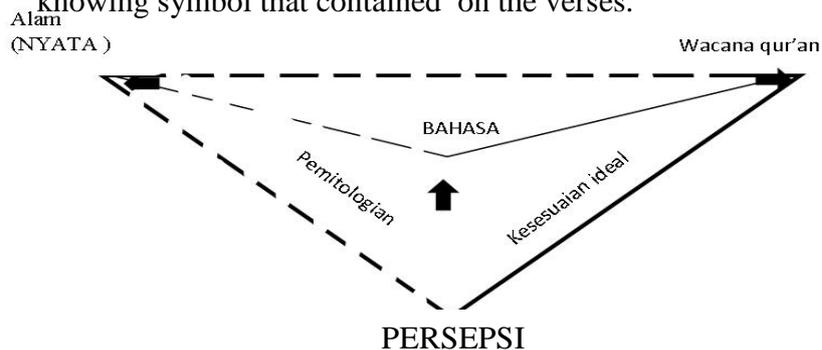
Mohammed Arkoun clarified that the definition of Qur'an made his probably to study decree of God as language concept, import linguistic concept and literature that is really cause of discourse of al-qur'an made awareness from connection that centered to live perception, that are creative something that transcendent. Qur'an used language appreciation from Arab to renew the religious awareness. When scholars now switching to new discipline in the language level to defined qur'an, actually they only continued long tradition in the thought of Arab moslem. but, however it is true that contemporary linguistic in methodology did not require great intellectual, this method to removes all consideration.¹⁴

Analysis of articulation surah al-ashr using Arkoun's perspective caused he used linguistic critical with observed symbols of language (modalisateurs du discours). Every language had "signs of language" that follow influenced of production process meaning because "legal

¹⁴ M. Quroish shihab, *tafsir Al-Misbah vol 5*, Lentera Hati, Jakarta, 2002, p. 103.

closed canon “ written on the Arabic, so language sign. Therefor had to based literature on the Arabic text did not translation.

To get understanding process in the text of surah al-ashr, by analysis components of linguistic such as (qosam), determinant (isim ma’rifat), taukid, structure of syntax, analysis of symbol or myth by knowing symbol that contained on the verses.



The writer will take research about structure surah al-ashr used Muhammed Arkoun perspective, because Muhammed Arkoun used some of methodology, such as the critical of linguistic, syntax that had functioned to categorizes narrator’s choices from probably putting in the system of linguistic. And the systematic analysis gives function to know meaning used by verse or discourse of al-qur’an when gives meaning or describes about people’s stories before. Symbolic analysis or myth has function to explains the code system on the qur’an that covered text analysis, process and social condition. Because Muhammed Arkoun observed the surah is one unity

structure. Study analysis reading Muhammed Arkoun had proved with his reading to surah al-Ashr.

B. Research Question

The research question structured in this research are :

1. How is the analysis structure of the surah al-ashar by Muhammed Arkoun perspective ?
2. What is the relation between myth and qiro'ah in the surah al-ashr?

C. Aim of Research

As the research question above so the aim of writer to take this title are :

1. To know the analysis structure on the surah al-ashr by Muhammed Arkoun's perspective.
2. To know the relation between myth and qiro'ah on the surah al-ashr.

D. Prior Research

- Waktu dalam presperktif al-qur'an (telaah surat Al-Ashr 1-3), was arranged by Anita Maslahah. In this thesis writer explained about the method of research in Surah Al-ashr with thematic method then investigated and collected verses of Time. And gives knowledge about background of verse's descending, verses correlation in surah each other, then arranged language's themes in the exact framework, systematic, perfect and intact. Explained form of time expressing in al-qur'an. And explained view of al-qur'an about time, and give explaining about utilization of time according al-qur'an especially surah al-ashr.
- The Equilibrium of Responsibility between Individual and Social Life In the Surah al-Ashr (Critical Study on Bint al-Syâti' View in Surah al-Ashr) by Syariful Anam. In this thesis Author given explanation about how does Bint al-Syâthi' interpret Surah al-Ashr. What does Bint al-Syâthi' mean about the meaning of the equilibrium responsibility on Surah al-Ashr. How to implement her concept in the current society life. the writer uses critical study of the interpretation methods used by Islamic contemporary magnate,

namely Bint al-Syâthi'. She has not only a methodology of interpretation but also she has magnum opus, namely *al-Tafsir al-Bayânî li al-Qur'ân al-Karîm*. So it is fairly when Bint al-Syâthi' becomes the object of research study. The methodology of her exegesis visibly focus on the linguistic analysis that includes internal and external study of the text, which crystallized into 4 points important as the of interpretation instruments.

- Abdul jibrin, *Melepaskan Diri Dari Kerugian (Tafsir Surat Al-'Ashr)*, in this article explained about how is important the science, have to practice not only getting. Knowledge that is getting has to practice to all action. And in this article the writer giving explanation about the useful of surah al-ashr and giving explanation about the interpretation of surah al-ashr. Because surah al-ashr contained basic instruction life to get happiness in this world and here after. ¹⁵
- Muhammad Abduh Tuasikal, MSc, *Tafsir Surat Al 'Ashr: Orang yang Sukses pada Diri dan Orang Lain*, this article written to giving explanation about how is the way get success people with writing interpretation in surah al-ashr to getting real containing. Explained that who would like to be success one have attention to four way. Such as : faith, good character, recommend truth, recommend to the patience. ¹⁶

Therefor some of literature that for now had similarity in the theme or many difference explanation or in the research and completely will done to get this research.,

E. Theoretical Framework

To get maximum results in this study , the author only focuses on a discussion of how the structural of quran verse al - ' Asr in the perspective of Mohammed Arkoun . Because Mohammed Arkoun in reading other

¹⁵ Melepaskan Diri Dari Kerugian (Tafsir Surat Al-'Ashr) « Abul - Jibrin.htm. Thursday 5, Mei 2014. 13:16 .

¹⁶ afsir Surat Al 'Ashr Orang yang Sukses pada Diri dan Orang Lain _ Rumaysho.Com _ Mengenal Ajaran Islam Lebih Dekat.htm. . Thursday 5, Mei 2014. 13:30 .

verses of Qur'an uses several methods including :Linguistic , syntactic , Linguistically quran is a complete and open corpus of utterances in Arabic , which we no longer have access to it unless the text is written and standardized after centuries IV / IX . Overall standardized text has been treated as a creation.¹⁷

Myth is a kind symbol that is expressed in the story or the story. As a story, myth happen in time and place as it is understood in history. Usually myth was born and developed through and from history. It can be said that every history can potentially be turned into a myth. The story is very strong mystical and sublime, because the structure of the story can be used as a vehicle to express and complex. Through myth, people talk about himself. In the myth, the meaning expressed in a structure such that the structure can be used as a new means to talk about something else (for example on the basis of experiences and existential). Human life is so complex, deep, even incomprehensible, so that people can never talked about it directly.¹⁸

Myth is one of the effective means that can be used to discuss the human life. in semiotics and anthropology, it was found that the myth is not just a monopoly of those who are often categorized as backward or "primitive". Myth also become an integral part in the communication of people today.

Although Arkoun uses various developments in the field of semiotics , it's influence Arkoun especially in the analysis of the symbol or mythic analysis can complement traditional analyzes based on the analysis of the lexicon - grammatical , theological . Analytical mythic widely used by the science of anthropology , social and cultural rights in particular . Arkoun see that anthropology major contribution in reviving the myth that wealth since ancient times tend to be considered low . During this anthropological analysis has been developing a set of

¹⁷ Mohammed Arkoun, *Berbagai pembacaan qur'an* translated by Machasin, INiS, Jakarta, 1997, p. 51.

¹⁸ Ibid,p.58.

structures that can behave myths from various cultures. And anthropological analysis can also be applied to the surah al - Ashr . Therefore, in surah al - Asr qiroah gives anthropological space to move in order to reveal the mythic structure of the existing language in the Qur'an.

To know the meaning of the symbols in the text mythic of verse al-Ashr should require knowledge of any sign that is used in the verse al - Ashr. Arkoun in his recitation of al - Fatihah has been looking for various possibilities for the appearance of signs. This expansion has also been applied by the classical commentators. Arkoun insists that this is precisely the sort of analysis helps us to explore the wealth of religious texts that are more symbolic than denotative. It means that through a myth people can find primordial or fundamental reality that is experienced by everyone.

F. Methodology of Research

1. Type of Research

This research is concluded on the qualitative research that the research will used by information source can . can found from the library which had relevance¹⁹ with surah al-ashr verse 1 until 3. Whereas the phenomenological of research used by analysis study of structural according to Muhammed Arkoun to reveal about writer's questions.

2. The Sources of Data

To get comprehensive information, the writer uses library of research to accumulate data which needed to increase, explain, and conclude writing. There are two kinds of source in research are primer and secondary.

The primer data is Book of Muhammed Arkoun and al-qur'an. And the secondary data is more of literature that has relevance about this theme. (books of tafseer such as : jami'ul bayan at-thobari, mafatihul ghoib by Imam Muhammad ar-Rozi fakhruddin, tafsir al-azhar by Hamka.(Haji Abdul Malik Karim Amrullah))

¹⁹ Lexy J. Meleong, *Metodologi Penelitian Kualitatif*, Remaja Rosda Karya, Bandung, 1993, p. 2.

3. Data Analysis

Based on the methodology of Research Question and the Aim and this Significance of Research, object of research is concludes descriptive analysis , and the steps are :

- a. Describes what is contained on the theme of surah al-ashr
- b. Describes linguistic analysis, syntax, semiotics and symbol or myth detail according to Muhammed Arkoun.
- c. Analysis the structural of surah al-ashr by structural studying of Muhammed Arkoun

There for methodology of this research contained in the descriptive- analysis.

G. System of writing

The system of this research as the describe which will becomes theme in this mini thesis. In the discussion "analysis structural of surah al-ashr on the Muhammed Arkoun perspective" the writer divides in the five chapters, there are each other contained from some of sub chapter by purpose hopes to the theme can be well and systematic from the chapters such as:

The first chapter, introduction, in this case the authors describe the general content of the writing or the content and limits of the problem. Expected to be more easily to be understood in bringing ideas to the point. This chapter consists of background, research question, purpose of research, the significant of research, prior research, theoretical framework, and the analysis study of research, systematical writing

The second, is explanation about Muhammed Arkoun's biography, about structural of the text. Contained the definition of structuralism and the methodology of linguistic and existentialism on the text, structuralism, and semiotic and analysis of myth in the structural of linguistic.

The third, is explaining about Muhammed Arkoun and surah al-ashr that contained how is the methodology reading of qur'an, islam reasonable, and about the surah al-ashr will explains about linguistic

structure surah al-ashr, themes of surah al-ashr , and the commentary of interpretation begin from the average classic until the modern era. Interpretation of surah al-ashr and the type.

The fourth, is step of deeply in this writing. Because will discussed about structuralism analysis in surah al-ashr according to Muhammed Arkoun that start from the linguistic of critical, syntax and analysis of semantic, analysis of symbol or myth. And then it will ended by analysis of interpretation and answered from the Research Question

The fifth, is the closing. In this chapter, the writer will present final result from the explanations of the previous chapters which have been elaborated in the research.

That's all of describing of writer's systematic in this mini thesis. May all can be useful and next can be success and be useful for the writer especially for *umat* of human. Amin