

CHAPTER III

MOHAMMED ARKOUN AND AL-ASHR

A. Biography

Mohammed Arkoun was born on February 1, 1928 in Tourirt-Mimoun, in Kabilia, a barber populated mountains in the east of the Aljazair.¹ There, he was confronted by three languages: the language of Kabilia², Arabic and French which were brought by the Algerian authorities between 1830 to 1962. The three languages represent the three traditions and three different cultural orientations: Kabilia language is a mean of delivering a set of traditions and values concerning the social and economic life of many thousands of years. Arabic language is a mean of expression and the preservation of tradition in the field of religion.³

French language is the language of government and the means of incoming values and traditions of western science which is delivered through schools established by the colonial authorities in the area of Kabilia. The situation is affecting the thinking of Arkoun. Since his childhood, he keeps in

¹ Drs. Suyadi Putro, *Mohammed Arkoun tentang islam dan modernitas*, (Jakarta: Paramadina, 1998), p.11

² Tribe is a mountainous region located in the Largest populated east al-JiR. Kabilia region (al-qobail) consists of a large kabilia (with an area of about one million hectares) and small kabilia. Population lives from agriculture (the fig and olive), raising livestock, and handicraft trade. While Berber is a term for people spread across northern Africa, from Libya to the Atlantic Ocean. Before speaking arabic accent they speak with various non-Arabs ('ajamiyah). However, until now most of them still use the Berber language. Most of the population of Berbers embraced Islam together "Uqbah. Then along with their Arab armies participating in various Islamic conquests, particularly subdued Spain under Tariq ibn Ziyad led. Berber people who live in urban mingle with the Arabs. while others dwell in the mountains auras (the southeast), Atlas mountains (stretching between Morocco, al-Jazair, Tunisia), the Rif Mountains (next north Morocco), and the birthplace Kabilia Arkoun. Until now, most of them still retain and preserve their customs and language. Mohammed Arkoun environment consisting of the Berber population, laden with the breath and Islamic activities.

³ Ruslani, *Masyarakat Kitab dan Dialog Antar Agama Studi Atas Pemikiran Arkoun*, (Yogyakarta: Adipura, 2000), p.30

touch intensively with three languages, Kabilia language is used in daily life, the French language is used in schools and in the administrative affairs and finally the Arabic language starts being used when he entered school in Oran, the main city in western Algeria.

Arkoun education begins at elementary school in his native village, then he studied at high school in the port city of Oran. From 1950 to 1954 he studied Arabic language and literature at the University of Algiers. Then, amid a war of liberation of Algeria from France (1954-1962), he enrolled as a student at French and since the 1950s he settled in France. His interaction with the French culture started from elementary school and continues more intensified. However, the main field of study and research of Arkoun unchanged, that is language and Arabic literature and Islamic thought.⁴

Arkoun last formal education completed was doctorate in Literature in 1969 in the Sorbonne University Paris with a dissertation on humanism in Maskawaih ethical thinking. The formal education which is passed by Arkoun further strengthen the interaction with three languages and traditions of thought, especially the Islamic tradition, which is mostly expressed in Arabic, and Western traditions, especially those developed in the France language. Here it can be seen that Arkoun live his lives among the various traditions and cultures. His involvements in three languages above later become an important factor influencing the development of his thought. It is the factor that causes attention on the great role of language in human thought and society.⁵

As an intellectual who deals in the world of thought (Islam), of course his activities do not get out of academia. When studied in Paris, he worked as *agregé* of Arabic language and literature. He had also been a high school

⁴ *Ibid.*, p.15

⁵ *Ibid.*, p.24

teacher in Strasbourg and also gave lectures at the Faculty of Literature, University of Strasbourg (1956- 1959).

In 1961 Arkoun was recruited as a lecturer at the Sorbonne University in Paris, where he obtained the degree of Doctor of Literature. From 1970-1972, Arkoun teaches at the University of Lyon and then returned to Paris as professor of History of Islamic Thought. Even, he was a guest lecturer and speaker at a number of higher education institutions around the world. Finally, in 1993 he served as a visiting professor at the University of Amsterdam and the Institute of Ismaili Studies, London.

In Indonesia, the idea of Arkoun began to be known somewhat later. Who first introduced it was Mohammad Nasir Tamara. In 1987 he raised Arkoun's work as a topic of discussion in Empathy Foundation and later in an article in the magazine *Ulumul Quran* (1989). Arkoun himself had visited Indonesia on the occasion of a seminar on "Contemporary Expressions of Islam in Building" (Yogyakarta, October 1990), "International Conference on Cultural Tourism" (Yogyakarta, November 1992) ⁶. He also had to speak in front of IAIN Yogyakarta and Jakarta in front of LKiS forums and several other agencies. ⁷

Arkoun also active in interfaith dialogue, particularly the Islamic-Christian dialogue, for more than 20 years. During this time Arkoun has attended a variety of meetings, conferences, seminars; gave several lectures and speeches; and write books and articles dealing with scientific and cultural conditions of the modern world, in the form of a critical view of the religious heritage.

⁶ Johan Hendrik Mauleman, *Membaca Al-Quran Bersama Mohammed Arkoun*, (Yogyakarta: LKIS, 2012), p.vi

⁷ Johan Hendrik Mauleman,"Pengantar", *dalam Johan Hendrik Mauleman(peny.), Tradisi,kemodernan dan Metamodernisme*, (Yogyakarta: LkiS,1996), p.7.

Mohammed Arkoun passed away at the age of 82 years on September 14, 2010.⁸ And leaves two sons both are grown and well educated as Mohammed Arkoun. Mohammed Arkoun as productive scientists during his life wrote a lot of papers in the form of books, articles and others. number of papers widespread in several leading journals, such as Arabica (Leiden/Paris), study Islamica (Paris), Islamo-Christiana(Vatican), Diagene(Paris), Magbreb-Machreq(Paris), and Linny. In addition, Arkoun also published a number of papers and the collection of written works together with other scientists.

Among the important books of Arkoun is *Traite 'd'ethique* (traduction francaise avec introduction et notes du Tahdhib al-morality), (writings on ethics (France translation with introduction and notes from al-Akhlaq Tahzib, a work of maskawaih)), Damascus , 1969: *Contribution a l'etude de l'humanisme arabe au IVe? Xe siècle: Miskawayh philosophe et historien* (Contributions to Arabic Humanism at IV/X Century: Miskawayh as philosopher and historian), Paris; Vrin, 1975; *Ouvertures sur l'Islam* (notes of introduction to understanding Islam), Paris; Grancher, 1989.⁹

As for books containing various article has been published in several magazines, among others, *Essais sur la pensee Islamique* (essays on Islamic thought), Paris; Maisonneuve et Larose, 1973, *Lectures du Coran* (readings of Qur'an), Paris: Maisonneuve et Larose, 1982, and *Pour une critique de la raison Islamique* (for the sake of logical criticism of Islam), Paris; Maisonneuve et Larose, 1984.

Other Arkoun Books include: *Aspect de la pensee musulmane classic* (aspects of classical Islamic thought), Paris: IPN, 1963; *Miskawayh Eptres de deux* (two miskawaih letters), edition of criticism, Damascus, 1961; *coranique Discours scientifique et pense* (Qur'an discourse and scientific thought),

⁸ http://id.m.wikipedia.org/wiki/Muhammad_Arkoun. Accessed on 7september 2014. 12:22.

⁹ Drs. Suadi Putro, *Mohammed Arkoun tentang Islam Dan Modernitas*, (Jakarta: PARAMADINA. 1998),p. 19

Paris; Sindbad, *L'Islam, Heir, demain* (Islam, yesterday and tomorrow), together with the work of Louis Gardet, Buchet - Chastel, Paris, cet.II, 1982, and *L'Islam, Religion et societe* (Islam, religion, and society) , work together and M. Borrmans M. Arosio, ed. Cerf, Paris, 1982. In addition, there are dozens more Arkoun scattered papers in various scientific journals. Up to now the essays of Arkoun which are not yet published in the form of a collection of essays are still tens.

The only Arkoun's work in English is *Rethinking Islam Today*, in 1987, while in other languages, his works are scattered through the efforts of translation. In Indonesian language there were only two books of Arkoun these are *Islamic Reason and modern Reason; the various challenges and a new path* that includes some of his articles. Besides, there were many works of Arkoun that have been translated into Arabic. Among them, the *AL-fikr al-Islami, qira'ah 'Ilmiyyah* (Islamic thought, Bacaab Scientific), Hisham translation Salih, Beirut: Markaz al-inma' al-Muttahida, 1987, which contains eight articles of Arkoun with introduction of translation, *al -fikr al-islami, Naql wa ijtiihad* (Islamic thought, criticism and ijtiihad), translated by Hisham Saleh, which contains some of the Question and Answer with Arkoun. Introduction of this book is entitled *Arkoun, Min-Faisal at ila tafriqah FasL al-Maqal, Aina Huwa al-Fikr al-Islam al-Mu'asir?* (From Faisal at-tafriqah to FasL al-maqal, where Contemporary Islamic thought. Arkoun also contributed to the writing in the *Encyclopaedia Universalis*, Paris; *EncyclopediaUniversalis France SA*, 1992, in the entry of *Islam, les expressions de l'islam 'in sub A' la connaissance de l'Islam; problemes epistemologiques*.¹⁰

¹⁰ Ibid., p. 20

B. Modern reason and Islam reason

1. Islam reason

The word "Islam" according to Arkoun, as well as many circles translated into French with the meaning of submissive "(istislam). This translation according to Arkoun is absolutely not true. The faithful were not submissive before God, but he felt the vibration of love to God and awaken curiosity for the things that are commanded by Him. Therefore there is a relationship voluntarily. Longing, and well thought between him and Works.

With such understanding, Islam should be seen as a religion of the charges to the satisfaction of the spiritual inner (spiritual) man. He is religious because of the need to remember God, not because God wants people to remember Him. So Islam is a voluntary action, as implied in the origin of the word 'Islam', "to be secure, safe, intact ". A Muslim cannot be run for the sake of others, and because of that, the imposition of Islamic faith is not allowed.¹¹

The view above is in line with Izutsu, a renowned scientist from Japan. In pre-Islamic times the word Islam means "surrender" or "surrender" something noble. In that sense the Qur'an is transformed into action containing surrender of autonomy for the sake of man's own self or ego. In a basic sense, the Muslim is a person who did his form of surrender and commitment to God and His Prophet voluntarily. In this context, Islam is closely related to faith or belief. As Muslims are characterized by the delivery of all entities themselves totally to God, then Mukmin characterized by the presence of a solid belief. In general, the two words are interchangeable, but if Muslims in its secondary meaning is a person

¹¹ Drs. Suadi Putro, *Mohammed Arkoun tentang Islam Dan Modernitas*, Jakarta: PARAMADINA. 1998.p.29.

formally or outwardly a member of the Islamic community, not the case with the believer, for faith that lies within.

Faith is the power added (added force) of the firm belief¹² God in fact does not require surrender of man. On this basis, then the action Islam action is merely following the law of nature that has been his sport is determined. People who don't follow it means "sin upon himself" God himself is not affected by their ignorance "Whoever do good, he did for himself, and whoever does evil, then he is doing to himself as well. And God does not apply to His tyrannical. " To emphasize the identity of a Muslim submission (Islam) to follow role of God with nature , the Qur'an likens submission shadows with their faces in prayer , only to Allah prostrate (obedient) all that is in the heavens and the earth , either by their own volition or forced (and prostrate anyway) shadow in the morning and evening .

The Lord replies for acceptance of his commandments is the harmony of social mankind is altruistic, say (o Rosul!): "I'm not asking you anything this rallying cry for wages unless (that you need to be) loving relatives (our neighbor). And who is working on our good will add to her kindness on the goodness of it.

Etymologically, the Arabic language, Islam means " surrender something to someone " . This means "a state in which a person submit himself referred to God as a whole . But the Arabic Language historians find another meaning of the word Islam is very fitting with the use of the word in the Qur'an : eight times the word Islam is used in the sense of " the soul returns to God " (remise de soi a Dieu " includes recognizing the soul " call of God ") in surat al - Imron : 19 and 85 , al - Maidah : 3 , then , faith in a firm shape like the letter at-

¹² Ibid, p, 30

Tawbah : 74 and Hujurat : 14 . That meaning is " death-defying " , ie, by sacrificing the life and soul to something noble (God's Affair and Prophet) . A Muslim with high spirits and meet the call the Lord's teachings terms, because thereby he went to the Absolute , The supreme almighty , and ride to the mainland over the entire form . There are several verses in the Qu'ran mentions Abraham as a Muslim. Ibrahim was imaged within a Muslim resignation reached its peak, when carrying out his orders and kill the children who are the fruit of his heart to God . When the Qur'an states that Abraham was not Jewish nor a Christian but a Muslim Hanif . Obviously that is not Islam as crystallized in the work of theologians and jurists¹³.

Through the above statement, it can be seen that the historical assessment methodology used by Arkoun. He wanted to explain the differences between Islamic issues in the Qur'an, the Islamic jurist , and Islam as reflected in the various schools of theology. Due to the dryness of historical consciousness among the people of Islam, Muslims believe that the understanding of contemporary Islam as it is constant since the fall of the Quran to this day. No change at all. So he forgets the meaning of the various terminology synchronous, and thus to have . Since the time of the Qur'an, the word Islam actually has undergone various restrictions , symbolic charge , rules , and semantic meaning . By the fuqoha ' it was developed as a dogmatic faith, which later became a well known Islamic religion . Thus , it can be said that

¹³ That is the ideal that religious attitudes symbol in action in the actions of Abraham referred to as the "Father of the faithful " He determines the initial religious attitudes on which the sacred covenant that not only are in place had character historically , but also includes the time and place infinite for human consciousness towards the Absolute beyond the boundaries of language , rules , and traditions . It is this attitude which in the view of the Qur'an Islamic . Above understanding in line with the view Nurcholish Madjid , a prominent Indonesian intellectual . according to Madjid , Islam is the religion of al - hanafiyyat as- samba ' . Religion tends to truth and tolerance . Such is the history of Abraham, the upright picture .

Islam (the great I) Abraham is the original and ideal Islam , while Islam (with I small) as the religion brought by Prophet Muhammad and was developed by the scholars is derived (not to say " not genuine ") which historically .

Ideal Islamic religion that the most High temperatures : it overcomes the historical Islam . This is analogous to the difference between the two other terms in the Qur'an : umm al -kitab (holding book) and al -kitab . The first is the heavenly books and the ideal model of the whole word of God including hidden and cannot be achieved by a human , while the second is the Qur'an , az - Zikr , al - a criterion , which is a form of historical books , sacred kalam revealed to man , written by the hand of man in a book called Mushaf . Or it's like the difference between of the gospel (the word of God stories stored in ordinary books is palpable among Christians) . Herein is to be distinguished from the well between the Qur'anic reality (le faith coranique) and Islamic reality (le fait islamique) .

Qur'anic reality is transcendent, transhistorical , and open to various possibilities of meaning . While the Islamic historical and the determination of one of the lines contained in the true meaning of the first , not the determination of the whole. In short , Islamic reality is nothing but a fact Qur'anic through human instrumentality , through human interpretation (either the fuqoha , and experts theology) to the Qur'anic reality . it is prove that the fact that the Islamic historical and transcendent reality is the fact that not only consists of one stripe or color. He has a lot of lines, flow, and patterns. There are Shi'ite , Sunni , Kharijites with various branches. All manifests through various historically specific social groups trying to get the owner of recognition as a religious truth transcendent and perfect. In fact they actually constitute political movements or parties say theo- politics.

Therefore, it was not feasible to use the word Islam to characterize a society that in essence it is diverse, as is done by some western experts. Because if it is done means that the actual burden of Islam outside its responsibility. Above all, Islam is a religion, but the politicians and considers Islamic ideology is everything. On this basis all building economic, social , cultural , and language of a society put under the name of Islam . From here came to be known, in this context Arkoun tend to put the word Islam in quotes. Because the so-called Islamic society it is very varied according to the structure of each. It is impossible to equate between the public between the people of Indonesia, for example with a non Indonesian society such as Iran or Egypt merely because the dominant religion there is Islam. Religion is not the only factor affecting the life and travels of society, as well as believed by ideology. There are a number of other factors that influence the development of a society, of which is the economy , the structure of cultural , social , historical , and even the environmental situation of each. Similarly, the idea of Islam that will be discussed later . Thought is not Islam itself. Many factors that influence that shape and type also varied, even from each other is not uncommon impact.¹⁴

According to Arkoun , there are a couple of logocentrism in Islamic thought , first , Islamic thought is controlled by dogmatic reasoning and is strongly associated with the eternal truth (God) . So, it is aesthetic rather than scientific . Second, the reason assigned recognize Truths (function sense) has become narrow and only dwell in the region of his birthplace , for example the field of metaphysics , theology , moral , and legal. Third, in the activities of reason only

¹⁴ Ibid. h. 41.

starts from the general formulas and using analogy, the implications , the opposition.

Fourth, the increase in empirical data that relates to a simple transcendental truth. It is intended as a tool for interpretation legitimacy itself and because it is a means of apology. fifth , thoughts tend to shut down and not see the dimension of welfare, social , cultural , ethnic , so it tends to be the only discourse that should be followed uniformly and impose a blind imitation of action (taqlid) . Sixth, Islamic thought is more concerned with a discourse that is projected birth language is limited in space , according the rules of language , and tend repeat something old . While the inner discourse that transcends the boundaries logo centrist through the experience of love and death, in the sense of spiritual wealth , tend to be ignored .

In addition to those who have a tendency logo centrist narrow space development and are not aware of the various factors of social, cultural, political, and so on. Islamic Thought has also witnessed a fierce conflict between religious thought and philosophy. As we know, most people , especially those who are under the auspices of the ideology of Ahl as - Sunnah wa al - Jama'ah , initially quite reluctant , if not actually hostile , current Hellenism. But Muslims who study foreign thoughts diligently , along with the stability of religion and belief in yourself , constantly reviewing and analysis to philosophy . They are the freedom of thought which is still greater than the mu'tazilah, develop philosophy and gave her Islamic character .¹⁵

¹⁵ Thus was born the one hand, a discipline in the treasures of Islamic thought which is technically called the philosophy of al-Ulum 'aqliyyah (-ilmu science reasoning) that directly referred to as Dakhilah Uloom (sciences Foreign) because it comes from outside, from the another well known religious sciences ('Uloom diniyyah) which tend to be scripturalist, orthodox and opologetic. Between them are sticking out from the competition century 3/9. When Ibn Qutaibah with persistent attacking philosophy and claimed authority over the religious sciences all fields of knowledge. Presumably, the competition can be likened to Luther's reform movement against the dogma of the Catholic Church in

For Arkoun, the failure of the movement's philosophy is very central events in the history of Islamic thought after the revelation. Defeat philosophy for the most part is due to the various restrictions on multiple streams of philosophical reasoning in the Islamic world.

Logo centrist within the confines of Islamic thought further bring Muslims to the tendency to justify the interpretation of their own group and ignore the interpretations of other groups. In addition, Muslims also are no longer aware of where the place of Divine revelation and where a thought is the result of interpretation of revelation that open the potential meaning, while the meaning is manifested as an interpretation to it cannot be separated from the social dimension of power, politics, history, and other .

Epistemology century scholastic always refers to the validity of the transcendental, has enveloped the Islamic thought. From there the birth inference Sharia law, the division of time before or after the revelation, the division of the human to the believer/infidel/ahl book: while modern epistemology are not familiar with the form of thought that case, because it is always associated with the experimental knowledge of the unseen.

Because it is natural that Islamic thought is then subjected to closure. This is evidenced by the many so-called "no thought" (Dispensable), something that often escapes the attention of the researcher about Islam, because discourse is discourse old used

the 16th century who presented the conflict between reason and authority of revelation. Tensions between the two forms of reasoning that takes place continuously in a relatively long time. The climax, when bn Rushd involved with his Tahafut at-Tahafu directed as a correction of the views of al-Ghozali contained in Tahafut al-Philosophy. Through his work, al-Ghozali make kafiri the Islamic philosophers like Ibn Sina and al-Farabi because of three things. First, the natural philosophers found this qadim. Second, God only knows the things that are particular. Third, their denial of the resurrection of the body. In addition, because the philosophers understood it was taken from Greek philosophy., Particularly Aristotle and Plato. So al-Ghozaliia thus continue to be denied

without changes to the exclusion of other possible use of different discourses. Another example of "what not occurred are important problems of philosophy that developed in the West since the 16th century. When in the Islamic world is no longer a reflection of philosophy that developed in the West since the 16th century. When in the Islamic world is no longer a reflection of philosophy (or at least marginalized), problems were completely unthinkable.

What is meant by the statement "Penser A'historic site du Coran" by Arkoun seem to regard the Qur'an as the speech of historical facts which the various methods of historical criticism can be applied. Of course, this is just a small part of the "unthought" in Islamic thought. But the small scope is then enlarged, so that eventually led to the freezing and severe misunderstanding. The freeze was in turn followed by the closure of thought among Muslims, and ultimately lead to bring up what is often called "the door of ijtiḥad" was closed. Closure situation thinking exactly what happened in the first-mentioned half-century 10. saat it was agreed that efforts to critically explore the religious Shari'ah is not allowed anymore, while the scholars simply by following what already exists.

Attempts to reopen the closed situation thinking it's not there. Efforts were made by the leaders of some sort of Ibn Taymiyya -13 century, Muhammad ibn 'Abd al-Wahhab in the 17th century, and the neo-ijtiḥad as Al-Afghani, Abduh, and so at the beginning of century 20. Unfortunately, according to Arkoun, the latest development of Islamic thought is still stuck in the discourse of apologists who always bragged past brilliance. In addition, Islamic thought also too confined by political and economic interests that are reluctant to be critical of the idea that it generates.

2. Modern reason

Arkoun not explicitly formulated limits of modernity, let alone the challenges brought by it. However, views on the question of modernity Arkoun this can be seen in various other writings. The Attitude of Arkoun that is no limitation to modernity was quite wise, because if he defines it. As is generally understood now as what is in the present. It cannot be determined exactly when and where modernity was gaining momentum. Therefore, Arkoun tend to limit it to the past.

According to Arkoun, the term modernization comes from the Latin language was first used in the Christian world in the period between 490 AD that indicates the displacement of the old Roman period to the period 500 AD. Classical period of European modernity itself has been running since the 16th century until the 1950s.

However, it is undeniable that there is an unbroken chain or arguably a continuation of modernity with progress in the past: the ancient (Greco-Roman) and the middle Ages (which coincided with the golden age of Islam). Therefore, according to Arkoun, modernity was not cut off from the progress that never existed in the Greco-Semitic. Between the 7th century and the 12th there is rapid progress in the Islamic world is not free from the influence of Greek Hellenism through the waves. Progress is then "moved" to the Christian world in the 12th century to 15 (scholastic glory days) with thinkers such as Albert the Great, Thomas Aquinas, Bonaventure, and so on. The sustainability of human civilization is also expressed by experts some kind Hodogson.

With the arrival of the era of the technique to human problems are no longer confined to only their own group without relating to others. However it closely related to one another in to the global community. Then, because the dimensions of the effects of global modernity and this fast, So once to start by a group of people in this western nations,

no longer possible for another group of people to start from ground zero. Thus, modernity is a world phenomenon. Whose image is briefly formulated by Lucian W. Pye in the following quote:

...it is based on advanced technology and the spirit of science, on a relation view of life, a secular approach to social relations, a feeling for social justice in public affairs, and above all else, on the acceptance in the political realm or the belief that the prime unit of the polity should be the nation – state.

With the above quote, how firmly that in the given facts of modernity (as it happened to be born in the West) now there are elements of modernity in the birthplace of western culture, complete with the western experience of Christian religious and cultural environment. Therefore it would not be too wrong if someone says that the modernization and westernization are just the same money, even though there are values neutral modernity, of which is science. Science and technology is developing so rapidly in modern times (in the west) This led to the emergence of attitude is simplistic to contrast between Islam Identical with setbacks, tradition, conservatism with western modernity-that is synonymous with progress, innovation, and dynamics. Muslim thinkers who are stuck in the mindset to contrast that, according to Arkoun, not few in number. In addition, the emergence of attitudes polarize it also triggered by differences between the Islamic community and the condition of modern society (western) which since the 19th century experience of inequality and the gap is enormous.

Of course, the social reality of each human group always contains various elements of the difference between one and another. Therefore the Muslim nations, for example while a group of people who more or less have a historical link with the West, caused by the interaction

between the two groups experience it-hostility and competition a long, ongoing process of modernity that certain psychological difficulties, namely the emergence of a feeling as give up on the former rivals. On the basis of it is natural that among the Muslims appeared voice - a voice that is both apologetic and attack by way of trade accusations that the western ethnocentric and so forth. Among the apologetic voice is the notion that modernity of thought, science and technology in the West since the 16th century actually starts from the golden age of Arabic science. It also said that the revolution socialization and the seeds have a real democracy, or at least implied, in the Qur'an, sirah of prophet and the companions actions. The emergence of the apologetic attitude and allegations were solely due to psychological factors, namely complex as losers.

Therefore, one of the challenges of Muslim nations in an effort to encourage modernity is to free themselves from the mass psychological atmosphere which is too traumatic, and replace it with the ability to look at the situation objectively, without conflict and misunderstanding. Furthermore, it is extremely important to question the validity of the assertion that the mystical east while the west was realist and rationalist.

In the context of modernity, the role played by a very significant tradition. For Arkoun, tradition has two meanings: tradition with a small t and large T Tradition. First have the common sense and old-fashioned, archaique, found in all human societies before the advent of revealed religions. While tradition is the ideal means of this tradition is that the Divine cannot be changed by man. This tradition is an absolute revelation eternal reality. This later tradition for twenty years in Mecca and Medina have wrestled in the social and cultural aspects

of against it, after the Islamic tradition was transformed into a well-developed its own history.

Tradition (with t-T) both initially in groups of three monotheistic religions: Jewish, Christian, and Islam is seen as a "modernity" as he put all the actual previous traditions within the confines of ignorance and chaos (ignorance, in the words of the Qur'an). Thus, it is implicitly understood that one of the characteristics of modernity, in the view of Arkoun, is any change in the world's principal thought or in areas of life. The influx of Greek thought in the classical period of Islam, or the introduction of western thought that began in the 19th century, is a form of modernity, as the emergence of Islam in the Arabian Peninsula.

According to Arkoun, there are two poles that must be considered in order to see modernity, both in the Islamic world and the Western world-Christian: a) a long pole: the ancient, traditional, classical; and b) the poles of the future: innovation, orientation, future, decisions with far horizon. Between the two there is a linkage such that the changes result in modernity is actually a combination of various potential: Polar future is not disconnected from the old pole (tradition). From the modern and the traditional will be modern, in the course of time, will be the traditional, and so on, Arkoun distinguish between modernity "material" and modernity 'intellectual' or cultural '. The first means of various progression that occurs in frame outside of the human form, while the latter includes the methods, analysis tools, and intellectual attitudes that give the ability to better understand the reality. Use of material modernity and all the results were related to the modernity form of thought applicable. Surprisingly a number of communities that are often different from the traditional last mentioned or industrial or post industrial society is more influenced by

the modernity of the material rather than by cultural or intellectual modernity. Arkoun describe what he called modernity of thought. It will continuously growing, he added, according to the development of modern science that the shift is so rapid that differ from classical learning, daring reviewing repopulating "truths" that have been obtained scientifically. Advances in the field of science, technology and thinking this is what is at the heart of modernity that has evolved in the west since the 16th century. Arkoun finally say that both forms of modernity above have gone through diverse staining according to historical trends that took place in the West: the Renaissance, the Reformation, the crisis of European consciousness (the 17th century and 18), the high-tech future is now, then the rapid humanities and social.

Moreover it does not give a firm limit of modernity; Arkoun also does not explicitly specify what the problems and challenges of modernity faced by Muslims. This is understandable because Arkoun is not doing a story in a book that is "ready for use" of modernity. The views expressed in the various articles contained many separate and to understand it requires a more dynamic business.

C. Surah al-Ashr ¹⁶

وَالْعَصْرِ (1) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (2) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالْحَقِّ وَتَوَّصُوا بِالصَّبْرِ (3)

¹⁶ According to imam Shafi in his assessment of this letter is as one of the most perfect letter prompts. According to him: "if Muslims think about the content of this letter, necessarily (directives) suffice them."

1. Language Structure of surah al-Ashr

God swears by time, for what will be a warning to him of all the circumstances and his successor settings, and what are the arguments of the existence of the creator. There is another opinion that the oath unstuck time of Prophet Muhammad PBUH, because the primacy of the time with the renewal of prophetic treatise. There is also the idea that meaning is the future for God's sake.

According to Imam Malik: who vowed not to talk to someone for some time: that he did not speak to one year.

Ibn Arobi also said "Malik actually mean someone who swore an oath to not talk to someone for a period of one year to mean, simply because it is often said, and it indeed originally established that the meaning of the oath. Imam Shafi'i thus found that people really do vow for one hour, unless based on the intention to not talk for a year.

Such qosam, system noun (isim), jawabul qosam, letters inna (ان), the letter lam (اللام). Lam isti'na '(illa), work system (fi'l), syntactic structure, and prosodie. With regard to qosam, checking letters in verse qosam letter wau wau qasam is called, which in Arabic is used for swearing. So this includes the form of the oath or qasam sentence. In this verse Allah Almighty swears by one of His creatures that al Ashr, form of oath or qosam of God shows the seriousness or declare the truth in sworn.¹⁷ In this letter, Allah Ta'ala vowed to assert that human beings really are in khusr. Allah sometimes swears by the majority of his creatures to show that He was the Creator.¹⁸

Thus, the time, day and night, afternoon, all of it is a creature of God. Nevertheless God who controls the change of time and along

¹⁷ *Al Itqan* karya As Suyuthi, 4/53

¹⁸ *Ibid* 4/55

with it came to pass changes in conditions. There was no other than the One God who can create time or control it. It is the greatness of God for those who want to ponder.

Then a discussion of the main ideas jawabul qosam of oath. Jawabul qosam pledged as the confirmation of something. Clearly God vowed to assert that human beings really are in khusr. Allah swears by the majority of his creatures to show that the creature is one of the great things as a sign of God's greatness and sometimes demonstrate the benefits and virtues of the creature, then; time is God's great creatures.

2. Themes of Surah al-Ashr

Surah al-Ashr has a theme related to overall life. Start time, people lose consciousness, the importance of faith and pious charity, advised kindness, as well as advising the patience. The important of using time and fill it with activities that are beneficial to themselves and others, because if not, then the loss and woe that awaits them.

Surat al-Asr shows that there are four key words as the path of success. The first is faith, and faith cannot be separated from science, so faith and science is a unity that cannot be separated. Because faith without science will have an impact on risk. And after faith and science are already owned by someone then the next step which is a pious deed this as a practice we will bear fruit in the world and in the hereafter. Then encourage one another in righteousness and counseled patience. Truth be achieved and thereafter patience will be preloaded.

3. Comments of the commentators

a. Jami'ul bayan –abu Ja'far Muhammad bin Jarir ath-Thabari,

An Experts of Takwil differ on his word, "والعصر" for the sake of" Some say that this is an oath that stated by our Lord to the future, "Al 'Asr' ', ie ad-Dahr (time). Those who think so mention histories: حدثني عليّ، قال: ثنا أبو صالح، قال: ثني معاوية، عن عليّ، عن ابن عباس، في قوله: (وَالْعَصْرِ) قال: العصر: ساعة من ساعات النهار.

Ali told me, he said: Abu Salih tells us, he said: Mu'awiyah told me of ali, from Ibn Abbas, about his word, "والعصر" for the future ",he said, al 'Asr is one time noon.

حدثنا ابن عبد الأعلى، قال: ثنا ابن ثور، عن معمر، عن الحسن (والعصر) قال: هو العشي

Ibn Abd al-A'la told us, he said: Ibn tasur tell us of Ma'mar, from al-Hasan, menegenai Word, "والعصر" for the future", he said, "means that the twilight." Opinions are true, we swear to god al-Asr, while al-Asr is the designation period, namely dusk, night, and day, not devoted to one of its meanings and the exclusion of other meanings. So, all of this can be referred to as the unspoken oath and Allah.

Word إن الإنسان لفي خسر real men really is in loss, that is the real human beings actually are in misery and want. Ali ra. read it :

إن الإنسان لفي خسر وإنه فيه إلى آخر الدهر

Real men really in loss and indeed he was in it until the end of time, in another narration.

حدثني ابن عبد الأعلى بن واصل، قال: ثنا أبو نعيم الفضل بن دكين، قال: أخبرنا إسرائيل، عن أبي إسحاق، عن عمرو ذي مرّ، قال: سمعت علياً رضي الله عنه يقرأ هذا الحرف (وَالْعَصْرِ) وَتَوَائِبِ الدَّهْرِ، إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ، وإنه فيه إلى آخر الدهر) .

Ibn Abd al-A'la bin Washer told us, he said: Abu al-Fadl ibn Nu'aim Dakin told us, he said: Isro'il preach to us from Abu Ishaq, from Amr Dzu Mur, he said: I heard Ali RA read the editorial, (والعصر ونوائب الدهر) إن الإنسان لفي خسر "for the sake of time and symbols. Behold, the man really is in loss, and indeed he was in it until the end of the period.

حد ثنا بشر، قال: ثنا يزيد، قال: ثنا سعيد، عن قتادة (إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ) ففي بعض القراءات (وإنه فيه إلى آخر الدهر).

Bisr tell you, he said: Yazid told us, he said: Sa'id told us of Qotadah, about the verse, إن الإنسان لفي خسر "human it really is in loss". In most qiro'at, and indeed he was in it until the end of the period.

حدثنا أبو كريب، قال: ثنا وكيع، عن سفيان، عن أبي إسحاق، عن عمرو ذي مر، أن عليا رضي الله عنه قرأها (والعصر ونوائب الدهر، إن الإنسان لفي خسر)

Abu kuroib told to us, he said: Waki told us from Sufyan, from the ashes ishaq, Amr Dzu Murr, that Ali RA read it, إن الإنسان لفي خسر sake of history and symbols of time. Behold, the man is really at a disadvantage.

حدثني محمد بن عمرو، قال: ثنا أبو عاصم، قال: ثنا عيسى؛ وحدثني الحارث، قال: ثنا الحسن، قال: ثنا ورقاء، جميعا عن ابن أبي نجيح، عن مجاهد (إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ) إلا من آمن

Bisr tell you, he said: Yazid told us, he said: Sa'id told us of Qotadah, about the verse, إن الإنسان لفي خسر "real man really is in loss". In most qiro'at, and indeed he was in it until the end of the period.

حدثنا أبو كريب، قال: ثنا وكيع، عن سفيان، عن أبي إسحاق، عن عمرو ذي مر، أن عليا رضي الله عنه قرأها :
إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

Abu kuroib told us, he said: Waki told us from Sufyan, from the ashes ishaq, Amr Dzu Murr, that Ali RA read it, إن الإنسان لفي خسر sake of history and symbols of time. Behold, the man is really at a disadvantage.

Word إلا الذين آمنوا وعملوا الصالحات except those who believe and do deeds of righteousness, that is, except those who believe in God, recognizing, obeying, doing charity Salih, perform such obligations on their, and stay away from all wickedness He forbidden for them. God excludes those who believe from among men, as *al-insan* means plural.

Word وتواصوا بالحق and advising-advised in order to obey the truth" means that they encourage one another to do the deed, as was revealed by God in the Scriptures, that he was told, and away from whatever he forbids.

In the opinion of commentators argue that we like you to be this. Those who argue thus narrations mention the following:

كتاب الله: والحق (وتواصوا بالحق) عن قتادة , ثنا سعيد: قال , ثنا يزيد: قال , حدثنا بشر

Bishr told us, he said: Yazid told us, he said: Sai'd to tells us of Qotadah, about the verse, "وتواصوا بالحق" and advising order to obey the truth". he said, "al-haqq is God's Book.

الحق كتاب الله: قال (وتواصوا بالحق) عن الحسن , عن معمر , ثنا ابن ثور: قال , حدثنا ابن عبد الأعلى

Ibn Abdil told us, he said, he said: Ibn Tsaur tell us of Ma'mar, from Al-Hasan, of the Word, "وتواصوا بالحق" and advising-advised in order to obey the truth", he said, "Al-haqq is Kitabulloh"

حدثني عمران بن بكر الكلاعي , قال : ثنا خطاب بن عثمان , قال : ثنا عبد الرحمن بن سنان أبو روح السكوني , حمصي لقيته بإرمينية , قال : سمعت الحسن يقول في (وتواصوا بالحق) قال : الحق : كتاب الله .

Imron bin Bakr Al Kala'I tell me, he said: Khatttab bin Ustman told us, he said: Abdurrahman ibn Sinan Abu Ruh As-sukuni told us, he said: I met

Himshi in Armrnia, he said: I heard Al -hasan said of Word, وتواصوا بالحق
"And counsel advising that obey the truth," that al-haqq is kitabulloh.

Word *وتواصوا بالصبر* and counsel advising of Patience and Constancy", that is, they encourage one another to fulfill patience in performing obedience to God.

Our opinion in this case is expressed also by the commentators. Those who argue thus history-history mention the following.

طاعة الله: الصبر: قال (وتواصوا بالصبر) عن قتادة, ثنا سعيد: قال, ثنا يزيد: قال, حدثنا بشر.

Bishr told us, he said: Yazid told us, he said: Sa'id from Qatadah told us, about the verse, وتواصوا بالصبر
"and so fulfill advising counsel patience," he said, "As-sabr is to obey God .

حدثني عمران بن بكر الكلاعي, قال: ثنا خطاب بن عثمان, قال: ثنا عبد الرحمن بن سنان أبو روح, قال: سمعت الحسن يقول في قوله (وتواصوا بالصبر) قال: الصبر: طاعة الله.

Imran bin Bakr al Kala'I tell me, he said: 'Uthman ibn Khattab told us, he said: Abdurrahman ibn Sinan Abu Ruh said: وتواصوا بالصبر
"and so fulfill advising counsel patience," that' ash-shabr is obeying God .

حدثنا ابن عبد الأعلى, قال: ثنا ابن ثور, عن معمر, عن الحسن (وتواصوا بالصبر) قال: الصبر: طاعة الله.

A'la ibn Abdi told us, he said: Ibn Tsaur tells of Ma'mar, from Al-Hasan, on His Word, وتواصوا بالصبر
"and advised counsel that fulfill patience," he said, "As-sabr is to obey God "

a. **Mafatihul ghoib-imam Muhammad Fakhruddin ar-Rozi** ¹⁹

There are some opinions about al-Ashr :

- a. God vowed with time and the prophet with his reading. But commentators say that (والعصر ونوائب الدهر)
- b. Lafadz (ad-dahr) includes all events due to the presence of time (ad-dhr) appear happiness, misery healthy, sick. The time leading up to the year, month, day and others.
- c. Remnants of age are invaluable again as an example of someone who wastes for a thousand years later repent. At the time, it will still be residents of the heaven. It is as if time or times is the subject of a favor.
- d. Period (waqt) according to verse (قل لمن ما فى السموات والارض) gestured at a spot or several. Then in another verse (وله ما سكن فى الليل والنهار) as a signal in the time or several times. And the more noble era of place.
- e. The companions leaned on the rotation time of the loss-secant God swear that period or time is no defect favors.
- f. God calls period. Due to the passage of time, the age will be reduced. And if it is not matched with the business then the shortfall will be a loss.

The second opinion, According to Muslim ashes: the intention of al-Asr is:

- a. Oath of God with the collection of past due qudrot arguments in it. Verily every morning seemed to come out of the grave of the dead would be alive.

¹⁹ Imam Fakhruddin Ar Razi, *mafatihul ghoib juz31*,(Beirut :Darul-fikr)204.h. 84-87

- b. According to Hasan: God swore with a reminder that large markets will be disconnected (almost completed trades) in the corporate world.
- c. That time is very praised with the proposition: Whoever swears every (Asr) with a lie then Allah will not speak to him and would not see (providing favors for him).

The third opinion is qoul muqothi ' about Asr prayer desiring. And there some opinion:

- a. Allah swears Al-Asr premises due to the argument of the primacy of prayer Asr prayer Asr al-wustho.
- b. Qoul of Prophet Muhammad. : Anyone who leaves the Asr prayer as if he and his family left the property.

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

“Al” in the word الْإِنْسَانَ allows all types of insan and shown with the exception of the faithful of all beings.

Lafadz الخسر - الخسران means: lack or loss of principal assets (capital). The duration of human life in the world has been set. Over time, the shorter the lifespan owned. Thus, it is interesting what is disclosed Razi in his commentary on the association between time and loss. When the loss is understood as a loss of capital, while human capital is its age, the man always loses. Therefore, at any time, from time to time, life became capital is declining. No doubt, if the age was used by humans to engage in immoral, he actually suffered a loss; not only did not get any compensation from the capital is lost, it can even harm and excoriate him. Likewise, if the age is spent working on cases that permissible. He still said to be losers. Therefore, the capital of which is owned (age) discharged without leaving any influence for themselves. When shown in the type of human being it means that damage and age because he sought eternal happiness. But if shown in the meaning

infidel apostasy and disbelief except the believer, God uses *خسر* (useful in monotheism (single) together in a kind of loss. Answer and qosam. Intrinsic loss is hindered in devotion to God.

And that is not true that is blocked from heaven and down to hell. This shows that man is not free from disadvantages. we need to know that this verse as a reminder of the origins of humans and the permanence of God in the loss of human happiness is in love and turned to mundane afterlife. It is clear that the man is really in a definite loss. God exclude people believe and do pious, the dependence on the two terms would be lost if one of them acted upon. Then it can be understood that a person will gain faith and pious charity, there should be at a disadvantage in the world and the hereafter.

Ar-Razi writes in his commentary: "This letter contained a warning that hard. Since most humans are considered unfortunate it is, except whoever it adhere to the fourth. Namely: Faith, pious charity, message-ordered to the truth and message-book with patience. It shows that survival depends on his fourth, do nothing left. And it can also be concluded from this letter that the search for survivors saaja not for yourself, but also told to submit or up-to convey to others.

Sheikh Muhammad Abduh in interpreting Hadith meeting and parting the two friends said: "There are people who think that this is merely tabarruk (taking blessings) only. Thought it was wrong. The purpose is to read when it will split up the contents of the verses warn, specifically with respect to message ordering and message-ordering Truth on the Patience, causing a good impression. "

Al Imam Ath Thabrani mention of Ubaidullah bin Hafs, he said: "If the two companions of the Prophet met the two will not split except after one of them read out to the other surah Al 'Asr until finished, then give greetings

c. **Tafsir al-Azhar by Hamka.**

For the sake of future this whole period, the times we've been through in our lives, century by century, .in the name of period, in the Arabic language is also called 'Asr. As during the Dutch colonized Indonesia can be called " ashru Isti'maril holandiy "(the Dutch colonial period), 'Asr Isti'maril yabaniy", the Japanese colonial period. "Ashrust Tsaaurati Indonesia Al-kubra", the Great Revolution in Indonesia, "Ashrust Istiqlal," independence and so on.²⁰

Spin around the world and share times of joy and sorrow in its path, up and down, past mudadan old age. Adamasa alive, then dead and live the memories of the past. The Lord future be taken oath, or to be something that should be remembered-ingati. We live in this world is through the period. After that we will go. And if we have to go, it means death, extinguished by the time we wear the people who live, one after another, come da tone's nothing left.

Warned that time to us with an oath, that he should not be wasted, not to be ignored. The history of humanity is determined by the circular period.

Behold, the man is in loss. "(Verse 2). In the period through which it is obvious that humans only loss always. In living through that time there was no advantage at all. Only losses were nevertheless found. The day started in the world, on a day that day and age was less than one day. Each day passed by a count of months and years and years, from young to old, the only loss nevertheless faced. In the small time fun body in recognition of the mother, it was a loss due to not squeeze the meaning of life. Because Life began to rely on his own strength and activity, No longer covered others.

To the satisfaction of the applicable husband and wife in a few minutes result is for children who will be educated and cared for, becomes important responsibility to the school for many years. At the time the body is

²⁰ Hamka, *Tafsir al-azhar*, (singapura:Pustaka Nasional PteLtd), 1999.p.8101

young and gallant expectations are still many. But when age started up then we realize that it is not all that we dream of a time when young has been reached. A lot of experience in youth has become the soul after the old wealth. We say to myself that do, do not be taken that way, so take care of it, so do it. The experience was very expensive. But we no longer create the power to do it themselves. As high as it is simply that experience to the young.

After that we grow well, increase lonely: even sometimes grow to a heavy load stronger offspring. After that we were dead! That is if longevity. However, if the short lifespan of the loss would be even greater. Yet nothing we had already gone. Losses across the life span. Losses. Unless the person who had belief "(the base of verse 3). Its not going to feel the loss in the past, only those who believe. Man comes into this world while: but the time that while it can be filled with either due to a belief: no shelter. Faith causes people realize where it came from. Faith raises awareness to what he is living in this world, which is to worship the Creator and do his fellow man. Faith raises confidence that after this present life there is a life. That's real life, life Baqa.²¹

There someday everything that we do during life in this world will be given a value by God. "Salih and do good," good and useful work. Because it is a reality of life and death was a reality anyway, and people who surrounded us was a reality anyway. Commendable good here, bad is self-defeating and harmful to others. Rays of faith that has grown in the soul and has become a belief, by itself lead to good deeds. In the mother's stomach contents move your body. To be born into our world was moving. Then life itself also is motion. The motion was forward movement! Stop the same as dead. Why are we going to be silent? Why we are going to be unemployed? The nature of our own body also is moving and working. Work is just one of the two, work

²¹ Ibid,. p.8104

good or evil work. Once we leave this world we are, that person you defeated the memory would living with the time.

And the second fact is that we return to God's presence. If we do good deeds future life, but after we die our memories will linger past alive. Sometimes memories live longer than the lifetime of our physical self. And as we Mu'min believe that deeds Allah we leave that wealth that we faced into the presence of God's divine. That is why our lifetime is not going to lose.

And give advice each other about the truth. "Because it is clear already that the happy life is social life. Life individually is very loss of life. Then calculate the ropes of affection with fellow human beings. Give each other, give remember what is true. To be true it could be upheld together. Remember the well-warned what is wrong, so wrong it is equally shunned.

Thus fortunately lifetime, will never feel the loss. Since each individual felt that he could not be separated from a common bond. There is a famous adage : someone's sit in narrow, crowded sit-field charitable "and the unfortunate people alone, who considers truth only for himself.

And told with patience "(verse 3). It is not enough if only the message-ordering of truth values, Like living in the gravel. Experiment too much. Trouble is sometimes as much ease. Many are the people who lose because he cannot bear to take hardships and obstacles of life. He is a loss because he resigns, or he stops meaning retreated. Age is being reduced as well.

In the Qur'an many explained that patience can only be achieved by a strong soul, (surat al-Fushilat: 41; 35). People who are weak will be unfortunate.²²

²² Ibid,.p.8105

So rather than the exception that four of these: faith, charity Salih, remember, remember about the truth, remember, remember about patience, threatening the loss of life that must be circumvented.