

CHAPTER IV

ANALYSIS

A. Structure on the Surah al-Ashr Muhammed Arkoun Perspective.

Muhammed Arkoun on the reading surah al-qur'an used perspective, such as : critical linguistic, syntax and semantic, analysis of symbol (myth). That can look at on the muhammed Arkoun's practice when reading in the Surah Al-fatihah because Arkoun assumed that a surah is one structure that union from arkoun's practice on the reading on surah al-Ashr.

Become the principle of writer on the applying how was Arkoun read other surah by using method or approach are done by Arkoun in the surah al-Fatihah.

Muhammed Arkoun read surah al-qur'an firstly, using critical linguistic approach. In this approach according muhammed Arkoun this is important to reading , so that can understanding the text as good from dimension various.¹ Arkoun readings started by checking the "sign language" (modalisateurs du Discourse) that influenced the process of production of meaning. Because supposedly officially closed is written in Arabic, the language signs to note is the "sign language" Arabic language. Linguistic element is very useful to be able to conduct an analysis of the process of interpretation.

¹ It should be recognized that many of the matters referred to Arkoun has been thought by Muslim commentators, both in the past and present. Arkoun own acknowledges that. compared with the Muslim commentators generally, Arkoun has a greater commitment to unite the development of the theory developed in the text today.

.Through sign language that can be traced to the "send" and the "target". Arkoun said that the more we can say modalisateurs du Discourse, we will understand the purpose (intention) and locuteur (qoi'il, speakers).

The purpose of Arkoun to choose linguistic elements is to analyze actant-actant (actans) that offenders who carry out an action that is in a text or narrative. In particular utterance to be seen from the relationship category actants. there are at least three kinds of relationships between actants shaft. Shaft first and foremost is the axis objects where people can check out who is doing what. The second shaft answer the question of who is doing the da to whom do. This form of pivot shaft "sender-receiver". The third shaft is intended to seek the support and actant actant against the subject, which is the axis "supporters-opponents". Here are three kinds of couples actants that can help the reader to identify the actants and position.² In this surah talks about *Qosam-jawabul qosam, isim ma'rifat, taukid, lam istisna', dhomr, fi'il,*

With regard to isim ma'rifat Arkoun check nouns which are isim ma'rifat. in general it can be said that isim ma'rifat is to show that the word in question ma'ruf (note, the definition) or ta'rif. This Ta'rif can be formed through the article al- and through idhofah.

Isim ma'rifat contained in this chapter is associated with the gods of the word al-Asr. In al-insan, as-sholihat, al-haq, as-shobr associated with humans. Isim ma'rifat has a function for categorization. In this letter isim ma'rifat have one category of people who are successful path (no loss) is the charity good, truth, patience.

While isim nakirah on special letter word associated with humans is also a function for category crooked path loss wrath of God which is by no described for the above four practice.

² Did not had contained about human or personal but can be value. Therefor Arkoun viewed text on the actan category.

After checking the noun, pronoun Arkoun switch on the (dhomir, Promina). In connection with the pronoun in this letter is shown in God. so god is the addressee of faith and charity *Salih* as proof of faith. While shown in humans as well as those who are invited intestate in truth and patience.

Dhomir Secondly need to be examined is dhomir ghoib or pronoun ". This third pronoun appears as a subject in the words amanu, 'amilu, tawashou. In the letter al-Asr, pronouns three other not mean they addressed the entire human.

From here provide draft conclusions actants categories, particularly with shaft "sender-receiver". God is a sender-receiver actant 1: speech -the man-is-sender actants receiver 2: This statement can be said that in Surah Al-Ashr gods are actants sender (destinateur) message. However, Arkoun noticed that the structure of relations between actants are arranged such that the reverse is also acceptable. That is, humans can also be a "sender" and the gods became "receiver".

How to explain the beginning of a sentence whose expression *qosam* intended. syntactically, allows us to explain. The sentence is *qosam* with a-*Ashr* as *maqsum bih* and *innal insaana lafi khusrin* as *jawabul qosam*.

In the analysis of a text or narrative Actantial none other than an utterance or sentence length. Arkoun also applied this perspective in looking at the entire text of the Qur'an. In the section "syntactic structure, Arkoun create a scheme that reflects the chapter text view that the entire text of surah al-Qur'an from beginning to end. This scheme is based on the analysis of sign language and function - syntactic functions at the level of speech.

1) *Wa-l- 'Ashr*

2) *Inna-l-insana- La-fi-khusrin.*

3) *Illa L-ladzina*

1. *amanu.*

2. *wa-amilu-s-sholihati.*

3. *wa-tawashou-bi-haqq.*

4. *wa-tawashou-bi-shobr.*

This analysis is done in such a way so that we can catch the entire text as a system of internal relations. This relationship is based on the signs of the existing language. So the text is not only seen as a collection of words, but rather appears as a system of internal relations.

To enter the process of reading the text of al-Asr, by analyzing the linguistic elements such as qosam, system noun (isim), jawabul qosam, letters inna (ان), the letter lam (اللام). Lam istis'na '(illa), work system (fi'l), syntactic structure, and prosodie. With regard to qosam, checking letters in verse qosam letter 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 Ta'ala swear by one of His creatures that al Asr. Form of oath or qasam of God shows the seriousness or declare the truth had swear³ In this letter, Allah Ta'ala vowed to assert that man really be in khusr. Allah Ta'ala sometimes swear with most creatures to show that He was the Creator.⁴ 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 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 meditate.

Then a discussion of the main ideas jawabul That qosam of oath. Jawabu qosam as sworn affirmation of something. Clearly God vowed to assert that human beings really are in khusr.

³As Suyuthi, *Al Itqan*, p.453

⁴ *Ibid* ., p.455

Allah swears with most 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.

Surat al-Asr has a theme related to the life of a whole, starting time, people lose consciousness, the importance of faith and pious charity, advised kindness, as well as advising the patient.

Quran surat al-Asr has a structure in terms of: paradigm, verse and language, sign language, sentences. With regard to isim ma'rifah, Arkoun inspect nouns that are ma'rifah ism. please note that in the Arabic language ma'rifah ism has an important role, both syntactic and semantic. Generally could be said that the function isim ma'rifah is to show that the word in question ma'ruf (note the definite) or for ta'rif. Ta'rif can be formed through the article al- or through idhofah structure.

Alif-lam before *Insan* more appropriately categorized as *jinsiyah*, which shows understanding: the entire human kind.⁵ then we can ask where and how human beings. Said By God as a human being losers. In the structure of the existing Arabic on isim ma'rifat and plural (*al-ingsan*). Gills which is the plural form of the singular (*nas*) which have the meaning plural or many dann infinite and isim ma'rifat (ie attached to the word *ingsan*) shows that only *ingsan* isim specificity or man as a creature of God is not a being called losers other. Therefore, the opinion of some commentators who specialize this paragraph only to Walid ibn al-Mughira, 'Ash bin Wail, Aswad bin Muthallib, Abu Lahab, or Abu Jahl⁶ not very precise. The fact that Alif-Lam is *li al-jeans* (not *li al-ma'hud*) so as to give a general sense, is reinforced by the *istisnâ*

⁵ Abu Hayyan al-Andalusi, *Tafsîr al-Bahr al-Muhîth* vol. 8. Beirut: Dar al-Kutub al-Ilmiyyah, 1993, p.508

⁶ Fakhruddin al-Razi, *At-Tafsîr al-Kabîr aw Mafââtih al-Ghayb*. Beirut: Dar al-Kutub al-Ilmiyyah, 1990, p.82

(exceptions) in people who have a certain character as mentioned in the next paragraph⁷

Thus, according to this verse, the whole man is in loss (khusrin). Linguistically, the word means khusrân khusr decrease or loss of capital (ra's al-mal).⁸ Although the term is often used in commerce, meaning the loss Qur'an demonstrated no temporal dimension and calculations based material. Disadvantage (khusr) hereafter is meant more dimension. In view of Qur'an, the losers are those who earn the wrath of Allah. and His Wrath in the afterlife (hell). Allah. says:

قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

Say, "Indeed, those who lose are people who harm themselves and their families on the Day of Judgment. " Remember, that is considered a real loss. . (QS az-Zumar [39]: 15).

With this view, the Qur'an calls people of kufr as the losers⁹ in the verse also confirmed that the loss suffered was a huge man. As an indicator, a special word used nakirah shaped. This form shows the frightening threat (li tahwîl), as if the man in huge losses; according to ash-li ta'zhîm Shabuni means so that it can be interpreted as a big loss severe destruction.¹⁰ Besides,

⁷ Abu Hayyan, *op. cit.*, p.508

⁸ Az-Zuhaili, *op. cit.*, 392; ar-Raghib al-Ashfahani, *Mu'jam Mufradat Alfâdz al-Qur'ân.* (Beirut: Dar al-Fikr), p., 148

⁹ (QS al-Baqarah [2]: 121; az-Zumar [39]: 63). As well those who worship Allah with non full confidence (QS a-Hajj [22]: 11); believe in the falsehood and disbelieve in Allah (QS al-Ankabut [29]: 52); violating God's covenant after it is ratified agreement, decide what Allah has commanded to be joined and make mischief in the land (QS a-Baqarah [2]: 27, ar-Ra'd [13]: 25); including those who sell instructions with heresy, which is expressed as a commercial actions that do not bring in lucky profit (QS al-Baqarah [2]: 16).

¹⁰ Ali ash-Shabuni, *Shafwah al-Tafâsîr*, vol. 3.(Beirut: Dar al-Fikr), 1996, 575.

said khusrin] also accompanied *inna* letters and he that serves as *ta'kîd* (amplifier)¹¹

Having declared that all men in a state of loss, the next verse mentions the exception of people who do not experience this fate: *illa al-ladzîna amanu amilû wa al-shâlihât* (except those who believe and do pious).

In language, the word *al-Iman*-means or *tashdîq* (justification).¹² While the meaning of faith within the meaning of the verse is *shar'ie*, namely *at-tashdîq* *Jazim al-al-al-li muthâbiq waqi 'an'* argument (justification is certain; correspond to the facts; sourced from the proposition) In this verse, the word *amanu* (they believe) without the word *be maf'ul bih* (object) it Whereas, the word *amanu* classified *fi'il muta'addi* that require *maf'ul bih*. That means, who they believe are all matters which are required to be believed. That is, what is meant by this phrase are those who believe in Allah, His angels, , His books, His messenger, Doomsday, and making up *wa al-Qadr*-the good and bad of Allah. The totality of the faith becomes a necessity.¹³ Furthermore, faith is evidenced by obedience to all the laws of God, both in deeds and words. Obedience is what is meant by pious charity. Therefore, do pious deeds is to fulfill the obligation, to leave that sin and doing good.

Furthermore, it is stated: *shawn laughter wa al-haqq wa al-shabr* laughter *shawn* (admonish one another in order to obey the truth and exhort one another in order to fulfill the patience). Actually, these two activities-namely one another in righteousness and patience can be categorized as a

¹¹ ar-Razi, *op. cit.*, 83; az-Zuhayli, *op. cit.*, 393.

¹² Abu Bakr ar-Razi, *op. cit.*, *Tartîb Mukhtâr al-Shihâh*, (Beirut: Dar al-Fikr,) 1993, 50.

¹³ Result in the denial of partial culprit categorized as infidels. Allah. Says

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا % أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا [

pious charity. Therefore, both activities including deeds commanded by the law.

The mention of these two activities separately showed a particular emphasis on both. It's exactly as does the mention of Gabriel and Michael having previously mentioned the word *wa malâikatuh* (and his angels) who means the overall angels (Surah al-Baqarah [2]: 98). In Arabic, who thus known as *al-khâshsh athf 'ala al-'âmm* (add special in common). According to ash-Shabuni, if faith and charity pious perfect yourself, while intestate in truth and patience can accomplish others.¹⁴

In surat al-Asr we can see *isim ma'rifat* (al-Asr) that is (al -ingsana) showed significance. then we can ask where does and how does human being. Said By God as a human being losers. In the structure of the existing Arabic on *isim ma'rifat* and plural (al-ingsan). Ingsan who is the plural of singular (nas) which have the meaning plural or many, infinite and *isim ma'rifat* (al attached to the word ingsan) shows that only *ingsan* *isim* specificity or man as a creature of God who is not a being called losers other creature.¹⁵

Starting from this understanding, it is just a lucky person who is willing to spend his lifetime to do pious deeds. Because, just by doing of man instead of the capital gain that has been lost, even much bigger than lost it. Allah. doubled the reward promised to the pious deeds done man. (Surat al-Qasas [28]: 83).

The lucky more biggest can attracted by someone that done missionary, bequest to obedient truth and done the patience. Rasulullah saw said that :

«مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ»

Anyone who showed (others) goodness, he gets the reward equal to that do it.

With this provision, the person preaching, invite others to goodness and forbidding, as if to live longer than the actual age. In a hadith narrated by Muslim,

¹⁴ Ali ash-Shabuni, *Shafwah al-Tafâsîr*, vol. 3. Beirut: Dar al-Fikr, 1996, 575

¹⁵ Fakhruddin al-Razi, *Atl-Tafsîr al-Kabîr aw Mafâtîh al-Ghayb*. Beirut: Dar al-Kutub al-Ilmiyyah, 1990, 83.

Abu Dawud, and Tirmidhi, Abu Hurairah said that one of the three charities that are not interrupted due reward of death is useful knowledge that are taught during the still life. Probate of truth and patience continues to be practiced other people can be included in it.

Wasted time is also considered very detrimental if it is associated with a lack of human life in the world. With a very short time, the pleasure and the suffering experienced by people in the real world is also very small and slight. The Quran states: eyes' al-Dunya qalil (pleasure in the world was only a minute or a few) called so when compared to the punishment that would be received in an eternal afterlife and very heavy. Conversely, the suffering of a believer as a result of maintaining the faith and fight for His religion is also very light indeed. Because, replies obtained far greater and eternal.

With this paradigm, the lucky person is the person who actually take the time (of his life) to do good works. Let forbidden, permissible acts, and does not bring any benefits should be abandoned. Prophet. Said, as told by Abu Hurairah ra:

«من حسن إسلام المرء تركه ما لا يعنيه»

“Among the good one's Islam is to leave things that are useless” (Reported by at-Tirmidhi).

Paradigm, it will also make a person a patient person. Steadfast in the faith. This was reflected in a strong manner, hold, and unwavering in maintaining sound belief, although it must accept suffering and torment. Patience in carrying out His statutes. His form, his soul felt light to do all his commandments with all its capabilities, though the order was very heavy. Away from the patient in disobedience. Implementation, his heart will not be tempted to carry out immoral acts, although it is very fascinating and tempting.

Patience in preaching. The shape, he never tired of delivering propaganda, though often denied, or even get ridicule, torture, or punishment. Also, the patient

receives all the tragedy and trials. Realization, he will remain positive thinking to Allah, that all given Allah. him is the best for him. All was done in the hope of reward magnitude received, the form of the pleasure of Allah. and his paradise filled with incomparable pleasure.

Surat al-Asr shows that there are four key words as the path of success. The first is faith, and faith can not be separated from science, so faith and science is a unity that can not 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.

In short surah consists of only three verses, reflected the complete guidelines for human life as the Islamic desired. Appeared signs paradigm of faith with great nature and a complete (perfect) in the form of a very clear and detailed.

Imam Syafi'i rahimahullah Statement This implies the importance of the nature contained in this chapter, of course without neglecting the importance of other surah is in the Al-qur'an Karim.

The nature of this large set chapters in total is that in all the range of ages (period, time) and the human development of all time, there is only one favorable guidelines and a road rescue, the guidelines which have been described and explained its limits signs in the course of this chapter. As for who is outside and contrary to it are the futility and disadvantage . this principle is faith, charity Salih, advise each other to obey the truth and advised each other to patience honor.¹⁶

B. Relationship mythic and qiro'ah in surat al-Asr

¹⁶Sayyid Quthb, *Pengantar surah Al-ashr dalam Fii Dzilaalil Qur'an*, Jakarta: Pustaka Azam, p 923

Arkoun see that the Qur'an was revealed there are many symbolic genuine universal human reality. It is precisely that aspect that allows people from different cultures are so engrossed in the message of the Quran. Arkoun saw that in the Qur'an there are at least four kind of symbolism: 1) the symbolism of man's consciousness of guilt, 2) human symbolism escatalog horizon or life "to come", 3) symbolic of human consciousness as a people, and 4) The symbolism of life and death.

Regarding the interpretation of this verse is the opinion of Al-Wahidi in his commentary book of *Al-Wajiz fi Tafsir Al-Kitab Al-Aziz*. He noted specific examples of those who have got a loss and good luck in the order in Manuscripts. Abu Jahl is a representation of the losers. Abu Bakr is a figure who in accordance with the implementation of faith. Umar represent people who do good deeds. Uthman ibn Affan is a real example of those who edify each other in righteousness and Ali is identical to the class of mutually advised in patience. Furthermore, As-Syanqithi in interpretation 'Adhwa'ul Bayan argued understand mukhalafah of any teachings in this chapter; understand mukhalafah of luck is a loss, which is morbidly believers (infidels), do not do good or bad deeds, it is not advised by the truth or falsehood as well as advised but with no patience or always advised with lamented.¹⁷

In surat al-Asr As we are reminded that this world has its limits. Time is no end or limit it. In the myth this time we believe that there is a day that will end the day of Judgment.¹⁸ there is no tone Judgment little and biggest we are reminded that there will be a time will expire. But whether our lives will stop it at that? We did not know the theme In surah al-Asr is about

¹⁷ Al-Wahidi, *Al-Wajiz fi Tafsir Al-Kitab Al-Aziz*, p.987.

¹⁸ Although there is unbelieve as Fazlur Rahman, he did understood us broken , but than there is generation again continual. Our dream about judgment is broken from "qiyamah" language standing.

utilizing your time and fill it with positive activity and beneficial activities for themselves and others, because if not, then the loss, destruction, and harm for them.

Before this letter was revealed, Allah warns to all humans do not to make all its activities only to be competed accumulate wealth and spend time just for this purpose. so that they neglect the importance of what humans for their time and how to fill that time in order not to those classified as negligent therein .

To know the meaning of the symbolic and mythic text of Surah al - Asr , we need to know and be familiar with every sign that is used in it . Through analysis linguistic Muhammad Arkoun have been looking for the possibility of a sign . This expansion can also be performed with semantic analysis.¹⁹

Symbolic of human consciousness as a people is revealed in the phrase *illalladziina amanuu wa 'amilussholihati watawa shoubilhaqqi wa tawaashoubis shobr* in this paragraph is fi'il madhi form, not fi'il amr. Meaning becomes news (ikhbar sentence) is not an excuse for the command. This sentence is a continuation of a description of the four human characters that are not detrimental to the time and human consciousness will lose time if not the best use possible of his life. Time has a neutral nature. There is no lucky time or unlucky time. Which is influenced good and job.

Surat al-Asr as noted previously a symbolic expression of human consciousness will be the loss they experienced in running their lives and all of the time in which they live. Losses suffered by all mankind without exception for those who do not use and take advantage of the time given By God in this world as possible. This became an awareness who must be felt by

¹⁹ Both of these analyzes have been done by the classical commentators . As at- Tabari .

all humans about the losses that will be well received in the world and the Hereafter. Thus it can be seen in the symbol of life and death.

The time or period named by this chapter with 'Asr, that is mean *harfiyah* is squeeze that one fills his time with sweat and his mind. On the other hand, the time of 'Asr is the time before the sunset. That suggests that just happened regret or loss realized when the remaining time or stay a little longer, namely human life ahead Asr sunset.

In the anthropology step on the reading of surah al-ashr. If we look at and accurate how is surah al-ashr reveals . As the warning to usual of Arab citizen if arrives afternoon time, they always sit without activity , they told about glory, the beginning of ancestor, status, wealth, and others. So can be caused conflict, appears jealous, money caused controversy, hostility, in society. Looked that condition some of them there is accused time. Ashr or afternoon time, to say that ashhr time is unfortunate or damaged time, so they say that afternoon time is many danger.²⁰

Arkoun also talked about the denotative function at the level of analysis of the sign, when the denotative function parallel to the lexical meaning or meanings according to the dictionary. Surat al-Asr has denotative function in the sense that the whole structure has the power to appoint the deepest reality of human life. Arkoun calls this reality as originally , which involves "the experiences of the limits of human life, such as life, death, time, love, values, power, holiness, and violence.

(wal-Ashri) means "for the sake of future".

This verse is a form of sentence *qosam* or oath. As usual oath say, this means that stressed the importance of the message that will be delivered later. Al-Asr

²⁰ Therefor explanation of Muhammad Abduh about reveal of surah al-ashr , that ashhr time is not wrong is located on the human who is using the ashhr time to bad activities. Allah never created usefulness something , but sometimes we have not known the useful of his creation.

in means language translation time, date, or time. In this verse there is the assertion that the time, date, time, human life, the meaning of which is an interpretation of some scholars about the meaning of this verse, is the great cause become objects maqsum bihi (medium oath).

This letter begins oath by using waw al-qasam: wa al-'ashr. Said al-waqt'ashr means or az-Zaman (or time period) ²¹Indeed, there who interpret them as part of the time of day (time between slide up before the sun goes down), the Asr prayer, or the lifetime of the Prophet. (like the time of Asr when associated with the coming Doomsday). However, according to Tabari, Ibn Kathir and ash-Shawkani, more rajih (strong) and celebrated was the first meaning, the period or time in general, both day and night.²²

After swearing to the future, Allah. then said: Inna al-Insana Lafi khusr [in] (Verily man is in loss). This verse deserves serious attention, because of his position as al-qasam responsibility. In Arabic, the purpose of use qasam (oath) is to establish and assert muqdam 'alayh (al-qasam responsibility, therefore qasam spoken statement).

Alif-lam in front of Insan more appropriately categorized as jinsiyyah, which shows understanding: the entire human kind.²³Therefore, the opinion of some commentators who specialize this paragraph only to Walid ibn al-Mughira, 'Ash bin Wail, Aswad bin Muthallib, Abu Lahab, or Abu Jahl.²⁴ is not very precise. The fact that Alif-Lam is li al-jeans (not li al-ma'hud) so as

²¹ As-Suyûfî, *ad-Durr al-Mantsûr*, 767.

²² Al-Qurtubi, *Al-Jâmi' li Ahkâm al-Qur'ân*, Beirut: Dar al-Kutub al-Ilmiyyah, 1993, 122

²³ Abu Hayyan al-Andalusi, *Tafsîr al-Bahr al-Muhîth* vol. 8. Beirut: Dar al-Kutub al-Ilmiyyah, 1993, 508.

²⁴ Fakhruddin al-Razi, *Atl-Tafsîr al-Kabîr aw Mafâtîh al-Ghayb*. Beirut: Dar al-Kutub al-Ilmiyyah, 1990, 82.

to give a general sense, is reinforced by the *istitsnâ* (exceptions) in people who have a certain character as mentioned in the next verses.²⁵

With only consists of three verses, the letter pertained shortest letter; in addition to the letter of al-Kautsar who also consists of three paragraphs. Although short, the content of the verse is deep, solid, and comprehensive.

In a very short letter was illustrated *manhaj* (order) complete on the life of mankind as desired Islam. It also seems clear signs of faith with the perception of a large and comprehensive nature, in a very clear picture and detail.²⁶ With concise sentences, this letter is also able to explain the factors that are the cause of human happiness and misery, success and the losses in lives.²⁷

So deep and dense, not surprisingly, there used to be two of his companions. which, if met, they did not split until one of them read this letter to the other to complete. Only after that they say hello and goodbye.²⁸

Looking at the history of surat al-Asr lowered customs of the spree to forget the time. Where is in the past people in Saudi Arabia habit Prophet used to spend time at the time of Asr before sunset to forget the time. With a wag, showing off all the property owned, mocks fellow friends or neighbors, and all the work who negative. As if this criticism for their people here are not in the social background of the designation by all groups of that era. Among some ugly it must be good. The key is patience. Because the challenges are daunting.

Thus a Muslim, wants a favor to him, also want the same kindness to others. In addition to trying to increase the faith and occupy themselves with

²⁵ Abu Hayyan, *op. cit.*, 508.

²⁶ Sayyid Quthb, *Fî Zhilâl al-Qur'ân*.

²⁷ Ali ash-Shabuni, *Shafwah al-Tafâsîr*, vol. 3. Beirut: Dar al-Fikr, 1996, 574.

²⁸ As-Suyûtî, *ad-Durr al-Mantsûr*, 767.

righteous deeds for the good of himself, a Muslim also advised other Muslims to be.

Not as the attitude of some people who are reluctant to advise and reluctantly advised. When advised they said 'do not interfere in my business, *let me my working , for you your deeds*'. Cavalier attitude is thus not a noble character and contrary to the will of Allah and His Messenger in this surah Al Asr. But such is the dynamics of the advise, will always encounter resistance, arrogance and defiance. Therefore, it was characteristic of people who did not lose money is to be patient in the face of it all. Imam Ibn Kathir explains: "exclude God from the human losers are people of faith all their hearts, and do good deeds with their limbs, and edify each other in righteousness, that perform obedience and leave everything unclean, and edify each other in patience , that is, when the face of disaster, bad fate and interference from people who like to hurt the callers goodness and deterrent rejection ".

Thus a Muslim, wants a favor to him, also want the same kindness to others. In addition to trying to increase the faith and occupy themselves with righteous deeds for the good of himself, a Muslim also advised other Muslims to be.

Mutual intestate concerning mutual teaching of truth implies teaching. Therefore, this letter is not emphasize the importance of learning but also teaching. It also means that no one who knows everything, despite her he's rich and powerful. Poor contrast, and low social status, can be more aware of their than many strong and valued clever.