

CHAPTER I INTRODUCTION

A. Background

In this life, there is relationship between one person and the others. In addition, they need each other to support the social dynamics balance because one community always need the complementary principle. Therefore, they must have good relationship between personal and communal in the social life.

Regarding to this relationship, according to Bint al-Syâthi'¹ *Surah al-Ashr* contains two aspects. Firstly, the word of believers (الذين آمنوا) and pious deeds (وعملوا الصالحات) that indicated a certainty of individual assignment (المسؤولية الفردية) whoever he/she is. It includes basic rule of individual duty toward God namely belief and obey what God said.

Besides that, the writer looks at the terms 'faith' and 'good deeds' deeper in *Al-Mu'jam Al-Mufharas Li al-Fâdh al-Qur'ân*. In fact, those terms stated 75 times in Qur'an, although each verses coincided with a treat of punishment (الوعد), good news (البشرى) and much kind of rewards given to someone who performs it. Therefore, every person who wants to build self-esteem base on religious advice, they must perform as good as possible according to the order of Qur'an. Although the ideal principle in the religious order is perfect but apart from the fact, that human behavior does not appropriate for the ideal types.²

¹The complete name is Prof. Dr. 'Aisyah Abdurrahman, she was born in Dunnyat , Bint Assyati's name is her name since a writer and grow up at Nile bank, she raised in the middle family which obedient and good deed, her education background is at Fuad's University 1 Kairo. She is expert at Arabic art and interpretation; for example her magnum opus which has relation with Qur'anic study: there are: *al-Tafsir al-Bayanî Li al-Qur'ân al-Karîm*, Vol. 1, Kairo: *Dar al-Ma'ârif*, 1962, next it's called by *al-Tafsir*, 1. *Al-Tafsir al-Bayanî Li al-Qur'an Al-Karim*, Vol. II, Kairo: *Dar al-Ma'ârif*, 1969, it's called by *al-Tafsir*, II. *Maqâl fi al-Insân, Dirâsah Qur'âniyyah*, Kairo, *Dar al-Ma'ârif*, 1969, *al-Qur'ân wa al-Tafsîr al-'Ashrî*, Kairo, *Dar al-Ma'ârif*, 1970, *Al-I'jaz al-Bayânî li al-Qur'an*, Kairo, *Dar al-Ma'ârif*, 1971, *Kitâbuna al-Akbar*, Umm Durman: Jam'iyyah al-Islamiyah, 1967, *Al-Syahsiyyah al-Islamiyah, Dirâsah Qur'âniyyah*, Bairut, *Dar Al-Ilm Li al-Malayin*, 1973, read more in the prolog of her book *al-Tafsîr Al-Bayanî*, 9-10

² David Berry's, *Pokok Pokok Pikiran Dalam Sosiologi*, Jakarta:PT Raja Grafindo Persada, 1995, 30

Basically, human acts base on their view or interpretation about social life. So, the behavior of individual life in daily is interdependent with a rule that organized in social context because the performance analysis could not separate from social regularity.³ It will explore every avenue in social relationship as follow.

Secondly, the word mutual advising to the right and patience, it refers to relationship between person and social community which called by social responsibility (مسؤولية عن الجماعة). It means that when someone would like to be good in social aspect, she or he have to sense of care to others. This is partly of assignment that individual has to fulfill it. That why, the God stated the problem areas in Qur'an verses which connected by common matters was given priority to social field, for example in *Surah al-Mâ'un*⁴; God will earlier punish everyone who neglects in social factor related by high awareness to orphans and neediest than personal aspect namely the pray into Allah by insincerity. In other hand, in *Surah al-Nisâ'* (4: 114) stated that there is no good in most of their secret counsels except (in his) who enjoins charity or goodness or reconciliation between people; and whoever does this seeking Allah's pleasure, We will give him a mighty reward. Those samples signalize that everybody must has a sensitivity to care for social life. It is must be one line with what they do.

Hence, the writer chooses *Surah al-Ashr* as the main of discussion. Hopefully, that will become a standard performance to every body who wants to get a success in their life, because the *surah* offered the keys which human kind must have mutual relationship as the method reflection in the dynamical life either individual or social.

In other side, *Surah al-Ashr* also brought into relief a dialectical between human deed and the time, especially in God's promise.⁵ It shows

³ David Berry's, Ibid

⁴ How significant it is when the reader tries to glance over the problem of social sectors base on the verses sequence indicator.

⁵ The God sworn out upon every person; that all be in a dead loss (لفي خسر). It strengthened by grammatical building base on tree equipment of '*Adawat Al Taukid* such as *al-*

that what human beings will be useful or useless, and how far they can take advantage of chance in their life.

Moreover, the goal of human live is how to get a virtue (*Hasanah*) in this world and the end of world.⁶ Every body knows that to save him self, they must journey any time and places to complete what they needs; materials, social status or spiritual. That is why; there are many opinions toward the concept of virtue or success. For example according to economist, success is when someone has collected any property and moneys.⁷ And some people said who can develop his or her career, which as a tool for the basic of success. In one hand, there are many views relate the virtue regarding on their own perspective. In addition, the Qur'an verse has talked only about the people do not want to loss in their life, they must follow and act what the *Surah al- Ashr* said.

Beside that, when we are glancing out *Surah al-Ashr* which has a clear meaning structure looked from its words. It also gives a tip to get happiness and a vision relating to the social ethic.

Among uniqueness of this *Surah* are the meaning phenomena and lot of signs discovered in that *Surah*, so the writer's motivation is to search out of those purposes. This effort wants to make the *Qur'an* becomes proper in any time and places.⁸

To understand the Qur'an's text meaning deeply about the surah al-Ashr , the writer hold on two fundamental aspects, there are historical aspect that known by *Sabab al-Nuzul* and literal's meaning of text. Both have logical consequence in uncovering the real meaning of text.

Qasm, Inna and lam Ibtidaiyyah, see. Ahmad Hasyim, *Jawâhir al-Balâghah Fi al-Ma'ânî Wa al-Bayan Wa al-Badî'*, Indonesia: *Maktabah Dar Al Ihya'*, 59-60, compare with Bint al-Syathi's book, *al-I'jaz al-Bayaniy li-al-Qur'an*, Koiro; Dar-Ma'ârif: 1984, 244-252

⁶QS. 2: 20

⁷Billy Arcement, *Searching for Success: Decide What You Want Most in the World*, trans.. Erlia Erlina S., Jakarta: BIP, 2005, ix (preface)

⁸Read more in *Mannâ' al-Qaththân, Mabâhis fi Ulûm al-Qur'an* " the Qur'an has many specialist to overcome any problems in human life: there are spirit's field, mind's, body's, social's, politics and economics'... therefore, use the Qur'an, it became proper in any times and places." 19

Talking about historical approach can be ensured that it's related by the narration of revelation, situation, place and time.⁹ The function of knowing sosio-history is trying to dialogue the meaning's text that have variable horizon epoch.

As Gadamer said that every situation is characterized by a certain horizon, He also stated explicitly the concept of horizon positively is a possibility to adequately comprehend and compare between past and present horizon.¹⁰ This effort is intentionally to concern historical context with text, so there is a consciousness to make pre-requirement for someone to understand the text.

In hermeneutic discourse, there are a lot of theories that resulting solution for interpretation problems. these is not only begun from west scholars just like Heidegger, Fredrick Schileimacher, William Dilthey, Hans George Gadamer and etc., but also classical Islamic scholars who have been deserving a great opus that codified in the books of *Ulûm al-Qur'an* for example: *al- Itqan, Mabâhis Fi Ulûm Al-Qur'an* etc.

It's reflected in some statements came from Muslim scholar who has gave an affirmation that neglecting historical aspect is uncertainty in the exegesis.¹¹

The urgency in historical aspect has wide variety which extended toward contemporary scholar like Nasr Hamid Abu Zaid. He stated that "*Sabab al-Nuzûl*" needed not only purely to know historical background of verses, but also to call a spirit of verses.¹² Therefore, this approach can

⁹Farid Esack, *Qur'an, Liberations and Pluralism; an Islamic Perspective of Interreligious Solidarity Against*. Translated to *Membebaskan Yang Tertindas: al-Qu'an, Liberalisme, Pluralisme*, Bandung: Mizan, 2000, 88

¹⁰Read More in the paper of Novi Sad, Gadamer's Hermeneutic as Practical Philosophy, *Facta Universitatis*, 2001, 611

¹¹ Like in the *al-Itqan Fi Ulûm al-Qur'ân*, Li Jalâluddin al-Suyuti, Dar al-Fikr, Vol. 1, 29 that Ibnu Daqqiq al-'Id stated "بيان سبب النزول طريق قوي في فهم معاني القرآن", Ibn Taimiyyah said in the same chance "معرفة سبب النزول يعين على فهم الآية فإن العلم بالسبب يورس العلم بالمسبب", and comparing with *Mabâhis Fi ulûm al-Qur'an*, li Subhi al-Shalih, Bairut: Darul Ilm al-Malayin, 1085, 130 quoted from al-Wahidy's statement "لا يمكن معرفة تفسير الآية دون الوقوف على سببها وبيان نزولها"

¹² See more Nasr Hamid Abu Zaid, *Mafhum An-Nash*, 116

be used as an instrument of historical analysis to help in understanding of the holy text, Quran.

Thus, it appears a view toward al-Qur'an that there will make possibility in a situation to dialogue between the last history contexts and now days.

In one side, some scholars used the method of text literature to understand God's revelation, basically the textual system oriented to the text itself. So, the contextual type to be seen as a discourse in the internal context alone.

This Method has a tendency on stylistic of linguistic study and micro's structure in the text (*Taqdîm wa Ta'khîr, Tikrâr, Nakirah wa Ma'rifat*), which revealed the meaning depth through this analysis.

Historically, in the study of Arabic's literary that organized as Arabic grammarian was begun since Ibn Muqaffa (d.139/756), Ibn Farra (d. 207/822), Ibn Sibawaih (d. 177/793) Ibn Mujahid (d. 324/936), those all given a first on the basis of a fixed canon of the texts. So that grammatical sources became a further element in the establishments of a literary norm.¹³ In addition, there are any scholars who have contributions to develop a set of linguistic as the instrumen in the Qur'an exegesis some of them: Hasan al-Basri (d. 110/728), Atho' ibn Rabah (d.114/732), Qatadah (d. 128/745), Al-Suddi Al-Kabir (d. 128/745) and etcetera.¹⁴

They all who concern in study of linguistic structure can be categorized in the school of Structuralism-linguistic;¹⁵ which stated that Qur'an is merely text, not more.

In this case, the writer doesn't want to make long discussion about the controvertion thought in the dialectical approach between historical and

¹³ Jonathan Owens, *A Linguistic History of Arabic*, New York: Oxford University Press, 2006, 38

¹⁴ M. Nur Kholis Setiawan, *Akar-Akar Pemikir Progresif Dalam Kajian Al-Quran*, Yogyakarta: eLSAQ, 2008, 50

¹⁵ It is an assumption that holy book is as if a literature's opus that come in what looked like , and the root to understand the text limited by structure analysis and a signify system. See More. Komaruddin Hidayat, *Memahami Bahasa Agama, Sebuah Kajian Hermeneutik*, Jakarta: Paramadina, 1996, 116

literary view. Yet, the writer sees them as a foundation in the understanding of Qur'an verses.

Therefore, in this discussion about *surah al-Ashr* that the writer focuses on method of linguistic which produced by Bint al-syâthi', and in other hand, *Surah al-Ashr* is rich of semantic meanings when it's parsed through her perspective.

From those all, it is absolutely needed a new perspective and approach. Therefore, in my discussion to understand the Qur'an meanings, the writer will use analytical linguistic produced by Bint al-syâthi'. That's why; the holy Qur'an is as literature of masterpiece which presents the way it is. So this method has to be used by linguistics structure analysis. It will prove that the text becomes autonomy.

Thus, the writer emphasizes that linguistic factor become major foundation to interpret the Qur'an. Those reasons will help to explain the Qur'an messages in the clear wording; in addition *Mufassir* / interpreter keep away from subjectivity in the scheme text of verses.¹⁶

The writer hopes it could facilitate to reveal the unity of message which given by symbol system of the text. Of course, its method needs to discuss more with the verses that has a certain relationship by the topic.

B. Research Questions

Starting point of discussion in this thesis is based on my curiosity to know deeply about the message in *Surah al-Ashr* which is talking about correlation between personal and social in the society live. Therefore, the main statements of those problems are:

1. How does Bint al-Syâthi' interpret *Surah al-Ashr*?
2. What does Bint al-Syâthi' mean about the meaning of the equilibrium responsibility on *Surah al-Ashr*?
3. How to implement her concept in the current society life?

¹⁶ Quraisy Shihab, *Membumikan al-Qur'an: Fungsi dan Peran Wahyu Dalam Kehidupan Masyarakat*, Bandung: Mizan, 1994, 84

C. Research Objective

The purpose of this discussion is the writer would like to re-understand about interpretation in Surah al-Ashr by application of Bint al-Syâthi's view which has specific theory; hopefully it can gain a deeper and appropriate meaning in Qur'anic exegesis.

Beside that, the researcher wants to know how far Bint al-Syâthi' treated Qur'an in order text become meaningful and became the basis of way of life for our modern society. It means, the innovative thought delivered by Bint al-Syâthi' that put the text (Qur'an) vis a vis reality, social life in nowadays, bring fresh air in understanding and applying *Magza* of holy Qur'an.

D. Research Significant

The significances of this research are:

- a. To give contribution to interpretation thought (semantic), hopefully we do not fall into one color in the interpretation model. All at once to enrich literature horizon of library of Department of Tafsir Hadist of Ushuluddin Faculty especially, and *Tafsir* and social discourse generally.
- b. To facilitate the common society to understand Qur'an and give expression of messages that is delivered by al-Qur'an through a dialogue of field of meaning.

E. Theoretical Framework

To operate my research became focus and systematic, firstly I would employ the theoretical framework called by analysis of historical approach (*Sabab al-Nuzûl*¹⁷). It will be fruitful to understand meaning of texts, because some readers feel a strange without using this approach. However,

¹⁷ It was talking about the knowledge which told many events had happen cause of the verse was going down or many verses that becomes a respond, the answer of questions or explanations of laws when those event had happened, see more, Muhammad. Ali al-Shabuni, *al-Tibyaan Fi Ulûm al- Qur'an*, Jakarta: Dar al-Kutub, 2003, 24, Sayid Alawy, *Faidh al-Khabir Wa Khulashatu al-Taqrin*, Surabaya: Maktabah Hidayah, 53

the text comes from the different of time horizon¹⁸. Therefore, to avoid misunderstanding from the real meaning of text, we must be connected with the context of times. It means that *Sabab al-Nuzûl* is like external conditions from the revelation, so stressing point of this field is focusing on the universality meaning.

Base on mentioned point above, to help my discussion I adopt method of a well-known scholar, Bint al-Syâthi'. She is a famous cotemporary interpreter who had introduced the semantic theory to understand the Qur'an. It's influenced from her husband, Amin al-Khulli (d. 1966) who produced the interpretation method by literary color.

The pillar of Bint al-syâthi' method to interpret the Qur'an took from synopsis of *Manâhij Tajdid*'s book (Cairo: Dar- Ma'ârif, 1961).¹⁹ The general regulation of interpretation procedures was totally needed to understand Qur'an objectively. Then, to get the certain idea consist in the Qur'an base on the context, the verse or *Surah* has to be formatted in such chronological order of revelation. Although Bint al-Syâthi' showed that the revelation's event (*Sabab al-Nuzûl*) is a mere consideration in dealing with verses so the meaning can be revealed.

She argued that the event of revelations (*Sabab al-Nuzûl*) is not the goal of way that the verse was reveled, but the important thing is based on the general words not the particular event²⁰. So, it has an implication that the verses have to keep the universal meaning. Therefore, the Qur'an is always suitable in any times and places. This effort gave information about for whom, when and where that verse was revealed.

This shows the importance of relationship between historical contexts with the text to abuse difficulties in understanding the text. That is why, it

¹⁸ Mamat S. Burhanuddin, *Hermeneutika al-Qur'an ala Pesantren*, Yogyakarta: UII Press, 2006, 188

¹⁹ Bint al-Syathi', *al-Tafsîr al-Bayanî Li al-Qur'ân al-Karîm*, vol. 1, 10

²⁰ Bint al-Syâthi', Ibid 10, that argument tend to the majority of scholar's opinion " *Al-Ibrah Bi Umûm al-Allafdh La Bi Khusûsh al-Sabab*" see more in *Mannâ' al-Qaththân, Mabâhis fi Ulûm al-Qur'an*, 83

will show a method to readers when they feel strange with the text. Hopefully, they (readers) can see the point of meanings and purposes that the speaker (*the mind of God*) means.

In other hand, the writer wants to express the relevance of equilibrium responsibility between personal and social from the perspective of the social theory. This view is as human natural instinct that needed in our life with others, which is called by *gregariousness* (social creature).²¹

Basically, the important one of human relationship with others is the causality of reaction that appears from variable connections. Therefore, the type of human behavior can be seen in the degree of value which is good or bad. This way can be gained by analysis the quality of connection one and others.

From here, the writer expects to get standardization that is a measure of criteria in the human who bears personal and social responsibility in the society. Thus, my starting point for the discussion is to open the content of meanings in surah al-Ashr. That is why; this perspective has a big function to give actual meaning of interpreting the Qur'an recently.

F. Prior Researchers

Syahrin Harahap, who adopted an idea from (Sumadi Suryabrata, 1988:72), stated "that more than fifty percent in the process of research are reading, that is why reading sources is the urgent point of research"²². Therefore, I do read several numbers of sources to enrich my horizon and to support my files in this research. As long as the writer knows, it has

²¹ Soejono Soekanto, *Sosiologi Suatu Pengantar*, (Jakarta: Yayasan Penerbit Universitas Indonesia), 94

²² Syahrin Harahap, *Metodologi Studi Dan Penelitian Ilmu-Ilmu Ushuluddin* (Jakarta: PT. Raja Grafindo Persada), 2000, 89

found previous research which discussed the figure of bint Syâthi' but of course with different angle. Here they are;

The First is the thesis of Sahiron Syamsuddin by the title *An Examination of Bint al-Syâthi's Method of Interpreting the Qur'an* this book became secondary source. This thesis was written to get the master of art at faculty of graduate studies and research in the institute of Islamic studies McGill University on June 1998. His discussion is focusing on bint al-Sâthi' thought of interpreting the Qur'an, and that was tending to the application of her methodology. The urgency of Sahiron's research study is allocating to exam the methodology of interpreting; they are about *al-I'jaz al-Qur'an*, the method of *cross-referential* and the theory of *Sabab al-Nuzul* (occasions of revelation). In the end of research, he concluded and showed inconsistency on Bint al-Syathi's method of interpreting the Qur'an.²³ Nevertheless, according to the writer this becomes worth data to support my discussion, although Sahiron did not concern in the linguistic analysis.

The second book is *Metodology Tafsir Bint al-Syâthi'* from dissertation editions of Hamdani Mu'in. The author discussed about al-Ijaz fi al-Quran through uttering world meaning in the Qur'an by literary and terminology. This research concerned at the characteristic of *Tafsîr al-Bayanî* which has graciously linguistic, especially in the *Tafsîr al-Bayanî li al-Qur'an al-Karim*. As the writer sees, the research still in general analysis because of the author did not focus on the theme deeply and giving detail sample.

The third is Khairunnisa's thesis by the title "*waktu dalam perspektif al-Qur'an*" this book discussed about general times mentioned by Qur'an, she explored the meaning of 'time' in Qur'an, which has different term, but it could be same meaning. In additions, the God used the world "time" in the Qur'an with many words that refer to call by the time properly. That

²³ See completely in Sahiron's thesis , *An Examination of Bint al-Syahti's Method of Interpreting The Qur'an* (Canada: National Library of Canada)

thesis explained the time's classification relates what human did in their live. Therefore, to elaborate my research with that thesis, I would like to make it as a source to support my discussion because at least the writer will investigate the dialectical of human virtue related to the time.

Those are prior research that discussed about Bint al-Syâthi' and her method of interpretation. So to avoid plagiaries this research will be different from previous research because the writer concerns on Bint al-Syâthi's interpretation especially on *Surah al-Ashr* by revealing the meaning side. And this study will be approached by semantic.

G. Reseach Metodology

The fundamental aspect in the research is a methodology. Research methodology is the scientific instruments of steps in research implementation which depending on principle problem that was formatted.²⁴ Therefore, this Mresearch will use a set of equipment as follows:

1. Research approach

This research is library research. It means that the research uses literatures as source.²⁵ Therefore, all of data collected in this research come from books, short paper, articles, and many literatures. Approximation method used to operate this research is semantic perspective.

In linguistics, semantic is the subfield that is devoted to the study of meaning. It is often used in ordinary language to denote a problem of understanding that comes down to word selection or connotation. Focusing on my discussion the writer bounded in two grand topics. Firstly is micro semantic (*'Ilm al-dilâlah al-sughra*), its will discussion about formation of the meaning of single word. Secondly is macro

²⁴ Tim Revisi Buku Pedoman Skripsi, *Pedoman Penulisan Skripsi*, Semarang : Fakultas Ushuluddin IAIN Walisongo Semarang, 2007, 23

²⁵ Sutrisna Hadi, *Metodologi Research 1*, Yogyakarta: Andi Offset, 1993, 43

semantic (*Ilm al-Dilâlah al-Mûsi'*) which is focusing on the study of meaning relation by inter-word.²⁶ Therefore, this semantic perspective will use as the analytical study to look at the word's meaning.

2. Data source

The kind of data consists of two types, as follows:

- a. Primary Source, its means that the book written by Bint al-syâthi' herself such as *al-Tafsîr al-Bayânî Li al-Qur'ân al-Karîm*, *Maqâl Fi al-Insân: Dirâsah Qur'aniyah*, and *al-Qur'an wa Qadhâya al-Insân*.
- b. Secondary source, it is any books that written by others on Bint al-Syâthi'. It could be *Kutub al-Tafsîr*, much translation's book, and other literatures and so on, that is functionally supporting to the primary source.

3. Collecting Data

The technique of collecting data in this research is a documentation technique. That research focus on bint al-Syâthi's thought of interpreting the Qur'an. According to Suharsini Arikunto²⁷, It means looking for data about some things or variable, such transcript, note, books, magazines, paper, and so on. Documentation means all of the texts that relevant to this object (bint al-Syâthi's thought of interpreting the Qur'an).

4. The Data Analysis

To analyze the data, the writer uses;

- a. Content Analysis

²⁶ Mamluatul Hasanah, *Menyingkap Tabir Dua Kalimat Syahadat: Perspektif Semantik Tindak Tutur*, Malang: UIN Malang Press, 14

²⁷ Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik*, Jakarta: Rineka Cipta, 2006, 206

This research is qualitative research; it is generally the analysis style of research does not use statistic analysis²⁸. That qualitative method used as appraisal procedures that produce descriptive data²⁹. It was advantage in my research because the descriptive analysis has a function to describe the subject of research, which is base on the data that was getting and it is not purposing to the hypothesis trial³⁰.

b. Thematic Method

To look at the specific topic of the *Surah al-Ashr*, the writer uses thematic analysis, because its will help to focus on my research. The goal of this way is exposing of low's dependability in the Qur'an and catching the Qur'an's guidance³¹. It was human benefit (*Mashlahat al-Ummah*) regarding to the ordinance of Islamic law fairly to get a happiness in this world and the day after.

In reference to the method is the writer would like to interpret the one *Surah* in Qur'an (*Surat al-Ashr*) by explaining that purposes generally and specific, then I relate the variable of cases between one and each others in that *Surah*, so all of that matters became interconnected like one matter only³². That method used by Muhammad Syaltût in his book.

c. Semantic Method

Unforgettable aspect is the linguistic field, because it is a strongly foundation to understand the Qur'an's meaning. In this case, I would like to use semantic, nevertheless, the writher does

²⁸ A.H. Kahar Ustman, *Aplikasi Penelitian Kualitatif Dan Kuantitatif*, Kudus:STAIN, 2001, 2

²⁹ Sudarto, *Metodologi Penelitian Filsafat*, Jakarta: PT. Raja Grafindo Persada,1997 , 62

³⁰ Saifuddin Azwar, *Metode Penelitian*, op cit 126

³¹ Abdul Hayy al-Farmawi, *Metode Tafsir Maudhu'i Dan Cara Penerapannya*, translated by Rosihon Anwar, Bandung: Pustaka Setia, 2002, 35

³² Quraisy Shihab,*Membumikan al-Qur'an: Fungsi dan Peran Wahyu Dalam Kehidupan Masyarakat*, op cit.117

not direct into any school of disciplinary semantic, but it's more considered toward linguistic analysis of word through its changing. It is called as *Mu'jamî* method. Then, I take hold of key words which has containing a conception and meanings. At the same time I look for verses which explained those words, it is well known as *Mufradî*. Next, the writer uses contextual analysis (*Ma'nâ al-Siyaqî*) in that *surah*.

H. Writing Systematic

In order to make this thesis categorized as scientific literature work, it has to fulfill logic and systematic conditions. In the discussion, the author divides it into five chapters, which one and other chapter is integrated. For more details, as follow:

First Chapter, it contents of introduction that is outline or grand idea of all thoughts inside in this research, and delivered in the precise context. Based on the condition, this thesis begins from the background of problem containing of the reasons for choosing the title, and statement of the problem. Then, it was elucidation of research purpose. In addition, it is mentioning the significant of research. To anticipate of repetition and cheating, it also discusses some result of prior research included in the literature review. So does method of writing that worded as well as the hope to known of kind of the research, approach, source, compilation and analysis of data technique. The details explanation then known in systematic of writing.

Second Chapter will discuss about theory framework of the research, the biography of figure: Bint al-syâthi' and her idea of interpretation of Qur'an. Besides that, the writer will observe the position of *Sabab al-Nuzûl*, and The significant structure of grammatical text comparing with the contextual form.

Third Chapter will explain about the mutual relationship between faith and *'Amal Shâlih*, the meaning of *Shâlih*, *Khair*, *Hasan* and *Thayyib*, exploring the term of *al-Haq* and *al-Sabr*

Fourth Chapter is the main chapter namely chapter of analysis. The writer tries to analyze data or all verses in the Surah al-Ashr by using theory of semantic discussed in the third chapter. Then, it discusses also about the implication of that application into current society's life.

Fifth Chapter is the last part of this research, it contains of closing from the research and suggestions. As complementary, it will be attached bibliography and biography of the writer.