

CHAPTER II  
SEMANTIC AND LINGUISTIC ANALYSIS IN BINT AL-SYATHI'S  
THEORY

A. Biography

Prof. Dr A'isha Abdu al-Rahman was one of the scholars in the field of *tafsîr al-Qur'ân* and literature. Bint al-Syathi' is the better known as a pious woman figure and productive. She was born in Egypt, *Dimyat* City on 6 November 1913 AD Coinciding 6 *Dzulhijjah* 1331 AH.<sup>1</sup>

Bint al-Syathi' was 'live in the midst of a religious family and educated.<sup>2</sup> She has brain power as the modern Arab woman who has cultured, inspired by Islamic values and knowledge of overflow information.<sup>3</sup>

Bint al-Syathi' gained the knowledge of religion and Arabic language from her parent and teachers at the *Madrasah* of *al-Azhar* in *Dimyat*. She also received lessons in *al-Qur'ân* at *Madrasah al-Kuttâb*. In the year 1932, Bint al-Syâthi' graduated from the *Madrasah Mu'alimat*. Then, exactly two years he obtained a 1934 Baccalaureate certificate in the field of literature.<sup>4</sup> Then Bint al-Syathi' continued to high level of education at the University Fuad 1, Cairo, with reaching *Cumlaude* predicate in Arabic in 1939. Furthermore she finalized the Master program at the University and the same department in 1941, with the thesis title *al-Hayat al-Insâniyyah 'Inda Abi' Ala'*.<sup>5</sup>

At Cairo University, Bint al-Syathi' met with the idol's heart, Amin al-Khuli, namely a professor who later became her husband (1895-1966). The journey of Bint al-Syâthi' in the academic world did not stop full there, she

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<sup>1</sup> See on [www.studyanalisisal-tafsiral-bayani/blog.com](http://www.studyanalisisal-tafsiral-bayani/blog.com) 16 desember 2009

<sup>2</sup> Bint al-Syathi', the epilog of *al-Tafsir al-Bayânî li al-Qur'ân al-Karîm*, Mesir; *Dar al-Ma'ârif*, vol. 1, 14

<sup>3</sup> Issa. J. boullata, in the epilog of *tafsir Bint al-Syâthi'* translated by Ihsan Fauzi, it is from the title of modernal-Qur'ânic exegesis; A study of bint al-syathi's method, 1974, 11

<sup>4</sup> [www.aisyahabdurrahman/baiquni.com](http://www.aisyahabdurrahman/baiquni.com). 20/08/2009/01.52 PM

<sup>5</sup> Ibid

carried on the doctoral program at the same university which is specializes in the study of literature and manuscripts Arab (*Nusus*), and finally she completed her educations in 1950 with the examiner Dr. Taha Husain, namely the dean of the faculty of arts at the university Fuad 1, Cairo.<sup>6</sup>

In the 1960s, she often gave lectures to religious scholars in Rome, Algeria, Baghdad, New Delhi, Kuwait, Fez and Jerusalem. Thus, in 1970 she has given as professor of Arabic literature and Arabic language at the university 'Ain Syam, Egypt.<sup>7</sup>

Bint al-Syâthi' began his career as a writer at the institute, in Giza. She was a productive intellectual woman in the form of a book of scientific papers. Among her books have been published:<sup>8</sup>

1. *Al-Hayah al-Insaniyah 'Inda Abi al-'A'la*, Dar Ma'ârif 1944.(the tesis M.A pada Universitas Fuad 1, Kairo, 1941)
2. *Risalah al-Ghufran li Abi al-'A'la* , Kairo; Dar Ma'ârif, 1950.
3. *Al-Ghufran li Abi al-'A'la al-Ma'arif*, Kairo: Dar Ma'arif, 1954 (the doctoral dissertation at Fuad University 1, Kairo,)
4. *Ardh al-Mu'jizat Rihlah fi Jazirah al-Arab*, Kairo: Dar Ma'arif, 1956
5. *Nisa' al-Nabiy*, Kairo: Dar al-Hilal, (1961)
6. *Umm al-Nabiy*, Kairo: Dar al-Hilal (1961)
7. *Banat al-Nabiy*, Kairo; Dar al-Hilal, (1963)
8. *Sukaynah Bint al-Husain*, Kairo; Dar al-Hilal (1965)
9. *Bathalat al-Karbala*, Kairo; Dar al-Hilal (1965)
10. *Abu al-'A'la al-Ma'arri*, kairo; al-Mu'assasah al-Misriyyah al-'Ammah, 1965
11. *Al-Khansa*, Kairo; Dar Ma'arif, (1965)

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<sup>6</sup> Ibid

<sup>7</sup> Bint al-Syâthi', *Tafsîr al-Bayanî Li al-Qur'ân al-Karîm*, vol. 1, op. cit. , epilog 9

<sup>8</sup> Issa J. boullata, op. cit., epilog 10-11

12. *Al-Mafhum, al-Islamity Li Tahrir al-Mar'ah*, Mathba'ah Mukhaimir, 1967
13. *Turatsuna Bayna Madhin wa Hadhirin*, Kairo; Langue of Arab State, Ma'had Dirasah al-Arabiyah, 1968
14. *A'dha' al-Basyar*, Kairo; Higher Council For Islamic Affairs, Lajnah al-Ta'rif bi al-Islam, 1968
15. *Al-Ab'ad al-Tarikh wa al-Fikriyah li Mar'atina*, Kairo; Mathba'ah Mukhaimir, 1968
16. *Lughatua wa al-Hayah*, Kairo; Langue Of Arab State, Ma'had al-Dirasal al-Arabiyah, 1969.
17. *Ma'a al-Musthafa fi al-'Ashr al-Mab'ats*, Kairo; Dar al-Ma'arif, 1969.

In additions, she has books related to studies of al-Qur'ân by titles the following:

1. *Al-Tafsîr al-Bayanî Li al-Qur'ân al-Karîm*, Vol. 1, Kairo: *Dar al-Ma'arif*, 1962, its will call by *al-Tafsîr*, 1.
2. *Al-Tafsîr al-Bayanî Li al-Qur'ân al-Karîm*, Vol. II, Kairo: *Dar al-Ma'arif*, 1969, its will call by *al-Tafsir*, II.
3. *Maqâl fi al-Insan, Dirasahal-Qur'âniyyah*, Kairo, Dar al-Ma'arif, 1969
4. *Al-Qur'ân wa al-Tafîir al-'Ashrî*, Kairo, Dar al-Ma'arif, 1970
5. *Al-I'jaz al-Bayaniy li al-Qur'ân*, Kairo, Dar al-Ma'arif, 1971
6. *Kitâbuna al-Akbar*, Umm Durman: Jam'iyah al-Islamiyah, 1967
7. *Al-Syahsiyyah al-Islamiyah, Dirasahal-Qur'âniyyah*, Bairut, Dar Al-Ilm Liy Al-Malayin, 1973

Beside that, there are many opuses of Bint al-Syâthi' in the form of scientific papers and articles which presented in the seminar opportunities, congress and courses at several universities in the Arab countries, such as:

1. *Manhaj al-Tafsîr al-Bayanî*, who presented in the al-Jazair at 1963, on the invitation of the ministry of religious foundations, Ahmad Taufiq al-Madanî
2. *Musykil al-Taraduf al-Lughawi, Dhawi fi al-Tafsîr al-Bayanî li al-Qur'ân*, presented in the Orientalis world congress in New Delhi, India in 1964
3. *Kitab al-'Arabiyya al-Akbar*, presented at the Congress of the Arab world of letters in Baghdad in 1965
4. *Tafsîr Surah al-Asr: Manhaj wa Tatbiq*, presented in the faculties of Shari'a Baghdad in 1965
5. *Al-qur'ân wa al-Hurriyah al-Irâdah*; presented in a museum culture kuwait in 1965
6. *Qadiyyah al-I'jaz*, weekly discussion paper on University *Ummu Durman* in February 1968
7. *I'jaz al-Qur'ân al-Bayanî*, presented at the meeting of Islamic scholars to commemorate the fourteenth century, *Nuzûl al-Qur'ân* in Morocco in May 1968
8. *Jadid min al-Dirâsah al-Qur'ân*, delivered in the *Majlis al-A'la* al-Jazair in May 1968
9. *Al-Qur'ân wa Qadâya al-Insân*, delivered at the University of museum culture *Umm Durman Kourtoum, 'Athbarah* and al-Abyad in 1968
10. *Manhaj al-Dirasah al-Qur'âniyyah*, this paper presented at a university in Lahore, Pakistan 1969
11. *Al-Qur'ân wa Huqûq al-Insân*, delivered in Abu Dubai in April 1971
12. *Min Asrar al-'Arabiyya fi al-Bayan al-Qur'ânî*, delivered at the University Bairut at 1972
13. *Al-Israilliyat wa al-Tafsir*, delivered at Tharablus in Lebanon at 1972

14. *Al-Qur'ân wa al-Fikr al-Islami al-Mu'asir*, presented at the center of Islamic culture in 1975 years Bairut
15. *Al-I'jaz al-bayani*, the lecture of materials Ulum al-Qur'ân at *dar al-hadith al-hasaniyyah ribat*
16. *Al-Tafsîr al-Bayanî*, the courses in the Faculty of Sharia Fez.<sup>9</sup>

From the above description, it appears that Bint al-Syâthi' is a woman who has an important position in the academic world. Beside she has ability to articulate itself as a modern Egyptian woman who has a broad perspective; she also has academic qualifications in the field of tafsîr al-Qur'ân. Such as her book namely *al-Tafsîr al-Bayânî li al-Qur'ân al-Karîm* is evidence in study the Koran seriously.

#### B. Bint al-Syâthi View 'On the Interpretation of Literature

Al-Qur'ân is the holy book of greatest Arabic (*Kitab al-'Arabiyyah al-Akbar*) with high literary value,<sup>10</sup> since al-Qur'ân is as a collection of linguistic signs that must be solved. That was tended to some contemporary Muslim scholars to use a literary approach in the study of the al-Qur'ân. One of those scholars is Bint al-Syâthi', although the foundation of the method has adopted from her husband, Amin al-Khulli.

In this literary approach, al-Qur'ân positioned as a text that rich of language meaning and literature, although on the other hand al-Qur'ân is part of the facts of socio-historical.<sup>11</sup> Here, al-Qur'ân is seen as what it is in relation with Arab people who first receive it. al-Qur'ân appears in the frame of the dialectic between the revelation and the reality public at that time.

<sup>9</sup> Bint al-Syâthi', Vol.1, op.cit. 10

<sup>10</sup> This views followed from Amin al-khulli's opinion, who argues that firstly the aim of exegesis's science is looking for the al-Qur'ân as the great book of Arabic (*Kitab al-'Arabiyyah al-Akbar*) it has the most literary side also, see more on *Manahij al-Tajdid, fi al-Nahw wa al-Balâghah, wa al-Tafsîr wa al-Adab*, Kairo:al-Hai'ah al-Misyriyah al-'Ammah al-Maktabah, juz 10, 229

<sup>11</sup> Amin al-Khulli, *Manahij Tajdid, fi al-Nahw wa al-Balaghah, wa al-Tafsir wa al-Adab*, 230

Basically, the idea of Amin al-Khulli above, did not escape the gaze of the study of al-Qur'ân at earlier period, because according to him that the study of al-Qur'ânic interpretation was going on. In the classical period, study of al-Qur'ân is still colored by the understanding that based on certain trends, such as grammar, rhetoric, and thematic content, such as jurisprudence, monotheism, stories, and so forth. Then entering in the modern, the interpretation of al-Qur'ân was viewed more functionally, in which the functions and objectives of al-Qur'ân was revealed to mankind's to provide guidance (*Hudan*), as are the ideas of Muhammad Abduh.<sup>12</sup>

That Opinion "Muhammad Abduh" according to Amin al-Khulli is not as the first goal, but the second step after looking at al-Quran as a scripture of the great Arabic. With the reason that is one *Mufasssir* (interpreter) can not trace the content of al-Qur'ân by the true and depth without the tendentious to Arab literature (the text of the al-Qur'ân, structures and textual context).<sup>13</sup>

This approach, intended to get the message of al-Qur'ân as a whole and avoid the subjectivity of individual ideology.<sup>14</sup> Because of one of notes is the diversity of the work of interpretation which, according to Amin al-Khulli is domination of the *Mufasssir* trend, Intellectual different backgrounds, political social and ideology, where the results of the existing interpretation would reduce the primary mission brought by al-Qur'ân. In this case Amin al-Khulli gave example toward the predecessor scholars who colored by "individual interests" such as Sufism, theology and jurisprudence.<sup>15</sup>

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<sup>12</sup> According to Muhammad Abduh that the basic purpose of al-Qur'ânic's exegesis has emphasizing function of the guidance for human being, which is really can perform the life under al-Qur'ânic guidance's hopefully. Regarding to the discussion of exegesis was only a way or method to get that goal. See more Syaûqi Nawawi Rifat, *Rasionalitas Tafsir Muhammad Abduh; Kajian Masalah Akidah Dan Ibadat*, Jakarta: Penerbit Paramadina, 2002, 100, atau bisa dilihat dalam Muqoddimah *tafsir al-Manar* karangan Rasyid Ridha vol. 1, 4

<sup>13</sup> Amin al-Khulli, *op .cit.* , 231

<sup>14</sup> Ibid

<sup>15</sup> Hamdani Muin, *Tafsir Susastra al-Qur'ân: Sebuah Kajian Historis*, Semarang :Teologia Jurnal Ilmu-Ilmu Ushuluddin, vol.9, 2008, 94 or see more on *al-Tafsîr Ma'alim Hayatihi Manhajuh al-Yauma*, Dar al-Ma'arif, 1962

Base on the thoughts above, Amin al-Khulli offered the literary method (*al-Manhaj al-Adabi*) in the interpreting al-Qur'ân. Later this method was adopted by Bint al-Syâthi' which is almost no shift at all, even as acknowledged by the Bint al-Syâthi' that the method who used in her book "*al-Tafsîr al-Bayânî li al-Qur'ân al-Karîm*" was came from her teacher, who later became her husband.<sup>16</sup>

In this case, Bint al-Syâthi' emphasized on the aspects of the study of al-Qur'ân itself, its main focus on vocabulary and structure of the statement of al-Qur'ân. According to her, al-Qur'ân is the biggest Arabic books; it is the eternal miracle of *al-bayânî* and high ideas.<sup>17</sup> Through her writing *al-Tafsîr al-Bayânî li al-Qur'ân al-Karîm*, Bint al-Syâthi' can proves to *I'jaz al-Qur'ân* of literary angle (*al-Bayân*) with the study of the philosophical meaning of meaning (*sir al-hurf*), the philosophical meaning of the pronunciation and meaning (*Dalâlah al-Alfâh wa Sir al-Kalimat*) and the style of language and meaning of editorial philosophy (*Asâlib wa al-Sir al-Ta'bir*) in al-Quran.<sup>18</sup>

However, the interpretation of al-Qur'ân that nuanced literature has so far remained limited to the material of *Tafsîr* "interpretation" and not moved into field studies of *Bayân*, and its still far from dynamic textual literary.<sup>19</sup>

In analyzing the texts of the al-Qur'ân, Bint al-Syâthi' believes that firstly al-Qur'ân explains himself (*al-Qur'ân Yufassir Ba'dhuhu Ba'adl*), secondly al-Qur'ân must be studied and understood as a unified with the characteristics and style of certain language, thirdly the acceptance of al-Qur'ân chronological can provide the historical information about the content of al-Qur'ân without removing eternity and universality of the verse.<sup>20</sup>

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<sup>16</sup> Bint al-Syâthi', vol. 1, op. cit. 13

<sup>17</sup> Ibid

<sup>18</sup> Ibid 17

<sup>19</sup> Op. cit. 13

<sup>20</sup> See more at Issa J. Boulota's comment in the tafsîr Bint al-Syâthi', 13-14

Based on the three dictum above, Bint al-Syâthi' proposed a method of interpretation which she said was taken and developed from the principles of interpretation methods Amin al-Khulli, that is consists of four steps:<sup>21</sup>

1. Treating what al-Qur'ân wants to be understood by objectively, it is by collecting all the letters and verses that will be studied. She stated in the Prolegomena of her opus "*Tafsîr al-Bayânî*", that the method interpretation called by *al-Tanâwul al-Maudhu'i* (thematic) as an instrument analysis.

2. To understand the context of revelation, the verses around these ideas should customize to the chronology of revelation (*Sabab Al-Nuzûl*). Then the causes of these events are not an absolute condition of revelation. According to Bint al-Syâthi' that the rules *Ushululiyah* tended to; "*Inna al-Ibrah bi Umâm al-Lafdzi la Bikhushush al-Sabab*".

3. To understand *Dilâlah al-Alfâdhz* (the verbal signification) what the al-Qur'ân presented, it would require a deep understanding of the Arabic language by looking for the original linguistic meaning.

4. In the statements of understanding that difficult, *al-Mufasssir* (interpreter) must hold on textual meaning and spirit. Then the script was being compared with the *Mufassi's* opinion which is consistent with the purpose and acceptable text. And interpretation was that colored *Isrâ'iliyyat* and sectarian should be kept away.

Basically, the method used Bint al-Syâthi' is a method of review of the classic academician in the past "*Neo Classic*", although, there are few systematic codification of the application. For example is Bint al-Syâthi's view toward the methodology which used classic *Ulama'* as a consideration of references in her commentary method. Even indirectly, she gave an auto critique to the classical method of interpreting the al-Qur'ân that was tended to atomistic understanding and it's so far from what the al-Qur'ân means entirely. The while, a message of al-

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<sup>21</sup> Bint al-Syâthi', loc. Cit. 10-11



Qur'ân contained a whole integrated, where the verses and a letter with another's was interconnected.

The Critics has given by Bint al-Syâthi' was not unreasonable, because in the reality as the writer see it there are some commentators who tend to have a certain style in the al-Qur'ân exegesis, that way sometimes the purpose of interpreting was misdirection "distortion" because of there is a foolish fanaticism, mistakes of methodology and superficial understanding.<sup>22</sup>

Bint al-Syâthi' when interpret the verses of al-Qur'ân seems deliberately gave a strict limits. Hopefully, al-Qur'ân can really talk about himself without interference of *Mufasssir's*, and it's be understood directly as in the period of followers (*Shahâbah*).

In addition, the verses which have references that were related with *Sabab al-Nuzûl* only be understood as historical data, so as what god means is a truly revelation messages of beyond the pale a certain time and place.

In the other hand, Bint al-Syâthi' also restricted foreign elements that it involved in the understanding of al-Qur'ân. Among them are: *firstly* rejecting the involvement of a detailed discussion about the *Isrâ'iliyyât*, because According to her; al-Quran does not make a detailed description of *Isrâ'iliyyât*, but its only as a model and spiritual lessons that must be reviewed, is not the expression of historical details.

*Secondly* she refused to detail discussions about the connection of al-Qur'ân with modern science. Since al-Qur'ân is a moral teaching that is eternal, not the doctrine of natural phenomena or modern science. In addition, the truth of the teachings of al-Qur'ân is eternal while the truth of science is only temporary, debatable and quickly abandoned if it found a new theory or fact.

*Thirdly* rejecting of the interpretation of al-Qur'ân that has been published to the general society without having any qualified as *Mufasssir*, although, there is

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<sup>22</sup> Ibid 16

every person has the right to understand and interpret the al-Qur'ân according to his ability.<sup>23</sup>

These means that the study of al-Qur'ân must have extensive experience in the sciences in Arabic, such as grammar, rhetoric, and linguistic style, it's also need to understanding of *Ulûm al-Qur'ân* like the variety of *Qirâ'ah al-Qur'ân*, *Sabab al-Nuzûl*, *âyat al-Muhkamat* (the verses that clearly), *Ayat al-Musytabihat* (the verses are vague), and so forth. Everyone also must know about the sciences of *Hadith (Ulûm al-Ahâdits)*, theology, law, and Islamic history.<sup>24</sup>

Thus according to Bint al-Syâthi' that through mastery of the methodology of interpretation and other material, any person be entitled to interpret al-Qur'ân because they have qualified to become *Mufasssir* al-Qur'ân.

### C. Re-consideration the Position of *Sabâb al-Nuzûl*

The core of Bint al-Syâthi' interpretation was continuing from the Amin al-Khulli's ideas, which has offered before. There are *Dirâsah Mâ Haul al-Qur'ân* and *Dirâsah fî al-Qur'ân*.<sup>25</sup> This method is as the foundation for the methodology of literature exegesis which has effort to understand al-Qur'ân comprehensively and avoid partial understanding.

The aspect of *Dirâsah Mâ Haul al-Qur'ân* has given significant actor for uncover phenomenon in the outside of text because it will relate to stories of revelation and society condition (*al-Bî'ah*) at that time. Therefore, the background of social setting has described about spirit of revelation purposes.

In this case, there are many discussions about it for example occasion of revelation (*Sabab al-Nuzûl*), the concept of *Makkî* and *Madanî*, the sequence of verses, ect. So, it will be considered as the part of requirement on exegesis.

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<sup>23</sup> Issa J. boullota, op.cit., 19-21, and see more on Bint al-Syâthi', *al-Qur'ân wa al-Tafsîr al-Ashrî* Kairo:Dar al-Ma'arif,68-69

<sup>24</sup> Bint al-Syâthi', *al-Qur'ân wa al-Tafsîr al-Ashrî*, op. cit. 34-35

<sup>25</sup> Amin al-khulli, op.cit, 233

Unfortunately Bint al-Syâthi' has little different view from her husband. It has shown when she gave explanation about the formula of *Inna al-Ibrah bi Umûm al-Lafdzi la Bikhushus al-Sabab*. She tended to use text literary than occasional of revelation. Whereas if everyone wants to know the real meaning of verse, they have to know not only the text its-self but also the historical background appeared among verse. Because sometimes, understanding one verse on one time at past will be different from other times.

In fact, every historical horizon is situated within the frames of already existing effective historical consciousness. It opens the past horizons to us in a particular, always limited manner. We should widen horizons these yet always warn deceitful ourselves the pretension to absolute knowledge of the history. Therefore, the present horizon is neither closed nor it can be separated from the past, but it grows inside of it-that the assertion has real meaning that there is no particular horizon-in-itself.

The concept of historical consciousness implies a certain ambiguity. Primary, it represents the influence of effective historical on us, but on the other hand, it is equal with our consciousness of hermeneutical situation. The consciousness of Situations can never be full, since we are always its integral part. Situations cannot become the object of our cognition; we can more or less only illuminate it. That is effect of our limits and limits of our understanding.<sup>26</sup>

The problem solving of the dynamical of the text which is not be foreign from the surrounding of social context is the writer tried to explore the aspect of text history. Because one of the aspects that need to be considered in understanding the content of verses of the al-Qur'ân is *Sabab al-Nuzûl* (chronology of revelation).

By understanding the chronology of revelation can be seen to whom, how and what conditions the message was intended, namely by involving the method of the social settings and situations surrounding.

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<sup>26</sup> Novi Sad, *Gadamer's Hermeneutic as Practical Philosophy*, Facta Universitas, 2001, 610

In the contrary, Bint al-Syâthi' positioned *Sabab al-Nuzûl* is merely as a sequence chronology of revelation of the verses. So the position of *Sabab al-Nuûul* at Bint al-Syâthi''s view is only as supplements or such the external conditions (*Mâ Haula al-Nash*) which is strengthen the contextual understanding of the verse.<sup>27</sup>

Whereas, when Bint al-Syâthi' be honestly that the historical context and particularity of texts did not eliminate the universality of the al-Qur'ân, Because of the text always providing either explicitly or implicitly the reasons (*Illat*) and substantive goals (*Maqashid*) which we can illustrate the General Principles.

She assumed that when there is no *Sabab al-Nuzûl*, then will a paragraph not come down? That will raise several questions, among others; *firstly* whether indifference of Bint al-Syâthi' is assumed as a category of people who tend to reject the historical approach in understanding al-Qur'ân? By the reason that replaced the al-Qur'ân on the certain of historical context means limiting the message toward the place and time that al-Qur'ân was reviled.

According to the thrifty writer that the objection is unfounded, because it is impossible to making universal the messages of al-Qur'ân beyond the time and place of revelation, except through proper understanding to the al-Qur'ân's meaning in the historical context.

The *second* is how to address the existence of holy book the al-Qur'ân which is derived within the period of approximately twenty-three years, where conditions early revelation is very different from the future?<sup>28</sup>

Seemingly, the manner of Bint al-Syâthi' showed inconsistency of practicing theory espoused by her teacher. However it seems clear that Amin al-

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<sup>27</sup> Bint al-Syâthi', *al-Tafsîr al-Bayanî*, vol. 1, Op. cit. 10

<sup>28</sup> Its begin from a statement " al-Qur'ân is as holy book which descended from the real of historical conditions, that way, it must be understood in whole part when we put on that historical context..." see on Taufiq Adnan N. and Samsu Rizal Panggabean, *Tafsir Kontekstual Al-Qur'ân; Sebuah Kerangka Konseptual*, Bandung; Mizan, 1989, 58

Khulli when offered a methodology of interpretation (*al-Manhaj al-'Adabi*) who still considers the historical aspect, it's called by *Dirâsah Ma Haul al-Qur'ân* as the one of the main two dictums.<sup>29</sup>

According to al-Khulli, al-Qur'ân does not fall within a cultural vacuum society (*al-Bi'ah*), but al-Qur'ân reviled through a long period in the frame of the dialectic between revelation and reality of society at the time.<sup>30</sup> Therefore, exploring the meaning of al-Qur'ân's text is necessary to study of historical criticism as the historicity contextualization of al-Qur'ân.

Al-Qur'ân was revealed in a concrete historical situation. It is a divine response to the situation in Arabia when it was down. That response has recorded in the holy book of al-Qur'ân. Therefore, studying these historical situations is an important element in understanding al-Qur'ân. The historical situations included pre-historical context of al-Qur'ân and the time of revelation.

In this case, Bint al-Syâthi' was seen that there is little doubt about the function and urgency of *sabab al-nuzûl*. The indication is when Bint al-Syathi' understand the concept of *Sabab al-Nuzûl* has limited to the historical facts of the text, and she has not harmonized it as a causality implications of the text meaning.

Therefore, there is an impression that Bint al-Syâthi' did a "distortion" toward the methods of Amin al-Khulli from "*Tafsîr al-Adabi*" changed by her terminology "*Tafsîr al-Bayanî*" which only emphasize the literary aspect of al-Qur'ân course, in the fact that al-Qur'ân is really a text that was to history, limited space and time.

In the connection of *Sabab al-Nuzûl*, the majority of scholars argued a perception rules *al-Ibrah bi 'Umum al-Lafzh la bi Khusus al-Sabab*, while a small

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<sup>29</sup> Amin al-khulli, *Manahij Tajdi fi al-Nahwi wa al-Balaghah wa al-Tafsir wa al-Adab*, vol. 10, 233

<sup>30</sup> Ibid 234-235

portion of the scholars' suggests to use the auto rule; *al-Ibrah bi Khusus al-Sabab la bi 'Umum al-Lafzh*.<sup>31</sup>

In this context, the writer thinks that Bint al-Syâthi' tended to come in first schools, because she put in a word of the study al-Qur'ân itself, which its main focus are the vocabulary and the structure of verbal communication in the al-Qur'ân.

According to Nasr Hamid Abu Zaid<sup>32</sup> argued that this instrumen (*Sabab al-Nuzûl*) shows and reveals the relationship in the dialectic of the text and reality.<sup>33</sup> In the same times, its will equip us about the new material (object) to look at the descending of text which is a response to reality, either by reinforcing, rejecting and affirmation in the process of dialogue relationship between the text dialectical and the realities'.

Studying of *Sabab al-Nuzûl* is not a simply observing to the fact of history cost that enveloped to formation of history text, but rather the aim is understanding the text and the construct meaning. The cause is an understanding of the motive will generate information about the effects (*Musabbab*).<sup>34</sup>

In addition, the study of the causes of the event will provide an understanding of the wisdom of *al-Tasyri'*, especially the verses that relating to the law. It needed to know that the understanding of wisdom and the certain reasons would help the jurists in the law (*Fuqahâ'*) to transform of the particular

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<sup>31</sup> Manna' al Qatthan, *Mabahis fi Ulum alal-Qur'ân: Mantsurat al-Ashr al-Hadits*, 1973, 83

<sup>32</sup> He is Islamic scholar who was born at juli 10, 1943. He grows up at modern society in mesir, who has a conclusion, that al-Qur'ân is as cultural product. It expressed that the text of al-Qur'ân was appeared on the structure of Arabic cultural at seventh century as long as twenty years. And al-Qur'ân was written base on the cultural regulations, which the language is a central dialectical of the system meaning. But in the end the text changes a cultural producer (*muntij al-saqafah*) which is creating to new cultur that appropriate with its horizon. See more Nashr hamid abu zaid, *Mafhum Al-Nash: Dirasah Fi Ilm Al-Qur'ân*, al-Makaz al-Tsaqafi al-'Arabi: Bairut, 1998, 24

<sup>33</sup> Ibid 97

<sup>34</sup> Ibid 102

reality of special causes and generalize to the events and conditions which like it via *Qiyas* (analogy).<sup>35</sup>

However, the transformation of causality (*Sabab-Musabbab*) or from the specific reality to another reality must be based on the signs that included in the structure of the text itself.<sup>36</sup> These signs will assist at the transformation of the special meaning and particular to the general and comprehensive.

In this context, the writer when see the al-Qur'ân from the presence or absence of *Sabab al-Nuzûl* divided into 2 parts: *Firstly* a revelation which descended without being preceded by a specific cause (*Ma Nazala Ibtida'an*). These verses contain many legal issues and morality, and oriented to give instructions and guidance to the creature toward the happiness of the world and the hereafter.

Secondly the verse which was descended because of there is a causality relationship with particular cause. At this point will be the talk since it relates to uncover the contextualization meaning in the al-Qur'ân's exegesis.<sup>37</sup>

Therefore, the urgency of *Sabab al-Nuzûl* becomes a particular concern for classical scholars, even some who have such comprehensive opus. Namely are Ali ibn al-Madinî, teacher of Bukhari, al-Wahidi,<sup>38</sup> al-Ja'bari,<sup>39</sup> Ibn Hajar,<sup>40</sup> and al - Suyuthi,<sup>41</sup> they all have a representative discussion in the science of *Sabab al-Nuzûl*.<sup>42</sup>

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<sup>35</sup> Mannâ' al-Qaththân Op.cit, 79

<sup>36</sup> Nashr Hamid Abu Zaid, *Ma'fhum Al-Nash*, 85

<sup>37</sup> Muhammad ibn Muhammad Abu Syu'bah, *al-Madkhal li Dirasah al-Qur'ân al-Karîm*, Maktabah al-Sunnah, 122

<sup>38</sup> His complete name is Abu al-Hasan Ali ibn Ahmad al-Nahwi, He passed way on 427 H.

<sup>39</sup> He is Burhanuddin Ibrahim ibn Umar, his book under title *Raudhatul al-Thara'if fi Rasmi al-Mashahif, wa Kanzu al- Ma'aniy*, who paseed way on 732 H.

<sup>40</sup> He is Abu al-Fadl Syihab al-Din al-Hafidh ibn Hajar al-'Asqalany, who passed way on 852 H

<sup>41</sup> He is Jalaluddin 'Abdul al-Rahman, who passed way on 911 H

<sup>42</sup> Manna' al-qathtan, op. cit. 76, comparing with *al-Itqan*, vol. 1, 28,

They saw *Sabab al-Nuzûl* is a something important to consider, because the spirit is not be understood merely as a historical portrait, but it's as a tool of historical analysis to understand the text of al-Qur'ân. That way, when a person wants to understanding the text of al-Qur'ân suggested to using *Sabab al-Nuzûl*, its will be more effective and specific as the basis step, because the emergence of a text is can not be separated from the history areas that was surrounded.<sup>43</sup>

In one line, *Sabab al-Nuzûl* will has significant roles when the development of exegesis based on a view of *al-Ibrah bi Khusus al-Sabab la bi 'Umum al-Lafzh*. This point of view is supporting to emphasize an analogy process and reveal the meaning of the verses which have a background *Sabab al-Nuzûl*, although there are some notes.<sup>44</sup>

While the Significance of knowing *Sabab al-Nuzûl* has several functions in the interpreting the word of god, among others,<sup>45</sup> *Firstly* is to assist in understanding of the verse, and eliminate misunderstanding. *Secondly* its can understand the wisdom (*al-Hikmah*) that contained. *Thirdly* is to eliminate of superficial understanding. *The fourth* is explaining a person's name associated with the chronology of revelation, so that is no irregularities. *Fifth* gives a specification (*Takhsish*) toward the general paragraph of verse ('Am). *Sixth* abridging to memorize and understand a verse, and strengthening legal provisions for people who listen when he/she knew the chronological events.

These all has mutual correlations, namely the relationship between *al-Sabab* and *al-Musabbab*, the chronology of time, object and place of event will give effect to the clarity of meaning.

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<sup>43</sup>The basic need of *sabab al-nuzûl* is quoted from Amin al-Khulli statement, that is (وهي دراسات ضرورية لتناول التفسير كما اشرنا، حتى ما ينبغي مطلقا ان يتقدم لدرس التفسير من لم ينل حظه من تلك الدراسة القرية الخاصة لما حول القرآن، ليستطيع فهمه فهما ادبيا صحيحا مسترشدا بتلك الملابس المهمة في الفهم).

<sup>44</sup> Quraisy Shihab, *Membumikan al-Qur'ân*, op. cit. 89

<sup>45</sup> Muhammad ibn Muhammad Abu Syahbah, *Madkhal li Dirâsah al-Qur'ân al-Karîm*, Maktabah al-Sunnah, 125-132



Thus, *Sabab al-Nuzûl* has an important role in the effort to know and understand the intent of the verse and the wisdom that contained there. It's also needed, especially to determine goals or objectives to be achieved the al-Qur'ân "the moral ideal" or the cause of be in effect of the statute. Almost all scholars agree that *Sabab al-Nuzûl* is important, essential to find the meaning and significance of the verses of al-Qur'ân.

Basically, *Sabab al-Nuzûl* is no other a sequence of chronology or historical stories that pretend to disclose, and seek solutions from a fact of reality.<sup>46</sup> Thus by its can make the verses of al-Qur'ân able to read and contextualized through the ages and times. For example;

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا  
وَأَمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

*On those who believe and do deeds of righteousness there is no blame for what They ate (in the past), when They guard themselves from evil, and believe, and do deeds of righteousness,- (or) again, guard themselves from evil and believe,- (or) again, guard themselves from evil and do good. For Allah loveth those who do good.*<sup>47</sup>

That verse above, if it has understood literally without involving the aspect *Sabab al-Nuzûl* would assume that the getting an intoxicating and drinking alcohol is allowed because of seeing the verse externally.<sup>48</sup> Therefore, when someone ignorance the *Sabab al-Nuzûl* will cause an impact on the ambiguous understanding, while the understanding of verses does not appropriate to the context, and it does not achieve to *al-Hikmah al-Ilâhiyyah* of the revelation.<sup>49</sup>

<sup>46</sup> Subhi al-Shalih, *Mabahis Fi Ulum Al-Qur'ân*, Libanon:Bairut, 1085, 130

<sup>47</sup> QS. 6 : 93.

<sup>48</sup> This event was begun from Utsman ibn Madh'un and Amr ibn Ma'dikariba who said that alcohol is allowed base on the verse statement without standing to *sabab al-nuzûl*. Ibid 131, compare with *al-Itqan*, vol. 1, 29

<sup>49</sup> Subhi al-Shalih, op. cit. 130

Therefore, that is not an excessive view when classical scholars (*Salaf al-Shâlih*) emphasized the importance of reviewing the narration of *Sabab al-Nuzûl*, because if someone lives far away from the time of descending the text, they are will in further and further from their knowledge of the horizon that surrounding the original source of the text.<sup>50</sup>

At the end, there is nothing that understanding the texts of al-Qur'ân without giving attention to the aspect of *Sabab al-Nuzûl*, although there is still debate about the limits of it that may be used.<sup>51</sup>

Nevertheless, according to the writer based on the argument above, there are at least 3 practical benefits in the context of historical understanding (*Sabab al-Nuzûl*), namely:

1. Facilitating in identify the symptoms of moral and social of Arabic society at that time, the al-Qur'ân attitudes to them and the ways of al-Qur'ân transforming symptoms, so it's can in one line with the worldview of al-Qur'ân.
2. Muslims can used as a guide to identifying the problems and dealing with its that they faces
3. They can avoid the imposition practices of preconceptions in the interpretation.<sup>52</sup>

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<sup>50</sup> Subhi al-Shalih, op. cit. 134, in another times , Subhi Shalih has a statement explicitly that to solve the difference ages at human live in understanding of certain text was needed an understand the background of the verse intensively. Such as:

كلما امتد بالناس الزمان ازداد جهلهم بما لبعدهم عن النبيوع الصافي المنير , لذلك كان علماء السلف الصالح يشددون كثيرا في الروايات المتعلقة باسباب النزول.

<sup>51</sup> That has been discussed by al-Wahidi on his statement “there is no one discussing about *asbab al-nuzul* except it is through a narration or listening method (*sima'*) from people who saw the revelation and keep on the motives around...” Ibid 135

<sup>52</sup> Taufiq Adnan Akmal and Samsu Rizal P. , *Tafsir Kontekstual Al-Qur'ân; Sebuah Kerangka Konseptual*, Bandung:Mizan, 1989, 51

- D. The significant roles of structure in the grammatical text comparing with context toward searching the meaning verse

Al-Quran is the holy book of Arabic language, which has a high literary value. This conception is the one of *I'jaz al-Qur'ân*<sup>53</sup> that looks through language style (*Uslûb*) very beautiful and unmatched. Even al-Qur'ân itself challenged (*Tahaddy*) to all mankind and *Jin* to make a kind of al-Qur'ân, but they are not able to make in duplicate.<sup>54</sup> It has proved that the challenge of al-Quran until now was no one could answer it.

The scientific discourse of *I'jaz al-Qur'ân* was going on age scholars until now days, although there is no end of debate about the object of study.<sup>55</sup> However, according to the opinion of Ibn Qutaibah who argued that discussion of the doctrine *I'jaz al-Qur'ân* appeared lately can not be separated from the 2 aspect of language, they are: *lafadz* (verbal) and *Ma'nawî* (meaningful). The *Lafdhi* means lexical and structural meaning, whereas the theory of meaning (semantic).<sup>56</sup> Thus, this opinion could become a foothold in the field analyze the structure of meaning through the language structure of a text.

In the school of text concept has an opinion that the al-Qur'ân can be approached with the methods of text analysis. The method of language analysis is a method of humanities that can be used to understand the religious discourse in Islam. This is precisely applied in analyzing the text of the al-Qur'ân, because of

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<sup>53</sup> Discussing about the miracle of al-Qur'ân has been running as far back as civitas scholars till now days. *Al-I'jâz* means showing the rightness of a prophet who admitted as the carrier of god messages to showed incapacitating of Arab which be equal to that miracle immortally. See more *Mannna'al-Qhaththan*, op.cit 258-259.

There are scholars who has capability at various competent did to discuss about miracle's aspects of al-Qur'ân, like the magnum of ibn qutaibah is *takwil musykilat al-Qur'ân*, *Maqalat al-Islamiyah* from Abi al-Hasan al-'Asy'ari, and *Hujaj al-Nubuwwah* from jahidh, and so on. See more Bint al-Syâthi' *al-I'jaz al-Bayani li al-Qur'ân*, Maroko; Dar al-Ma'arif, 19

<sup>54</sup> See Q.S. 15 : 88, Q.S. 11: 13, Q.S. 1: 23

<sup>55</sup> Talking about *I'jaz al-Qur'ân* was became the fight arena to defend an ideology among theologians (*ulama' mutakallimin*), those are Mu'tazilah and Sunni, the writer give limitation only to discuss about the miracle which has relation by the word and meaning.

<sup>56</sup> Ibn Qutaibah, *Ta'wil Musykil Al-Qur'ân*, Kairo: 1326, 10

the Arab of Islamic civilization is the civilization of the text, and in it contains upheavals of thought when the al-Qur'ân was tangible.

Each text includes on scripture of al-Qur'ân, there is a possibility which is seen through the building models of interpretation of linguistic structuralism.<sup>57</sup> The structure of text has a very large role in understanding a scripture; it is almost definite that the basics of concept can be accepted as a foundation element in the process of interpretation. Even in the interpretation process will be established the formation of three variables<sup>58</sup> namely the word of the text, the world of the author and the world of the reader, each of them has its own navel point. Therefore, the relationship of searching the real meaning will enter the realm of hermeneutics.<sup>59</sup>

In this context, the writer wants to dissect the mechanism of the appearing of meaning through the grammatical aspects of language that belonging by text. Basically in view of the statement Bint al-Syâthi' which argued that to reveal the secret meanings contained in the al-Qur'ân, a person have to go through research mechanisms in every text (*Lafadh al-Qur'ân*) which in appropriate context of formations of initial meaning that running to the basic guidance (*Dilâlah*), then

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<sup>57</sup> This school raised by Ferdinand de Saussure, who emerged principles of structural theory and modern linguistic. Saussure's most influential work, *Course in General Linguistics* was published posthumously in 1916 by former students Charles Bally and Albert Sechehaye on the basis of notes taken from Saussure's lectures at the University of Geneva. Its central notion is that language may be analyzed as a formal system of differential elements, apart from the messy dialectics of real-time production and comprehension. Examples of these elements include the notion of the linguistic sign, the signifier, the signified, and the referent. Quoted from [www.wikipedia/ferdinanddesaussure.html](http://www.wikipedia/ferdinanddesaussure.html),

Next, this discussion followed by the contemporary of muslim scholars who have an expert through their magnum opus; for example Amin al-Khuli (*al-'Amal al-Kâmilah/ Manâhij Tajdid*), Nashr Hamid Abu Zaid (*Ma'fhum Al-Nash: Dirasah Fi Ilm Al-Qur'ân*), Bint al-Syâthi' (*al-I'jâz al-Bayâni li al-Qur'ân*), etc.

<sup>58</sup> We called by triadic proses

<sup>59</sup> Hermeneutic is a method that approached the text and data, which has assumptions and probabilities. It was caused to appear the possibility of the form truthful. That way, this method produced what we called by hermeneutic circle. That is dynamical proses of exegesis of the text based on assumptions and experiences in order to interlace between intra and extra of exegesis. It will emerge circle and relation inter-text. See more epilog of dissertation series Mamat S. Burhanuddin, *Hermeneutika al-Quran ala Pesantren* (analisa terhadap tafsir marah labid K.H. nawawi banten), Yogyakarta: UII press, 2006, xi,

In addition that hermeneutic is consequently engaged in two tasks: one, the ascertaining of the exact meaning-content of a word, sentence, text, etc. two, the discovery of the instructions contained in symbol forms. Josep Blicher, *Contemporary Hermeneutich* (Hermeneutics As Method, Philosophy And Critique), Routledge and Kegan Poule: London, 1980, 11

showing to grammatical aspect by considering the specific context (*Siyaq al-Khash*) in the chapter or certain verse, then its bring in the general context (*Siyaq al-'Am*).<sup>60</sup>

Beside that, seeing the undeniable fact that al-Qur'ân is the Arabic language text. That way, willy-nilly the science of Arabic is the first tool in understanding the text. In this discussion, the writer will describe the analysis of meaning through semantic perspective (*Ilm al-Dilalah*).

Therefore, to reinforce the sense of semantics, the writer expressed some opinions from the experts, among others:

- a) According to John Lyons (1996: xii) said "*semantics is by definition the study of meaning; and linguistic semantics is the study of meaning in so far it is systematically encoded in the vocabulary and grammar of natural languages*".<sup>61</sup>
- b) According to Abdul Chaer (1994: 284), said that "*semantics is a branch of linguistics that will discuss the meaning or significance*".<sup>62</sup>
- c) Aminuddin (1988: 15) said "*semantics comes from the Greek meaning to signify or define, as a technical term implies semantic study of the meaning*".<sup>63</sup>

These definitions, which described are can be concluded that the intended of semantics is a branch of linguistic study that deals with the meaning. In addition, the semantic theory should be able to describe the meaning of long stretch of language, sentence, paragraphs and Discourses, in other hand, many aspect of language contribute to the meaning.

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<sup>60</sup> Bint al-Syâthi', *Tafsîr al-Bayânî Li al-Qur'ân al-Karîm*, vol II, 7

<sup>61</sup> John Lyons, *Linguistic Semantics An Introduction*; Cambridge: Cambridge university press, 1996, xii

<sup>62</sup> Abdul Chaer, *Pengantar Semantik Bahasa Indonesia*, Jakarta; PT Rineka Cipta, 1995

<sup>63</sup> Aminuddin, *Semantik Pengantar Studi Tentang Makna*, Bandung; Sinar Baru, 1985

Therefore, the writer used semantic aspect as an analytical tool to reveal the depth of the meaning of *Surah al-Ashr* itself. Since the words in *Surat al-Ashr* showed rich meanings in it, where the key word is one message that should be in a break down to become a guide of the divine message.

Meanwhile, the author uses 3 types of analysis in dissecting the meaning of these words; they are the lexical meaning, grammatical meaning and contextual meaning.<sup>64</sup>

Definitively the lexical meaning is the meaning of a word, which has even without any context, in other words the lexical meaning is the true meaning, or meanings in the dictionary. In one side, it is as a first step in understanding the meaning of the word.<sup>65</sup> An example of the meaning of "pencil" is kind of stationery that made from wood and charcoal.

Therefore, to understand the words in *Surah al-Ashr*, such as *al-Ashr*, *al-Insan*, *al-Khusrin*, *Îman*, *'Amal Shalih*, *al-Shabr*, *al-Haq* certainly requires an analysis of lexical meaning before discussing further.

The next time, if we are already in understanding the lexical meaning of each verse, the writer uses the grammatical analysis as a way (*Manhaj*) to find the meaning of one unit of this verse, because the letter *al-Ashr*, there are a series of unique narrative verse.

In the analysis Bint al-Syâthi' that *Surat al-Ashr* is not only starting with the oath but also the classification of the human role in his life. That role is a responsibility shape of the individual and social or collective. Therefore, what the

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<sup>64</sup> According to linguists that to understand the meaning of the word contained in any theory for genre meaning, among them are, might mention the following: according to (Umar,1988-36-40) there are five categories', *al-ma'na al-'asasi* (conceptual meaning), *al-Ma'na al-Idhafi*, *al-Makna al-Uslubi*, *al-Makna al-Nafsi*, *al-Makna al-Iha'i*. in other hand, according to John Lyons there are the referential theory, the ideational theory, the behaviorist theory, the verification theory, the truth-conditional theory, see more John Lyons, op cit. 42. Compare with Mamluatul Hasanah, *Menyingkap Takbir Dua Kalimat Syahadat; Persepectif Semantik Tindak Tutur*, Malang; uin- malang press, 2008, 6-14

<sup>65</sup> Mamluatul Hasanah, Ibid

grammatical means is as the meaning resulted from using of words which arranged in a sentence.<sup>66</sup>

The contextual meaning is the meaning of the word that in a certain context, or alternatively its will regard it base on the situation of the place, time and environment that used of language.<sup>67</sup> For example, the understanding of a verse when viewed from the context of *Makkî-Madanî*, of course, it will give a clear impact on its meaning.

More simply an example of contextual meaning is “three folds four” it is? If there is a question that giving in front of 4 th student at grade math subjects, they will answer twelve. Nevertheless, if the question was given to a photographer, then the question may be answered four or five hundred, why so? Because of these questions is referring to the cost of making fit the size photo which is three fold four centimeters.

That is similarly in understanding *al-Ashr* when it viewed from the context will allow for variable significance in its meaning.

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<sup>66</sup> Ibid

<sup>67</sup> Ibid