

## CHAPTER IV

### ANALYSIS

#### A. Interpreting Surah al-Ashr According To Bint al-Syâthi' View Comparing With Others

To analyze the interpretation of Bint al-Syâthi', the writer uses content analysis that she used the method in the interpretation of *Surat al-Ashr* contained in her commentary of *Tasîr al-Bayânî*.

This will illustrate what the approach actually used by Bint al-Syâthi' in interpreting a verse or a letter. In addition, the interpretation is whether Bint al-Syâthi' has differences with other *Mufasssir*, or she has in common opinions, except that she has a separate stressing in the linguistic discussion.

In *Tasîr al-Bayânî*, Bint al-Syâthi' when interpret a verse or a letter who always consistent to giving information which categorization form of *Makiyyah* or *Madiyyah*. Bint al-Syâthi' considered that *Surat al-Ashr* was *Makkiyyah*<sup>1</sup> category, as the chronological order in the process of 13 revelation.<sup>2</sup>

Bint al-Syâthi' when interpreting the letter of al-Ashr attempt to understand much detail as possible the chronological order of revelation, while she has been considering the presence of *Sabab al-Nuzûl* as external conditions that surrounding the revelation. But in reality, she has not fully explored it. Thus

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<sup>11</sup> According to the writer, that the concept of *Makiyyah* and *Madaniyyah* be base on Bint al-Syâthi's view was tended to include as an analysis study of beyond the text (*fi Fahmi mâ Haula al-Nash*). Since according to her that knowing of chronological history of revelation was functioned to understand on the text of descending context, although she neglected *Sabab al-Nuzûl* aspect, which is an absolut requirement in the text understanding. See more Bint al-Syâthi', *al-Tafsir al-Bayânî li al-Qur'an al-Karîm, Dâr al-Ma'ârif*, 1977, vol. 1, in the prolog, 10

<sup>2</sup> Among scholars who have opinions that was *Makiyyah* are; Ibn Abbas, Ibn Zubair, and 'inda al-jumhûr also. But in other side some scholars said that *Surah al-Ashr* included on the *madaniyyah's* category; they are Imam Mujâhid, Qatadah, Muqâtil. See more Saiyyid Mahmud al-Alusî, *Ruh al-Ma'ânî fi al-Tafsir al-Qur'an al-'Adhîm wa al-Sab'i al-Matsânî, Dar al-Fikr*, vol. 29, 291 and compare with Abu Ya'qûb al-Sijistanî Muhammad Izzah Gharwazah, *al-Tafsir al-Hadîts 'Alâ Tarîb al-Nuzûl, Kairo; Dâr Ihyâ' al-Kutub al-'Arabiyyah*, 1383, vol. 1, 561

there was appeared little vagueness about understanding of the chronology descent of a letter, although in *Surah al-Ashr* did not find *Sabab al-Nuzûl* aspects, however, the concept of the chronology of revelation (*Makkiyyah*) understood as the image of the external conditions of a verse or letter.

According to the writer that the purpose of Bint al-Syâthi' on the order of the chronology of revelation is a form of description of the effort to understand the verse in context of general revelation, then it was relied on the rules *Inna al-'Ibrah bi Umûm al-Lafdz la Bikhushûsh al-Sabab*.

Therefore to understand *Surah al-Ashr* is quite understandable its context, although explicitly it did not include the events surrounding the descent of letter. Bint al-Syâthi' does not calculate the significance of the presence of *Sabab al-Nuzûl* as an indication of something that surrounds the text.<sup>3</sup>

In *Surat al-Ashr*, when the writer saw the condition of sentence structure with *Makkiyah* nuances, it can be predictable about the social setting at descent of that verse, since the wording showed indirectly a general basis, as the basic at starting point of religious proselytizing.<sup>4</sup> So that is understandable when Bint al-Syâthi' interpreting the letter of *al-Ashr* who did not engage the *Sabab al-Nuzûl*.

Regarding to interpretation of redactions of *al-Ashr*, Bint al-Syâthi' seems have some similarities and differences among the other *Mufasssir*, it is as follows;

a. The Conception of the Oath (the character of *Wau*)

In *Surat al-Ashr*, there were notes that the narrative sentence is the category of *Khabar Inkârî*<sup>5</sup> since the beginning of the sentence there is *Harf al-Qasam* (the character of *Wau* /oath).

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<sup>3</sup> Bint al-Syâthi', op. cit. vol.1, 23

<sup>4</sup> Abu Ya'qûb al-Sijistani Muhammad Izzah Gharwazah, Loc. Cit.

<sup>5</sup> In the theory of semantic (*Ilm al-Ma'ânî*) was explained that when the compilation of statement (*Khabar*) that come out of speaker (*Mutakallim*) be base on audients (*Mukhâthab*) has 3 classification; there are *Khabar Ibtidâ'î*, *Khabar Thalabî* dan *Khabar Inkârî*. In this case, it relate to *Khabar Inkârî*, that is an information was be said by speakers who have assumption to audient that they will refuse the substances of information unreservedly, then the speaker use the instrument of *Adawât al-Taukid*, either *Inna wa Akhawâtuhâ*, *lâm* or *Huruf Qasam*. See more

According to most of the previous *Mufasssir* that oaths in the Qur'an that begins with *Wau al-Qasam* contained the glorification meaning (*li al-Ta'dhîm*) to the object of the oath (*Muqsam Bih*). However, that view according to Bint al-Syâthi' is be forced, because the *Mufasssir* coercive to explain in its glory aspects in every oath that used by al-Qur'an to swear with *Wau*.<sup>6</sup> Nevertheless Bint al-Syâthi' admitted also that the existence of God's oath toward his creatures are signs of the greatness of God.<sup>7</sup> The disclaimer of Bint al-Syâthi' is seen in the following argument;

*“Qasam with Wau in general is a style of language that explains the meanings of the reasoning sensory. The greatness that seemed intended to create the strong attraction (Lafitah). And the selection of Muqsam bih was done by concerning in the nature of the situation.*

*To navigate the oaths of the Qur'an is as containing in paragraph al-Dhuha, we found it presented as Lafitah (drawing attention) to a picture form of the material that can be sensory, and the reality can be seen, it is as an illustrative initiative for another picture which has meaningful, similarity, and it is cannot be seen and sensory.*

*According to Bint al-Syâthi' that the description of the various chapters that selected as the object of the oath, like when God swears by the time of dluha, by daylight, by night, and others. She explained that the morning and afternoon is to represent the meaning of guidance (Hidayah) and truth (al-Haq). While the night represents the meaning of error and falsehood.*

*So the explanation of Maknawi (abstract meaning) with Hissi (concrete meaning) can mention in the oaths of al-Qur'an by Wau. Such an explanation can be accepted without coercion in interpreting of verses.”<sup>8</sup>*

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Ahmad al-Hâsyimî, *Jawahir al-Balaghah fi al-Ma'ânî wa al-Bayân wa al-Badî'*, Indonesia; *Maktab Dâr Ihyâ' al-Kutub al-'Arabiyyah*, 1960, 58-59

<sup>6</sup> Bint al-Syâthi', *op. cit.* vol. 1, 25

<sup>7</sup> Bint al-Syâthi', *op.cit.* vol. 1, 24, this view base on the quotation of the statement of Ibn Qayyim al-Jauziyyah in the *al-Tibyân fi Aqsâm al-Qur'an*, compare with al-Suyûthî, *al-Itqân* in the chapter of *aqsam al-qur'an*, vol. 1, 390 (*Maktabah al-Syâmilah*)

<sup>8</sup> Bint al-Syâthi', *ibid.*, vol. 1, 25

Thus, according to Bint al-Syâthi' that the oath of god with *Wau* in the al-Qur'an is not only limited to the glorification of the objects indicate the oath, but she also believed that the oath is one of the rhetorical devices used to draw attention into one thing through the real phenomenon to introduce other things which has the something abstract in the mind. Therefore, this kind of review applies to the letters beginning with the oath of *Wau*, such as *Surah al-Ashr*, *Surah al-Lail*, *Surah al-Fajr*, *Surah al-Shams*, and *Surah al-Mursalat*.<sup>9</sup>

#### b. The Meaning of *al-Ashr*

Bint al-Syâthi' interpreted the word of *al-Ashr* base on the original linguistic roots of *al-Ashr* word itself, so the nuance of the Arabic word of al-Ashr was visible in the use of materials and designs.

Then she investigates the word al-Ashr by gathering all of its words and derivation of the al-Qur'an, and study the specific context of that word in a paragraph and a certain letter and the general context of al-Qur'an.

That method has a different usage with the other *Mufasssir* in general, because the most *Mufasssir* was just focused on the elements commenting without considering the linguistic nuances of his roots. However, Bint al-Syâthi' quoted few opinions from any *Mufasssir*. To know more details as follows;

The differences views of *Mufasssir* about the meaning (*Takwîl*) *al-Ashr*;<sup>10</sup>

- a) *Imam al-Tabari* reported that the word of *al-Ashr* has meaning the time (*al-Dahr*).<sup>11</sup>

<sup>9</sup> Bint al-Syâthi', op. cit. , vol. 1, 124

<sup>10</sup> Bint al-Syâthi', *Al-Tafsir al-Bayanî li al-Qur'ân al-Karîm, Dâr al-Ma'ârif*, 1977, vol.2,

<sup>11</sup> This opinion base on one narrative ;

- عن ابن عباس، في قوله ( وَالْعَصْرِ ) قال :العصر :ساعة من ساعات النهار
- عن الحسن ( وَالْعَصْرِ ) قال :هو العشيّ
- والصواب من القول في ذلك :أن يقال :إن ربنا أقسم بالعصر ( وَالْعَصْرِ ) اسم للدهر، وهو العشيّ والليل والنهار، ولم يخصص مما شمله هذا الاسم معنى دون معنى، فكلّ ما لزمه هذا الاسم، فداخل فيما أقسم به جلّ ثناؤه

- b) *Imam al-Razi* quoted from *Muqâtil* opinion, when *al-Muqâtil* understood the word *al-Ashr* is the name of prayers (*Shalat al-Ashr*)<sup>12</sup> and the time of prophet era.
- c) *Al-zamhasyarî* interpreted that word by giving the meaning of prayer *al-Ashr* (والصلاة الوسطى), the reason is the prosecution to do this prayer was heavier at that moment because the people were crowding the merchandise and work in the afternoon, and was busy with livelihood.<sup>13</sup>
- d) *Muhammad Abduh* also has a similar view with *Zamhasyari*, he saw that the meaning based on the behavior of the Arabs.

*"As an Arab custom of the day was late afternoon when they sat and talking about life-story from another story related to everyday affairs. It was caused many confused conversations, the frequent quarrels has been leading to hostilities. Then there is the curse the time 'Asr (late afternoon)"*

Then the God warned them to use the time *al-Ashr* as a sworn "consider the time 'Ashr", because basically no time *Ashr* is wrong, but its people who use that time to act is wrong and futile.

Likewise, according to *Bint al-Syâthi'* regarding to some interpretations of the *Mufassir* impressed reason jump to the meaning of the word *al-Ashr* own. The difference with the *Bint al-Syâthi'* is as following;

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See more *al-Maktabah al-Syamilah, fi Jâmi' al-Bayân fi Ta'wîl al-Qur'an li al-Thabarî*, vol. 24, 589

<sup>12</sup>This meaning has argumentations that the god promised by redaction of *Shalat Ashr* caused by virtue that found on its time, it proofed on *Surah al-Baqarah*; 237 and base on the prophet tradition's;

عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ فَاتَتْهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلُهُ وَمَالُهُ أَخْرَجَهُ أَحْمَدُ

See more in *Fakhrudin al-Râzî, al-tafsir al-kabîr*, Libanon; *Dâr al-Kutub al-'Ilmiyyah*, vol. 16, 81 compare with *al-Alûsî* opinion in the *Ruh al-Ma'ânî*, loc.cit

<sup>13</sup> See also *al-Maktabah al-Syamilah fi tafsir al-kasysyâf li zamhasyarî*, vol. 7, 323

Firstly Bint al-Syâthi' explained the origin linguistic of the word *al-Ashr*, *al-Ashr* in literary means the pressing things to look out the deepest part. Then the Arabs use it into senses the grape juice or other fruit to remove the essence.<sup>14</sup> For example there is in *Surah Yusuf*; 36; that *al-Ashr* has meaning to blackmail wine (*I'shâr al-Khamr*);

وَدَخَلَ مَعَهُ السَّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا...

*Now with Him there came into the prison two young men. said one of them: "I see Myself (in a dream) pressing wine."*

The word *al-mu'shirât* used as the cloud drops which is containing a small water hat pouring the rain, its contained in the verse;

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً نَّجَاجًا

*And do we not send down from the clouds water in abundance.*<sup>15</sup>

The word *I'shâr* was used as a wind with hard pressure, as contained in the verse of;

أَيُّودُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

*266. does any of you wish that He should have a Garden with date-palms and vines and streams flowing underneath, and all kinds of fruit, while He is stricken with old age, and His Children are not strong (enough to look after themselves)- that it should be caught In a whirlwind, with Fire therein, and be burnt up? Thus doth Allah make Clear to you (His) Signs; that ye may consider.*<sup>16</sup>

Bint al-Syâthi' has done an analysis that the word *al-Ashr* used metaphorically, which was based on the indications of linguistic basis word that show a sense *Dha'thi* (pressure) and *I'tishâr* (period). So that why, the word al-

<sup>14</sup> Bint al-Syâthi', op. cit. vol. 2, 75

<sup>15</sup> QS. 30: 14

<sup>16</sup> QS. 1: 266

*Dahr* (time) has meaning *al-Ashr*, for example seeing to the review of *al-Ashr* that humans extracted their energy in doing experiment and standing the suffering.<sup>17</sup>

The given of this name *al-Ashr* is the same way that shows the time when the sun was traveled to its setting of sunset which based on a lead time (*Dilâlah al-Zamaniyyah*). Because *al-Ashr* itself is a turnover time of day, therefore, in terms of religion that there is the term of *Shalat al-Ashr*, it caused at that time of prayer *al-Ashr* was done.<sup>18</sup>

Thus, although in principle the *Mufassir* have differences in the process of describing the word of *al-Ashr* itself, but in the end there is a harmony that the meaning of the word *al-Ashr* planned on *al-Dahr* (time), and this is the most convenient (*al-Râjih*) because the use of *al-Ashr* as the meaning of *al-Dahr* is something that is understandable before.<sup>19</sup>

Later in the book of *Tafsir al-Bayânî*, Bint al-Syâthi' reviewed the virtue and wisdom of the use of the word *al-Ashr* with the meaning of *al-Dahr* (time) which was tended to agree with the opinion of *al-Razi*, which al-Razi classifies at the 6 views.<sup>20</sup> So the writer does not need further reviewing about the virtues, because it avoids the interpreting which nuanced in philosophical and *Isyâriyyah*.

However, according to Bint al-Syâthi' that the meaning of the word *al-Ashr* as *al-Dahr* need more in-depth review of those word. Thus she describes these words with care and relying on the opinion of scholars who really know about the science schools of the beauty of the language (*Ilm al-Badi'*). These opinions are;<sup>21</sup>

- a. Al-Razi has opinion that the word *al-Ashr* is as selection diction in the letter of *al-Ashr* which has possibility that the god already

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<sup>17</sup> Bint al-Syâthi', *ibid* vol. 2

<sup>18</sup> *Ibid*

<sup>19</sup> These opinion was previous agree by the majority of scholars. It's as discussed by Ibn al-Qayyim dalam *al-Tibyân fi Aqsâm al-Qur'an*. Bint al-Syâthi' agrees with him who see it base on the context of verse. See more Bint al-Syâthi', *ibid* vol. 2, 77

<sup>20</sup> Fakhruddin al-Râzî, *op. cit.* vol. 16, 80-82

<sup>21</sup> Bint al-Syâthi', *op. cit.* vol. 2, 80

know to the people who turn away from religion will become angry when telling and glorifying the word al-Ashr.

- b. Al-Naisâbûri pretending that the form of an oath that uses the word al-Ashr here shows the magnificence of the time (*al-Dahr*) by grounded in a narrative “*la Tasabbû al-Dahr fa Inna Allah Huwa al-Dahr*”.

From the above description, it was clearly that Bint al-Syâthi' when looking for the one word *al-Ashr*, she positioned *al-Ashr* based on the analysis of placement in the use of Qur'an words. Thus, her effort in the context of return on the use of Arabic words *al-Ashr* is a form of caution.

- c. The Interpreting of verily man is in loss

Discussion of the second paragraph of the letter al-ash is very interesting, because when it viewed from the structural language (*Ushlûb*) has been appearing as a threat. It's no doubt that looking at the structure of words with *Jumlah Ismiyyah* which was started by customary of *Taukîd (Inna)*; that is accompanied by character *lam* in showing to something significant that mentioned. In this context is the relationship between humans with a loss. So the meaning of the verse indicated all humans have experience to loss without any exceptions.

In interpreting that verse, Bint al-Syâthi' has a detail discussion and comprehensive, especially when understanding the word of man. This was seen in her works upon understanding the human words with different words that called by synonym (*Ins, Insân* and *Basyar*) in the al-Qur'an.<sup>22</sup>

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<sup>22</sup> Bint al-Syâthi' did special discussion about the human thematically, it found on her opus *al-maqâl fi al-insân dirâsah qur'âniyyah* (Kairo; 1969) or *al-Qur'an wa Qadhâyâ al-Insân* (Kairo; 1969).



In general outline, according to *Mufasssir* when understand the word *al-Insân* formed by *Alif Lam* (*Al* definite) has two arguments regarding to whom the real meaning of the human word is, namely;<sup>23</sup>

1. *Alif lam* has stead to include all sorts of (*Al li al-Jinsiyyah*), it means that *al* in human words is the form of *Ma'rifat* (definite) which shows to human species without exception, either believers or unbelievers.<sup>24</sup>
2. *Alif lam* has stead to show the certain thing (*Al li al-Al'ahdiyyah*). So, the human word here shows a person who has known before, it refers to the fraction of the idolaters / rejects faith, as narrated by Ibn Abbas, among other: Walîd ibn Mughîrah, 'Ash ibn Wail and Aswâd ibn Abdul Muthalib.<sup>25</sup>

In this case, Bint al-Syâthi' saw *al-Insan* as a general word because she not only follows the rule of *al-Ibrah bi Umûm al-Lafdz la bi khushûsh al-Sabab* but also consider the existence of the sentence structure that became *Mustatsnâ Minhu*<sup>26</sup> of the next paragraph.

Therefore, she tends to use the word *al-Insân* to human beings in general without looking at causality of the revelation of the verse.

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<sup>23</sup> Bint al-Syâthi', loc. cit. vol. 2

<sup>24</sup> In the rule of *Usûl (Usûl al-Fiqh)* that *Alif Lam (al-Ta'rifiyyah)* founded on the word of adjectives, names and species are showing to comprehensive an general understanding. See more Abdurrahman Nashir al-Sa'di, *al-Qawâ'id al-Hisân li Tafsir al-Qur'an*, translated by Marsuni Sasaky and Mustahab Hasbullah under the title *70 Kaidah Penafsiran al-Qur'an*, Jakarta; Pustaka Firdaus, 1997, 7. Compare with Zakariyâ al-Anshâri, *Ghâyah al-Wushûl fi Syarh Lubb al-Ushûl*, Semarang; Maktabah al-'Alawiyah, 71, see also Sa'îd al-'Afghânî, *al-wajîz fi Qawâ'id al-Lughah al-'Arabiyyah*, Dimasyq; *Dar al-Fikr*, 2003 in the chapter of *al-mu'arrafi bi Al*

<sup>25</sup> According to one of Muqâtil's narrative that this verse was descended to *abi lahb* or *abû jahl*, it caused that they said to Prophet Muhammad was in lose. Then the god takes the oath by saying the opposite from what they assumed. Compare with *Tafsîr al-Râzi*, op.cit. 82

<sup>26</sup> *Mustatsnâ Minhu* is the word excepted from the instrument of exception (*Adât Isitsnâ*), such as *likulli Dâ'in Dawâ'un Illa al-Maut*, the word of *Dâ'in* is as *Mustatsnâ Minhu* from *Adât Istisnâ' Illa*

On the other hand, she also saw the composition of verses in exterior (*Dhâhir*) that is no provision for one's specials, although this verse specialized for or excluded from the next paragraph. So, the general word of *al-Insân* can give as a function of absolute clarity *al-Insân* (human being) itself.

The generality of his own human words, according to Bint al-Syâthi' is a continuation of the exception to those who lost and fall after the customary *Istitsnâ' bi Illa*, "except such as have Faith, and do righteous deeds, and (join together) In the mutual teaching of truth, and of Patience and Constancy".

It has an assumption that when the word of *al-Insân* here is particular person sensed as "infidels", then the exception becomes the exception of the gap (*Istitsnâ' Munqathi'*) because those who believe and do good pious could not enter as an exemption from the infidel.<sup>27</sup> Therefore, *al-Insân* (human) here formed by plural, it does not refer to specific people, as has been mentioned by the previous *Mufassir*.<sup>28</sup>

Later, in the interpretation of the word *al-Insân* itself, there are clear differences between Bint al-Syâthi' with the *Mufassir*. In general, many *Mufassir* at some commentary books did not discuss the detail study of the truth meaning of human being (*Insân*) with various redactions that used. But Bint al-Syâthi' did not only discuss serious study of using of the word human on Surah al-Ashr, but she also has a comprehensive thematic study from the beginning of human creation till the end of his life.<sup>29</sup>

She has consistently to reveal the secrets of using that redaction to look at the instructions on the placement of the word. Because of her basic concept for the use of human words is cannot replaced with other redactions (*al-Alfâdh*) which

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<sup>27</sup> Bint al-Syâthi', op. cit. vol. 2, 81

<sup>28</sup> Although the most scholars such as al-Alûsî said that in fact the general meaning of the word *Insân* was caused by definite form (*Ta'rif*), which has function to comprehensive human (*li al-Istighrâ'*) it base on the instrument of exception (*Istitsnâ'*). Read more al-Alûsî, op.cit. vol.29, 292

<sup>29</sup> Bint al-Syâthi', *Maqâl fi al-Insân Dirâsah Qur'âniyyah*, Kairo; *Dâr Ma'ârif*, 1969, 11

has one meaning with this word, as the word *al-Nâs* and *al-ins* are as a synonym of the word human.<sup>30</sup>

She also did research on the words of *al-Insân*, *al-ins* and *al-Nâs* which is assumed to be synonymous meaning, although these terms of the basic material has a similar word in language usage. While the description are following;

The first impression of Bint al-Syâthi' regarding to the study *al-Insân* here is the beginning of her efforts to uncover *al-Bayân* in al-Qur'an. She has assumption that each redaction which is has certain instructions (*Dilâlah*) was distinguishing with other redaction, that way, many commentators who think that redaction is used as a synonym for the word.<sup>31</sup> However, before discussing about the existence of the word *al-Insân* its synonymous, the writer will make a break down in advance about what the word *al-Insân* means base on *Mu'jam*'s meaning.

There are 3 words that are used by al-Quran to show the meaning of people:<sup>32</sup>

- a) Using the word which is consisting of characters (*Alif, Nûn, Sin*) as the word *al-Insân*, *al-Ins* and *al-Nâs*
- b) Using the word *al-Basyar*
- c) Using words *al-Dzurriyyat* and *Bani Adam*

To glimpse of those categories have the same meaning literary, but when it viewed in depth will appearing the differences. In the detail Bint al-Syâthi' classify them as follows, namely;

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<sup>30</sup> Its like the last explanation regarding to the theory of asinonimitas in the word of al-qur'an, Bint al-syathi', loc.cit. vol. 2

<sup>31</sup> Bint al-Syâthi', *Maqâl fi al-Insân Dirasah Qur'âniyyah*, loc. Cit.

<sup>32</sup> Quraisy shihâb, *Wawasan Al-Qur'an; Tafsir Maudhu'i Atas Berbagai Persoalan Umat*, Bandung; Mizan, 1998, 278

Firstly the word of *al-Nâs*, this word in al-Qur'an mentioned repeatedly as many as 240 verses. The term *al-Nâs* provides a clear indication of the type of a man's name from the descendants of *Adam* in general.<sup>33</sup> For example;

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ  
 إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

13. *O mankind! we created you from a single (pair) of a male and a female, and made you into nations and Tribes, that ye may know Each other (Not that ye may despise (each other). Verily the Most honoured of you In the sight of Allah is (He who is) the Most righteous of you. and Allah has full knowledge and is well acquainted (with all things).*<sup>34</sup>

Secondly the word of *al-Ins* and *al-Insân* are two words that have the same basic origin of language word, its formed from (*Alif, Nun, Sin*) which shows the meaning of the opposite wildness (*Wahsyah*).<sup>35</sup> However, each of these terms has the specifications of the meaning's explanation at *al-Bayânî*, namely looking at the differences or extraordinary through in the common sense behind.

The word of *al-Ins* contained in al-Qur'an always hand in hand with the word of *al-Jin* (Evil spirit), which is as many as 18 verses.<sup>36</sup>

The consideration of the word *al-ins* that have meaning it does not indicate a savage who clearly understood as a comparison of the word *al-Jinn*, which the original instructions of this word shows something abstract and closer to the meaning savage (*Wahsyah*).

Whereas the word of *al-Insân* drawn from the root word of *al-Uns*,<sup>37</sup> which means benign and harmonious. In addition, there is also the opinion that the

<sup>33</sup> Bint al-Syâthi', *Maqâl fi al-Insân Dirâsah Qur'âniyyah*, op. cit. 13, see also on the *al-qur'an wa qadhâya al-insân*, 18

<sup>34</sup> QS. 26: 13

<sup>35</sup> Bint al-Syâthi', *Maqâl fi al-Insân Dirâsah Qur'âniyyah*, ibid.

<sup>36</sup> See on the enclosure of the last chapter

word comes from the derivation of *Nasiya* word which means forgotten. From these meanings can be seen an image of the character or human nature itself.

The use of the word *al-Insân* in al-Qur'an is the visible as an element of humanity that can carry the load of *Taklîf*, holding trials either good or evil, have the intellectual resources, can be dialectician, be in control of trust and etcetera. There are as many as 65 verses,<sup>38</sup>

Thirdly, the human called also in al-Qur'an by using the redaction of *al-Basyar*.<sup>39</sup> That is showing that the human is a creature in the form of material needs to eat, drink and dialectical in their life.<sup>40</sup>

In addition, according to Bint al-Syâthi' that the redaction of *al-Basyar* with the form of *Banî Âdam* has the common sense that mentioned in the human side of al-Qur'an. So the writer thought it will be enough to explore the *al-Basyar* in al-Qur'an only.

Al-Qur'an used the word of *al-Basyar* for 35 times to show the people from *Dhahiriyyah* (physical point) and similarity with all human, because the redaction of *al-Basyar* is a name for the human species.<sup>41</sup> Whereas the classification was based on the use of *al-Basyar*, it's appropriate to the context of wording.<sup>42</sup>

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<sup>37</sup> Abi Hilal al-'Askarî, *al-Furûq al-Lughawiyyah*, Bairut; *Dâr al-Kutub al-'Amaliyyah*, in the chapter 26, 227

<sup>38</sup> Bint al-Syâthi', vol. 2, op. cit. 82, see also on *Maqâl fi al-Insân Dirasah Qur'âniyyah*, op. Cit. 15 compare with M. Fu'ad Abdul Bâqî, *al-Mu'jam al-Mufris li al-Fâdh al-Qur'an al-Karîm*, 119. see on the enclosure of the last chapter

<sup>39</sup> The root meaning of *al-basyar* is an appearance from something beauty and good. In the same root word arise the word of *al-basyarah*, which means skin. Therefore, human was called by the name of *al-basyar* because of their skin is apparent clearly and be different with the animal's. See more Quraisy Syihâb, *Wawasan Al-Qur'an; Tafsir Maudhu'i Atas Berbagai Persoalan Umat*, loc. cit

<sup>40</sup> Bint al-Syâthi', *Maqâl fi al-Insân Dirasah Qur'âniyyah*, op. Cit. 11

<sup>41</sup> Ibid, see also M. Fu'ad Abdul Bâqî, op. cit. 153

<sup>42</sup> See on the enclosure of the last chapter

Thus, talking about human beings with various redactions (*al-Ins*, *al-Insân*, *al-Nâs* and *al-Basyar*) still has a certain meaning base on each context. It was seen as Bint al-Syâthi' explored the meaning of human and the various roles through thematic studies by analyzing *Siyâq al-Kalâm* (the order of a sentence) in the Qur'an paragraph.

After discussing the human, Bint al-Syâthi' then doing study of *al-Khusr* (lose) with the word derivative in al-Qur'an. The meaning of *al-Khusr* will be interesting when associated with humans, because humans have a dynamic life that must be operated as of *Sunnatullah*.

Next, whether the provision of a loss (*al-Khusr*) which was interpreted is as the meaning of material or functionally only. So that elements will affect to human losses is actually be identified accurately and clearly. Therefore from these reviews, the writer will explore the meaning of *al-Khusr* through the derivation of his words and then finding the real meaning in a context of the verse.

The word *al-Khusr* derived from *Kh-S-R*, literary it is defined as the opposite of profit. Then *al-khusr* used for something related to the material.<sup>43</sup> Besides that, *al-Khusr* also has meaning harm, reduced (*al-Naqsh*), astray (*al-Jur*), weak (*al-Dha'f*), treasonous (*al-Khiyânah*), and deception (*al-Ghadr*).<sup>44</sup>

The various derivation of the word *al-Khusr* contained in the Qur'an as much as 64 times, namely in the form of words as follows:<sup>45</sup>

Base on the word of *kh-s-r*

<i>Khasira</i>	<i>Yakhsaru</i>	<i>Khusr</i>	<i>Khasâr</i>	<i>Khusrân</i>	<i>Khâsir</i> <sup>46</sup>
15	1	2	3	3	33

<sup>43</sup> Bint al-Syâthi', *Tafsir al-Bayanî*, vol.II, op. cit, 82, compare with Ibn al-Qayyim that he said " the meaning of al-khusr showed to suffer a finansial loss or something else that is in lose position". Read more on *al-Tibyân*, op. cit. 54

<sup>44</sup> Ibid compare with Quraisy Shihab, *Tafsir al-Misbah*, op.cit. 498

<sup>45</sup> M. Fu'ad Abdul Bâqî, op. cit. 294-295

<sup>46</sup> Either singular term or plural's

<i>Akhsar</i> (plural)	<i>Takhsîr</i>	<i>Yukhsir</i> (plular)
4	1	2

Bint al-Syâthi' when interpreting the word *al-Khusr* is not only interpret the word with the meaning of unfortunate, but she did more to enable giving the meanings of word derivation through the context of the verse. It has shown the difference with the other *Mufasssir* who focus on one word from its literal sense. So the methods of *al-Bayânî* showed her as a proper method of interpreting or uncover the meaning of the verses of al-Qur'an.

For example, Bint al-Syâthi classifies *al-Khusr* which found in al-Qur'an with different variants of meaning, namely;

1. It has Material meaning to the commercial activity which is involving weights and measures. Among others it presented on; QS. 30: 3, QS. 27: 9, QS. 25: 181
2. In general, *al-Khusr* has meaning of the loss on the side of religiousness, which has found in the verse's structure that gives the threat of punishment of the Hereafter, for the disbelievers, hypocrites, idolaters and those who deny the greatness of god and so on.  
These will give the effect of losses related to the soul, property, family and his/her deeds, it is not only losses in the world but also in the hereafter too.<sup>47</sup>
3. *Khusrân* is the form of loss clearly which is well marked with the adjective "*al-Mubîn*", usually these adjectives have stead *al-Tahwîl* (to horrify).<sup>48</sup>

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<sup>47</sup> See on the enclosure the last chapter

<sup>48</sup> See on the Maktabah al-Syâmilah, *Tafsir Mafâtiḥ al-Ghaib li al-Râzî*, vol. 13, 239, see on the last chapter

From the description above, Bint al-Syâthi' when interpreting *al-Khusr* did not only show the caution in revealing the meaning but also she considers and look at the context of the verse structure.

That method is rarely used by some *Mufassir*, even the differences was obvious when comparing by the other *Mufassir*, for example; Al-Maraghi when understood *al-Khusr* "she interpreted it as a loss, decreased and loss of capital assets; it means someone who immersed himself in foul, offensive and damaging".<sup>49</sup>

Another opinion, according to al-Alûsi that the meaning of *al-Khusr* is as "losses in trade, journey in life and take in vain of ages living "deviation from the truth" that there is no gain at all for life in the future".<sup>50</sup> Even al-Zamhasyarî gave also an interpretation on his commentary, which was almost equal to the interpretation of these figures.<sup>51</sup>

It's proven that Bint al-Syâthi' has surplus than are other in the revealing and deep a meaning of the verse. However, in this context "*Surah al-Ashr*" Bint al-Syâthi' underlines that the principle of lose is taking in vain which has relation to the religion "*al-Dîniy*", and involving the basic meaning as if a person did transaction to fight for his world and forgetting the hereafter, that way, this attitude caused to get a double loss.<sup>52</sup>

The probability of the aim of *al-Khusr* here is not another manifestation of the next paragraph, which is looking at the structure of the logical leap from side effect that caused by neglecting of human responsibilities.<sup>53</sup> Therefore, basically, the third paragraph of *Surah al-Ashr* "except such as have Faith, and do righteous

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<sup>49</sup> Ahmad Mushthafâ al-Marâghî, *Tafsir Al-Marâghî*, vol. 28, 233

<sup>50</sup> Mahmûd al-Âlûsî, *Rûh al-Ma'ânî fi Tafsir al-Qur'an al-Azhim wa al-Sab'i al-Matsânî*, Dâr al-Fikr, vol. 29, 292

<sup>51</sup> Bint al-Syâthi' criticized to al-zamkhasyari's interpretation and al-râzî's, who was interpreted *al-khusr* too far away from the context of *surah al-ashr*.

<sup>52</sup> Bint al-Syâthi', *Tafsir al-Bayanî*, vol. II, op. cit. 85

<sup>53</sup> Ibid



deeds, and (join together) In the mutual teaching of truth, and of Patience and Constancy" is not fall into the category of people losers.

And the word of *Fi* contained the meaning of place (*Dharfiyyah*), which has function as the general point and comprehensive.<sup>54</sup> It illustrates that the people with all its totality are look like at a loss that include them always.

Then Bint al-Syâthi' describes the word of *al-Khusr* from the side type of *Nakirah* (indefinite), it's as a general form which no any limitations with a promise or bond. Indefinite is also not as a form of exaggeration to determine the existence of a loss,<sup>55</sup> and it was tended to has the function as threat of punishment (li al-Tahwîl).<sup>56</sup>

#### d. The Interpreting of "Except Such as Have Faith, and Do Righteous Deeds"

The basis conception of Bint al-Syâthi's view in the third paragraph of *Surah al-Ashr* was found the unthinkable view before, namely in the form of human responsibility as an individual.

This view appears based on in-depth analysis of the obligations believe and work righteous to be served by all human beings, its self especially, because the faith and charity are the starting point of all forms of interest, either which is relation of *Ilahiyyah* (*Habl bi Allah*) or *Khalqiyyah* (*Habl bi al-Nâs*).

Its means that someone before talking about his/her right they must know the duties firstly, it is as express in *Surah al-Fatihah*; 5.<sup>57</sup>

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<sup>54</sup> Ibid

<sup>55</sup> Bint al-Syathi' negated al-Naisâbûrî's opinion by the reason that the segment of *bayani* was showed to an understanding of the structure of original word.

<sup>56</sup> See more on al-Râzî, *Mafâtiḥ al-Ghaib*, op. cit. 83

<sup>57</sup> Al-Zamkhasyarî explained the verse of al-Fatihah, which is why the obedient has been getting the star of asking to help. The answer is giving priority to *al-Wasîlah* (the process to get purpose) before pretend to rights is more success what they wants "*al-wasîlah hukm al-Maqâshid*". See more on *Maktabah al-Syâmilah, Tafsi'r al-Kasysyâf li al-Zamkhasyarî*, vol. 1, 7

According to Bint al-Syâthi' that the faith and good deed is as individual responsibility, which is starting by her research on analysis of the word of the faith and good deeds that are always alongside. There are as many as 75 verses in al-Qur'an.<sup>58</sup>

The faith on Bint al-Syâthi's view is a religious relationship that associated with the creator (*Khaliq*), it is private point between man and god. The faith is keeping a commitment (*al-Amanah*) although this faith is still resided at the personal commitment. Therefore, when the faith comes to safety, it is not enough to giving value that is good and true only, but it must be manifested into good deeds (*Amal Shâlih*).

In addition, good deeds are the natural fruits of the existence of the real faith in their hearts. So the faith is the essence of an active and dynamic, if it really was set in the heart, then he/she will try to realize themselves in the form of pious charity.<sup>59</sup>

There are many examples in the Qur'an which is telling all kinds of activities that unfounded by the faith, it will result in damage. Like the case of Qarûn<sup>60</sup> and Pharaoh (*Fir'aun*)<sup>61</sup>, both of them represent a millionaire and autocrat could not escape the wrath of god, it caused by their behavior which not based on the faith's guidance.

Thus, *firstly* Bint al-Syâthi' was positioned to the faith and good deeds as a unit in the frame of realization of individual responsibility, for salvation from the threat of a loss.

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<sup>58</sup> This explanation has mentioned on the chapter III

<sup>59</sup> Sayyid Qutub, *fi zhiâl al-qur'an*, vol. 8, 92 (Maktabah al-Syâmilah)

<sup>60</sup> Qârûn is plutocrat who is one of followers of prophet. Unfortunately he feel victim from his property, it was caused to religion's command and the end he got punishment from the god. See on *al-Qashash*; 81

<sup>61</sup> Fir'aun is tyrannical autocrat in one periode with the prophet of Musa. He was rejected Musa's command to believe to the god (infidel), even he was thought him self as god. see on *al-nâzi'ât*; 24-25

*Secondly*, Bint al-Syâthi' did not want to be spun a yarn in debate scholars' theology, which is debating whether the pious charity is a requirement of a faith to someone or it is something independent. But she focuses on the analytical phrase that is so many word of good deed run together with faith always, is it indicate that the faith will determines the direction and intention of a person who doing a charity.

Then, the good deed could invite debatable because there are many problems of interpretation related it. Perhaps we understand something right but in fact it was wrong, or maybe in the opposite, it caused we cannot escape from the lust (personal desires).

Sometimes, anyone often tended to see something is good if it match their desire. The consequence resulted subjectivity's value and it caused disappearing of objectivity's value. Therefore, the writer will break down the concept of good deeds in accordance with the views of al-Qur'an.

According to Wahbah al-Zuhailî that good deeds are not only limited to religious ritual, like prayer, fasting and *Dhikr*, but anything that involves all benefit values in the world and the Hereafter. Everything that benefits could be useful to individuals, families and social communities.<sup>62</sup>

The statement of *al-Zuhaili* was seemingly reinforced to the opinion Bint al-Syâthi' before, who said any acts can be said for the good deeds as long as it is not containing the value of harm (damage), although these work can be regarded as the good deed, but it is not directly accepted by the god because there is any considerations to be accepted.

That way, there are two major foundations which can indicate the success of the acceptance of a deed. *Firstly* the good intentions, it is cleaning the purpose

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<sup>62</sup> Wahbah al-Zuhailî, *al-Qur'an al-Karim Bunyatuhu al-Tasyri'iyyah wa Khashâishuhu al-Khadhâriyyah*, libanon; Dar al-Fikr, 59

from tendencies except seeking the pleasure of Allah. It is appropriate with God's order such as:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ...

*And they have been commanded no more than this: to worship Allah, offering Him sincere devotion, being true (in faith).<sup>63</sup>*

And it rely on the words of the Prophet Muhammad which narrated from 'Umar ibn al-Khattab;

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

*I heard Allah's Apostle saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for<sup>64</sup>*

Secondly, it has based on the element of faith, because this segment will be the backbone to these purposes of the charity. In addition, the god-fearing of someone will show the barometer of the quality self personal when compare with others.<sup>65</sup>

The principles of faith become evident that historically of events between Hâbil and Qâbil who have been running a sacrifice. At that time, the god received sacrifice of Hâbil because of his god fearing.<sup>66</sup> From the description, it shows that

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<sup>63</sup> QS. 30: 5

<sup>64</sup> See on Shahih al-Bukhari in the chapter of Revilation, vol. 1, 3 (*Maktabah al-Syâmilah*)

<sup>65</sup> QS. 26: 13

<sup>66</sup> QS. 6: 27

وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

*"Recite to them the truth of the story of the two sons of Adam. Behold! They Each presented a sacrifice (to Allah.: it was accepted from one, but not from the other. said the latter: "Be sure I will slay thee." "Surely," said the former, "(Allah) doth Accept of the sacrifice of those who are Righteous".*

is no matter how good of the work but when it is not accompanied by good intentions and faith would be a futile.

Apparently there is a harmony for this analogy toward the method applied Bint al-Syâthi' regarding to understanding the words *al-Insân* at *Surah al-Ashr*. Therefore, the exceptional of human planed to the generalization of the human (*li al-Jinsiyyah*), it has not referred into one type only (*Al li al-Ahdiyyah*). Because Bint al-Syâthi' see when *al-Insân* be understood only in certain personal who was known "infidel", it will cause incommunicado between exceptions (*Mustatsnâ*) and the word which was accepted (*Mustatsnâ Minhu*).<sup>67</sup> Although there are some scholars' are understood in the context like that.

In addition, according to the writer the redaction of *Surah al-Ashr* found the word *al-Insân*<sup>68</sup> (human being) who suffered by losses. The word form of human here can be understood as a personal sentence (individual) when it compare with the next sentence, which is in the form of plural (*al-Ladzîn*).<sup>69</sup>

It indicated that the human is as a social being, someone became as an individual when he/she wants to exist in his/her life, they must firstly perform the role of private self and adapt to the environment "community" around it. Since most people cannot exist and prospering because of they did not put their self to connect by the society's interacting. The result will bounce away from the community, and it became a separate accident or loss of self.

Therefore, the function of the application of the exception (*Illa*) is none other than to be able to socialize with the community and can run the regulatory life together. So, there is a balance between the roles of humans who has

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<sup>67</sup> See again Bint al-Syâthi', *Tafsir al-Bayânî*, vol. 2, 81

<sup>68</sup> Nevertheless, the formation of this word is *Isim mufrad* (single form) which is one line with *Alif Lam (Al)*, but it has general function (general). See on Muhammad al-Ghazâlî, *al-Mushtashfâ fi Ulûm al-Ushûl*, Bairut; *Dar al-Kutub al-Ilmiyyah*, 2000, 243

<sup>69</sup> *Al-ladzîn* is a word of *isim maushûl* (conjunction) which formed by plural redaction (*Jama'*) (plural) it is from the word root of *Mufrad al-Ladzî*. See on Muhammad ibn Abdullah ibn Mâlik al-Andalusî, 'Alawiyah, in the chapter *al-Maushûl*, 10

individual responsibilities toward its self and as a social responsibility to the community.

To know the role of humans who have a social responsibility into the community, the writer will explore the concept of Bint al-Syâthi which called by *Mas'uliyah al-Mujtama'*, as follows;

- e. The interpreting of (join together) in the mutual teaching of truth, and of Patience and Constancy.

In the Bint al-Syâthi's view that *Mas'uliyah al-Mujtama'* (social responsibility) identified by the redaction of *Tawashau*<sup>70</sup> (join together). Lexically this word was understood have a strong relationship and special bond,<sup>71</sup> because the redaction of *al-Tawâshî* has meaning of *Musyarakah* (reciprocal of an action) between one people to another.

Therefore in the context perspective of *Surah al-Ashr* that is someone who wants to survive from the loss, they must have pay attention for others, namely in the form of giving advice about the truth and patience.

To achieve this safety required a mechanism that allows community members to remind each other about the good and right. Furthermore, why the control mechanism becomes important to remind each other? According to the writer, that human is not enough did something, which is *Haq* and patience through with their self-perspective only, but they must remind each other of

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<sup>70</sup> According to Sayid Qutub when it is looked at the real meaning showed to visible image of mankind, who have cohesive team, special treatment and they held on the truth, justice and kindness. See more on Sayid Qutub, *Fi Dhilal al-Qur'an*, vol. 8, 92 (Maktabah al-Syâmilah)

<sup>71</sup> Bint al-Syâthi', *Tafsir al-Bayînî*, vol. 2, op. cit. 89

responsibility among others, because of it will minimize subjective attitudes and claim to be the best.<sup>72</sup>

Then Bint al-Syâthi' discussed the term of *al-Tawâshî* in the use of word application. It derived from the word *Washâ* like *Washshat wa al-Ard* which means the earth continued into plant. Beside that, it has also the meaning of *Washiyyatan* that convey something of what be requested to someone who intended to receive it.<sup>73</sup>

In al-Qur'an found the redaction of *Washshâ* by basic format, it is *Aushâ* (*Fi'il Madzi*) as much as 12 times, this word purposed to the prophet (*Rusul*) and servants of God. In general the meaning of *al-Washiyyah* used on a good thing (*Ma'ruf*) for those who will die.<sup>74</sup>

In addition, in the al-Qur'an found the redaction of *Tawâshau* there are 5 times in the same form too. This consists of;

- a. It is on the composition of *Istifhâm Inkârî*, which has expression to the attitudes of the previous mankind, they made as if to mutual advise but in fact they did lie

No	Chapter	Verse	Redaction
1	Al-dzâriyât	53	أَتَوَّاصُوا

- b. It showed to human responsibility toward the social oriented/social need, it contained in *Surah al-Balad* and *al-Ashr*

No	Chapter	Verse	Redaction
2	Al-balad	17	بِالصَّبْرِ وَتَوَّاصُوا
3	Al-balad	17	بِالْمَرْحَمَةِ وَتَوَّاصُوا
4	Al-shr	3	بِالْحَقِّ وَتَوَّاصُوا
5	Al-shr	3	بِالصَّبْرِ وَتَوَّاصُوا

<sup>72</sup> See more Abu Ya'qub al-Sijistanî, *Tafsir al-Hadîts*, Kairo:Dar Ihyâ' al-Kutub al-Arabiyyah, 1383, vol. 1, 564

<sup>73</sup>Bint al-Syâthi', *Tafsir al-Bayînât*, vol. 2, loc. cit

<sup>74</sup> Ibid

The both of them are *Makiyyah's* verses which used as the basic principle of missionary endears (*Da'wah Islamiyyah*). It seems no exaggeration when the writer considers that the verse contains the elements of principled and strategic in the solidarity developing, justice and righteousness as a sense of social responsibility.

Mutual teaching of the truth (*al-Haq*) on *Surah al-Ashr* is the principle point because it involves all sorts of truths, either that is formatively to local and universal wisdom, which has the moral values of ethics and aesthetics, social and religious values. Therefore, this truth will be assignment for common human to avoid being selfish (*Anâniyyah*) and create the tolerance with others.<sup>75</sup>

According to the writer, that Bint al-Syâthi' understood the word *al-Haq* did not expose much of the correlation as a social responsibility. She was still rivet on the rhetorical language in the context of verse. So the conclusion of the interpretation *Wa Tawâshau bi al-Haq* as *Mas'uliyah al-Ijtimâiyyah* is still blur.

Whereas the word *al-Haq* itself indicates the general editor, which can going to the right a god toward his servant, the public rights into each individual, the individual rights into others or the community and so on. This truth was illustrated a lesson taught by al-Qur'an that the human is weak, that way, mutual teaching is required to those who believe and do good word in order to avoid losses.<sup>76</sup>

In the life of the community, each person have to ordered to running duties and the truth, which recommend by their religion. It is certainly would be hard if not accompanied by action strategy. Because of the life in modern era is like holding a burning ember.<sup>77</sup> Thus must need like instruments to deal with it, namely the patient.

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<sup>75</sup> Ibn al-Qayyim, *al-Tibyân fi Aqsâm al-Qur'an*, op. cit. 54

<sup>76</sup> Abu Ya'qub al-Sijistanî, *Tafsir al-Hadîts*, vol. 1, loc. Cit.

<sup>77</sup> There is prophet's tradition which has been narrated by Anas ibn Malik:

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا بَنِي عَلَى النَّاسِ زَمَانُ الصَّابِرِ فِيهِمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الْجُمْرِ



In al-Qur'an, the command to be patient so often mentioned repeatedly. It shows two basic possibilities, *the first* human negligence be not patient in dealing with the dialectics of life. *Secondly*, the god gave the attention to his creatures to behave patiently, because it has many patience that received commendations, the promise of reward in happiness from god. In one side, there are any threats to people who do not have a patient attitude.

Patience is one of the strategies to do perform on a life problematic. Another hand doing patient means to control of something that is not expected. So the series of control mechanism to reminding each other's becomes very important when living side by side. This is the meaning of a social responsibility that have to realized by humans who is *Khalifah Allah fi al-Ardh*.

Meanwhile, according to Ibn Qayyim al-Jauzi that the division was divided into 2 patient types, namely;

- a. Patient for something that has been established (*al-Maqdûr*) like a disaster. This category between Muslims and non-Muslims is same together, as well as to the good and the wicked.
- b. Patience for something that is in trying (*al-Masyrû'*) namely be patience to do the command and patiently to leave the ban. The second is the category of patient that comes from the will and the deed.<sup>78</sup>

From discussion above, according to Bint al-Syâthi' it is a unified form of balance and tolerance for human existence. Because humans are not sufficient to achieve happiness only by running individual responsibility "faithful and good deed", without considering the social dimension and the interests of the people.<sup>79</sup> Although in this globalization era, it is segmented with a trend that is individualistic, hedonism and pragmatic.

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<sup>78</sup> See more on Ibn Qayyim al-Jauzi, *al-tibyân*, op. cit, 55

<sup>79</sup> Bint al-Syâthi', *Tafsir al-Bayînî*, vol. 2, op. cit. 92

That Analysis has been negating to the presumption of some scholars' who say that social responsibility will be fulfilled automatically when you have run the individual responsibility "faith and good deed".<sup>80</sup> This assumption is certainly not based on seeing the context of the verse, such as Surah al-Ashr, *Surah al-Balad* and *Surah al-Ma'un* which seems explicitly affirmed the importance of fulfilling to social responsibility.<sup>81</sup>

In addition, Bint al-Syâthi' argues that the social responsibility is a foundation of some religious foundation that has been intimated by the al-Qur'an. This is reflected in several verses that call for *Amar Ma'ruf Nahi Munkar*.<sup>82</sup>

Base on that analysis showed the method of Bint al-Syâthi's view is effective and having an advantage in a unity of meaning in *surah al-ashr*, all at once it is producing the composition of the equilibrium theory of individual responsibility with social responsibility in proportional side.

These advantages showed that Bint al-Syâthi' has a clear view of the differences among other *Mufasssir*. Since most previous interpreter (*Mufasssir*) showed the general meanings of the word in the letter of al-ashr. So it is not seen anything new in presenting the overall meaning of the letter. There was another case with Bint al-Syâthi', who dared to expose the sides of the semantics of the wording and structure of words.

<sup>80</sup> Ibid

<sup>81</sup> In other hand, there are any narrations explained the urgency of synergy in the social's life. Among them;

- عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا وَشَبَّكَ أَصَابِعَهُ) متفق عليه)
- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَيَّ مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيَّ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ) متفق عليه)
- عن أبي هريرة ، قال : جاء رجل إلى رسول الله صلى الله عليه وسلم ، فقال : يا رسول الله ، دلني على عمل إذا أنا عملت به دخلت الجنة . قال « : كن محسنا » قال : كيف أعلم أني محسن ؟ قال « : سل جيرانك ، فإن قالوا : إنك محسن فأنت محسن ، وإن قالوا : إنك مسيء فأنت مسيء) رواه الحاكم)

<sup>82</sup> Bint al-Syâthi', *Tafsir al-Bayânî*, vol. 2, op. cit. 93, For example *Âli 'imrân*; 104, 110,

## B. The Implication and Application to the Current Society Life

After seeing the interpretation of Bint al-Syâthi' on *Surat al-Ashr*, she proved to have been given new horizons to become the vanguard as the media of Islamic propaganda, especially in several things related to private and public interests. That is of course not limited to the imagination and dreams alone but it must be activator and be icon of self-awareness of obligations and rights.

Basically, everyone can live well, happy and conscious when they want to undergo on their obligations, either it is fulfilling between the god's duty and their self or fellow being with creatures, because generally, the people want to be free from the shackles of various losses.

After discussing and finding messages of anything on *Surah al-Ashr*, the writer expect to everyone when he/she read *Surah al-Ashr* is not only reading and listening but they can be a space of inspiration and mission to find happiness and apart from the loss.

That can be achieved when people realize in their life what known by the concept of individual responsibility (faith and good deeds) and social's (*al-Tawâshî bi al-Shabr wa al-Haq*) into community life.

The concept should be balanced and go together which caused the interlacing of symbiotic mutualism. Because there is the theory that humans have 3 kinds of trilogy of togetherness, namely: from, with and for others.

*The first* human cannot be born in the world if they are not from fellow human kind. No human was born from the goat or monkey. *Secondly*, in order to growing into complete human beings, human beings have to share with other human beings. Since a man is like a child environment. The living together can be carried wicked looking and live with good people can be brought into good. *Thirdly*, if people want to be noble and honorable man, they must live for another

human being. The greater of good deed for fellow human is the more glorious and blessed them as human beings.<sup>83</sup>

Especially in the modern era, many people now has been shouting about hegemonic symbols as individualistic and independent life, but in reality it will be empty when it does not involve elements of social care for the surrounding community.

That problem seemed implicitly from the order of redaction of *al-Insân* (single). In *Surah al-Ashr*, *al-insân* represent an individual who suffered losses, which then appears an exception in the form of *al-Ladzîna* (plural), that is like a picture of a large community (society) who can save and achieve happiness.

Nevertheless, the Bint al-Syâthi's view about the practice of *Mas'uliyah al-Fard* and *Mas'uliyah al-Ijtima'iyah* in daily live is not have to apply rigidly, but there is a human effort to minimize from "I" egoistically (*Ananiyah*) to "us" humanitarian (*Nahnuwiyah*), so it will result in a harmony which well on into happiness.

In the end, there was given an impact into great movement in daily life when these messages contained in *Surah al-Ashr* can be applicable, which is not for individual only but also to all social strata of society.

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<sup>83</sup> Coming from Masdar Farid Mas'udi's statement, read more on [www.nu/halaqoh.or.id](http://www.nu/halaqoh.or.id) 23/01/2010/12.01 PM

C. The Enclosure of word classification

@ The word of *al-Ins* contained in al-Qur'an always hand in hand with the word of *al-Jin* (Evil spirit), which is as many as 18 verses.

No	Chapter	Verse	Categories
1	<i>al-An'âm</i>	112	<i>Makkiyyah</i>
2	<i>al-An'âm</i>	128	<i>Makkiyyah</i>
3	<i>al-An'âm</i>	130	<i>Makkiyyah</i>
4	<i>al-An'âm</i>	130	<i>Makkiyyah</i>
5	<i>al-A'râf</i>	38	<i>Makkiyyah</i>
6	<i>al-A'râf</i>	179	<i>Makkiyyah</i>
7	<i>al-Isrâ'</i>	88	<i>Makkiyyah</i>
8	<i>al-Naml</i>	17	<i>Makkiyyah</i>
9	<i>Fushshilat</i>	25	<i>Makkiyyah</i>
10	<i>Fushshilat</i>	29	<i>Makkiyyah</i>
11	<i>al-Ahqâf</i>	18	<i>Makkiyyah</i>
12	<i>al-Dzâriyyat</i>	56	<i>Makkiyyah</i>
13	<i>al-Jin</i>	5	<i>Makkiyyah</i>
14	<i>al-Jin</i>	6	<i>Makkiyyah</i>
15	<i>al-Rahmân</i>	33	<i>Madaniyyah</i>
16	<i>al-Rahmân</i>	39	<i>Madaniyyah</i>
17	<i>al-Rahmân</i>	56	<i>Madaniyyah</i>
18	<i>al-Rahmân</i>	84	<i>Madaniyyah</i>

@ The use of the word *al-Insân* in al-Qur'an, these are

No	Chapter	Verse
1	<i>al-Nisâ'</i>	28
2	<i>Yunus</i>	12
3	<i>Hûd</i>	9
4	<i>Yusuf</i>	5
5	<i>Ibrahim</i>	34
6	<i>al-Hijr</i>	26
7	<i>al-Nahl</i>	4
8	<i>al-Qamar</i>	24
9	<i>al-Isrâ'</i>	11
10	<i>al-Isrâ'</i>	13
11	<i>al-Isrâ'</i>	53
12	<i>al-Isrâ'</i>	67
13	<i>al-Isrâ'</i>	83
14	<i>al-Isrâ'</i>	100
15	<i>al-Kahf</i>	54
16	<i>Maryam</i>	66
17	<i>Maryam</i>	67
18	<i>al-Anbiyâ'</i>	37
19	<i>al-Haj</i>	66
20	<i>al-Mu'minûn</i>	12
21	<i>al-Furqân</i>	29
22	<i>al-Ankabût</i>	8
23	<i>Luqmân</i>	14
24	<i>al-Sajdah</i>	7

25	<i>al-Ahzâb</i>	72
26	<i>Yâsin</i>	77
27	<i>al-Zumar</i>	8
28	<i>al-Zumar</i>	49
29	<i>Fushshilat</i>	49
30	<i>Fushshilat</i>	51
31	<i>al-Syûrâ</i>	48
32	<i>al-Syûrâ</i>	48
33	<i>al-Zukhruf</i>	15
34	<i>al-Ahqâf</i>	15
35	<i>Qâf</i>	16
36	<i>al-Najm</i>	24
37	<i>al-Najm</i>	39
38	<i>al-Rahmân</i>	3
39	<i>al-Rahmân</i>	14
40	<i>al-Hasyr</i>	16
41	<i>al-Ma'ârij</i>	19
42	<i>al-Qiyâmah</i>	3
43	<i>al-Qiyâmah</i>	5
44	<i>al-Qiyâmah</i>	10
45	<i>al-Qiyâmah</i>	13
46	<i>al-Qiyâmah</i>	14
47	<i>al-Qiyâmah</i>	36
48	<i>al-Insân</i>	1
49	<i>al-Insân</i>	2
50	<i>al-nâzi'ât</i>	35

51	<i>Abasa</i>	17
52	<i>Abasa</i>	24
53	<i>al-Infithâr</i>	6
54	<i>al-Insyiqâq</i>	6
55	<i>al-Thâriq</i>	5
56	<i>al-Fajr</i>	15
57	<i>al-Fajr</i>	23
58	<i>al-Balad</i>	4
59	<i>al-Tîn</i>	4
60	<i>al-'Alaq</i>	2
61	<i>al-'Alaq</i>	5
62	<i>al-'Alaq</i>	6
63	<i>al-Zilzalah</i>	3
64	<i>al-'Âdiyât</i>	6
65	<i>al-Ashr</i>	2

@ Al-Qur'an used the word of *al-Basyar* for 35 times, these are;

No	Chapter	Verse	Categories
1	<i>Âli 'imrân</i>	47	Its show to human who has physical point and appearing the material existence
2	<i>Âli 'imrân</i>	79	It show that the god's command given to his messengers
3	<i>al-Mâidah</i>	18	The Jew and Christian are as human who has physical point and appearing the material existence
4	<i>al-An'âm</i>	91	The messengers are as common human who refused by the infidel
5	<i>Ibrâhîm</i>	10	Its determines to the messenger who has physical point as other human by the clear redaction
6	<i>Ibrâhîm</i>	11	Ibid
7	<i>al-Hijr</i>	33	Human has physical aspect



8	<i>al-Nahl</i>	103	Ibid
9	<i>al-Kahf</i>	110	Its show to human who has physical point and similarity with other human
10	<i>Maryam</i>	20	Human has physical aspect
11	<i>Maryam</i>	26	Ibid
12	<i>al-Anbiya'</i>	3	Its determines to the messenger who has physical point as other human by the clear redaction
13	<i>al-Anbiya'</i>	34	Ibid
14	<i>al-Mu'minûn</i>	24	Ibid
15	<i>al-Mu'minûn</i>	33	Ibid
16	<i>al-Syu'arâ'</i>	154	Ibid
17	<i>al-Syu'arâ'</i>	186	Ibid
18	<i>al-Rûm</i>	20	It sign to the process of human creation as <i>al-Basyar</i> with step by step till to attain
19	<i>Yâsin</i>	15	Its determines to the messenger who has physical point as other human by the clear redaction
20	<i>Fushshilat</i>	6	Ibid
21	<i>al-Syûrâ</i>	51	It show to human selection who deserved be prophet or messenger and receive the revelation from the god
22	<i>al-Taghâbun</i>	6	Its determines to the messenger who has physical point as other human by the clear redaction
23	<i>al-Muddatstsir</i>	25	The humanity of infidel has similarity with common human
24	<i>al-Muddatstsir</i>	29	Human has physical aspect
25	<i>al-Muddatstsir</i>	31	ibid
26	<i>al-Muddatstsir</i>	36	Its show to human who has physical point and similarity with other human
27	<i>Hûd</i>	28	The humanity of infidel has similarity with common human
28	<i>Yûsuf</i>	31	The aspect humanity of the prophet yusuf is very handsome and glorify for the people who look at him
29	<i>al-Hijr</i>	28	Human has physical aspect
30	<i>al-Isrâ'</i>	93	Its determines to the messenger who has physical point as other human by the clear redaction
31	<i>al-Isrâ'</i>	94	Ibid
32	<i>Maryam</i>	17	The god order to the angel who become in form of human

33	<i>al-Mu'minûn</i>	34	The humanity of infidel has similarity with common human
34	<i>al-Furqân</i>	54	The process of human creation is from Sperm
35	<i>Shâd</i>	71	The beginning of human creation formed of land material

@ In general *al-Khusr* has meaning of the loss on the side of religiousness,

No	Chapter	Verse	Explanations
1	<i>al-Sûrâ</i>	45	The lose had been around by the soul, family and the hereafter
2	<i>al-Zumar</i>	15	Ibid
3	<i>al-Mâidah</i>	5	The lose which has effect to deleting the reword of good deed
4	<i>al-An'âm</i>	31	The lose caused by telling a lie for <i>Liqâ' Allah</i>
5	<i>Âli 'imrân</i>	85	The lose caused believing on another Islamic religion
6	<i>al-Baqarah</i>	28	The lose caused breaking faith with god and doing damage in the world
7	<i>al-Mujadalah</i>	19	The lose caused by following the devil way ( <i>Hizb al-Syaithân</i> )
8	<i>al-Mâidah</i>	31	The lose caused by apostate

@ *Khusrân* is the form of loss clearly which is well-marked with the adjective "*al-Mubin*", usually these adjectives have stead *al-Tahwîl* (to horrify):

No	Chapter	Verse	Explanations
1	<i>al-Nisâ'</i>	119	The lose caused by looking for protection from the devil
2	<i>al-Haj</i>	11	The lose caused by inconsistent toward religion command "hypocrite"
3	<i>al-Zumar</i>	15	The lose caused by insincerity in the religious service/ <i>Riyâ'</i>