THE URGENCY OF SIYAQ (INTERPTRETATION OF THE WORD AL-INS AND BASYAR PERSPECTIVE OF AR-RAGHIB AL-ASHFAHANI) IN KITAB AL-MUFRODAT FI GHARIB AL-QUR'AN

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Abstract

Muhammad bin Idris as-Syafi'I said "Arabic has a rich vocabulary that allows mutaradif (synonyms), especially the vocabulary of the Qur'an. Al-Sibawayh said that there are the synonyms in the Qur'an, that dialogue between Arabian and others so many diversity of Arabic vocabulary. The argument is that one Qur'anic memorization does not contain the wisdom of another memorization, while Allah uses different terms for each memorization even though they explicitly have the same meaning. The problem of this research is Abu Hilal Askari said that the synonyms in the Qur'an there are different fundamentals, Also Ar-Raghib al-Asfahani said the difference between synonyms and means are implicit. The aim of this study is to analyze the implicit meaning between the words al-Ins and Basyar from the perspective of ar-Ragihb al-Ashfahani as an indicator that the mutaradif in question is found in the Qur'an so as to display the wisdom of the Qur'an. The methods of this research are qualitative method, using Library Research and inductive approach method. The results of this research are to find the explanation that ar-Raghib al-Asfahani uses the power of Siyaq Lughawi (textual explanation) in interpreting the verses, and placing the means of verses in order of language indicators. The theory of siyaq lughowi is used to analyze Ar-Ragihb al-Ashfahani's tafseer, the word of al-ins that refers to QS. al-Furqon: 49, an-Nisa: 6, and an-Nuur: 27 as the main meaning of interpretation. That verses has implicit means of inner human's characteristics: forgetfulness, calm, obey of command, and social creatures. But to explain the word of Basyar refers to QS. al-Furqon: 54, Shad: 71, al-Mudatsir: 25, al-Qomar: 24, Yasin: 15, al-Mu'minun: 47, al-Kahf: 110, al-An'aam: 50, ali-'Imran: 47, Maryam: 17, and Yusuf: 31. That verses has implicit of physically characteristic of humans: anatomy, biology, and human materials (skin, blood and etc).

Keywords: Mutaradif, Basyar and al-ins, siyaq lughowi

Introduction

Arabic is the chosen language of Allah ﷻ as a revelation revealed to Prophet Muhammad ﷺ based on QS. Yusuf: 2. The verse emphasizes the urgency of Arabic to be learned in order to understand the Qur'an properly. Several 'ulama commented on the urgency and privilege of the Arabic language including, 'Umar bin Khattab said "Study the Arabic language, then it will actually have implications for strengthening the mind and increasing honor"[1]. Muhammad ibn Idris as-*Shafi'i* was of the opinion that Arabic has the most extensive theory, has a rich variety of vocabulary and we will not know anyone other than the Prophet who preserved the quality of Arabic with all his knowledge." Al-Jahiz was of the opinion that Arabic has a rich vocabulary, clear meanings of words, and a rich style of language." Ibn Manzur who authored the book *Oralul* 'Arab argues "Arabic is a noble language because the Qur'an was revealed in Arabic and became the language of the experts of heaven," this argument is reinforced by the hadith of the Prophet ﷺ narrated by Ibn Abbas ra:

The Messenger of Allah ﷺ said: "I love Arabic for three things: because I am an Arab, the Qur'an is in Arabic and the language of the people of heaven is Arabic."

The scholars have emphasized the urgency and privilege of the Arabic language in the first paragraph. This paper focuses on the comments of 'ulama who state that Arabic has a very rich variety of vocabulary, even compared to English as the world language today. The comment, if understood implicitly, does not rule out the possibility of diverse vocabulary with the same meaning. This expression in the study of the Qur'an is specifically discussed in the science of ad-Dilalah which is called mutaradif (synonymity)[2]. However, in the study of Arabic linguistics there are two madzhab in perspective about the presence or absence of mutaradif in Arabic. first, al-Sibawayh who argues the existence of mutaradif in the Qur'an with the argument that "the dialectic between one Arab tribe and another tribe is different so that the same meaning emerges from the diversity of memorization". Second, Tha'lab, Ibn Faris, and Abu Hilal al-Askari argue for the existence of mutaradif in the Qur'an with a fundamental difference between meanings. Even Abu Hilal al-Askari wrote a book which among other things discusses mutaradif with the title al-Furuq al-Lughawiyyah (differences in vocabulary) in line with Ar-Raghib al-Asfahani in the muqoddimah of his book entitled al-Mufrodat fi Gharib al-Qur'an said "there are mutaradif memorization with meanings that but there are differences implicitly".

The study of mutaradif is related to the meaning of sentences and or words in the text of the verse, a mufassir cannot be separated from understanding the Siyaq (textuality) of the verse as expressed by al-Zarkasyi, he said "a mufassir's attention should be directed to the textuality of the verse". In line with the expression of as-Suyuthi, he said "one of the requirements to become a mufassir is to pay attention to the structure and purpose of a sentence". M. Quraish Shihab defines siyaq as an indicator used to determine the intended meaning based on word order[3]. Siyaq is a frame in which the elements of the text and its linguistic unity are collected, which functions to connect, both word by word, series of sentences by series of sentences and the situations and conditions that accompany them, then determine the meaning of what is intended by the text. Ibn Daqiq al'Id (d. 702 AH) also defines Siyaq as that which shows the intention of the text, while al-Bannani (d. 1198) defines Siyaq as that which shows the intention of the speaker, either in the form of the sentence before or after it in the text.

The discussion on Siyaq includes two main parts. First, Siyaq Lughawi, which refers to the linguistic indicators used to determine the meaning of the text. Secondly, Siyaq Ghairu Lughawiy, which is not based on linguistic indicators, but on the many indicators used to determine the real meaning. These indicators are related to the speaker of the text from the interlocutor, some are

related to the conditions and situations that accompany the conversation. The function of siyaq according to M. Quraish Shihab is to make someone understand the mubayyan meaning of the mujmal text. Siyaq is also very helpful in determining one meaning from various possible meanings. It also helps to understand the specific meaning of the general meaning and to know the mahdzuf meaning of the text so as to get the right meaning[4]. It seems that Ar-Raghib al- Asfahani in interpreting the meaning of words in the Qur'an is very concerned about the concept of Siyaq because every word that has the same translation is implicitly interpreted differently by him.

Many previous studies have examined the meaning of al-Ins and Basyar in the Qur'an. Santoso Irfaan's writing in his research explains the meaning of al-Ins, Basyar, 'Abd and Khalifah which shows that the four vocabularies have different meanings implicitly based on the first source of several Arabic mu'jam references, their use in the Qur'anic verses and explains the relationship between one word and another. Hendri Irawan's writing in his research explains the meaning of Insan, Basyar, An-nas and Ummah related to human characteristics correlated with educated potential[5]. Muhlasin's writing in his research explains the meaning of Abd Allah, al-Basyar, al-Insan and an-Nas based on the Arabic mu'jam reference source related to human characteristics correlated with educational potential. Islamiyah's writing in her research explains the meaning of al-Basyar, al-Insan, and an-Nas, and human nature based on the information of the Qur'anic verse text and explains about human potential. The writing of Mohammad Zainal Hamdy et al explains the meaning of Basyar with Toshihiko Izutsu's linguistic theory and is correlated with educational potential.

Some writings that examine the conception of man in the Qur'an have the same tendency in several aspects, namely bringing up terms that have human meaning and then interpreted linguistically based on the foundation of mu'jam arabiyah, revealing the characteristics and nature of humans through the verses of the Qur'an containing human terms, and explaining how the relationship between one term and another term, also explaining the educational potential of humans based on these terms. The significant difference is precisely in the study studied by Mohammad Zainal Hamdy et al, this study uses semantic theory where other studies do not use semantic theory in interpreting human terms[6]. Toshihiko Izutsu's semantic theory is used as a tool to understand the term Basyar in the Qur'an. In general, the conception of the theory has similarities with Siyaq's theory, namely understanding the term in the Qur'anic verse by analyzing the textuality contained in the verse comprehensively.

The tendency of this research is to use Siyaq theory to understand ar-Raghib al-Ashfahani's methodology in interpreting the terms al-Ins and Basyar. A very significant difference with previous studies because this study uses Siyaq

theory as a formal object and ar-Raghib al-Ashfahani's Interpretation as the material object[7]. Departing from the opinion conveyed by Ar-Raghib al-Asfahani about mutaradif in the Qur'an, the author is interested in conducting research on mutaradif in the word al-Ins and Basyar from the perspective of ar-Ragihb al-Ashfahani and examining the coherence of understanding the meaning of ar-Ragihb to the text of the verse by paying attention to the concept of Siyaq.

Method

This research is a type of Library Research (library) because the data used is sourced from the library, in the form of the premier source used is the book al-Mufrodat fi Gharib Al-Qur'an by ar-Raghib al-Asfahani. While secondary sources use books related to the rules of tafsir, especially those themed mutaradif in the Qur'an and Siyaq, as well as related journals[8][9][10]. The sources were collected using documentation techniques with qualitative analysis, organizing data, sorting data that can be managed, synthesizing it, looking for and finding patterns and determining what can be conveyed back to others[11][12][13]. Qualitative analysis is used to produce descriptive data which is then described inductively[14][15][16]. The approach used in this research is the Siyaq Lughawi theory, which refers to the linguistic indicators used to determine the meaning of the text in analyzing the interpretation of ar-Raghib al-Ashfahani in his book.

Discussion

Biography and Characteristics of Al-Mufrodat fi Gharib Al-Qur'an.

Ar-Raghib Al-Ashfahani's full name is Abu Al-Qosim Al-Husain bin Muhammad Al-Ma'ruuf Ar-Raghib Al-ashfahani. Al-ashfani is named after his place of origin which is located in Ishfahan, geographically located about 340 km from the city of Tehran. The city is the capital of Ishfahan province and is the third largest city in Iran. The author has not obtained information about when he was born, while he is estimated to have died in 508 AH/1108 AD[17]. His works strongly indicate that he was an expert in history, balaghah (beauty in linguistic rhetoric), and sha'ir. His expertise in the field of language is seen in his work al-Mufrodat fi Gharib al-Qur'an, he explains the meanings of words that are essentially the same in translation but explained with different meanings with interpretation based on Siyaq verse. Even in his book in certain parts in the discussion of the meaning of the word mentioned Arabic sha'ir to strengthen his interpretation of the word in the text of the verse.

Characteristic of the book Al-Mufrodat fi Gharib Al-Qur'an, he wrote Arabic vocabulary based on the order of the hijaiyah letters or like a mu'jam (dictionary) of Arabic. He explains each word in Arabic always referring to verses of the Qur'an as reinforcement for his interpretation, this indicates that his

method of interpretation is bil *ma'tsur* with ijtihad space that pays attention to the Siyaq verse. He is someone who is very concerned in the field of language, this assumption is based on his opinion of the Arabic language[18]. He revealed "the first thing that is needed and should be occupied with it is studying the science of the Qur'an related to linguistics. The science of language in question, among other things, is to understand the pronunciation of vocabulary, by studying this science one will understand the meaning of the vocabulary of the memorization of the Qur'an[19]. language science is not only useful in the science of the Qur'an alone, but also useful in every science of *shari'ah*, the memorization of the Qur'an is the essence of Arabic world. The *fuqoha'* and people of wisdom use linguistics as their foundation in making rulings, and poets and poets of *balaghah* use linguistics in making their *nadzham* and *sha'ir*.

Considering his scientific background and the characteristics of the authorship of his book, his work is more inclined to the style of *lughowi* interpretation using the *maudhu'i* method, namely interpreting vocabulary in the Qur'an by taking verses related to the vocabulary. The works written by him are as follows:

1. Risalah Munabbihah 'ala Fawa'id al-Qur'an,

2. Tafdhil al-Nasy'ataini wa Tahshil al-Sa'adataini (which was printed in Beirut in 1319 AH),

3. Al-Akhlaq,

4. Adab al-Syathranj,

5. Afanin al-Balaghah,

6. Tahqiq al-Bayan (which is a comprehensive study of various disciplines, namely the fields of study of philosophy, al-aqa'id, al-akhlaq, language, al-akhlaq, Kitabah, and ulum al-awa'il),

7. Kitab fi al-Tafsir,

8. Kitab al-Dzari'ah ila Makarim al-syari'ah, and

9. Muqoddimah li Tafsiir al-Qur'an.

The interpretation of al-Ins and Basyar and its relevance to the Qur'anic verse Siyaq

1. al-Ins

Ashfahani begins the interpretation of al-Ins with the derivation of the original word *Ins* as a sub-chapter of his book. He argues that al-Ins is different from al-Jinn, he distinguishes ins which is visible to the naked eye from al-Jinn which is invisible to the naked eye[20]. Distinguishing al-Ins which means having sympathy with an-Nufur which shows antipathy. Then he suggests the jama' form of al-Ins is anasiy based on QS. al-Furqon: 49

لِّنُحۡـِۧىَ بِهِۦ بَلۡدَةً مَّيۡتٗا وَنُسۡقِيَهُۥ مِمَّا خَلَقۡنَآ أَنۡعَٰمٗا وَأَنَاسِيَّ كَثِيرٗا

Meaning: "That We may bring to life by it the land that is dead, and that We may give drink by it to the greater part of Our creatures, the cattle and the multitude of men."

Anasiy is interpreted as humans who have a social nature (needing one individual with another) based on the siyaq verse which shows about utilizing rainwater sent down by Allah ﷻ. The verse shows humans in the form of jama' (many) because the utilization of humans cannot be alone personally, but must be social between one another so that the management of rainwater can be utilized properly as a basic need in life.

al-Ins is also called aanas based on QS. an-Nisa: 6

وَٱبۡتَلُواْ ٱلۡيَتَٰمَىٰ حَتَّىٰٓ إِذَا بَلَغُواْ ٱلنِّكَاحَ فَإِنۡ ءَانَسۡتُم مِّنۡهُمۡ رُشۡدٗا فَٱدۡفَعُوٓاْ إِلَيۡهِمۡ أَمۡوَٰلَهُمۡۖ وَلَا تَأۡكُلُوهَآ إِسۡرَافٗا وَبِدَارًا أَن يَكۡبَرُواْۚ وَمَن كَانَ غَنِيّٗا فَلۡيَسۡتَعۡفِفۡۖ وَمَن كَانَ فَقِيرٗا فَلۡيَأۡكُلۡ بِٱلۡمَعۡرُوفِۚ فَإِذَا دَفَعۡتُمۡ إِلَيۡهِمۡ أَمۡوَٰلَهُمۡ فَأَشۡهِدُواْ عَلَيۡهِمۡۚ وَكَفَىٰ بِٱللَّهِ حَسِيبٗا

Meaning: "And test the orphans until they are old enough to marry. Then when you think they are of sound mind, give them their property. And do not eat of the orphans' wealth beyond what is reasonable, and do not be hasty in spending it before they come of age[21]. If any of the guardians can afford it, then let him refrain from consuming the orphan's property, and if he is poor, then let him eat of it as he sees fit[22][23]. And when you dispose of the property to them, you shall appoint witnesses for them. And Allah is sufficient as the Overseer (of the testimony)."

Aanas is interpreted as having the ability to distinguish between one thing and another based on the *siyaq* of the verse that when an orphan has grown up he will be able to distinguish between good and bad and be able to manage his

finances[24]. And because humans are endowed with reason, they have the potential to become intelligent beings.

al-Ins is also called ista'nis based on QS. an-Nuur: 27

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا۟ وَتُسَلِّمُوا۟ عَلَىٰٓ أَهْلِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Meaning: "O you who believe, do not enter a house that is not your own until you have asked permission and greeted the occupants. That is better for you, so that you may remember."

ista'nis is interpreted as having hospitality based on the *siyaq* of the verse which shows the nature of hospitality that humans have when giving permission to visitors to provide access[25]. *Ashfahani* concluded that humans are called al-Ins because they were created with characters or traits, namely tenderness, forgetfulness, understanding, friendliness, order and sociality towards one individual with another[26]. This character or trait is a fitrah that exists in humans.

2. Basyar

Ashfahani begins his interpretation of *Basyar* with the meaning of the outer skin and parts of the body. He argues that the jama' form of Basyar is Basyarun and Absyar, meaning humans from the outermost physical aspect that can feel[27]. Ashfahani argues "in particular, the Qur'anic verse that discusses the theme of man, expresses the zhahir (visible) aspect with the Basyar memorization" such as the following verses:

QS. al-Furqan: 54 and QS. Shad: 71

وَهُوَ ٱلَّذِى خَلَقَ مِنَ ٱلْمَآءِ بَشَرًا فَجَعَلَهُۥ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا

Meaning: "And it is He who created man from water, and made him into a man.

(have) offspring and mushaharah and is your Lord All-Powerful."

إِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى خَٰلِقٌۢ بَشَرًا مِّن طِينٍ

Meaning: "(Remember) when your Lord said to the angels: "I will surely create man from the ground".

The two verses above are interpreted with the materials used by Allah to create humans. The materials used are water and soil based on the verse Siyaq.

QS. al-Mudatsir: 25, al-Qomar: 24, al-Mu'minun: 47, al-Kahf: 110 and Yasin: 15

إِنْ هَٰذَآ إِلَّا قَوْلُ ٱلْبَشَرِ

Meaning: "this is nothing but the words of men".

فَقَالُوٓا۟ أَبَشَرًا مِّنَّا وَٰحِدًا نَّتَّبِعُهُۥٓ إِنَّآ إِذًا لَّفِى ضَلَٰلٍ وَسُعُرٍ

Meaning: So they said: "How shall we follow an (ordinary) man among us?" Indeed, if we do so, we are truly in a state of heresy and madness."

فَقَالُوٓا۟ أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَٰبِدُونَ

Meaning: And they said: "Should we trust in two men like ourselves, when their people (the Children of Israel) are our servants?"

قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌۖ فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا

Meaning: Say! Verily, I am an ordinary man like you, to whom it was revealed: "That verily your Lord is One Lord". Whoever hopes to meet his Lord, let him do righteous deeds, and let him associate no partner in worship with his Lord".

قَالُوا۟ مَآ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَآ أَنزَلَ ٱلرَّحْمَٰنُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ

Meaning: They said: "You are nothing but men like us and Allah, the Most Gracious, has not revealed anything, you are nothing but liars".

The above verses are interpreted that all humans are the same in physical aspects, intellect and nafs, which distinguishes the advantages between one another specifically in the aspect of knowledge possessed, and the activities carried out[28][29]. This is based on the Siyaq verse that Allah compares between the Prophet and ordinary people only on the divine aspect of prophethood and apostleship, this confirms that there are similarities that are bestowed on humans with physical, intellect and nafs which are the structure of human formation.

The above interpretation is corroborated by QS. al-An'am: 50

قُل لَّآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ لَكُمْ إِنِّى مَلَكٌۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ ۚ قُلْ هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ ۚ أَفَلَا تَتَفَكَّرُونَ

Meaning: Say: I do not tell you that the treasury of Allah is with me, nor do I know the unseen, nor do I tell you that I am an angel. I follow nothing but what is revealed to me. Say: "Is the blind equal to the seeing?" Then do you not think about it?"

This is also the interpretation of QS. ali-'Imran: 47

قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِى وَلَدٌ وَلَمْ يَمْسَسْنِى بَشَرٌ ۖ قَالَ كَذَٰلِكِ ٱللَّهُ يَخْلُقُ مَا يَشَآءُ ۚ إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ

Meaning: Maryam said: "O my Lord, how can I have a son, when I have not been touched by a man". Allah said (through Gabriel): "Thus Allah creates what He wills. When If Allah wants to establish something, then He only has to say to it: "Let there be", and there it is.

QS. Maryam:17

فَٱتَّخَذَتْ مِن دُونِهِمْ حِجَابًا فَأَرْسَلْنَآ إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

Meaning: So he made a veil (that protected him) from them; then We sent Our spirit to him, so he manifested before him (in the form of) a perfect man.

The above verse is interpreted about angels informing something in the form of physical human material and perfect likeness based on the Siyaq verse.

QS. Yusuf: 31

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَـًٔا وَءَاتَتْ كُلَّ وَٰحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ ٱخْرُجْ عَلَيْهِنَّ ۖ فَلَمَّا رَأَيْنَهُۥٓ أَكْبَرْنَهُۥ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَٰشَ لِلَّهِ مَا هَٰذَا بَشَرًا إِنْ هَٰذَآ إِلَّا مَلَكٌ كَرِيمٌ

Meaning: So when she heard their reproach, she invited the women and made for them seats, and gave to each of them a knife (to cut the banquet), then she said to Joseph: "Come out to them"[30]. So when the women saw him, they were amazed at his beauty, and they cut the fingers of his hand, saying: "Most perfect is Allah, this is not a man. Surely this is no other than a noble angel."

The above verse is interpreted about the physical nature of humans who have virtues, beauty, authority and glory based on the Siyaq verse, namely the virtues possessed by the Prophet Yusuf 'alaihissalam as an example to show the physical nature of humanity.

Conclusion

The synonymity between al-Ins and basyar has the same translation, but with different meanings implicitly according to ar-Raghib al-Ashfahani's perspective. The difference in interpretation is based on the mufassir's approach using the foundation of Siyaq Lughawi. al-Ins is related to human nature, namely forgetfulness, gentleness, manageability, sociality (need between individuals with one another), orderliness, and gentleness. This interpretation is taken from the verses of the Qur'an, namely: QS. al-Furqon: 49, an-Nisa: 6, and an-Nuur: 27. While the interpretation of Basyar is related to the material that composes humans in the form of physical aspects, reason and nafs as well as the nature of customs that are bound to the physical state of humans created by Allah in the form of physical beauty, has authority and nobility compared to other creatures such as animals and plants. The interpretation is taken from the verses of the Qur'an, namely: QS. Al-Furqon: 54, Shad: 71, al-Mudatsir: 25, al-Qomar: 24, al-Mu'minun: 47, al-Kahf: 110, alAn'aam: 50, ali-'Imran: 47, Maryam: 17, and Yusuf: 31.

Credit author statement

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