



# Critical Analysis of Aisyah Abd Al-Rahman's Interpretation of *Al-Insan's* Pronunciation in *Al-Tafsir Al-Bayani Li Al-Qur'an Al-Karim*

Sahlan Muhammad Faqih<sup>1\*</sup>

<sup>1</sup> SMP Istiqomah Kota Bandung; [sahlanfaqihalmultazim@gmail.com](mailto:sahlanfaqihalmultazim@gmail.com)

\* Corresponding Author

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## ABSTRACT

This article targets to respond critically to Bint Al-Syathi's interpretation of the term al-insan in his commentary 'al-Tafsir al-Bayani li al-Qur'an al-Karim'. As a support for research, this article uses qualitative techniques through records collection the usage of library studies. The method uses an analytical descriptive technique if you want to provide an authentic description of the object, as well as using a historic technique to be extra comprehensive in photographing beyond events in a measurable manner. Bint Al-Syathi has an independent approach which he applies in his interpretation based totally on literary style. whilst he explains the that means of al-insan along side its context, the consequences of its meaning will now not be separated from the regulations of the Arabic language, even though he also makes use of historical considerations based on the guidelines of 'sabab al-nuzul'. primarily based on those considerations, Bint al-Syathi constantly consistently interprets the pronunciation of al-insan because it's far interpreted as an ism of a kind which is judged based on its generality without exception. Bint al-Syathi's view is part of the consequence in strengthening his method of Tafsir, which of path additionally has some components that can not be prevented within the process of criticism.

## ABSTRAK

Artikel ini bertujuan menanggapi secara kritis terhadap penafsiran Bint Al-Syathi atas term al-insan dalam tafsirnya 'al-Tafsir al-Bayani li al-Qur'an al-Karim'. Sebagai penunjang penelitian, artikel ini menggunakan metode kualitatif melalui pengambilan data dengan studi kepustakaan. Adapun pendekatannya menggunakan pendekatan deskriptif analitis yang akan memberi gambaran objek secara orisinal. Serta menggunakan pendekatan historis agar lebih komprehensif dalam memotret peristiwa-peristiwa masa lalu secara terukur. Bint Al-Syathi memiliki metode otonom yang ia terapkan dalam tafsirnya berdasarkan corak sastra. Ketika ia menjelaskan makna al-insan beserta konteksnya, maka hasil pemaknaannya tidak akan lepas dari kaidah bahasa Arab, walaupun ia juga menggunakan pertimbangan historisnya berdasarkan kaidah 'sabab al-nuzul'. Atas pertimbangan tersebut, Bint al-Syathi selalu konsisten memaknai lafal al-insan karena dimaknai sebagai isim jenis yang dinilai berdasarkan keumumannya tanpa terkecuali. Pandangan Bint al-Syathi ini sebagai bagian konsekuensinya dalam mengukuhkan metode tafsirnya, yang tentunya juga pada beberapa komponennya tidak bisa dihindari dalam proses kritisasi.

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## 1. INTRODUCTION

The Qur'an is a divine treatise that Muhammad received, placing it above the miracles performed by previous prophets. The miraculous quality of the Qur'an not only affects the audience's bodies but also their souls. Similarly, the Qur'an's miracles are not temporary; it will serve as a guide for humans—individuals and the general public—in every region of the world up until the Day of Judgment. "This (Qur'an) is a clear explanation for all mankind, and a guide and a lesson for people who fear Allah," Allah stated in this instance. QS. Ali 'Imran [3]: 138 (Izzan & Tamimi, 2022).

The Qurʾan does not discuss human existence as a renewable resource. Since Muhammad received the Qurʾan for the first time in the Hira Cave, the word *al-insan* which means *human*, and *rabb* which means God, are mentioned together. Naturally, this indicates that the two words have a relational meaning. As written in the Qurʾan “Recite by you in the name of God Who created! He has made man out of a blood clot. Study it! Additionally, your Lord is the Most Merciful and teaches through the Bible. He leads people to something they’ve never heard of before.” (QS. Al-ʿAlaq [96]: 1-5).

Because what appears in this world aims to become a medium for human thought with the intention of proving the truth of the Qurʾan, the Qurʾan gives human entities scientific significance so that they comprehend their structure and function. referred to in QS. Al-Dzariyat [51]: 21, “*Wa fi anfusikum afala tubshirun*” (And to yourselves so, will you please pay attention?). This verse suggests that humans have a lot of lessons and miracles that need to be learned in order to carry out the contemplation process and reach a greater human goal.

Additionally, the Qurʾan uses a wide range of lexical expressions to explain the meaning of the word “human.” First, according to Fuad Abd al-Baqi’s calculations and Bint Al-Syathi’s agreement, the word *al-insan* appears 65 times in the Qurʾan (Al-Rahman, n.d., p. 20). Second, the Qurʾan uses the word “*al-ins*” in 18 different verses. Thirdly, the Qurʾan uses the word “*al-nas*” 240 times, making it the most common human term. Fourthly, according to calculations made by Bint Al-Syathi, the word *al-basyar* appears in 35 different verses, whereas Fuad Abd al-Baqi finds it in 36 different places (Al-Baqi, 2007, pp. 147–148).

Abbas Mahmud al-ʿAqqad criticizes philosophers’ ways of thinking in his writings, who only define humans as beings who can reason and think. The Qurʾan and hadith, which are summarized in two sentences, explain humans as a being made by a Muslim, whereas Aqqad explained that the abilities and potentials possessed by humans are not limited to the reason he uses (Al-Sya’rawi, 1997). Instead, the Qurʾan and hadith explain humans with a more comprehensive definition. in the Khalik’s image. In this context, the word “*mukallaḥ*” means that humans can make use of all of their privileges when making decisions, actions, and statements. There is only one requirement for all human freedoms: the willingness to take responsibility for their actions. If a person acts in a good way, he will receive a reward, while if he acts in a bad or evil way, he will face punishment (Dewan Redaksi Ensiklopedi Islam, 2002, p. 3: 163).

Aisyah Abd al-Rahman, also known as Bint Al-Syathi, is one of the modern commentators who should not be overlooked when it comes to human studies in the Qurʾan. Bint Al-Syathi discovered in the book *Al-Qurʾan wa Qadhaya al-Insan* that the Qurʾan uses three different pronunciations of the word “human”: *al-basyar*, *al-nas*, and *al-ins*, or *al-human*. Bint Al-Syathi has used semantic methods to investigate the meaning of human pronunciation in the Qurʾan. Even J.J.G. Jansen mentioned Bint Al-Syathi as one of the two important Muslims who used semantics to interpret the Qurʾan (Yayan & Dadan, 2013).

Aisyah Bint Al-Syathi explains how the Qurʾan uses human language because the Qurʾan serves as an ideal example of a true human being on earth. A review of the approach to interpreting Bint Al-Syathi can be found in the journals of Muhammad Alwi and lin Panarsih’s effort to investigate human meaning in the Qurʾan through the study of Bint Al-Syathi. First, Bint Al-Syathi has a tendency to believe that there are no synonymous pronunciations in *al-Qurʾan* because each part of the Qurʾan’s pronunciation contains meanings that are independent of one another. In fact, each pronunciation contains distinct meanings (Alwi, 2019, p. 85). Alwi and lin’s investigation of Bint Al-Syathi’s interpretation yielded the conclusion that Bint Al-Syathi does not apply the interpretation method’s components consistently when discussing the four terms that describe human beings (Al-Rahman, n.d.). Bint Al-Syathi examines the meaning of the word *al-insan* alone more than the other three terms precisely from these four terms.

## 2. RESEARCH METHOD

The author is inspired to critically examine Bint Al-Syathi’s interpretation of *al-insan*’s pronunciation in his two volume commentary *Al-Tafsir Al-Bayani Li Al-Qurʾan Al-Karim*. simultaneously attempting to investigate the development of the human version of *al-insan* concept in light of Bint Al-Syathi’s commentary. *Al-Tafsir Al-Bayani*’s commentary may provide the author with fresh ideas and inferences that can be investigated.

On the basis of this, the author will present a paper titled “Critical Analysis of Aisyah Abd Al-Rahman’s Interpretation of *Al-Insan*’s Pronunciation in *Al-Tafsir Al-Bayani Li Al-Qurʾan Al-Karim*” at this event. The author uses qualitative methods to gather data through literature studies to support his research. An original description of the object will be provided by the method, which employs an analytical and descriptive approach. As well as

employing a historical perspective to capture past events in a more comprehensive and measurable manner (Sukardi, 2012, p. 157).

### 3. RESULTS AND DISCUSSION

#### 3.1. Semantic Approach in Al-Qur'an Studies

According to Chaer's definition, semantics is a science that deals with significance and meaning. Experts in the field of linguistics have agreed on the definition of semantics, which refers to the study of understanding the meaning of language (Anggraeni, 2017, p. 4). Semantics is tasked with investigating the origin and development of meaning, the relationship between different meanings, the influence of meaning, why changes in meaning occur in language, and how it affects individual and public human communication and interaction. Semantics can be viewed from a technical point of view as an analytical study of a language's central terms with the goal of determining the conceptual meaning of the language's users (Saddad, 2017, p. 25).

In addition to examining the meaning of a language, semantic studies also examine the relationship between different meanings and the effects of meaning on individuals and the public. so that the study of semantics also takes part in periodically analyzing developments and changes in meaning. Semantics focuses on the meanings that are attached to parts of language like words, phrases, sentences, and discourse. Semantic analysis can also be performed by analyzing the language's content at the structure level, as well as its functions, which can be identified by comprehending the functions between elements (Anggraeni, 2017).

Because the Qur'an is essentially text made up of words and sentences, it turns out that semantics can also be used to look into the meaning of the Qur'an. According to Abdul Muin Salim, the Qur'anic text units are made up of vocabularies, Qur'anic-based phrases and clauses, and the links that connect these elements (Ulya, 2017, p. 150). After that, a brand-new term was coined, Al-Qur'an Semantics. By definition, this term refers to the application of the science of semantics to the Qur'an with the goal of making it a supporting tool for comprehending the Qur'anic content (Et.All, 2020, p. 182).

Using a semantic analysis knife, this semantic mode aims to comprehend the Quran. Because of this, the study of semantics began to concentrate on the etymological meaning of the Qur'anic key terms (Saddad, 2017). When studying the Qur'an's vision and worldview, this semantics must be applied. Muqatil emphasized that while every word in the Qur'an unquestionably carries a fixed meaning, there are a few terms with preferential meanings (Setiawan, 2006, p. 169).

After Toshihiko Izutsu published his essay *Ethico-Religious Concepts in the Qur'an* in 1966 AD and his book *God and Man in the Qur'an* in 1964, the semantics of Izutsu's Qur'an were regarded by Western scholars in the modern era as the best research on the Qur'anic worldview.

The appreciation of scholars in subsequent generations who regarded Izutsu's work as a reference for the study of al-Qur'an semantics demonstrates the study's value (Izutsu, 2003). Toshihiko Izutsu is regarded as an outsider, but he is interested in learning the fundamental teachings of the Qur'an. Izutsu has his own objective in mind when studying the Qur'anic language, which is to fully comprehend the Qur'anic worldview's direction. Naturally, Izutsu tries to illustrate the constructs of his semantic research ideas as he compiles it, as shown in the following examples: 1) The first step is to identify a few terms that are regarded as essential to comprehending the Qur'an. 2) After gathering a few key terms, re-evaluate a few main terms that are regarded as more significant and have a higher level. 3) Then, from the various primary terms that have been identified, one primary term is selected that focuses heavily and is regarded as a representation of the Qur'anic concepts (Izutsu, 2002b).

Meanwhile, Muslim scholars in modern times who are attempting to return to conducting semantic studies of the Qur'an include Amin al-Khullī in his work *Manahij Tajdid fil-Nahw...* (1965) and Bint Al-Syathi in his commentary work *al-Tafsir al-Bayani* (1966). Both of these works were written from the inside. In addition to being scientists mentioned by J.J.G. Jansen as prominent commentators, these two individuals are best known for using semantic rules to interpret the Qur'an (Jansen, 1997, p. 111).

#### 3.2. Encyclopedic Semantic Construct in Al-Qur'an Studies

The instrument that was used in this study is actually an encyclopedic semantic model that was tailored to the data that the author was looking at. The steps of the encyclopedic semantic method are as follows:

1. Identify the terms that are the subject of the study (choosing) and provide an explanation of the selection criteria (profiling).

2. Collecting the verses that are the subject of the study, as well as their derivative words (derivatives), is called "collecting."
3. The goal of research is to choose the target materials needed to figure out the fundamental and relational meanings of the various terms being studied. Dictionaries and mu'jam, compositions of Arabic verses, verses from the Qur'an, and references to relevant scholar interpretations are the primary target materials for the study. The researcher conducting the study naturally needs to have a deeper comprehension of the four target materials. The following are at least four steps in this research procedure:
  - a. *Dirasah ma fi al-ma'ajim* (dictionary and mu'jam studies). The researcher will seek the basic meaning of the term *al-insan* in this step.
  - b. *Dirasah ma qabla al-Qur'an*. The term *al-insan* is the focus of this section's research, which then compares and contrasts pre-Islamic Arabic linguistic ideas (*weltanschauung*) with world ideas in general and integrates them with the Qur'an's perspective.
  - c. *Dirasah ma fi al-Qur'an*. This investigation focuses on the verses that mention the term *al-insan*, then investigates several verses before and after it (*maghza*) so that the context of the conversation can be drawn by the researcher.
  - d. *Dirasah ma hawla al-Qur'an*. The primary objective of this study is to examine both the commentators' interpretations of the verses that contain the word *al-insan* and their interpretations of the verses that come before and after them. The interpretation of *bil-ma'tsur* and *bil-ra'yi*, which were interpreted by commentators of the classical, medieval, or modern-contemporary eras, is the source of the used book of interpretation (Anshari, 2021, p. 29).
4. Determine the relational and fundamental meanings. Following research on dictionaries, mu'jam books, particularly *furuq al-lughawiyah*, then books of muktabar interpretation, and also *sya'ir-sya'ir* pre-Islamic (*jahili*), the word *al-insan* will be dissected at this stage by its basic and relational meanings.
5. The researcher must create a plan and demonstrate the fundamental and relational meanings of *al-insan* terms during this phase.
6. In the final phase, the researcher is prepared to describe the concept of the *weltanschauung* that resides in *al-insan* terms after going through a number of necessary steps and gathering the necessary data (Izutsu, 2002a).

### 3.3. Biography of Bint Al-Syathi, His Work and Thoughts

Aisyah Abd al-Rahman, also known as Bint Al-Syathi, was born in Egypt in 1913 in the northern hemisphere (*wajh al-bahr*). He was raised by a family that practiced Islam and was interested in science (Syamsuddin, 1998, p. 5). The professor of Arabic literature's character was then shaped by this encouragement into a person who is intelligent, well-educated, and capable of realizing Islamic values that have been studied since the beginning and balanced with qualified knowledge (Thohari, 2009, p. 235).

His family provided Bint Al-Syathi with early instruction, and when he was five years old, he was already familiar with the world of reading and writing, which he learned in the Syubra Bakhrum region (Septiana, 2019, p. 69). In addition, it was noted in his formal educational institutions that Bint Al-Syathi obtained a Bachelor's degree in literary disciplines two years after completing the *Tsanawiyah* level in 1932. After that, in 1939, Bint Al-Syathi continued his education as an undergraduate at Cairo University by enrolling in the Faculty of Adab with a mutazah score. In addition, he attended lectures at the Faculty of *Tarbiyyah li al-Banat*. Bint Al-Syathi went on to earn his Masters degree in 1941, not long after completing his previous level. Nine years later, he successfully defended his dissertation on Abu al-'Ala al-Ma'arri's poetry to earn his doctorate (Syamsuddin, 1998).

In 1957, Bint Al-Syathi was promoted to Associate Professor (Head Lecturer) at Ain Syams University's Faculty of Arabic and Adab. Then, from 1962 to 1972, Bint Al-Syathi was promoted to full professor at the same university and faculty. In addition to Egypt, he lectured at Qarawiyyin University in Morocco and in numerous other nations (Kouj, n.d., p. 2). In addition, he attempted to interpret a number of selected short surahs in the midst of his academic pursuits, which culminated in the publication of his book, *al-Tafsir al-Bayani li al-Qur'an* (Al-Qaththan, 2000, p. 385).

### 3.4. Al-Tafsir al-Bayani's Method and Style

The instruction that Bint Al-Syathi received from Amin al-Khuli while he was still attending Cairo University was one of the factors that led to the creation of his thematic commentary works based on specific chapters of the Qur'an. In the book *Manahij Tajdid*, Amin al-Khuli lays out the strategies and steps he uses to interpret the text. In



addition, Bint Al-Syathi was in attendance as a recipient of al-Khuli's legacy in order to seek the birth of practical work from the method's formulation (Al-Banna, 2005, p. 196).

Bint Al-Syathi made it clear in the preamble to his own commentary that the material covered in *al-Tafsir al-Bayani* is a collection of lessons taught at the Shari'ah faculty in the Moroccan city of Fez (Al-Rahman, 2017, p. 10). He said that the preparation of his interpretations was based on his efforts to explain the meanings in the short letters he had chosen to deliver with *bayani* and to prove that the miracles in the Qur'an are eternal (Thohari, 2009).

Based on the source, *al-Tafsir al-Bayani's* interpretation is dominated by the *bil-ra'yi* style, which relies on linguistics studies and principles and is guided by book searches based on *qawamus* and *ma'ajim* (Thohari, 2009). The efforts of exegetical scholars like al-Farra' (207 AH), al-Zamakhshari (538), and Abu Hayyan (754) led to the development of linguistic and literary-based interpretations of the Qur'an in Bint Al-Syathi (Syamsuddin, 1998).

In terms of the big picture, Bint Al-Syathi's method of interpretation is the method of *al-maudhu'i* (thematic interpretation), which he himself explained in the introduction to his commentary work. The interpretation style basically boils down to the *adabi* (literature) style. It can also be seen from the interpretation of Bint Al-Syathi, who always comes to the conclusion that the results of his interpretations are based on the spirit of the Arabic language and its literature, in addition to being motivated by the author's mastery of the discipline (Syarif, 2008, p. 424).

### 3.5. Response to The Interpretation of The Term *Al-Insan* in *Al-Tafsir Al-Bayani*

Based on the author's search for the pronunciation of *al-insan* in Bint Al-Syathi's two-volume commentary *al-Tafsir al-Bayani li al-Qur'an al-Karim*. The author discovered that the term *al-insan* encompasses ten lafaz, each of which can be found in ten distinct verses and seven distinct surahs. All seven of these letters are found in chapter 30, with six of them being Makkiyyah and one belonging to the Madaniyyah letter. Namely, QS. Al-Nazi'at [79]: 35; QS. Al-Fajr [89]: 15 dan 23; QS. Al-Balad [90]: 4; QS. Al-'Alaq [96]: 2, 5 dan 6; QS. Al-Zalzalah [99]: 3; QS. Al-'Adiyat [100]: 6; dan QS. Al-'Ashr [103]: 2.

In each of Bint Al-Syathi's interpretations of the ten verses, he maintains that *ism al-jins* (a type synonym) is the meaning of *al-insn*. This indicates that individuals in this location are fully comprehended without regard to generational barriers, the state and nation, race and ethnicity, religion, or thought ideology—all of which will experience the events that occurred to the figure of *al-insan*. "The pronunciation of '*al-insan*' mentioned in this verse shows its general meaning in absolute terms, although there are some commentators who interpret it with a special meaning," Bint Al-Syathi sharih explains. "*The pronunciation of 'al-insan' mentioned in this verse shows its general meaning in absolute terms.*" (Al-Rahman, 2020, p. 151).

Bint Al-Syathi does not elaborate much on the meaning of *al-insan* in this verse when he explains the meaning of al-Nazi'at [79], verse 35. As the rule dictates, verses of the Qur'an interpret one another, he tries to understand this verse by interpreting it based on the redaction of other verses. However, despite the fact that there are still numerous aspects that necessitate additional explanation in order to provide the reader with much of the necessary information, here it appears that Bint Al-Syathi does not feel the need to go into any further detail regarding the interpretation of the word *al-insan* in this verse (Al-Rahman, 2017).

Bint Al-Syathi makes the meaning of *al-insan* as a human being clear in his commentary on verse 15 of al-Fajr because of his absolute generality. Ibn Abbas interprets *al-insan* with the figures 'Utbah ibn Abi Rabi'ah and Abi Hudzaifah ibn al-Mughirah, while Muqatil and al-Kalbi interpret it with the figure of Ubay ibn Khalaf are two additional commentators who are featured in Bint Al-Syathi. Considerations made by Bint Al-Syathi, who carried out a historical analysis of the verse's revelation by applying the rule "*the utterance will be judged in general terms, not from the context of the specific cause,*" provide another explanation. so that every event that occurs during the Prophet's revelation of the Qur'an's verses or because of a particular figure will be linked to the verse's general meaning or the context of *al-insan*, which is how humans generally interpret it.

Bint Al-Syathi explained that the direction of the conversation in verse 23 of surah al-Fajr aims to demonstrate human behavior on the Day of Resurrection, namely lamenting, or *al-tahassur*. This was taken from the author of al-Kasasyaf's commentary by Bint Al-Syathi. Although the actual description is longer, al-Zamakhshari begins to discuss the doctrine of his school of creed, Mutazilah, which contrasts freedom of choice (*al-ikhtiyar*) and coercive choices (*al-jabr*). Because it directly relates to humans and is very attached to the goals and desires of humans themselves, he interpreted this verse as an argument that humans and the concept of *al-ikhtiyar* are very synonymous.

According to Abu Hayyan's commentary, Bint Al-Syathi interprets the word *al-insn* as the *ism al-jins* in chapter al-Balad verse 4. This is the meaning that was agreed upon by the scholars. In the Qur'an, the word *al-insan* appears 64 times, 63 of which are *ma'rifah*, or accompanied by alif lam, while the editorial *nakirah* appears only once. Even though one of them is pronounced as *nakirah*, the meaning of *al-istighraq* is still broad due to the

pronunciation of kull preceding it. "And every human being We have attached his deeds around his neck," reads verse 13 of al-Isra.

Bint Al-Syathi explained the Salaf scholars' interpretation of the second verse of Surat al-Alaq as referring to the hospitality (*inas*) of the Messenger of God in his presentation of the interpretation of Surat al-Alaq verse 2. to his Lord because He has called him and kept him alive since he was an *'alaq* (a clot in the blood). This verse is interpreted by other scholars as a transition from worship to paganism to a belief that goes against it. These narratives are taken from Imam al-Fakhr al-Razi's interpretation of the text (Al-Rahman, 2020). It is possible to draw a conclusion here, as if Allah Ta'ala wishes to convey to His servant: "The human condition has evolved from the lowest level to the highest level entity under my control. Therefore, you must transform yourself from a low, despicable state to a noble one." (Al-Rahman, 2020).

In verse 5 of Surat al-Alaq, it is explained that some commentators interpret the meaning of *al-insan* in this verse as referring to an elected figure, like the view that it refers to Prophet Idris As. Others also refer to the Prophet Adam As. because he was the first person to use a pen to write. However, according to Bint Al-Syathi's interpretation, this verse's reliance on *al-insan* for the two prophets is incorrect because the Qur'an's editorial text does not support restrictions or reliance on particular figures. According to Bint Al-Syathi, the proper meaning is precisely that each individual human being is free from constraints. God imparts knowledge and worldviews that they do not yet comprehend to them so that they can be studied and researched in greater depth (Al-Rahman, 2020).

In the 6th verse of Al-Alaq, it is present as a warning and reminder for humans. Because they tend to be arrogant when they first acquire knowledge and science. It is impossible to avoid contracting this disease, which can affect anyone. According to Bint Al-Syathi, totalitarianism and tyranny are not solely rooted in an extraordinary love of wealth or the importance of honor, as some commentators believe. However, according to the interpretation that resulted from a thorough comprehension of the text, it originated from the fantasy of people who believe that they do not require God to be their Creator. Last but not least, it encourages the rise of authority, which sows the seeds of sin. This is especially true when this person is put to the test by a great scientific authority, making him arrogant and oppressive. This cannot be separated from his situation, which has reached its limits, and he has also forgotten the person to whom he returns, *al-Khaliq* (the Creator) (Al-Rahman, 2020).

In Surah al-Zalzalah verse 3, Bint Al-Syathi explains that the pronunciation of *al-insan* in this verse is interpreted by humans (*al-insan*) in absolute terms. The shock was so terrible that it released loads that burdened the earth, so that people felt fear because they saw this terrible event, while they said: "Ma laha!" However, some commentators actually interpret it specifically to mean that humans here are among those who do not believe in a resurrection day. Because there is no explanation that alters the meaning of *al-insan* in general to be interpreted as a more specific meaning of infidels, Bint Al-Syathi raises disagreement with the meaning of specialization, according to the majority of scholars. In addition, no clues to the meaning of *takhshish* were found when the language's structure was examined.

Similarly, other editorials that make use of Qur'anic verses pertaining to *al-insan* do not support any particular interpretations. Because the terrible occurrences and shocks on the Day of Judgment will undoubtedly arouse fear in every human being, regardless of whether they are believers or not. However, when the unbelievers learn this information, they will be even more shocked to face this terrible event (Al-Rahman, 2017).

Bint Al-Syathi believes that, with the exception of this surah al-Adiyat verse 6 explanation, there is no other editorial in the Qur'an that uses the term *al-kanud* both in the text and in substance. *al-kanud* is interpreted as *kufur* favors, covetousness, and disobedience in Arabic. Despite the fact that this term was initially used to describe the element earth or soil, *al-kanud* refers to a state in which there are no plants growing on the earth (Al-Rahman, 2017).

Bint Al-Syathi's interpretation of *al-kanud* as disobeying favors, miserliness and immorality, she quotes from *al-Kasasyaf's* interpretation. Al-Zamakhsyari mentioned that the three meanings were communicated by three distinct Arab tribes. Similar to how the Kindah tribe translates *al-kanud* as *immorality* (*al-'ashi*), the Bani Malik tribe translates it as *miserliness* (*al-bakhil*), and the Mudhar and Rabi'ah tribes transcribe it as *denial* (*al-kafur*) (Al-Rahman, 2017).

In Surat al-Ashr verse 2, it is stated in a statement that they told Muhammad that he was a human being who had misfortune, which is one of the reasons why some commentators interpret the meaning of *al-insan* specifically in this verse. so that God directly responds to their words by creating the suffering they actually accept as a result of their own actions. It is evident from this that this verse was revealed as a result of an insult hurled by a group of Quraysh polytheists (Zulaiha, 2017).

Aisyah Abd al-Rahman responded by interpreting the meaning broadly rather than focusing solely on specific individuals or groups. However, to support his position, he makes use of the principles of *sabab al-nuzul*, specifically *al-ibrah bi 'umum al-lafhz la bikhusush al-sabab*. The explicit mention in the following excluded verse (*al-istitsna'*), namely *alladzina amanu wa 'amilus shalihati*, also confirms the generality of its meaning. Because a limited number cannot be excluded as an expression of a verse that excludes believers and good deeds, this exception will not work when it is only intended for certain individuals who are mentioned based on previous reports (Al-Rahman, 2020).

#### 4. CONCLUSIONS

Bint Al-Syathi has used his well-known expertise in Arabic science and literature to explain the meaning of the word *al-insan*. The meaning of *al-insan* will always be determined by its absolute meaning, which is independent of any particular Arab figure or group. The rule of taking the general meaning and keeping the special cause applies, even though the historical study of the verse's revelation (*sabab al-nuzul*) has a specific history related to the reason for the verse's revelation. Bint Al-Syathi's efforts, of course, are included in his *ijtihad* efforts to produce an interpretation of the Qur'an based on his beliefs.

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