

# CHAPTER I

## INTRODUCTION

### A. Background of Study

Language (words), thoughts and facts have a clear relationship. They have closely relationships which influence each other. It is same with statements of thought, called culture, closely related words (language).

The meaning and origin of the words which have been examined will be able to understand the “spirit” and “reality” shown by the word. It is clear that there is a strict and clear relationship between words and facts of life, or the culture of the society that uses the vocabularies. Patterns and ways of thinking can be predicted by the words they choose.

Especially for Qur'an, through understanding of the key words (key terms), will be understood the concept or the form of the Quran in "reality" or "world view" (the German philosopher named Weltanschauung), represented by the same word. Over time, realized the internal structure or the Islamic mental condition learn and make the Qur'an as a reference to his life.

With respect to the Qur'an, during the process of revelation, the concepts contained in the Qur'an are some disagreement towards the world view of pre-Islamic life (*jahiliyyah*) with understanding the various phenomena of life. In the Qur'anic system, they are in manifest error.<sup>1</sup> Qur'an itself as a conceptual theory is perfect. This is because it comes from Allah, the Most Perfect. Even in the Qur'an, there are different concepts which are prepared so that it seems complicated, but God has guaranteed that it will never be confusion.

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<sup>1</sup> Surah Al-Ahzab: 33 and surah Az-Zukhruf: 4

In addition to arranging its writing in Ottoman manuscripts (*mushaf Ustmani*), the more fundamental problems in variety of exegesis problem are the understanding of languages have been used. This understanding of Qur'an which is a motivator of disputes rose in the Islamic world. Although the language of Qur'an is accordance with the language of object nation, actually there is a lot of knowledge in understanding the verses in the Qur'an. Various methods and contemporary studies from discipline of scholarship which grow in this era try to proving meaning nuance contained in the Qur'an. One of the methods and studies applied in the current attempt to understand the contents of the verses in Qur'an is a semantics theory.

In this perspective, semantics theory put views of *Jahiliyyah* and Islamic world in all fields are diametrically each other.<sup>2</sup> The conclusion gotten established that *Jahiliyyah* views see things based on materialism does not pay attention to human regulation and ethics. While the world views of Islam (Qur'an) brings its followers into consciousness and good behavior in accordance with the values of monotheist.<sup>3</sup>

Muhammad Arkoun, one of an expert researcher in the Qur'an, said that Qur'an is a musical orchestration and semantically of initial views, extracted from the vocabulary of the pre-Islamic Arabs which then experienced transformation.<sup>4</sup> In other words, Qur'an uses Arabic linguistic factors to transform the religious consciousness among the Arab community. Here is where the dispute raised a variety of understanding when approached by

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<sup>2</sup> Toshihiko Izutsu, *Relasi Tuhan dan Manusia dalam al-Qur'an*, (Yogyakarta: Tiara Wacana. 1997), Page 226

<sup>3</sup> Ja'far Subhani, *Ar-Risalah Sejarah Kehidupan Rasulullah SAW*, (Jakarta: Lentera Basritama, 1996), Page 10-33

<sup>4</sup> Muhammad Arkoun, *Berbagai Pembacaan Al-Qur'an*, (Jakarta: INIS, 1997), Page 52

the linguistic study then discussed by conflict relationships, the consequences, and correlations.<sup>5</sup>

Agreed with the previous statement, Izutzu said when Qur'an is composed as a vocabulary which has completely new systemic understanding while the vocabulary its self contained by blend of new conceptual field, at the application level, the next task is investigating how "semantic theory" individually structured in detail and finding possible things to organize the words in the middle of the complex difficulty at all elements which interrelated each other in certain vocabulary.<sup>6</sup> In these applications, semantics must specify a particular topic on as materials study. In this research, the authors try to show the meaning of mind in Qur'an interpretation by focusing the exegesis as the object of this study in semantic perspective.

The word mind and the brain have been used in daily conversations extensively and clearly. Some people treated those words differently, some of them equated. Harun Nasution, also does at same justification in differently. He claims that mind in Islamic views is not the brain, but the thinking capacity in the human soul, the power as described in Qur'an, acquire knowledge with environment.<sup>7</sup>

Words mind has been taken from Arabic language '*aql* or '*aqala*. The word '*aql* its self used by Arabic community before Islam. Arabic dictionary defined mind (literally) as the understanding of *al-imsak* (holding), *al-ribath* (bail), *al- hijr* (binding), *al-nahy* (prohibition), and *man'u* (prevent).<sup>8</sup> Ibn Manzhur<sup>9</sup> defines '*aql* with six types: (1) the reasonable minds,

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<sup>5</sup> *Ibid*, Page 57

<sup>6</sup> Izutzu, *Ibid*, Page 22

<sup>7</sup> Harun Nasution, *Akal dan Wahyu dalam Islam*, (Jakarta: UI-Press, 1986), Page 13

<sup>8</sup> Abdul Mudjib, *Fitrah dan Kepribadian Islam*, (Bandung: Darul Falah, 1999), Page 64. See also Al-Raghib Al-Isfahani, *Mu'jam Mufradat Al-Fazh Al-Qur'an*, (Beirut: Dar Al-Maktab Al-'Ilmiyah, 1998)

<sup>9</sup> Ibnu Manzhur, *Lisanul Arab-II*, (Darul Ma'arif), Page 458-9

intelligence, (2) holding (3) prevent (4) differ, (5) binding mines, and (6) damages. The mind is also often equated with *al-hijr* (binding). Human who have mind and understand are people who can contain and restrain their wishes.

According to the Shihab Quraish,<sup>10</sup> “the Qur'an uses the word for something that prevents a person falls in error or sin”. In tracing the verse which comes from the word ‘*aql*, something in the context above meant: (1) the capacity to understand something as indicated in the verse of Qur'an, al-‘Ankabut: 43, (2) the moral boost indicated in al-An'am: 151, (3) the capacity to take wisdoms and the conclusions indicated in al-Mulk: 10.

In the Quran, the word ‘*aql* got religious qualified as beliefs and intellectual. Seyyed Hossein Nasr<sup>11</sup> mentioned mind (in head) as a projection or a mirror of the heart (*qalb*), where trust and belief in humans. With this, mind is not only a tool for learning, but also to become containers for the unification of God and man.

## **B. Formulation of Problems**

From the above explanation, can be formulated important point in this discussion to facilitate the study, including:

1. How the meaning of mind in interpretation of word ‘*aql* in Qur'an by semantics theories?

## **C. Definition of the Key Terms**

**Study** : *n*, the application of the mind to acquisition of knowledge; any particular branch of learning; sketched ideas of a painter, etc. for his future instruction or improvement; a room

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<sup>10</sup> M. Quraish Shihab, *Wawasan al-Qur'an: Tafsir Maudhu'i atas Perbagai Persoalan Ummat*, (Bandung: Mizan, 1997), Page 294

<sup>11</sup> Sayyed Husein Nasr, *Pengetahuan dan Kesucian*, (Yogyakarta: Pustaka Pelajar, 1997)

set apart of study: *v.i.* to apply the mind closely to a subject; endeavor intelligently: *v.t.* to examine closely in order to learn thoroughly; con over, devote one's thoughts to.<sup>12</sup>

**Mind** : The intellectual or rational faculty in man; consciousness; intelligence; state of feeling; the understanding or intellect; soul; memory; intention; opinion: *v.t.* to attend; to be cognizant of; have charge of; remember: *v.i.* to pay attention; watch; recollect; be obedient.<sup>13</sup>

**Application:** *n.* the act of applying; the thing applied; reducing to practice; the practical demonstration of a principle; the act of requesting; mental assiduousness.<sup>14</sup>

**Theory** : *n.* an exposition of the abstraction principles of a science or art considered apart from practice; hypothesis; philosophical explanation of moral or physical phenomena.<sup>15</sup>

**Interpretation:** *n.* the act of interpreting; explanation.<sup>16</sup>

**Word** : *n.* an articulate sound, or combination of sounds expressing an idea; constituent part of sentence; tidings; message or communication; declaration; promise; pl. language; speech; conversation; dispute; *v.i.* to express in words; phrase; *v.i.* to use words; argue.<sup>17</sup>

**'Aql** : Arabic vocabulary representation of word mind

#### D. Object and Purpose of Study

According to the background of study above, this research has some purposes:

1. Opening the discourse of semantics theory relevant to the study of Qur'an exegesis in the exploration of divine messages of God. In this study, the authors try to make word '*aql*' as objects of research studies in interpretation of *mufassir* with semantics theories.

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<sup>12</sup> Noah Webster, *Webster's New School and Office Dictionary*, (New York: Fawcett World Library, 1961), Page 720

<sup>13</sup> *Ibid*, Page 464

<sup>14</sup> *Ibid*, Page 48

<sup>15</sup> *Ibid*, Page 757

<sup>16</sup> *Ibid*, Page 399

<sup>17</sup> *Ibid*, Page 839

2. Examine the interpretation of word '*aql*' to find true meaning about mind in the Quran.

This research used:

1. With this semantics theory, hope can be expected by theoretical considerations on the application level, especially when evaluation of the worldview of the Qur'an (Weltanschauung) conceptual interpretation of '*aql*' which became the object of this research.
2. Understanding how *mufassir* used the semantics theory in their interpretation in Qur'an exegesis.

## **E. Data Resources**

Until now, the study of Quran has been carried out by experts with a variety of theory and methods. Begin as phenomenon of language (linguistics) also raises a many theories, such as hermeneutics, semiotics and semantics. There are also other various points of view, such as theological, psychological, sociological perspective, grammar and exegesis.

In this research, the author did not apply semantics theory on the Qur'an directly. But to understand how semantics theory has been used as theoretical exegesis in Qur'an interpretation. For example, in the interpretation of Ibn Katsir in his famous book "*Tafsir al-Qur'an al-Adzim*" or interpretation of Quraish Shihab, in "*Tafsir al-Misbah*". In other words, by using theory of Thosihiko Izutzu in Qur'an assessment with a semantics theory which very detail has been written in his book entitled "Relasi Tuhan dan Manusia".

In addition, it would be interesting to discuss how semantics theory used as a method to understand the Qur'an with conclusions based on Taufik Pasiak, he is not *mufassir* but has complete review of mind in his book "*Revolusi IQ/EQ/SQ Menyingkap Rahasia Kecerdasan*".

*Berdasarkan Al-Qur'an dan Neurosains Mutakhir*". Is it true that semantics can provide a good understanding of the meaning of the words in the Qur'an?

One of literatures specifically study about mind based on Islamic studies is "Wahyu dan Akal dalam Islam" written by Harun Nasution. Then other literary works of Dr. Yusuf Qardhawi with the title *"Al-Qur'an Berbicara Tentang Akal dan Ilmu Pengetahuan"*.

## **F. Significance of the Research**

For the purpose of scientific research in a systematic framework, the author should be methodical steps below:

### **1. Type of Research**

Types of research have been used in this research is the study of literature. In general, data derived from written materials related to the thematic study, whether in the form of books, newspapers, magazines and newspapers.

### **2. Research Theory**

In the study of word '*aql*' interpretation of the Qur'an, the author uses semantics methods to special focus. With this theory, consider the meaning of the word '*aql*' based on the basic meaning which used since before Islam until after Islam.

### **3. Technique of Data Collection**

Data collection techniques are classified on the basis of primary data and secondary data. Primary data are the Qur'an and its meaning, Books of Qur'an interpretation and books relating to the implementation of the semantics theory of Toshihiko Izutzu. While secondary data includes all books from other scientific disciplines during still have relevance to the topic of research.

#### 4. Analysis

After collecting the data based on the previous classification, the author discusses these data based on the analysis below:

- a. Deduction, it is the reasoning method based on the general concept of the word '*aql*'. Then formulated with the findings of a special nature.<sup>18</sup>
- b. Induction, this method is reasoning description and explanation of the word '*aql*', and summarizes the general conceptual conclusions.

#### G. The Outline of Writing

This research is divided into several chapters and sub material following:

Chapter I is introduction. This Chapter delivered to the arguments, objects and mechanism of research. Include background of study, formulation of problem, definition of key terms, the object and purpose of study, significant of the research, data resources, and the outline of study.

Chapter II is an explanation of the semantic theory that includes defining semantics, the semantic history, scope and aspects of semantics. Then, study of semantics to the Qur'an, in order to learn the application which does not leave the framework of the semantics theory referred to in this research.

Chapter III, this chapter contains meaning of '*aql*' in the Qur'an based on the interpretations that have been written among *mufasssir* and its derivation as well as an overview of the word-kata '*aql*'.

Chapter IV, is the core of this work which describes the world view structure analysis on word '*aql*' by searching the basic meaning and relational meaning, starts with finding the

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<sup>18</sup> Jujun Suria Sumantri, *Filsafat Ilmu Sebuah Pengantar Filsafat* (Jakarta: Sinar Harapan, 1993), Page 48



synonyms and antonyms meanings, its meaning in pre-Islamic and either synchronous or diachronic meaning. Then, get internal structure and the semantic field of '*aql*'.

Chapter V is closing in the form of conclusions and recommendations.