

CHAPTER IV

‘AQL IN SEMANTIC ANALYSIS

A. Basic Meaning

The words or phrases shall have the purpose and intent. Its mean, the language consisting of words or sentences must have meaning, even conventionally (taken by mutual consent). Actually, the words are not formed as a coincidence.⁸² In semantics theory, the meaning is the object of research. The first step is to determine the basic meaning as the one of concepts of semantics methodology.

The way of practical how to search basic meaning can be gained through understanding of lexical and grammatical meaning. In this case, must be recognized the fact that lexical meanings can be transformed into grammatical meaning operationally. Thus, the word ‘*aql*’ as the theme of the analysis needed to find its basic meaning as an attempt to determine essentially the effect of modifying the structure of the original meaning.

In pre-Islamic era, mind is only meant the practical intelligence indicated by a person in a situation which changed sometimes. The mind, according to the understanding of pre-Islam was associated with problem solving. Therefore, it does practically. This meaning of mind, according to cognitive psychology, is a problem solving capacity. “*Aqil*”, according to pre-Islamic Arab tradition, is a man who has the ability to solve problems and find solutions in any situation.⁸³

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Quoted from Izutzu also took a pre-Islamic poetry from the book *Lammiyah al-‘Arab*:

⁸² E. Sumaryono, *Hermeneutik: Sebuah Metode Filsafat*, (Yogyakarta: Kanisius, 1999), Page 27

⁸³ Toshihiko Izutsu, *Relasi Tuhan dan Manusia dalam al-Qur’an*, translated by Agus Fahri Husen, (Yogyakarta: Tiara Wacana. 1997), Page 65

*"For someone to use his mind, there will be no embarrassing incident occurred when she did not know what to do, whether while he was on the road, or in a hurry to escape from something that he hates"*⁸⁴

With the example of the poem, it appears that word '*aql*' is very old. It includes to the traditional words of pre-Islamic which borrowed by Islam through the Quran. That word is a word commonly used by pre-Islamic Arab society.

According to the Arabic dictionary, we will find the word '*aql*' has mean to bind and restrain. So strap *surban*, sometimes black, sometimes in gold, which is used in Saudi Arabia is called '*iqal*'. For example Ibnu Manzhur defined in his book *Lisanul Arabi*, he explains that '*aql*' as same as the word *al-Hijr* has meant intended, and '*aqil*' are those who restrain themselves and abstinence. Explained very well that the '*aql*' also contains wisdom (*an-Nuha*) opposite of the feeble-minded (*al-Humq*). He also stated that '*aql*' also contains the meaning of the heart (*al-qalb*). '*Aql*' further explained that the word implies understanding.⁸⁵

Yaqut al-Hamawi, interpreted the word '*aql*' by *hashuna* which means strong or powerful.⁸⁶

According to Raghīb al-Asfahani, saying that it also refers to "potential" in the person which ready to acquire knowledge. The mind also has one meaning with the power of the mind (*al-quwwah al-'aqliyat*), understanding (*al-fahm*), shelter (*al-malja'*), holding (*man'ah*), heart (*al-qalb*), and memory (*dzakirah*).⁸⁷

⁸⁴ *Ibid*, Page 66

⁸⁵ Ibnu Manzhur, *Lisanul Arab-Jilid XIII* (Darul Ma'arif), Page 485

⁸⁶ Yaqut al-Hamawi, *Mu'jam al-Buldan*, (Beirut: Darul Fikr)

⁸⁷ Al-Raghīb Al-Isfahani, *Mu'jam Mufradat Al-Fazh Al-Qur'an*, (Beirut: Dar Al-Maktab Al-'Ilmiyah, 1998), Hal. 382

"Practical Intelligence" or "bind and hold" are the basic meaning which used by Arabian pre-Islam. It was more fit or more closely with logical reasoning activities, ways of thinking that relies on facts and rational steps. For this meaning, word 'aql more likely is the reason, in Latin word is the *ratio*, *verstand* (Germany), and *diaonia* (Greece).⁸⁸

The basic meaning and synonyms of word indicate that the mind is something which deliberately inserted into humans. This potential is a tool for humans to show their real life in the world. Measuring the success of the use of mind words is determined by how much potential actuated.

B. Relational Meaning

The Qur'an almost to use the verb term of word 'aql meant to understand, comprehend, and find out. But the ability to understand the meaning of the word 'aql relationally, it must be 'transparent.' In the Greek word *nous* is considered to represent the word 'aql made transparent. *Nous* precisely defined as the intellect. The word 'intellectual' or the word of mind which has been transparented has means intellectual and spiritual significance.⁸⁹

The words above are right to name the workings of the intuitive right brain or lateral. Lateral Thinking by Edward deBono, is to think about alternative ways to discover the many possible alternative answers. He is divergent (spreading), and makes people be creative.⁹⁰

The words above are also pointing to something outside of reason. If practical intelligence, or the ratio refers to the ability to think logically with systematic steps, which

⁸⁸ Toshihiko Izutsu, *Ibid*, Page 67

⁸⁹ Taufik Pasiak, *Revolusi IQ/EQ/SQ Menyingkap Rahasia Kecerdasan Berdasarkan Al-Qur'an dan Neurosains Mutakhir*, (Bandung: Mizan, 2002), Page 256

⁹⁰ *Ibid*, Page 265. See Edwar deBono, *Berpikir Lateral*, (Jakarta: Erlangga, 1983) dan *Penerapan Berpikir Lateral*, (Jakarta: Binarupa Aksara, 1991)

are always in need of facts and involving the five senses, the '*aql* in terms of intellect (*nous*), which exceed all that.

C. Semantic Field

Besides using the word mind imitation, the Qur'an also uses the other words, which are in the semantic field of word '*aql*, to mention the activity refer to the mean of to understand, comprehend, remember, and meditate.

The words above have the same meaning, but different in other aspects.⁹¹ All with a single meaning, but they have differences emphasis of each word.

There are seven synonyms for the word meaning: (1) *dabbara* (ponder), (2) *faqih* (understand), (3) *fahima* (understand), (4) *nazhara* (see, eye to eye), (5) *dzakara* (considering), (6) *fakkara* (think deeply), and (7) '*Alima* (clearly understood).⁹² Besides the seven words, there is another word that also, in terms of functions that show, has similarities with the meaning of the word. The closest is the word *al-qalb*. Wrongly, this word is often only identified with the heart in the Indonesian language to deal with feelings.

At least, there are two purposes of being this meaning: (1) Qur'an takes care to using of mind strongly, (2) the width of objectivity and facts. The first purpose closely pointed to the human selves, especially how the process of thinking to perceive the facts faced.

Humans can discover new knowledge through analysis of facts (empirical, *nazhara*), reflects on his head (*dabbara*, *dzakkara*), or dig continuously until get the limit reaches of the fact (*fakkara*, '*alima*). In the second purpose, the Qur'an confirms that the object of knowledge is not limited to the facts which can be absorbed by the human senses. There are

⁹¹ Yusuf Qardhawia, *Al-Qur'an Berbicara tentang Akal dan Ilmu Pengetahuan*, (Jakarta: Gema Insani, 1998),
Page 61

⁹² See Isfahani

objects of knowledge which lies behind the facts, even inaccessible to humans due to limited instrument. This is in line with the opinion of the Islamic philosopher of terraced properties (*maratib al-wujud*).

The following are some examples of synonyms about which basically in Qur'an

- Surah Muhammad: 24

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

Its mean: “*So Did they not consider the Quran or their hearts locked up?*”⁹³

- Surah al-A'raf

لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا

Its mean: “*They have hearts, but he was not used to understand (the verses of Allah)*”⁹⁴

- Surah Qaf: 6

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ

Its Mean: “*So Did they not see the sky above them, how we are raised and decorated it and the sky did not have the slightest crack*”⁹⁵

- Surah al-Baqara: 21

كَذَلِكَ يَبِينُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

Its mean: “*Thus Allah makes clear His revelations unto you that ye may think*”⁹⁶

- Surah al-Baqara: 75

ثُمَّ يَحْرِفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ

⁹³ Qur'an Explorer (online)

⁹⁴ Qur'an Explorer (online)

⁹⁵ Qur'an Explorer (online)

⁹⁶ Qur'an Explorer (online)

Five samples from the above verse show how a synonym '*aql*' is also used to describe the human mind works. The size and number of choices of words (diction) shows a very deep concern over activities of human thinking.

Synonym also shows the level of thinking. From the simple side, such as seeing and practical thinking which have been represented by the word *nazhara*, until deep thought, represented by the word *fakkara*. In fact, more than think, people were ordered to observe and ponder what they think, represented by the words *dabbara* and *tadabbara*.

Methodologically –science philosophy called “epistemology”- the variety of this word showed level of human thinking which occurred systematically. Even need to show how knowledge is managed.

At the level of the subjects who know, mentioning the word diversity shows the level of expertise in mastering the science. Even when someone arrives at the deepest level of knowing, he will arrive at the knowledge of wisdom. The word *al-qalb* adequately represented that knowledge with wisdom. In addition, every effort must know before the policy can be ended within a subject. This fact has been demonstrated by Muslim scientists who seriously deepen their knowledge of reality. This means that a good scientist, at least according to the version of the Qur'an, is a scientist who mastered his knowledge right field and at the same time have a moral consciousness about how science should be used.

Frankly, the damage on the earth and elsewhere in the universe, is caused more by the scientists who are not aware of the brokers for the lazy. Neurological evidence supported this fact. The existence of three dimensions of intelligence in the human brain - IQ, EQ, and ESQ- invite someone to get intelligent and wise.⁹⁷

Here is a brief description of the field of semantics of word '*aql*' used by Al-Quran:

⁹⁷ *Ibid*, Page 280

FIKR

According to Quraish Shihab,⁹⁸ he said that word *fikr* taken from the word *fark* in a form *faraka*, means: (1) eroded etched so that what emerges, (2) pounded to pieces, and (3) brushing (clothing) so that feces disappear. Neither word *fark* nor *fikr* has a similar meaning. The difference, *fikr* used for abstract things, while *fark* used for anything concrete. Prohibition of thinking about God is an example of *fikr* object. God can not be reflected only in the minds of people who are so very hard to know.

'ILM

From all of the work of mind, the root of the word *'ilm* and its derivation are the most famous. The basic meaning of the word *'ilm* is to achieve something with the situation faced. The word used to mean the search for knowledge and object of knowledge. In terms of language, *'ilm* means clarity.⁹⁹

Other basic meaning of the word *'ilm* achieve something with the real situation. He also used to describe a very clear recognition of the object. Therefore, the view of the Qur'an, which achieve something with his mind, but its scope but he hesitated, then he can not be called as a man who knows what he can.

⁹⁸ Quraish Shihab, *Tafsir al-Qur'anul Karim: Tafsir atas Surat-surat Pendek Berdasrakan Urutan Turunnya wahyu*, (Bandung: Mizan, 1997), Page 266

⁹⁹ Taufik Pasiak, *Ibid*, Page 288

NAZHR

This word, according to Quraish Shihab,¹⁰⁰ defined as “reasoning”. This word is used exclusively as looking based on eyes and heart. Literally, this word use clearly near with the word *Al-fahsh* (research), or *at-ta’ammul* (contemplation). Also one meant looking at (*ra’yu*) and see with own eyes (*bashiroh*). From the point of view, he describes the process of understanding things or objects.

¹⁰⁰ Quraish Shihab, *Op.Cit*, Page 267