

A “NEW” INTERPRETATION OF SEEMINGLY SYNONYMOUS  
QUR’ANIC WORDS

(A Study of Bint al-Shāṭi’s *Al-Tafsīr Al-Bayānī*)



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could be submitted in a partial fulfilment of requirements to obtain a bachelor degree in Islamic Theology. Thus, it could be immediately defended.

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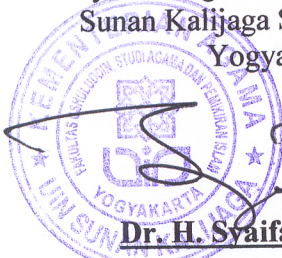
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MOTTO



إِنَّ مَعَ الْعُسْرِ يُسْرًا

**‘Many of life’s failures are people who did not realize how close they were to success when they gave up.’**

**(Thomas A. Edison)**

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## Dedication

*I dedicate this work to:*

*Abba and Ummi, by love and affection, you thought me and introduced me to*

*Allah swt;*

*My brothers and sisters;*

*Zaky, Ruqayyah and Amin, Rusyaid, Jauhar, Icha and Nihlah.*

*And also, my beloved friends who always accompany me in my sadness and  
happiness,*

*My prosperous almamaters:*

*PP. Hafidziyah Parepare and UIN Sunan Kalijaga Yogyakarta.*



## TRANSLITERATION

This thesis uses the transliteration's system of American Library Association/ Library of Congress.

### Letters of The Alphabet

Letter	Romanization	Letter	Romanization
ا	omitted	ض	ḍ
ب	b	ط	ṭ
ت	t	ظ	ẓ
ث	th	ع	‘(ayn)
ج	j	غ	gh
ح	ḥ	ف	f
خ	kh	ق	q
د	d	ك	k
ذ	dh	ل	l
ر	r	م	m
ز	z	ن	n
س	s	و	w
ش	sh	ه	h
ص	ṣ	ي	y

### Vowels and Dipthongs

َ = a	اَ = ā	يَ = ī
ِ = i	يِ = á	وِ = aw
ُ = u	وُ = ū	يُ = ay

## General Rules

1. Hyphen is used to connect the definite article *al* with the following word; between an inseparable prefix and the following word; between *bin* and the following word in personal names when they are written in Arabic as a single word.
2. Prime (‘) is used to resolve disambiguity, e.g. أكرمها *Ad‘ham* *Akramat‘hā* to mark the use of a letter in its final form when it occurs in the middle of a word, e.g. قلعة جي *Qal‘ah‘jī*, شيخ زده *Syaikh‘zādah*.
3. ابن and بن are both romanized *ibn*, except in modern names, typically North African, in which بن is romanized *bin*.
4. *Hamzah* in initial position is not romanized; when medial or final it is romanized ‘, e.g. مسألة *mas‘alah*, خطي *khaṭi‘a*.
5. *Tā‘ marbūṭah*: In a word in the construct state: *t*, e.g. وزارة التربية *Wizārat al-Tarbīyah*; in an indefinite noun or adjective or preceded by the definite article: *h*, e.g. صلاة *ṣalāh*, الرسالة البهية *al-Risālah al-bahīyah*.
6. The definite article is always romanized *al-*, whether is it followed by a “sun letter” or not. An exception is the preposition *l* followed by the article: *lil-*, e.g. للشربيني *lil-Shirbīnī*.
7. Initial ʾ is romanized *ā*; medial ʾ is romanized *‘ā* when it represents the phonetic combination, e.g. تأليف *ta‘alīf*; otherwise ʾ is not romanized different from ا, e.g. خلفاء *Khulafā’*.
8. *Tanwīn* is not normally romanized. For exceptions see *ALA-LC Romanization Tables*.
9. و<sup>و</sup> representing the combination of long vowel plus consonant, is romanized *ūw*.



10. Medial **يَّ** representing the combination of long vowel plus consonant, is romanized *īy*; final **يْ** is romanized *ī*. e.g. **المصري**, *al-Miṣrī*, **المصرية**, *al-Miṣrīyah*.
11. *Shaddah* or *tashdīd* is romanized by doubling the letter.
12. **اِ** (*waṣlah*), is not romanized. When *alif* with *waṣlah* is part of the article **ال**, the initial vowel of the article is romanized *a*. In other words beginning with *hamzat al-waṣl*, the initial vowel is romanized *i*. E.g. **باهتمام عبد المجيد**, *bi-ihtimām ‘Abd al-Majīd*.

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All praises and glories always be to Allah, the only owner of greatness, glory, and majesty, who grants mercy, guidance, and forgiveness to all of us although we forget to ask, so we could keep the faith, Islam, and Ihsan, as well as commitment as young generation to always be thirsty for knowledge.

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This thesis is structured to meet the final assignment given by Faculty of Islamic Theology as one of many conditions that must be met to obtain a bachelor degree on the field of Islamic Theology.

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I also realize that this thesis is less perfect and more deficient, so that I hope the readers would be prepared to render suggestion, advice, and wise critique to patch insufficient part in this thesis. Eventually, may this thesis can be savoured to improved treasure of Islamic knowledge. Amin!

Yogyakarta, June 19, 2011

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## ABSTRACT

Kajian mengenai masalah sinonimi adalah kajian klasik yang masih berlanjut hingga sekarang. Bint al-Syāṭi' merupakan salah satu mufassir yang ikut membahas masalah tersebut. Sebagai salah satu mufassir modern serta mufassir yang lahir belakangan yang mengkaji masalah ini, ia diharapkan mampu memberi makna yang "baru" atas lafaz-lafaz al-Qur'an yang dianggap sinonim. Posisinya sebagai penolak, menuntutnya untuk dapat menunjukkan metode serta analisis yang ia gunakan dalam menolak eksistensi sinonimi dalam al-Qur'an. Berangkat dari hal tersebut, skripsi ini mengkaji metode serta analisis yang ia gunakan dalam memberi interpretasi "baru" atas makna kata-kata al-Qur'an yang tampak sinonim. Selain itu skripsi ini juga menganalisis faktor apakah yang mempengaruhinya dalam memberi makna baru atas lafaz-lafaz tersebut.

Untuk mencapai tujuan tersebut, skripsi ini menggunakan salah satu metode interpretasi (hermeneutika) Hans-Georg Gadamer yakni Asimilasi Horizon (*Horizontverschmelzung*). Metode ini bertujuan menggabungkan horizon/cakrawala penulis serta yang dimiliki oleh teks. Namun demikian, pesan yang terdapat dalam teks akan lebih diutamakan. Sedangkan analisis yang digunakan adalah analisis semantik. Dan untuk menganalisa data yang telah ada, maka digunakan analisis explanatori yang bertujuan mensistematisir pemikiran Bint al-Syāṭi' mengenai ketidak-sinoniman lafaz-lafaz dalam al-Qur'an.

Hasil dari penelitian ini mengungkapkan bahwa penafsiran "baru" atas kata-kata yang tampak sinonim tersebut terdapat dalam sejumlah kata seperti *al-lahw*, *al-la'ib* dan *al-musygilah*. Dia membuktikan bahwa ketiga kata tersebut tidak bersinonim. Hal ini ditegaskannya dengan memberikan perbedaan yang tajam diantara ketiganya, dimana beberapa ulama seperti Abū Hilāl al-'Askarī tidak melakukan pembedaan seperti yang dilakukan Bint al-Syāṭi'. Analisisnya terhadap kata *qāla* dan *yaqūlūna* merupakan salah satu penemuan yang penting dimana beliau juga menganggapnya sebagai dua kata yang tidak sinonim. Hal ini disebabkan keduanya diucapkan pada masa yang berbeda. Adapun faktor pendukung dalam memberikan interpretasi "baru"-nya yaitu analisis semantiknya yang terdiri dari tiga komponen: 1) metode substitusi, 2) mempertemukan kata tersebut dengan antonimnya, dan 3) menatanya dalam satu jajaran. Selain itu ia juga menjadikan al-Qur'an sebagai pedoman dalam analisisnya, serta posisinya sebagai seorang sastrawan yang memandang penggunaan kata-kata yang dianggap sinonim tersebut dilihat dari keindahan makna yang ditimbulkan oleh kata tersebut.

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## Chapter I

### INTRODUCTION

#### A. Background

The beautiful word combination of the Qur'an and its meaning has attracted attraction of Muslim or Western scholars in uncovering it by means of any approach. Because the intensity of the inimitability (*I'jāz*) of the Qur'an could apparently influence its historical audience (i.e. the Arabs). It is reported that the Qur'an was revealed in the Arabs who had high literary capability. Everyone who had literary works –such as *mu'allaqāt*, *naqā'id*, *mufaḍḍaliyyāt*, *khamariyyāt*, *ḥamasiyyāt*, *marāthī*, *madā'ih*, *ghazaliyyāt*, *rasā'il*, *amālī* and *maqāmāt*<sup>1</sup>, will hang up in the Ka'ba as an honor to them. The Qur'an came with high literary values, which could give psychological influence to its listeners, could proceed their capability and could even develop the literary civilization itself.<sup>2</sup>

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<sup>1</sup> 'Ā'isha bint al-Shāṭi', *Al-Tafsīr Al-Bayānī fī Al-Qur'ān Al-Karīm*, Vol. I (Cairo: Dār al-Ma'ārif, 1990), p. 13.

<sup>2</sup> See this explanation in Isma'il R. al-Faruqi dan Louis Lamy al-Faruqi, *Atlas Budaya Islam: Menjelajah Khazanah Peradaban Islam*, translated by Ilyas Hasan, IV (Bandung: Mizan, 2003), p. 376-378; See also: Chotibul Umam, "Aspek-Aspek Sastra dalam al-Qur'an" in Kusmana and Syamsuri (eds.), *Pengantar Kajian Al-Qur'an: Tema Pokok, Sejarah dan Wacana Kajian* (Jakarta: Pustaka Al-Husna Baru, 2004), p. 112 and 118.

Based on the matter above, literature later is used as an instrument for analyzing the beautiful poetical expressions of the Qur'an. What makes the Qur'an beautiful is a matter that must be disclosed by literature.<sup>3</sup>

In the modern era, literary discipline becomes an approach in disclosing the Qur'anic eloquence.<sup>4</sup> If in the earlier century of Islam, 'Abd Allāh ibn 'Abbās (d. 68 AH / 687 AD) was known as an exegete of the Qur'an, who utilized "literary" approach<sup>5</sup>. Amīn al-Khūfī (d. 1966) was a figure, in the modern era or the second half of the twentieth century, who repocclaimed the importance of applying the literary approach in understanding the Qur'an. His reason for it is that the Qur'an gave psychological effects on its first listeners,<sup>6</sup> or the Arabs at the time of revelation. Al-Khūfī insisted, that the main purpose of the Qur'anic revelation is none other than giving psychological satisfaction to its listeners.<sup>7</sup>

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<sup>3</sup> Khairon Nahdiyyin, *Metode Tafsir Sastra; Amin al-Khullī dan Nashr Hamid Abu Zayd* (Yogyakarta: ADAB Press, 2004), p. vii (in the preface of translator).

<sup>4</sup> In the modern era, literary theory has multiple diverse such as hermeneutics, structuralism, poststructuralism, semiotic, phenomenology, theory of reception and psychoanalysis. Either orientalist or Moslem scholars apply the theories in studying the Qur'anic texts, as Nasr Hamid Abu Zayd, Muḥammad Arkun and John Wansbrough. For further information see: Terry Eagleton, *Literary Theory: An Introduction* (Massachusetts: Blackwell Publishers, 1996).

<sup>5</sup> Moch. Nur Ichwan, *Meretas Kesarjanaan Kriris Al-Qur'an: Teori Hermeneutika Nashr Hamid Abu Zayd* (Jakarta: TERAJU, 2003), p. 42.

<sup>6</sup> At the first time, literary interpretation style appeared due to "the yearning" of the Qur'anic literary examiners and lovers who consider the Qur'an as *the absolutely beauty*. The communicative literary style of the Qur'an, and at the same time it full of symbolic signs, draw attention the observers of Arabic literary. Thus, the first motive of literary lovers al-Qur'an is to show the superiority of the Qur'anic literary if compared with non-divine of literary works. The attention, in the earlier time, became one of matter spurred on attention some scholars in contemporary era in approaching the Qur'an as a text. M. Nur Kholis Setiawan, *Al-Qur'an Kitab Sastra Terbesar* (Yogyakarta: eLSAQ, 2005), p. 2.

<sup>7</sup> Al-Khūfī explains that there is a close relation between *Balāgha* as a part of literary and psychology discipline. Al-Khūfī has written of study "*al-Balāgha wa 'Ilmu al-Nafs*" which published in II part, IV publication in *Kulliyā al-Adab* magazine in 1939. The Qur'an as a literary art which has an inimitability, at the same time, as a guidance and religious explanation,

To understand proportionally the meaning of the Qur'an by means of literary approach, however, according to al-Khūfī, someone should, first of all, put the as a literary work. Even though this opinion has invited some objections from other interpreters who do not want to place the divine text in the same level of non-divine texts, this is the consequence of Amīn al-Khūfī's own literary approach.<sup>8</sup>

Al-Khūfī, in this case, proposed methodological principles in analyzing the Qur'an. The principles are: 1) external study/*dirāsāt mā ḥawla al-Qur'ān* and, 2) internal study/*dirāsāt fī al-Qur'ān*.<sup>9</sup>

The proposal of the methodology is a valuable contribution of al-Khūfī to the interpretation of the Qur'an in the Modern time, although he did not apply it in a certain commentary work.<sup>10</sup> Some scholars after al-Khūfī, who also are al-

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circulated based on psychic fact; how people souls are ordered and trained, because the art is: soul whisper, and religion is expression of conviction and utterance of heart. So that, its relation with psychology, and it whispering to the spirit too clearly to explained. This fact, therefore, enable us to admit psychologically the existence of inimitability of the Qur'an. See: Khairon Nahdiyyin, *Metode Tafsir Sastra*, p. 77-78.

<sup>8</sup> It is admitted, that one of main problem faced by a "faithful" of researchers when they research to divine text is how to separate between the precise attitude that must be taken by a believer to his holy book and necessity to apply research theories of literary work especially that developed in western. The first attitude, blocks researcher's way to do free investigation that he feel does not suit for something which respected or regard as something holy. The disagreement of Sunnites to apply literature study (especially which related to discipline of *al-bayān*) among others is caused by their worry to encroach upon this properness territory. For Mu'tazilates who have a notion that the Qur'an is a creature and so that it does not contain holiness in its language form, the obstacle like this easily can be passed. Machasin, "Penelitian Bahasa dan Sastra dalam Kajian Keislaman" in Ahmad Pattiroy (ed.), *Filsafat dan Bahasa dalam Studi Keislaman* (Yogyakarta: Lembaga Penelitian Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2006), p. 80.

<sup>9</sup> Amīn al-Khūfī, *Manāḥij Tajdīd* (n.p: anonymous publisher, 1995), p. 233.

<sup>10</sup> J.J.G. Jansen presumed that al-Khūfī's reason did not write a commentary work. It caused by the rather unpleasant atmosphere which was created around him in the late forties. See: J.J.G. Jansen, *The Interpretation of The Koran in Modern Egypt* (Leiden: E.J. Brill, n.d), p. 67-68.

Khūfī's students, such as Naṣr Hāmid Abū Zayd, Aḥmad Khalafallā and 'Āisha 'Abd al-Raḥmān who most known by her pen-name Bint al-Shāṭi', applied the method.

Bint al-Shāṭi' is one of al-Khūfī's students and later became his wife, who develops and applies his method in her monumental work, *Al-Tafsīr Al-Bayānī li al-Qur'ān al-Karīm*.<sup>11</sup> In the same manner as the method that was proposed by al-Khūfī, Bint al-Shāṭi' applies it in interpreting Qur'anic verses, especially of the short surahs. One of her methodical findings is as follows, *lā tarāduf fī al-alfādh al-Qur'ān* (there is no synonymy in the words of the Qur'an).<sup>12</sup>

In relation to the problem of synonymy in the Qur'an, previous Islamic scholars and Arabic Linguists considered that synonymy could be found in the Qur'an.<sup>13</sup> According to them, this phenomenon shows the richness of words of the Holy Qur'an. The existence of synonymous words of the Qur'an is a proof that the Qur'an can be read in any ways (recitations) without any change in its meaning.<sup>14</sup>

<sup>11</sup> See: 'Ā'isha bint al-Shāṭi', *Al-Tafsīr Al-Bayānī*..., p. 10.

<sup>12</sup> See: Issa J. Boullata, "Tafsir al-Qur'an Modern; Studi atas Metode Bintusy Syathi'" translated by Ihsan Ali Fauzi in *Al-Hikmah*, No. 3 (1991), p. 15-16.

<sup>13</sup> It is presumed that the matter began from recital unification (*qirā'at*) appearing in the Prophet time. The companions had given an equal freedom to transmit the Qur'an by different ways (recitation). As Ignaz Goldziher writes in his own *Madzhab Tafsir* work that everything related to this holy text in earlier Islam, was mostly aimed banyak diarahkan on the autonomy freedom until the limit of individual freedom. Everybody, as if, gave an equal right to transmit the text by different way with its original form. Ignaz Goldziher, *Madzhab Tafsir: Dari Aliran Klasik hingga Modern*, translated by M. Alaika Salamullah, and friends. III Publication (Yogyakarta: eLSAQ, 2006), p. 50.

<sup>14</sup> Imām al-Ṭabarī quoted a transmittion (*riwāya*) related to this matter about the narrative of Prophet where the Prophet asked Gabriel to read him the Qur'an in some recitations that until seven recitations, and all of the recitations were enough and accumulate (the



Their belief in the existence of synonymy in the Qur'an, however, is criticized by other interpreters, such as Shaikh al-Islām Ibn Taymiya (661-768 AH). In his work *Muqaddima fī Uṣūl al-Tafsīr*, Ibn Taymiya says that synonymy in the Qur'an is rare or even nothing<sup>15</sup> because the Qur'an is the most eloquent and most comprehensive work and its miracle can be seen in it's words and it's *naẓm*.<sup>16</sup> This was not considered properly by many interpreters. The ignorance could lead to misunderstand the Qur'an. They considered the meaning of some different words as synonyms, whereas the word meanings actually are not the same, rather only contiguous meanings.<sup>17</sup>

Abū Hilāl Al-'Askarī was also another scholar who refused the existence of synonymy either in Arabic language or the Qur'an. According to him, if there are different expressions and names, their meanings are also different.<sup>18</sup> The

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recitation), while the chastisement (*'adhāb*) verse is not bring into being the mercy (*rahma*) verse or on the contrary. Abū Ja'far al-Ṭabarī, *Jāmi' Al-Bayān fī Ta'wīl Al-Qur'ān* in DVD RoM *Al-Maktaba Al-Shāmīla* (Solo: Ridwana Press, 2005), p. 25-26, 43, 45-46, 50; See also: Hadīth Riwayāt Aḥmad bin Ḥanbal, *Musnad Aḥmad bin Ḥanbal, Kitāb Awwal Musnad Al-Baṣariyyīn*, No. 19529 and 19609, CD *Mausū'a Al-Ḥadīth Al-Sharīf*, Global Islamic Software, 1991-1997; Ignaz Goldziher, *Madzhab Tafsir:.....*, p. 51.

<sup>15</sup> Ṣāliḥ bin 'Abd al-'Azīz when he interprets this work (*kitab*), prefer meaning "nothing" synonymy in the Qur'an to meaning "rare" synonymy in it. See: Ṣāliḥ bin 'Abd al-'Azīz, *Sharḥ Muqaddima Al-Tafsīr*, Vol. V in DVD RoM *Al-Maktaba Al-Shāmīla* (Solo: Ridwana Press, 2005), p. 10.

<sup>16</sup> Ibn Taymiya, *Muqaddima fī Uṣūl Al-Tafsīr* (Kuwayt: Dār Al-Qur'ān Al-Karīm, n.d), p. 51.

<sup>17</sup> Ibnu Taymiya, *Muqaddima.....*, p. 51.

<sup>18</sup> Abū Hilāl al-'Askarī, *Al-Furūq Al-Lughawiyya* (Cairo: Al-Maktaba Al-Taufiqiyya, n.d), p. 16.

differences even occurred in *ḥaraka*, such as *الشعر* and *الشعر*, *النهر* and *النهر*, should implicate different meanings.<sup>19</sup>

Based on the matter above, this research will analyze the “new” meaning or interpretation of some Qur’anic words that are seemingly synonymous, that is proposed by Bint al-Shāṭi’s view. This research focuses on Bint al-Shāṭi’s theory, because of her interpretation method has a specific character. As a modern interpreter, she still holds on the classical method that is *al-qur’ān yufassiru ba’duhū ba’dan* which join in resulting her Asynonymy theory. And as one of modern interpreters absolutely she has given a “new” interpretation of Qur’anic words particularly the words that are seemingly synonymous.

## B. Research Questions

Based on the sense of crises above, this research answers, at least, two questions, as follows:

1. What is Bint al-Shāṭi’s view about some seemingly synonymous Quranic words?
2. How does Bint al-Shāṭi’ give a “new” meaning into to the words?  
What are the factors that influenced her in giving a “new” meaning?

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<sup>19</sup> Abū Hilāl al-‘Askarī, *Al-Furūq Al-Lughawiyya*, p. 19.

### C. Research Objectives

The aims of this research are:

1. To know Bint al-Shāṭi's view of the seemingly synonymous Quranic words.
2. To know how Bint al-Shāṭi' gives a "new" meaning into the Quranic words seemingly synonymous and to know the factors that influenced her in giving the "new" meaning.

The writer hopes this thesis not only to be one of the works that might enrich Quranic studies, but also to enhance Muslim's awareness of the importance of understanding the meaning of Quranic words surely.

### D. Review of Related Literatures

To my knowledge, there are many works discussing Bint al-Shāṭi's thoughts, her method and theory of Asynonymy. Some of them are Issa J. Boullata's work published in *The Muslim World*. His article is entitled "Modern Qur'anic Exegesis: A Study of Bint al-Shāṭi's Method". Here he discusses Bint al-Shāṭi's methods of interpretation as a whole. He treats not only Bint al-Shāṭi's methodical thoughts, but also her theory of synonymy of the Qur'anic words comprehensively. However, he criticizes Bint al-Shāṭi' in some cases. Hence, this work becomes an important one for scholars of Islamic studies.

An Indonesian scholar, Sahiron Syamsuddin, wrote a thesis entitled *An Examination of Bint Al-Shāṭi's Method of Interpreting the Qur'an* for the accomplishment of his Master program at the Institute of Islamic Studies,

McGill University, Montreal Canada. In his thesis, that was supervised by Issa J. Boullata, he attempted to know the concistence of Bint al-Shāṭi's method of interpreting the Qur'an. He concludes that she is not consistent in applying her method of interpreting the Qur'an in some cases. However, on the other side, he recognizes that Bint al-Shāṭi' applied the method "*al-qur'ān yufassiru ba'duhū ba'dan (cross-referential)*" consistently.

In *The Interpretation of The Koran in Modern Egypt*, J.J.G Jansen explains how Amīn al-Khūlī has great influence on Bint al-Shāṭi's thought and method. He also attempts to analyze her reasons for choosing seven short chapters in applying her method. He assumes that she chose the seven short chapters, because she tries to avoid conflict with classical Muslim scholars.

A work written by Roxanne D. Marcotte entitled "Bint al-Shāṭi' on Women's Emancipation" in the book *Coming to Terms with The Qur'an*. In this work, Marcotte attempts to analyze Bint al-Shāṭi's thought and interpretation of the Quranic verses on feminism. She points out that Bint al-Shāṭi' did not apply her linguistic analysis to the Quranic verses which talks about feminism. Like Jansen, Marcotte also criticizes Bint al-Shāṭi' who was not brave enough to enter in certain areas which can make lead to enormous controversies.

H.M. Yusron writes in *Studi Kitab Tafsir Kontemporer*, an article that studying on Bint' al-Shāṭi's exegetical principles and methods and their application by taking a keyword "human" as a sample. Yusron shows that her methods are relates to each other.



The thesis, written by Rumzah entitled “Teori Asinonimitas (*Lā Tarādufa fī Alfāz Al-Qur’ān*); Studi terhadap Pemikiran ‘Āisyah ‘Abdurrahmān Bint Al-Syāṭi”, analyzed Bint al-Shāṭi’s theory of Asynonymy, from its origin, application, and implication. This thesis concludes that according to Bint al-Shāṭi, there is no synonymy in the Qur’an, because every element of the Qur’an, such as words, sentences, and structures, has an *i’jāz bayānī*. If every element were changed by another element, it would make the Qur’an lose its effectivity, efficiency and its essentiality.

There are other works discussing the synonymy of the Qur’anic words, such as *Ārā’a Al-‘Askarī Haula Al-Tarāduf fī Al-Lughah Al-‘Arabiyyah fī Kitābihī “Al-Furūq Al-Lughawiyah”: Dirāsah Taḥlīliyyah wa Ṣafīyah Dalāliyyah* written by Syarifatun Nafi’ah, “Anti Sinonimitas (*Lā Tarādufa fī Al-Kalimāt Al-Qur’ān*) dalam Kajian Tafsir Kontemporer” written by Badrus Syamsul Fata, and *Tarāduf dalam al-Qur’ān: Antara Golongan yang Pro dan Kontra*, written by Dwi Rina Kusniawati.

In this research, the writer attempts to analyze the “new” meaning of synonymy of some Quranic words that was given by Bint al-Shāṭi, and also to analyze the factors that influence her in performing the reinterpretation.

## E. Research Method

The research is designed as a library research, by employing a lot of documents as data sources.<sup>20</sup> The data sources consist of primary sources, namely Bint al-Shāṭi's works, such as *Al-Tafsīr al-Bayānī li al-Qur'ān al-Karīm* work, *Al-'Ijāz al-Bayānī li al-Qur'ān wa Masā'il ibn al-Azrāq* whereas secondary sources include, and works that are related to Bint al-Shāṭi's theory of synonymy, and discuss it.

Regarding with the topic, this thesis employs the hermeneutical theory of Hans-Georg Gadamer, namely "fusion of horizons and hermeneutical circle". The fusion of horizons is a theory telling that in interpretation someone should assimilate between horizon of the reader and that of the text, because the text has its own horizon and want to speak to the reader. This horizon is probably different from what the reader has. The process of the assimilation of the horizons is called Hermeneutical circle. In this process, the researcher must give a most attention to the meaning of the text.

By means of that theory, the author employs them to look for the words that are seemingly synonymous and to determine the "new" nuance of Bint al-Shāṭi's interpretation. In application of it, firstly, the author must find the words that occur in Bint al-Shāṭi's work (*Al-Tafsīr Al-Bayānī*) that in my opinion have the same meanings. This is what we called the horizon of the reader. To make it sure, however, I must verify it by pay attention to Bint al-

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<sup>20</sup> Anton Bakker and Ahmad Charris Zubair, *Metodologi Penelitian Filsafat* (Yogyakarta: Kanisius, 1994), p. 39.

Shāṭi's statements about the words. The statements insist that the words are reputed by people or many scholars have the same meanings. These statements are the horizon of the text and must be paid attention in the process of hermeneutical circle.

To analyze the data, the author employs the explanatory analysis to systematize Bint al-Shāṭi's thought about her theory of Asynonymy in the Qur'an. In addition, this research also employs a semantical analysis to trace Bint al-Shāṭi's theory Asynonymy steps and application of it.

#### **F. Research Outline**

To answer the above research questions, this thesis is divided into five chapters. The first chapter explains the background of research, in research questions, objectives, review of related previous works, research method and research outline.

The second chapter talks about the definition and the history of synonymy in general linguistic and particularly in Arabic linguistic. And then, it gives some factors that caused the emergence of synonymy in a language. This chapter ends with the explanation about the methods of analyzing seemingly synonymous words in the linguistic context. The discussion in this chapter is done to observe the general overview on the synonymy proposed by the linguists as a basic of my semantical analysis for this study.

In the third chapter, the author focuses on describing Bint al-Shāṭi's biography, from her daily life, experiences, thoughts, and the intellectual journey

that she experienced especially for her literary and exegetical background. Afterwards, the author describes about the book *al-Tafsīr al-Bayānī* and the method that was used to interpret the Qur'an in it.

The fourth chapter is the core of this thesis. In this chapter the author attempts to analyze Bint al-Shāṭi's view of some seemingly synonymous Quranic words. It also covers the discussion on the background and basic of her theory of Asynonymy. Furthermore, it continues to the analysis of the "new" interpretation of the seemingly synonymous Qur'anic words. Later, this study also gives an exploration on how the Asynonymy theory of Bint al-Shāṭi' works. The last but not least, the author observes the reasons and the factors that influence her "new" interpretation.

Finally, this thesis ends up with the fifth chapter where the author concludes all of explanations of the study on Bint al-Shāṭi's theory.



## CHAPTER V

### CONCLUSION

#### A. Conclusion

As far as we study on Bint al-Shāṭi's view and her "new" interpretation of seemingly synonymous Qur'anic words, this thesis concludes the following:

1. Bint al-Shāṭi' insists that there is no absolute synonymy in the Qur'an.

Every word has its own meaning and nuance. One word cannot be substituted by another word, even though these words have the same roots. Otherwise, someone could break the eloquence of the Qur'an that is inimitable.

Her refutation results from many factors. First, she is eager to understand Qur'anic words as the Prophet and his companions understood them. Second, her understanding represents a sosio-cultural fact. Finally, she takes some scholar's opinions that also refused the existence of synonymous words to support her view.

However, in order to maintain her opinion, she uses certain exegetical methods that are common to the literary discipline, such as analysis, rhetorical analysis and cross-referential method. These are conducted for the purpose of proving that every word has its specific meaning and of performing "new" interpretation of some seemingly synonymous words in the Qur'an.

In this case, we can say that Bint al-Shāṭi's refutation is done by a scientific manner which she does not view it from religious perspective like many scholars did.

2. Bint al-Shāṭi's "new" interpretation of some Qur'anic words that are seemingly synonymous are found in some words. In finding the "new" nuance from those words, there are at least two proponent factors that influence Bint al-Shāṭi' in conducting the "new" interpretation. The first is the semantical analysis as the method in giving a meaning. This analysis consists of three components, 1). substitution method, 2). comparison with antonymous words, 3). putting in an order. The second is making the Qur'an as a reference. In this matter, we found that she views the words –besides its rhythm in a sentence or a verse- from literary perspective. She pays attention to the effect of the Qur'anic usage of certain words upon the first audience. As a "woman of literature", she is very sensitive to the context of the text. This psychological effect is stressed by her, especially when she interprets the words *qālū* and *yaqūlūna*

## B. Recommendation

On the basis of this study, I have some recommendations, as follows:

1. Further studies on Bint al-Shāṭi' are still needed, even though many scholars have conducted on various aspects related to her interpretation.

This is because there are still some interesting themes left about her interpretation for those who are interested in Qur'anic studies.

2. The library of Islamic State University of Sunan Kalijaga should provide a lot of books related to such study.
3. The publisher of the translation of “Tafsir Bintusy Syathi” (*Al-Tafsīr Al-Bayānī*) should improve its translation by paying attention to some available research on Bint al-Shāṭi’.

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