Construction of Epistemological Interpretation On Eschatology
Verses In ‘Aisyah ‘Abdurrahman al-Syatî’s Perspective

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Abstract

This article aims to examine the perspective of ‘Aisyah ‘Abdurrahman al-Syatî (1913-1998), as a contemporary female mufassir, regarding eschatological verses in surah al-Zalzalah to prove the epistemological construction of interpretations based on sources, methods and validity of truth. The object of this research is the text and its relationship with past events, that a literature study is carried out to learn content analysis using a historical approach. The primary data in this study is the book of Tafsîr al-Bayânî and supported by literature on the epistemology of interpretation in a philosophical approach. The results revealed that ‘Âisyah ‘Abdurrahman has interpreted surah al-Zalzalah referred to Arabic language grammar, the prophet’s hadith, and previous interpretations. In the epistemology of interpretation, the verses about eschatology are not sufficient if they are interpreted in language separately, despite proving the validity of interpretive coherence, she remains consistent in using those method, even correspondingly the interpretation of zilzal is a picture of the earth’s condition when it shakes in accordance with the reality and scientific facts about earthquake, as well as in line with the argument about a doomsday that is bound to happen as found in terms in the Qur’an.

**Introduction**

The beauty of literature and the different meaning of each verse in the Qur’an can be investigated deeply to reveal the messages in Qur’an, in which these messages are not merely aimed at a certain object, but addressed many objects including human beings.\(^1\) The target and the purpose of the Qur’an are human beings themselves, even though there are some redactions of Qur’an verses that cannot be interpreted precisely except by the owner of the redaction. Thus, this is the reason for the existence of different interpretation in understanding the context and its natural language structure as well as the vocabulary.\(^2\)

Even though there are differentiation and diversity of the Qur’an interpretation, it causes the occurrence of different motives in interpreting the verses of the Qur’an. One of the motives is talking about *lughawy* (language aspect).\(^3\) This kind of interpretation tries to explain the messages in Qur’an based on grammatical aspects, in which the Qur’an language style can gather the sentence structure as a whole. The beauty is very different from the revelation style used to employ by Arabian. The language style can combine vocabulary fluency and can present the beauty of the shaper meanings. The basic motive of this interpretation is to reveal the primacy of the Qur’an language. One of the Islamic scholar interpreters is ‘Aisya ‘Abdurrahman. She is a contemporary female *mufassir* who uses *lughawy* interpretation to all the verses in Qur’an including the verse that talks about the judgment day. This belief is one of the pillars of faith.

The belief of the judgment day as part of pillars of faith is supported and strengthened by the clear explanation originated from verses of Qur’an and hadith of Prophet Muhammad SAW which was revealed in the history of Imam Muslim as follow:

\[\text{عمر بن الخطّاب قال: بين نحن عند رسول الله ذات يوم، إذ طلع علينا رجل شديد بياض الثياب، شديد سواد الشعر، لايرى عليه أيثر السفر، ولايعرف منّا أحد، حتى جلس إلى النبيّ صلى الله عليه وسلم.} \]

\[\text{أثر السفر، ولايعرف منّا أحد، حتى جلس إلى النبيّ صلى الله عليه وسلم.} \]


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To understand the meaning containing in this surah, interpretation is of vital importance. The interpretation effort has been carried out by a contemporary female *mufrassir* (Qur’an interpreter) named ‘Aisyah ‘Abdurrahman who is popular as Bintual-Sya’i in her monumental work that is *al-Bayani Tafsir*. ‘Aisyah ‘Abdurrahman in *al-Bayani* is interpreting surah al-Zalzala linguistically.

Some experts have conducted studies on the thoughts of ‘Aisyah ‘Abdurrahman; Fuad Thohari, Fatimah Thohari, Wahyuddin, Alif Jabal Kurdi and Saipul Hamzah, Endad Musaddad. Their research examines the figure of contemporary female *mufrassir*, the method of Qur’anic facility, the anti-synonymity theory of Bintu al-Sya’ti’, and no one also discusses eschatology.

A study of interpretation related to *tilmy* was also carried out by Jauhar Azizi. According to Azizy, the model of scientific interpretation in his work shows the dialectic between Western scholars and Muslim scholars in interpreting the Qur’an. In its discussion, the work involved researchers from LIPI and al-Azhar University translator alumni. In addition, Ahmad Muttaqin in the field of Ilmi Tafsir of the Ministry of Religion and LIPI focused on studying the excavated terms (sea, food-drink, and time). The interpretation

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is pragmatic in promoting government policies in the environmental sector.

Syarifuddin and Azizy also mapped the scientific interpretation literature in the XX century until the last decade.\textsuperscript{14} The literature review shows that the product of interpretation is the result of dialectical interpretation with the development of science at that time.

This research is different from previous research, that this study examines about eschatology verses in surah al-Zalzalah to prove the construction of epistemological interpretation. This research is a literature study was conducted to content analysis study using historical methods. The object of the study of this study is the text and its relationship with past events, so a historical approach is needed.\textsuperscript{15} This approach aims to see the text entities in the form of text identity and identity conditions. Therefore the historical review in the research aims to examine the historical function that gives impact to the text.

However, is it relevant to interpret verses of judgment day as the eschatology verses linguistically? This question requires proof by conducting a study of epistemology interpretation to reveal the source, method, and validity of the truth to turn it into an interesting investigation. Considering the importance and the attractiveness of this interpretation study conducted by ‘Aisyah ‘Abdurrahman on eschatology in surah al-Zalzalah as a new concept, hence authors of this research are introducing and exploring anything related with her biography, methodology, and the practice of the interpretation.

**Biography of ‘Aisyah ‘Abdurrahman**

‘Aisyah ‘Abdurrahman as a figure in Qur’an interpretation and literature was born in Dimyat City, a port city located in Delta, Nil River, in the north part of Egypt on November 6\textsuperscript{th} in 1913 AD coincides with the 6\textsuperscript{th} of Dzulhijjah in 1331 H. She was born to welfare, religious, and educated family.\textsuperscript{16} She was born to Muhammad ‘Ali ‘Abdurrahman and Farida ‘Abdussalam Muntashir, who is known as a religious figure who graduates from al-Azhar University. Her grandfather, Sheikh Ibrahim al-Damuji al-Kabyr, from the maternal line, is a great Islamic scholar of al-Azhar University. ‘Aisyah ‘Abdurrahman was married to Amin Khuli in 1945, one of her lecturers who taught ‘Ulûmul Qur’an courses at Cairo University.\textsuperscript{17} Her education started since she was five years old in which she learned and wrote the Arabic language to Sheikh Mursi in Shubra, Bakhum (her father’s place of origin). Next, she entered the elementary school to learn Arabic language grammar and the basics of Islam belief in Dimyat. After that, ‘Aisyah ‘Abdurrahman went to Fuad University, Cairo to achieved a Licence (Lc) degree in 1939. Next, in 1941 she pursued her postgraduate education, and in 1950 she achieved a doctoral degree in the same field and institution with a dissertation entitled al-Gufranly Abu al-A’la al-Ma’ary.\textsuperscript{18}

‘Aisyah ‘Abdurrahman started her career as a teacher of Ibtida’iyah in al-Manṣuraḥ around 1929. Next, in 1932 she was transferred to the university by the education department of the Ministry of Education to manage English and France language laboratory. After she achieved Lc degree, she was assigned as a secretary in the same university.\textsuperscript{19}

She started her career as an author in an institution called Giza. She sent numerous writing to famous mass media in Egypt, such as al-Nahdalah al-Nisa’iyyah (Women Awakening

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\textsuperscript{16}‘Aisyah Abdurrahman, *’Ala al-Jisr, Usturat al-Zaman* (Mesir: Dar Hilal, 1967), 14–16.


\textsuperscript{18}‘Aisyah Abdurrahman, *’Ala al-Jisr, Usturat al-Zaman*, 22–24.

\textsuperscript{19}Ibid., 46–47.
Magazine), al-Ahram, etc. Bintu al-Syaṭi’ was the name she chose as an author and this name started to be popular. Her writing career was bright in which numerous of her short stories were published in the other magazine such as al-Hilal, al-Balagh, and Kaukeb el-Sarq. Her writing topic mostly talks about the social theme as the reflection of her real-life experience among the villagers. In the 1970s, she was a professor of Arabic Literature at ‘Ayn Syams, University, Egypt.

**Interpretation of al-Bayānī Tafsîr li al-Qur‘ān al-Karîm**

Interpretation of al-Bayānī Tafsîr li al-Qur‘ān al-Karîm is ‘Aisyah ‘Abdurrahman’s masterpiece in the field of interpretation for both East and West. Initially, this book talked about lecturing themes to students of Syari’ah Faculty.

Her interest in interpretation study has started since she met Amin Khuli, an expert on interpretation in which later became her husband when she worked at Cairo University. Ever since that time, ‘Aisyah ‘Abdurrahman begun to explore the interpretation and wrote her interpretation book which was first published in 1962. This book was achieving extraordinary reception among intellectuals.

‘Aisyah ‘Abdurrahman wrote in the foreword of al-Bayānī Tafsîr that she dedicated this masterpiece for her husband as well as her lecturer that this masterpiece is the implementation of interpretation method conceived by her husband, Amin Khuli.

**Method and Interpretation Style of ‘Aisyah ‘Abdurrahman**

Interpretation method employed by ‘Aisyah ‘Abdurrahman in her interpretation book was a method conceived by her husband, Amin Khuli, that is bayānī method. This method tries to reveal the content of the Qur‘ān from linguistics philosophy and the secrets behind the verse, so that appropriate utterance meaning based on its context can be found. In interpreting Qur‘ān, ‘Aisyah ‘Abdurrahman also follows the pattern of Abu ’Iṣaṣ Syaṭibi which focuses on the importance of word usage tracking which was interpreted during the revelation period. ‘Aisyah ‘Abdurrahman limited the use of hadith and rejected isra’ilîyyat on this book to avoid being trapped like the previous mufassir (Qur‘ān interpreter) who involved isra’ilîyyat in their interpretation book in which this kind of interpretation has never been intended by Qur‘ān.

The characteristics of this interpretation that pay attention to philology development also focus on the historical value of the language. The principles of ‘Aisyah ‘Abdurrahman’s method in interpreting Qur‘ān are as follow:

1) Some verses in Qur‘ān interprets other verses;
2) Munṣabaḥ method is a method which links word or verse to word or verse which is close or not even close to it;
3) The rule of a problem is based on its common utterance or text, not because of a specific cause;
4) A belief that Arabic words in Qur‘ān have no synonym. One word only has one meaning. If people try to replace one word in Qur‘ān with the other word, Qur‘ān can lose its effectiveness, precision, beauty, and essence.

In response to the interpretation method developed by ‘Aisyah ‘Abdurrahman; hence Barbara F. Stowasser stated that interpretation

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originated from this kind of method is a literary exegesis which was designed as Qur’an intertext interpretation. Methodologically, this kind of interpretation is categorized as a modern interpretation. This language approach interpretation style is conducted by collecting Qur’an verses which talk about the focus problem by considering all possibility of meaning carried out by the word based on language usage. Moreover, pay attention to the usage of the word as a whole redaction arrangement, instead of discussing it separately out of its context. On the other side, ‘Aisyah ‘Abdurrahman asserted that the first requirement of a mufassir is to be able to understand a word and Qur’an language style as well as to investigate the secret behind the utterance of Qur’an.

Interpretation of Surah al-Zalzala

1. Judgment Day

a. The first verse of Q.S. al-Zalzala

إذا زلزلت الأرض زلزالاً

“When the earth is shaken with a tremendous shock.”

‘Aisyah ‘Abdurrahman interprets the word زلزل of زلزل through its linguistics explanation which is a hard movement and a terrible shock, and this event can be felt by the senses. Fa’il (subject) of this verse is omitted since the secret of judgment day only possessed by Allah. However, based on the standard of language style, the meaning of the absence of fa’il of this verse is to focus on the event itself and to create an impression that the earth is shaken by itself.

Fi’il mādli of زلزلت word is to affirm that this event is a must and preceded by إذا which containing mustaqbal (future) connotation.

Therefore, the secret of إذا زلزلت sentence is as a sudden surprise, event inauguration, and distraction to this event. It is more appropriate to read زلزلت蚯 by kasra蚯 in which this word means ṭadhar that functions as a strengthening which is in line with the context. The rule as ṭadhar is strengthening in the other verse that is Q.S. al-‘Ahzab verse 33. In brief, ‘Aisyah ‘Abdurrahman’s interpretation of this verse is a very tremendous shake with no match.

b. The second verse of Q.S. al-Zalzala

وأخرجت الأرض أثقالاً

“And the earth has issued its heavy burdens.”

‘Aisyah ‘Abdurrahman explains that the earth in this sentence is the fa’il even though it is a nonliving thing; this is to show the obedience and submission of the earth to that condition.

Furthermore, ‘Aisyah ‘Abdurrahman stated that the word الأثقال is jama’ (plural form) of ثقل word which means heavy burden. ‘Aisyah ‘Abdurrahman added that the issue of the heavy burdens is when the time comes so that the revelation that the earth removes something from its stomach has less impression and has no impact, and less adequate to explain about the judgment day. The meaning of this verse is that the earth will remove the womb to relieve itself of what is burdening. In this case, ‘Aisyah ‘Abdurrahman refers to Q.S. al-Insyiqaq verse 3-4 which mentioned:

إذا الأرض مُزْلِمة، وألقفت ما فيها وتحترج

“When the earth is flattened. What is in the earth is spewed up to become empty.”

c. The third verse of Q.S. al-Zalzala

وَقَالَ الْإِنسَانُ مَا هَٰٓاُ؟

“And human asks: What happens to this earth?”

‘Aisyah ‘Abdurrahman interprets that the question in this verse implies shock, fright, and worry. The word الإنسان of this verse shows humans in general, that they are scared of the tremendous shake and what is caused by the earth that removes its burdens. She revealed that the shake and the frightening situation is faced by all human beings, the believers, and the non believers. The fright and worry are not only aimed at the non believers. To strengthen her statement that there is no specification for the non believers only on this topic, ‘Aisyah ‘Abdurrahman cites Q.S. al-Hajj verses 1-2.

d. The fourth verse of Q.S. al-Zalzala

يَوْمَ يُحْدِثُ أَخْبَارًا

“On that day the earth delivers its news.”

‘Aisyah ‘Abdurrahman describes that on that day the earth tells its news. The secret of utterance is to present to the listener about the description of the previous day so that there will be no argumentation that this is separated from the previous day.

‘Aisyah ‘Abdurrahman also describes that the earth on this context is as a subject that will certainly do anything determine by God, as what has already determined through the revelation of Qur’an about judgment day which is impressive and frighten so that it will not going to be easily disappeared. It implies that the description of the judgment day is containing art value. The explanation of the Qur’an is very impressive, not only uttered by the non-living and mute creatures, but also by the living one who is willing to talk and willing to know, as explained in Q.S. Qaf verse 30.

e. The fifth verse of Q.S. al-Zalzala

بَأَيْنَآ رِبَّكَ أَوْحَىٰ لَهَا

“Because your God has indeed commanded such a thing to it.”

‘Aisyah ‘Abdurrahman revealed that the interpretation of أَوْحَى word in the affirmative form is not sufficient to explain the meaning of this verse. She tends to agree on the interpretation of al-Raghyb since it is more close to the Arabic language and Qur’an guidance. Al-Raghyb interprets the word أَوْحَى as a quick and hidden sign. If the receiver of the sign is a living creature, then it is a revelation. If the receiver of the sign

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29Ibid., Juz. 1, 86.
30Ibid., Juz. 1, 87.
31Ibid., Juz. 1, 88.
is a nonliving creature, then the meaning is taskhýr (submission).³²

‘Aisyah ‘Abdurrahman confirmed that the meaning of أُوُيَّمْنَد ذَرَّةٍ حَبَةٌ مُنَاقَالٌ is the speed along with hiddenness or secret. In surah al-Zalzalaḧ, the word أُوُيَّمْنَد does not mean أمر (command) since command requires the direction of the talk and away from hidden things. She stated that the meaning of تسخير أُوُيَّمْنَد (subdue) since the meaning has adequate strength inside.³³

The word يصدر is transcribed with ل letter to attract the attention of the mufassir and linguists since the popular one is to transcribe it with إلى. ‘Aisyah ‘Abdurrahman added that transcribing it to ل letter is due to it has a special meaning, to make the verse more communicative and assertive.³⁴

2. Padang Mahsyar Events

“On that day humans were comes out of their graves in groups, to show them (in return) all their deeds.”

‘Aisyah ‘Abdurrahman explains in her interpretation book, the word يوْمَيْنَد يُصُدُّر أَنْاسَ أَشْتَاتًا لِيْبْوُا أَعْمَالَهُمْ is the repetition of the previous verse. This repetition is used in Qur’an to link the sequence of situations, also to return the attention of the listener to the previous verses. It is also aimed to repeat the cautions that have been well understood by the listener.

According to most of mufassir, the word يصُدِّر means come out from the grave. ‘Aisyah ‘Abdurrahman argued disagree about it; she revealed that by doing so the word inspiration of Arabic language style will be abandoned. She interprets that the word يصُدِّر is the opposite of ورد which is the speed along with light, but as something that has a small size. This signifies that nature cannot be separated from the power of the knowledge of Allah. Even though the size is small and looks unimportant, but it has

people used to employ this word, and the link between those two worlds is a secret which causes inspiration that the life in this world is not permanent, but it is a journey that must be taken.³⁵ ‘Aisyah ‘Abdurrahman also cited the interpretation by Muhammad ‘Abduh. Muhammad ‘Abduh interprets it by using a farther meaning, namely, يُصُدِّر النَّاس (he goes out from the city) and then if it is يُصُدِّر النَّاس then the meaning is that human goes. Based on that, ‘Aisyah ‘Abdurrahman confirmed that the word يصِدر in surah al-Zalzalaḧ means go away from life in the world.³⁶

Next, the word أشتات is the plural form of شت in which linguistically it means not united and disputed.³⁷ They go separately, then driven to gather to see their deeds.

3. Retaliation of Human Deeds

“Then whoever does good deed weighing as dzarrâh, surely he will see (retaliation) of his action, and whoever does bad deed weighing as dzarrâh, surely he will see (retaliation) of his action.”

‘Aisyah ‘Abdurrahman explains in her interpretation that the word متقَال is something that is weighed. This word is mentioned eight times in Qur’an, in which two of them are partnered with حبة من خردل (mustard seeds) which can be found in Q.S. al-Anbiya’ verse 47 and Q.S. Luqmân verse 18. The context and the structure of these two verses asserted that متقَال is not weighed as light, but as something that has a small size. This signifies that nature cannot be separated from the power of the knowledge of Allah. Even though the size is small and looks unimportant, but it has

³²Ibid.
³³Ibid., Juz. 1, 89.
³⁴Ibid., Juz. 1, 90-91.
³⁵Ibid., Juz. 1, 92-93.
³⁶Ibid., Juz. 1, 94.
³⁷Ibid., Juz. 1, 95.
applicable law is that not every interpretation product is the absolute truth. Therefore, the validity interpretation test requires the method implemented in epistemological interpretation. It can be concluded that epistemology theory can be placed as a reference to check the validity of an interpretation product.

1. Interpretation Source

‘Aisyah ‘Abdurrahman employs ra’yi and ma’tsur as the source of interpretation. This can be seen when ‘Aisyah ‘Abdurrahman interprets surah al-Zalzala, she started it by analyzing the grammatical rules of each word that need to be explained, he then discussed verses of Qur’an which are related with the context of the intended verse. She also discussed the interpretation of some Islamic scholars in which later end it with the conclusion of the interpretation.

Take as an example, when she interpreted surah al-Zalzala verse 1, she interpreted it by providing its linguistics explanation of word. Linguistically, it is a harsh movement and tremendous shake which can be felt by human senses. Fa’il of this verse is omitted since the secret of the judgment day only possessed by Allah. However, based on the prevailing language style, the meaning of fa’il on this verse is to focus on the event itself and to create an impression that the earth is shaken by itself. She concluded that it is more appropriate to read by implementing kasra to which means maṣdar that can be used as the confirmation of a verse based on the context. The rule of maṣdar is confirmed in the other verse Q.S. al-’Ahzab verse 33. ‘Aisyah ‘Abdurrahman

Epistemological Interpretation of ‘Aisyah ‘Abdurrahman

Epistemology as a scientific theory is a branch of philosophy science that discusses the core and science scope, the basics, and the responsibility on the statement of the knowledge possessed. Meanwhile, epistemological interpretation is the description of analysis on the source, method, and interpretation validity. The applicable law is that not every interpretation product is the absolute truth. Therefore, the validity interpretation test requires the method implemented in epistemological interpretation. It can be concluded that epistemology theory can be placed as a reference to check the validity of an interpretation product.

Ibid., Juz. 1, 96.
Ibid., Juz. 1, 97.
Ibid., Juz. 1, 98.
interprets this verse as a very tremendous shake with no match.

2. Interpretation Method

The interpretation method employed by 'Aisyah 'Abdurrahman in her interpretation book is the method conceived by her husband, bayānī method. This method tries to reveal the content of the Qur'an based on its language aspect as to reveal the hidden secret behind verses of Qur'an which can be seen clearly from its outer layer. 'Aisyah 'Abdurrahman also limits the use of hadith and reject israilliyat in her interpretation book.

Take as an example, when 'Aisyah 'Abdurrahman interprets وَقَالَ الإِْنْسَـانُ ما لَهَا (Q.S. al-Zalzalaḧ verse 3), 'Aisyah ‘Abdurrahman mentioned in her interpretation that when the shake happened on the judgment day, all of the believers and non believers feel scared and worried. The reason for ‘Aisyah ‘Abdurrahman interprets the word الإنسان as all human beings are due to the meaning of الإنسان based on its literal meaning is a human crowd. ‘Aisyah ‘Abdurrahman also cited Q.S. al-Hajj verse 1-2 to support her explanation about the meaning of al-insan as a human in general.

3. Interpretation Validity

a. Coherence Theory

The coherence theory is the assessment of interpretation validity that can be seen from the consistency of methodology used by the mufassir in interpreting the Qur'an. 'Aisyah 'Abdurrahman in her interpretation book employed a new method conceived by her husband, bayānī method. It can be seen when ‘Aisyah ‘Abdurrahman interpreted surah al-Zalzalaḧ, she consistently employed this method. Started by explaining the word meaning of the verse, then she described the other mufassir’s opinion. Next, she provided a conclusion to later cited Qur’an verses which discusses the same thing.

b. Correspondence Theory

This theory stated that a proposition is considered as correct if there is any match between a fact and what it reveals up. The interpretation validity based on this theory is about how far the interpretation product is in line with the fact.

‘Aisyah ‘Abdurrahman revealed that the meaning of زلزل word is shaking, shake on verse 1 of surah al-Zalzalah is a tremendous one in which there is nothing to compare. She also added that the language style used in the first verse of surah al-Zalzalah gives the impression that the earth is shaken by itself.

Scientifically, the shake of the earth is widely known as an earthquake. Earthquake is a tremendous shake that is distributed to the surface of the earth caused by distraction in the lithosphere (earth’s crust). The shake caused by earthquakes only occurs in some places on earth. The bigger the earthquake, the bigger the vibration, and the bigger the impact caused by the earthquake.43 Science theories reveal that earthquake is a natural phenomenon that occurs by itself, the pressure that moves the earth’s plate from below and shifts from one another.

Based on scientific theories, it can be concluded that ‘Aisyah ‘Abdurrahman’s interpretation is valid according to correspondence theory. Her interpretation of زلزل word is in line with the theory presented by science that is a shake which is also called an earthquake phenomenon.

c. Performative Theory

This theory assesses the validity of an interpretation product if the interpretation creates reality. Surah al-Zalzalâh talks about judgment day which happens in the future time and only Allah knows precisely when it happens. The interpretation effort conducted by 'Aisyaḧ 'Abdurrahman is in line with the concept of judgment day as explained previously in the Qur'an and Hadith. The following are related to judgment day, the retaliation for human deeds and Padang Mahsyar event:

1. Q.S. al-Hajj verse 1

"O People! Obey your God; really, the shake on the judgment day is a tremendous one."

2. Q.S. al-'Insyiqaq verse 3-4

"When the earth is flattened. What is in the earth is spewed up to become empty."

3. Q.S. al-'Anbiya’verse 47

"And we will install the proper scales on the Judgment Day so that no one will suffer a slight loss; even if it is only as heavy as a mustard seed, we certainly bring them (reward), and it is sufficient for us to make the calculations by ourselves.”

4. Sahîh al-Bukhari Number 6734


"It was told to us, Anas bin Malik said: When I and Rasulullah came out of Mosque, we met a man, he asked Rasulullah: “O Rasulullah when the judgment comes? ”Rasulullah replied: “What have you prepared?”...He then replied: “O Rasulullah, I have yet prepared lots of fasting, salah, sadaqah, but I love Allah and his Messenger, Rasulullah.” He said: “You will be together with your beloved.”

4. Saḥiḥ al-Bukhari Number 6734

44... أحدثنا أنس ابن مالك رضي الله عنه قال: ... ثم قال: يا رسول الله ما أعددت لها؟ ... ثم قال: يا رسول الله ما أعددت لها كبير صيام ولا صلاته ولا صدقة. ولكن أحب الله ورسوله. قال: أنت مع من أحببت.

d. Pragmatism Theory

Practically, this al-Bayâni Tafsîr book by ‘Aisyaḧ ‘Abdurrahman is considered as valid. It is because this interpretation book becomes an object of research discussion, also the interpretation method is a kind of novel work. J.J.G. Jansen is among the researcher who investigates the method of modern Egypt interpretation ideas by ‘Aisyaḧ ‘Abdurrahman. This interpretation of ‘Aisyaḧ ‘Abdurrahman also becomes a reference since this interpretation method is new and different literature.

e. Consensus Theory

This theory stated that interpretation can be valued as valid in the presence of an assessor or admitter. Among the assessment of

in science.
Islamic scholars toward ‘Aisya‘Abdurrahman interpretation is by J.J.G. Jansen who stated that: “One of the popular new Qur’an commentaries has been written by a woman who teaches in a secular university. The new commentaries tend to build upon the philological and other information of the mediaeval commentaries: They tend not to diverge too radically from their predecessors. One new method is to emphasize studying words in their total context when seeking for meaning. Some of the writers of the new commentaries try to find traces of modern science in the Qur’an.”

It means that the interpretation product of ‘Aisya‘Abdurrahman is the best example of contemporary interpretation which focuses on the analysis of Arabic language and literature. Issa J. Boullata revealed that the method employed by ‘Aisya‘Abdurrahman is based on classic mufassir dictum even though they do not implement it systematically. Moreover, that Qur’an must be understood as a whole just like what ‘Aisya‘Abdurrahman did in her interpretation product.

Issa J. Boullata thought that ‘Aisya‘Abdurrahman’s interpretation method is tolerated historical information about Qur’an. Even he also stated that a opinions of past mufassir, especially al-Tabari, al-Zamakhshyari, Fakhr al-Din al-Razi, al-Raghib al-Ishbahi, Nizam al-Din al-Naisaburi, Abu Hayyan al-Andalusi, Ibn Qayyim al-Jawziyya, al-Suyuti and Muhammad ‘Abduh, are also sometimes mentioned to show their confusion and refute their nonsensical explanation who do not agree among themselves or with the text of the Qur’an as he understands it in his methods, or on rare occasions to choose their most likely opinion or one of them agree with his understanding and provide support.

Based on the epistemological interpretation by ‘Aisya‘Abdurrahman, then her interpretation product is valued as valid. As explained previously that interpreting eschatology verses by using grammar rule also provides a clear explanation on judgment day, so that the validity in interpreting verses in Qur’an is not merely sourced from history, but it may open up the probability that is sourced from language aspect.

Conclusion

After looking at ‘Aisya‘Abdurrahman’s epistemological interpretation, it can be concluded that interpretation source employed by ‘Aisya‘Abdurrahman is using Arabic language rule, and she also cited numerous interpretations by the previous mufassir. It can be seen clearly when ‘Aisya‘Abdurrahman interpreted surah al-Zalzalaхи by using a method which is started from a detail explanation of language rule, then she interpreted the verse as a whole. Sometimes, she also revealed munasabah between the verses and cited hadith.

The validity of ‘Aisya‘Abdurrahman’s interpretation implies that this mufassir is adhering to the theory of truth, namely, coherence theory, correspondence theory, pragmatism theory, and consensus theory. Coherently, ‘Aisya‘Abdurrahman is consistent in using the method which is built in her interpretation on surah al-Zalzalaхи. Correspondently, ‘Aisya‘Abdurrahman’s interpretation in interpreting zilzal describes the situation of the earth when it is shaking. This is in line with the description of the earthquake based on science. Moreover, based on pragmatism theory, ‘Aisya‘Abdurrahman interpretation is practically employed as a reference for the next generation, particularly surah al-Zalzalaхи. By consensus, ‘Aisya‘Abdurrahman’s interpretation obtains support and achieves good assessment by another Islamic scholar.

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Ibid., 107.
References


