

INTEGRATING HERMENEUTICS IN QUR'ANIC STUDY: A THOUGHT ANALYSIS OF BINTU SHĀṬI'

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Abstract

This article discusses the integration of hermeneutics in Quranic studies. Some Muslim scholars consider hermeneutics to be one of the partners in interpreting the Quran. One of the contemporary Muslim intellectuals who has quite influential hermeneutical ideas is Bintu Syāṭi'. The research in this paper is classified as qualitative literature research with a socio-historical approach and uses Gadamer's theory to analyze the influence of Bintu Syāṭi's hermeneutical concept. The results of this study conclude two things, namely: first, Bintu Shāṭi's method of interpretation in her tafsir is influenced by her education and her husband Amīn al-Khūlī so that Bintu Shāṭi's method in interpreting the Qur'an leans towards literary studies to reveal the bayani of the Qur'an. Second, Bintu Syāṭi' is one of the Muslim hermeneutic figures who adopts the quasi-objective hermeneutic genre.

Keywords: *Bintu Syāṭi', Hermeneutics, Method of Interpretation*

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Abstrak

Artikel ini membahas tentang integrasi hermeneutika dalam kajian al-Quran. Hermeneutika dipandang oleh sebagian sarjana muslim dapat dijadikan sebagai salah satu mitra dalam melakukan penafsiran terhadap al-Qur'an untuk menemukan solusi dari berbagai permasalahan yang dirasa semakin kompleks di era kontemporer. Salah satu tokoh intelektual muslim kontemporer yang memiliki gagasan hermeneutika cukup berpengaruh adalah Bintu Syāṭī'. Penelitian dalam tulisan ini tergolong dalam penelitian kualitatif kepustakaan dengan pendekatan sosio-historis dan menggunakan teori Gadamer untuk menganalisa keterpengaruhannya konsep hermeneutika Bintu Syāṭī'. Hasil dari penelitian ini menyimpulkan dua hal, yaitu; *pertama*, metode penafsiran Bintu Syāṭī' dalam tafsirnya terpengaruh oleh pendidikan dan suaminya Amīn al-Khūlī sehingga metode Bintu Syāṭī' dalam menafsirkan al-Qur'an condong terhadap kajian sastra untuk mengungkap bayani al-Qur'an. *Kedua*, Bintu Syāṭī' merupakan salah satu tokoh hermeneutika muslim yang mengadopsi aliran hermeneutika quasi objektifis.

Kata Kunci: *Bintu Syāṭī', Hermeneutika, Metode Penafsiran*

Introduction

Hermeneutics became well-known as a medium for interpreting texts in the 17th and 18th centuries.¹ Initially, hermeneutics was used as a method of interpreting the Bible. Still, this study is multiplying so that the field of study not only covers the scriptures and classical texts but also begins to study the humanities, such as history, law, philosophy, and literature and even in the field of Islamic sciences, such as fiqh and interpretation of the Quran.²

This has led to positive and negative responses from scholars, some of whom are not interested in integrating hermeneutics into the interpretation of the Qur'an, arguing that hermeneutics comes from the West, Greece and is suspected of having its interests.³ Some other scholars are of the view that hermeneutics can be integrated and used as a partner in interpreting the Qur'an. This aims to find solutions to various problems that are increasingly complex in this contemporary era.⁴ The views of some

¹ Mohammad Muhtador, "Memahami Hadis Misoginis Dalam Perspektif Hermeneutika Produktif Hans Gadamer," *Diya Al-Afkār: Jurnal Studi Al-Qurān Dan Al-Hadīs* 6, no. 2 (2018): 257–77, <https://doi.org/10.24235/diyaafkar.v6i02.3787>.

² Hani Zahrani and Rubini, "Pendekatan Hermeneutika Dalam Pengkajian Islam," *Saliha: Jurnal Pendidikan & Agama Islam* 6, no. 2 (2023): 171–96, <https://doi.org/10.54396/saliha.v6i2.662>.

³ Lukman S. Thahir and Darlis Dawing, "Telaah Hermeneutika Hans-Goerg Gadamer; Menuju Pendekatan Integratif Dalam Studi Islam," *Rausyan Fikr* 17, no. 2 (2021): 349–75.

⁴ Faisal Haitomi, "Menimbang Hermeneutika Sebagai Mitra Tafsir," *Nun: Jurnal Studi Alqurān Dan Tafsīr Di Nusantara* 5, no. 2 (2019): 45–69, <https://doi.org/10.32495/nun.v5i2.90>.

of these scholars show that the teachings of Islam do not make them rigid.⁵ It must be recognized that in the discourse of contemporary Islamic thought. Hermeneutics is one of the breakthroughs that can break the deadlock in conventional methodology.⁶

The science of interpretation of the Qur'an is an urgent science to learn in order to avoid misunderstandings in understanding the Qur'an. The movement of interpretation activities has developed over time. In addition to using the theory of interpretation from Muslim scholars, many contemporary scholars also use hermeneutics as a form of effort to understand the Qur'an. One of the modern Muslim intellectual figures who has quite influential hermeneutical ideas is Ā'isyah Abdurahman, known as Bintu Syāṭī'. She is the first female *mufassirah* in the contemporary era of Islam, and her methodology in interpreting the Qur'an tends to be in the realm of modern literature. She is not satisfied with the traditional interpretation that classifies the method of analyzing the Qur'an into *tafsir bi al-maṣūr* and *tafsir bi al-ra'yī* and does not really succeed in revealing the bayani of the Qur'an.⁷

Bintu Syāṭī' states that to understand the Qur'an, one must first examine the language used by the Qur'an. Therefore, she thinks that "linguistic" and "literary" interpretation is critical to bringing the Qur'an out of the exclusive confinement of traditional interpretations that are considered narrow.⁸ One of Bintu Shāṭī's works that focuses on literature is *Tafsir al-Bayānī li al-Qurān al-Karīm*. This book stems from the anxiety about the lack of efforts of scholars to conduct a comprehensive work on the Qur'an that emphasizes the use of a better literary approach. The presence of this *tafsir* made Bintu Shāṭī's name even more famous throughout the world.⁹

The studies related to Bintu Shāṭī are very varied, such as the research by Wali Ramadhan in the journal *at-Tibyan*, focusing on discussing the biography of Bintu Shāṭī' and her method of interpretation and giving examples of applications of the use of the Bayani interpretation method in Q.S. al-'Aṣr.¹⁰ Furthermore, there is a study that tries to examine the relationship and influence of *tarāduf lafaz* (synonyms) according to Bintu Shāṭī' with legal verses, namely an article written in the *al-Risalah* journal by

⁵ Moh. Alwy Amru Ghozali and Umi Kalsum, "Mempertimbangkan Hermeneutika Gadamer Sebagai Metode Tafsir (Telaah Terhadap Teori Asimiasi Horison)," *Dialogia* 18, no. 1 (2020): 205–26.

⁶ Haitomi, "Menimbang Hermeneutika Sebagai Mitra Tafsir."

⁷ Nasiy Aziz, *Membumikan Al-Quran Melalui Penafsiran Bahasa Dan Sastra Bint As-Syati'*, ed. Burhanuddin Abdul Gani (Banda Aceh: LKKI Publisher, 2020).lm. 5

⁸ Aziz. Hlm. 5

⁹ Fadhl Lukman, "Karakteristik Tafsir Sastra Kontemporer: Telaah Konsep Kunci Tafsir Al-Bayani Li Al-Qur'an Al-Karim Karya 'Aisyah Abdul Rahman Bint Al-Syati'," *Jurnal Syahadah* 2, no. 1 (2014): 40–52.

¹⁰ Wali Ramadhan, "Bintu Syati' Dan Penafsirannya Terhadap Surah Al-'Asr Dalam Kitab At-Tafsir Al-Bayani Lil Qur'an Anil Karim," *Jurnal At-Tibyan: Jurnal Ilmu Alquran Dan Tafsir* 3, no. 2 (2018): 265, <https://doi.org/10.32505/tibyan.v3i2.717>.

Abdul Karim.¹¹ Then Wardania, et al., in the journal *el-Maqra'* also conducted research with a focus on examining the anti-synonymity theory echoed by Bintu Shāṭī'.¹²

Based on some of the studies mentioned above, the author has not found a work that focuses on discussing the integration of hermeneutics into the study of the Qur'an that examines Bintu Syāṭī's hermeneutical concept. Therefore, this article seeks to dig deeper into Bintu Syāṭī's interpretation and hermeneutic concept in *tafsir al-Bayānī li al-Qur'ān al-Karīm* and see the influence of Bintu Syāṭī's environment that triggers the emergence of Bintu Syāṭī's perspective hermeneutic concept.

The diverse backgrounds of the *mufassir* make the style of interpretation that emerges in line with the expertise and tendencies of the *mufassir* so as to enrich the realm of the study of interpretive methods.¹³ This then attracts the author's attention to use Gadamer's hermeneutic method analyzed through the theory of awareness of influence by history, to see how far the surrounding environment greatly influences Bintu Syāṭī's understanding so as to give birth to a specific idea or style in her hermeneutic studies.¹⁴ This paper is classified as a qualitative literature research with a socio-historical approach.

Based on this description, this paper is considered necessary because this paper is intended to see what aspects influence Bintu Syāṭī's thinking on the concept of hermeneutics and describe the integration of Bintu Syāṭī's hermeneutics, including hermeneutical flow, methods and styles used by examining a chapter in her *tafsir* book *al- al-Bayānī li al-Qurān al-Karīm*.

Bintu Shāṭī': Biography and Intellectual Background

The author examines the biography of Bintu Shāṭī' using the theory of consciousness of influence by history initiated by Hans Georg Gadamer. The history that is owned by everyone who lives be it in the form of tradition, culture, or life experience, will greatly influence and significantly play a role in one's understanding.

Bintu Shāṭī's name was Ā'isyah Abdurrahman. She was born on the west side of the Nile Delta on November 6, 1913, to Muhammad Ali Abdurrahman and Faridah Abdussalam Muntasyir. Bintu Shāṭī' grew up in a devout and pious Muslim family. Her passion for learning was evident when she was five years old and began to learn to read, write, and memorize the Qur'an. She continued until she was able to complete her

¹¹ Maizul Imran and Ismail Ismail, “Ā'isha Bint Al-Shāṭī's Thoughts on Tarādūf and Their Implications for the Istibbāt of Law,” *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 19, no. 2 (2019): 125–40, <https://doi.org/10.30631/al-risalah.v19i2.459>.

¹² Wardania et al., “Membongkar Teori Anti-Sinonimitas Aisyah Bintu Syāṭī' Dan Implikasinya Dalam Penafsiran Al-Qur'an,” *El-Maqra': Tafsir, Hadis Dan Teologi* 3, no. 1 (2023): 10–27, <https://medium.com/arifwicaksana/pengertian-use-case-a7e576e1b6bf>.

¹³ Ulummudin, “Perkembangan Gagasan I'jaz Al-Qur'an Menurut Isa J.Boullata,” *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 3, no. 1 (2020): 48–59.

¹⁴ Sharifah Halimah and Alaydrus S Understanding, “Pemahaman Syarifah Halimah Alaydrus Terhadap Ayat-Ayat Parenting Dalam Kisah Nabi Yusuf (Analisis Hermeneutika Hans Georg Gadamer),” *Al Itqan : Jurnal Studi Al-Qur'an* 8, no. 2 (2022): 296–331.

memorization of the Qur'an with Shaykh Murs. In 1920, Bintu Shāṭī' frankly told her father of her desire to study formally, but he refused. Bintu Syāṭī's father was a Sufi figure and theology teacher in Dumyat who had a very classical view that a girl who had reached adolescence should sit at home to study.¹⁵

The rejection of her father made Bintu Shāṭī' secretly start writing using the pen name "Bintu Shāṭī'" so as not to be known by her father. The name was used because she was born in Dumyat and grew up on the banks of the Nile.¹⁶ She submitted her writings to some of Egypt's most famous periodicals, such as *al-Nahdah al-Nisaiyyah*, *al-Ahram* and others, and this is where Bintu Syāṭī's name began to grow. Bint Syāṭī's writing career continued to grow with the publication of several of her short stories in other magazines, such as *al-Hilal*, *al-Balagh* and *Kawkeb el-Sharq*. Her discussions are not separated from social and economic themes as a reflection of the life she experienced in the midst of rural communities.¹⁷

Bintu Shāṭī's mother could not bear to see her saddened by her father's rejection, so she sought help from her grandfather so that Bintu Shāṭī' could continue her studies as she wished. After a long process, Bintu Shāṭī' finally completed her education up to the junior high school level with the help and encouragement of her mother and grandfather.¹⁸ In 1939, she managed to undergo further education by earning a Licence (LC) degree in Arabic language and literature. Then, in 1941, he completed a master's degree for 2 years.¹⁹ After completing her studies, she married her lecturer, Prof. Amīn al-Khūlī (1895 AD-1966 AD). Her interest in tafsir studies began after meeting her husband, who was an expert in tafsir.²⁰

Bintu Shāṭī' began to study tafsir and wrote her famous tafsir book *al-Tafsīr al-Bayān lial-Qurānal-Karīm* while she was working at Cairo University. Bintu Syāṭī's academic career began as an elementary school teacher for women in al-Manṣuriyah, she was also later appointed as an educational supervisor at an English and French language institute, became an assistant director at Cairo University, became an Arabic language inspector at an institution as well as a literary critic at *al-Ahrām* newspaper, became an Arabic language director at the University of 'Ain al-Sham, became an assistant professor of Arabic at an all-women's university, and finally became a full

¹⁵Aisy Naija Khurin'in, "Tafsir Sastra Kontemporer Oleh Amīn al-khūlī Dan Aisyah Abdurrahman Bint Al-Syathi '," *Al-Furqan: Jurnal Ilmu Al-Qur'an Dan Tafsir* 6, no. 1 (2023): 62–71.

¹⁶ Nanda Septiana, "Pendekatan Aisyah Abdurrahman (Bint Syati') Dalam Al-Tafsir Al-Bayani," *Pancawahana: Jurnal Studi Islam* 14, no. 1 (2019): 68–77, <https://core.ac.uk/download/pdf/196255896.pdf>.

¹⁷ Fatimah Bintu Thohari, "Āishah 'Abd Al-Rahmān Bint Al-Shāṭī': Mufasir Wanita Zaman Kontemporer," *Dirosat: Journal Of Islamic Studies* 1, no. 1 (2016): 87–99.

¹⁸ Khurin'in, "Tafsir Sastra Kontemporer Oleh Amīn al-khūlī Dan Aisyah Abdurrahman Bint Al-Syathi '."

¹⁹ Wardania et al., "Membongkar Teori Anti-Sinonimitas Aisyah Bintu Syāṭī' Dan Implikasinya Dalam Penafsiran Al-Qur'an."

²⁰ Ramadhani, "Bintu Syati' Dan Penafsirannya Terhadap Surah Al-'Asr Dalam Kitab At-Tafsir Al-Bayani Lil Qur'Anil Karim."

professor of Arabic literature at the University of 'Ain al-Sham in 1967.²¹ She also occasionally served as a visiting professor at Qarawiyyin University in Morocco and Umm Durman University in Sudan. Bintu al-Syathi also preached to students and scholars in al-Jazair, Rome, New Delhi, Kuwait, Baghdad, Jerusalem, Khartoun, Rabat and Fez.²²

Bintu Shāṭī' was repeatedly designated as an expert in the science of Adab by several institutions of the Egyptian government in 1978, the Kuwaiti government in 1988 and King Faishal in 1994. Her diamond ideas attracted the attention of several publishers and media to publish her works. Her themes mostly revolve around literature, history and tafsir of the Qur'an. Not only that, she also writes about many issues in the world, such as women who have changed the struggle of the Arabs against Western imperialism and Zionism.²³

Bintu Shāṭī' is a very prolific writer, and according to Valerie J. Hoffman Ladd, she has written approximately 60 books, all of which bear witness to her greatness. These works include the fields of Dirasah Islamiyyah, Fiqh, Tafsir, Adab, and others have been published in Egypt and several Arab countries, some of which are Maqal Fi al-Insan, al-Qur'an Wa al-Tafsir al-Asri, al-Qur'an Wa Qadaya al-Insan, al-I'jaz al-Bayani Wa Masa'il Ibn al-Azraq and al-Bayānī li al-Qur'ān al-Karīm, which are many references to contemporary interpretation methods.²⁴ In addition, she is also fond of studying figures, such as the study of Abu al-'Ala al-Ma'arri, al-Khansa', and the family biography of the Prophet Muhammad. Bintu Syāṭī' finally passed away in early December 1998 at the age of 85, leaving so many works that continue to be used today.²⁵

Based on the explanation of Bintu Shāṭī's life history and intellectual background analyzed using Gadamer's theory, it is known that Bintu Shāṭī's method of interpretation in her tafsir was influenced by her education, which concentrated on literature and by the method used by her lecturer and husband, Amīn al-khūlī.

Principles and Methods of Interpretation of Bintu Shāṭī'

Bintu Shāṭī's effort to demonstrate *al-I'jaz al-Bayāniy* (the miraculous rhetoric of the Qur'an), she used Amīn al-Khūlī's method of interpretation to observe three different kinds of word usage in the Qur'an, namely; (1) *Fawātiḥ al-Suwār wa Sirr al-Harf* (the secret of the letters of the Qur'an); (2) *Musykilat al-Tarādūf* which is also

²¹ Ramadhanī, "Bintu Syati' Dan Penafsirannya Terhadap Surah Al-'Asr Dalam Kitab At-Tafsir Al-Bayani Lil Qur'ān Anil Karim."

²² Wardania et al., "Membongkar Teori Anti-Sinonimitas Aisyah Bintu Syāṭī' Dan Implikasinya Dalam Penafsiran Al-Qur'an."

²³ Thohari, "Āishah 'Abd Al-Rahmān Bint Al-Shāṭī': Mufasir Wanita Zaman Kontemporer."

²⁴ Ramadhanī, "Bintu Syati' Dan Penafsirannya Terhadap Surah Al-'Asr Dalam Kitab At-Tafsir Al-Bayani Lil Qur'ān Anil Karim."

²⁵ Thohari, "Āishah 'Abd Al-Rahmān Bint Al-Shāṭī': Mufasir Wanita Zaman Kontemporer."

called *Dilālat al-Alfāz wa Sirr al-Kalimah* (the case of synonyms or the secret of sentences), and (3) *al-Asālīb wa Sirr al-Ta'bīr* (language style).²⁶

Bintu Shāṭī' states that she uses linguistic methods with philological and literary approaches to understand the bayan al-Qur'an. The textual, philological approach aims to study the forms of vocabulary in the Qur'an and understand its meaning directly or by looking for other word equivalents found in other letters to find an integral meaning. On the other hand, philological studies also pay attention to asbāb al-nuzūl studies. Meanwhile, the literary approach is more aimed at meaning that is influenced by the style and rhythm of the Qur'anic language and also focuses on the *i'jāz* aspect of the Qur'an, so high accuracy is needed if you want to implement this approach because the *mufassir* is required to be able to explain the overall meaning and can be sensed by humans.²⁷

Bintu Shāṭī' emphasizes several principles in interpreting the Quran, namely; *first*, upholding the principle of *al-Qur'ān yufassiru ba'duhū ba'dan*, which is realized by tracing the meaning of a verse to another verse. *Second*, describing *munāsabah* if there is one to review the relationship of a word or verse with other verses. *Third*, he is loyal to the rule of *al-'ibrāh bi 'umūm al-lafz lā bi khuṣūṣ al-sabab*, because according to him, the essential factor in determining the interpretation of a verse is the universal value of a word, not the specificity of the cause of its revelation.²⁸ *Fourth*, he firmly holds the principle of anti-synonymity in the Qur'an. According to him, one word only has one meaning because another word cannot replace each word. Each word will undoubtedly have a slightly different dimension of meaning, even though it comes from the same root word.²⁹ The theory of *lā tarādufa fi al-Qur'an* is a theory emphasizing the *i'jāz* aspect of the Qur'an.³⁰

Bintu Shāṭī' argues that the *mufassir* is expected to understand the Qur'anic vocabulary and language style in order to explore the secrets of its expression. The following is the method of interpretation used by Bintu Shāṭī' to find the bayani meaning of a word, verse, or surah in the Qur'an:

1. Applying the *maqdū'i* method to interpret the Qur'an objectively by collecting the same vocabulary words found in various verses and

²⁶ Hamiruddin, "Studi Atas Beberapa Pemikiran Bint Al-Syati' Tentang Kemukjizatan Al-Qur'an (Menyorot Sosok Perempuan; Mewujudkan Kesetaraan)," *Al-Irsyad Al-Nafs, Jurnal Bimbingan Penyuluhan Islam* 2, no. 1 (2015): 47–56.

²⁷ Nasaiy Aziz and Mohd Kalam Daud, "Rahasia Keagungan Ilahi Dibalik Penafsiran Sastra Bint Asy-Syati'," *Jurnal Ilmiah Al-Mu'ashirah* 19, no. 2 (2022): 172–84, <https://doi.org/10.22373/jim.v19i2.14061>.

²⁸ Wahyuddin, "Corak Dan Metode Interpretasi Aisyah Abdurrahman Bint Al-Syāthī'," *Jurnal Al-Ulum* 11, no. 1 (2011): 79–98.

²⁹ Imran and Ismail, "Ā'isha Bint Al-Shāṭī's Thoughts on Tarāduf and Their Implications for the Istinbāt of Law."

³⁰ Alif Jabal Kurdi and Saipul Hamzah, "Menelaah Teori Anti-Sinonimitas Bintu Al-Syathi ' Sebagai Kritik Terhadap Digital Literate Muslims Generation," *Millatī, Journal of Islamic Studies and Humanities* 3, no. 2 (2018): 245–60, <https://doi.org/10.18326/millati.v3i1.245-260>.

comparing them by looking at the similarities and differences in meaning to get a complete understanding of the meaning.³¹

2. Analyzing the *dirāsah mā ḥawla al-Qur'an* to get a contextual understanding of a concept in the Qur'an, through an analysis of *asbāb al-nuzūl* in a way that the same verses must be arranged according to the chronological order of revelation (*tartib nuzūli*). Bintu Shāṭī' emphasized that the analysis of *asbāb al-nuzūl* here is not seen as the cause of the revelation of the verse but only as contextual information related to the revelation of a verse, because she upholds the principle of *al-Ibrah Bi 'General al-Lafadz La Bi al-Khusus al-Sabab*, namely the significance of revelation lies in the generality of the words used, not in the specificity of the cause of the revelation event.³²
3. Understanding the *dalālah al-Lafāz* with the help of linguistic or semantic analysis of a word so that it can be classified whether a *lafaz* can be interpreted in a *dzahir* or *majaz* meaning. Then, the conclusion is made by examining all forms of words in the verse, then looking for specific and general contexts in the Qur'anic verse as a whole by correlating the relationship between sentences.³³
4. Understanding the secrets or *bayan* in the Qur'an is the climax of literary studies. Therefore, to understand difficult words in the Qur'an must know the arrangement of the entire verse in order to see the possibility of its meaning. Both the original form and word changes must be considered. Then, one should review the opinions of the *mufassir* on the condition that they are free from sectarianism and *isrāiliyyat* and limit the use of hadith in order not to be trapped in the mistakes of traditional *mufassir* and prevent confusion in understanding the Qur'an.³⁴

Bintu Shāṭī' states that her method is intended to break the classical method of interpreting the Qur'an verse by verse.³⁵ Based on the above description, it is clear that although still based on the rules of classical interpretation, the approach promoted by Bintu Shāṭī' is a modern method of interpretation that has brought new freshness to the field of Qur'anic interpretation today.

Bintu Shāṭī' Genre of Hermeneutics

In fact, besides being influenced by her husband Amīn al-khūlī, Bintu Shāṭī's thoughts and perspectives are also the result of the integration of the application of

³¹ Septiana, "Pendekatan Aisyah Abdurrahman (Bint Syati') Dalam Al-Tafsir Al-Bayani."

³² Muhammad Rosyid and Muhammad Anwar Idris, "Makna Ahl Dalam Al-Qur'an Perspektif Semantik 'Aisyah Bintu Syathi,'" *Academic Journal of Islamic Principles and Philosophy* 1, no. 2 (2020): 113–30.

³³ Septiana, "Pendekatan Aisyah Abdurrahman (Bint Syati') Dalam Al-Tafsir Al-Bayani."

³⁴ Ramadhani, "Bintu Syati' Dan Penafsirannya Terhadap Surah Al-'Asr Dalam Kitab At-Tafsir Al-Bayani Lil Qur'Anil Karim."

³⁵ Septiana, "Pendekatan Aisyah Abdurrahman (Bint Syati') Dalam Al-Tafsir Al-Bayani."

western hermeneutics in studying the Qur'an, which Friedrich Schleiermacher's author influences centered hermeneutics. So Bintu Shāṭī' is a figure who tends to belong to the quasi-objectivist hermeneutic school. This school holds the view that the Qur'an must be understood, interpreted, and applied today, as it was understood, interpreted and applied in the situation when the Qur'an was revealed to the Prophet Muhammad Saw. until the early Islamic period. This group tends to understand the Qur'an from its literal aspects, so it is not surprising that this objectiveist school tends to emphasize the search for the original meaning of the object of interpretation and tries to explain again what the author of the text meant so that from some sides this flow tends to be conservative.³⁶

Muslim scholars who adhere to this school tend to interpret the Qur'an using classical tafsir methodological tools, such as the science of *asbab an-nuzul*, the science of *munasabah* verses and the science of *muhkamat* and *mutasyabihat*, as well as other sciences. Some of these characteristics are reflected in the interpretation method used by Bintu Shāṭī' to reveal the bayani meaning of the Qur'an. Bintu Shāṭī' tries to investigate the original meaning of the Qur'an by understanding the words or phrases in it as a whole totality, not using extra-Qur'anic materials, except for a few meanings derived from the poetry of the Jahiliyyah period and understanding the Qur'an according to the understanding of the space and time it was revealed.³⁷

Bintu Shāṭī' believes that: First, the Quran explains itself by itself (*al-Qur'ān yufassir ba'duhū ba'dan*). Secondly, the Quran should be studied and understood as a whole with its distinctive characteristics of expression and style. Third, acceptance of the chronological order of the Qur'an can provide historical information about the content of the Qur'an without losing the permanence of its value. Based on this premise, Bintu Shāṭī' proposes her method of tafsir, which focuses on the study of the Qur'anic literature as an attempt to understand the Qur'an objectively.³⁸

It should be emphasized that the more conservative objectiveist school adopted by Bintu Syāṭī' does not mean that Bintu Syāṭī' rejects contemporary studies and is rigid, because Bintu Syāṭī' also often criticizes the methodology put forward by classical mufassir. The author argues that Bintu Syāṭī' conservative objectiveist school is a school that emphasizes and concentrates more on finding the original meaning of the object of interpretation, whether it is written text, spoken text, behaviour, symbols of life and so on, using several classical theories to find the bayani of the Qur'an. Therefore the objectiveist school usually interprets interpretation as a reconstruction of the author's intent.

³⁶ Haitomi, "Menimbang Hermeneutika Sebagai Mitra Tafsir."

³⁷ Aziz and Daud, "Rahasia Keagungan Ilahi Dibalik Penafsiran Sastra Bint Asy-Syati'."

³⁸ Thohari, "'Āishah 'Abd Al-Rahmān Bint Al-Shāṭī': Mufasir Wanita Zaman Kontemporer."

Application of Bintu Shāṭī's Hermeneutics in Verses of Al-Mā'ūn

The application of Bintu Shāṭī's hermeneutical concept can be seen in her magnum opus, namely the book *al-Tafsīr al-Bayānī li al-Qurān al-Karīm*, here the author will describe an example of Bintu Shāṭī's hermeneutical application model which only focuses on QS. al-Mā'ūn verse 1. Before starting to interpret a surah, Bintu Shāṭī first lists QS. al-Mā'ūn verses 1-7 in full,³⁹ as follows:

Translation: "1. Do you know those who deny the religion? 2. That is the one who rebukes the orphan, 3. and does not recommend feeding the poor, 4. So it is an accident for those who pray, 5. (i.e.) those who neglect their prayers, 6. those who are boastful, 7. and are reluctant (to help with) useful things."

Bintu Shāṭī' then explained the characteristics of surah al-Mā'ūn. She explains that surah al-Mā'ūn is the seventeenth surah in terms of its *tartīb al-nuzūl*, it was revealed after at-Takāṣur and is classified as a Makkiyah surah. Surah al-Mā'ūn is also referred to as surah أَرَيْتَ by at-Ṭabarī in *tafsir Jāmiul Bayān*, Zamakṣyārī in *tafsir al-kasyāf* and Fakhruddin ar-Rāzī in *tafsir al-Kabīr*. When describing a word, Bint Shāṭī' also discusses the differences in *qiraat*, this can be seen when Bint Shāṭī' explains that some scholars read the word أَرَيْتَ with أَرَيْتَ.⁴⁰

Bintu Shāṭī' also explained the *asbabun nuzul*, to see the reason for the revelation or to whom this sūrah was revealed. It was found that this sūrah was revealed to Abī Sufyān, 'Ās ibn Wā'il as-Sahmī, Walīd ibn al-Mughīrah, or to Abī Jahal. Ibn 'Abbās said that this surah was revealed to a hypocrite who was miserly and jealous. Bintu Syāṭī' commented on this by quoting the rule *al-Tbrah bi Umūm al-Lafz lā bi Khuṣuṣ al-Sabab*, she considered that this verse shows its generality to every human being not only to some people.⁴¹

Then Bintu Syātī began to examine the linguistic aspects of the lafaz contained in the verse. This surah starts with an interesting question, namely, "do you know those who deny religion?". This question indicates that there are people who seek to understand what they do not know. However, if the person already knows what he does not know, then this *istifhām* is no longer interpreted as its original meaning but rather turns into *majāz balāghī*.⁴²

He then referred to al-Mufradāt Fī Gharīb Al-Qur'ān. The word (أَرَأَيْتَ) is interpreted by ar-Rāghib al-Asfahānī as "tell me". As for all *uslub* like this in the

³⁹ ‘Āisyah Abdurrahman Binti Al-Syāṭī’, *Al-Tafsīr Al-Bayānī Li Al-Qurān Al-Kaīm*, Jilid 2 (Kairo: Dar al-Ma’arif, 1968). Hlm. 181.

⁴⁰ Binti Al-Syātī, Hlm. 183.

⁴¹ Binti Al-Syātī, Hlm. 183.

⁴² Binti Al-Syātī', Hlm. 183.

Qur'ān, it "has the meaning of warning," and Fakhruddin ar-Rāzī said that this word is intended for *mubalaghah* (excessive questioning of admiration or amazement). Shaykh Muhammad Abduh, on the other hand, interpreted it as an attempt to point out what is hidden and unknown.⁴³

Bintu Syāṭī expressed a preference for the view that the bayani secret of the *istifham* is so that meaning can be known clearly and not hidden because denying religion is not a hidden prejudice. People think that for a religious believer, it is only enough to say the two creeds and perform the required worship services such as praying, paying zakat, fasting in Ramadan and performing Hajj for those who are able. So, the questioning of what is considered to be known is to create a sense of anxiety and wait for some unexpected answers as well as curiosity about things that are included in the deception of religion other than what they know.⁴⁴

Then Bintu Shayṭī moved on and began to analyze the meaning of the word الدين. In Arabic, the word الدين means to obey and submit. A servant is called religious because the servant submits. The word الديان means conqueror, judge and ruler. In the Qur'anic language selection, the word (ملة) is often used in its general form, while the word (اسلام) is used more specifically. Examples are found in some verses, as follows:⁴⁵

إِنَّ الْدِّينَ عِنْدَ اللَّهِ الْأَكْلَمُ

Translation: "Verily, the only religion acceptable to Allah is Islam." (QS. Al-Imran [3]: 19)

أَلَا لِلَّهِ الْأَكْلَمُ أَحَدٌ

Translation: "Remember, to Allah belongs only the religion that is pure (from shirk)." (QS. az-Zumar [39]: 3)

أُلَيْوَمْ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَعْمَلْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيَتُ لَكُمُ الْإِسْلَمُ دِيَنًا

Translation: "Today I have perfected for you your religion, and I have made sufficient for you My favor, and I have chosen Islam as your religion." (QS. al-Maidah [5]: 3)

وَمَنْ يَتَّخِذُ عَيْرَ الْإِسْلَمِ دِيَنًا فَلَنْ يُفْلِتَ مِنْهُ

Translation: "Whoever seeks a religion other than Islam, it will not be accepted from him." (QS. al-Maidah [5]: 85)

The Last Day is also referred to as يوم الدين which is found 14 times in the Qur'an, and in the verse أَرْءَيْتَ الَّذِي يُكَبِّبُ بِالْدِينِ (الدين) (religion) as a reward and punishment from Allah. In contrast, Zamakṣyārī interprets it as a part, while ar-Rāzī interprets it as Islam.⁴⁶ In an attempt to understand the meaning of a word, it appears that Bintu Shāṭī tracks the number of times the word has been

⁴³ Binti Al-Syāṭī. Hlm. 183-184.

⁴⁴ Binti Al-Syāṭī. Hlm. 184.

⁴⁵ Binti Al-Syāṭī. Hlm. 184.

⁴⁶ Binti Al-Syāṭī. Hlm. 184.

mentioned in the Qur'an, in order to find the original or comparative meaning. Bintu Shāṭī' sometimes judges that some *mufassir* only revolve around dictionary meanings without Qur'ānic bayān, thus failing to discover the secrets of the clues.

Conclusion

Based on the explanation of Bintu Syāṭī's biography and intellectual background analyzed using Gadamer's theory, it is known that Bintu Syāṭī's method of interpretation in her tafsir is influenced by her education, which concentrates on literature and her husband Amīn al-khūlī who is also a literature lecturer, so it is not surprising that Bintu Syāṭī's method in interpreting the Qur'an focuses on literary studies to reveal the bayani of the Qur'an. According to the author's analysis, Bintu Syāṭī is one of the Muslim hermeneutic figures who adopts the quasi-objective hermeneutic genre, because she views that the Qur'an must be interpreted as it was when the Qur'an was revealed. Her interpretive studies tend to focus on studying literature or linguistic studies of a word.

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