AL-QUR'AN AND DEFAMATION: A SEMANTIC ANALYSIS OVER SUKHRIYA VERSES

A Thesis

Submitted to Faculty of Ushuluddin in Partial Fulfillment of the Requirements for the Degree of Strata One (S1)

By

Afrohul Ishmah Harahap

11150340000020

MAJOR OF QUR’ANIC SCIENCES AND ITS INTERPRETATION
USHULUDDIN FACULTY
SYARIF HIDAYATULLAH STATE ISLAMIC UNIVERSITY
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111503400000020

Approved by:

Kusmana, Ph.D

NIP. 196504241995031001

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APPROVAL BY EXAMINERS

This it to declare that the thesis entitled “Al-Qur’an and Defamation: A Semantic Analysis Over Sukhrlyna Verse” has been examined in Work in Progress II examination at faculty of Usuluddin, UIN Syarif Hidayatullah Jakarta on Wednesday, November 20th 2019. The thesis has been revised as suggested by the examiners, therefore approved to be examined at Final Thesis Defense.

Ciputat, November 20th 2019

Thesis Examination

The Head of Exam

Dr. Eva Noorah, M.Ag.
NIP 197102272019031002

The Secretary of Exam

Fahrizal Mahdy, Lc., MIRKH.
NIP 198208162015031004

Examiner I

Examiner II

Moh. Anwar Syarifuddin, M.A.
NIP 197205181998031003

M. Syahryullah, MA.
NIP 197808182009011016

Supervisor

Kusmana, M.A., Ph.D.
196504241995031001
STATEMENT OF ORIGINALITY

I hereby declare that the thesis entitled Al-Qur’an and Defamation: A Semantic Analysis Over Sukhriya Verses, represents my original work and that I have used no other sources except as noted by citations. All data, tables, figures and text citations which have been reproduced from any other sources have been explicitly acknowledged as such. I have read and understood the Ministry of National Education (MoNE) of Indonesia’ Decree No.17 Year 2010 regarding plagiarism in higher education, therefore I am responsible for any claims in the future regarding the originality of my thesis.

Jakarta, Oktober 14th, 2019

Afrohul Ishmah Harahap
ABSTRACT

Afrohul Ishmah Harahap.

This study discusses the semantic analysis of the word *sukhriya* in the Qur'an. This issue needs to be examined because it is different from its generic meaning, i.e., defamation. They misunderstand it by treating this meaning as slave.

Using a descriptive analytic method and semantic analysis of Toshihiko Izutsu, this undergraduate thesis answers how method of semantic of Toshihiko Izutsu interprets the meaning of the key term *sukhriya* in the Qur'an. The writer applies the following steps of analysis: determines basic and relational meaning, reviews the development of *sukhriya* meaning through historical studies, and discusses the *weltanschauung* (world view) of the term *sukhriya*.

This undergraduate thesis finds that the Qur'an expresses about defamation using the term *sukhriya* to denote generality and comprehensiveness of its meaning in term of urgency. It involves not only defamation among human but defamation between human and God. It means Islam pays attention on the importance of respecting others in interaction either among people or between human and God. Another point, this undergraduate thesis finds that the meaning of *sukhriya* evolves from time to time. In the pre-Qur'an revelation it means insulting expressed either by word or action. Furthermore in post-Qur'an revelation it was interpreted with various meanings such as slavery, forced labor, folly, and subjection. The last point, this undergraduate thesis finds that the weltanschaung of *sukhriya* is a degrading towards human and God that damages moral and faith.

Key words: analysis, *sukhriya*, semantic, Toshihiko Izutsu
ACKNOWLEDGEMENT

In the name of Allah, the Most Gracious, the Most Merciful

Praise be to Allah for His continous blessings which enable me to have an opportunity for study and finally complete my Strata’s Degree. This research is merely a dot among His immense Knowledge. Peace and salutation be upon the greatest prophet Muhammad SAW, His family, companions and adherents.

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15. My partner in undergraduate thesis, Asep and Acil, are friend for sharing an idea and encouraging the writer in finishing this undergraduate thesis.

May Allah, the all-Hearer and all-Knower, bless all of them and gives them more than what they have given to the writer. Hopefully, this thesis gives benefit for all people who read it.

Jakarta, Oktober 14th, 2019

Afrohul Ishmah Harahap
ARAB-LATIN TRANSLITERATION GUIDELINES

Transliteration Guidelines Refer To The Arabic Latin Translation Library Of Congress.

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A. Background of Study

Al-Qur'ān is arranged in redaction and locution that is very beautiful, orderly and harmonious. Al-Qur’ān has uniqueness on its miraculous content, especially in its wording and sentence. To understand the meaning of the Qur'ān, we have to understand the meaning of the words in the Qur'an.\(^1\) According to Amin al-Khullī, one of the ways to understand the contents of the Qur'ān is to study the internal aspects of the Qur'ān. This study includes tracking the development of the meaning and significance of certain words in the Qur'ān in its single form, then seeing indications of meaning in various generations and their influence psychologically and civilization of the people towards the shift in meaning.\(^2\)

From classical scholars to modern scholars, many of them doing research that focuses on the interpretation of meaning in the Qur'ān. Abū Zakariyā al-Farrā’ who interpreted the Qur'ān through a language approach with his monumental work “Tafsīr Ma’ānī Al-Qur’ān”, then Quraish Shihab also interpreted the Qur'ān with a language approach known as tafsīr al-Mishbah. A lot of the interpretation of patterned language that expresses the word in the Qur'ān by revealing the origin word, the similarities, and the opponents of the word. There are also


focus on the aspects of naḥwu, i’rāb, ṣaraf or morphology, munāsabah, amthāl, qirā‘ah, and so on.

In the Qur’ān, various words have many meanings according to the context of the verse, so that it is possible for a word having double meanings. The causes of the formation of dual meaning is: 1). Because the language context that surrounds it, 2). Because of the language style or majāz, 3). Because of the difference in single form (Mufrad). This is what makes the interpretation of the language more popular and gradually develops into the scope of semantic studies.

Semantic awareness in the interpretation of the Qur’ān began since the time of Muqātil Ibn Sulaymān. According to him, every word in the Qur’ān has a definitive meaning (basic meaning) and has several other alternative meanings. An example is a word yadd (ﻱﺪ), the word yadd has the basic meaning "hand". The interpretation, the word yadd has three alternative meanings, namely the physical hand which is an organ of human body in QS. al-ʿAʿrāf /7: 108, generous in QS. al-Isrā’/17: 29, and activities or actions in QS. Yāsīn/36: 35.

From the example above, it can be concluded that the meaning of a word in the Qur’ān is not simple, although it is far apart but interdependent with the concrete meaning from the whole system of relations. One of interesting words in the Qurʾān to be examined at this time is a word related to insults namely sukhiya. Word sukhiya means to mock, to ridicule, to force, to employ without wages, and to

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subdue. As for KBBI, the word *sukhriya* is commensurate with the word insulting, which is degrading; look down on, damage people's reputation, offend people. Mocking is making fun of humiliating or playing with behavior. Ridicule is the words that contain satire or words to play around, joking. *Sukhriya* comes from the words *sakhara-yaskharu-sakhran-sukhriyya* basically composed from the letters *sin* (س), *kha* (خ), and *ra* (ر) which have two meanings namely insulting and subjugating.

But there is some interpreter who interprets *sukhriya* with slaves, they are ‘Ali ibn Muḥammad al-Jauzi, Ibn ‘Aṭiyah, and al-Bursawi. Their interpretation is based on QS. al-Zukhruf/43: 32.

“Is it they who would portion out The Mercy of thy Lord? it is We Who portion out between them their livehood in the life of this world: and we raise some of them above others in ranks, so that some may command work from others. But the Mercy of the Lord is better than the (wealth) which they amass.”

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In this verse sukhrıya is interpreted as a slave, whereas the origin of the word sukhrıya namely sakhar does not mean slave but insulting. So that in another verse that reads the same that sukhrıya interpreted as an insult, as found in the QS. al-Mu'mınūn and QS. Şād. As for the commentators who interpret sukhrıya with contempt are al-Qurtubī, al-Marāgī, and Maḥmūd al-Alūsī.

In addition above explanation, the word more often used in the Qur'ān to express the meaning of "slave" is the words ‘abd, riqāb, mā malakat aimān, imā', and fatayāt. These words are used to discuss several contexts.

Through the explanation above, it can be seen that the main problem in this research is that there are a few commentators who interpret sukhrıya with slaves, even though in order to express the word slave the Qur'ān uses the words ‘abd, riqāb, mā malakat aimān, imā' and fatayāt. Sukhrıya which is interpreted by commentators as slaves, is irrelevant to the present where there are now no slaves. Besides that, the Qur'ān is more directing the word sukhrıya to insult behavior, so it needs a different perspective than tahlili or bil ma'ısur which has often been used to interpret sukhrıya. In this study, the writer offers a semantic approach because there are several semantic studies that have

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16 Look at QS. Al-Baqarah: 175; QS. Al-Taubah: 60; QS. Al-Rūm: 28; QS. Al-Nūr: 32; QS. Al-Nisā': 25, etc.
made it possible to answer something that was previously difficult to answer.

For example in Muhammad Iqbal Maulana’s research related to the concept of jihād in the Qur'ān. In terms of jihād, it is interpreted as war, but when using semantics the understanding of jihād is growing so that the research is able to answer problems such as understanding jihād that still causes controversy. Therefore, this research becomes very important to discuss because in this study will explore or search for the meaning of sukhrīya with semantic analysis methods, so that it will be seen how the meaning of sukhrīya is formed and the meaning of sukhrīya can be understood more deeply.

This study uses the Toshihiko Izutsu’s semantic, a linguist who is very interested toward Qur'ān. According to Izutsu, the semantics Qur'ān tries to uncover the Qur'ān's world view by its material, such as vocabulary or important terms that are widely used in the Qur'ān. The purpose of this study is to find out the semantic analysis of the word sukhrīya in the Qur'ān and to find out the implications of the meaning of the word sukhrīya in social life. Therefore in this study, the author raised the title “Al- Qur'ān and Defamation: A Semantic Analysis Over Sukhrīya Verses”

B. Identification, Formulation, and Limitation of Problem

Departing from the background above, there are several aspects that can be highlighted as problems in the discussion of Sukhrīya. First, some commentators interpret the word sukhrīya with slaves. Though the word sukhrīya does not mean slave but insulting. Thus,

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17 Muhammad Iqbal Maulana, “Konsep Jihad Dalam Al-Qur’an” (Skripsi S1., Fakultas Ushuluddin, UIN Sunan Kalijaga Yogyakarta, 2015)
how the meaning of *sukhriya* explained in detail by using the semantic analysis method?

*Secondly*, differences in *sukhriya* readings among Qiraāt experts. How does the influence between the difference of *sukhriya* reading with its meaning?

*Third*, if *sukhriya* is a bad behavior as explained in the Qur’ān, then how will the *sukhriya* impact on social life for perpetrators and victims?

Of all the problems that the writer will study is in terms of the approach because so far only the *taḥlíli* or *bil ma'thur* approach is used by the interpreter in interpreting *sukhriya*. Even though there are other approaches that can be used like semantics.

From the problems above, the author only focuses on the formulation of the problem as follows:

1. How the meaning of *sukhriya* can be describes in detail through the Toshihiko Izutsu semantic analysis application?

**C. Objective and Benefit of Study**

The purpose and usefulness of this undergraduate thesis as formulated by the previous writer, they are as follows:

1. Objectives of the Study

Based on the formulation of the problem that has been prepared, the aim of this research is to describe the meaning of *sukhriya* in detail through the semantic analysis application Toshihiko Izutsu.

2. Benefits of the study

Related to the objective stated above, in this case, it is expected that the results of this study will provide benefits into two categories, namely academic and practical:
a. Academically

The benefit of this research is to complement Badru Zaman's writings related to insults using a different approach.

b. Practically

Practically, this research will be part of teaching material on semantic, hermeneutic and semiotic courses. Besides that, it can also be a recommendation for the Ministry of Religion's interpretation of social life.

D. Literature Reviews

In the literature review, two research variables form the basis of the study in this discussion. Two studies of these variables are; “sukhriya/humiliation behavior” and “semantic approach”. Some of the works that are considered relevant to complete the data regarding sukhriya/humiliation behavior are as follows:

Dikalustian Rizki Putra\(^{18}\) he concluded that all the oral dangers in the Qur’ān are character that Allah hates because they can damage the morals of one person and others. Although, the prevention of oral dangers is by reading the Qur’ān, fasting, \(dhikr\) and evening prayers. An example of the oral danger is also mentioned in the writings of Ari Wibowo\(^{19}\) he described this study produced two conclusions; firstly, based on the justification for criminalizing the defamation offense. Secondly, defamation offenses were formulated as formal offenses.

\(^{18}\) Dikalustian Rizki Putra, “Bahaya Lisan dan Pencegahannya Dalam Al-Qur’an (Sebuah Kajian Tematik)” (Skripsi S1., UIN Syarif Hidayatullah Jakarta, 2011)

On the other hand, there is writing related to insults that use the word *huz'u*, Ahmad Rifa'I Aziz\(^{20}\) he explained that the meaning of *huz'u* had other meanings besides mockery namely, ignoring, dying and moving. From this meaning, it can be concluded that *huz'u* is related to religious harassment. Then writing related to insulting is connected directly to the object namely Prophet Muhammad to find out how Muhammad's reaction as a role model for all people. Muhammad As'ad\(^{21}\) he concluded this research shows the humiliation carried out on the Prophet is acts and words that demean position, rank, dignity and so on. The purpose of the Qur'ān is to perpetuate the insult that occurred to the Prophet so that humans will make him a role model especially in the world of *da'wah*.

Besides the word *huz'u*, it turns out that insults have many terms in the Qur'ān one of which is *sakhar* like work of Saidil Fitrah\(^{22}\) he concluded that in essence *sakhar* is an insulting or degrading act that is expressed directly to others. Then, he mentioned that QS. al-Ḥujurāt/49: 11 contains many laws regarding the limits of association between fellow Muslims, include insulting. The deed was agreed by the scholars as an unlawful act. Likewise Faridah\(^{23}\) she concluded that the conception of harassment of the Qur'ān in the QS. Jathiyah and QS. al-Taubah is an implied attitude, gesture or act that shows

\(^{20}\) Ahmad Rifa’I Aziz, “Pelecehan Agama Dalam Al-Qur’an Studi Atas Kata al-Huz’u” (Skripsi S1., UIN Sunan Kalijaga Yogyakarta, 2013)

\(^{21}\) Muhammad As’ad, “Pengabadian al-Qur’an Tentang Penghinaan Terhadap Nabi Muhammad saw.” (Skripsi S1., UIN Alauddin Makassar, 2014)

\(^{22}\) Saidil Fitrah, “Sakhar Dalam Al-Qur’an (Kajian Tafsir Tahlili Terhadap QS al-Hujurat/49: 11)” (Skripsi S1., UIN Alauddin Makassar, 2015)

condescension, humiliation, underestimation, firmness in ignorance, rejects the truth, is arrogant and pretends not to listen to God's verses.

Other writers tried to use other approaches to explore the meaning of insults such as work Badru Zaman\(^24\) he concluded that with the double movement method we can see the real meaning of banter, which means that by beginning with distrust of something and giving rise to disbelief, he will begin to banter so that the believer will waver in his belief. Banter is an act that is prohibited by all religions because it is disturbing people.

Thus studies that have ever discussed *sukhriya/humiliation*. Furthermore, some of the works considered relevant to complete data on semantics are as follows:

Eko Budi Santoso\(^25\) he concluded that the basic meaning of the word *tawakkul* is *da'if*. While the relational meaning of the word *tawakkul* is one of the attributes of God (*al-Wakīl*) that is the most reliable representative and if it is associated with human worldly affairs it will mean surrender.

Other studies that use semantic analysis have also been written by Ismatillah\(^26\) explained that the words *walī* and *auliyā'* are contained in the Qur'ān with various derivatives totaling 233 words, which are contained in 234 verses of 55 surahs. The term that directly designates the word guardian is mentioned 44 times, while the word *auliyā'* is

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\(^24\) Badru Zaman, “Penafisran Olok-olok Terhadap Al-Qur’an Dengan Menggunakan metode *Double Movement*” (Skripsi S1., UIN Syarif Hidayatullah Jakarta, 2018)

\(^25\) Eko Budi Santoso, “Makna Tawakal Dalam Alquran (Aplikasi Semantik Toshihiko Izutsu)” (Skripsi S1., UIN Sunan Kalijaga Yogyakarta, 2015)

\(^26\) Ismatilah, Ahmad Faqih Hasyim dan M. Maimun, “Wali dan Auliya Dalam Al-Quran (Suatu Kajian dengan Pendekatan Semantik Toshihiko Izutsu)”. *Jurnal Diya al-Afkar*, Vol.4, no.02 (Desember 2016)
mentioned 42 times. The words guardian and *auliyā’* have a basic meaning close, and have a relational meaning that depends a lot on the context in which the kara is used, including: helper, protector, loyal friend, child, leader, ruler, lover, religious brother, heir, pious person, all of which are inseparable from the basic meaning of being close.

Furthermore, semantic analysis has also been used in studies written by Esti Fitriyani she explained that the basic meaning of word *Ẓann* is prejudice or feeling of being doubtful. The relational meaning of word *Ẓann* varies. The word *Ẓann* was divided into two meanings. That is a prejudice that is not based on knowledge and prejudice that is based on science. *Ẓann* which is based on science means ‘*Alima* (knowledge).

The difference between this research and some of the studies above is that all studies that have discussed above only interpreted *sukhriya* by quoting the opinions of interpretator or scholars. That way, the study above has not shown how the process of the meaning of the word *sukhriya* can finally be interpreted as a slave or interpreted as concluded in this study. Whereas in this study the meaning of *sukhriya* will be interpreted with the semantic analysis method so that it can be seen more clearly how the meaning of *sukhriya* is formed. As for its relevance to semantics, I will follow the methods and steps in the discussion of semantic studies as used in previous research.

**E. The Methodology of the Study**

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27 Esti Fitriyani, “Makna Zhann Dalam Al-Qur’an (Kajian Semantik Toshihiko Izutsu)” (Skripsi S1., UIN Sunan Gunung Djati Bandung, 2017)
The research methods that will be used in the preparation of this undergraduate thesis are as follows:

1. **Type of Research**

   This research is library research or qualitative research because the assessment technique is based on written sources.¹²⁸

2. **Data Source**

   The data used in this study came from two sources, namely primary data sources and secondary data sources. Primary data sources are the Qur’ān. The secondary data sources are books, journal articles, dictionaries and other references related to the main discussion in the study.

3. **Data Analysis Technique**

   The steps of this research are a series that are carried out in a planned and systematic way to find the answers to what is being studied. In this study the author uses the semantic analysis of Toshihiko Izutsu, his semantic is not bound by any ideology to produce pure semantics and reach a view world of Qur’ān. His semantic is also able to bring up the type of ontology of life that changes or we can know its implications in life.

   The writer will explain the steps in the study of *sukhriya* meanings in the Qur'ān through semantic analysis of Toshihiko Izutsu, the following:

   a. Gathering verses from the Qur'ān which is central studies.

   b. Determine the basic meaning.

   c. Determining relational meaning.

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d. Determine the synchronous and diachronic semantics.

e. Concluding the meaning of the central topic in the Qur'ān based on the semantic approach and the worldview that surrounds it (weltanschauung).

Based on this theory, this research is directed at understanding sukhriya meanings in the Qur'ān.

4. Technique Writing of Research

The writing of this research will refer to the undergraduate thesis writing guidelines set by the Ushuluddin Faculty of UIN Syarif Hidayatullah in 2017. As for the transliteration guidelines in this study refer to the Arabic Latin translation library of congress.

F. Organization of Study

To facilitate understanding of this undergraduate thesis, systematic writing in this study is divided into five chapters with the following details:

The first chapter is introduction. This chapter aims to explain the general description of undergraduate thesis writing. The sub-chapter is a background of the study, problem identification, boundary and problem formulation, research objectives, research benefits, literature review, research methods, and systematic writing.

The second chapter, this chapter aims to explain the theoretical framework of semantics. The sub-chapter is a biography of Toshihiko Izutsu, the definition of semantic, the semantic of Qur'ān and Toshihiko Izutsu's semantic method.

The third chapter, this chapter aims to explain the general description of sukhriya. The sub-chapter is sukhriya in the Qur’ān, classification of Makkiyah and Madaniyah verses, Āshābun Nuzūl,
Munāsabah, and Interpretation of Sukhriya. The data in this chapter refer to the theoretical framework in Chapter II.

The fourth chapter, this chapter aims to outline the findings and analyze data to provide a detailed discussion. The sub-chapter are basic meanings, relational meanings, synchronous and diachronic meaning of sukhiya, and weltanschauung or worldview of sukhiya. This chapter becomes the result of data analysis from Chapter III.

The fifth chapter is a conclusion. This chapter aims to provide research answers to the formulation of the problems contained in Chapter I. The sub-chapters are conclusions and suggestions.
CHAPTER II
TOSHIHIKO IZUTSU AND SEMANTIC

This chapter will explain the biography of Toshihiko Izutsu. Then, explain about the history and definition of semantics and explain the steps Toshihiko Izutsu’s semantic.

A. Biography

Toshihiko Izutsu was Professor Emeritus at Keio University in Japan and author of books on Islam and other religions. Izutsu taught at the Institute for Cultural and Language Studies at Keio University in Tokyo, the Iranian Institute of Philosophy in Tehran, and McGill University in Montreal, Canada. Izutsu had the privilege of being fluent in more than 10 languages, including Arabic, Persian, Sanskrit, Pali, Chinese, Japanese, Russian and Greek.¹

Toshihiko was born on May 4, 1914, in Tokyo and died in Kamakura on January 7, 1993, he can be categorized as the most serious and productive Neo-Modernist thinker in his country. Toshihiko Izutsu was born as a rich and religious family in Japan. He grew up with Buddhist family background, his father was a calligrapher and a devout Zen Buddhist. Izutsu practiced Zen Buddhism since childhood. The experience of contemplation of Zen practice affected his thought and his search for the depth of

philosophical thought and mysticism and gave a deeper ability to understand a word.²

He spent his youth by studying Eastern spiritualism, then turned to Western spiritualism and gave his attention to the study of Greek philosophy. From the experience of thinking about Greek philosophy such as Socrates, Aristotle, and Plotinus, which is a kind of mysticism, he found the source of philosophical thought and at the same time as the depth of his philosophy. This experience led him to an understanding that was very contrary to previous beliefs (Buddhism).

The breadth of Izutsu's interest cannot be separated from his educational background. He through the process of education from elementary school to college in his own country, Japan. He took his tertiary education at the Faculty of Economics, Keio University, Tokyo. He is the first Japanese scholar on Islam who used original Arabic sources and earned international fame.³ However, before he finished studying there, he moved to the Department of English Literature on the instructions of Prof. Junzaburo Nishiwaki.⁴ He became a research assistant in 1937 after attending graduation with a BA, then he devoted himself as a lecturer at the institute and in 1950 Izutsu got the title of professor. Between 1962-1968 he was invited as professor at McGill University in Montreal by request of Wilfred Cantwell Smith as director of the Islamic studies program at the college. From McGill, he moved to Iran to teach at the Imperial Iranian

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² M. Nadjib Tsauri, dkk, Kajian Orientalis Terhadap Al-Qur’an dan Hadis (Banten: Sakata Cendikia, 2015), 80.
⁴ Fathurrahman, “Al-Qur’an dan Tafsirnya Dalam Perspektif Toshihiko Izutsu” (Tesis S2., UIN Syarif Hidayatullah, 2010), 51.
Academy of Philosophy fulfilling the invitation of Seyyed Hossein Nasr between 1975 and 1979. After that, he returned to his homeland to became an emeritus professor at Keio University until his death. Izutsu was a Japanese scholar who has good knowledge about Islam, every year he spent six months to taught Islamic theology and philosophy.

Besides, he was also active in several scientific institutions, such as Nihon Gakushiin (The Japan Academy) in 1983, the International Institute of Philosophy in Paris in 1971 and the Academy of Arabic Language in Cairo, Egypt in 1960. While activities outside the country conducted was a guest of Rockefeller (1959-1961) in America and Eranos Lecturer on Oriental Philosophy in Switzerland between 1967-1982.

Izutsu's field of research activities was broad, from Jewish, Islamic and Indian philosophies to Taoism and Japanese Buddhism. The freedom of knowledge makes it possible to see the problem from various perspectives so that it will give birth to a holistic view of the problem.

A book entitled *Consciousness Studies in Memory of Toshihiko Izutsu* published by Iwani Shoten described Izutsu thought in several field. Izutsu is an intellectual figure who is famous with his semantic, he is also very adept at describing aesthetic theories and Sufism, and

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5 Fathurrahman, “Al-Qur’an dan Tafsirnya, 52.
7 Didik Musthofa, “Makna Ajal Dalam Al-Qur’an: Kajian Semantik Toshihiko Izutsu” (Skripsi S1., UIN Surakarta, 2018), 18.
his works also get a good response from his audience. A brief curriculum vitae and Izutsu's career and some of the works that he produced were important elements in understanding his thoughts.


In 1958, Toshihiko completed the Arabic translation of the Qur’ān into Japanese. The famous translations are accurate and widely used for scientific work. He was very talented in learning foreign languages, he finished reading the Qur’ān a month after starting to learn Arabic. Some of the works that he completed include: *Sufism and Taoism: A Comparative Study of Key Philosophical Concepts*, and *Creation and the Timeless Order of Things: Essays in Islamic Mystical Philosophy*.

Izutsu's work on the semantic study of the Qur’ān includes: *The Structure of the Ethical Term in the Koran* (1959), *the Ethico Religious Concepts in the Qur’an, God and Man in the Koran* (1964), *the Semantic of the Koranic Weltanschauung*, and *The Concept of Belief in

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Islamic Theology: A Semantic Analysis of Faith and Islam are groundbreaking works in Qur’anic studies, and were translated into many languages, such as Arabic, Persian, and Turkish. Qur’anic studies occupy a central place in the field of Islamic studies, both in the West and Muslim countries. This semantic analysis of the Qur’ān carried out by Japanese scientist positions the Qur’ān as an Arabic text, by first setting aside the Qur’ān as divine revelation.

When examined seriously, the works above show Izutsu's determination to voice his beliefs about the use of the language approach in explaining texts, especially semantics, even though the semantics are not intended, but rather as a means to express the reality behind it. Furthermore, Izutsu is not only interested in intellectual aspects of all the works and studies above, but also the aesthetic aspects. Then he applied the aesthetic aspects to his personality and did an in-depth study of the extent to which he undertook haiku and Japanese painting that he did with his wife who was also a writer and was fully involved in art studies. He is also interested in plastic arts and literature. In other words, he combines intellect and artistic art in his personal life and his compositions.

B. Definition of Semantic

Semantic comes from Greek, which is from the word Semantickos. Seman contains the meaning of the sign, while tickos contains the meaning of science. Meanwhile, etymologically derived

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15 Japanese poetry consisting of seventeen lyrics. Short poetry that uses sensory language to capture feelings or images inspired by nature, beautiful moments or touching experiences.
from *sema* (sign) and *tick* (science). Thus semantic can be translated as the science of signs. Sematickos derived from the word *semainein* which means to show or state, in a broad sense it can be interpreted as a study related to the meaning. Semantics is the study of meaning in language, it examines symbols or signs that express meaning, the relationship of meaning to one another and its influence on humans and society. The meaning in Indonesian has the same meaning as the symbol or sign system because the real language is also a symbol system.

According to the KBBI, semantics is the science of the meaning of words, knowledge of the intricacies and shifts in the meaning of words. According to the linguistic dictionary, semantic is part of the structure of language associated with the meaning of expressions or speech, systems, or investigation of the meaning of a language in general. Other linguistics examines signs, namely semiotics which is a branch of semantic science but only focuses on studying symbols and their references. Semantics is that level of linguistic analysis where meaning is analyzed. It is the most abstract level of linguistic analysis, since we cannot see or observe meaning as we can observe and record sounds.

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Semantics according to linguist, Hendry Guntur Tarigan, quoting George's opinion that defines semantics as the science of meaning. John Lyon stated that semantics is a science related to the meaning of the sign, the sign meant by Lyon is a sign related to language. The semantics according to Mansoer Pateda is a technical term that refers to the study of meaning this opinion is similar to that expressed by Tarigan. According to Kreidler, semantics is a systematic study of meaning, and linguistic semantics is the study of how language organizes and expresses meaning. Semantics according to Griffiths is knowledge of meaning; knowledge of codes in language vocabulary and patterns to construct more complex meanings, to the extent of sentence meanings. The experts explicitly refer to semantics as the field of linguistics which studies the meanings contained in language units.

Historically, studies of meaning have existed since Ancient Greek times Aristotle (384-322) was the first person to use the term meaning, through his definition that the word is the smallest unit containing meaning. In Cratylus he revealed that the sounds of language implicitly contain certain meanings. In India, the discussion on semantics is not inferior to Greece. Indian linguists have long discussed the study of vocabulary and sentence characteristics. They have discussed most of what we now call linguistics, especially...
semantics. Among its studies is the development of language, the relationship between word and meanings, and the meanings of words.\textsuperscript{26}

In Arabic, semantic studies are called \textit{ad-dalālah}. Since the second century of hijriyah, study of meaning has existed in the Arab world. Al-Khalil ibn Aḥmad al-Farāhidi (d. 175 H) compiled a dictionary named \textit{al-‘Ain}. Abū ʿUbaidah (110-203 H) composed the book \textit{Gharīb al-Qurʿān}. The study of language was continued by Sibawaih (148-188 H) who was called as the father of Naḥw, he compiled a book that talked about many things related to language studies this book is titled \textit{al-Kitāb}. Muḥammad ʿAlī Sulṭānī when reciting Sharah \textit{al-Kitāb Sibawaih} classified the material of the bible into four groups of knowledge, namely morphology, syntax, phonology, and literature. Language studies by Arabic scientists continues to grow, the Arabic linguists take several techniques and forms of language studies, among others; First, differentiating the meaning of words to the intrinsic meanings and \textit{majāz}. This was done by al-Zamakhshari (467-538 H) in his dictionary \textit{Asās al-Balāghah}. Second, rolling techniques of possible origin letters and the basic meanings of the form of words composed of these letters. Third, it connects the meaning of word with the demands of \textit{siyāq} or \textit{lughawī} sentences, as did ʿAbdul Qāhir al-Jurjani (d. 476 H) in his book \textit{Asrār al-Balāghah} which introduces the science of \textit{maʿāni} and \textit{bayān}.\textsuperscript{27}

The activities of scientists in the classical period in studying the real meaning can’t be said as semantic studies as a stand-alone science that is a branch of linguistics, like what we understand now. However,

\textsuperscript{26} Moh. Matsna HS, \textit{Kajian Semantik Arab Klasik dan Kontemporer} (Jakarta: Prenadamedia Group, 2016), 5.

\textsuperscript{27} Mahmud Muhsinin, “Kajian Non-Muslim Terhadap Islam, 10.
their study was a semantic-born embryo. At the end of the 19th century, the term "semantics" in the West as a stand-alone science was raised and developed by the French scientist Michael Breal (1883). Breal considers that semantics as a pure-historical science, in the sense that is still closely related to elements outside the language, such as the background of changes in meaning, the relationship of changes in meaning with logic, psychology, culture and so on.

Then semantic studies became more directed and systematic after the appearance of Ferdinand de Saussure, he was called as the Father of Modern Linguistics. At that time two approaches to language study were introduced, namely, the synchronic approach which was descriptive and the diachronic approach which was historical. According to him, language is a unity and it is a system consisting of interrelated elements.\(^{28}\)

The semantics concerning history, involves the history of language users (language community). The language is always changes, then develops, and is not free from influence. Changes in a language can be seen in terms of its elements. Changes in language user attitudes can be reflected in the utterance (included meaning).\(^{29}\)

Furthermore, there is Leonard Bloomfield, he is much influenced by the flow of Behaviorism found in psychology, because he considers language to be behavior, and meaning is a condition in which people express a word or sentence and are responded by the listener. Another figure who was instrumental in the development of linguistics, especially semantics, as Noam Chomsky, a figure in the transformation

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of grammar. He stated that meaning is a basic element in language analysis.\(^3\)

In subsequent developments the term semantics became various, but people used the term semantics more, as did Palmer (1976), Lyons (1977), and Leech (1974). Another figure, Lehrer said that semantics is a very broad field because it involves elements of the structure and function of language related to psychology, philosophy, anthropology, and sociology.\(^3\)

It has been said before that semantics is a branch of linguistics that has close relations with other social sciences such as sociology, anthropology, and psychology. In the realm of sociology, it is often found that the use of certain words can find out the identity of a group in society, for example in the words \textit{uang} and \textit{duit}, although it has the same meaning, the word indicates different social groups. In the realm of anthropology, semantics can analyze the meaning of a language that can classify the practical life of the culture of the wearer, for example in the word rice. The English people only have one concept of the word rice because the English people do not have the culture of eating rice, while the Indonesian people have four-word concepts for rice (\textit{nasi}, \textit{beras}, and \textit{padi}) because Indonesians have a culture of eating rice.

It has been mentioned that semantics is the study of meaning that language consists of some levels, but not all levels can be used as objects of semantic study, only morphology, syntax,

\(^3\) Moh. Matsna HS, \textit{Kajian Semantik Arab}, 8.
\(^3\) Fatimah Djajasudarma, \textit{Semantik 1: Pengantar}, 12.
Semantics is divided into two namely descriptive semantics and pure semantics. In understanding semantic science, we also need to study language phenomena such as synonyms, monotheism, deity, and polity. Synonyms are equivalent words, homonyms are the same form of words but have different meanings and between the meanings, there is no link at all. An antonym is a word that has a different form and has a different meaning. Polysemy is words that contain multiple or more than one meaning but still have a relationship with multiple meanings.

Semantics play an important role in communication, because the language used in communication is to convey a meaning. For example, someone conveys ideas and thoughts to the interlocutor then, the interlocutor can understand what is conveyed. This is because he can absorb the meaning conveyed well. Stephen Ullman divides semantics into three periods of growth:

1. The first growth period is termed the Underground Period marked by the concept of grammar (1923). Reisig argues, at this time language was divided into 3 main elements namely: semasiology, syntax, and etymology. In this phase, the term semantics has not been used even though the study of semantics itself has been carried out.

2. The semantic growth was further marked by the appearance of the work of a French scholars, Michel Breal entitled *Essai de Semantique*. At this time Breal mentioned semantics as a new

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field of scholarship, but Reisig stated semantics as a purely historical science.

3. Semantic growth is marked by the emergence of the work of a Swedish philologist, Gustaf Stern, entitled *Meaning and Change of Meaning*, with Special Reference to the English Language in 1931. In this book, Stren conducts study the meaning of the English language.

So, semantics is a kind of *weltanschauungslehre*, a study of the nature and structure of the world view of a nation now or in a very important era in its history, which is obtained through analytical methodology on the main cultural concepts that the nation was born for itself and has been integrated into key languages of the language.  

C. The Semantics of the Qur’ān

Language traditions such as poetry, prose, literature are part of pre-Islamic Arabic culture. When the Qur’ān came down, almost all the vocabulary contained in the Qur’ān used Arabic, at this point semantic studies of the Qur’ān entered into an analytical study of the key terms of a language that would later arrive at the concept *weltanschauung*.

Talking about semantic of the Qur’ān, we will enter into the method of interpreting the Qur’ān. Because semantic is science of meaning or signs in language, so the semantic of the Qur’ān can be said as a way to understand the Qur’ān by examining the meaning of words in the Qur’ān. The function of the Qur'anic semantic is to look at the Qur'anic vision of the universe, the semantic of the Qur’ān give

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priority to the problems of how the world is structured, what are the main elements of the world, and how they all relate to each other according to the view of the book the saint.

The Qur’ān that we hold today uses arabic language that have been used for a long time. We will not understand what meaning and knowledge are contained in the Qur’ān if we do not know the language used when it was revealed. According to Amin al-Khullī, one way to understand the content of the Qur’ān is to study the internal aspects of the Qur’ān. This study includes tracking the development of meaning and significance of certain words in the Qur’ān in its singular form, then looking at the indications of these meanings in various generations as well as their psychological-social and civilization influence on the magnification of meaning.\(^{35}\)

God's message recorded in the Qur’ān also cannot be understood the same from time to time, it is always understood in harmony with the reality and conditions that go along with the changing times. In other words, God's revelation is understood in various ways, in harmony with the needs of Muslims as consumers. Islamic scholars have shown a variety of models of interpretation since the beginning of the discipline's appearance up to the contemporary era.\(^{36}\)

One model of interpretation of the Qur’ān is the literary approach. Initially, this model emerged because of the expectations of reviewers and lovers of al-Qur’ān literature who were considered


absolute beauty. The communicative style of the Qurʾān invites its charm for Arabic literary experts. Such attention in the early days became one of the triggers attention of some scholars in the contemporary era to approach the Qurʾān as a text rather than as the word of God.

Before the Qurʾān was interpreted through semantics, previous scholars used the linguistic method to interpret the Qurʾān. Among them is Al-Farraʾ with his work Maʿāni al- Qurʾān. The classic scholarly work, Muqātil ibn Sulaimān, entitled al-Wujūh wa al-Nazhāir, shows the existence of semantic awareness by classical Muslim scholars. Al-Wujūh wa al-Nazhāir is a form of classical ulama's endeavor in understanding the message of meaning which is possessed by every vocabulary used in the Qurʾān. Hārūn ibn Mūsā (d. 170 H) with his work al-Wujūh wa al-Nazhār fi al- Qurʾān al-Karim, al-Ḥusain ibn Muḥammad al-Damigani (d. 989 H) with his work Islāh al-Wujūh wa al- Nazhār fi al- Qurʾān al-Karim, Abu al-Faraj Ibn al-Jauzi with his work Nuzhatu al-Aʿyun al-Nawazir fi 'Ilm al-Wujūh wa al-Nazhāir and others. Then it was developed by Amin Al-Khullī, whose theories were then applied by 'Āishah bint Al-Shati' in his interpretation of Al-Bayan Li Qurʾān al-Karim. The idea of Amin Al-Khullī was later developed again by Toshihiko Izutsu, known as the Semantic theory of the Qurʾān.

It's just the research of classical scholars have not yet pursued to a word concept as applied by Izutsu, so in modern semantic Qurʾān

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37 M. Nur Kholis Setiawan, Al-Qur’an Kitab Sastra Terbesar, 2.
Izutsu is recognized as the first person to develop and apply semantic theory in the interpretation of the Qur’ān.

In the realm of interpretation, the text of the Qur’ān is not only placed as a divine text, but also as a communication tool that can be studied scientifically. Communication between God as an active communicator, Prophet Muhammad as a passive communicator and Arabic language as a communication code. Qur’ān is open to anyone to examine it, both Muslim and non-Muslim on the condition that there is capability in researching the Qur’ān, such as understanding Arabic, ‘Ulūm al-Qur’ān and the sciences related to interpretive research. As a language expert scientist, of course Izutsu cannot ignore the language of the Qur’ān which has continued to develop since it was revealed to the present day.

The term semantics of the Qur’ān began to be known since Izutsu presented his essay entitled "God and Man in the Koran: Semantics of the Koranic Weltanschauung". Izutsu tries to explain the understanding of Qur'an's semantic science by explaining the key terms that exist in the Qur’ān by using the language of the Qur'an, so it can be known by the weltanschauung of Qur'an, namely the Quranic vision of the universe.

The only source that can be used to understand the meaning of concepts in the Qur’ān is the verses of the Qur’ān. Other sources such as the sunnah of the Prophet, Arabic poetry and traditions, stories, and the Israelite tradition are only secondary sources. Semantic analysis requires interpreters of the Qur’ān to read all available data in the Qur’ān without pretension. Then integrate the data in one verse with
another verse, as an effort to eliminate the occurrence of anomalies interpretation that caused by partial data usage of the Qur’ān verses.\textsuperscript{40}

Toshihiko Izutsu’s semantic analysis produced a new alternative interpretation of the Qur’ān, objectively by the original meaning when the revelation of the Qur’ān was revealed and facilitated its adaptation to present life. It makes easier for everyone (humanity) to understand the meaning and purpose that contained in the verses of the Qur’ān to be applied as a guideline for values in daily life, not only for Muslims but also for non-Muslim, because in fact the Qur’ān was revealed by Allah SWT. is for the whole of humanity.\textsuperscript{41}

D. Semantic of Toshihiko Izutsu

Toshihiko Izutsu defines semantics,

\ldots is an analytic study of the key-words of a language with a view to arriving eventually at a conceptual grasp of the Weltanschauung or worldview of the people who use that language as a tool not only of speaking and thingking, but, more important still, of conceptualizing and interpreting the world that surrounds them.\textsuperscript{42}

Because according to him no one has a unified neat and orderly form of semantic science, which is owned by some people is many theories about diverse meanings. Everyone who talks about semantics tends to consider themselves the most entitled to define and understand these words as they like.

Further, before Izutsu developed his semantic method for understanding the meaning of the Qur’ān, he positioned the Qur’ān as an authentic Arabic text and set it aside as divine revelation. It is intended in order the meaning of the vocabulary can be kept away from any ideological biases or perceptions that can affect the process

\textsuperscript{40} Mahmud Muhsinin. “Kajian Non-Muslim Terhadap Islam, 19.

\textsuperscript{41} Mahmud Muhsinin. “Kajian Non-Muslim Terhadap Islam, 19.

of purely meaningful of the terms that originate from the Qur’ān itself, so that the Qur’ān can be understood and studied scientifically by everyone.\textsuperscript{43}

Further, Izutsu said that the words or concepts in the Qur’ān were not simple. Each position is separate, but interdependent and produces the concrete meaning of the entire system of relations. In other words, that words make a group that vary as large and small, and relate to each other in various ways, thus ultimately resulting in a very complex and complicated overall order as a conceptual composite framework. The relationship between these words will be examined besides knowing the basic meaning of the word.\textsuperscript{44}

Izutsu regards language as a system of artificial signs created to divide, categorize and express non-linguistic realities and make them meaningful and categorized in a particular concept. This means that there is no word from any language system that is entirely the same as the other languages in denotation and connotation, because each has a unique semantic structural field in its language system.\textsuperscript{45}

Thus, the words in the Qur’ān must be understood in correlation with other words that surround them. In other words, the relational meaning has a more important position than the basic meaning. Even the meaning that is built from relational can eliminate the basic meaning. Events like this mark the birth of a new word, so the semantics initiated by Izutsu is a broad field of study and is continuously developing. If in the early development of semantics only

\textsuperscript{43} Moh. Matsna HS, \textit{Kajian Semantik Arab}, 30.
\textsuperscript{44} Toshihiko Izutsu, \textit{Relasi Tuhan dan Manusia} (Yogyakarta: Tiara Wacana Yogya, 1997), 3.
\textsuperscript{45} Ismatillah, “Makna Wali dan Auliya’, 41-42.
relates to the meaning of a text, then the modern-contemporary semantics pay great attention to the relationship of language and mind by grounding in the interpretation of the world that surrounds it.

Four steps can be done to understand the texts of the Qurʾān. The first step is determining the basic meaning (basic meaning). Secondly, determine the relational of meaning (relational meaning). Thirdly, determine the meaning through synchronous and diachronic. And the fourth step is concluding and uniting these concepts in one unit or called weltanschaung. For more details, here are the steps of Toshihiko Izutsu’s semantic.

1. Determine Basic Meaning

To understand the integration of these concepts, it is also necessary to understand the meaning of each concept in terms of basic and relational. Basic meaning is something that is attached to the word itself, which is always carried wherever the word is placed. The workings of the search for this basic meaning are obtained through the attention of lexical meanings. All meanings, both basic and derivative in every dictionary are called lexical.

The basic meaning and relational meaning are inseparable unity, although not infrequently the basic meaning of vocabulary is no longer used because the relational meaning is considered as the true meaning of a word. Izutsu applies the distinction of these two meanings by taking the example of the word 'book'. This word has the basic meaning of 'book', but in the context of the Qurʾān, the word book has an extraordinarily important meaning as a very specific religious cue.

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46 Toshihiko Izutsu, Relasi Tuhan dan Manusia, 12.
that is surrounded by the light of holiness. The word 'book' in the concept of Qur’ān means the Qur’ān itself, because it is closely related to the words of God, revelation, *tanzil*, and prophet. But it can also be interpreted as the Torah and the Gospel when it deals with other than the words of God, revelation, *tanzil*, and prophet but it relates to the word expert. So that the term *Ahli al-Kitāb* can be understood as a society that has the Torah and the Gospel.

2. **Determine the Relational Meaning**

Relational meaning is something connotative given and added to the meaning that already exists by putting the word in a special position in a special field, being in a different relationship with all the other important words in the system. In analyzing the meaning of relational, researchers are required to pay attention to the relationship of a word with other words. Also, to find the meaning of relational syntagmatic and paradigmatic analysis is needed.

A syntagmatic analysis is an analysis that tries to find the meaning of a word when the word is side by side with another word. This analysis requires attention to the words before and after the words examined in a sentence or a plot. In a syntagmatic analysis, the writer use analysis based on their association with other word. A paradigmatic analysis is an analysis of a word in terms of similarity and differencity or words that have an equivalent meaning or conflicting meanings.

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49 Toshihiko Izutsu, *Relasi Tuhan dan Manusia*, 16-29.
3. Synchronic and Diachronic

At this step, Toshihiko Izutsu uses synchronous and diachronic terms related to the historical vocabulary in the Qur’ân called historical semantics. The word synchronous comes from the Greek words *Syn* which means with, and *Chronos* which means time. As for the KBBI, synchronous is defined as everything related to events that occur at a time. The etymology of the word diachronic comes from the Greek, *dia* and *chronos*. *Dia* means passing and *Chronos* means time. So diachronic means something that passes goes through and transcends time.\(^{50}\)

Synchronous aspects are aspects that do not change from a concept, whereas diachronic aspects are aspects that always change/develop from one period to another period. The development of concepts in the study of al-Qur’ân starts from the pre-Qur’anic period (*jahiliyah*) or before the fall of the Qur’ân, which has three different word systems with three different world views. The three word systems are pure Baduwi vocabulary representing very ancient Arabic *weltanschauung* and very nomadic. Then, the vocabulary of the traders who were initially interrelated based on the Baduwi vocabulary that although representing a different spirit and world view, was the result of the latest economic development of Mecca, which was thus greatly influenced by the words and ideas that characterized the traders in the city. Then the Christian Jewish vocabulary, a system of religious terms used among Jews and Christians living in Arab land which also includes more Hanifiah systems. Continues is the time of the Qur’ân

\(^{50}\) Asep Muhammad Pajaruddin, “Konsep Munafik Dalam Al-Quran: Analisis Semantic Toshihiko Izutsu” (Skripsi S1., UIN Jakarta, 2018), 24.
and the Post-Qur'an. From these three divisions, it is clear that Izutsu presupposes a historical approach to complete semantic analysis in understanding texts.\(^{51}\)

To find out the synchronous and diachronic meaning in the vocabulary used in the Qur'an, especially in the pre-Qur'anic period, the poems or expressions commonly used by Arabs are scattered in poetic books and through dictionaries. Whereas for the Qur'anic and post-Qur'anic revelation we can use *asbāb al-nuzūl* books, interpretations and other Islamic literature such as fiqh, theology and so on. It is undeniable that language is a system-dependent (dependent) or related to the culture and culture of its speakers. So by examining the semantics of language and the things that surround it, it is expected to be able to find the view of a text (al-Qur'ān) about "something" (Being). In this study, the writer will use poems, history books, and etc as a source of synchronous and diachronic steps.

4. Weltanschauung

*Weltanschauung* is a study of the nature and structure of the world view of a nation now or in the period of history at that time, using a methodological analysis tool for the main concepts that have been generated for themselves and have crystallized into the keywords of that language. The conclusion of *weltanschauung* is the final goal of semantic analysis.

Semantics acts as a methodological method, while the Qur'ān as a material side provides a variety of vocabulary as well as religious concepts that must be studied with a semantic approach. The terms

contained in the Qur’ān are well known to the Arab community. The Qur’ān is entirely new in this case in the system reversing direction from the previous charge. This shift in meaning is studied by Izutsu with its semantics to explore the understanding of fundamental principles that underlie pre-Islamic moral attitudes with revelation through contextual interpretation to obtain the semantic meaning of the Qur'an.\textsuperscript{52}

\textsuperscript{52} Eka syarifah marzuki. “Ifk dan Buhtan Dalam al-Qur’an : Aplikasi Metode Semantik Toshihiko Izutsu” (Skripsi S1., UIN Jakarta, 2016), 29.
CHAPTER III

SUHKHIYA VERSE IN THE QURAN

This chapter will explain the meaning etymology and terminology of term sukhriya. This chapter also discussed about verse classification, asbābun nuzūl, munāsabah and explanation of interpreter on the verses sukhriya.

A. Sukhriya In the Qur'ān

1. Etymology

According to the dictionary, Munawwir, sukhriya comes from the word sakhara means to hire without wages, to subdue, to mock, and ridicule. In Mahmud Yunus dictionary, the word sakhara means “mocking, laughing, or insulting”. The word sukhriya is a form of maṣdar from the word “sakhara-yaskharu-sakhran” which comes from the letters sin, kha and ra. Sukhriya is interpreted in the Indonesian language as an insult, insulting means to demean, look down on, bad name for someone, and offend others.

Sukhriya is also interpreted as a mockery, a mockery in KBBI is word that contain insinuations or just playing around or joking. Mockery also mean toying with actions or words with the intention of satirical intentionally. In Arabic, sukhriya has the similar terms

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1 Ahmad Warson Munawwir, Al-Munawwir-Kamus Arab Indonesia (Surabaya: Pustaka Progressif, 1997), 618.
2 Mahmud Yunus, Kamus Arab Indonesia (Jakarta: PT. Mahmud Yunus Wadzuryah, 1989), 165.
4 Tim Penyusun Kamus Besar Bahasa Indonesia, Kamus Besar Bahasa Indonesia (Jakarta: Balai Pustaka, 2005), 499.
5 Tim Penyusun Kamus Besar Bahasa Indonesia, Kamus Besar Bahasa Indonesia, 981.

While the word *sakhara* consists of three letters namely *sin*, *kha*, and *ra*. Each of three letters has meaning, namely: the *sin* letter means توفية ظهور جومع تفصيل في حسن لطف (the real appearance and details regarding all the good things), then the letter *kha* means ما يظهر بارك و الجهد للف (hard work, effort and good wholeness therein), next letter *ra* means يعبر عنه علالي وجه التفصيل المترتب رتبة تدريج الحكمه بالترا (reveals in detail the level of wisdom with education).

From the understanding of each letters above, the meaning of *sakhara* is a visible good which is shown by efforts that can reveal in detail the wisdom in it which contains morals.

The meaning of *sakhara* is also mentioned in several dictionaries, such as *Lisānul Arab*, *sakhara* and its derivative has meaning *hazi’a bihi* which means to mock. Then, *Asās al-Balāghah*, *sakhara* has the meaning (يضحك منه الناس) everyone laughs with him, while *sukhriy* is interpreted as a forced laborer's property and the target of ridicule from the mockers. As for in the book of *Mufradāt Alfāz*  

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al-Qur'an, sakhara relates to the specific purpose of subjugation, and sukhrīyyah is interpreted as "demeaning or making fun of".

In Ibn al-Anbārī’s book, sukhrīya has two meanings, the first sukhrīya is forced labor. The second, sikhriya is ridicule and entertainment or pleasure. In Mu’jam al-Mufassal, sakhara means to conquer and subdue, as the sun and moon are subdued to give benefits. While in al-Munjid, sukhrīy or sikhriy means forced labor without pay.

2. Terminology

Sukhrīya in criminal law is known as an insult, which is attacking the honor and reputation of someone who is not in a sexual sense, so that the person feels disadvantaged. Humiliation always contains an insulting others as the intention of the offender to commit an act. Insults are intense feelings that disrespectfully and express dislike. Humiliation in psychology and social sciences is an intense feeling of lack of respect or recognition and aversion. Insult is a refusal that questions the ability and moral integrity. This is similar to hate, but it implies a sense of superiority. Someone who is insulting looks at an individual with a demeaning attitude.

15 Sahrul Mauludi, Seri Cerdas Hokum: Awas Hoax (Jakarta: Media Komputindo, 2018), 125.
The word *sukhriya* is a maṣdar from the word *sakhara*. The mention of the term *sakhara* and its derivation in the Qurʾān consists of six forms, namely: the form of *fi’il mādī*, *fi’il muḍāri’, fi’lu nahiyyah, maṣdar, isim fa’il, and isim maf’ul*. The term *sakhara* is mentioned 42 times in the Qurʾān.\(^\text{17}\)

<table>
<thead>
<tr>
<th>No.</th>
<th>Surah</th>
<th>Verse</th>
<th>Shape of Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Al-Baqarah (2)</td>
<td>164, 212</td>
<td>سَخَّرَوْنَ, سَخَرُّونَ</td>
</tr>
<tr>
<td>2.</td>
<td>Al-An’ām (6)</td>
<td>10</td>
<td>سَخَّرَوْنَ</td>
</tr>
<tr>
<td>3.</td>
<td>Al- A’rāf (7)</td>
<td>54</td>
<td>مَسْخَّرَاتَ</td>
</tr>
<tr>
<td>4.</td>
<td>At-Taubah (9)</td>
<td>79</td>
<td>يَسَخَّرُونَ</td>
</tr>
<tr>
<td>5.</td>
<td>Hūd (11)</td>
<td>38</td>
<td>يَسَخَّرُونَ, يَسَخُّرُونَ, يَسَخُّرُونَ</td>
</tr>
<tr>
<td>6.</td>
<td>Al-Ra’d (13)</td>
<td>2</td>
<td>سَخَّرَ</td>
</tr>
<tr>
<td>7.</td>
<td>Ibrāhīm (14)</td>
<td>33</td>
<td>سَخَّرَ</td>
</tr>
<tr>
<td>8.</td>
<td>An-Nahl (16)</td>
<td>12,14,79</td>
<td>سَخَّرَ, مَسْخَّرَاتِ</td>
</tr>
<tr>
<td>9.</td>
<td>Al-Anbiyā’ (21)</td>
<td>41</td>
<td>يَسَخَّرُونَ, يَسَخُّرُونَ</td>
</tr>
<tr>
<td>10.</td>
<td>Al-Hajj (22)</td>
<td>36,37,65</td>
<td>يَسَخَّرُونَ, يَسَخُّرُونَ, يَسَخُّرُونَ</td>
</tr>
<tr>
<td>11.</td>
<td>Al-Mu’minūn (23)</td>
<td>110</td>
<td>سَخَّرَ</td>
</tr>
<tr>
<td>12.</td>
<td>Al-‘Ankabūt (29)</td>
<td>61</td>
<td>سَخَّرَ</td>
</tr>
<tr>
<td>13.</td>
<td>Luqmān (31)</td>
<td>20,29</td>
<td>سَخَّرَ</td>
</tr>
<tr>
<td>14.</td>
<td>Fātir (35)</td>
<td>13</td>
<td>سَخَّرَ</td>
</tr>
<tr>
<td>15.</td>
<td>Al-Ṣāfāt (37)</td>
<td>12,14</td>
<td>يَسَخَّرُونَ, يَسَخُّرُونَ</td>
</tr>
<tr>
<td>16.</td>
<td>Śād (38)</td>
<td>18, 36, 63</td>
<td>سَخَّرَنَا, سَخَّرَنَا</td>
</tr>
<tr>
<td>17.</td>
<td>Al-Zumar (39)</td>
<td>5</td>
<td>سَخَّرَنَا, السَّخَّرَنِينَ</td>
</tr>
</tbody>
</table>

The verse above mostly means subjugation of nature and another part means insult. In this study the writer uses the term *sakhara* that relating to insults. The *sakhara* verses relating to insults mentioned 15 times are scattered in 10 surahs.\(^{18}\)

**Table 3.1. the change of word *sakhara* in al-Qur'an**

<table>
<thead>
<tr>
<th>No.</th>
<th>Form</th>
<th>Word</th>
<th>Amount</th>
<th>The Name of Surah</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td><em>Fi’il Māḍī</em></td>
<td>سَخَرُ, نسخُر, سَخَرُوا, نسخْرُوا</td>
<td>6</td>
<td>Al-An’ām:10, Hūd:38, al-Anbiyā:41,</td>
</tr>
<tr>
<td>4.</td>
<td><em>Fi’lu Nahyī</em></td>
<td>لا يَسَخَرُ</td>
<td>1</td>
<td>al-Hujurāt:11</td>
</tr>
</tbody>
</table>

The verses above have different forms of words. In the Arabic form, different forms have different meanings the following is an explanation of the form of words in the term *sakhara* related to insults:

Every word with various forms of change indicates a certain pressure and affirmation. As fi’il māḏī and muḏāri’ which contain the meaning of past, present, and future.

As for, fi’il māḏī form uses in the sukhrīya verse, سُخْرَیة and its descendants, speaks of the reply or punishment from Allah to those who like to insult and contemptuous. Contrast to fi’il māḏī, fi’il muḏāri’ in a systematic Arabic grammar is verb that shows work or events that are or will occur. The sukhrīya verse in the form fi’il muḏāri’ speaks of infidels and hypocrites who like to insult believers.

While maṣdar do not bind events with time. Sakhara in the form maṣdar talks about verbal and non-verbal humiliation. Then the fi’lu nahyi contained in the sukhrīya verse is addresses to those who believe as a warning not to insult other human beings because it is wrongdoing.

Through the explanation of the term sakhara and its derivation and the term sakhara related to insults, the writer focuses this research on the discussion of the word sukhrīya. The reason the author chose the word sukhrīya, because almost all interpreters interpret the word sukhrīya as an insult where the insult is the topic being discussed in this study. Other terms such as sakhara, yaskhar and others will continue to be used as supplementary data.

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20 Quoted from various commentary books that discuss the meaning of sukhrīya.
In the Qur'an, the term *sukhriya* consists of three words scattered in three letters, namely: al-Mu'minūn verse 110, Ṣad verse 63, and al-Zukhruf verse 32.

1. Al-Mu'minūn/23: 110

> فَأَخْذَذُنَّهُمْ سُحْرِيَّةً حَتَّى أَسْأَلُوكَ ذَكْرِيٰ وَكُنْنِي مِنْهُمْ تَضْحَكُونَ

“But ye treated them with ridicule, so much so that (ridicule of) them made you forget My Message while ye were laughing at them!”

2. Ṣad/38: 63

> أُخْذَنَّاهُمْ سُحْرِيَّةً أَمَّ رَأَعَتْ عَنْهُمْ الأَبْصَارُ

“Did we treat them (As such) in ridicule, or have (our) eyes failed to perceive them”

3. Al-Zukhruf/43: 32

> أَهْمَمْ يُقَسِّمُونَ رَحْمَتُ رَبِّكَ ئَخْرُ جَمِيعُهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفِيعًا بَعْضُهُمْ فَوَقْ بَعْضٍ ذَرِّجَاتٍ لِيُتَّخِذَ بَعْضُهُمْ بَعْضًا سُحْرِيَّةً وَرَحْمَتُ رَبِّكَ خَيْرًا مَا يَجْمَعُونَ

“Is it they who would portion out The Mercy of thy Lord? it is We Who portion out between them their livehood in the life of this world: and we raise some of them above others in ranks, so that some may command work from others. But the Mercy of the Lord is better than the (wealth) which they amass.”

B. Classification of *Makkiyah* and *Madaniyah* Verses

The classification of the term *sukhriya* is not only in terms of origin or word, but also be seen in terms of the revealed verse in the form *Makkiyah* and *Madaniyah*. *Makkiyah* and *Madaniyah* is an important branch of al-Qur'an knowledge to be studied.

The *Makkiyah* verse is a verse that came down before the Prophet Muhammad migrated both in the verse and to experts in Mecca, Medina or others. The style of language used by the

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Makkiyah verses tends to be hard and decisive, because the verse that goes down is aimed at the Arab community who are also hard. The Madaniyah verse is a verse that came down after the prophet Muhammad migrated both the verse down in Medina, Makkah or others. The Madaniyah verses mostly discuss monotheism, laws or rules of worship, and others.

Makkiyah and Madaniyah verses are important to understand to make easier to interpret the Qur'an to know which verses came earlier and later. Besides, the discussion of Makkiyah and Madaniyah is also important as a guide for Muslims in emulating the journey of the Prophet’s life. So, the discussion of Makkiyah and Madaniyah is important to be included in this research to help find out the change in the meaning of sukhriya from the time of the verse subsection.

After analysis, it is seen that the term sukhriya in all three verses belongs to the Makkiyah letter. This shows the behavior of people who do not believe in the messenger of God and their behavior responds to the signs of God's greatness.

C. Asbābun Nuzūl of Sukhriya Verses

Asbābun Nuzūl consists of two words namely, asbāb and nuzūl. The word asbāb means “reason or cause” and the word nuzūl means “to glide from high to low”, nuzūl also means to stop or arrive at a

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26 M. Quraish Shihab, Sejarah dan Ulum al-Qur'an (Jakarta: Pustaka Firdaus, 2013), 73.
certain place.\textsuperscript{28} Etymologically \textit{asbābun nuzūl} means knowledge of the causes of a verse to be revealed.\textsuperscript{29} The popular definitions related to \textit{asbābun nuzūl} are events that occur during the revelation of the verse, both before and after the fall, where the content of the verse is related / can be associated with the event. The event can be certain, it can also be in the form of questions, and what is meant by after the fall of the verse is that the event occurred during the fall of the Qur'ān.\textsuperscript{30}

So, \textit{asbābun nuzūl} that referred in ‘\textit{Ulūm al-Qur'ān} is not in the context of cause and effect (causality), but the down verse can be an explanation of the law of the verse or it is a guide regarding the event.\textsuperscript{31} The way to arrive at \textit{asbābun nuzūl} is by paying attention to the narrations of \textit{ṣahābah} and \textit{tābi'in} that are worth shahih.\textsuperscript{32}

\textit{Asbābun nuzūl} has an important role in interpreting the Qur'ān, someone can’t understand the verses of the Qur'ān well without the existence of \textit{asbābun nuzūl}. (M. Quraish Shihab, 2013: 78).\textsuperscript{33} Following the opinion of the scholars regarding about urgency of \textit{asbābun nuzūl}, Muhammad Chirzin (2003: 28) said, "according to al-Wahidi that it is impossible to know the interpretation of a verse without knowing the story and the explanation of the descending verse. While Ibn Daqiq Al'Id stated that the explanation of \textit{asbābun nuzūl} is a good way of understanding the meaning of the Qur'ān, in line with Ibn Taymiyah's opinion that by knowing the \textit{asbābun nuzūl} will help

\textsuperscript{28} Acep Hermawan, \textit{Ulumul Quran} (Bandung: PT. Remaja Rosdakarya, 2011), 29.
\textsuperscript{29} M. Qurasih Shihab, dkk, \textit{Sejarah dan Ulum Al-Qur'an}, 77.
\textsuperscript{30} M. Quraish Shihab, \textit{Kaidah Tafsir} (Tangerang: Lentera Hati, 2013), 235.
\textsuperscript{31} M. Quraish Shihab, \textit{Kaidah Tafsir}, 238.
\textsuperscript{33} M. Qurasih Shihab, dkk, \textit{Sejarah dan Ulum Al-Qur'an}, 78.
someone in understanding the verse because asbābun nuzūl can give birth to knowledge about the consequences".34

So asbābun nuzūl is necessary in this study to help uncover the meaning of the word sukhrīya. However, it is important to note that not all verses have asbābun nuzūl. Al-Ja’buri said: “The descent of the Qur’ān is divided into two parts, some descending without cause and some descending after an event or question”. (Al-Itqān: 1/82).35 The application will be explained in the next sub.

D. Munāsabah of Sukhrīya Verses

Munāsabah in language means closeness. In terminology, munāsabah is similarities that are found in certain things in the Qur’ān both letters and verses that connect the description of each other. Munāsabah can be interpreted as knowledge gained from reason, so reason trying to seek and find relationships or similarity between something.36 In Quraish Shihab’s interpretation, he explains the uses of munāsabah in the Qur’ān according to the scholars namely; 1). Relationship between the verses of the Qur’ān one another, 2). Relationship between the meaning of one verse with another verse, for example, the specificity, or the determination of conditions for other unconditional verses.37 Then the steps to find verse correlation of al-Qur’ān are:38

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36 Rahmat Syaf'i, Pengantar Ilmu Tafsir, 37.
37 Quraish Shihab, Kaidah Tafsir, 243-244.
1.) Pay attention to the objectives discussed by the letter. 2.) Should pay attention to the core description of the letters by the objectives discussed in the letter. 3.) Pay attention to the level of description by searching whether is there a connection or not. 4.) When concluding it is necessary to pay attention to expressions that seem excessive.

*Munāsabah* of al-Qurʾān is science that explores the relationship in the Qurʾān, the relationship between verse and verse and surah with surah. In Hasani’s book, he explains that the *munāsabah* has three functions, are: 1.) From the side of *balāghah*, the linkage of verses with verses makes a beautiful wholeness in the grammar of the Qurʾān, which when decapitated a harmony and beauty of the sentence will disappear. 2.) *Munāsabah* make others easier to understand the meaning of a verse or letter. 3.) *Munāsabah* will greatly assist an interpreter in interpreting the Qurʾān. 39

So, the *munāsabah* necessary is in this study, so that the word *sukhriya* can be understood in entirety. However, as explained by Sheikh Izuddin Abdussalam, who saying that not all the verse or letter contain *munāsabah*, unless there is a harmonious relationship between sentences in the unity which are the beginning and the end are interrelated, otherwise they do not call *munāsabah*. 40 So, *munāsabah* will be explained if there is a relationship between the verses or between the letters in this study. The application will be stated in the discussion of the next sub.

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40 Fauzul Iman, “Munasabah Ayat, 47-48.”
E. Interpretation of Sukhriya Verses

This study will use the interpretation of middle and contemporary periods. Interpretation of the classical period refers to the book of *al-Kashshaf ‘an Haqāiqi al-Tanzil wa ‘Uyūn al-Aqawil fi Wujūhi al-Tanwil*, the work of al-Qāsim Jar Allah Maḥmud bin ‘Umar bin Muḥammad bin Aḥmad bin ‘Umar al-Khawarizmi al-Zamakhshari. Zamakhshari is an Arabic grammarian and *balāghah* expert, his commentary emphasizes the linguistic style and interprets verses with *balāghah*, to prove the beauty and miracles of the Qurʾān.  

Secondly, *Mafātih al-Ghāib*, the work of Muḥammad al-Rāzi Fakhruddin Ibn Allāmah. He is a theology and *fuqohāʾ*, he interprets verses of the Qurʾān with the method of logical reasoning and incorporates *kalām* science using beautiful language. So both of these interpretations become a reference books in this study.

The interpretation of modern period refers to the book of *at-Tafsīr at-Tahrīru wa at-Tanwīr*, the work of Muḥammad al-Ṭahir Ibn Āsyur. Ibn Āsyur's interpretation is also known as the language book because he makes the science of *nahw*, *ṣorof*, and *balāghah* as objects of his study. This interpretation rests on pre-Islamic and post-Islamic Arabic poetry to understand the Qurʾān. Secondly, refers to the book of *Tafsir al-Misbah: Message, Impression, and Alrightness of the Qur'an*, the work of Quraish Shihab. Almost every his work using a

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linguistic approach, especially in *Tafsir al-Misbah*, this interpretation also raises the messages of the Qur'an in the present context. So both contemporary interpretations become a reference books in this study.

The interpretation of the verses that relating to *sukhriya* will be explained in the following:

1. **Classical Interpretation**

Classical interpretation is an interpretation that begins to separate interpretations from hadith. This period begins at the end of the *tābi'ut tāb'in* until the end of the Abbasiyah dynasty at 782 AD-1258 AD. The source of classical interpretation is the Qur'an and Hadith, the opinions of the *sahābī* and *tābi'īn*, *tābi'ut tāb'in*, *ijtihādi*, and *istinbāṭ*. The classical interpretation uses the *tahlīli* method, while the systematic interpretation is by interpreting under the order of the verses in Manuscripts. The scope of this period focused on particular discussion. The following interpretation of the *sukhriya* verses uses a classical interpretation:

1.1. **Al-Mu'minun/23: 110**

In this verse, al-Rāzi explains that the Quraish leaders such as Abu Jahl, Utbah, and Abi ibn Khalaf made fun of their messengers and laughed at poor people such as Bilal, Khabab, and ‘Ammār. Al-Rāzi also explained the same thing about the recitation of the *sukhriya*.

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Qirāat as contained in the surah Ṣād.\textsuperscript{48} In the interpretation of \textit{al-Kashshaf}, it is explained that السخرى is usually read with ḍammah and kasrah, while when there is an addition (يا) it means the meaning of humiliation will be stronger, this agrees with the interpretation of al-Rāzi.\textsuperscript{49} This verse still has correlation with verse afterward, that is whoever is patient after being mocked/insulted he will get a victory from Allah.

1.2. Shad/38: 63

In al-Rāzi’s \textit{Tafsīr}, this verse is only explained about Qirāat from sukhrīya, imam Nāfi’ reads sin with ḍammah and other reads with kasrah. Some say both mean one, another say if sin read with kasrah it means mocking and if it reads with it ḍammah means degrading and insulting.\textsuperscript{50} يَعْفَنا مِن سَخْرَى is read with the term khabar because it is character of previous people, like the words "we consider them evil people". The ‘hamzah istifhām’ shows that they feel strange about themselves, and they get reproached from the insults they do.\textsuperscript{51}

This verse still has a correlation with the previous verse, where verses 55-64 tell the description of the ungodly and their debate in hell. This verse contradicts the previous theme which tells about good people and a description of their rewards in heaven. Need to know this

\textsuperscript{48} Muḥammad al-Rāzī Fakhruddīn Ibn Allāmah, \textit{Tafsīr Fakhrurrāzi}, jilid 23 (Darul Fikr, 1993 ), 126.
\textsuperscript{49} Abū al-Qāsim Jārullah Mahmud Ibn ʿUmar al-Zamakhsharī, \textit{Al-Kashshāf}, jilid 3 (Dār al-Fikr, 1977 ), 44.
\textsuperscript{50} Muḥammad al-Rāzī Fakhruddīn Ibn Allāmah. \textit{Tafsīr Fakhrurrāzi}, jilid, 224.
\textsuperscript{51} Zamakhsharī. \textit{Al-Kashshāf}, jilid 3, 380.
surah contains warning to humans that the Qur'ān is a glory that must be followed the instructions.

1.3. Al-Zukhruf/43: 32

Zamakhshari does not explain the meaning of sukhrīya in this verse, but he still explained that Allah created some others higher than others, to be able to help and benefit one another. This is one form of God's mercy, making a difference.\(^{52}\) This verse still has munāsabah with the previous verses which tell about the mushrik, who do not believe in Allah, this verse is also the answer to the question in the previous verse.

2. Modern Interpretation (18-21 M)

The modern interpretation is an interpretation that began from 19th century AD until now, exactly since the start of the modernization movement in Egypt. The commentaries written in this period are inseparable from the renewal and way of thinking the Muslims in modern times.\(^{53}\) The source of interpretation in this era is riwāyah and dirāyah, the interpretation uses tahlīli, muqarran and mauḍu‘i method. The scope of interpretation at this time focus on the fields of civilization, social, political and struggle.\(^{54}\) Interpretation in this period generally shows that al-Qur’ān šaḥīḥ li kulli zamān. The following interpretation of the sukhrīya verses uses a modern interpretation:

2.1. Al-Mu‘minun/23: 110

The word سَخْرِيَ with dammah in the letter sin means to employ without compensation for wages, while with kasra سَخْرِيَ means to

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\(^{52}\) Zamakhshari, Al-Kashshāf, jilid 3, 486.  
\(^{54}\) Nashruddin Baidan. Perkembangan Tafsir Al-Qur’ān, 22.
ridicule. The editor of the verse does not state that ridicule is what makes them forget, but it is because of the nature and condition of the believers that is what makes them forget about the teachings of Islam. In the interpretation of *al-Misbah*, Ṭabataba'i argues that the polytheists' taunts to the believers were truly and utterly insulting and mocking the believers. So the existence of believers for them is only as material ridicule and laughing.⁵⁵

In Ibn Āsyur's *Tafsīr*, he said *sukhriya* in the reading of imam Nāfi', al-Kisā'i, Abu Ja'far and his khalaf that *sin* were read with ḍammah, and the others read with kasrah. According to Ibn Āsyur, a linguist, the two reading means one. As for the Abi ʻUbaidah, al-Kisā'i and al-Farra who reads *sin* with kasrah it means *haza'a* and who reads with ḍammah it means to employ without pay. If it is in the form of *maṣdar* and there is ُّ (yā'u nisbah), it means exaggerated or truly insulting.⁵⁶

2.2.Ṣad/38: 63

In Quraish Shihab’s *Tafsīr*, he explains the word سخرياتaken from the word سخر means making fun of. The addition of letters يا at the end of the word indicates the amount of their banter. The sentence أُذِنِناهم is a statement from the disobedient who considers the Muslims as evil

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and despicable and makes them as ridicule.\textsuperscript{57} \textit{Sukhriya} is \textit{maṣdar} from the word سخري, \textit{sukhriya} is \textit{istiħzā'u} and it shows great insults because \\ ١١١ is a form of \textit{mubālaghah} / excessive statement.\textsuperscript{58}

\textbf{2.3. Az-Zukhruf/43: 32}

This verse confirms that the conferring and giving of revelation is the will and authority of God, not human. the word سخري is taken from the word سخري, the first means to mock and the second means force to do something. The word \textit{sukhriya} is something that is forced or ridiculed. In the interpretation of \textit{al-Misbah}, \textit{sukhriya} has two meanings can be used. If using the meaning forced the sentence بعضهم بعضهم includes all human, because it fulfill needs, it means everyone is forced to expect help from other parties. As for using the meaning of being ridiculed, the word ليتُخذ means “so in the end”, it means that in the end, the polytheists mocked the believers because of different material abilities.\textsuperscript{59}

In the letter \textit{sin} can be reads with ẓammah or kasrah, but in this verse, none of the \textit{Qira'at} experts read them except with ẓammah. According to Ibn Aṭiyah, \textit{sukhriya} or \textit{sikhriya} in this verse it does not mean contempt but two meanings can be deciphered. The first is seen in terms of \textit{Ijāz}, it means to work for others in the affairs of life, the second meaning is to need help from each other, according to

\textsuperscript{57} M. Quraish Shihab. \textit{Tafsir Al Misbah}, 162.
\textsuperscript{58} Ibn Āshūr, \textit{Tafṣīr al-Tahrīru wa al-Tanwīr}, jilid 22, 293.
\textsuperscript{59} M. Quraish Shihab, \textit{Tafsir Al Misbah}, 562-563.
Zamakhsari, Ibn Aṭiyah, as-Su’di, Qatadah, and Duhaka ibn Zaid this meaning had been sufficient.60

60 Ibn Ṣāḥib, Tafsīr al-Tahrīru wa al-Tanwīr, jilid 25, 201.
CHAPTER IV

SEMANTIC ANALYSIS OF SUKHRiya IN THE QURAN

This chapter analyzes the meaning of sukhriya, using Toshihiko Izutsu’s semantics. It determines basic, relational and historical meaning of the term. It also discusses the weltanschauung of term.

A. Basic Meaning of Sukhriya

The term sukhriya basically means “contempt.” It derives from sin, kha, and ra (سخر). The meaning is based on the dictionary referenced by the writer in previous chapter, ranging from classical to modern dictionaries such as Lisānul ‘Arabic, Asās al-Balāghah, Mufradāt fi Alfaẓi al-Qur’an, al-Munawwir and so on.

So, in the opinion of the writer the word sukhriya has the basic meaning "demeaning of something" which means it will always carried over when the word sukhriya is placed anywhere and used somehow.

B. Relational Meaning of Sukhriya

Relational meaning arises because the influenced by the circumstances or context of the sentence. To determine the relational meaning, we must use syntagmatic and paradigmatic analysis.

1. Syntagmatic Analysis

The syntagmatic analysis tries to find the meaning of word sukhriya by paying attention to words that are in front of or behind it.

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words. In this discussion, the word *sukhriya* has a connection to the word of God, *Mu'min*, and *Mushrik*. The following explanation:

1.1. The Relational Meaning of *Sukhriya* is related to God

In all verses relating to *sukhriya*, God has two positions namely as subject and object. As for when God becomes the subject of the term *sukhriya*, it will be a form of retribution or punishment from God, in this case God shows his prerogative rights. God is the one who has the right to judge those who like *sukhriya*, as written in QS. al-Taubah/9: 79. Whereas when God becomes an object, *sukhriya* will mean denial. It means they ridicule and insult God's verses just the same as them do not believe or deny the verses of God, as written in QS. al-Saffat/37: 14. This agrees with Hasanain Muhammad Makhluf’s opinion in his book *Kalimatul Qur'an Tafsīr wa Bayān* he states that God will insult them again as appropriate replies.

1.2. The Relational Meaning of *Sukhriya* is Related to *Mu'min*

In all three verses the word *sukhriya* places the "*Mu'min*" as the object of *sukhriya*. In surah al-Mu'minūn and al-Zukhruf the word *sukhriya* is in the context of insulting poor believers. Whereas in QS. Ṣād/38: 63, *Sukhriya* is in the context of the astonishment of the *Mushrik* in the presence of the faithful that they normally despise. So the word *sukhriya* can be used as a word of discrimination against believers.

1.3. The Relational Meaning of *Sukhriya* is Related to *Mushrik*

As for the three verses, the word "*Mushrik*" is always become a subject of the word *sukhriya*. This shows the characteristic of the word

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2 Lukita Fahriana. “Pemaknaan Qalb Salim Dengan Metode Analisis Semantik” (Skripsi S1., UIN Syarif Hidayatullah Jakarta, 2019), 77.
sukhriya which is specifically used only for polytheists who like to insult believers.

2. Paradigmatic Analysis

The paradigmatic analysis is an analysis that compares certain words with other words, both with words that have similar meanings or with opposite meanings. The following explanation of word that resemble or contradict the meaning of the word sukhriya, are:

2.1. هزوا (Huzuwa)

There are several verse of al-Qur'an that explain about "هزوا", one of them is in QS. Al-Kahf / 18: 56.

"We only send the apostles to give glad tidings and to give warnings, but the Unbelievers dispute with vain argument, in order therewith to weaken the truth, and they treat My signs as a jest as also the fact that they are warned."

Hzuwā comes from the word haza'a-yahza'u-haz'an which means to mock. According to al-Rāghib al-Asfahānī, hzuwā is joking in secret. As according to Husen At-Ṭabaṭaba'i in his interpretation, huzuwā is toying with things without having a correct purpose that according to reason and making fun of it and being mocked to accept it, but not wholeheartedly. It is clear that huzuwā synonymous with the word sukhriya, because they have the same

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4 Ahmad Warson Munawwir, Al-Munawwir-Kamus Arab Indonesia (Surabaya: Pustaka Progressif, 1997), 1503.
meaning of mockery that is a mockery is an act of humiliating humans, the Messenger of God, and signs of God's power.

2.2. خزي (Khizyu)

Khizyu linguistically means someone separate from something. This word also refers to low, despicable, or legal sanctions.\(^6\) There some verse of al-Qur'an talk about khizyu, one of them is found in the QS. Al-Māidah/5: 33

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إِنَّمَا جَزَاءَ الَّذِينَ يُخَارِبُونَ الْأُمَّةَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَأَلَّهُمُ الْحَقُّ أَنْ يَقِلُّواْ أَوْ يَصِلُّواْ أَوْ نُقَطِّعَ نَفْسَاهُمْ وَأَرْضَاهُمْ مِنْ خَلَافٍ أَوْ يَنْفِقُواْ مِنَ الْأَرْضِ فَذَلِكَ لَا لِلْحَرَّامِ فِي الدُّنْيَا
وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ
\]

“The punishment of those who wage war against God and His apostle and strive with might and main for mischief through the land is: execution or crucifixion or the cutting off of hands and feet from opposite sides or exile from the land: that is their disgrace in this world and a heavy punishment is theirs in the hereafter”.\(^7\)

The Word of God explains about those who fight God and His apostles will be punished where the punishment is an insult in the world and the hereafter. In language sukriya and khizyu have the same meaning, is contemptuous. However, khizyu is not used to insult fellow human beings but is used by God to servants who break His rules.\(^8\) This shows that khizyu is similar to sukriya which has the same meaning that is degrading or insulting.

2.3. همزة (Humazah)

\(^8\) M. Quraish Shihab, dkk, *Ensiklopedia al-Qur'an*, 481.
There are some verse of the Qur'ān that explain *humazah*, one of them is in the QS. Al-Qalam/68: 11:

"A slanderer going about with calumnies".⁹

The general meaning of *humazah* is to suppress, squeeze and denounce. Likewise, according to al-Aṣfahānī, *al-hamzu* means to suppress, whereas *hamz al-insān* is to curse and slander.¹⁰ As for the language expert, *al-humazah* is a person who reproaches or berates in front of the person concerned. Explanation from the meaning of *humazah* above has almost the same meaning as the word *sukhriya*, *sukhriya* has a basic meaning “demeaning and subjugating” which both meanings contain an element of emphasis. As for *humazah* means to suppress and reproach people, it is clear that *humazah* synonymous with the word *sukhriya*.

### 2.4. Ḥamd (Hamd)

Next the word that related to the term *sukhriya* paradigmatically which has the opposite meaning from the word *sukhriya*, is *ḥamd*. *Ḥamd* is repeated in the Qur'ān 68 times in 44 surahs, one of them is in QS. Al-Hajj / 22: 24:

"For they have been guided (In this life) to the purest of speeches; they have been guided to the path of Him who is worthy of (all) praise."¹¹

*Ḥamd* means to praise, the mufassir argues that the word *ḥamd* is said when someone gets a favor. *Ḥamd* comes from the word

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ḥamida -yaḥmadu- ḥamdan which means to give thanks, praise. As for the Quraish shihab’s opinion (2007: 279), ḥamd is “always addressed to Allah because in his actions He always fulfills three conditions namely; beautiful, done consciously and out of force”. If sukhrīya is connected with the word ḥamd, it is seen that ḥamd has the opposite meaning of sukhrīya where sukhrīya means to denigrates something, whereas ḥamd means to praise.

2.5. كريم (Karīm)

The verse of the Qurʾān that the word of the noble is in QS. Al-Isra/17: 23

"The lord hath decreed that ye worship none but Him and that ye be kind to parents. Whether one or both of them attain old age in their life, say not to them a word of contempt, nor repel them, but address them in term of honour."

In Arabic language karīm contains the meaning of glory, high value, respected, special, and also means nobility. In the dictionary al-Munawwir, karīm means noble. The word Qurʾān that is used in the Qurʾān is to draw everything praiseworthy about the subject matter that it attributes. Like karīm words, they mean good, beautiful sounds, correct composition and content, and are easily understood by the listener. The sukhrīya has a basic meaning of degrading. This

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12 Ahmad Warson Munawwir, Al-Munawwir, 294.
13 M. Quraish Shihab, dkk, Ensiklopedia Al-Qur’an, 279.
15 Ahmad Warson Munawwir, Al-Munawwir, 1203.
16 M. Quraish Shihab, dkk, Ensiklopedia Al-Qur’an, 428.
meaning is contrary to the meaning of *karīm* which means noble. Not only the opposite meaning but also the opposite action. *Sukhriya* is an insults, while *karīm* is a good deed.

**C. Synchronic and Diachronic Meaning of *Sukhriya***

Historical study can uses two ways, namely synchronous and diachronic. As for the discussion on synchronous and diachronic, Izutsu has divided them into three periods: pre-Qur'anic (before the fall of the Qur'an or the period of ignorance), Qur'anic (the period of the fall the holy Qur'an), and post-Qur'anic (after the fall of the Qur'an).\(^\text{17}\)

1. **Pre-Qur'anic Period**

To trace the meaning of *sukhriya* in pre-Qur'anic times, it is necessary to trace in Arabic poems that developed before the Qur'an was revealed.\(^\text{18}\) That is because poetry is the greatest cultural product for ancient Arabs. Besides, ignorant Arabic poetry contains a different word system, namely: bedouin vocabulary that has an ancient Arab worldview, caravan (merchant) vocabulary, and vocabulary which is a system of Judeo-Christian religious terms that live in the Arab lands.\(^\text{19}\)

By tracing the ignorant Arabic poetry it is hoped this study will be able to find the meaning of the word *sukhriya* in the pre-Qur'anic period.

In connection with the above, the writer adheres to the poetry of ignorance called *al-Mu'allaqāt Sab'ah* because these poems have received the highest literary awards at the time of zahiliyah, and are believed to be noble and sacred. Then it is enough to look at the poems

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The poems of the poets mentioned above, can be seen in several books, including: \(\text{Dīwān} \ \text{Zuhair ibn Abī Salmā},^{21}\) \(\text{Dīwān} \ \text{Imri‘i al-Qais},^{22}\) \(\text{Dīwān} \ \text{Ṭurfah bin al-'Abd},^{23}\) \(\text{Dīwān} \ \text{Lubaid bin Rabī‘ah al-‘Āmirī},^{24}\) \(\text{Dīwān} \ \text{‘Antarah},^{25}\) \(\text{Dīwān} \ \text{al-Ḥārṣ bin Ḥallazah},^{26}\) \(\text{Dīwān} \ \text{‘Amr bin Kulthum},^{27}\) and \(\text{Asy'āri al-Syi'r 'i al-Sittati al-Jāhiliyyīn}: \text{Ikhtiyārāt min al-Syi'r al-Jāhili.}^{28}\)

\(^{20}\) Lukita Fahriana. “Pemaknaan Qalb Salim, 86.


\(^{22}\) The book contains a collection of verses from Imri‘i al-Qais. In the book is also written about a short biography and a brief life history of Imri‘i al-Qais. The book was written by Musta‘fā ‘Abd al-Ṣāfī. The fifth printing was published in the city of Bairūt by the publisher Dār al-Kutub al-‘Ilmiyyah in 2004.

\(^{23}\) The book contains a collection of verses from Ṭurfah. In addition, the book also contains a brief biography of Ṭurfah. The book was written by Muḥammad Nāṣir al-Dīn. The third printing of the book was published in the city of Bairūt by the publisher Dar al-Kitāb al’Ilmiyyah in 2002.

\(^{24}\) The book contains a collection of poems from Lubaid. In addition, in the beginning of this book also written about the life history of Lubaid. The book was written by Iḥsān ‘Abbās. The first print of the book was published in the city of Bairūt by the publisher Dār Ṣādir.

\(^{25}\) The book contains a collection of poems from ‘Antarah. The book was written by Khalīli al-Khūrī. The fourth printing was published in the city of Bairūt by the publisher Majlis Ma‘rif in 1893.

\(^{26}\) The book is a book that contains a collection of verses from al-Ḥārṣ. In addition, the book also explains the biography and biography of al-ṣāriš. The book was written by Imīl Badī ‘Ya’qūb. The first printing was published in the city of Bairūt by publisher Dār al-Kitāb al-‘Arabī in 1991.

\(^{27}\) The book contains a collection of poems’ Amr ibn Kulthum. Besides containing a collection of poems ‘Amr ibn Kulthum, the book also describes the biography and biography of Amr ibn Kulthum. The book was written by Imīl Badī ‘Ya’qūb. The first print was published in the city of Bairūt by the publisher Dar al-Kitāb al-‘Arabī in 1991.

\(^{28}\) The book contains a collection of poetry from six ignorant poets, namely Imri‘i al-Qais, ‘Alqamah, al-Nabīgah, Zuhair, Ṭurfah, and’ Antarah. The book also contains biographies and brief biographies of each poet. The book was written by
Thus, the writer traces the ignorant Arabic poems related to *sukhriya* in some of the books above. But after the writer traced it, found no ignorant poetry that contains the word *sukhriya* or *sakhara* in ignorant poetry. The writer only finds ignorant poetry that shows the deeds of the word *sukhriya* in different languages, it means, the word *sukhriya* is not written in a literal way in poetry, but ignorant people do insults with other languages namely with innuendos or metaphors that hurt. The poems that show *sukhriya* in the pre-Qur'anic, are as follows:

In the morning you were born, during the day you were big, hopefully, there will be # What I picked from you and what you drank from your first drink. When you get sick at night I stay up late because of your pain # all night with anxiety. It's as if I'm the one who has pain other than you # and my eyes can't be closed.

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Yūsuf bin Sulaimān bin ʿĪsā. The third printing was published in the city of Cairo in 1963.
For fear of something bad happening to your soul # and I know that death will come to fetch.  
And when you grow up and reach the goal that I desire.  
You repay what I have done with rudeness # as if you were the boss who gave pleasure and glory.

The poem above was made by Umayyah ibn Abi Ṣultān to denounce children who do not know how to return the favor. This poem tells how a mother loved her child from childhood to adulthood, but when they were an adult her child became disobedient. Judging from the poem, a mother quips her child who does not know how to return by the word "as if you are the skipper who gives pleasure and glory."

In addition to the poem above, the writer also find the word insult used by the ignorant Arab community found in the history of the poet Amr Ibn Kalthum, namely "كذالك ودا." It is said that ‘Amr ibn Kalthum came from a prominent family in Taghlib, he was a leader and also a famous poet. But ‘Amr ibn Hindun, the last Hirah king of the Mundhir family wanted to destroy Taghlib's pride by disparaging ‘Amr ibn Kalthum. So ‘Amr ibn Hindun invited ‘Amr ibn Kalthum and his mother, Laila, to have dinner together. Hindun and his mother had devised a plan to demean ‘Amr ibn Kalthum, Hindun’s mother

29 Umayyah ibn Abi Ṣultān belonged to Arabic poets from the Jews who emigrated at the beginning of the first century AD in the Medina and oasis around the Hijaz.
31 The prominent leader and poet of Taghlib, Jazirah Euphrat. Estimated to be born in 525 AD in Taghlib.
asked Laila to take plates and other cutlery, but Laila knew the evil deeds of Hindun and her mother, then Laila shouted: 

"ذلاه وا" "insult", so ‘Amr ibn Kalthum immediately rose from his seat and took the sword, then killed ‘Amr ibn Mundhir.\footnote{Wildana Wargadinata & Laily Fitriani, \textit{Sastra Arab}, 131.} After searching from the dictionaries, the writer find the meaning of the word "ذلاه وا" is lowly.\footnote{Mahmud Yunus, \textit{Kamus Arab-Indonesia} (Ciputat: PT. Mahmud Yunus wa Dzurriyyah, 2010), 136.}

The writer also finds a narration from ‘Asha ibn Qais, that there was another poet who mocked ‘Asha ibn Qais with the following poem:

\begin{quote}

راضع جماعة من عبد خالك و

جندل بن قيس الجوؤف قتيل أبوك

Your father died of starvation Qais ibn Jandal # and your uncle was a servant of the lowly Khuma'ah tribe. \footnote{Wildana Wargadinata dan Laily Fitriani, \textit{Sastra Arab}, 123.}

From the poetry and history above, it can be seen that the ignorant Arab community does not yet know the word \textit{sukhriya}, but the poem above can illustrate how the previous person insulted or mocked someone else that is full of satire and figurative words, besides that ignorant Arab society also calls insults with the word (ذلاه وا) which comes from the word dhalla which means degrading.

2. Qur'anic Period

The system of Qur'anic period is a system that emerged during the time the Qur'an was revealed. In this case, the Prophet Muhammad holds dominant authority in the formation of the conception of the Qur'an. While the limitation of the Qur'anic period is in the age of the
Qur'an being revealed, 23 years. The Qur'anic period was revealed, divided into two periods, namely: Makkiyah (610-622 AD) and Madaniyah (622-632 AD). In this way, understanding the meaning of the word in the Qur'anic period can be traced by looking at the socio-historical context of the Makkah and Medina the Arab societies when the Qur'an was revealed.\footnote{Lukita Fahriana, “Pemaknaan Qalbun Salim,” 91.}

The condition people of Mecca when Qur'an is revealed was still thick in the nuances of ignorance.\footnote{Moh. Ali, “Kontekstualisasi al-Qur’an.” Jurnal Hunafa, vol.7, no.1, (April 2010, STAIN Datokrama Palu): 62.} So that the Makkiyah verses in general contains a discussion of the issue of faith, monotheism, enforcement of the arguments, as well as the da’wah to free themselves from idols.\footnote{Syaiikh Muhammad bin Shalih, Pengantar Ilmu Tafsir (Jakarta: Darus Sunah Press, 2014), 40-41.} In contrast to the condition of the Medina community when the Qur'an was revealed, at that time many people had embraced Islam. So that the Madaniyah verses generally contains a discussions of the laws of worship, muamalah, social system, peace, treaties, and Islamic government law.\footnote{Hafidz Abdurrahman, Metode Praktis Memahami al-Qur’an (Jakarta: Wadi-Press, 2011), 51-52.} The meaning of the word *sukhriya* will be maximized when knowing the sociohistorical context at that time. In this case, the verses of the Qur'an that mention *sukhriya* are all revealed in Mecca.

Therefore, the content of the meaning *sukhriya* in these verses tends to be related to monotheism and morals. This is supported by the context of the verse before and after, this has been explained in the
previous chapter. Then al- Qur‘ān came down to give a warning to those who like to denigrate religion.

In addition to interpreting *sukhriya* through the socio-historical context of the Arab community in the Mecca period, it can also be traced through syntagmatic analysis that has been done in the previous discussion. That is the meaning of *sukhriya* during the Qur‘anic period as a characteristic of a *mushrik* who likes to insult a believer with words or deeds such as laughter.

According to opinion of the writer, through the above explanation, it can be seen that from the sociohistorical side of the Meccan community, the word *sukhriya* has the meaning of contempt relating to the religious context, so that the *sukhriya* at this time is inclined towards monotheism and morals or behavior. Through pre-Qur‘anic and Qur‘anic analysis a red line can be drawn that al-Qur‘ān was the first to introduce the word *sukhriya*.

3. Post-Qur‘anic

After examines how the meaning of *sukhriya* in the pre-Qur‘anic and Qur‘anic period, the next aspect is the synchronous and diachronic analysis that trace the meaning of *sukhriya* in the post-Qur‘anic era. The post-Qur‘anic concept begins after the Al-Qur‘ān formed the concept as a whole, which starts from the Khulafa‘ursaydīn period until now.\(^{39}\) The post-Qur‘anic period lasts for three periods, namely the classical period, the middle period and the contemporary period. This long period gave birth to a different style of thought each time.\(^{40}\)

3.1. Classical Period (6-7 M)


\(^{40}\) Toshihiko Izutsu, *Relasi Tuhan dan Manusia*, 42.
In the book of Zād al-Māsir fī ‘Ilmi Tafsīr (fiqh style) by Ibn Jauzi (1116-1201 AD), sakhara is interpreted with reproach. A more diligent opinion regarding the meaning of sakhara according to Abu al-Farra is namely (making fun of) because almost all the verse that use the word سخريا contain insults. It was also explained that the meaning of sakhara is منهم يضحكون وهم يستهزئون (ridiculed and laugh at them), sakhara is also interpreted as الاستعباد السخرة (slavery).\footnote{Abū al-Faraj ‘Abdurrahmān Ibn ‘Ali Ibn Jauzi, Zād al-Māsir fī ‘Ilmi Tafsīr, vol.5 (Bairūt: Dār al-Kitab al-‘Arabi, 1422 H), 358.}

The meaning of sakhara according to Ibn ‘Aṭiyah (1088-1147 AD), an interpreter who is very concerned with the literary side and nahlwu’s work in his interpretation,\footnote{Mannā’ Khalīl al-Qaṭṭān, Studi Ilmu-ilmu Qur’ān, terj. oleh Mudzakir AS. dari kitab Mabâhiṣ fi ‘Ulûm al-Qur’ān (Bogor, Pustaka Litera Antarnusa, 2015), 511.} he interprets sakhara with يستخفيف يسخرون (insulting, looking lightly). ‘Aṭiyah also interprets sakhara with\footnote{‘Abd al-Ḥaq bin Ghâlib Ibn ‘Aṭiyah al-Andalusī, al-Muḥarrar al-Wajīz fī Tafsīr al-Kitāb al-‘Azīz, vol.3 (Bairūt: Dār al-Kutub al-‘Ilmiyyah, 1422 H), 63.} استجهلوه (a folly) and استخدموه (servant and mocker).\footnote{Ibn ‘Aṭiyah, Al-Muḥarrar al-Wajīz, vol.3, 170.}

The meaning of sakhara according to al-Razi (1149-1210 AD) in his book Mafātiḥ al-Ghā’ib that patterned science and philosophical, is\footnote{Ibn ‘Aṭiyah, Al-Muḥarrar al-Wajīz, vol.4, 512.} (does not see
man as a brother with respectful and do not pay attention to them and dropped his brother's degree.  

From the above interpretation, it is known that the meaning of sakhara in the classical period developed, apart from being interpreted by looking lightly / underestimated sakhara is also interpreted as slavery, but in essence, the meaning is still degrading.

3.2. Middle Ages (9-15 M)

The meaning of sakhara according to al-Qurṭubi is to mock what is done by the words, as well as to humiliate and contempt done by the deeds.

The meaning of sakhara according to Ibn Kathīr (1301-1372 AD) in the Tafsīr al-Qur‘ān al-‘Aẓīm (fiqh-style book of interpretation), that is to mock with the words "this is nothing but magic" sukhrīya is also interpreted as utilization.

Furthermore, sakhara according to Jalāl al-Dīn al-Mahallī (1389-1459 AD) in the Tafsīr al-Jalālain (linguistic style), is to mock (mockingly), while sukhrīya is interpreted by disparagingly and mocking. In addition to this meaning, the meaning of sakhara according to al-

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Bursawī (1653-1725 AD) in his book Rūḥ al-Bayān (isyari style), is (mockingly called insult). Al-Bursawī also states sukhiyya meaning is (subjection and slavery). From the above explanation, it can be seen that in the middle ages, mufassir interpreted the sukhiyya not far from the classical period, namely the humiliation carried out with acts and slavery/servants.

3.3. Modern Period (18-21 M)

The meaning of sakharā according to al-Alūsī (1802-1854 AD) in his book Rūḥ al Ma’āni (shades of Sufism), is (humiliation and dependents) sukhiyya also means (teasing). Next, sakharā according to al-Marāgī (1883-1952 AD) in his book Tafsīr al-Marāgī which has the social culture style, is (making fun). Furthermore, the sakharā according to Sayyid Quṭb (1906-1966) in his book Fī zilāl al-Qūrān (social culture and education style), his ignorance and lack of teaching. The meaning of sakharā according

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to Wahbah al-Zuhaili (1932-2015) in the book of *Tafsīr al-Munīr* which is fiqh patterned, that is سخريتهم على جازاهم هنا المراز و سخر (insulting is an act that will be rewarded), in addition to that forced work also.\(^{57}\)

From the above explanation, it can be seen that in modern times, *sukhriya* has the meaning of ridicule, humiliation, forced labor. Seeing the development of the meaning of *sukhriya* in the post-Qur'anic period, namely the classical, middle and modern times, it can be seen that at that time, the meaning of *sukhriya* has a meaning that is not much different from each time. Although the commentators come from different thoughts and styles, they refer to the same meaning, which is an insult.

The search for the meaning of the word *sukhriya* in the post-Qur'anic period does not only refer to the meaning of the *sukhriya* according to the interpreters as explained in the previous few paragraphs. Moreover, the meaning of *sukhriya* in the post-Qur'anic period, can also be seen in the poems that appear after the Qur'ān was revealed. In that sense, although the above has been explained that the word *sukhriya* does not exist in the poems of the jahiliyah period, but it does not mean the word *sukhriya* is not used in Arabic poems after the jahiliyah period.

In fact, the word *sukhriya* is used in Arabic poems after the jahiliyah period using the verb *sukhriya* ie ‘sakhara’. This is

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evidence\textsuperscript{58} d by the word \textit{sakhara} which is used in poetry in the modern period (since 1230 H / 1815 AD until now). The following poetry:
\begin{quote}
سابرنه بكيم الجهل من وهي # الأخره عن الدنيا أهلحكم
\end{quote}

The world has distracted you from the hereafter # This is the folly that demeans you.

\textit{Sakhara} in modern poetry has the same meaning as in previous periods, namely degrading. As the writer has a connection with the word \textit{sukhriya} starting to be used after the descent of the Qur’ān (post-Qur'anic), not before the descent of the Qur’ān (pre-Qur'anic). From this presentation, the addition of the Arabic compilation writer uses the word \textit{sakhara} inspired poem from the word \textit{sakhara} which had already been written in the Qur’ān.

\textbf{D. Weltanschauung of Sukhriya}

Weltanschauung is the result of an analytical study of the key terms of a language with a view that finally reaches the conceptual understanding. Namely the world view of people who use that language, not only as a means of speaking and thinking but more importantly, conceptualizing and interpreting the world that surrounds it.\textsuperscript{59} After analyzing the word \textit{sukhriya}, it can be seen that the basic meaning of \textit{sukhriya} is degradation. This meaning is carried wherever and however, it is used.

Furthermore, the word \textit{sukhriya} has several relational meanings, including 1). In retaliation, it means that God will put down the detractors in the last days as low as possible, that is, put into hellfire.

\textsuperscript{58} Muḥammad Fauzi Hamzah, \textit{Dīwān Maḥmūd Sāmī al-Bārūdī} (Kairo: Maktabah Adab, 2014), 142.
\textsuperscript{59} Toshihiko Izutsu, \textit{Relasi Tuhan dan Manusia}, 3.
2). Deny, the intention is not to believe in the signs of God's power, to
demean and insult something that comes from God. 3). Become a
special word for the actions carried out by the mushrik against mu'min.
Sukhriya also has a synonym whose meaning is also an insult or
degrading act.

Then, the word *sukhriya* in terms of historical terms has a
meaning that is still consistent from time to time, namely insults. It's
just that the form of humiliation changes over time. In pre-Qur'an
times, insinuating and teasing someone even though using subtle
language, but if the object does not like the word it is considered by
*sukhriyah*.

Then, during the Qur'an revelation, the humiliation was done no
longer towards fellow human beings but against the Creator. *Sukhriya*
at this time is closely related to negative religious values. The shape is
increasingly diverse, such as laughing and demonstrating the
shortcomings of others is also called by *sukhriya*. Furthermore,
*sukhriya* in the post-Qur'an experienced a shift in meaning, because of
different backgrounds and patterns of thought from various
commentators. So at this time slavery and forced labor were called
*sukhriya*.

From the description above, it can be seen that the
weltanschauung of the term *sukhriya* in the Qur'an is in the form of a
degrading act, both towards fellow human beings and against God
which can damage morals and aqeedah. They do this *sukhriya* through
speech, which starts from the subtle allusions to the rude. Besides,
*sukhriya* is also carried out with acts such as laughing and
demonstrating the shortcomings of others.
They perform *sukhriya* against humans by demeaning self-esteem that is insulted, insulting the good deeds of believers, and labeling people with bad titles. The *sukhriya*’s behavior towards Allah is like insulting the Messenger that sent by God, denying the sign of God's greatness, insulting those who believe in Allah. This behavior will get a poignant reply from God because this is a despicable act. The sukhriya deeds described by the Qur'an can be concluded that what drives them to do this is jealousy, prejudice, and arrogance.

**E. The relevance of Sukhriya to the present context**

Starting in the post-Qur'anic era to this day, the word *sukhriya* continues to experience the development of meaning. Including in the millennial era, for example, a scathing criticism can be considered an insult. Though criticism is not entirely to denigrate others, on the other hand criticism serves to build one's personality. Besides that, laughing at someone with the intention of mocking him is now considered prevalent by comedians, even though it is clearly written in the hadith and the interpretation of the Qur'an that such acts are prohibited by Allah Almighty.

In addition above, if you see a description that explains various forms of insults, often these forms of insults carry the name of the individual or the institution so that it disturbs or even harms the individual or institution. This is what causes insults including defamation, so defamation and *sukhriya* are interrelated.
CHAPTER V
CLOSING

This chapter provides two sub-chapters: conclusion, and suggestion.

A. Conclusion

After having discussed previous chapters, the writer finds in general that the application of Toshihiko Izutsu’s semantics over the term sukhiya extends its meanings not only as “degrading” in terms of humiliating others, but also as “looking down” institutions such as religious institution.

While the basic meaning of sukhiya is to “degrading something”. Then, the relational meaning of the word sukhiya obtained from syntagmatic analysis includes: retaliation/punishment, rebellion, and special words for actions carried out by the mushrik people towards the believers. Next, the meanings obtained from the paradigmatic analysis are: huzuwa, khizyu, humazah, hamd, and karim.

Furthermore, the word sukhiya is viewed from the synchronous and diachronic aspects, namely in the pre-Qur'anic period, sukhiya does not use to refer to insults but instead uses the word dhalla. Then in the Qur'anic period, the word sukhiya was only known as an insult that was more inclined towards religious values. After that, in the post-Qur'anic, sukhiya developed into various meanings, namely: slavery, underestimating others, a foolish act, ridicule, and humiliation carried out by deeds and speech. So of the three periods, the synchronous meaning of the word sukhiya that remains attached is a despicable act that can hurt and harm others.
Furthermore, the meaning of *sukhriya* is seen from the side of *weltanschauung* is in the form of an act that is condescending, both to humans and to God that can damage morals and aqeedah.

**B. Suggestion**

After the writer completed this thesis, the writer realizes that the research certainly will not be separated from deficiencies and errors, so this thesis is far from perfect. The writer hopes that this research can be comprehensively studied. Among the things that can be examined in this regard are:

First, a detailed study of the meaning *sukhriya* in the pre-Qur'anic period which is not only focused on the language dictionaries or *al-Muallaqāt Sab’ah* and other. Secondly, study the meaning of *sukhriya* by using other methods, such as Semiotics, Hermeneutics and so forth. Besides, it can also examine the meaning of other words by using the semantic method as conducted in this study.
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