

# CHAPTER I

## INTRODUCTION

This chapter presents about introduction, including the research context, research focus, research objective, significance of study, definition of the key term, review of the previous study, and review of related literature.

### A. Background of Study

Semantics is a branch of linguistics that studies meaning. This study focuses on the analysis of Surah Al Kautsar by using semantic theory. Meaning is an idea or concept that can be transferred from the speaker's mind to the listener by manifesting it in the form of one language to another. Meaning in linguistics is called semantics. According to Fromkin, Semantics was first created and developed by French scientist Michael Breal through his work *Les Lois Intellectuelles du Langage* and *Essai de Semantique*. Even though at that time Breal considered semantics as a new science, he still called semantics as a pure historical science, in the sense that it is still closely related to elements outside language, such as background changes in meaning, the relationship between changes in meaning and logic, psychology, culture, etc.

Surah al-Kautsar includes the Makkiyyah letter, some scholars say it includes the Madaniyyah letter, some say it descended twice in Mecca and in Medina. The opinion that says it descended in Mecca, then this letter is included in the fifteenth letter which was revealed after the letter al-Adiyat and before the letter at-Takatsur. While the opinion that

says it was revealed in Medina, this letter was revealed during the Hudaibiyah agreement as stated in Tafsir Ruhul Ma'any. Al-Imam ash-Syuyuty rahimahullah said in the book *Bubabun Nuqul* from Ibn Abi Syaibah from Ikrimah that the Quraysh said to the Prophet Muhammad as al-Abtar (the one who was cut off) then Allah sent down the letter al-Kautsar.

Surah Al Kautsar is the shortest surah in the Qur'an. It contains beautiful and amazing phrases that make those who read it chuckle in awe. The strong and special meanings of the sentence indicate being part of a divine miracle. How great is this letter and how many lessons can be learned in its concise form. Surah Al Kautsar is the 108th letter in the Al Quran. Sent down in Mecca, this letter is composed of 3 verses and is the shortest in the Quran. Al Kautsar itself means abundant blessings.<sup>1</sup>

Maulana Muhammad Ali from Lahore, may be recorded in the history of mankind as the end of it all. Because his literary works have changed and shaped the intellectual future of mankind.

He was the first Muslim writer to translate and replace the Quran into English. His translations and interpretations are considered by many to be the best, authentic, and very instrumental in Western intellectual thought about Islam.

The Nation of Islam, the movement of the Muslims in the United States, is a living witness as well as concrete evidence of his hard work. The book *Translation & Tafsir of the Koran*, dedicated by Fard Muhammad to Elijah Muhammad, later changed the history of the lives of hundreds of thousands of people in America.

Through his Islamic literary works, Muhammad Ali describes the beauty of the teachings of the Qur'an and the character of the Holy Prophet Muhammad. in a perfect way. Through

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<sup>1</sup>M. Quraish Shihab, "Tafsir Al-Mishbah Pesan, Kesan, Dan Keserasian Al-Qur'an," in *Al-Qur'an Tafsir*, First Edit. (Jakarta: Lentera Hati, 2003).

his works, the Western World inevitably has to acknowledge the Koran and Muhammad as the greatest and greatest spiritual force that has ever existed in the history of mankind.

Arguably, the work of Maulana Muhammad Ali is the main reference on Islam in the West for most of this century. Maulana Muhammad Ali's devotion to Islam is evidenced by the fact that for more than fifty years of his life he wrote Islamic literacy pages, and none of them could match the works of his time.

This makes Muhammad Ali the most prominent and successful writer of Islamic literature in this century, far surpassing other figures of his time.

Maulana Muhammad Ali is a prolific writer, and has succeeded in producing several works that are very important for the development of Islam in general and the Ahmadiyya movement in particular. Among his most important achievements are: An English Translation of the Holy Qur'an with Commentary, The Religion of Islam (Islamology), Muhammad the Prophet, Early Caliphate, Living Thought of the Prophet Muhammad, The Babi Movement, A Manual of Hadith , Bay an al-Qur'an, Fadbl al-Bari (Translation and Tafsir Sahih al-Bukhari), Ahmadiyya Movement

The researcher wanted to test the semantic analysis on the tafseer of surah Al Kautsar. Here the researcher wants to test to know the meaning of surah al kautsar using a semantic approach. This research is based on the idea that it is important to analyze the meaning of the Surah Al Quran by using a semantic approach.

The reason the researcher chose Tafseer Maulana Muhammad Ali. According to R. Muhammad Tufail, translator of The Ahmadiyah Movement, Maulana Muhammad Ali is a brilliant person who has a bright brain. He was the first author of the Qur'an into English. Maulana Muhammad Ali tried to look at the verses of the Koran in a more relational way,

and facing the Koran did not see the school of thought. For researchers, Mulana Muhammad Ali's The Holy Quran is very interesting because he is an expert in literature and philosophy

The researchers want to test about Surah Al Kautsar. The reason why the researcher took Surah Al Kautsar is because Surah Al Kautsar means many blessings and is taken from the first verse of this Surah which means the gift of Allah SWT in the form of Al Kautsar Lake for the people of Heaven. And the main content of this letter is the command to pray and sacrifice because Allah gives many pleasures to those who believe.

## **B. Research Focus**

Based on the research context described in the preceding part, the following is research focuses are formulated:

1. What are the tafseer of surah al kautsar by Maulana Muhammad Ali?
2. How is Semantic Analysis on the Tafseer of Surah Al Kautsar by Maulana Muhammad Ali Tafseer perspective Thoshihiko Itzutsu's theory?

## **C. Research Objective**

Based on the research focus above, the researcher also formulates two research objectives in this research as follows:

1. To know the Tafseer of Surah Al Kautsar by Maulana Muhammad Ali.
2. To describe the semantic analysis on the tafseer of Surah Al Kautsar by Maulana Muhammad Ali Tafseer perspective Thoshihiko Itzutsu's theory.

## **D. Significance of the Study**

The meaning of study contains the benefits of research studies. There are two important types of research offered in this research. They are both theoretically significant and practically significant.

#### 1. Theoretical significance

The research results are expected to be useful for the world of linguistic development and can contribute in The English semantic analysis on the Tafseer of Surah Al- Kautsar .

#### 2. Practical Significance

This study aims to provide a reference for learning, specifically on semantic analysis. It can also be an inspiration for other researchers who are interested in conducting studies on semantic analysis of Surah Al- Kautsar.

### **E. Definition of the Key Term**

To avoid misunderstanding of the difference of meaning, the writer need to formulate the key term that can be used in the research. The followings are the key terms of the study:

#### 1. Semantic

Semantic is one of the branches of linguistics studying about the meaning and it is considered as a major branch of linguistics.

#### 2. Surah Al-Kautsar

Surah Al-Kautsar is the 108th chapter of the Quran. Sent down in Mecca, this letter is composed of 3 verses and is the shortest in the Quran. Al Kautsar it self means abundant blessings.

#### 3. Thoshihiko Izutsu

Toshihiko Izutsu is a polyglot from Japan who is an expert in the field of Al-Quran semantics. His ideas related to the semantic study of the Qur'an have a significant contribution in the development of the study of the study of the Qur'an.

## **F. Previous Study**

This research is inspired by some previous studies. Luthfi conducted her research on “*Semantic Analysis on translation of surah Yasin by Muhammad al-Hilali*”.<sup>2</sup> In his studies, he was the various meanings used in each verse of the English translation of Surah Yasin. He also discusses the message interactions involved in this surah and the general ones message is a moral message.

The other previous study id conducted by Hadiwijaya, his research focused on “*Semantic analysis of the English translation of Surah Luqman*”.<sup>3</sup> He discussed the kinds of meaning in surah Luqman and the translation method used. He found many sentential meaning and discorsal meaning and the translation method used are two methods.

This study is different from other previous studies. Previous research has examined the surah Yassin and Luqman. In this research, the focus is on Surah Al Kautsar. Surah al Kautsar has its own meaning from other surahs. Which means a lot of favors. In proportion to its meaning, by reading and practicing Surah Al Kautsar, Allah will bring many blessings. Al Kautsar is taken from the name of the river in Heaven, therefore, whoever reads and practices Surah Al Kautsar, will have the opportunity to enjoy the lake in Heaven.

The two studies have similarities and differences with this study, while the similarities and differences include.

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<sup>2</sup>Ahmad Luthfi, “An Analysis on the Translation Quality of Surah Yasin” (State Islamic University “Syarif Hidayatullah” Jakarta, 2010).

<sup>3</sup>Hadiwijaya, “A Semantic Analysis on the English Translation of Surah Al-Luqman.”

Table 1.1

The similarities and differences previous study

<b>TITLE</b>	<b>SIMILARITIES</b>	<b>DIFFERENCES</b>
Semantic Analysis on translation of surah Yasin by Muhammad al-Hilali”	The similarities Analysis about semantics.	The difference in previous studies using the theory of Muhammad al Halili, while the current study uses the theory of tafseer Maulana

		Muhammad Ali
Semantic analysis of the English translation of Surah Luqman	The similarities Analysis about semantics..	Differences in previous research on the meaning of Surah Al Luqman. Meanwhile, the current research analyzes the meaning of Surah al Kautsar.

## G. Review of Related Literature

### 1. The Definition of Semantic

Semantics, as Alfred Korzybski said, is a branch of general linguistics (M. Alfatih, 2005). The term "semantics" has many meanings. So that the most widely adopted in linguistics is semantics in the sense of an analytical study of the key terms of a language with a view that ultimately arrives at the conceptual understanding of the people who use the language. This view is not only a tool for speaking and thinking, but more importantly, conceptualizing and interpreting the world that surrounds it (Setiawan,



2005). Semantics is a branch of linguistics that studies meaning and as a major branch of linguistics is divided into the study of language meaning.

Semantics can be defined as the science of meaning or of meaning, which is one of three levels of language analysis: phonological, grammatical, and semantic. The word semantics is agreed upon as a term used for the field of linguistics which studies the relationship between linguistic signs and the things they signify, or in other words, the field of study in linguistics which studies meaning or meaning in language. Semantics is a branch of linguistics that has close relations with other social sciences such as sociology or anthropology, even with philosophy and psychology. Sociology has an interest in semantics because it is often found in the fact that the use of certain words to convey meaning can mark the identity of groups in society.

Definition of Semantics According to Experts. The following are some of the meanings of semantics according to experts, consisting of:

According to Ferdinand de Saussure. Put forward semantics, which consists of (1) a component that interprets, which is in the form of sound forms of language and (2) a component that is interpreted or the meaning of the first component. These two components are signs or symbols, while what is marked or what is symbolized is something different outside the language commonly called the referent or the thing designated.

Ferdinand de Saussure. Semantics consists of The interpreting component, which is in the form of the form and sound of language. Component that is interpreted or the meaning of the first component.

According to Drs. Aminuddin, M.Pd. Semantics implies the study of meaning with the assumption that meaning is part of language, then semantics is part of linguistics.

### Semantic Type

It has been explained that semantics is a linguistic discipline that studies meaning systems. So, the object is meaning. The meaning studied in semantics can be studied from many aspects, especially different theories or schools in linguistics.

The theory that underlies and in the environment in which semantics is discussed brings us to an introduction to the types of semantics. The types of semantics can be described as follows:

- 1) Behaviorist Semantics. Behaviorists have a general attitude Adherents of the behaviorist view are not too sure about mentalistic terms such as mind, concept, and idea: There is no essential difference between human and animal behavior: Emphasis on learning factors and less sure of innate factors: and The mechanism or determination.
- 2) Descriptive Semantics. Descriptive semantics is a semantic study that specifically shows the current meaning. The meaning of the word when it first appears. Not noticed. For example, in Indonesian there is the word champion, namely the person who gets the top rank in a match without regard to the previous meaning, namely the regulator or mediator in cockfighting. So, descriptive semantics only pays attention to the present meaning.
- 3) Generative Semantics. The famous concepts in this stream are: Competence, namely the ability or knowledge of the language that is

understood in communication: External structure, namely language elements in the form of words or sentences that sound like: and The inner structure, i.e. the meaning that is in the structure.

- 4) Historical Semantics. Historical semantics is the study of semantics that examines systems of meaning in time series. This historical semantic study emphasizes the study of meaning over time, not changes in word form. Changes in word form are mostly studied in historical linguistics. The origin of the word is part of the study of etymology. This semantics compares words based on periods or between words at a certain time with words in other languages. For example, in BI there is the word rice and in Javanese there is the word pari. Phonemes/ d/ and/ r/ correspond.
- 5) Semantic Logic. Semantic logic is a branch of modern logic that deals with symbolic concepts and notations in language analysis. Semantic logic examines the system of meaning seen from logic as applies in mathematics which refers to the word study of meaning or interpretation of teachings, especially those formed in logical systems which are Carnaps are called semantics.
- 6) In logical semantics, the meaning of proposition is distinguished from sentences, because different sentences in the same language can be said in the same proposition. On the other hand, a sentence can be said in two or more propositions. Propositions may be true or false, and symbols are called propositional variables in logical semantics.

- 7) Structural semantics stems from the view of structural linguists pioneered by Saussure. Structuralists argue that every language is a system, a unique structural relationship consisting of units called structures. The structure is incarnated in elements in the form of phonemes, morphemes, words, phrases, clauses, sentences, and discourses which divide them into phonological, morphological, syntactic, and discourse studies.

The reason why the researcher chose the perspective of Toshihiko Izutsu, is a polyglot from Japan who is an expert in the field of Al-Quran semantics. His thoughts related to the semantic study of the Qur'an have a significant contribution in the development of the study of the study of the Qur'an. This can be seen from the number of academics who adopt Izutsu's semantic theory as a new approach in academic studies. In the study of semantics, linguistic analysis is very important. Toshihiko Izutsu defines his semantic idea as an analytical study of a collection of key language terms which then results in a conceptual understanding of the *Weltanschauung* (worldview) of the people who use the language.

The purpose of the semantic analysis is to generate a dynamic type of living ontology from the Qur'an with an analytical and methodological study of the main concepts, namely concepts that seem to play a decisive role in the formation of the Qur'anic vision of the universe.

This, it can be concluded that Toshihiko Izutsu's semantic theory is not only a tool for understanding the literal meaning of a word, but further for expressing the cultural experiences contained in the word. Toshihiko Izutsu explained that there are four important things that need to be understood before applying semantics to the Koranic

text. The four things are determining keywords, the meaning of "basic" and "relational" meaning, synchronic and diachronic meaning, and world view (weltanschauung). Procedurally, Toshihiko Izutsu provides several stages and steps that must be carried out in the process of applying the semantic theory of the Koran.

1) First, collect all the vocabulary related to the theme of the discussion. After collecting everything, the process of sorting the various vocabularies is carried out to find one key vocabulary that will be studied in depth.

2) The second step the basic meaning and relational meaning. The basic meaning in question is the contextual content of the vocabulary that will remain attached to the word, even though the word is separated from the context of the conversational sentence.

Describe the relational meaning of a vocabulary, which in its application is very dependent on the context, as well as the relationship between vocabulary in one sentence. To find out the relational meaning, two methods of linguistic analysis are needed, namely syntagmatic analysis and paradigmatic analysis.

a. Syntagmatic analysis is an analysis that seeks to find meaning in a word

b. Meanwhile, paradigmatic analysis is looking for meaning by comparing words or concepts with words that are similar or contradictory.

3) The three synchronic and diachronic meaning. Diachronic semantics is a view of language that focuses on the element of time. Meanwhile,

synchronic semantics is the view of a word that crosses historical lines, which appears in a static word system.

- 4) The last step 4, the most important process of Toshihiko Izutsu's semantic theory of the Koran, is finding the *weltanschauung* or in other terms called the worldview of the word being studied.

## 2. Definition of Tafseer

As for the interpretation, it comes from Arabic *fassara, yufassiru* interpretation which means explanation, understanding and details. In addition, interpretation can also mean *al idlah wa al tabyin*, namely an explanation of information. In the *Al Qur'anul karim* the word in the tafseer is expressed only once only in surah Al Furqon verse 33:

*"Do not the disbelievers come to you (bring) anything"strange things, but We bring you something that is true and the best explanation (ahsanatafsir)".*

While the interpretation according to the term, the Ulama give the formulation different, because of the difference in their focal point, but in terms of direction and purpose the same.

- a. According to Shaykh Thohir Al-Jazairy, in *At-Taujih*:

"Tafseer in essence is to explain (the meaning of) lafadz which is difficult for listeners to understand with a more detailed description clarify the meaning for him, either by stating its synonym or a word that is close to that synonym, or without forward (descriptions) that have instructions to him through *adalalah*".<sup>4</sup>

- b. According to Az- Zarkasy as follows:

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<sup>4</sup> Hamdan Hidayat, "Sejarah Perkembangan Tafsir Al Quran," *Jurnal Al Munir*, Vol . 2, No. 1, ( 2020) : 32

Tafseer is the science (discussion) that studies about understanding of the book of Allah revealed to the Prophet Muhammad Saw., explained the meanings, issued the laws it contains and the knowledge (wisdom).

Meanwhile, according to the terms of haven't found an agreement in define it. According to al-Zarkasyi who quoted by al-Suyuthi interpretation is a scientific discipline that is used to understand the book of Allah which was revealed to Prophet SAW and explain the meanings contained therein as well as issue laws and wisdom from him. While Manna' al-Qaththan states that the interpretation is explanations of Allah's words. Which value of worship when it is read that is revealed to the Prophet SAW. As expressed Fatmawati in her writing, *"historical events played by prophet Mohammed is something ideal to be followed by Muslims"*, regardless of these views, interpretation is a term that used in an effort to understand Al-Qur'an. This, actually in the interpretation can not be separated from the three concepts that contained in it. First, activities scientific knowledge that serves to understand and explain the contents of the Qur'an. Second, knowledge used in activities these, and the three sciences that are the product of the scientific activity. Because of Islam as the object of study is a topic that attractively discussed among scientists. These three concepts cannot be separated from interpretation, this is because it plays a role as a tool, process and result of tafseer.

The tafseer of the Qur'an has a long history with a series of existing characters inside it. The history of tafseer begins by the Prophet. When the friends meet the verses The meaning of the Qur'an is not clear, then friends can directly ask Prophet Muhammad SAW to explain the verses the. However, not all verses contained in the

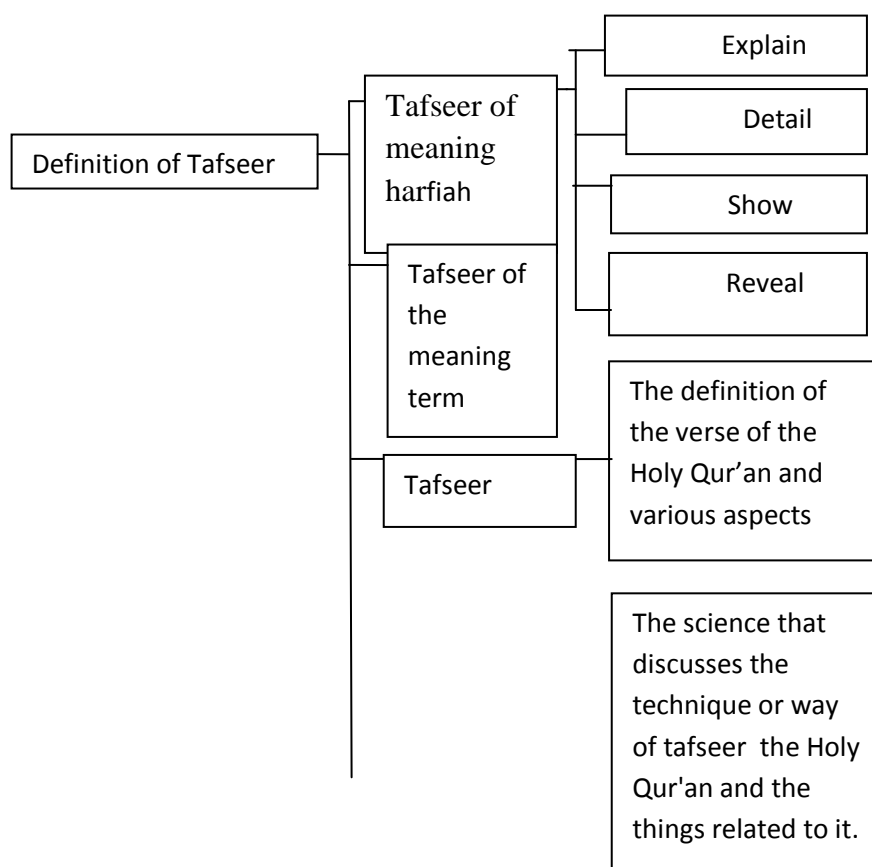
Quran explained by the Prophet. He just explain the verses that have meaning as well as the meaning is unknown to the friends. These verses include verses that global and elusive, which still need details or clarity and also verses that only can understand intelligent and clever person. Likewise verses that explain things unseen, that no one knows except Allah swt., like the occurrence of the day the apocalypse, and the nature of the spirit. While the verse can be understood through linguistic aspects as well as verses that contain easy things reasoned is not explained and in tafseer by Prophet Muhammad SAW. The purpose of Islamic is for the benefit of human life both spiritual and physical, individual as well as groups. Explanation and interpretation by this Prophet because he who received revelation and convey it to mankind, certainly better understand the content of the Qur'an, both globally and in detail. About number of verses interpreted by the Prophet, have different opinions. According to opinion supported by Ibn Taymiyya that the Prophet has explained all the verses of the Quran to his friends. While in the opinion of supported by Khuwaibi and al-Suyuthi that the Prophet only partially explained the meanings of the verses of the Koran to the Friend.

The word in the tafseer, besides that it is found in the Holy Quran can also be found in atsar. It was narrated from some of the knowledge from among the companions of the Prophet that they paid attention to these problems (namely) experts in the Qur'an without knowledge. Literally (etymologically) interpretation means explaining (al-idhah), explained (al-tibyan), hopefully (al-izhar), revealing (al-kassyf), and detailing (al-tafshil). The word in the tafseer is taken from the word al-fasr which means al-ibnah and al-kasyf, both of which mean opening (something) that



is closed (kasyf al-mughatha). Some other scholars state that the word tafseer is taken from the word at-tafsirah, and not from the word al-fasr which means "a term for a little water used by someone to diagnose a patient's illness"

Table 1.2  
The definition of Tafseer



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The science of tafseer is the main key to be able to understand the Qur'an well from various aspects. Without the science of in tafseer, a person (with a very broad context) is certainly very impossible to understand the Holy Quran properly and well. Without the science of tafseer, understanding the meaning of the textuality of the Qur'an cannot be developed and the dissemination of the publication of the experience of the Qur'an will not run smoothly. So, the science of tafseer has a very important and strategic function in an effort to understand the Qur'an with which an ideal society is created according to the instructions of the Qur'an.

### 3. The Meaning of Surah Al Kautsar

Surah al-Kautsar is the shortest surah in the Qur'an which only consists of three verses along with two other letters, namely Surat an-Nasr and Surah al-Asr. However, the sentence structure of this letter is definitely the shorter of the two. In this letter directs the Prophet to always be grateful for all the favors. And at the same time, this letter at the same time threatens the his enemy by cutting off the mercy of Allah swt. Based on his book, this letter was addressed to the Prophet Muhammad, but in a broader meaning also touches the people and their followers who experience the same conditions, and those who always follow in his footsteps. Where someone when with the favors that have been bestowed by Allah swt it is used for "*fasholli lirabbika*", and "*wanhar*", then he will get a guarantee enjoyment in this world and in the hereafter, and achieve much happiness and will not disconnected. The relationship of this letter of Al-Kautsar with the previous

letter, that in the letter earlier (al-Ma'un), Allah swt has explained that the disbelievers and hypocrite who denies the day of resurrection, has four properties, namely: rebuke orphans, do not encourage others to feed the poor, leave prayer, and refuse to pay tithe or give good.

Then in this surah Allah swt explains the opposite of the four attribute was bad for the Prophet. He explained that he had given him al- Kautsar instead of being stingy in His words, *Innaa a"thainaakal Kautsar*. It means: We have given you many blessings. Because that's a lot give and don't be stingy. Then Allah also ordered him to be routine do prayers. He said, *fashalli*, that is, it is wrong to pray. This opponent left the prayer. Allah SWT also ordered him to be sincere in praying irtu. He said, *fashalli lirabbika*. It means doing prayer because you are looking for the pleasure of your Lord, isn't it? for fun. This is the opposite of the riuya that hypocrites usually. Then Allah ordered him to slaughter the sacrificial meat for the poor. This is the opposite of self, *wayamna'uunnal maa'uun*. That is, refusing to provide useful items.

Linguistically, the meaning of Kautsar is a large number or count (al-'Adad al-katsir), a great and great virtue. and also means: a benefactor. Therefore, various commentaries say that Al Kautsar contains several. Al Kautsar is the name of one of the rivers (river, or lake) in heaven. This is based on the hadits of the Prophet SAW: "One day the Messenger of Allah was with us, suddenly he fell asleep for a moment, then he lifted his head with a smile. We also asked, what makes you smile. Messenger of Allah? He replied: a letter has just been revealed to me. So he reading, "*bismillahirramirrahim, innaa a"thainaakal kautsar, Fashalli lirabbika wanhar, innasyaaniaka huwal-abtar*:" Then he asked: do you know what al-kautsar is? We replied: Allah and His Messenger

who knows better. He said: al-kautsar is the lake that Allah promised To me, there is much good in him. It is a lake to be visited my people on the Day of Judgment. His vessels are as numerous as the stars, then a servant is forbidden to come to him. I said: My Lord, he is part of my Ummah. Then Allah swt replied: indeed you do not know what your people do after your death. Kautsar is a virtue, goodness or glory (virtue) that is so many, including prophethood, the Qur'an, intercession (help), Kautsar is a virtue that is eternal, both in this world and in the hereafter. Surah Al Kautsar is one of the shortest surahs in the Holy Qur'an manuscripts. When praying Surah Al Kautsar is often the choice of letters to be read after reading Surah Al Fatihah. Al-Qu-ran is the holy book of Muslims which consists of 30 chapters, 114 surah and 6666 verses. One of the letters that is often read during prayer is Al Kautsar. Surah Al Kautsar has a very deep and meaningful meaning.<sup>5</sup> Surah Al Kautsar also contains many extraordinary virtues with causes or asbabun nuzul that Muslims need to understand.

After knowing and understanding the meaning of the letter Al-Kautsar, you can identify the cause or origin of the revelation of the letter. Imam Ahmad narrated from Anas bin Malik radhiyallahu 'anhu regarding asbabunnuzul surah Al Kautsar. That the Messenger of Allah bowed his head for a moment, then he lifted his head and smiled. The companions asked, "Why are you smiling, Messenger of Allah?" The Messenger of Allah replied, "Indeed, a letter has been sent down to me." Then he read Surah Al Kautsar. "Do you know what Al Kautsar is?" They replied, "Allah and His Messenger know best." Then the Prophet sallallahu 'alaihiwasallam said: "Al Kautsar is a river (lake) given to me by my Lord in

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<sup>5</sup>M. Quraish Shihab, "Tafsir Al-Mishbah Pesan, Kesan, Dan Keserasian Al-Qur'an," in *Al-Qur'an Tafsir*, First Edit. (Jakarta: Lentera Hati, 2003), 557.

heaven. In it there is good goodness. My Ummah will come to it on the Day of Resurrection. The number of vessels (vessels) is equal to the number of stars. Expelled from him a servant, so I said, "My Lord, indeed he is from my people." So it was said, "You do not know what he has made after you." (HR. Ahmad; Sahih).<sup>6</sup>

Every Muslim always chooses to always read the holy Koran. In addition to getting a great reward from Allah SWT, reading the Qur'an is also an effort to achieve spaciousness of life in order to avoid all narrowness. A believer who reads the Qur'an is described in the hadith of Abu Dawud, like a fruit that is fragrant and sweet. Whereas a believer who does not like to read the Qur'an is like a fruit that tastes sweet but does not have a fragrant aroma. Almost all surahs in the Koran have virtues for Muslims who want to read and understand them, not reading Al-Kautsar's letter. The meaning of Surah Al-Kautsar is abundant blessings. This surah is the 108th surah in the Qur'an and is located between Surah Al-Ma'un and Surah Al-Kafirun.

The Importance of Reading Surah Al-Kautsar praying illustration As is well known, reading Surah Al-Kautsar has many virtues. This is as the meaning of Surat Al-Kautsar, namely many blessings. By reading the letter Al-Kautsar, Allah will bring abundant blessings. One of the virtues of reading Surah Al-Kautsar is to increase sustenance, both materially and in terms of health, especially if it is read 1000 times. In addition, there are several virtues of reading other letters of Al-Kautsar, including: Blessed by Allah SWT One of the virtues of reading Surah Al-Kautsar is being given a favor by Allah SWT. Surah Al-Kautsar shows that Allah SWT gave many blessings to the Prophet Muhammad. By reading the letter Al-Kautsar every day, it can be used as a tool to open sustenance. Given Calm and

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<sup>6</sup>Ibid.

Peace of Heart A Muslim who wants to read and understand the holy book Al-Quran will always be given peace in any situation. In addition, the angels will also circle and beg for forgiveness for him. As in one hadith Rasulullah SAW said which means: "It is not a people who gather in one of the houses of Allah to recite the verses of the Holy Qur'an and study them, except that tranquility will descend upon them, will surround themselves with mercy, will be surrounded by angels, and Allah will mention (praise) them before the creatures who are near Him." (HR. Muslim).<sup>7</sup>

First, this letter was revealed to calm the heart of the Prophet Muhammad. The letter reminded him of the abundant goodness that Allah SWT has bestowed on him, in this life and in the hereafter.

Second, these three verses reassured Prophet Muhammad of the loss and fate that awaited the polytheists. Lastly, the surah guides the Prophet on how he should act when faced with ridicule. Surah Al-Kautsar which consists of three verses has the meaning, "Indeed We have given you many blessings. So establish prayer for your Lord; and sacrifice. Indeed, those who hate you are the ones who are cut off." The term Al-Kautsar comes from Al-Kathrah, which means 'abundance' and 'great number'. This term, Al-Kautsar, is used to symbolize the goodness that Allah has bestowed upon His Prophet.<sup>8</sup>

This abundance of goodness, many, in large quantities, and endless, is really against all the slander that the disbelievers say about Allah SWT. When a Muslim reads the Qur'an, from Al-Kautsar flows wealth for all who approach him. Al-Kautsar is found in the Sunnah of the Prophet, which is beneficial to all who follow him. This verse is also found in the good

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<sup>7</sup>Ibid,

<sup>8</sup>Ibid.

deeds performed by millions of people who follow the path of the Prophet, throughout the centuries until the end of time. Some scholars say, Al-Kautsar symbolizes the river in Jannah. This is true, but the rivers mentioned in some of these hadiths, are just examples of unlimited abundance. In HR Tirmidhi, Imam Ahmed recorded from Ibn 'Umar, the Messenger of Allah said, "Al-Kautsar is a river in Paradise whose banks are made of gold and flows over pearls. Its water is whiter than milk and sweeter than honey".

This first verse of Al-Kautsar is emphasizing and ensuring the never-ending abundance was given to the Prophet in this life. This is also good news for His people, and only some of what will be given in heaven. When this gift came from the Almighty and was mentioned in the Qur'an, it must have comforted the Prophet's heart and made him feel confident that he would be victorious in both lives. Divine command to the Prophet and those who believe, "So pray to your Lord and sacrifice to Him". In return for the abundant goodness and divine refutation of the false accusations made by the polytheists, the Qur'an directs the Prophet to be fully and sincerely grateful to Allah SWT. The Prophet was guided to observe all acts of worship, including the obligatory prayers and sacrifices sincerely and for the sake of Allah alone, without associating partners with Him. As a believer in Allah, neither the Prophet nor his followers should follow in the footsteps of the disbelievers, in any way.<sup>9</sup>

The last verse of this surah is interpreted as those who slander the Prophet. Those who say the Prophet had no descendants and think his message is not good, are truly cut off people. These people are no longer remembered by anyone, except for what they have said and done which is contrary to the truth. On the other hand, the Prophet's extraordinary

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<sup>9</sup>Ibid.

influence on mankind is still and will be remembered until the end of time. Calling others to the religion of Allah SWT, to the truth and goodness of this life and the hereafter, this cannot be described as a futile act.<sup>10</sup> Those who invite people to Allah SWT are loyal followers of the Prophets and guides appointed by Allah to carry out the missions of the Prophets. Surely, they will be on their way to success, regardless of the difficulties they may face on the path of da'wah. This difficulty is just part of the job.

From all the contents of the meaning of al-kautsar it has been found in the Prophet Muhammad saw, which of the many blessings received is the highest and main, in addition to other favors. However, if al-kautsar means a lot of favors, then it will be able to mean more broadly and comprehensively to the various forms of favor that exist. And so it is true, where are humans have been given so many and various kinds of favors, it can't even be it will be calculated how much the amount will be when the favor is counted.

#### 4. Thoshihiko Izutsu

Thoshihiko Izutsu is a polyglot from Japan who is an expert in the field of Al-Quran semantics. The meaning is related to the semantic study of the Koran which has a significant contribution in the development of the study of the Koran. This can be seen from academics who adopt Izutsu's semantic theory as a new approach in academic studies. Therefore, let us know more about Toshihiko Izutsu's semantic theory of the Koran. Toshihiko Izutsu's Theory of Al-Quran Semantics Toshihiko Izutsu divides revelation (Al-Quran) into two main parts, namely God and the word. Seen from God's

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<sup>10</sup>Ibid.



perspective, revelation is seen as a mystery that is achieved by humans, because it is theocentric. Meanwhile, when viewed from the side of the word, the revelation contains two things, namely parole and language. (Aksin Wijaya, Reasoning the Authenticity of God's Revelation) Parole is a linguistic communication that occurs in a concrete situation between two people, where one of them plays an active role, while the other is passive. While Langue is interpreted as a verbal search system that has been known as a communication tool based on mutual agreement.

The Word of God (Al-Quran) has a parole dimension, because it was uttered by God personally. However, because it relates to human nature, the language of the word must be adapted to human language, especially Arab society. Therefore, Arabic was chosen as an intermediary language (langue) in the delivery of God's word, so that effective and understandable linguistic communication occurs.

In semantic studies, linguistic analysis is very important. Toshihiko Izutsu defines his semantic idea as an analytical study of a collection of key language terms which then results in a conceptual understanding of the *Weltanschauung* (worldview) of the people who use the language. The purpose of the semantic analysis is to generate a dynamic type of living ontology from the Qur'an with an analytical and methodological study of the main concepts, namely concepts that seem to play a decisive role in the formation of the Qur'anic vision of the universe. (Ahmad Sahidah, God, Man, and Nature). This, it can be concluded that Toshihiko Izutsu's semantic theory is not only a tool for understanding the literal meaning of a word, but further for expressing the cultural experiences contained in the word. So that in the end, will achieve a reconstruction of the analytical level of the

structure of the whole culture as a conception of society that really exists. This is what Izutsu calls cultural semantic weltanschauung.

In Sayyed Hossein's view, Izutsu is the greatest scholar Islamic thought produced by Japan and a capable figure in the in comparative philosophy. Sayyed Hossein expressed his admiration saying that by combining Buddhist sensibilities, discipline Traditional Japanese, and an extraordinary talent for learning the language and philosophical intelligence which includes analytic and synthetic abilities, can cross cultural and intellectual boundaries, Izutsu can easily enter the universe different meanings with great insight. He is a person not only expert in the main languages of three civilizations: Far East, West and Islam, but also intellectual heritage. He writes very competently not only about Lao-Tse but also IbnArabi and MullaSadra as well as Western philosophers. Abu Zaid saw another side of Izutsu as a scholar who given extraordinary talent, which rarely appears in academic circles, because connecting philosophical ideas with written texts that refer to the original meaning of the lecture reading material. This style is an amalgamation of insight philosophy and analysis by paying close attention to the text, language, sentences, words and even letters, which made Izutsu a good teacher in the traditional scholarly manner renowned from various civilization that has always been the basis and basis of a traditional text. Even according to Nasr, Izutsu's ability in this field has been lost in mostly in modern university education where philosophical ideas taught is usually separate from a careful analysis of the texts traditional texts on the basis of classical interpretation.<sup>11</sup>

Semantics according to Toshihiko Izutsu is an analytical study of the key terms of a language with a view that the end result will lead to a conceptual understanding of

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<sup>11</sup>Sahida, "Toshihiko Izutsu Dan Sumbangan Pemikiran Keislaman Jepang."

weltanschauung or the world view of the people who use the language, not only as a tool for thinking and speaking, but more importantly the concepts and concepts. interpretation of the world contained therein. The main concepts contained in the meaning of the words of the Qur'an are explained in several research steps, there are:

- a. Determine the words to be studied the meanings and concepts contained in the inside which is referred to as a focus word surrounded by keywords.
  - b. Reveal the basic meaning and relational meaning of the word focus. For determine the basic meaning and relational meaning, need syntagmatic analysis and paradigmatic. Syntagmatic analysis is an analysis that someone does in an effort to find the meaning of a word by paying attention to the words the word that is in front of and behind the word being discussed, in a certain part. Whereas in a paradigmatic analysis is a person trying to compare a certain word or concept with the word or other concepts that are similar (synonyms) or contradictory (antonyms).
  - c. Reveal the historical meaning of the word or historical semantics. In tracing the history of the meaning of this word there are two important terms in semantics, namely diachronic and synchronic. In tracing the history of words in the Al- The Qur'an, diachronically, sees the use of the word Whereas in a diachronic way Synchronic focuses more on language changes and their meaning.
  - d. Reveal the history of words and know what meanings and concepts are contained in the focus word, the last step is to express What concepts does the Qur'an offer its readers so that it can be practiced in everyday life so that it is formed life based on the rules of the Qur'an and realize the vision Quran for the universe.
5. Maulana Muhammad Ali

Maulana Muhammad Ali is the name of a former president of the Lahore Ahmadiyya movement. was born in 1876 in Murar, a village in the Kapurthala region, India. His father's name was Hafiz Fath Din, the head of the village. According to S. Muhammad Tufail, Maulana Muhammad Ali was a brilliant man who had a brilliant mind. Before he was even five years old, he had entered school. base in his village. After completing his secondary education, in 1890, he entered Government College Lahore, where he spent five years. Graduated from the Faculty of Letters in 1892, Bachelor of Arts (B.A.) in 1894, and Master of Arts (M.A.) in 1895. In addition, he also studied at the University of Punjab majoring in Mathematics and Law. Since 1894, at a relatively young age (19 years), while completing the M.A. at Government College, Maulana Muhammad Ali is a lecturer in Mathematics at Islamia College Lahore. From 1897 to 1900, he was appointed Professor (Professor) at Oriental College Lahore. Then he entered the field of Law in Gurdarpur. Finally, at the suggestion of Mirza Gulam Ahmad, the founder of the Ahmadiyya Qadiani movement, he became the editor of the Review of Religions.

Maulana Muhammad Ali has known and been an active follower of the Ahmadiyah movement since 1892, when he was a student at the Government College. When Mirza Gulam Ahmad died on December 1, 1905, he tried to continue and develop the Ahmadiyya movement in Lahore, with some improvements and corrections as necessary. Later he became president of the Lahore Ahmadiyya movement. Maulana Muhammad Ali is a prolific writer, and has succeeded in producing several works that are very important for the development of Islam in general and the Ahmadiyya movement in particular. Among his most important works are: An English Translation of

the Holy Qur'an with Commentary, The Religion of Islam (Islamology), Muhammad the Prophet, Early Caliphate, Living Thought of the Prophet Muhammad, The Babi Movement, A Manual of Hadith , Bay an al-Qur'an, Fadhl al-Bari (Translation and Commentary of Sahih al-Bukhari), The Ahmadiyyah Movement, and others. Maulana Muhammad Ali, India's well-known Muslim leader, was the most prominent figure among his nation's patriots. With a dynamic personality, he far outperformed his fellow Indian politicians of his time. He succeeded in instilling courage and confidence in the minds of the masses who were indifferent to politics, thus awakening them from their deep slumber. His unyielding leadership and selfless sacrifice helped dispel the sense of inferiority that foreign rulers had instilled among the millions of inhabitants of the subcontinent. This in turn raised the courage of the people against the invasion of foreign powers. The policy of cooperation with the British government carried out by Sir Syed Ahmad Khan and his colleagues, was finally eliminated to give place to the revolutionary politics of Maulana Muhammad Ali and Abul Kalam Azad. With this the attention of Indian Muslims turned to the rival Pan-Islamic movement and the restoration of the caliphate.

While at the University, Muhammad Ali became involved in extra-curricular activities, and earned a reputation as a poet, orator, and writer. In 1896, aged 18, he graduated B.A. with the best marks from Allahabad University, which administers promotion exams for the entire province combined. Muhammad Ali exposed the arrogance of the European staff members who controlled Aligarh University at that time. According to his friend, Sajjad Haidar Yaldarama, the European Chancellor of the University was relieved when Muhammad Ali left the University to go to England.

Muhammad Ali often openly criticized European staff. His views, which were freely expressed in debates in front of the lecture hall, on various national and international issues greatly embarrassed European professors. Four years at Lincoln College, England, he earned his B.A. in modern history. He stood out as the first president of the Indian Council of Cambridge University. Fortunately he was not elected to civil service in India, which at that time was only available to a privileged few. Had it been the other way around, India might have lost one of the most vibrant and dynamic individuals in India's modern history. Upon his return from England, Muhammad Ali was appointed head of education in Rampur State.

Maulana Muhammad Ali played an important role in preparing the Indian nation, especially the country's Muslims for the struggle for independence. Under his dynamic leadership, the Muslims grew into a strong and strong nation. A relentless anti-imperialist, he dominated the national leadership during the first quarter of this century. When the Muslim League was founded, 1906, he was in Dacca with Mohsimul Mulk and Waqar-ul-Mulk. It was they who encouraged him to write the Green Book, which was the report of the deliberations for the formation of the league. In fact, he can be considered as one of the founders of the All India Muslim League, along with Mohsimul Mulk, Wiquaaril Mulk, Nawab Samiallah dai Dacca, and Agha Khan. In Comrade Muhammad Ali wrote, "From an etymological point of view, Pan Islamism is an issue of lust and prejudice that has no value. Even if there is any meaning, Pan Islamism refers to a number of sentiments and aspirations among Muslims around the world, as engendered by the religion itself. In this case, Islam contains the same meaning as contained in the beliefs and ideals that are commonly found in certain races of followers of Islam. His

sharp criticism and great influence on the revival of the spirit of the struggle against imperialism, cannot be ignored by the British government. Instead, he was held in a detention camp for about five years, from November 23, 1915 to 1919. When he was released, in 1919, the international situation had completely changed. The World War was over, Turkey, which was very depressed by the Treaty of Versailles, put the nation's existence at stake. Turkey is in danger of total annihilation: Lloyd George dreams of wiping Turkey off the map of Europe. Muhammad Ali traveled almost throughout the subcontinent, from October 1920 until his arrest for trial in Karachi, September 1, 1921. As if living in a train carriage, during that time he succeeded in awakening the Indian people from apathy and indolence, and gave injection of new political consciousness. That's the result of hard work for 8 years which is actually a very short time for such a great job. In 1923, Muhammad Ali was elected president of the Indian National Congress. He made an impressive appointment speech at an important assembly in Coochabed, that very year 1923. Pandit Nehru, his secretary, dedicates a full chapter to the trial in Nehru's autobiography. His ideas and style of speech are unmatched in the long history of A.I.C.C.

Maulana Muhammad Ali died on January 4, 1931, and was buried near the Aqsa Mosque, near Jerusalem. His death brought sorrow to the East, and friends and foes alike mourned. He was highly respected, even by the great men of the world. Dr. Iqbal, the Eastern poet, said, "Saeo-gardun rafs zen rate ki paihanbar guzasht." (He went to heaven by the path that had been taken by the prophets of Islam).