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Analysis Of Surah Al-Ashr In Perspective Context & Intertext

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Abstract

This research aims to find out how the verses in surah Al-ashr and the verses in This research aims to find out how the verses in surah Al-ashr with other verses of the Qur'an interpret each other (intertext) and how the context behind the verses in surah Al-ashr is interpreted. This research aims to find out how the verses in surah Al-ashr and other verses of the Qur'an interpret each other (intertext) and how the context behind the revelation of the verse. This research using descriptive qualitative. The conclusion of this study found that surah al-Ashr verse 3 explains the exclusion of those who are losers, namely those who believe, do righteous deeds, and those who do good deeds. the exception of those who are losers, namely those who believe, do righteous deeds, advise each other in righteousness and patience. And each of the words Faith, Good deeds and Patience has a Context and Intertext. Patience has Context and Intertext in other verses in the Qur'an.

Keywords: *Text, Context, Intertext, Surah al-Ashr.*

I. INTRODUCTION

The Qur'an as a holy book is very interesting to study. Understanding the Qur'an as a text, the study has given birth to a number of interpretations. Moreover, the occurrence of dynamics of interpretation activities develop along with the demands of the times and the diversity of the diversity of the background of individuals and groups of people who contribute to enriching the interpretation and methods of approach to understanding the Qur'an. enrich the interpretation and method of approach to understanding the Qur'an with all its weaknesses and advantages. weaknesses and advantages. In this field there are concepts and theories about how to interpret and understand the Qur'an with various approaches.

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Textually, the Qur'an is easy to understand directly but also not a few that require more detailed explanation due to the practicality of the text. To overcome the problems that Muslims need regarding what contained in the Qur'an, it is not surprising that the scholars performed a through the interpretation of the Quran, and this continues to grow until today. Since then, interpreters have found various types of explanations, through many different approaches to different interpretative approaches.

In the book of Tafsir Al-Azhar there are interesting words of Imam Syafi'i, namely discussing Surah Al Ashr as one of the most perfect surahs of guidance. According to him: "If Muslims had thought about the content of this surah, it would have been sufficient for them". (its instructions) would suffice them". In addition, there is a hadith from Tsabit bin Ubaidillah bin Hashn: "If two companions of the Messenger of Allah meet, they will not part but one of them would not separate but one of them would recite this Sūrah al-Ashr first, then they would greet each other as a sign of first, then they would say the greeting of separation.

There is clearly a vow that has important points or special attention that needs to be understood by the community. The purpose of this time is so that humans can utilize it to fulfill their. The purpose of the time is for humans to utilize it to fulfill their obligations on earth and not to be included in the criteria of those who are misguided according to Surah al-Ashr. In addition, the time listed in Surah al-Ashr means the oath of Allah. This research aims to make mankind understand the meaning contained in it and be able to implement it in life.

II. RESEARCH METHODS

The type of research used in this study is descriptive qualitative, by collecting data and information related to surah alAshr in the Qur'an with the help of books, manuscripts, scientific journals, notes, documents, and other library materials contained in the library collection. The main source of secondary data is obtained from the book of Tafsir, articles, journals, and books related to the discussion of surah al-Ashr. books related to the discussion of surah al-Ashr. Data collection techniques used in this research,The data collection technique used in this study uses documentation techniques that include

searching for data related to surah al-Ashr in the Qur'an. data relating to surah al-Ashr in the Qur'an.

III. THEORETICAL BASIS

A. Teks

The cloud view of a text is a script. Text in Arabic is called Nash. While the word Nash in the Arabic world shows a number of meanings that can be seen from four aspects, namely: (a) lifting, elevating and (al-raf'u wa al-Izhhar), (b) consistency and reliability (al-istiqamah wa altsabat) (c) ending on something (al intiha fi al syai) and (d) construction and movement[1]

According to Ibn Manzhur, text means to raise, elevate, or make visible. make visible or visible, so from this word comes minashah (stage,pulpit, podium) which generally stands out, being in a higher position in order to be seen. to be seen. Nash also means the target or ultimate goal of something[2].

In modern linguistics, text is understood as a series of interrelated sentences, or any interlocking sentences whose elements have a relationship to one another.related, or each sentence is interlocked and its elements have a relation to each other. to each other[3] Text means discourse or written or verbal (spoken) alenia of any length provided that it is a unified whole[4]

Text is the institutionalization of an oral discourse event in written form[5] In language theory, the notion of text is nothing more than a collection of letters that form words and phrases. In language theory, the notion of text is nothing more than a bunch of letters that

[1] Mahmud Haan al Jasim. Ta'wil al Nash al Qurani wa Qadhaya al Nahwi. Damaskus: Dar al Fikr al Muashir. 2010. Hlm 40

[2] Ibn Manzhur. Lisan al Arab, entru nashaha, lihat juga Raddat Allah, Dalalah al Siyaq Mekkah; Jamiah
Umm al Qura. 2003. Hlm. 251-252

[3] Raddat Allah. Dalalah al Siyaq. Hlm. 255

[4] Ahmad 'Afifi, Nahwu al Nashsh. Ittijah Jadid fi al Dars al Nahwi. Kairo : Maktabah Zaha' al Syarq. 2001
Hlm. 23

[5] Wacana adalah suatu aktivitas Sharing (Saling berbagi dan tukar menukar) pendapat apaun pemikiran.
Komarudin Hidayat, Memahami Bahasa Agama.. H 129

form words and sentences, which are assembled by a system of signs agreed upon by the community. sentences, which are assembled with a system of signs agreed upon by the community, so that a text when read can reveal the meaning it contains[6]

B. Context

Context is a conceptual framework of everything that is used as reference in speaking or understanding the meaning of speech[7] while according to Sumarlam the context are the internal aspects of the text and everything that externally surrounds a text. This means that it can be said that discourse context is the internal aspects of discourse and everything that externally surrounds a discourse. everything that externally surrounds a discourse[8]

And the clearest definition of context is stated by Mulyana that context is the situation or background of a communication.is the situation or background in which a communication occurs. Context can be considered as the cause and the reason for a conversation or dialog. Everything related to everything related to speech, whether related to meaning, intent, or information, is very dependent on the context behind the speech event. depends on the context behind the speech event. Context is an element whose existence is very supportive of communication[9].

1. Types of Text

Based on the concepts explained in the previous section, context can be divided into two parts, namely linguistic and nonlinguistic context. can be divided into two parts, namely linguistic and nonlinguistic contexts. What linguistic context is a reference obtained from text or speech that has been spoken before. text or speech that has been spoken before. An example is the utterance "what you "what you said

[6] Komaruddin Hidayat, Memahami Bahasa Agama, Hlm 133

[7] Ahmad Syaifuddin. "Konteks Dalam Studi Linguistik Pragmatik". Jurnal Bahasa, Sastra dan Budaya.
Vol. 14. No.2 2018. Hlm. 112

[8] Sumarlam. Analisis Wacana Tekstual dan Kontekstual. Surakarta: UNS Press. 2006. Hlm. 47

[9] Mulyana. Kajian Wacana: Teori, Metode dan Aplikasi Prinsip-prinsip Analisis Wacana. Yogyakarta: Tiara Wacana. 2005. Hlm. 21

made many people sad". The word reference is obtained from speech that has been spoken by the speech partner before.

Meanwhile, the nonlinguistic context has a broader reference because reference depends on what caused the text to occur. Types of context nonlinguistic contexts, namely, physical context, psychological context, social context, context, and context. Shared Knowledge[10]

C. Intertext

The concept of intertextuality originated from the thoughts of Bakhtin, a Russian literary scholar, who came up with the concept of Dialogism. Russia, who gave birth to the concept of Dialogism. According to Bakhtin, the intertextual approach emphasizes the notion that a literary text is seen as an insertion or a grafted onto the framework of other literary texts, such as traditions, literary genres, parodies, references or quotations[11] This theory was originally known as dialogic in 1926. Dialogical illustrates that all created works are essentially a dialog between a text with other texts.

The term Intertextuality was introduced by Julia Kristeva in the late 1960s. The theory of Intertextuality developed by Kristeva is actually the result of her examination of Bakhtin's concept of Dialogism. the result of her examination of Bakhtin's concept of Dialogism. Julia's reading Kristeva's reading of Bakhtin's concept gave birth to a very decisive new accent.According to her, every text is automatically intertextual, and therefore always productive, meaning that the author, as a subject with intentions, disappears, so that the text becomes a projection space for the game of intertextuality. projection space for intertextual play[12]

[10] Ahmad Syaifuddin. "Konteks Dalam Studi Linguistik Pragmatik". Jurnal Bahasa, Sastra dan Budaya.
Vol. 14. No.2 2018. Hlm. 114-115

[11] Gatut Setiadi. "Hypogram Sastra Teks Dan Interteks Dalam Karya Sastra Mahabharatadan Bharatayuda. Jurnal Akademika. Vol.1 No.2 2019. Hlm. 180

[12] Prasuri Kuswarini. Penerjemahan, Intertekstualitas, Hermeneutika Dan Estetika Resepsi. Jurnal Ilmu
Budaya. Vol. 4 No. 1. 2016. Hlm. 43

More specifically, intertext is the relationship or interrelationship between various texts, that is, between a new text and a previous text. All texts basically do not stand alone, but are interrelated with other texts. In the context of interpretation, a mufassir when interpreting a verse,may relate his interpretation to the context at hand, or to other pre-existing texts. other texts that have existed before. Therefore, in exegetical terms, the study of intertextuality study is used to find out the original text, or in other words to know the source of interpretation used by a mufassir.

IV. RESULTS AND DISCUSSION

Context and Intertext in Surah al-'Ashr

This surah, which was placed by the Prophet (peace and blessings of Allah be upon him) in the Mushaf in the order of 103, contains only three verses, as well as contains only three verses as well as Surah al Kautsar[13] In the book of Tafsir Al Maragi Surah Al Asr has asbabun nuzul, which is the cause of the letter, namely that it is a culture for the Arab when the day is late, they sit talking about life and other stories related to daily affairs. Because many conversation, quarrels arose, hurt feelings arose, and hostility arose. causing enmity. Then there are those who curse the time of Asr (evening), saying that the time of Asr is a wretched time, or unfortunate, many dangers occur at that time[14] Surah al Asr has three verses in the Quran, the interpretation according to Ahmad Mustafa Al Maraghi in verse one explains that Allah swears by time. Because time contains many events and examples that show His power, in addition to showing how wise Allah is. besides showing how wise Allah.

Then, Allah taught them that it was one of the creatures of Allah. among God's creatures. It is a vessel in which good/bad events occur. bad events. If someone is afflicted with a calamity, it is because of his own actions, and he is not responsible for it. does not take responsibility[15] Surah al Ashr verse 2 explains that the source of misery is not the the problem of time or place, but man himself who plunges himself into destruction.

[13] Sakib Machmud, Mutiara Juz 'Amma Bandung: Mizan. 2005. Hlm. 393

[14] Hamka. Tafsir Al-Azhar Juzu' XXVIII. Jakarta: Pustaka Panjimas, cet-. 1985. Hlm. 654.

[15]Musthofa Muslim. Mabahits fi At-Tafsir alMaudhu'i. Damaskus: Daarul Arqom, cet.3. 2000. Hlm. 27-28

People who realize that they are committing sins against the almighty creator are the most sinful act because this is what causes self-destruction. is the most sinful act because this is what causes self-destruction. self-destruction[16]

And Surah al Ashr verse 3, be sure with the right i'tikad. That this universe has only one God who creates and who gives pleasure to those who obey, and wrath to those who disobey. people who obey, and wrath to those who disobey. And be sure that between virtues and vices are very different, thus the difference can be used as an incentive to do good deeds. This difference can be used as an incentive to do good deeds and virtues. So, every person should be able to benefit himself and others, or one's goodness should be felt by others.can be felt by others[17]

In the interpretation of Al-Misbah by M. Quraish Shihab, the most appropriate opinion is time in general. Because it has become the habit of the Arabs in the time of the Quran to gather and talk about various matters and not infrequently in their conversations the words that blame the time or the time of the Quran. not infrequently in their conversations the word that blames time or time, "unlucky time" so time, "bad time" was often the word heard when they failed, or "good time", if they succeeded. good time", if they succeed. Allah swt. through this Surah swears by time to refute their assumption There is no such thing as an unlucky time or a lucky time, all times are equal. What matters is the goodness and badness of one's efforts and This is what plays a role in the good or bad outcome of a job. Time is always is always neutral. Time belongs to God, in which God carries out all His actions, such as creating, giving sustenance, glorifying, and honoring. His actions, such as creating, providing sustenance, honoring and humiliating[18]

[16] Al-Maraghi. Tafsir Al-Maraghi Lebanon: Dâr Al-Khotob Al- Ilmiyah, cet-3, Jjld. 1, 2015 hlm. 234-235

[17]Al-Maraghi. Tafsir Al-Maraghi Lebanon: Dâr Al-Khotob Al- Ilmiyah, cet-3, Jjld. 1, 2015 hlm. 234-235

[18] 8 M.Quraish Shihab. Tafsir Al Misbah : Pesan, Kesan dan Keserasian al – Qur'an, Juz Amma, Vol.15.
Jakarta: Lentera Hati., 2002.496-506 h. 497

The word الانسان al insan/human is taken from a root that can mean movement or dynamism, forgetfulness, happiness. dynamism, forgetting, feeling happy. These three meanings describe some of the characteristics and characteristics of human beings. The word al insan takes the form of ma'rifat, indicating the type of human beings without exception, both believers and disbelievers. Sheikh Muhammad Abduh added that the human being referred to in this verse, although it is general, but does not includes those who are not mukallaf (do not have the burden of religious commands) such as the immature or insane. who are immature.

The word (خسر) khusr has many meanings, including loss, misguided, wretched, weak, deceitful, and so on, all of which lead to negative meanings or are disliked by the people. and so on, all of which lead to negative meanings, or are not favored by anyone. The word (لفي) is a combination of the letter (ل) lam, which implies an oath, and the letter (في), which implies an oath. and the letter (فِي) fii which implies a container or place[19]

In the third verse

اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَتَوَاصَوْا بِالْحَقِّ ەۙ وَتَوَاصَوْا بِالصَّبْرِ ۤ

"Except for those who believe and do righteous deeds and advise each other on the

truth and advise each other on patience."

The previous verse confirms that all human beings are overwhelmed by a great and diverse loss great and manifold losses. The third verse excludes those who engage in

[19] M.Quraish Shihab. Tafsir Al Misbah : Pesan, Kesan dan Keserasian al – Qur'an, Juz Amma, Vol.15.
Jakarta: Lentera Hati., 2002.496-506 h. 498

four Except those who believe, and do righteous deeds that are beneficial, and bequeath to one another the truth, and bequeath to one another the truth, and bequeath to one another the truth. and do righteous deeds that are beneficial and advise each other on the truth and advise each other on patience and fortitude.

Scholars divide the teachings of religion into two sides, namely knowledge and experience. The creed that must be believed is the knowledge side, while the Shari'ah is the experience side. experience. On this basis, the scholars understood alladziina aamanu (those who believe) in the sense of people who have knowledge regarding the truth. Peak truth is knowledge of the religious teachings that come from Allah. If thus the first trait that can save a person from loss is the knowledge of the truth.

The word عمل amal/work, is used by the Quran to describe the use of the human faculties of mind, body, heart and life force that is done consciously by humans and jinn. consciously by humans and jinn. The word صلح (shaalih) is derived from the word صلح (shaluha) which is often explained in the Quranic dictionary as the opposite of the word صلح (shaluha). Quranic dictionary is often explained as the opposite of the word فاسد fasid / corrupt. By Thus the word shalih is defined as the absence of corruption. This word also means beneficial and appropriate[20]

Every good deed must have two sides: The first side is the form of charity, which The first side is the form of charity, which is usually seen in the real world here others can give a judgment according to the reality they see. Good judgment is given when the reality he sees produces benefits and rejects harm. produces benefits and rejects mudharat. The second side is the motive for the work. Regarding this side Only Allah SWT can judge this. The Prophet said, "Every work is in accordance with its intention. with its intention" (HR Bukhari and Muslim through Umar Ibn Al Khatahtab). By Thus, we can further say that in the sight of Allah, the value of a job is not solely from the outward form

[20] M.Quraish Shihab. Tafsir Al Misbah : Pesan, Kesan dan Keserasian al – Qur'an, Juz Amma, Vol.15.
Jakarta: Lentera Hati. 2002. 496-506 h. 500

that is visible in the real world, but more importantly is the intention of the doer. Therefore, it is understandable why the phrase righteous deeds is often coupled with faith, because it is faith that determines the direction and intention. is often coupled with faith, because it is this faith that determines the direction and intention.

This Surah as a whole advises that one should not only rely on his faith alone but also his good deeds, even good deeds with faith are not enough. Good deeds are not just charity. Charity also varies, one time a charity is encouraged, another time the same form of charity may be obligatory and even obligatory.other times it may be that the same form of charity is obligatory and perhaps even forbidden. Perhaps something that is not in line with his inclinations is in the form of divine demands, or perhaps it is in the form of calamity and harassment from one party against his person, family or property. personal, family or property. Here his patience is required, in the sense that he is required to suppress the turmoil of his lust.to suppress the turmoil of his lust so that what is mentioned above can be avoided. Whether he able to retaliate for the disturbance if the disturbing party is a weak or incapable human being weak or incapable.

There are three verses in surah Al-Ashr in the Qur'an; Ahmad Mustafa Al-Maraghi interpreted them as follows:

Surat al-Ashr verse 1:

وَا لْعَصْرِ

“For the sake of time”

Tafsîr al-Maragi gives an explanation of Allah's promise about time. Because It includes many events and examples that show His power. And look at what Allah did in that time Allah then taught them to believe that Time is one of Allah's creatures. Time It is a container in which various events occur positive or negative events. If a person experiences hardship, it is because of his own actions, and the time period is not responsible. (time) is not responsible[21]

[21] Al-Maraghi, A. M. Tafseer al-Maraghi. Mesir. Cet-1, juz.30. 1946. Hlm. 234

Surat al-Ashr verse 2:

اِنَّ الْاِ نْسَا نَ لَفِيْ خُسْرٍ

"Verily, man is truly in loss."

In other words, everyone is a loser in his actions except for those whom Allah excludes. The source is man's own actions in bringing himself into misery. into misery. The source of suffering is not a matter of time or place, but the the source of suffering is not a matter of time or place, but man himself, who has fallen into chaos through his own Wrong doing against the One who created and the One who knows best. Bestowing gifts is the most sinful act because it is the one that leads to self-destruction[22]

Surat al-Ashr verse 3:

اِلَّا الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَتَوَا صَوْا بِا لْحَقِّ ۙ وَتَوَا صَوْا بِا لصَّبْرِ

"Except those who believe and do righteous deeds and exhort to obey the truth"

Make sure to use the right i'tikadad. that there is only one God who who created this universe and who allows those who are obedient, but also hates those who sin. In addition, among the virtues and vices are very different from one another. In this way, the difference can be made a motivation to do virtue and goodness. Therefore, everyone should be able to benefit himself and others, or one's good intentions can be accepted by others or one's good intentions can be accepted by others. as well as pledging each other to hold to the truth which cannot be denied, and In the case of virtue, it will not vanish its mark, anywhere as well as in the Hereafter.

Faith in God and following what is written in His Book is the basis of all good things good things. In addition, following the advice of Rasulallah Salallahu alaihi wasalam on every action based on agreements or actions and additions. As well as advising each other towards patience and the ability to refrain from doing wrong. Basically Favored by

[22] Al-Maraghi, A. M. Tafseer al-Maraghi. Mesir. Cet-1, juz.30. 1946. Hlm. 234-235

individuals who take pleasure in such things as well, are constantly patience in obedience to Allah, which is usually very difficult for human beings to do. human beings. This includes showing patience with the various trials given by God to test his workers[23].

From this verse, several points can be taken which are the main discussions namely:

a) Have faith

Speaking of faith, humans should believe and obey Allah by upholding all His commands in every condition and circumstance and avoiding everything He forbids. and conditions and stay away from everything that He forbids, besides that, humans should know the perfect attributes of Allah that are impossible for him and which are forbidden by Him. man knows the perfect attributes of Allah which are impossible for him and which are permissible. permissible. Furthermore, as a human being who has faith, he should follow and obey the teachings brought by the Prophet Muhammad. obey the teachings brought by the Messenger of Allah, believe in the supernatural and practice and believe in the six pillars of faith.

A person's faith can be seen to affect the life of a Muslim, includingThese include: (1) it makes a person more inclined to uphold the Shari'ah, (2) love of Allah and the Messenger of Allah more than love of anything else. Allah ta'ala and Rasulallah more than love other than them, (3) favoring jihad in the way of Allah. in the way of allah. in terms of upholding his sentence and rejecting corruption on earth, (4) fearing allah ta'ala, (5) behaving with good manners, (6) always feeling watched and cared for by him, presenting Allah ta'ala in times of trouble and joy, so that he always tends to his happiness, so that he always tends to the good[24]

[23] Al-Maraghi, A. M. Tafseer al-Maraghi. Mesir. Cet-1, juz.30. 1946. Hlm. 235
[24] Saputra, A. Balqis. Penafsiran Surah Al-Ashr dalam Tafsir Al-Maraghi.

b) Doing good

Good deeds are deeds that are required and encouraged by Islam and are including good deeds and should be practiced consistently by Muslims. consistently in acts of worship. Recommend for every Muslim to implement the Pillars of Faith and the rules of Islam, as well as all the actions that benefit the individual, the family, the group, and the individual as a whole.

However, in doing charity there are conditions that must be met, namely: *first* believe in allah ta'ala by not associating partners with him and denying his faith. *Second* carrying out orders in accordance with the Koran and hadith. *Third* being sincere in doing good deeds that must be accompanied by no sense of jealousy, arrogance, and pride. in doing good deeds that must be accompanied by no sense of riya, arrogance, and do charity without the basis of the demands of the Qur'an and hadith and knowledge. Because doing good deeds has a position that is quite noble, has an important role in Islam and that good deeds are the reason for entering Paradise after the mercy of Allaah ta'ala. and gaining his pleasure and love, and that there will be differences of status between people on the Day of Resurrection according to their level of good deeds. on the Day of Resurrection according to the level of their deeds.

c) Advise in righteousness

Mutual encouragement to maintain monotheism includes mutual encouragement to avoid polytheism and to warn of the dangers of polytheism. to avoid polytheism and warn of the dangers of polytheism, as well as being always committed to avoiding all other major sins, all crimes and acts prohibited by Allah. and actions forbidden by Allah, as well as committing to each other to keep the obligations of at all times that Allah requires and the obedience that brings one closer to Allah, as well as reminding each other also remind each other to maintain the practice of sunnahs and acts of worship anything that can make up for the shortcomings of Allah's servants.

d) Counseling in patience

In Islam there are three forms of patience, mentioned by Yahya Sharaf An-Nawawi saying: "Patience that is loved and justified by sharee'ah, namely patience in obedience,patience in avoiding sinful acts and patience with all calamities. obedience, patience in avoiding disobedience, and patience with all calamities and bad things in the world. and makrooh things in this world", and Ibn Qoyyim said: "Patience is obligatory according to scholarly consensus, because patience is part of a person's faith.[25]

Patience has many benefits, including good luck in the afterlife,forgiveness and great reward, shown the way to heaven, get greetings from angels in heaven, and the construction of Baitul Hamdi in Heaven, the reward isunlimited by Allah Ta'ala, rewards that multiply and become role model in religion, always be near Allah Ta'ala in any circumstances,get help and assistance, get praise and love from Allah. Be patient is light, you will get a better reward from Allah[26]

This Surah as a whole advises one not to just rely on things not only his faith but also his pious deeds, even pious deeds together with faith are not enough.Good deeds do not come from charity. Charities also vary, this time a charity is recommended, in Other times, perhaps the same form of charity is required, perhaps even the opposite forbidden.

According to Fahrudin ar-Razi, he understands the word Al-haq here as "something that stable (unchanging) in the form of true religious teachings, definite guidance of reason as well as a steady eye view. Al-haq is certainly not easy to know or obtained. It is also diverse, therefore you have to look for and study what suits you the sources of religious teachings, as must also be directed towards objects which is strongly suspected to be able to inform the haq (truth), in this case the universe along with the creatures that inhabit it From this explanation it can be seen that the word Al-haq can

[25] Tri Haryanti. Sabar Dalam Pandangan Ibnu Qoyyim Al-Jauziyyah. skripsi (Jakarta: UIN Syarif Hidayatullah. 2008 Hlm. 47

[26] 6 Saputra, A. Balqis. Penafsiran Surah Al-Ashr dalam Tafsir Al-Maraghi

contains the meaning of knowledge. Because seeking the truth can produce knowledge, searching beauty produces art, and seeking goodness produces ethics[27]

Mutual testament regarding the haq (truth) that this order contains meaning that a person is obliged to listen to the truth from other people as well teach it to others. A person is not yet free from loss if just believe in doing righteous deeds, and know the truth for himself, but he obliged to teach it to others. Next, there are also conditions can free humans from total loss are mutual testaments concerning patience.

If one day you want to pray, or are even praying, suddenly you If you see a danger that might befall someone, then pray must be postponed in order to preserve the soul or safety of the person.

Faith and good deeds without knowledge are not enough. It's beautiful and precise The picture given by Murtadha Muthahhari about the relationship between faith and knowledge. According to him: "knowledge gives strength that illuminates our path and faith growing hope and encouragement for our souls. Science creates the means of production and acceleration, while faith determines the intended direction and maintains the will holy. Science is an external revolution, while faith is an internal revolution. Knowledge and faith both are powers, the power of knowledge is separate while the power of faith is united,both are beauty and decoration, knowledge is the beauty of reason, while faith is beauty soul. Knowledge is the decoration of the mind and faith is the decoration of the feelings. Both produce calm, calm is born by knowledge and inner calm by faith. The science of nurturing from physical illness and worldly calamities, while faith protects him from illness spiritual. Science adapts humans to themselves and the environment while faith adapt to his identity.

[27] M.Quraish Shihab. Tafsir Al Misbah : Pesan, Kesan dan Keserasian al – Qur'an, Juz Amma, Vol.15.
Jakarta: Lentera Hati

V. CONCLUSION

Context is important in speaking or understanding the meaning of a verse text or speech. This is actually the essence of the study of pragmatics, namely understanding meaning speech (text) through context. A text has meaning if it is accompanied by context. Of course, the context in question is a context that can be understood from the setting or event what happens when the text is dropped or created. Context exists and accompanies the text when the text is written is created, contains information or knowledge that is the basis for the work publish text or understand text.

Intertext when associated with the study of the Koran has the following meaning how to bring the Koran to life in its time and portray the relationship between the Koran and outside himself. This is also closely related to the interpretation of the Koran and how connect one verse with another verse so that you can get a complete understanding related to the meaning of the verse.

The verse of al-Ashr was revealed regarding the culture of the Arab people when it was afternoon,they sat talking and talking about life and other stories regarding daily affairs. Because a lot of conversations wandered around, it happened quarrel, hurt feelings, causing hostility. Then there are those cursing Asr time (Evening), saying that Asr time is a wretched time,or unlucky, many dangers occurred at that time.

Surah al-Ashr explains and advises us to avoid losses during his lifetime by: believing in Allah and carrying out good deeds pious, telling each other to adhere to the truth, practice obedience. And each other advises in truth and patience.

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