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# **AN ANALYTICAL STUDY OF THE WORD "BASAR" IN RELIGIOUS SCRIPTURE TO UNDERSTAND HUMAN CHARACTERS**

**Abdoul Karim Toure**

Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia, Nilai, Negeri Sembilan, Malaysia

**Ahmed Kamel Mohamed**

Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia, Nilai, Negeri Sembilan, Malaysia

**Abd Muhaimin Ahmad**

Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia, Nilai, Negeri Sembilan, Malaysia

**Robiatul Adawiyah Mohd**

Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia, Nilai, Negeri Sembilan, Malaysia

**Mesbahul Hoque**

Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia, Nilai, Negeri Sembilan, Malaysia

**Norzulaili Mohd Ghazali**

Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia, Nilai, Negeri Sembilan, Malaysia

**Norazimas Idayu Ahmad**

Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia, Nilai, Negeri Sembilan, Malaysia

## **ABSTRACT**

*The Qur'an contains almost braches of knowledge and courses or fields of studies. It also covers every aspects of life. Obviously, it is stated in the Qur'an that there are three different types of admission to it. The three types of human beings to comprise; the believers who believe in all its contents, the infidels who absolutely in rejecting and*

*denying the truth and opposing the Qur'an and its message, as well as the hypocrites who use the Qur'an and twist it to suit and justify their fraud. The need to understand the essence of each group according to the perspective of the Qur'an is very important. Hence, the study of the unbelievers is done to understand the true nature of this group. This study attempts to extract the pattern of extraction for the Baṣar word for unbelieving people which involves the entire verse in the Qur'an. This research is a qualitative study using summative content analysis method. Findings show that, the Baṣar sentence for the human category does not tell us about; (i) the attributes of this group, (ii) the factors that cause the rejection of the Qur'an, and (iii) the rewards that Allah has provided and reserved for this group in the world or the hereafter.*

**Key words:** Human, Sight, Basar, Characters.

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## 1. INTRODUCTION

There are various ways in understanding the Qur'anic words by using diverse interpretation methods of the Qur'an. This method of interpretation can be classified into four types; ijmalī (general), tahlilī (analytic), muqaranah (comparison) and mawdu'i (thematic) [1]. Earlier scholars used different methods of understanding the contents of the Qur'an. They focus on analytical sentences (tahlilī) rather than contemporary scholars who emphasize on thematic (mawdu'i). Hence, this study uses thematic approach to look into the word Baṣar (sight) in regarding to the discussions on unbelieving people in accordance with the Qur'anic perspective.

## 2. LITERATURE REVIEW

The study of the words contained in the Qur'an is increasingly gaining attention in academic discussions and studies. Among these words is the word al-Ummah (i.e. community or generation), [2], al-Ṣabr to mean patience, [3], al-Ruṣhd (guidance) and al-Ghay [4] and so forth.

Most recently, the study of the verses related to the word sight in the Qur'an became the topic of discussion in seminars and related articles have also been published. The study of the word Baṣar (sight) as contained in the Qur'an is not restricted to only human being's kingdom but extended to other being's kingdom [5]. Al-Baṣar is also among the 99 names of Allah SWT. Meanwhile, this study focuses on the character of the non-believers based on the word Baṣar (sight) as contained in the Qur'an.

Character is an English word meaning shakhsīyyah in Arabic language which means the characteristics that distinguish one object from another [6]. In general, characters can be defined as human characteristics that distinguish one person from another. This definition is not limited to the area of physical characteristics but extended to cover psychological, social and mental angles. It is also a special feature that distinguishes one from another, from the view point of belief, emotion, feeling, behavior, social relationship, way of thinking and actions etc.

The character of the unbelievers is mentioned in various places in the Qur'an, as in the words of Allah swt which says:

"Verily those who disbelieve, it is for them whether you warn or do not warn them, they will not believe (6) Allah has shut their hearts and ears and their eyes closed. And for them is a terrible punishment "(Surah al-Baqarah: Verses 6-7).

This verse explains that the unbelievers will not be guided and will not benefit from the guidance of the Holy Qur'an, as well as the reminder given by the Prophet [7].

### 3. METHODOLOGY OF STUDY

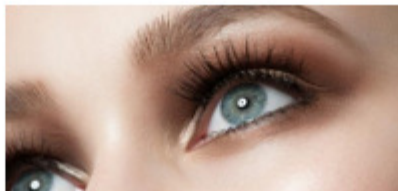
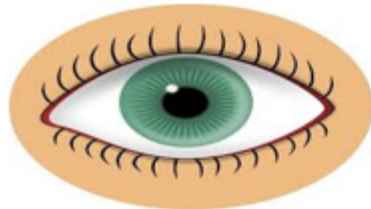
A methodology means a set of methods that define the process and order of how something is to be achieved. This study applied qualitative approach by using document analysis. Its conducted by few steps as follow:

1. Identifying the meaning for the Arabic word "basar".
2. Analyzing words of "Basar" in al-Quran.
3. Morphological analysis was applied to explore distribution of word types (noun, verb, active participle, passive participle and verbal noun).

### 4. RESULTS

#### 4.1. Meaning "Basar" in the Qur'an

The study shows that the meaning of Basar is eyesight, sight, or vision and the part of Basar is Ayn which means eye according to almaany. Eye is a sense organ which reacts to light and pressure that allows vision.



#### 4.2. Frequency of word "Başar" in the Qur'an

According to Quran Corpus dictionary, Basar with the root bā şād rā occurs 148 times in the Quran consists of four forms include verb (fi'il), noun (isim), active participle (isim al-fi'il) and verbal noun (al-masdar). Verb is an action word in relation to time that is past (fi'il al-mādhī), present (fi'il al-mudhāri') and imperative (fi'il amar). Verbs of Basar in Quran Corpus involves all tenses such as başurat (past tense), abşara (present tense) and absir (imperative tense). There are also noun which is başır means All-Seer. The noun consists of singular (mufrad) and plural (jama'). A few of active participle for the word Basar in Quran such as mubşiran means giving visibility and mubşiratan that is visible. Besides, the verbal noun includes tabşiratan means giving insight. It is the source from which all the nouns and verbs are derived. There are nominal sentences (al-Jumlah al-Ismiyah) consists of the subject (al-mubtada') and the predicate (al-Khabar) such as the word başırun in the verse inna Allaha bima ta'malun basiir .

#### 4.3. The word *Başar* for the category of Unbelievable Man

Based on the study of the word Başar (sight) and its breakdown in the Qur'an, there are only 21 times that the word is used repeatedly in regarding to the non-believing human being's

category that include the pagan and munāfiq (hypocrite). Hypocrites (Munāfiqūn), are found for the number of 17 times in the different Qur'anic chapters revealed in Makkah, called Makkiyyah and 4 times in the chapters revealed in Madinah, called Madaniyyah, particularly in surah al-Baqarah that is the highest and the longest chapter for recitation rate of the word Baṣar in the Qur'an.

## 5. CONCLUSION

In conclusion, this article describes the word Baṣar and its breakdown by the non-believing human categories. It is found that the word Baṣar is not only used in the Qur'an with the original meaning i.e. looking, but it is also used to explain the meaning of ma'nawi and in respect of the denial of faith to Allah SWT, the unbelievers.

In this context, the word does not only show the attributes of the Gentiles, the Mushrik, the Jews and the Hypocrites, even used in the parable to describe the non-listening idols, worshiped by the pagans.

Allah SWT describes, in the verses of the Qur'an, the attributes of the unbelieving human beings; (i) ear not listening, (ii) eyes that do not see, and (iii) heart that do not understand. In fact, these groups are even given the privilege of hearing, seeing and understanding the truths conveyed by the Apostles, but when invoked in favor of goodness and forbidding the falsehoods, they will never be able to see and believe in what is being said.

This is true of the following factors: (i) stubborn, (ii) boast, and (iii) hate. These negative traits are actually for those who have closed the eyes, ears and hearts of these groups from accepting the guidance's call, despite the fact that they have seen and heard the truth itself. Therefore, Allah SWT has provided and reserved the rewards for these people, not only in this world, but in the Hereafter.

Among the rewards that have been conferred in this world is; (i) disgrace, (ii) the curse of Allah SWT, and (iii) not guided. It is even described in the Qur'anic verses their return in the Hereafter and the punishment awaiting them on that day, like; (i) the punishment of hell, (ii) no relief that would save them, and (iii) doubling the doom.

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