

STRENGTHEN THE ROLE OF MUNĀSABAH IN INTERPRETING THE AL-QUR'AN: STUDY OF M. QURAIISH SHIHAB PERSPECTIVE ON TAFSIR AL-MISHBAH

M. Fatih

STIT Raden Wijaya Mojokerto
muhammad.fatih@stitradenwijaya.ac.id

Abstract: The verses of the Qur'an correspond to each other so that between one part and another explain to one another (*al-Qur'an yufassiru ba'duhu ba'dā*). One of *Ulūm al-Qur'an* that examines the reasons and rationality of the sequence and order of parts of the Qur'an is the *Munāsabah*, that will guide Mufassir in interconnections between parts of the Qur'an. M. Quraish Shihab in his book, *Tafsir al-Mishbah*, is the only interpretation of the Qur'an 30 juz in Indonesia that consistently applies its approach to the study of the Qur'an in its various forms, as the title of the work implies. This article aims to cover out the role of *Munāsabah* in *Tafsir al-Mishbah*. This article is a literal study by making *Tafsir al-Mishbah* as a major data source. By descriptive and analysis method, finally, this article comes to the conclusion that the role of *munāsabah* in the *al-Misbah* has 5 roles; *first*, prevent the interpreter from misinterpretation; *second*, removes the obscurity between the multiple choice of meanings and leads to the corresponding meaning; *third*, presents a product of in-depth and detailed interpretation; *fourth*, assist the interpreter in uncovering the secret behind the redaction of the verse; *fifth*, helps the interpreter to conclude Islamic Jurisprudens on the ayat *al-ahkām*

Keywords: *Munāsabah al-Qur'an*; *M. Quraish Shihab*; *Systemic of al-Qur'an*.

Introduction

Munasabah is one of the *'ulūm al-Qur'an* which is so important and significant. *Munāsabah* comes to prove the harmony or interconnectedness of passages of the Qur'an, and the intermingling of themes it offers. It also comes to answer minor

criticisms and accusations surrounding the systemic workings of the Qur'an. 'Ādil bin Muḥammad Abū al-'Alā' suggests that the object of this study is the verses and letters of the Qur'an from the side of the explanation of its interconnection and alignment, that the kalām parts seem to be interconnected so strongly, the structure and arrangement become solid like the building in which each part is harmonious. The association of this science with other works of the Qur'an is like a relationship between conclusion (*natījah*) and premise (*muqaddimah*) or a relation between the fruit and the rest of the tree.¹

In interpretation studies, the *Munasabah* science is considered to be one of the curricula of the Qur'an which is so important in helping the Mufassir understand the text of the Qur'an. Therefore, scholars give great appreciation and attention to this science, both in the interpreters and '*ulūm al Qur'ān*, and not a few of those who write special works on *Munāsabah al-Qur'an*. There is not even one interpretation book either classical or modern, except to suggest or explain the interconnections between verses of the Qur'an, of course, with various intensity.²

The roles and functions of *munāsabah* pertain not only to interpretation but also to aesthetic aspects of the Qur'an in harmony with both tone and rhythm. There is even a connection between the harmony of the Qur'an or rhythm and the message of meaning it contains. This is because the Qur'an has a beautiful and awesome harmony of sounds and tones. Even the harmony of the sound at the end of the verse goes beyond the harmony of poetry or verses because the Qur'an has a variety of Alliteration that is so tiresome.

According to the Quraish Shihab's view, *munāsabah al-Qur'ān* was an important element that could bring the Mufassir to the correct understanding of the Qur'an. Omissions of this element can lead him into the error of understanding the point of the

¹ 'Abū Al-'Alā,' *Maṣābiḥ al-Durar fī Tanāsuh Ayāt Al-Qur'ān Al-Karīm Wa Al-Sumar* (al-Madīnah al-Munawwarah: al-Jāmi'ah al-Islāmiyyah bi al-Madīnah al-Munawwarah, t.th), 18.

² Mustafā Muslim 'Abdullah al-Khatīb, "Al-Munāsabāt Wa Ātharuhā 'Alā Tafsīr Al-Qur'Ān Al-Karīm," *Majallah Jāmi'ah Al-Shāriqah Li Al-'Ulūm Al-Shar'iyyah Wa Al-Insāniyyah* II, no. II (2005).

verse. He further describes that six factors cause an error in interpreting the Qur'an, which is the first, the subjectivity of the Mufasssir. Second, errors in the application of method or code. Third, power in the tool science. Fourth, the silliness of knowledge of the material the speech of the verse. Fifth, take no note of the context, whether the *asbāb al-nuzūl*, the interconnections of the scriptures (persons), or the social conditions of society. Sixth, taking no note of who the speaker was and of whom the conversation was addressed.³

If the scholars agree on the urgency of *asbāb al-nuzūl* in understanding the meaning of the verse, the real role and function of the sciences are also equally important. *Mannā' al-Qaṭṭān* states that as knowledge of the causes of the descent of scripture influences understanding the meaning and interpretation of the scriptures, the people helped the Mufasssir do a good *ta'wīl* and understand its meaning carefully.⁴

There is a strong connection between these sciences and their differences. If the *asbāb an-nuzūl* speaks of an external connection of the Qur'an with the context that surrounds it (the time, place, and community in which a verse is taken down), then the science itself speaks of the interconnection of the internal Qur'an in its final form among the parts of the Qur'an itself. If *asbāb an-nuzūl* is the science of reality that circles the text and thus deserves the coverage of historical science, then there is, even more, the study of beauty in the text than is thus worthy of inclusion in the teachings of stoicism. In another phrase, Abdul Mustaqim explained, that if the *asbāb nuzūl* was *siyāq al-kharjī*, then the science came to be *siyāq al-dakhilī*. The science of nuzūl is known through the iris, so the secondary science is known through itself. *Asbāb nuzūl* helps uncover the relationship between verse and event, while the existing science is to uncover the link between verses or letters and parts of the Qur'an.⁵ This article was

³ M Quraish Shihab, *Membumikan Al-Quran: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat* (Tangerang: Mizan Pustaka, 2012), 79.

⁴ Mannā' Khalīl Al-Qaṭṭān, *Mabāḥiṭh Fī 'Ulūm Al-Qur'ān* (Kairo: Maktabah Wahbah, 2000), 97.

⁵ 'Alī Ibn Ahmad Al-Wāhidī, *Asbāb Nuzūl Al-Qur'an* (Kairo: Dār al-Kitāb al-Jadīd, 1969).

projected to expose the functions and roles of *munāsabah* sciences in the interpretation of the Qur'an.

The Coherence in The Qur'an and Its Implication

The verses of the Qur'an correspond to one another so that between one part and another explain to one another (*al-Qur'annu yufassiru ba 'dubu ba'dā*). *Munāsabah* science leads the Mufasssir to look closely at connections among parts of the Qur'an, so the interpretation of which is accurate and intact is based on its explanation of the Qur'an itself. An interpretation that ignores the interconnections between parts of the Qur'an would result in an atomistic interpretation, an interpretation that considers every part of the Qur'an, whether letter, verse group, a verse, or even a fragment of a particular verse and word, to have its meaning independent of any other part or context.⁶ This way of reading will result in a partial, fragmented interpretation as well as potentially an error in the interpretation.

Hassan Hanafi, as cited by Khoiruddin Nasution, records seven weaknesses for the atomistic interpretation. First, stripping off the same theme in various places. Second, repeating the same theme over and over again without accumulating meaning to build a unified concept on a particular matter. Third, it has no thematic structure. Fourth, no coherent ideology links the various aspects of thematic together. Fifth, many volumes of the interpretation of this model are hard to read, expensive, hard to sell, and hard to carry. Sixth, the blurring between information and knowledge. Seventh, information is given away from society's need.

According to Amina Wadud's view, the use of partial methods resulted in a marginalized women's position, which Islam should give a parallel position between men and women to act and provide for their rights. The same view is evidenced by Mohammed Fadel, which states that textual study by atomistic methods allows grouping to include patriarchy that results in misogynism. The conclusion of Amina Wadud and Fadel was

⁶ Ahmad Rafiq, "Pembacaan Yang Atomistik Terhadap Al Qur'an; Antara Penyimpangan Dan Fungsi," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 5, no. 1 (2004), 2.

strengthened by Nasaruddin Umar's study, which looked at the causes of women's exclusion, that one factor was the frequent use of such partial methods of study of the Qur'an. Atomistic interpretation is judged to be the "linear-atomistic" that assesses the Qur'an not as a thematic unit so that the result is not a world view (*Weltanschauung*) the complete Qur'an.⁷

M. Abduh, as quoted by M. Quraish Sihab, emphasizes the importance of the unity of the description of letters. 'Abduh, it is not proper to interpret one released verse or away from the content of the preceding one, as the verses of the letter are interrelated.⁸ Al-Shatibi, states that the imagery found in one letter, though the various issues it presents, is compiled by one major theme, and the issues relate to one another, so that a person should not only direct his view at the beginning of the letter but should pay attention to the end of the letter, or else, for otherwise, the meaning of the cited texts would be ignored.⁹

Ahmad bin Muhammad al-Sharqawi says that a Mufasssir should study and fathom *Munasabah al-Qur'an*. With this knowledge, he will be helped in understanding meaning, toughen among some opinions according to the context, remove confusion or hardship, deny disguises, and learn the lessons of the stories in the Qur'an.¹⁰

Generally, the function of *munasabah* in the interpretation of the Qur'an is first, avoiding error in interpreting the verse. Second, removing the vagueness or subtleties between the choices of meaning and leading to the desired meaning. Third, it presents an accurate, careful, profound interpretation. Fourth, assists in unlocking the secret of the wording of the text. Fifth, helpful in drawing judicial conclusions in the verses of *ahkam*.

⁷ Khoiruddin Nasution, "Metode Pembaruan Hukum Keluarga Islam Kontemporer," *UNISLA* 30, no. 66 (2007), 3-4.

⁸ M Quraish Shihab, *Tafsir Al-Mishab*, Jakarta: Lentera Hati, vol. 1 (Jakarta: Lentera Hati, 2002), xxvi.

⁹ Shihab, *Membumikan Al-Quran: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat*, 112.

¹⁰ Ahmad bin Muhammad al-Sharqawi, *Mawqif al-Shawkani fi Tafsirih min al-Munasabat*, at www.tafsir.net (3 October 2007)

Five Functions of Munāsabah in Tafsir al-Misbah

The author would observe these five functions in the interpretation of Tafsir Al-Misbah by M. Quraish Shihab.

Avoid errors in interpreting verses

This is for example found in the interpretation of al-Hijr verse 22 :

وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ

بِخَازِنِينَ ﴿٢٢﴾

The meaning: " *And We have sent the fertilizing winds and sent down water from the sky and given you drink from it. And you are not its retainers.*"

This verse speaks of the role of wind in the falling rain. According to Harun Yahya, this verse emphasizes that the first phase of the formation of rain is the wind. Further, he describes

On the surface of the ocean and sea, countless air bubbles form as a result of the formation of foam. By the time the bubbles burst, thousands of tiny particles, measuring one-hundredth of an inch in diameter, are skyrocketed. These particles, known as aerosols, are mixed with ground dust that is carried by the wind and then carried to the upper layer of the atmosphere. These particles are carried higher up by the wind and meet moisture there. Water vapor condenses around these particles and changes into droplets. These droplets first gather to form clouds and then fall to earth in the form of rain.

Muhammad Sayyid Tantawi and Ibn ‘Ashur suggest that this verse describes the two functions of wind, that is, the maintenance of the process of falling rain and the pollination of vegetation. Sayyid Tantawi and Ibn ‘Ashur argue that the use of words لَوَاقِحَ by the Qur'an is most appropriate, for this verse thus suggests a

function of winds that can deliver pollination on vegetation as well as those containing water grains that then make rain.¹¹

According to Quraish Shihab's view, this verse only speaks of the function of the wind in the mating of the grains in the process of falling rain, and it does not agree that it is understood to be so speaking of the function of wind in pollination on plants, even though such a matter is not scientifically possible.¹² According to Quraish's view, understanding this verse as talking about pollination of plants was not in place. This insight stems from not paying attention to the relationship between words *أَرْسَلْنَا* *الرِّيَّاحَ لَوَاقِحَ* (*We've been blowing in the wind to marry*) with words *فَأَنْزَلْنَا* *مِنَ السَّمَاءِ مَاءً* (*So we lowered down from the water sky*)

The word is the falling that is related to what follows,¹³ *لَوَاقِحَ* rain, a cause-and-effect relationship, as understood by the use of the letter of *fa* (so), means that the wind's marriage leads to a fall of rain, not to a growing plant, for there is no direct and causal relationship between the mating of the clouds and the growing of vegetation. If this verse meant the purpose of the wind in the marriage of plants, Quraish continues, the content would be: then grow the vegetation and prepare the fruit to be eaten, not as the verse above says: then we bring down the rain from the sky.¹⁴

Based on the previous description, it is obvious that the role of *munasabah* science in avoiding Mufassir from error in interpreting the verses. In this case, *munasabah* between sentence and sentence in one verse, and the causal pattern. According to Quraish's view, the sense of one word in a series of verses could not be released from the context of the word with the whole of the words in which the text was the editor.¹⁵ At this point it

¹¹ Muhammad Sayyid Tanthawi, *Al-Tafsir Al-Wasit Li Al-Qur'an Al-Karim* (Mesir: Dar al-Sa'adah, t.th.), 32-33.

¹² Shihab, *Tafsir Al-Misbah*, Vol. VII, 113.

¹³ According to Quraysh's view, the word *لَوَاقِحَ* is the plural form of the word *لَوَاقِحَ*, the female camel that hosts it (*لَوَاقِحَ*). It means water or sperm or the seed of a child conceived by a male, animal, plant or human. This leads to the female who carries her child. The word *لَوَاقِحَ* may also be the plural form of the word (*مُنْفِجَ*), a male who inflicts a female. Look, *Ibid.*, Vol. VII, 112.

¹⁴ *Ibid.*, 112-113.

¹⁵ *Ibid.*, 108.

becomes essential to pay attention to the interconnections of words or sentences in the verses, resulting in a complete and correct understanding. In this connection, Ibn Taymiyah states that interpreting the text is based solely on what lafaz conceived, without regard for the whole of it, so this is where a lot of people go wrong.¹⁶

Another example is the interpretation of surah al-Rahman verse 33:

يَمْعَشَرُ الْجِنِّ وَالْإِنْسِ إِنْ أَسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ
وَالْأَرْضِ فَأَنْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَنِ ۝٣٣

The meaning: “O company of jinn and mankind, if you can pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority (from Allah)”¹⁷

Some people view this verse as proof of the scientific signature of the Qur'an about man's ability to go into space. This view ignores the context of the verse before and after. Referring to the relationship of the preceding and subsequent verses, verse 33 of surah al-Rahman does not speak about life before the end of the world, it emphasizes the inability of *Jin* and mankind to penetrate the extremities of heaven and earth.¹⁸

The context of verse 31 states that Allah will concentrate on the computation of *Jin* and mankind so that they cannot escape the process. Verse 33 challenges *jinn* and mankind to avoid accountability or torment out to the ends of heaven and earth, but in the slightest, they will not be able to do it. Therefore, it is not an utterance that is conveyed to them in the life of this world but will be uttered in the time of the end.¹⁹ To ascertain this inability, verse 35 describes the event that would occur when *jinn* and men tried to penetrate the corners of heaven and earth, that is, to be released to

¹⁶ Ahmad Fawaid, “Kontra Narasi Ekstremisme Terhadap Tafsir Ayat-Ayat Qitāl Dalam Tafsir Al Jalalayn Karya Jalal Al Din Al Maḥalli Dan Jalal Al Din Al Suyuṭi: Kajian Atas Pemahaman Kiai Pesantren Di Daerah Tapal Kuda Jawa Timur” (UIN Sunan Ampel Surabaya, 2019).

¹⁷ Departemen Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, 887

¹⁸ Shihab, *Tafsir Al-Misbah*. Vol. XIII, 519-520.

¹⁹ *Ibid.*, 518-519.

them by the flames of fire (شَوَاطِئٌ) and the liquid copper (نَحَّاسٌ) so that they would not be able to Pierce it nor save it.

If verse 33 is understood as a gesture of man's ability to penetrate the skies in this world, this understanding is impeded by a statement at verse 35 that ensures a lack of success. Furthermore, surah al-Rahman verses 31 to 77, speak of an afterlife, not of an event in the life of the present world.²⁰ Quraish's explanation harmonizes with Tafsir al-Muntakhab, as he quoted, as follows:

Man's ability to explore space is incompatible with the context of the verses before and after. Verse 29 speaks of meeting the needs of creatures in heaven and on earth in the life of this world. Then verse 31 states that one day Allah will concentrate only on humans and Jinn, that is, to calculate matters to them. This is certainly not in the life of this world, for Allah is now taking care of all creatures. On the other hand, perfect accounting will not come to an afterlife. Well, verse 33 above is a warning and a challenge for those who intend to step away from his responsibility later that day. If so, the text does not speak in the context of secular life, much less concerning men's ability to penetrate outer space, but merely as a threat to those who try to avoid it. Therefore, the above command is not a command to be carried out, but one that indicates an inability to fulfill it. It is much like a powerful courageous person who says to his fainthearted adversary: "shoot me" that is, "you cannot possibly do it".²¹

Husayn bin 'Ali bin Husayn al-Harabi in *Qawa'id al-Tarjih 'Inda al-Mufasssirin Dirasah Nazariyyah Tatbiqiyah* presents an interpretation code, that "inserting the kalam (understanding) following the meaning of the conversation before and after is more important than removing it unless there is *dalil* that requires *taslim*."²² "The context of the conversation before the text is

²⁰ *Ibid.*, 521-522.

²¹ *Ibid.*, 520-521.

²² Husayn bin 'Ali bin Husayn Al-Harabī, *Qawa'id Al-Tarjih 'Inda Al-Mufasssirin Dirasah Nazariyyah Tatbiqiyah* (Riyāḍ: Dār al-Qāsim, 1996). 125.

interpreted as *sibaq*, while the context of the conversation afterward is called *libaq*. A combination of *sibaq* and *libaq* is named *siyaq*. *Siyaq* verse 33 of surah al-Rahman revolves around events that will happen later in the afterlife and not concerning world events. On the other hand, no *dalil* or argumentation requires an understanding of the text.

M. Quraish Shihab's opposition to some who understood verse 33 of surah al-Rahman as speaking of the scientific sign of the Qur'an about men's ability into space was warranted. The code is one of the principles of interpretation of the Qur'an held by scholars such as Muslim bin Yasar, Shalih bin Kisan, Ibn Jarir al-Thabari, Ibn 'Athiyah, Fakhruddin al-Razi, al-'Iz bin Abdissalam, al-Qurthubi, Ibn Taimiyah, Ibn al-Qayyim, al-Alusi, and others.²³

Based on the previous description, it appears that an understanding of the context of the verses is one of the efforts in determining the possible, and plays an important role in avoiding the Mufasssir from the fallacy of interpreting the Qur'an. Context or *siyaq* is closely associated with *munasabah* studies, even *munasabah* is one of the principal elements in *siyaq* science. According to Quraish's View, the context could be *ashbab al-nuzul*, the relationship (*munasabah*) between the verses, and the social conditions of society.²⁴ Functionally, context and consumers are connected. The context determines *munasabah* of verses, while *munasabah* explains the context of the verses.

Removing the vagueness between the several choices of meaning and leading to the desired meaning

This for example is seen in the interpretation of *surah an-Nazī'at* verse 1-5

وَالَّذِينَ عَمِلُوا عَمَلًا
وَالَّذِينَ عَمِلُوا عَمَلًا
وَالَّذِينَ عَمِلُوا عَمَلًا
وَالَّذِينَ عَمِلُوا عَمَلًا
وَالَّذِينَ عَمِلُوا عَمَلًا

The meaning: (1) By those [angels] who extract with violence (2) And [by] those who remove with ease (3) And [by] those who glide [as if]

²³ Ibid., hal. 127-132.

²⁴ M. Quraish Shihab, *Membumikan Al-Qur'an*, 79. Compare with Ahmad Rafiq, *Pembacaan Yang Atomistik Terhadap Al-Qur'an*, 8.

*swimming (4) And those who race each other in a race (5) And those who arrange [each] matter*²⁵

The scholars dissent on the one described in verses 1-4. According to Quraish's view, these passages spoke of angels. Some scholars believe that the stars that moved from one horizon to another, in the sense of moving toward the sinking (verse 1) and the rising (verse 2) and the circulation of the sun, the moon, and the stars each circulated in their orbits (verse 3) and which were described by verse 4 as a continuous race. Another view is that speaking of the horses of war, or the first verse means that the warriors pulling out their arrows for the enemy's direction, the second verse is that arrow when it hits the target, and the third and fourth verses are horses and camels when provoked in battle.²⁶

Al-Tabari sets his own opinions in general and does not specialize in anything. According to his view, the first verse speaks of any that are uprooted, either angels, death, stars, arrows, or something else. The second verse speaks of every loss or release, including angels, death, stars, lasso ropes, even wild cows, and so on. The third verse speaks of each type of rapidly mobile movement - death, stars, boats, and so forth. Likewise, the fourth verse speaks of each that can go faster, such as angels, racehorses, stars, and others. As for the fifth verse, he saw it as speaking of angels, as the Mufasssir thought.²⁷

The previous opinions can be contained by *mufradat* meaning of the above verses. the word **الْأَنْزَاعَاتِ** comes from word **عَزَعٌ** which has to mean "uproot." It usually describes the power of something, so to remove it is elimination. The word **عَرَفَا** is taken from the word **عَرَقَ** that means "to go into something," or "to pull something to its limit." From here the word **عَرِقَ** is also "drowned," since a person is so said, when he is drawn in, probably, down to the bottom of the deepest. If **الْأَنْزَاعَاتِ** is understood to be angels of the removal of pagan men, then **عَرَفَا** represents the elimination of their lives to the very bottom of their soul.

²⁵ Departemen Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, 1019.

²⁶ M. Quraish Shihab, *Tafsir al-Misbab*, Vol. XV, 34.

²⁷ Al-Tabari, *Tafsir Al-Tabari* (Beirūt: Dar al-Fikr, t.th.). 185-190.

The word **النَّاشِطَاتِ** and **نَشِطًا** are taken from **نَشَطَ** that originally meant "to bind" and also "to put out," just as a bucket lowered down into a well is lifted and removed. From here, it means gently pulling out. Whereas **السَّابِحَاتِ** and **سَبَّحًا** originally meant "stay out of position." From here it was born a multitude of meanings consistent with its subjects, such as planetary circulation, swimming, making a living, moving quickly, etc. As for the words, **السَّابِقَاتِ** and **سَبَقًا** was taken from the word **سَبَقَ** which means "precede".

The dominant opinion, according to Quraish's view, is the opinion that is understood as speaking of angels.²⁸ This is because verses 1-4 are closely related to verse 5, that is, *those who arrange [each] matters*. The existence of angels as the officers of this affair, Quraish said, is defined in part in the surah al-Ra'd verse 11, al-Sajdah verse 11, and others. Even the majority of scholars thought that the meaning of " *who arrange [each] matter* " in the surah al-Naz'i'at verse 5 were angels.²⁹

With the approach of *munasabah ayat*, Quraish sees that the fifth verse was closely related to the previous four verses through *bayan* pattern (explanation) and or conclusion. That is, verses 1-4 are an explanation of the nature of the workings of the doer in verse five, believed by Quraish as angels. Also, verse five is a conclusion to the explanation of the four preceding verses. This description shows the possible role of helping the Mufassir to choose a more correct opinion among some of the choices of meaning available.

²⁸ this opinion comes from most *mufassir* such as Sayyid Tantawi, al-Shawkani, Wahbah Zuhayli, Jalal al-Din al-Mahalli dan Jalal al-Din al-Suyuti, Muhammad bin 'Umar Nawawi al-Jawi. Even al-Shawkani states that this opinion is held by most shahabat, tabi'in and generations after. Look Tanthawi, *Al-Tafsir Al-Wasit Li Al-Qur'an Al-Karim*. Al-Shawkānī, *Fath Qadir Al-Jami' Baina Fannay Al-Riwāyah Wa Al-Dināyah Min 'Ilm Al-Tafsir* (Beirut: Dar al-Kutub al-'Ilmiyyah, 2003).; Wahbah Zuhayli, *Al-Tafsir Al-Munir* (Damaskus: Dar al-Fikr, 1418). Ahmad bin Muhammad Al-Sāwī, *Hashiyah Al-Sawī 'ala Tafsir Al-Jalalayn* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2010). T.th., 789.; Vol. II, 599.

²⁹ Ibnu 'Atiyyah, *Al-Muharrar Al-Wajiz Li Tafsir Al-Kitab Al-'Aziz* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1422). Vol. V, 431.

Another example is surah *al-Tariq* verses 11 dan 12:

وَالسَّمَاءِ ذَاتِ الرَّجْعِ
وَالْأَرْضِ ذَاتِ الصَّدْعِ ﴿١١﴾

The meaning: "For heaven is where the rain is, and the earth has vegetation"³⁰

Scholars have a different opinion in understanding the word *الرَّجْعِ* and *الصَّدْعِ*. The word *al-raj'* originally meant "return," or something alternating. Some scholars understand the word as angels going back and forth to the heavens to report on mankind's deeds.³¹ Other scholars understand it as the stars, moon, and sun were seen in and out of the sky, appearing and setting, going and coming.³² Another view is that the rain, which pours out of the heavens, came from the earthly sea. The sun applies it to the heavens, and then after a while, the evaporation of the water returns to the earth in the form of rain. So he went and came through one natural process ordained of Allah. According to Quraish's view, it was the latter opinion that would last best along with the content of the next verse (verse 12), namely "and the earth having a fissure," that is, it would open and it would release vegetation.³³

The word *الصَّدْعِ* meaning "cleavage" is also understood by scholars. Some scholars understand it as hemispheres on earth that then radiate springs of water. Others understand it as a partition of farmers. But in general, Quraish understands the dividing of the

³⁰ Departemen Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, 1049.

³¹ This view is based on the hadith's claim that angels day and night constantly watch and record the deeds of human beings. In ashar and shubuh time, the angels found each other for turns. Shubuh's angels went up to the sky to report at ashar's time, while ashar's angels succeeded in their task of watching until dawn, and then report back at that time. A hadith that narrated by Bukhari as its source in Abu Hurayrah states:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ وَصَلَاةِ الْعَصْرِ ثُمَّ يَخْرُجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِهِمْ كَيْفَ تَرَكْتُمْ عِبَادِي فَيَقُولُونَ تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ

³² Musā'id Al-Tayyār, *Tafsir Juz 'Amma* (Kairo: Dar Ibn Jawzi, 1430). 117.

³³ Shihab, *Tafsir Al-Misbah*. Vol. XV, 185.

land as it did on the surface of the earth. This was the opinion chosen by Quraish, and it was strengthened by another verse, the surah 'Abasa verses 24-27.

*"Let the man pay attention to his food. Truly we have poured out water (from the heavens). Then we split the earth in half. And then we grow some grain on the earth."*³⁴

According to Quraish's view, understanding the word الرِّجْع as rain, and the word الصَّدْع as the vegetation was an appropriate understanding and supported by the content of the verses before and after. In another expression, this understanding harmonizes with the context of the verses in the letter (*surah*). With this understanding we see in harmony the description of the two verses above, the rain descending from the heavens, and the lush vegetation of the earth being two events that we can see in daily life.

The previous understanding harmonizes with the first verses of this *surah*, containing Allah's oath with heaven and stars whose light penetrates the darkness of night (verses 1-3), whereas verses 11 and 12 are an oath by heaven pierced by rain, and earth penetrated by vegetation. On the other hand, rain (verse 11) is similar to "gushing water," sperm (verses 5-6), while plants emerging from the ground are previously hidden (verse 12), similar to the condition of babies emerging or born from the darkness of the womb (verse 7).

Another arrangement is shown by comparing it with the description of verses 8-10. Allah explained that he has the power to bring back dead humans to life and that man has no means at all to remedy Allah's requirements or to evade him. The proof of Allah's power to bring the dead back to life includes the reality seen in the rain that makes parched or dead soil grow.³⁵

The Qur'an presents its proof in the *surah fatir* verse 9:

³⁴ Ibid. Vol. XV, 185.

³⁵ Ahmad Fawaid and Thoriqotul Faizah, "A Sociolinguistic Analysis of Sword Verses," *Al Quds Jurnal Studi Al-Qur'an Dan Hadis* 5 (2021): 119–40, <https://doi.org/10.29240/alquds.v5i1.2315>.

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَثِيرُ سَحَابًا فَسَقَنَهُ إِلَى بَلَدٍ مَيِّتٍ
فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ ﴿٩﴾

It means: "he is who sent the wind and it moved the cloud, and so we drove it out into one dead land, and we made earth after death with the rain. Thus was the resurrection (man would be in the days ahead)."³⁶

This verse affirms that humans who have died and been buried on the earth may live again, no more than earth or dead or desolate ground, that can live through a downpour. More than that, Quraish continues, the description of verse 13 that speaks of the Qur'an has in harmony with verse 11 that speaks of rain because the Qur'an is also likened by the prophet to rain.³⁷ Based on these descriptions, it seems clear that the role of secondary science was in helping Quraish to choose the most correct opinions among the few possible meanings.

Presenting an Accurate, Thorough, and Profound Interpretation

This matter appears in the interpretation of surah al-An'am verse 113:

وَلِتَصْغَىٰ إِلَيْهِ أَفْءِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا
مَا هُمْ مُّقْتَرِفُونَ ﴿١١٣﴾

The meaning: "and to be inclined toward him are the little hearts of those who have no faith in the afterlife, and that they may feel pleasure in him, and that they may work at what they (satan) do"³⁸

This verse relates to an earlier verse that speaks of the role of the enemy of the prophets, namely, Satan of the human class and Jinn. These demons seduce those weak in faith with beautiful words so that their little hearts are inclined to Satan's deceptions or enticements, and then delight in the evil act after the beginning

³⁶ Departemen Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, 696.

³⁷ Muhammad Tāhir Ibn Ashūr, *Tafsir Al-Tabrīr Wa Al-Tanwīr* (Tunisia: Dār al-Tunisia, 1984). Vol. XXX, 266.

³⁸ Departemen Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, 206.

is merely an inclination of the heart, and eventually commit the act.

According to Quraish's view, this verse represented corresponding stages in the process of derailment and Satan's persuasion toward mankind. Starting with deception, followed by the initial impact of the inclination of the heart, in turn, humans are happy and radish with the evil that Satan whispers and then work at it continues to make a habit. Satan initially tempts himself to something small, but when provoked he will move forward little by little until it becomes Satan himself. It means that he does not only do iniquity but also entices, seducing and deceiving others to do it.³⁹ A similar claim is made by Sayyid Tantawi,⁴⁰ al-Sha'rawi,⁴¹ al-Biqā'i⁴², Abu Su'ud,⁴³ Siddiq Khan al-Qinnuji,⁴⁴ and Wahbah Zuhayli⁴⁵. These views seem to refer to Abu Hayyan's view as saying that the sequence of works is very clear, stems from the deception that has a tendency, then leads to rioting, and finally leads to action. Each step seems to be due to the previous one.⁴⁶

Based on the foregoing explanation, It shows that the approach to a *munasabah* between sentences in one verse presents a careful, accurate, and thorough interpretation. Conclusions about the stages of human derailment by Satan came through analysis of the relationship between sentence and sentence. Al-Sha'rawi states that it is a field of psychological research, concerning aspects or phenomena of feelings (al-Mazahir al-Shu'uriyyah). This verse describes three steps in the process of a person's decision to act. The first stage is knowledge (*al-idrak*) implied by the phrase *wa litasgha*, and the second is the stage of conscience (*al-Wijdan*) as

³⁹ M. Quraish Shihab, *Tafsir al-Misbah*, Vol. IV, 255-256.

⁴⁰ Tanthawi, *Al-Tafsir Al-Wasit Li Al-Qur'an Al-Karim*. Vol. V, 160,

⁴¹ Mutawalli Al-Sya'rawi, *Tafsir Al-Sha'rawi* (Kairo: Idārat al-Kutub wa al-Maktabah, 1991). Vol. VII, 3883

⁴² Ibrāhīm bin 'Umar Al-Biqā'i, *Naẓm Al-Durar Fi Tanasub Al-Āyāt Wa Al-Sumar* (Beirūt: Dār al-Kutub al-'Ilmiyyah, 1995). Vol. VII, 234

⁴³ Abū Su'ūd, *Irsbād 'Aql Al-Salim Ilā Mazāyā Al-Kitāb Al-Karim* (Beirūt: dār Ihyā' al-'Arabī, t.th). Vol. III, 176

⁴⁴ Siddiq Khān Al-Qinnūjī, *Fath Al-Bayan Fi Maqasid Al-Qur'an* (Beirūt: al-Maktab al-'Ashriyyah, 1992). Vol. IV, 224

⁴⁵ Zuhaylī, *Al-Tafsir Al-Munir*.

⁴⁶ Abū Hayyān, *Al-Babr Al-Mubīt* (Beirūt: Dar al-Fikr, 2010). Vol. IV, 626

indicated by the word *wa liyardan*, and the third is the tendency to do (*al-nuẓu*) as described by *wa liyaqtarifu* phrase. Even before the birth of the soul, the Qur'an had first described the stages of human habits, including knowledge (*idrak*), heart feelings (*wijdan*), and tendencies (*nuẓu*).⁴⁷

Another example is an interpretation of surat al-Kahfi verse 46:

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ
ثَوَابًا وَخَيْرٌ أَمَلًا ﴿١٦﴾

The meaning: "Gold and children are the jewels of the life of the world, but eternal charity and shaleh is the better reward at your God's side and the better for hope"⁴⁸

According to Quraish's view, the word *الْبَاقِيَاتُ الصَّالِحَاتُ* is the two adjectives of that which is not called in the editor of the text, that is, literally, "eternal charity and shaver." The verse places the word *الْبَاقِيَاتُ* on the word *الصَّالِحَاتُ* to highlight the impermanence of treasures and children rendered as mere worldly ornaments. In effect, this verse says: "the possessions and children of which you are proud and as earthly adornments are two things that are reliable and good, but they are not eternal, with the eternal charity again at the hand of the Lord that is better and more hopeful. "Because the intent was to declare the impermanence of possessions and children, so the word *الْبَاقِيَاتُ* came first, and its application before the word *الصَّالِحَاتُ* had succeeded in replacing a few unspoken words."⁴⁹

Quraish thought above was an analysis of *munasabah* approach in word to a word related to the order of the words *al-baqiyat* and *al-salihat*. The description of Quraish is very similar to Ibn 'Ashur's interpretation of the same text, or he may have quoted it from the author of *Al-Tabrir Al-Tanwir*.⁵⁰ With the approach to *muansabah*, Quraish gives a careful and detailed interpretation of the reasons why the word *al-baqiyat* stand first

⁴⁷ Mutawalli Sha'rawi, *Tafsir al-Sha'rawi*, Vol. VII, 3883-3884.

⁴⁸ Departemen Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, 450.

⁴⁹ M. Quraish Shihab, *Tafsir al-Misbab*, Vol. VIII, 70.

⁵⁰ Ibnu 'Ashur, *al-Tabrir wa al-Tanwir*, Vol. XV, 333.

before *al-baqiyat*, and the approach also allowed Quraish to reveal that the prefix of *al-baqiyat* for the word "ijaz" is a phrase denoting temporary or the impermanence of possessions and children.⁵¹

Some scholars believe that *al-baqiyat al-salibat* is said by subhannah *subhana Allah wa al-hamdu li Allah wa la Ilaha illa Allah wa Allahu akbar wa la hawla wa la quwwata illa bi Allah al-'Ali al-'Azim*. Others think that the five-time prayer is meant. Others understand it in the general sense according to the plural form of the word, thus embracing all that is charitable. According to Quraish's view, this latter thought was better.⁵² This opinion was also chosen by the majority of the *tafsir* scholars, including Al-Tabari⁵³, Zamakhshari,⁵⁴ Al-Shinqiti,⁵⁵ Al-Baydawi,⁵⁶ Sayyid Tantawi⁵⁷, Al-Shawkani⁵⁸.

Helpful in Unlocking The Secret Of The Redaction Of The Verse

This can be found in the interpretation of *surah al-An'am* verses 97-99:

وَهُوَ الَّذِي جَعَلَ لَكُمْ الَّتِجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ ۗ قَدْ
فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾ وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ
فَمَسْتَقَرُّ وَمُسْتَوْدَعٌ ۗ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾ وَهُوَ الَّذِي

⁵¹ Ahmad Fawaid, "Filologi Naskah Tafsir Bi Al-Imlâ' Surat Al-Baqarah Karya Kyai Zaini Mun'im," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 20, no. 2 (2019): 143, <https://doi.org/10.14421/qh.2019.2002-02>.

⁵² M. Quraish Shihab, *Tafsir al-Misbah*, Vol. VIII, 70-71.

⁵³ Ibnu Jarir al-Tabari, *Tafsir al-Tabari*, Vol. Vol. XVIII, 35.

⁵⁴ Miftahatul Qalby, "Pandangan Al-Zamakhshari Tentang Nikah Mut'ah: Analisis Ideologis Dalam Kitab Tafsir Al-Kashshaf," *MUŞHAF: Jurnal Tafsir Berwawasan Keindonesiaan* 1, no. 1 (2020): 1-24, <https://doi.org/10.33650/mushaf.v1i1.1319>.

⁵⁵ Al-Shinqiti, *Adwa' Al-Bayan Fi Idab Al-Qur'an Bi Al-Qur'an* (Beirut: Dar al-Kutub al-'Ilmiyyah, 2011).

⁵⁶ Al-Baydawī, *Anwar Al-Tanzil Wa Asrar Al-Ta'wil* (Beirut: Dar Ihya' al-Turath, n.d.).

⁵⁷ Sayyid Tantawi, *Tafsir al-Wasit*, Vol. VIII, 527.

⁵⁸ Al-Shawkani, *Fath al-Qadir*, Vol. III, 344.

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ أَنْظُرُوا إِلَىٰ ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

The meaning: "and he made the stars for you, that you might make them [guide] in the darkness of the land and the sea. Truly we have explained signs to people who know. And He created you from himself, then there's shelter and there's a hiding place. Truly we explain our signs to people who know deeply. And it is He who sends down rain from the sky, and We produce thereby the growth of all things. We produce from it greenery from which We produce grains arranged in layers. And from the palm trees - of its emerging fruit are clusters hanging low. And [We produce] gardens of grapevines and olives and pomegranates, similar yet varied. Look at [each of] its fruit when it yields and [at] its ripening. Indeed in that are signs for a people who believe."⁵⁹

These verses speak of signs of God's rulership for certain groups. Verse 97 speaks of the stars, and it is stated as a sign to the people who know (يَعْلَمُونَ). Verse 98 describes a man and his life's journey, and is set forth as a sign to the know deeply (يَفْقَهُونَ), and verse 99 of vegetation, and is set forth as a sign to the faithful (يُؤْمِنُونَ).

The last word in the three verses above is not superficial. According to Quraish's view, the last word of verse 97 suggests that knowledge of the stars required certain knowledge, which is often beyond the reach of the commoner (*awam*). Consequently, the verse concludes with the phrase يَعْلَمُونَ (know). Whereas knowledge of mankind and evidence of Allah's rulership involving social creatures are much more difficult than knowledge of the universe. Mankind is a complex, multidimensional creature, so knowing of man requires observation and depth analysis, and so, too, verse 98 concludes with an editor's expression يَفْقَهُونَ of the

⁵⁹ Departemen Agama Republik Indonesia, *Al-Qur'a>n dan Terjemahnya*, 203.

sense of knowledge born of profound analysis and study. As for verse 99, the phrase concludes with a sign *يُؤْمِنُونَ* that this verse is beneficial only to the faithful. Some can know the secrets of the phenomena described in these verses, but without the values of the faith, such knowledge would be of no benefit.⁶⁰

The single creation of man, his propagation, the availability of his sustenance, the regulation of life's affairs, and the statutes of his death do not stand on mathematical formulas. Those issues require deep and critical reflection. Thus the second verse concludes with a phrase *لِقَوْمٍ يَفْقَهُونَ*. This is because the word *al-fiqh* contains the sense of careful and profound knowledge, and not mere knowledge (*al-'ilm*). While the third verse deals with the delights which are the demands of world life, includes falling water from the heavens, springs on the earth, and the recurrence of plants and trees that serve as food for man and animals. These delicious delights require a human to give thanks to the giver of favors for those favors and gifts. Outwardly, this third verse should be closed with a phrase *لِقَوْمٍ يَشْكُرُونَ*, but it would end with a phrase *لِقَوْمٍ يُؤْمِنُونَ*. Tasteful conferral not only requires humans to thank the giver but also obliges them to have faith in Him. Faith is the point of the origin, whereas gratitude is the branch, hence the point takes precedence over the branch.⁶¹

In the study of *'ulumul Qur'an*, the conclusion of the previous verses is called *fashilah al-tamkīn*, which is a verse closing that works to strengthen and amplify previous words and has a close link to the content of the verses,⁶² and includes the category of the

⁶⁰ M. Quraish Shihab, *Tafsir al-Misbah*, Vol. IV, 217-218.

⁶¹ Further, 'Abd al-'Azim Ibrahim describes that *fashilah* content in the Qur'an has two basic functions. First, in terms of editors, and second, in terms of meaning. In the area of the editor, *fashilah* has a function: 1) beautifying the kalam and bringing relief to the soul as you read it. 2) as a sign of the end of scripture and the dividing of verses from one another. 3) to help read the Qur'an by *tartil* according to tajwid science with beautiful songs and final sounds. Whereas in terms of meaning, *fashilah* works, such as solidifying and amplifying the message contained in the verses. Look, 'Abd al-'Azim Ibrahim, *Khasa'is al-Ta'bir al-Qur'ani wa Simatuhu al-Balaghyyah*, (T.tp: Maktabah Wahbah, 1992), Cet. I, 227-228. Compare with al-Zamakhshari, *Tafsir al-Kashshaf* (Beyrut: Dar al-Kutub al-'Arabiyyah, 1407 H.), Vol. II, 50-51.

⁶² al-Zarkashī, *al-Burhān*, Juz I, 74.

verse content with its *fashilah* content. With this approach, Quraish intended to show that the *fashilah* content had a significantly related secret to strengthening the message contained by the verse. According to Quraish's view, the last word of the Qur'an verses (*fashilah*) is not made without consideration or reason but is adapted to the content of a verse that works to strengthen or underline the message contained by the verse.⁶³

Another example is *surah al-Nur* verse 2:

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشَهَدَ عَدَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾

The meaning: “The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion [i.e., law] of Allāh if you should believe in Allāh and the Last Day. And let a group of the believers witness their punishment”⁶⁴

This verse affirms the legal penalty against adultery committed by unmarried men and women, which is a hundred lashes. The focus of the writer in this study is about the preemptive mention of words *الزَّانِيَةُ* (adulterous women) or words *الزَّانِي* (adulterous men). According to Quraish's view, the editor's disposition was not only due to the evidence of adultery was evident in the woman due to her pregnancy, or the adverse effect of adultery was more borne by the woman than the man but was also hinting that the error of the woman in the heinous act was a double one, although it was not guaranteed that it would not be accomplished except on both sides' involvement and willingness.

Quraish judges that adultery had not occurred except in a hidden place far from human sight. In a religious view, a girl cannot be allowed to be in solitary places unless she is with her *mabram* (family). Unlike a man who can go anywhere alone. This is where it looks like a woman's first mistake. The second, and also

⁶³ M. Quraish Shihab, *Mukjizat Al-Qur'an*, 254.

⁶⁴ Departemen Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, 543.

the male, is adultery itself.⁶⁵ Adultery also occurs because women's behavior shows them up and stimulates them into transgression.⁶⁶

While in the case of theft, Allah puts the mention of the word male thief (السَّارِقُ) to the female thief (السَّارِقَةُ), as seen in *surah al-Ma'idah* verse 38:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ
وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾

The meaning: “[As for] the thief, the male, and the female, amputate their hands in recompense for what they earned [i.e., committed] as a deterrent [punishment] from Allah. And Allah is Exalted in Might and Wise”⁶⁷

It was preceded by the idea of a male thief (السَّارِقُ) of a female thief (السَّارِقَةُ) to suggest that men dared to steal rather than women.⁶⁸ As with Quraish's view, al-Sha'rawi states that in adultery, the role of women is greater and the entrance is wider. Women are usually the ones who seduce and arouse men's lust. This is why Allah commanded men to keep their eyes down and commanded the woman not to show her ornamentation, to close the cracks of the vile act, and prevent the underlying factors. Therefore in *surah al-Nur* verse 2 the mention of words *الزَّانِيَةُ* (adulterous woman) is preceded by the mention of words *الزَّانِي* (adulterous man).

While in the case of theft, the male is the one responsible for meeting the needs of the household and living expenses, hence the theft is usually done by the male. Women are usually more at home and have no importance and responsibilities in making ends meet. Nevertheless, it does not rule out the possibility of stealing. Therefore in *surah al-ma'idah* verse 38, the mention of a male thief (السَّارِقُ) comes first for the mention of a female thief (السَّارِقَةُ).⁶⁹ Sa'id Hawwa says that theft takes courage, whereas this trait is more prevalent in men, so says the male thief (السَّارِقُ) for the

⁶⁵ M. Quraish Shihab, *Tafsir al-Misbah*, Vol. IX, 281-282.

⁶⁶ *Ibid.*, Vol. III, 93.

⁶⁷ Departemen Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, 165.

⁶⁸ M. Quraish Shihab, *Tafsir al-Misbah*, Vol. III, 93.

⁶⁹ Mutawalli Sha'rawi, *Tafsir al-Sha'rawi*, Vol. XVI, 559.

female thief first (السَّارِقَةُ). Whereas adultery arose by the compulsion of the dick, and the woman has a much greater dick than the man, the word الزَّانِيَةُ (adulterous woman) is preceded by the word الزَّانِي (adulterous man).⁷⁰

Ahmad bin Muhammad al-Sawi argues that men in the matter of stealing are stronger than women, while the problem of female adultery is stronger than men. This is the reason for the first word of a male thief (السَّارِقُ) for a female thief (السَّارِقَةُ) in *surah al-Ma'idah* verse 38, and the word الزَّانِيَةُ (adulterous woman) for الزَّانِي (adulterous man).⁷¹

Quraish thinking of secrets or reason is first said male thieves (السَّارِقُ) for female thieves (السَّارِقَةُ) in *al-Ma'idah* verse 38, and the word الزَّانِيَةُ (adulterous woman) over الزَّانِي (adulterous man) in *al-Nur* verse 2 shows the role and application of *munasabah* sciences in the interpretation of the Qur'an. In this case, is the connection between word and word in one verse to the pattern of *taqdim* and *ta'khir*.

In the theory *'ulum al-Qur'an*, at least there are ten reasons for a word or a sentence first or ending, one of which is for most reasons (*al-kathrab*).⁷² The word male of the thief (السَّارِقُ) takes precedence over the word of a female thief (السَّارِقَةُ) because the theft is done more by a male than by a woman, and the word الزَّانِيَةُ (adulterous woman) takes precedence over the word الزَّانِي (adulterous man) because adultery occurs more and stems from the woman than the man.

Sami 'Ata Hasan, in his research of the sciences of *munasabah*, concluded that the study of *munasabah* explains a lot of secrets of the Qur'an expressions in *taqdim* and *ta'khir* pattern, *ijaḥ*

⁷⁰ Sa'īd Hawwā, *Al-Asas Fī Al-Tafsīr* (Kairo: Dar al-Salamah, 1985). Vol. III, 96.

⁷¹ Ahmad bin Muhammad al-Sawi, *Hashiyah al-Sawi 'ala Tafsīr al-Jalalayn* (Beirut: Dar al-Kutub al-Ilmiyyah, 2010), Vol. I, 379.

⁷² Those ten reasons are: 1. Wishing a blessing (*al-tabarruk*). 2. Magnify (*al-ta'zim*). 3. Enrollment (*al-tashrif*). 4. compatibility or harmony (*al-munasabah*). 5. It encourages a certain action. 6. Things first (*al-sabq*). 7. Sababiyah. 8. Mostly (*al-kathrab*). 9. The increase from the lower things to the higher. 10. A descent from low to high. Full version, please take a look al-Suyuti, *al-Itqan*, Vol. II, 673-680.

and *itnab*, and revealed the lessons behind the parables and stories in the Qur'an according to the context.⁷³

Helps in reaching the conclusions in the verses of *ahkam*

In *surah al-Baqarah* verses 226-227 is declared:

لَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٢٦﴾ وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾

The meaning: "For those who swear not to have sexual relations with their wives is a waiting time of four months, but if they return [to normal relations] - then indeed, Allah is the ablest to Forgive and Merciful (226) And if they decide on divorce - then indeed, Allah is the ablest to hear and know (227)"⁷⁴

This verse speaks of a time of waiting for the husband who is swearing *ila'* to his wife, that is four months. *Ila'* is a husband's vow not to have sex with his wife. Ibn 'Abbas said that in the time of *jahiliyah*, husbands would do *ila'* to their wives for one or two years or more. This was done to hurt his wife when their relationship was strained. She was not deliberately divorced from marrying another man, and at the same time, she did not get her full rights. This verse gives the husband a time limit of *ila'* to keep his wife's fate adrift.⁷⁵

The scholars disagree on talak in the *ila'* oath whether talak automatically follows the four months' long, or talak happens when the husband refuses to return to his wife after that time and says talak's words to him? according to 'Abd Al-Ilah Hawri, in this case, the scholars are divided into two: first, talak in the *ila'* vow comes after the passing of a hard time. Therefore, when four months had passed and the husband had not returned to his wife, then by itself had fallen talak. This opinion was narrated by 'Umar, 'Uthman, 'Ali, Ibnu Mas'ud, Ibnu 'Abbas, Ibnu 'Umar, Zayd bin Thabit, Ibnu Sirin, Masruq, al-Qasim, Salim, al-Hasan, Abu Salamah, Qatadah, Shurayh al-Qadi, Qabisah bin Dhu'ayb, 'Ata',

⁷³ Sami 'Ata Hasan, *al-Munasabat bayna al-Ayat wa al-Sumar*, 34.

⁷⁴ Departemen Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, 55.

⁷⁵ Muhammad Ali al-Shabuni, *Sbofiah Al-Tafasir Juz 3* (Beirut: al-Maktab al-'Ashriyyah, 2014). Vol. I, 485.

Abu Salamah bin ‘Abd al-Rahman, Ibrahim al-Nakha’i, Rabi’ bin Anas, dan al-Sudi. This opinion is held by scholars such as al-Zamakhshari, al-Nasafi, Abu Su’ud, and al-Alusi.

Second, talak does not happen on its own after a vigorous period unless there is confirmation from the husband. This opinion was narrated by Umar, ‘Uthman, ‘Ali, Abu Darda’, ‘A’ishah, Ibnu ‘Umar, Ibnu ‘Abbas, Sa’id bin Musayyab, ‘Umar bin ‘Abd al-’Aziz, Mujahid, Tawus, Muhammad bin al-Ka’b, al-Qasim. Pendapat ini diikuti oleh Malik, Shafi’i, Ahmad bin Hambal, al-Layth, Ishaq bin Rahawayh, Abu ‘Ubayd, Abu Thawr, dan Dawud. This opinion is selected by al-Tabari, al-Baydawi, al-Qurtubi, Ibnu Kathir, al-Wahidi, al-Baghawi, al-Tabarsi, Abu Hayyan, Ibnu al-Jawzi, al-Shawkani, Ibnu ‘Athur, etc.⁷⁶

Some scholars view four months as a normal period for a husband or wife to refrain from sexual intercourse. According to Quraish’s view, the ability to refrain from having sex for normal people could not be general. The issue may differ from one person to another. Some have not survived that long, and others have endured more than that, keeping the foregoing clear allows husbands to think for four months about returning to live a normal married couple or to divorce their wives.

According to Quraish’s view, the phrase "*Allah is the ablest to bear and know*" at the end of verse 227 was not only to assert that god hears the speech of the husband and his intentions but also to suggest that talak or a valid divorce requires clear audible speech and steady knowledge.⁷⁷ Quraish’s statement indicates that it was inclined to a second opinion, that talak did not happen on its own after a vigorous four-month period unless there was a statement or confirmation from the husband. In effect, Quraish seemed to say that the end of the verse which declares "*Allah is the ablest to bear and know*" would only fit (*munasabah*) with the message in the text where it is contained by talak’s husband.

The Quraish thought is the result of analysis from *munasabah* between the conclusion of the verses (*fashilah*) and the content of

⁷⁶ ‘Abd al-Ilah Hawri, “Asbāb Ikhtilāf Al-Mufasssīrīn Fī Tafsīr Āyāt Al-Ahkām” (Dar al-Ulum, 2001).

⁷⁷ M. Quraish Shihab, *Tafsir al-Misbah*, Vol. I, 486. Vol. I, 605.

the verses. This is because he believes that the conclusion of the verse is closely related to the message contained by the text. It may be concluded that the *munasabah* science was instrumental in helping the *Mufassir* reach conclusions in the verses of *ahkam*.

The Quraish thought to find its confirmation in Ibn Jarir al-Tabari's thinking while explaining the same verse. In this case, Ibn Jarir declared that the word of Allah, and if they were to choose for *talak* (divorce), then surely Allah is the ablest to hear and know (verses 227), the passage of four months is an inaudible (*ghayru masmu'*), but it is known (*ma'lum*). Therefore, if the statute of divorce (*'azm al-talaq*) were sufficient with the passage of four months, then the passage would not conclude with the confirmation that is the ablest to hear and know.⁷⁸

Conclusion

Munasabah science is one of the most exalted branches of '*ulum al-Qur'an*. It greatly helps *Mufassir* understand the meaning of the Qur'an. In general, the function and role of *Munasabah* sciences in the literature of M. Quraish Shihab existed at least five. First, avoid errors in interpreting scriptures. Second, remove the vagueness between the several choices of meaning and lead to the desired meaning. Third, it presents a careful, scrupulous, profound interpretation. Fourth, assist *Mufassir* in unlocking the secret behind the caption of the verse. Fifth, helpful in drawing judicial conclusions in the verses of *Ahkam*.

Bibliography

- 'Abdullah al-Khatib, Mustafā Muslim. "Al-Munāsabāt Wa Ātharuhā 'Alā Tafsīr Al-Qur'ān Al-Karīm." *Majallah Jāmi'ah Al-Shāriqah Li Al-'Ulum Al-Shar'iyyah Wa Al-Insāniyyah* II, no. II (2005).
- 'Atiyyah, Ibnu. *Al-Muharrar Al-Wajīz Li Tafsīr Al-Kitāb Al-'Azīz*. Beirut: Dar al-Kutub al-'Ilmiyyah, 1422.
- Al-'Alā,' 'Abū. *Masābih Al-Durar Fi Tanāsib Āyāt Al-Qur'an Al-*

⁷⁸ Ibnu Jarir al-Tabari, *Tafsir al-Tabari*, Vol. IV, 498.

- Karīm Wa Al-Sumar*. al-Madīnah al-Munawwarah: al-Jāmi'ah al-Islāmiyyah bi al-Madīnah al-Munawwarah, n.d.
- Al-Baydāwī. *Anwār Al-Tanzīl Wa Asrār Al-Ta'wīl*. Beirut: Dar Ihya' al-Turath, n.d.
- Al-Biqā'ī, Ibrāhīm bin 'Umar. *Nazm Al-Durar Fī Tanāsūb Al-Āyāt Wa Al-Sumar*. Beirut: Dār al-Kutub al-'Ilmiyyah, 1995.
- Al-Harabī, Husayn bin 'Alī bin Husayn. *Qawā'id Al-Tarjīh 'Inda Al-Mufasssīrīn Dirāsah Nazariyyah Tatbiqīyyah*. Riyād: Dār al-Qāsim, 1996.
- Al-Qattān, Mannā' Khalīl. *Mabāhith Fī 'Ulūm Al-Qur'ān*. Kairo: Maktabah Wahbah, 2000.
- Al-Qinnūjī, Siddīq Khān. *Fath Al-Bayān Fī Maqāsīd Al-Qur'an*. Beirut: al-Maktab al-'Ashriyyah, 1992.
- Al-Sāwī, Ahmad bin Muhammad. *Hāshiyah Al-Sāwī 'alā Tafsīr Al-Jalālayn*. Beirut: Dār al-Kutub al-'Ilmiyyah, 2010.
- Al-Shawkānī. *Fath Qadīr Al-Jāmi' Baina Fannay Al-Rivāyah Wa Al-Dirāyah Min 'Ilm Al-Tafsīr*. Beirut: Dar al-Kutub al-'Ilmiyyah, 2003.
- Al-Shinqīṭī. *Adwā' Al-Bayān Fī Īdāb Al-Qur'an Bi Al-Qur'an*. Beirut: Dar al-Kutub al-'Ilmiyyah, 2011.
- Al-Sya'rawī, Mutawallī. *Tafsīr Al-Sha'rāwī*. Kairo: Idārāt al-Kutub wa al-Maktabah, 1991.
- Al-Tabari. *Tafsīr Al-Tabari*. Beirut: Dar al-Fikr, n.d.
- Al-Tayyār, Musā'id. *Tafsīr Juz 'Ammā*. Kairo: Dar Ibn Jawzi, 1430.
- Al-Wāhidī, 'Alī Ibn Ahmad. *Asbāb Nuẓūl Al-Qur'an*. Kairo: Dār al-Kitāb al-Jadīd, 1969.
- Ashūr, Muhammad Tāhir Ibn. *Tafsīr Al-Tabrīr Wa Al-Tanwīr*. Tunisia: Dār al-Tunisia, 1984.
- Fawaid, Ahmad. "Filologi Naskah Tafsīr Bi Al-Imlā' Surat Al-Baqarah Karya Kyai Zaini Mun'Im." *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 20, no. 2 (2019): 143. <https://doi.org/10.14421/qh.2019.2002-02>.
- . "Kontra Narasi Ekstremisme Terhadap Tafsīr Ayat-Ayat Qitāl Dalam Tafsīr Al-Jalalayn Karya Jalal Al Din Al Maḥalli Dan Jalal Al Din Al Suyuṭī: Kajian Atas Pemahaman Kiai Pesantren Di Daerah Tapal Kuda Jawa Timur." UIN Sunan Ampel Surabaya, 2019.
- Fawaid, Ahmad, and Thoriqotul Faizah. "A Sociolinguistic

- Analysis of Sword Verses.” *Al Quds Jurnal Studi Al-Qur'an Dan Hadis* 5 (2021): 119–40. <https://doi.org/10.29240/alquds.v5i1.2315>.
- Hawrī, ‘Abd al-Ilah. “Asbāb Ikhtilāf Al-Mufasssirīn Fī Tafsīr Āyāt Al-Ahkām.” Dar al-Ulum, 2001.
- Hawwā, Sa’īd. *Al-Asas Fī Al-Tafsīr*. Kairo: Dar al-Salamah, 1985.
- Hayyān, Abū. *Al-Babr Al-Muhīt*. Beirūt: Dar al-Fikr, 2010.
- Muhammad Ali al-Shabuni. *Shofwah Al-Tafasir Juz 3*. Beirut: al-Maktab al-’Ashriyyah, 2014.
- Nasution, Khoiruddin. “Metode Pembaruan Hukum Keluarga Islam Kontemporer.” *UNISLA* 30, no. 66 (2007).
- Qalby, Miftahatul. “Pandangan Al-Zamakhsharī Tentang Nikah Mut’ah: Analisis Ideologis Dalam Kitab Tafsir Al-Kashshāf.” *MUŞHAF: Jurnal Tafsir Berwawasan Keindonesiaan* 1, no. 1 (2020): 1–24. <https://doi.org/10.33650/mushaf.v1i1.1319>.
- Rafiq, Ahmad. “Pembacaan Yang Atomistik Terhadap Al Qur’an; Antara Penyimpangan Dan Fungsi.” *Jurnal Studi Ilmu-Ilmu Al-Qur’an Dan Hadis* 5, no. 1 (2004).
- Shihab, M Quraish. “*Membumikan*” *Al-Quran: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat*. Tangerang: Mizan Pustaka, 2012.
- . *Tafsir Al-Misbah. Jakarta: Lentera Hati*. Vol. 2. Jakarta: Lentera Hati, 2002.
- Su’ūd, Abū. *Irsbād ‘Aql Al-Salim Ilā Mazāyā Al-Kitāb Al-Karīm*. Beirūt: dār Ihyā’ al-‘Arabī, n.d.
- Tanthawi, Muhammad Sayyid. *Al-Tafsīr Al-Wasūt Li Al-Qur’ān Al-Karīm*. Mesir: Dar al-Sa’adah, n.d.
- Zuhaylī, Wahbah. *Al-Tafsīr Al-Munīr*. Damaskus: Dar al-Fikr, 1418.