

HUNAFa

Jurnal Studia Islamika



DIALOGUE OF THE QUR'AN AND SCIENCE:

Tracing the Integration-Interconnection of the Verses of the Qur'an
with Health Sciences at the Faculty of Health Sciences

University of 'Aisyiyah

M. Nurdin Zuhdi

UNMISSED FEMALE BABY IN THE QUR'AN:

Critical Study of the Story of Maryam
from A Literary Psychology's Perspective

Fathurrosyid

AL-WĀQI 'AL-IJTIMĀ'YYAH IN THE REVIEW OF THE QUR'AN (ISLAMIC LAW)

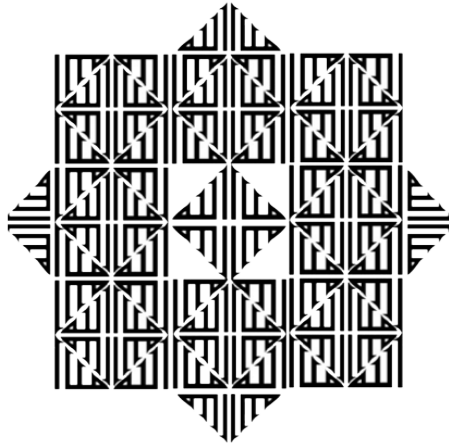
Abidin

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Editorial Preface

This issue (Vol. 15 Issues 1) of HUNAFA: Jurnal Studia Islamika offers eight articles covering topics from Qur'an studies. The issues cover economic, education, science, law, and health from Qur'an perspectives.

The first article is by Abidin Abidin at Institut Agama Islam Negeri Palu and this article is titled *Al-Wāqī' al-Ijtimā'iyah in the Review of the Qur'an (Islamic law)*. This article discusses about *al-Wāqī' al-Ijtimā'iyah* review of Islamic law. The author addresses the problem of how *al-Wāqī' al-Ijtimā'iyah* views Islamic law. The study found that the nature of *al-Wāqī' al-Ijtimā'iyah* is a social fact that contains real events that actually exist or occur as a result of human interaction with other human beings, good or bad, empirical or idea, written (text) or habits (contextual), both that happened in the past and now associated with Islamic law in the sense of jurisprudence is not a worship whose *nasal* passages *zannī al-dalālah* and *qaṭ'ī al-dalālah*.

The second article in the issue is titled *The Philosophy Of Iqra' on Islamic Education*. The article is by Ahmad Wahyu Hidayat Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta. This article examines the meaning of *iqra'*, any verses about *iqra'*, and how philosophy *iqra'* in Qur'an.

The third article is by Dwi Noviatul Zahra and Muhammad Iqbal Fasa from Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta. The article discusses the concept of *ta'āwun* (cooperative learning) in the Qur'an. The concept is discussed based on the verses of al-Mā'idah verse 2, al-Naḥl verse 125, al-Anfāl verse 73, al-Aṣr verses 1-3, and al-Taubah paragraph 71.

The fourth article is by Fathurrosyid from Institut Ilmu Keislaman Annuqayah (INSTIKA) Guluk-Guluk. The article is titled *Unmissed Female Baby In The Qur'an: Critical Study Of The Story Of Maryam from A Literary Psychology's Perspective*. The article discusses the psychological construction of Maryam in the Qur'an from the perspective of literary psychology.

The fifth article is titled *A Thematic Analysis of al-Ẓanb in Qur'an* by M. Ilham Muchtar Universitas Muhammadiyah Makassar. The article discusses the concept of *al-Ẓanb* in Qur'an which presents *al-Ẓanb* as an act which can harm oneself or others and to call sin against God and fellow human beings. *Al-Ẓanb* also means sin as the result of an act that violates the teachings of religion and will follow the perpetrator until the Day of Judgment.

The sixth article is titled *Dialogue of the Qur'an and Science: Tracing the Integration-Interconnection of the Verses of the Qur'an with Health Sciences at the Faculty of Health Sciences University of 'Aisyiyah*. The article investigated the forms of integration-interconnection of Qur'anic verses and health sciences at Faculty of Health Sciences of Universitas 'Aisyiyah Yogyakarta. The article found that there are two forms of integration-interconnection of Qur'anic verses and health sciences at Faculty of Health Sciences, namely: Formal integration and Non-Formal Integration.

The seventh article is titled *Contextual Analysis of Qur'an Verses in Entrepreneurs* by Suharto Suharto from Universitas Islam Negeri (UIN) Raden Intan Lampung. The article presents the contextual analysis of Qur'anic verses related to entrepreneurship concept. This article offers the characteristics of business in Islam, namely intentions based on worship, the foundation of Qur'an, sunnah on the basis of belief (*tauḥīd*), purpose of the balance of profit world and hereafter (*falāḥ*), orientation maximization *maṣlaḥah*, high working ethos, character business performer honest (*ṣidq*), be responsible, trustworthy, *tabligh*, professional (*faṭānah*).

The last article is titled *Munāsabah: Understanding, Postulate, Method of Discovery, Distribution and Application in the Interpretation of Qur'an* by Sumanto from STAI Ma'arif Kota Jambi. The explains *munāsabah* which is also *musyākah* (likeness). It means between verses with other verses have relationships and likenesses, which means the terms are closely related to the science of causality. This cannot stand alone without the help of understanding of the verse before or after the terms.

I hope the articles presented in this issue adds further empirical evidence to the growing body of research that examines topics such as the role of Qur'an and the implementation of its verse within economic, education, health, law and other aspects of human life contexts.

Nurdin Nurdin

Editor-in-Chief

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MUNĀSABAH UNDERSTANDING, POSTULATE, METHOD OF DISCOVERY, DISTRIBUTION AND APPLICATION IN THE INTERPRETATION OF QUR'AN

Sumanto

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Abstract. Mannā' al-Qaṭṭān in his book, *Mabāḥiṣ fi 'Ulūm al-Qur'ān*, explains *munāsabah* which *muqārabah* is also *musyakalah* (likeness). It means between verses with other verses have relationships and likenesses, so they are interrelated and mutual need, closely related to the science of causality which is a causal relationship that cannot stand alone without the help of the meaning of the verse before or after. Majority of Islamic scholar have agreed that the sequence of verses in a single *surah* is a sequence of *tauqīfī*, the order that has been determined by the Prophet Muhammad as the recipient of revelation. However, they disagree about the sequence of the *surah* in the *muṣṣhaf*, whether it is *tauqīfī* or *taufiqī* (sorting by the *ijtihād* of the compilers of the *muṣṣhaf*). Developing the supposition that the Qur'anic themes lose relevance between one part and the other. Knowing or connecting between parts of the Qur'an, either between sentences or between verses and *surah*, thereby deepening the knowledge and the introduction of the Qur'an and reinforcing belief in revelation and miracles.

Abstrak. Mannā' al-Qaṭṭān dalam kitabnya, *Mabāḥiṣ fi 'Ulūm al-Qur'ān*, menjelaskan *munāsabah* yaitu *muqārabah* juga *musyakalah* (keserupaan). Berarti antara ayat dengan ayat lain dan memiliki hubungan dan keserupaan, sehingga saling terkait dan saling membutuhkan, erat kaitannya dengan ilmu kausalitas yaitu hubungan sebab akibat yang tidak bisa berdiri sendiri tanpa bantuan dari pengertian ayat yang sebelum atau sesudahnya. Juhur ulama telah sepakat bahwa urutan ayat dalam satu surat merupakan urutan-urutan *tauqīfī*, yaitu urutan yang sudah ditentukan oleh Nabi Muhammad sebagai penerima wahyu. Akan tetapi mereka berselisih pendapat tentang urutan-urutan surat dalam *muṣṣhaf*, apakah itu *tauqīfī* atau *taufiqī* (pengurutannya berdasarkan *ijtihād* penyusun *muṣṣhaf*). Mengembangkan bagian anggapan orang bahwa tema-tema Qur'an kehilangan relevansi antara satu bagian dan bagian yang lainnya. Mengetahui atau persambungan atau hubungan antara bagian Qur'an, baik antara kalimat atau antar ayat maupun surat, sehingga lebih memperdalam pengetahuan dan pengenalan terhadap kitab Qur'an dan memperkuat keyakinan terhadap kewahyuan dan kemukjizatan.

Keywords: *munāsabah*, Quranic exegesis, Islamic counseling and guidance

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Introduction

The Qur'an is the revelation of Allah sent to the Prophet Muhammad SAW through the Gabriel Angel which at the same time as a miracle to be submitted to mankind by *al-Tawātur* (directly from Prophet Muhammad to his people) which in subsequent development is contained in the form of *muṣḥaf*. The content of the divine message conveyed by the Prophet Muhammad at the beginning of the seventh century has laid down the cornerstones of individual and social life in all aspects, both vertically (relationship to God) and horizontally (relationship to man).

Ibn Taymiyyah wrote the book of *Muqaddimah fī Usūl al-Tafsīr* explaining the Qur'an and the Sunnah of Prophet Muhammad guiding all creatures and showing the real way with clear propositions, especially with religious principles.¹ Without a proper understanding of the Qur'an, the life of Muslim thought would be difficult to understand and implement. Therefore, Islamic scholars since the time of friends have laid the foundations of the science of interpretation, which in the subsequent development became a complete methodology of interpretation. Qur'an is right in the heart of Muslim beliefs and various religious experiences. Without a proper understanding of the Qur'an, the life of Muslim thought and culture would be difficult to understand.

Some Western observers view the Qur'an as a book that is difficult to understand and appreciate. The languages, styles, and arrangements of this book generally cause special problems for them. Although the Arabic used can be understood, there are parts in it that are difficult to understand. Muslims themselves, to understand it need a lot of books of interpretation and *'ulūm al-Qur'an*. Nevertheless, it is still recognized that the various books

¹ Muhammad Yusuf, et al., *Studi Kitab Tafsir Menyuarakan Teks yang Bisu* (Yogyakarta: Teras, 2004), 84.

still leaves the problem where not all have been able to fully reveal the secrets of the Qur'an.

'*Ulūm al-Qur'ān* as a methodology of interpretation has been formulated in a steady state since the 7th-9th century AH., that is when the emergence of two books of the Qur'an influential so far until now, namely *al-Burhān fī 'Ulūm al-Qur'an*, by Badr al-Dīn al-Zarkasyī (w. 794 AH.) and *al-Itqān fī 'Ulūm al-Qur'ān*, by Jalāl al-Dīn al-Suyūṭī (d. 911 AH.). *Munāsabah* discussion is an important part in understanding '*ulūm al-Qur'an*, some of us still do not understand what is *munāsabah* and what is the benefit of understanding *munāsabah* in the concentration of Islamic Counseling Guidance. Therefore the author will also try to convey the implications of understanding *munāsabah* especially for the concentration of Islamic Counseling Guidance. In short the meaning of '*ilm munāsabah* is the science of the linkage between a surah or verse with a surah or another verse that is part of '*ulūm al-Qur'an*. '*Ilm munāsabah* this position is urgent enough in order to make the whole verse of the Qur'an as a unity the whole (holistic). As seen in one of Ibn Kaṣīr's commentary methods of the Qur'an *yufassir ba'duhu ba'dan*, the position of the one verse is to interpret another verse, then to understand the Qur'an to be whole, if not to enter in the interpretive model which are piecemeal (atomistic).

DISCUSSION

1. Definition and Importance of Science *Munāsabah*

According to al-Zarkasyī, *munāsabah* is approaching (*muqārabah*), as in the example sentence: *sūmartū yunāsib sūmartū* (Sumarto is closest meaning to or resemble Sumarto). The word fate is a close relative, like two brothers, cousins, and alike. If both *munāsabah* in the sense of interrelated, then his name is a relative (*qarabah*).² Al-Zarkasyī himself interpreted *munāsabah* as science that linked to the parts beginning of the verse and finally, linking *lafẓ* general and *lafadz* special, or the relationship between the verses associated with causation, 'illat and ma'lul, semblance of verse, disagreement (*ta'arudh*) etc. Furthermore he says by giving

² Ibn Manẓūr *Lisān al-'Arab*, Vol. I. Beirut: Dār al- Fikr, nd., 755.

parables like two brothers or like a child and an uncle, until if something has a similarity it is called a bond.³ The usefulness of this science is to make the parts of *kalam* interlocked so that the arrangement becomes like a solid building that parts harmoniously arranged.

Mannā' al-Qaṭṭān in his book *Mabāḥiṣ fī 'Ulūm al-Qur'ān*, explains *muṇṣabah* that is *muqarabah* also *musyākalah* (likeness). Means between verses with other verses and have relationships and likenesses, so they are interrelated and mutual needed, closely related to the science of causality is a causal relationship that can not stand alone without the help of the meaning of the verse before or after.⁴

Whereas according to the term *'ulūm al-Qur'ān* means knowledge of the various relationships in the Qur'an, which includes: first, the relationship of one surah to another surah; second, the relationship between the surah's name and the content or purpose of the surah; third, the relationship between *fawātiḥ al-suwar* and the contents of the surah; fourth, the relationship between the first verse and the last verse in one surah; fifth, the relationship of one verse to another; sixth, one sentence with another sentence in one verse; seventh, the relationship between *fashilah* and the content of the verse; and eighth, the relationship between the cover surah with the beginning of the surah.

There is also a term which states that *munāsabah* is a relationship between a wording with another wording in a surah with a previous or subsequent surah, or a verse with another verse in the Qur'an, or through related meanings such as reasonable, or because the law of causality and so on. According to Abdul Djalal H.A:

The science of *munāsabah* or science of *tanāsub al-āyah wa al-Suwar* region is the science of knowing the reasons for the control of the

³ Badr al-Dīn Muḥammad Ibn 'Abd Allāh al-Zarkasyi, *al-Burhān fī 'Ulūm al-Qur'ān* (Beirut: Dār al- Fikr, nd), 35.

⁴ Mannā' Qaṭṭān, *Studi Ilmu-Ilmu Al-Qur'an*, trans. Mudzakir AS. (Jakarta: Lentera Antar Nusa. 2001), 97.

noble parts of Qur'an, this relationship can be with the bond between 'ām and khāṣ or between abstract and concrete, between cause or effect reasoning of 'illah and ma'lūl, or between rational and irrational, or between two contradictory things.⁵

It can be explained that *munāsabah* between verse and inter-sura in the Qur'an is based on the theory that the text is a structural unity which the parts are interrelated. So 'ilm *munāsabah* operationalized to find those relationships that link between one verse with another verse in one parties, and between one verse with another verse on the other. Therefore, the disclosure of those relationships must have a deep and extensive theoretical and insight ground on the text.

While the benefits of *munāsabah* according to Mannā' al-Qaṭṭān is very useful in understanding the harmony between meanings, the miracles of the Qur'an theoretically, the clarity of the description, the order of the sentence structure and the beauty of the language style.⁶

الرَّ كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ۝

Alif Lām Rā`, (This is) a Book, whose verses are made decisive, then are they made plain, from the Wise, All-aware (Hud [11]: 1)

Al-Baqā'ī says in *Naẓm al-Durar*:

The science of *munāsabah* will establish faith in the heart that is born from the intelligence of an exegete, it is because of the disclosure of miracles there are two ways one of which is the *naẓm* of every sentence and change its order, the second is the *naẓm* and what is associated with it in terms of *tartīb*.⁷

2. Postulates

⁵ Abdul Djalal H.A. *Ulum Qur'an* (Surabaya: Dunia Ilmu, 2000), 154.

⁶ Mannā' Qaṭṭān, *Studi Ilmu-Ilmu Al-Qur'an*.

⁷ Mustofa Muslim, *Mabāḥiṣ fī al-Tafsīr al-Mauḍū'ī* (Damsiq: Dār al-Qalam, 1989), 57.

In the digital dictionary version 2.03 postulate as a noun means the proposition and as an adverb means to postulate or accept as a proposition.⁸ From that understanding that the linkage of verses or surah give each other meaning and understanding. But before leading to the discussion of postulate, the author wants to describe in advance about *asbāb al-nuzūl* namely knowing the relationship between one verse or surah with another verse or surah before or after is very important to know the cause nuzul verse (historical context).⁹ According to Fahd Bin Abdurrahman Ar-Rumi *asbāb al-nuzūl* is the background event at the time of the decline of the Qur'an.¹⁰ Thus *'ilm munāsabah* goes beyond historical chronology in parts of the text to find the side of the relation between verses and surah according to the order of the text, which is called the reading sequence as opposed to the descending order of the verse.

Majority of Islamic sholars have agreed that the sequence of verses in a single surah is a sequence of *tauqīfī*, the order that has been determined by the Prophet Muhammad as the recipient of revelation. But they dispute opinions about the sequence of surah in the *muṣḥaf*, whether it is *tauqīfī* or *taufīqī* (sorting by ijtihad composing manuscripts).

Naṣr Ḥāmid Abū Zayd, the representative of contemporary scholars, argues that the sequence of surah in the *muṣḥaf* as *tauqīfī*, because according to him, such an understanding in accordance with the concept of the existing text of faith in *lauḥ mahfūz*. The difference between the descending order and the reading sequence is the difference that occurs in the arrangement which in turn can reveal the correspondence between the verses in a surah, and between different surah, in an attempt to expose the other side of *I'jāz*.

⁸ Kamus Digital Versi 2.03.

⁹ Juhdi, Masifuk, *Pengantar Ilmu Al-Qur'an* (Surabaya: Karya Abditama, nd.), 164.

¹⁰ Fahd Bin Abdurrahman Ar-Rumi. *Ulumul Qur'an Studi Kompleksitas Al-Qur'an* (Yogyakarta: Titian Ilahi Press, 1997), 181.

In passing when observed the sequence of text in the Qur'an implies that the Qur'an provides information that is not systematic and jumping up and down. One side of the reality of this text makes it difficult to read in its entirety and satisfactorily, but as Abū Zayd has mentioned, the reality of the text shows the statistics (language rhetoric) which is part of the *i'jāz al-Qur'ān*'s literary and linguistic aspects. Thus in the context of holistic reading of the Qur'anic spiritual message, one of its theoretical instruments is by *'ilm munāsabah*.

The understanding of the Qur'an is that it is not hidden to anyone, that every thing has its cause and measure.¹¹ In the whole text in the Qur'an, as has already been alluded to in advance, is a structural unity whose parts are interconnected. The entire text of the Qur'an produces a definite worldview. From here Muslims can function al-Qur'an as a guide book (*hudan*) that really enlighten and educate. Fazlur Rahman, however, hears a common mistake among Muslims in understanding the points of alignment of the Qur'an, and this error continues to be preserved, so in practice Muslims strongly adhere to verses separately. Fazlur Rahman notes, the result of this atomistic approach is, often the people trapped in the determination of the law taken or based on the verses that are not intended as law.

Fazlur Rahman seems to be influenced by al-Syaṭībī (w.1388) a famous Mālikī jurist, in his book *al-Muwāfaqāt*, about his urgency and his intellect to understand the Qur'an as a coherent and cohesive teaching. From this side, then the absolute value in the Qur'an is the general principles (*uṣūl al-kulliyah*) rather than its parts ad hoc. The ad hoc portions of the Qur'an are a spontaneous response to historical reality that cannot be directly taken as problem solving over contemporary problems. But the parts must be reconstructed by linking with one another, then taking the moral idea (*ḥikmah al-tasyrī'*) as the normative guideline, and the

¹¹ T.M. Hasbi Ash-Shiddieqy, *Ilmu-Ilmu Al-Qur'an Media Pokok dalam Menafsirkan Al-Qur'an*. Jakarta: Bulan Bintang, nd).

moral idea of the Qur'an is then contextualized to answer the current problems.

Of course to do holistic reading of the Qur'an requires adequate methodology and approach. The methodologies and approaches used by classical mufasssirs leave the problem of interpretation, which is not yet able to present a whole, comprehensive, and holistic understanding. *'Ilm munāsabah* actually gave a strategic step to do the reading in a new way (*al-qirā'ah al-mu'āṣirah*) provided that the method used to do knitting between surah and between verses is appropriate. It is necessary to consider the use of hermeneutic methods and philological anthropological approaches in *'ilm munāsabah*.

3. Sharing of *Munāsabah* and its Discovery Method

In the study of *munāsabah* the scholars have some guidance that is used as a reference in searching the links that exist in the Qur'an. Some of *muta'akhirin* use a good and comprehensive way to be able to know the *munāsabah* between verses in the Qur'an, that is, by way of you should see the purpose or objective that colored a surah, and also must see what factors are approximately needed in achieving that goal, you also have to observe the closeness of the sentence (*ẓāhir*) and far (*khafī*) from the requested, and see also where the word is drawn to, until it can touch the listener's feelings in accordance with the principles desired in the literary review, as medicine which can hinder the inability to feel it. These are the things with which all the parts of the Qur'an are related and sought.¹²

Al-Suyūṭī¹³ and al-Zarkasyī¹⁴ divide the *munāsabah* in some respects when viewed from the nature of *munasābah* or the state of its suitability and its connection then the reare two kinds of *munāsabah*:

¹² Abū al-Faḍl Jalāl al-Dīn 'Abd al-Raḥmān al-Suyūṭī, *Mu'tarak al-Qur'ān fī I'jāz al-Qur'ān*. Beirut: Dār al-Kutub al-'Ilmiyyah, nd.), 49.

¹³ Ibid., 45.

¹⁴ al-Zarkasyī, *al-Burhān fī 'Ulūm al-Qur'ān*, 40.

- a. *Zāhirāt al-Irṭibāt* is a clear and visible relationship between one verse and another. Because the relation of the verse with another verse is clearly visible and easily understood. This part according to al-Zarkasyī is clear and does not require much discussion anymore.
- b. *Khafiyy al-Irṭibāt* yaitu relationship that is hidden or unclear that is contrary to the previous one, because of the disguise that occurs between verses with other verses, it seems that there is no relationship to one another. Examples of this *munāsabah* are:

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ فَإِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِّنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ١٨

There is no blame on you in seeking bounty from your Lord, so when you hasten on from Arafat, then remember Allah near the Holy Monument, and remember Him as He has guided you, though before that you were certainly of the erring ones.

What relates between the law of ahillah or the crescent moon with the law of entering the house? There are three opinions of this:

- 1) As they say to the question of the wisdom of the ahillah, as it is known that what Allah has done is a great wisdom and a benefit to his servant, then leave that question and look at something you do which is not from birr that you consider to be birr.
- 2) This is generally the case, when it is mentioned during the *hajj* and this is what they do during the *hajj*. Until they say to them it is not *birr* by making it difficult for you to enter the house but what is meant by *birr* is to abstain from what is forbidden by Allah.
- 3) This is an isolation of their questioning, as they do not go home through the front door, and enter the house by *duhr al-bait*. Being told it is not the birr of what you do from diverting the question, but birr is the pious. Then Allah says; and enter the house from its door and give the glad tidings you are obliged to proclaim and do not turn it.

In terms of the sentence of the Qur'an is divided into:

1) *Munāsabah* between surah with previous surah

Munāsabah between surah cannot be separated from the holistic view of the Qur'an that states the Qur'an as a unity which parts of its structure are integrally related. The discussion of *munāsabah* between surah begins by positioning the surah of al-Fātiḥah as *Umm al-Kitāb*, so the placement of the surah as an opening surah (al-Fātiḥah) is in accordance with its position which summarizes the entire contents of the Qur'an. The application of inter-surah *munāsabah* to surah al-Fātiḥah with subsequent surah or even the entire surah in the Qur'an becomes the earliest study in the discussion of this issue.

Al-Suyūṭī concludes that this *munāsabah* serves to explain or refine the phrase in the previous verse. Surah al-Fatihah became *Umm al-Kitāb* because it contained the problem of monotheism, warning and laws, which from the main problem it developed the perfect system of Islamic teachings through the explanation of paragraph in the surah after the surah of al-Fātiḥah. Verses 1-3 of surah al-Fātiḥah contain content about monotheism, praise only to Allah because He is the ruler of the universe and the End, whose detailed explanations can be found scattered in various surah of the Qur'an.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ، الرَّحْمَنِ الرَّحِيمِ ۝

1. In the name of Allah, the Beneficent, the Merciful; 2. All praise is due to Allah, the Lord of the Worlds; 3. The Beneficent, the Merciful.

One of them is the surah al-Ikhlāṣ verses 1-5 which is said to be commensurate with one-third of the Qur'an about tauhid, possessing *munāsabah* with the surah al-Fātiḥah.

قُلْ هُوَ اللَّهُ أَحَدٌ ، اللَّهُ الصَّمَدُ ، لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ،

1. Say: He, Allah, is One; 2. Allah is He on Whom all depend; 3. He begets not, nor is He begotten; 4. And none is like Him.

The fifth verse of the surah al-Fātiḥah (*ihdinā al-ṣirāṭ al-mustaqīm*) gets a more detailed explanation of what is a straight path at the beginning of surah al-Baqarah (*alim, lām, mīm. Żālik al-kitāb lā raib fiḥi hudan li al-muttaqīn*). On the basis of it can be concluded that the text in the surah al-Fātiḥah and the text in the surah al-Baqarah conform (*munāsabah*).

Another example of the emergence of *munāsabah* is visible from the *munāsabah* between the surah of al-Baqarah and the surah of Ali 'Imrān. Both describe the relationship between the proposition and the doubt of the proposition. Which is, the surah of al-Baqarah is a surah that proposes the argument about the law, because this surah contains the rules of religion, while the surah of Ali 'Imrān in response to the doubts of the enemies of Islam.

So what is the relationship between the surah of Ali 'Imrān with the surah afterwards? The question can be answered by presenting the fact that after doubts were answered by the surah of Ali 'Imrān, the next surah of al-Nisā' contains many laws governing social (community) relations, then these laws expanded its discussion in the surah al-Mā'idah which contains laws governing trade and economic relations.

If legislation, whether in terms of social or economic relations, is only an instrument for the achievement of other goals and objectives, namely the protection of public security, the goals and objectives are contained in Surah al-An'ām and Surah al-A'rāf.

2) *Munāsabah* between names of surah and the purpose

Each surah has a prominent topic of conversation, and is reflected in its own name, such as al-Baqarah, Yūsuf, al-Naml, and al-Jin. The story of the ox in al-Baqarah verse 67-71, for example, is at the heart of his talk, the power of Allah raising the dead. In other words, the purpose of this surah is regarding the power of Allah and faith to the next day.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ٦٧ قَالُوا أَذْعُ لَنَا رَبِّكَ يُبَيِّنُ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِصَ

وَلَا يَكْرَهُ عَوَانُ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ٦٨ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْثُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ ٦٩ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ٧٠ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِئَةَ فِيهَا قَالُوا آلَيْنِ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ ٧١

67. And when Musa said to his people: Surely Allah commands you that you should sacrifice a cow; they said: Do you ridicule us? He said: I seek the protection of Allah from being one of the ignorant; 68. They said: Call on your Lord for our sake to make it plain to us what she is. Musa said: He says, Surely she is a cow neither advanced in age nor too young, of middle age between that (and this); do therefore what you are commanded; 69. They said: Call on your Lord for our sake to make it plain to us what her color is. Musa said: He says, Surely she is a yellow cow; her color is intensely yellow, giving delight to the beholders; 70. They said: Call on your Lord for our sake to make it plain to us what she is, for surely to us the cows are all alike, and if Allah please we shall surely be guided aright; 71. Musa said: He says, Surely she is a cow not made submissive that she should plough the land, nor does she irrigate the tilth; sound, without a blemish in her. They said: Now you have brought the truth; so they sacrificed her, though they had not the mind to do (it).

3) *Munāsabah* between parts of a verse

Munāsabah between parts of the surah is often in the form of a *munāsabah* pattern of opposition or contradiction as seen in the surah of al-Ḥadīd verse 4:

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

He it is who created the heavens and the earth in six periods, and He is firm in power; He knows that which goes deep down into the earth and that which comes forth out of it, and that which comes

down from the heaven and that which goes up into it, and He is with you wherever you are; and Allah sees what you do.

4) *Munāsabah* between a group of verses beside it

In surah al-Baqarah verse 1 to verse 20, for example, Allah began his explanation of the truth and function of the Qur'an for the righteous. In the next group of verses there are three groups of people and their different attributes: believers, kafirs and hypocrites.

5) *Munāsabah* between *fāsilah* and the contents of the verse

This kind of *munāsabah* contains certain purposes. Among them is to reinforce the meaning contained in the verse. For example in Surah Al-Aḥzāb verse 25 is expressed as follows:

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا

٢٥

And Allah turned back the unbelievers in their rage; they did not obtain any advantage, and Allah sufficed the believers in fighting; and Allah is Strong, Mighty.

In this verse, Allah avoids believers from war not because of weakness, but because Allah is Strong and Mighty.

4. Its Application in the Interpretation of the Qur'an

The application of *munāsabah* in the interpretation of the Qur'an drew the attention of the scholars: the attention of the scholars to the explanation of the relationship between the composition of the verse, or between the verses, or between the surah is very large. In terms of determining the relationship between surah based on the composition of the absolute surah of the Prophet Muhammad, and the scholars are disagreeing in this regard, they draw conclusions with the critical aspects.

The needs of the scholars are based on the incomplete discussion of this science, most scholars still associate this *munāsabah* science with the science *asbāb al-nuzūl*. It is necessary to discuss the problem of this science in depth in order to analyze

more deeply about the relation of the verse with another verse or surah with the other so that the occurrence of perfection of the verses that are understood especially this science must be owned by the commentator because this science is closely related to the science of exegesis. Implementation of *munāsabah* in the interpretation of the Qur'an is:

- a. Developing the supposition that the Qur'anic themes lose relevance between one part and the other.
- b. Knowing or connecting between parts of the Qur'an, either between sentences or inter-orders and surah, thus deepening the knowledge and recognition of the Qur'an and reinforcing belief in revelation and miracles.

Conclusion

1. Ibn Taymiyah writes the book of *Muqaddimah fī Usūl al-Tafsīr* that explains the Qur'an and sunnah of Prophet Muhammad guides all creatures and shows the real way with clear propositions, especially with religious principles.
2. According to al-Zarkasyī the word *munāsabah* is approaching (*muqārabah*), as in the example of the sentence: sumarto yunasibu sumarto (sumarto closest meaning to or resemble sumarto). The word fate is a close relative, like two brothers, cousins, and etc. If both *munāsabah* in the sense of interrelated, then his name is a relative (*qārabah*).
3. Majority of Islamic scholar have agreed that the sequence of verses in a single surah is a sequence *tauqīfī*, the order that has been determined by the Prophet Muhammad as the recipient of revelation. But they disagree about the sequence of surah in the *muṣṣhaf*, whether it is *tauqīfī* or *taufiqī* (sorting by the *ijtihād* of the compilers of the *muṣṣhaf*).
4. Al-Suyūṭī and al-Zarkasyī divides the *munāsabah* in some respects when viewed from the nature of *munāsabah* or the state of their compatibility and interconnection then *munāsabah* are divided into two kinds of *Ẓahirāt al-Irṭibāt* and *Khafiyy al-Irṭibāt*.

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