

## CHAPTER II

### *'ILMU MUNĀSABAT AL-QUR'AN*

According to some people Qur'an is judge very confused in its systematic. In their opinion, Qur'an has not finished one explanation yet, suddenly it moves to another explanation that has no correlation a little bit with the explanation before, even it is no little happen contradiction in some explanations. For example, surah al-Baqarah, surah al-Mu'minūn, surah al-Ghāshiyah and other surah that is judge has no correlation idea in its explanations.<sup>1</sup>

Negative valuation about the systematic of Qur'an above is considered usual because Qur'an verses has been sent down step by step almost for twenty three years appropriate with the situation and condition of Arabic society background at that time. Nevertheless, the arrangement of Qur'an systematic is not based on revelation sequence when sent down, but it based on Allah's guidance that was delivered trough Jibrīl to the prophet Muhammad in the same manner as Qur'an systematic in muṣḥaf that is found now. But then, behind this arrangement of course there are messages and wisdom can be gotten for who will learn diligently.

Qur'an verses are fiber that forms fabric of a Muslim life. Therefore, oft when Qur'an talks about one problem on certain aspect, suddenly other verses appear talking about another aspect which look a glance have no correlation. For who is diligent in learning, he will find the miracle correlation, so that finally both aspects that look confused

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<sup>1</sup> It is in the same manner as explain on chapter I (introduction), in background explanation about critique toward systematic of Qur'an and especially about the problem of surah al-Ghāshiyah.

and have no correlation just now, it becomes well constructed and beautiful combination like a diamond necklace which unknown where the lower and upper ends.<sup>2</sup>

One of Qur'an purpose chooses the systematic like that is to remember human being that the lesson in Qur'an is unity combination that cannot be separated, and this correlation of Qur'an that indivisible is discussed in one of '*Ulūm al-Qur'an*' discourse namely '*Ilmu Munāsabat al-Qur'an*'.

In the first part of this chapter, the writer will explain about '*Ilmu Munāsabat al-Qur'an*' which consists of definition of *munāsabat*, history of '*Ilmu Munāsabat al-Qur'an*', kinds of *munāsabat* in Qur'an, the significant of '*Ilmu Munāsabat*' in interpreting Qur'an and the position of '*Ilmu Munāsabat*' in '*Ulūm al-Qur'an*' discourse.

#### A. Definition of *Munāsabat*

*Munāsabat* or *tanāsub* etymologically is from same word, *nasaba*; it is a closeness (*al-muqārabah*) and resemblance (*al-mushākalah*). Therefore, expression that states *fulān yunāsibu fulān* means *fulān* resembles with another *fulān*, and two brothers is called one *nasīb* (generation) because both are resemble.<sup>3</sup> According to

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<sup>2</sup> M. Quraish Shihab, *Mukjizat Al-Qur'an: Ditinjau dari Aspek Kebahasaan, Isyarat Ilmiah dan Pemberitaan Gaib*, Bandung: PT Mizan Pustaka, Edition 2, 2007, p 246-247

<sup>3</sup> Badruddīn Muḥammad bin 'Abdullāh al-Zarkashī, *al-Burhān fī 'Ulūm al-Qur'an*, Volume 1, Beirut: Dār al-Kutub al-'Ilmiyah, 1408 H/1988 M, p 61

Muṣṭafā Muslim, *munāsabah* except means closeness and resemblance, it also means correlation (*al-irtibāṭ*).<sup>4</sup>

From definition above, it can be gotten description that *munāsabat* happen minimal between two things that have correlation which can be looked at from two aspects: *first*, meaning aspect such as *'ām* and *khās* or *aqlī*, *hissī* and *khayālī*; *second*, the correlation in idea aspect such as causal connection (causality), *'illat* and *ma'lūl*, or two similar and contrary things.<sup>5</sup>

Terminologically, *munāsabat* is a science of Qur'an that is used to know the correlation between verse and surah in Qur'an totality and to know the background of placement in verse and surah sequence. Another opinion says that *munāsabat* is a science that is used to know the reason of orderliness in parts of Qur'an. Besides, there is also an opinion states that *munāsabat* is the effort of human thought in uncovering the secret and wisdom of correlation among verse and surah in Qur'an which can be accepted by mind.<sup>6</sup>

*Munāsabat* science explains about the aspect of correlation among verses or surah in Qur'an either before or after. This correlation can be the correlation between word and other words in one verse, between one verse and other

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<sup>4</sup> Muṣṭafā Muslim, *Mabāhīs fī al-Tafsīr al-Maudū'ī*, Beirut: Dār al-Qalam, 1989, p 58

<sup>5</sup> Jalāluddīn al-Suyūṭī, *al-Itqān fī 'Ulūm al-Qur'an*, Volume 2, Beirut: Dār al-Kitāb al-'Ilmiyah, 1995, p 235

<sup>6</sup> Drs. Supiana, M. Ag. and M. Karman, M. Ag. *Ulumul Quran*, Bandung: Pustaka Islamika, 2002, p 161

verses, or between one surah and other surah in the Qur'an.<sup>7</sup>

From the definition of *munāsabat* above, although appear in different redaction but actually it is not far different. If we recheck more far, those similarities can refer to three key words are: a closeness (*al-muqārabah*), resemblance (*al-mushākalah*), and correlation (*al-irtibāf*). The arrangement of Qur'an in the same manner as in muṣḥaf that is found now either sequence of verse or surah has a closeness, resemblance and correlation very close each other so that by this *munāsabat* science can be useful to uncover the divine message all at once to oppose some people who judge negative toward systematic of Qur'an.<sup>8</sup>

#### B. History of 'Ilmu Munāsabat al-Qur'an

If we observe, actually in the beginning of Islam, prophet Muhammad has given signal about presence of compatibility and correlation between verse and other verses in Qur'an as prophet's interpretation toward word "zulm" in verse 82 surah al-An'ām with "shirk" in verse 13 surah Luqmān.

الَّذِينَ آمَنُوا وَمَنْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ هُمُ الْأَمْرُ وَهُمْ مُهْتَدُونَ  
(82)

<sup>7</sup> Mannā' Khalīl al-Qaṭṭān, *Studi Ilmu-Ilmu Qur'an*, trans. Drs. Mudzakir AS., Jakarta: PT Pustaka Litera Antar Nusa, Edition 9, 2006, p 142

<sup>8</sup> Prof. Dr. Nashruddin Baidan, *Wawasan Baru Ilmu Tafsir*, Yogyakarta: Pustaka Pelajar, 2005, p 185

“It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their Belief with zulm (wrong, by worshipping others besides Allah), for them (only) there is security and they are the guided.”<sup>9</sup> (Q.S. al-An‘am: 82)

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ  
لَظُلْمٌ عَظِيمٌ (13)

“And (remember) when Luqmān said to his son when he was advising him: “O my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great Zūlm (wrong) indeed.” (Q.S. Luqmān: 13)

Thereby, interpretation toward verses of Qur’an that have *munāsabat* (the correlation) had been done by prophet and then continued by ṣāḥabat and the next scholars of exegesis. However what the scholars had done at that time, did not discuss about *munāsabat* among verses and surah in Qur’an specifically and systematically.<sup>10</sup>

According to al-Shahrābānī, as quoted by al-Zarkashī<sup>11</sup>

<sup>9</sup> (Software Qur’an: *Interpretation of the Meaning of The Noble Qur’aan in the English Language* By Dr. Muhammad Taqiuddeen al-Hilālee, Ph.D. and Dr. Muhammad Muhsin Khan Published by DARUSSALAM©, Riyadh, Saudi Arabia)

<sup>10</sup> Prof. Dr. Nashruddin Baidan, *Op. Cit.*, p 186

<sup>11</sup> He is Muḥammad bin Bahādur bin Abdullāh al-Zarkashī, he is also called Badruddīn Abū ‘Abdullāh. He was born at 745 H and passed away at 794 H. (Badruddīn Al-Zarkashī, *al-Burhān fī ‘Ulūm Al-Qur’an*, Volume 1, Beirut: Dār al-Fikr, 1408 H/1988 M, p 11)

in his book, *al-Burhān fī ‘Ulūm al-Qur’an*, the first person who shows *munāsabat* in interpreting Qur’an is Abū Bakr al-Naysābūrī<sup>12</sup>, but his exegesis book is difficult to be found now.<sup>13</sup> Al-Naysābūrī’s big attention toward *munāsabat* visible from al-Suyūfī’s expression as follow: “every time he sits on the chair if recited Qur’an to him, he said, why was this verse put beside that verse and what is the secret of this surah was put beside that surah? He criticized the scholars of Baghdad because they did not know.”<sup>14</sup>

This al-Naysābūrī’s action that has big attention toward *munāsabat* is an astonishment and new step in exegesis world at that time. He has ability to uncover the correlation either among verses or surah, apart from aspect of correct or no, and aspect of pro and contra toward his idea and what he has done. For his initiative in *munāsabat* then he is considered as father of *munāsabat* science.<sup>15</sup>

In its development, *munāsabat* increase to be one of discourse in ‘*ulūm al-Qur’an*. The scholars who discuss about Qur’an arrange *munāsabat* discussion specifically and systematically. Probably, exegesis book *Durrat al-Tanzīl wa Ghurrat al-Ta’wīl* by al-Khaṭīb al-Iskafī (w. 420 H/1026 M) is old exegesis book in *munāsabat* area. After that, Tāj al-

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<sup>12</sup> His complete name is Abū Bakr ‘Abdullāh bin Muḥammad bin Ziyād al-Naysābūrī al-Faqīh al-Shāfi‘ī al-Ḥāfiẓ. He is imam al-Shafi‘iyyah in Iraq. He passed away at 324 H.

<sup>13</sup> Badruddīn al-Zarkāshī, *Op. Cit.*, p 63

<sup>14</sup> Jalāluddīn al-Suyūfī, *Al-Itqān* 2, p 234

<sup>15</sup> Muhammad Chirzin, *Permata Al-Qur’an*, Yogyakarta: Qirtas, 2003, p 50

Qurrā' al-Karmānī (w. 505 H) wrote exegesis book *al-Burhān fī Tawjīh Mutashābih al-Qur'an*. Then it was continued by Fakhruddīn al-Rāzī<sup>16</sup> with his exegesis book *Maḥātib al-Ghaib*. Furthermore Abū Ja'far bin al-Zubair al-Andalūsī<sup>17</sup> wrote book which specific discuss about *munāsabat* among surah in Qur'an under title *al-Burhān fī Munāsabat Tartīb Suwar al-Qur'an*. Then appear *Nazm al-Durar fī Tanāsub al-Āyāt wa al-Suwar* by Ibrāhīm bin 'Umar al-Biqā'ī (w. 885 H/1480 M) who discussed about *munāsabat* among verses and surah in Qur'an.<sup>18</sup>

Besides the scholars who have been mentioned above, the scholars in next era although they also discuss about *munāsabat* but their discussion is not specific in one book but in one chapter or part of chapter in their book. For example, Jalāluddīn al-Suyūṭī, beside wrote book which specifically discussed *munāsabat* under title *Tanāsuq al-Durar fī Tanāsub al-Suwar* and *Asrār Tartīb al-Qur'an*, he also discussed *munāsabat* in one chapter in his book, *al-Itqān fī 'Ulūm al-Qur'an* by title *Fī Munāsabat al-Āyāt wa al-Suwar*. Then, there is Badruddīn al-Zarkashī who discussed about *munāsabat* in his book *al-Burhān fī 'Ulūm al-Qur'an* by title

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<sup>16</sup> He is Abū 'Abdillāh Muḥammad bin 'Umar bin al-Ḥusain bin al-Ḥasan, bin 'Ali al-Tamīmī al-Bakrī al-Qurasyī al-Ṭabarstani al-Rāzī al-Shāfi'i. He also was known with Ibn Khāṭib al-Ray. He was born on 25 Ramadan 544 H in al-Ray city, the city that closes by Teheran, and now it is named by Iran. He passed away in 606 H/1210 M.

<sup>17</sup> He is Aḥmad bin Ibrāhīm bin al-Zubair al-Ṣaqafī al-Gharnāfi. He was born in Ḥayān at 627 H and passed away in Gharnāṭah at 708 H

<sup>18</sup> Zāhir bin 'Awwād al-Almā'i, *Dirāsāt fī Tafsīr al-Maudū'i*, 1405 H, p 77

*Ma'rifat al-Munāsabah baina al-Āyāt.* Meanwhile Mannā' Khalīl Al-Qaṭṭān and Ṣubḥi Ṣālīḥ who wrote book which had same title, *Mabāḥiṣ fī 'Ulūm al-Qur'an*, discussed about *munāsabat* exactly in discussion about *Asbāb al-Nuzūl*.<sup>19</sup>

From this many books that discuss about *munāsabat*, the scholars tend to have opinion that the work of al-Biqā'ī look more complete if compared with others work as mentioned above. This scholars tendency is proper because al-Biqā'ī talks about *munāsabat* into seven aspect as the writer will explain in kinds of *munāsabat* in Qur'an. Based on this fact, Quraish Shihab said that the discussion about *munāsabat* peak under effort Ibrāhīm bin 'Umar al-Biqā'ī.<sup>20</sup>

### C. Kinds of *Munāsabat* in Qur'an

#### 1. *Munāsabat* among surah

*Munāsabat* among surah cannot be apart from holistic of Qur'an view that states Qur'an as unity where the parts of structure concerned integrally. Discussion about *munāsabat* among surah is started by positioning surah al-Fātiḥah as *Ummu al-Kitāb*, so that the placement of that surah as an opening (*al-Fātiḥah*) is appropriate with its position that encompass whole of Qur'an content. Besides, surah al-Fātiḥah also has

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<sup>19</sup> Drs. Supiana, M. Ag. and M. Karman, M. Ag., *Op. Cit.*, p 163

<sup>20</sup> M. Quraish Shihab, *Tafsir al-Qur'an dengan Metode Mawdu'iy di dalam Beberapa Aspek Ilmiah tentang al-Qur'an*, Editor Prof. K.H. Bustami A. Gami and Drs. H. Khatibul umam, Jakarta: PTIQ, 1986, p 31

*munāsabat* with surah after or even whole of surah in Qur'an.

Surah al-Fātiḥah become *Ummu al-Kitāb*, because it contains about *tauḥīd*, reminder and laws problem where from those main problems develop perfect Islamic teaching system through explanation of verses in surah after surah al-Fātiḥah. Verses 2-4 surah al-Fātiḥah contains about *tauḥīd*, praise only unto Allah because He is The Lord of universe and the Day of Resurrection which its detail explanation can be found spread in various surah of Qur'an. One of them is surah al-Ikhlāṣ that is said equal with a third of Qur'an. Then verse 6 surah al-Fātiḥah (*Ihdinā al-Ṣirāṭa al-Mustaqīm*) is explained more detail about "the Straight Way" at the beginning of surah al-Baqarah (*Alif, Lam, Mim. Dzālika al-kitābu lā raiba fīhi, hudan li al-muttaqīn*). Thereby, it can be concluded that the text in surah al-Fātiḥah and surah al-Baqarah have *munāsabah*.<sup>21</sup>

Then *munāsabah* between surah al-Fātiḥah and surah after also came in *munāsabah* between surah al-Fātiḥah, surah al-Baqarah and surah Āli 'Imrān. The placement of this three surah in a series show that those three refer to central theme which gives impression that every surah makes perfect each other. It is same manner as explained by al-Suyūṭī that surah al-Fātiḥah contains central theme: declaration of divinity, protection to the

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<sup>21</sup> <http://pemikiranislam.wordpress.com/2007/08/23/teori-Munāsabah-al-quran/> accessed on Thursday, April 8<sup>th</sup> 2010.

God and maintenance from Jews and Christian. Whereas surah al-Baqarah contains central theme about the principle of religion faith, meanwhile surah Āli ‘Imrān contains central theme about to make perfect the aims that contained in surah al-Baqarah.<sup>22</sup>

If we pay attention more far, it looks compatible if surah al-Fātiḥah is put more previous because appropriate with the function as opening, then continued by surah al-Baqarah and surah Āli ‘Imrān. Surah Āli ‘Imrān is put after surah al-Baqarah, according to ‘Abdul Qādir Aḥmad ‘Aṭā’ compatible with the content of each surah, that is surah Āli ‘Imrān talks more about Christian, the other way surah al-Baqarah more focus on talking about Jews. Therefore, surah al-Baqarah is put before surah Āli ‘Imrān suitable with the history of Jews was born more previous than Christian. Besides, the first time that get missionary from prophet in Medina is Jews then he face with Christian.<sup>23</sup>

Besides, *munāsabah* between surah al-Baqarah and surah Āli ‘Imrān is both describe about the relation between “argument” and “skepticism with argument”. It means surah al-Baqarah is a surah that submits argument about law where this surah loads the rules of

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<sup>22</sup> Jalāluddīn al-Suyūfī, *Asrār Tartīb al-Qur’an*, Edition ‘Abdul Qādir Aḥmad ‘Aṭā’, Dār al-I’tishām, Edition 2, 1978, p 76 (hereinafter referred to as *Asrār*)

<sup>23</sup> Abdul Qādir Aḥmad ‘Aṭā’, ‘Azamat al-Qur’an wa Wahdat al-Mauḍuiyyat, in the Jalāluddīn al-Suyūfī, *Asrār*, p 39

religion, meanwhile surah Āli 'Imrān as the answer for skepticism of the Islamic enemy toward argument that has been explained in surah al-Baqarah.

And so how is the correlation between surah Āli 'Imrān and surah after? This question can be answered by showing fact that after the skepticism was answered by surah Āli 'Imrān, so that next surah, surah al-Nisā' many load about laws that organize social connection, then this laws extensible its discussion in surah al-Mā'idah that load laws which organize commercial and economy relation. Furthermore, by loading laws above in order to reach another purpose and target, so that in surah al-An'ām and surah al-A'rāf explain about these target and purpose, those are protection toward safety in society life.<sup>24</sup>

That is among surah in Qur'an there are correlation one and others either in sequence or content aspect.

2. *Munāsabat* between name and theme of surah.

According to al-Biqā'ī, *munāsabat* in this form is the correlation between nucleus of surah discussion and explanation about the purpose of surah. As known that the second surah in Qur'an is called by *al-Baqarah* means female cow. The story about female cow in this surah actually shows capability of God in arousing the death. Thereby the purpose of surah al-Baqarah is about

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<sup>24</sup> <http://pemikiranislam.wordpress.com/2007/08/23/teori-Munāsabah-al-quran/> accessed on Thursday, April 8<sup>th</sup> 2010

capability of God and belief to the day of Resurrection.<sup>25</sup>

3. *Munāsabah* among words in one verse.

*Munāsabah* between one word and other words in one verse can be seen from two aspects, they are:<sup>26</sup>

a) *Munāsabah* that clearly can be seen and emphasized by *atf* letter (conjunction).

*Munāsabah* between one word and other words in one verse that connected by conjunction can be seen in some examples as follow:

1) *Al-maḏāddat* (contrary)

Such as word *al-rahmat* is mentioned after word *al-‘adzāb* or mention promise after threat and the other way. This *munāsabah* can be found in surah al-Baqarah, al-Nisā’, al-Mā’idah etc.<sup>27</sup>

For example, look surah al-Baqarah verse 178:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي  
الْقَتْلِ الْحَرْبِ بِالْحَرْبِ وَالْعَبْدِ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ  
فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ

<sup>25</sup> *Ibid.*

<sup>26</sup> Prof. Dr. Nashruddin Baidan, *Op. Cit.*, p 194

<sup>27</sup> Badruddīn al-Zarkāshī, *Op. Cit.*, p 67

وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ  
فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ (178)

*“O you who believe! Al-Qiṣāṣ (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed against blood money, then adhering to it with fairness and payment of the blood money to the heir should be made in fairness. This is alleviation and a mercy from your Lord. So after this whoever transgresses the limits (kills the killer after taking the blood money), he shall have a painful torment.”* (Q.S. Al-Baqarah: 178)

Look clear that in that verse word *rahmah* (mercy) is mentioned explicitly then mentioned word *‘adzāb* (torment). That is habitual of God if talks about law. So that clearly defined in mind of reader or listener that God actually makes law regulation is not *zalim* (tyranny), but because of His mercy to mankind. But in order His most merciful not to be deflected by mankind to do criminal so that Allah affirm that His punishment is very hard and poignant. That is implicit in mentioning

word ‘*adzāb*. Thereby, they are not brave to break over because of afraid to be punished with hard poignant.<sup>28</sup>

2) *Al-istiṭrād* (continuing explanation)

It is such as the correlation between *taqwā* raiment and usual raiment in covering ‘*aurat* of human as mentioned in surah al-A‘rāf verse 26.

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ  
وَرِيثًا وَلِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ ذَلِكَ مِنْ آيَاتِ  
اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ (26)

“O Children of Adam! We have bestowed raiment upon you to cover your private parts, and as an adornment; and the raiment of righteousness, that is better. Such are among the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, that they may remember (leave falsehood and follow truth).” (Q.S. Al-A‘raf: 26)

This verse is started with explanation about God’s enjoyment is raiment that cover body. Then in the middle of verse appear word *libās al-taqwā* (raiment of righteousness) that

<sup>28</sup> Prof. Dr. Nashruddin Baidan, *Op. Cit.*, p 195

is inserted as addition for continuing explanation from *libās* (raiment) which mentioned before.<sup>29</sup>

By addition this explanation, so clearly for us that the more effective raiment in protecting from negative things either external or internal for someone is raiment of righteousness, it is a mental attitude that always submissive and obedient in performing duty and leaving prohibition.<sup>30</sup>

- b) *Munāsabat* between two words in one verse without conjunction.

Meanwhile *munāsabah* between word and other words that are not connected with conjunction display about causality relationship. This correlation indirect in one verse or close word but far in verse or word before, like in surah al-Nisā': 73 (...كَأَنَّ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ...) which not connect with words after (...يَا لَيْتَنِي كُنْتُ مَعَهُمْ...), but it has correlation with verse 72 (...فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ...), so that the sequence of those verses as if arranged like فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ كَأَنَّ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا. But actually the verses 72 and 73:

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<sup>29</sup> Jalāluddīn al-Suyūfī, *Al-Itqān* 2, p 109

<sup>30</sup> Prof. Dr. Nashruddin Baidan, *Op. Cit.*, p 195

وَإِنَّ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالَ قَدْ  
 أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا (72) وَلَئِنْ  
 أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ  
 وَبَيْنَهُ مَوَدَّةٌ يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا  
 (73)

*“There is certainly among you he who would linger behind (from fighting in Allah's Cause). If a misfortune befalls you, he says, "Indeed Allah has favored me in that I was not present among them." [72] But if a bounty (victory and booty) comes to you from Allah, he would surely say – as if there had never been ties of affection between you and him – "Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty)."[73]” (Q.S. al-Nisā': 72-73)*

And so do, the correlation between verse 16 surah al-Qiyāmah [(16) لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ] and the first verse in this own surah [ لَا أُفْسِمُ بِبِوَمِ الْفِيَامَةِ ] (1). Here, it can be concluded that prohibition to get a move on actuating tongue is talking about the Day of Resurrection not in reciting Qur'an context globally.<sup>31</sup>

<sup>31</sup> M. Quraish Shihab, *Op. Cit.*, p 9

4. *Munāsabah* between verse and verse in one surah.

This *munāsabah* look like in the early of surah al-Baqarah verse 1 until 20. Those verses can be classified into three groups: a) talk about faith [verse 1-5], b) infidel [verse 6-7], and c) hypocrite [verse 8-20]. Therefore, to differentiate those three groups clearly necessary to pull the correlation of them. By mentioning the characteristic of faith, infidel and hypocrite in a series and contiguous so that will give more understandable and intact about the character of those three groups.<sup>32</sup>

Another example is *munāsabah* between verse 1 and 2 surah al-Isrā’:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى  
الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ  
السَّمِيعُ الْبَصِيرُ (1) وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى  
لِبَنِي إِسْرَائِيلَ أَلَّا تَتَّخِذُوا مِنْ دُونِي وَكِيلاً (2)

“Glorified (and Exalted) is He (Allah) [above all that (evil) they associate with Him] (Tafsir Qurtubī) Who took His slave (Muhammad) for a journey by night

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<sup>32</sup> More clearly see *Mukjizat Al-Qur'an: Ditinjau dari Aspek Kebahasaan, Isyarat Ilmiah dan Pemberitaan Gaib* by M. Quraish Shihab, Bandung: PT Mizan Pustaka, Edition 2, 2007, p 256-264 (Quoted from *Al-Naba' Al-'Azim* by Abdullah Darrāz, p 159-210)

from Al-Masjid Al-Harām (at Mecca) to Al-Masjid Al-Aqsā (in Jerusalem), the neighborhood whereof We have blessed, in order that We might show him (Muhammad) of Our Ayāt (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer. [1] And We gave Moses the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as (your) Wakīl (Protector, Lord, or Disposer of your affairs, etc) [2]" (Q.S. Al-Isrā': 1-2)

Verse 1 above explains about prophet's journey by night (*isrā'*) meanwhile verse 2 explains about the descent of Taurat to the prophet Musa. Both verses above have correlation that both talk about messenger sent by Allah.<sup>33</sup>

5. *Munāsabat* between *faṣilat* (verse closing) and verse content

*Munāsabat* in this type divided into various form as follow:<sup>34</sup>

1) *Tamkīn* (strengthening).

It means by *faṣilat* of verse so the meaning that contain become more strong and steady. For example, clause قويا عزيزا in closing verse 25 of surah al-Aḥzāb.

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<sup>33</sup> Drs. Supiana, M. Ag. and M. Karman, M. Ag., *Op. Cit.*, p 164

<sup>34</sup> Prof. Dr. Nashruddin Baidan, *Op. Cit.*, p 196-198

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ  
الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا (25)

“And Allah drove back those who disbelieved in their rage, they gained no advantage (booty). Allah sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allah is Ever All-Strong, All-Mighty.” (Q.S. Al-Aḥzāb: 25)

In this verse explains that Allah avoid the faithful from warfare. That is not because they are weak but only to show Allah is All Strong and All Mighty. This is implicit comprehension in *faṣilat* of that verse. Thereby, it feels the correlation with the meaning that contained that verse.

2) *Ighal*

It means adjustment with *faṣilat* of verse before, such as إذا ولّوا مدبرين is *faṣilat* of verse 80 surah al-Naml that has correlation with *faṣilat* verse 79.

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ (79) إِنَّكَ لَا  
تُسْمِعُ الْمَوْتَى وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ  
(80)

“So, put your trust in Allah; surely, you (O Muhammad) are on manifest truth. [79] Verily, you cannot make the dead to hear nor can you make the deaf to hear the call (benefit them and similarly the disbelievers), when they flee, turning their backs.[80]” (Q.S. An-Naml: 79-80)

In connotation side, this *faṣilat* does not give new meaning but just for addition in explaining about the meaning الصمّ (deaf). However from pronunciation side, this addition makes *faṣilat* of this verse compatible with *faṣilat* of verse before that has resemble voice with *faṣilat* verse 80: الحقّ المبين. Is not pronunciation المبين resembled in voice with مدبرين?

### 3) *Taṣdīr*

It is to mention expression *faṣilat* in the gap of verse redaction that is occupied by that *faṣilat* either in the first, middle or last of verse as like in the verses below: (Q.S Ṭāhā: 61, Q.S. al-An‘ām: 31, Q.S al-Taubah: 108).

قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَيَّ اللَّهُ كَذِبًا  
فَيُسْحِتْكُمْ بِعَذَابٍ وَقَدْ خَابَ مَنْ افْتَرَىٰ (سورة طه:

(61

“Moses said to them: "Woe to you! Invent not a lie against Allah, lest He should destroy you

*completely by a torment. And surely, he who invents a lie (against Allah) will fail miserably.*" (Q.S Ṭāhā: 61)

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمْ  
السَّاعَةُ بَعْتَةً قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ  
يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ مَا يَزِرُونَ (سورة  
الانعام: 31)

*"They indeed are losers who denied their Meeting with Allah, until all of a sudden, the Hour (signs of death) is on them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!"* (Q.S. al-An‘ām: 31)

لَا تَقُمْ فِيهِ أَبَدًا لَمَسْجِدٍ أُسِّسَ عَلَىٰ التَّقْوَىٰ مِنْ أَوَّلِ  
يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ  
يُحِبُّ الْمُطَهَّرِينَ (سورة التوبة: 108)

*"Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allah loves those who make*

*themselves clean and pure [i.e. who clean their private parts with dust (which has the cleansing properties of soap) and water from urine and stools, after answering the call of nature].” (Q.S al-Taubah: 108)*

If we view those verses, so look clearly that *faṣilat* مَنْ افْتَرَى in the first verse has same connotation with expression لَا تَقْتَرُوا which lay in the first of that verse. And so do *faṣilat* مَا يَزُرُونَ in the second verse compatible with expression أَوْزَارَهُمْ which lay in the middle of that verse redaction, then *faṣilat* الْمُطَهَّرِينَ in the third verse suitable with expression يَنْظُرُوا which lay in the last of that verse redaction.

- 4) The content of meaning in *faṣilat* has been signal in the verse redaction which occupied that *faṣilat*, such as verse 37 surah Yāsin.

وَأَيُّهُمُ اللَّيْلُ نَسَلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ  
(37)

“And a sign for them is the night. We withdraw there from the day, and behold, they are in darkness.” (Q.S. Yasin: 30)

*Faṣilat* مُظْلِمُونَ (they are in darkness) same meaning with نَسَلَخُ مِنْهُ النَّهَارَ (We withdraw there from the day) because if day has been lost dark certain appear directly without mediator. Thus, it is

clear that the content of meaning *faṣilat* مُظْلَمُونَ look in expression نَسَلَخُ مِنْهُ النَّهَارَ.

6. *Munāsabah* between verse opening and verse closing in one surah

This *munāsabah* looks like in the first verse of surah al-Mu'minūn (قَدْ أَفْلَحَ الْمُؤْمِنُونَ) that has close correlation with the last verse of this surah (إِنَّهُ لَا يُفْلِحُ) (الْكَافِرُونَ). This correlation feels because between faith and infidel have no limitation. It is same with parable between brightness and darkness. If the bright appears, the dark certain lost directly, conversely. Thus, if in the first surah is explained that the faith is lucky and successful automatically the infidel is in loss and unsuccessful. The successful and unsuccessful are revealed by Allah explicitly in the first and last of surah al-Mu'minūn.

Another example is like in surah al-Qaṣaṣ. This surah is started by telling story about prophet Musa. Here is explained about first step and help which he got, then told about his treatment when he met two men who were fighting. In the Qur'an Allah tells Musa's prayer:

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهيرًا لِّلْمُجْرِمِينَ (17)

*He said: "My Lord! For that with which You have favoured me, I will nevermore be a helper of the*

*Mujrimūn (criminals, disbelievers, polytheists, sinners)!" (Q.S. al-Qaṣaṣ: 17)*

Then this surah is finished by entertaining prophet Muhammad that he will come out from Mecca and promised he will come back to Mecca then Allah forbid him to be supporter of the disbelievers.<sup>35</sup>

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ قُلْ رَبِّي أَعْلَمُ  
مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ (85) وَمَا كُنْتُمْ  
تَرْجُونَ أَنْ يُلْقَىٰ إِلَيْكُمُ الْكِتَابُ إِلَّا رَحْمَةً مِّنْ رَبِّكُمْ فَلَا تَكُونُوا  
ظَاهِرًا لِلْكَافِرِينَ (86)

*Verily, He Who has given you (O Muhammad) the Qur'an (ordered you to act on its laws and to preach it to others), will surely bring you back to Ma'ād (place of return, either to Mecca or to Paradise after your death). Say (O Muhammad): "My Lord is Aware of him who brings guidance, and of him who is in manifest error." [85] And you were not expecting that the Book (this Qur'an) would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers. [86] (Q.S. al-Qaṣaṣ: 85-86)*

7. *Munāsabat* between closing of surah and opening of surah after

<sup>35</sup> Mannā' Khalīl Al-Qaṭṭān, *Op. Cit.*, p 142

This *Munāsabah* looks like in the closing of surah al-Nisā' that contain command to acknowledge oneness of Allah and worship only to Him and apply justice toward human especially in distribution inheritance (verse 172-174 and 176). Then in the opening of surah al-Mā'idah those confirmations are followed by command to fulfill agreement either toward Allah or human (يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ).

In the closing of surah al-Mā'idah also has correlation with the opening of next surah, surah al-An'am. It is about slave and requital. If we look this *munāsabah* accurately, at least it contains three philosophical dimensions. *First*, epistemologically both surah have their own argument (*hujjah*). Surah al-Mā'idah reveals argument to *ahl al-Kitāb*, meanwhile surah al-An'am propose argument to polytheist. *Second*, axiological aspect surah al-Mā'idah gives certain wisdom to human especially Muslim because the content of this verse is detail explanation toward the content of surah al-An'am, meanwhile surah al-An'am discusses about forbidden food and slaughtered animal and surah al-Mā'idah elaborates more detail. *Third*, ontologically, both surah explain about Allah's Greatness so all the praises always be dedicated to Him.<sup>36</sup>

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<sup>36</sup> Drs. Supiana, M. Ag. and M. Karman, M. Ag. *Op. Cit.*, p 166-

Another example is *munāsabah* between the closing of surah al-Fīl and the opening of surah Quraish. The correlation of both surah look that “elephant troops” destroyed causes Quraish people could take a journey in winter and summer, so the correlation of both surah included in causality relationship.<sup>37</sup>

Thereby, from kinds of *munāsabah* above look and feel in mind of reader and listener of Qur’an that the verses and surah in Qur’an have strong and harmonic correlation, so it is not wrong that in the Qur’an there are *I’jaz* in sequence of arrangement either its verse or surah.

#### **D. The Significant of ‘*Ilm Munāsabat* in interpreting Qur’an**

Knowledge about *munāsabat* or the correlation among verses and surah has significant in understanding the meaning of Qur’an verses to help in interpreting Qur’an well and accurate. Therefore, some scholars apply the mind to write book about *munāsabat*.<sup>38</sup>

Ibrāhīm bin ‘Umar al-Biqā‘ī said that *munāsabat* science is very important, it is noble science so that the relation between *munāsabat* science and exegesis science like the relation between *naḥwu* and *bayān* science.<sup>39</sup> According to al-Zarkashī, *munāsabat* science make into part of *kalām*

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<sup>37</sup> Mannā‘ Khalīl Al-Qaṭṭān, *Op. Cit.*, p 141-142

<sup>38</sup> *Ibid*, p 137

<sup>39</sup> Muṣṭafa Muslim, *Op. Cit.*, p 58

corroborate each other. Even, Fakhruddīn al-Rāzī states that who pays attention arrangement of Qur'an verses in one surah he will know that Qur'an is not only miracle in fluent wording aspect and glorious contents, but Qur'an is also miracle in arrangement and sequence of verses aspect. He adds that the beauty of Qur'an located in arrangement and correlation of verses and the most beautiful sentences are sentences that have correlation each other.<sup>40</sup>

Some benefits in learning *munāsabat* science are:<sup>41</sup>

- 1) Able to help in understanding interpretation of verse.
- 2) Able to know meaning of Qur'an, *I'jaz al-Qur'an*, the beautiful of its genre (*uslūb*) and to determine the explanation or regularity of sentence (*kalām*).
- 3) Able to know the position of verse in Qur'an either as *ta'kīd* (emphasize), *tafsīr* (commentary), explanation, interlude or contradiction toward other verses.
- 4) Able to know the situation and condition of any event background from descent of Qur'an.
- 5) Able to know the correlation among verses and surah in Qur'an.

#### **E. The Position of *‘Ilm Munāsabat* in *‘Ulūm al-Qur’ān* Discourse**

Knowledge about *munāsabat al-āyāt* is not *tawqīfī* (something was decided by prophet) but the result of

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<sup>40</sup> Drs. Supiana, M. Ag. and M. Karman, M. Ag., *Op. Cit.*, p 168

<sup>41</sup> Mukhotob Hamzah, *Studi Al-Qur'an Komprehensif*, Yogyakarta: Gama Media, 2003, p 170-171

mufassir's *ijtihād* and full comprehension toward the miracle of Qur'an, rhetoric secret and autonomous explanation side. If the result of this correlation has soft meaning, harmonic context and it is suitable with the principle of linguistic in Arabic, so this correlation can be received. It is same manner as explained by al-Zarkashī that: <sup>42</sup>

المناسبة أمر معقول إذا عرض على المعقول تَلَقَّتُهُ بِالْقَبُولِ

“*Munāsabat is the matter can be understood, if it is proposed toward mind surely the mind will accept it*”

However, because of *munāsabat* science is *ijtihād* production, so it is not surprise if appear different opinion among scholars. There are who accept well and who does not support it. For who accept, *munāsabat* science is very important to understand the meaning of Qur'an integrally so that by this science does not happen understanding and interpretation of Qur'an separately that will cause mistake and deviation in understanding and interpreting Qur'an. According to al-Zarkashī, *munāsabat* science makes parts of *kalām* into reinforcing between one and others, so that this arrangement become like strong building where its parts arranged harmonically. Al-Rāzī adds that this science has great values. According to him, most of the Qur'an beauty situated at its arrangement and correlation. The most beautiful arrangement of sentence is which has correlation between one and others. Thereby, mastery toward *munāsabat*

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<sup>42</sup> Badruddīn al-Zarkāshī, *Op. Cit.*, p 67

science is useful to know the correlation and beautiful of Qur'an linguistic deeply.<sup>43</sup>

Meanwhile, there are also who does not support *munāsabat* science. Among the scholars who disagree with *munāsabat* science is Ma'ruf Dualibi. He said, "So include in unnecessary effort is to look for the correlation among verses and surah in Qur'an. If that case only about one thing such as ideology (*'aqāid*), moral (*akhlāq*), or about right and obligation, actually which is looked for just the correlation based on one or some principles only". This statement is affirmed by al-Syaṭibi in his book, *al-Muwāfaqāt*. He stated that Qur'an in various verses that was brought forward to show only reveal something principle (*mabda'*) and global norm. Thereby, it is not in place if person force to look for the correlation among verses and surah in Qur'an which have characteristic *tafṣīl* (detail).<sup>44</sup>

However, the opinion that does not support above has been clarified by some scholars as weak argument and its right is hesitated. The weakness of argument that does not support the presence of *munāsabat* in Qur'an probably unnecessary to be added again the argumentation because the examples that have been explained above, enough to become evidence that there are *munāsabat* in Qur'an. Therefore, this *munāsabat* science is very important and it has big role to help someone in process of understanding and interpreting

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<sup>43</sup> Drs. Supiana, M. Ag. and M. Karman, M. Ag. *Op. Cit.*, p 168

<sup>44</sup> <http://assaadah.com/cetak.php?id=185>, accessed on Thursday, April 8<sup>th</sup> 2010

Qur'an.