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INTERPRETATION OF AL-QUR'AN IN THE DISRUPTION ERA: REVERSING ROLES OF ULUM AL-QUR'AN

Rusydi AM

UIN Imam Bonjol Padang
E-mail: rusydi.am@yahoo.com

Mhd. Idris

UIN Imam Bonjol Padang
E-mail: mhdidris@uinib.ac.id

Abstract

This study aims to find out the important rules in interpreting the Qur'an. The Qur'an is the Muslim holy book, but the Qur'anic guide is not only for Muslims but for all humanity without exception. This is the meaning of hudan linnas. To carry out this strategic function, we must interpret the Qur'an with many conditions, such as Arabic, knowledge of the Qur'an (ulum al-qur'an), hadith, ushul fiqh, science and so on. These are the fundamental and essential foundations of the interpretation of the Qur'an. Today, interpreters sometimes do not obey these basics and lead people to the wrong path. For that reason, there are three things that intersect each other in the understanding and interpretation of the Qur'an by a mufassir, namely: mastering the rules of the Arabic language, understanding that a verse interprets other verses and masters the principle of munasabah.

Key words : Al-Qur'an, Disruption, Ulum al-Qur'an

INTRODUCTION

As a guide in life, the Qur'an provides many lessons for humans; such as matters of belief, morals, principles of worship and mu'amalah and science. Then, a number of questions arise, how can Muslims understand the Qur'an? How is the study of the Qur'an in the current era of Disruption? What's the solution? and can the Qur'an answer the demands and challenges that arise in people's lives in line with current developments in science and technology?

The answer is that there must be a tool used to understand, study and

explore the laws and wisdom contained in the Qur'an. As a way of life for Muslims, the Qur'an is certainly able to answer the demands and challenges of the times as a result of the progress of science and technology. When viewed from the content, the Qur'an contains all the things that are needed by humans, all of which have been explained globally, not in detail.

Because of the globalization of the Qur'an, coupled with the differences and developments in the conditions and conditions mentioned above, the Qur'an needs to be interpreted. To interpret the Qur'an, it requires several auxiliary sciences,

including 'Ulum al-Qur'an'. This science is still being studied as a tool to understand and interpret correctly and explore the content and messages contained in the Qur'an. Ulum al-Qur'an - as well as a scientific discipline - also develops rapidly from one generation to the next.

RESEARCH METHODS

The type of research used is Library Research using content analysis methods. Where the verses are analyzed according to scientific theories based on the relevant verses of the Qur'an.

DISCUSSION

According to etymology, the word disruption, means something that has been uprooted from its roots. So, the commentator in the era of disruption means that the reviewer of interpretation has been uprooted.¹ That means that the commentator is no longer paying attention to the rules that are needed when someone wants to interpret the verses of the Qur'an. This is among the challenges of the era of disruption in interpreting the Qur'an. Someone who does not have the scientific qualifications of the Qur'an, but he is so bold in interpreting the Qur'an.

Al-Qur'an is needed by humans whenever and wherever they are, therefore al-Qur'an is right (suitable) for all times and places. The question that arises and needs to be sought is the answer to how the Qur'an can exist in

the midst of society, even throughout human life anytime and anywhere. The answer is to return the interpretation to its path, among others by paying attention to Ulum al-Qur'an and other sciences as one tool for understanding and interpreting the Qur'an.

Ulum Al-Qur'an comes from Arabic, consisting of two words, namely " 'ulum "and" al-Qur'an ". The word 'ulum is the name' taksîr from the word 'ilm (علم) which means " sciences ". Al-Qur'an is the Muslim Holy Book which was revealed to the Prophet Muhammad. to be a way of life for humans. The word 'ulum which is based on the Qur'an gives the understanding that this science is a collection of a number of sciences related to the Qur'an, both in terms of its existence as al-Qur'an, as well as in terms of understanding the instructions contained inside it.

According to the terminology (isthilâh), the scholars have formulated various definitions of Ulum Al-Qur'an. Manna 'Khalil al-Qaththan put forward the following definition:

العلم الذى يتناول الأبحاث المتعلقة بالقرآن الكريم من حيث معرفة أسباب النزول وجمع القرآن وترتيبه ومعرفة المكى والمدنى والناسخ والمنسوخ والمحكم والمتشابه الى غير ذلك مما له صلة بالقرآن²

(Knowledge that includes discussions relating to the Koran, in terms of knowledge of the causes of its descent, the collection of the Koran and

¹ Dep. Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1997), h. 238

² Manna' Khalil al-Qaththan, *Mabâhith Fiy'Ulûm al-Qur'an*, (Beirut: Muassasah al-Risalah, 1973), h. 15-16

its sequences, knowledge of the verses of Makkiyah and Madaniyah, nasikh-mansukh, muhkam and mutasyabih, and other things that have to do with the Qur'an).

Al-Zarqani gives the definition as below:

مباحث تتعلق بالقرآن الكريم من ناحية
نزوله وترتيبه وجمعه وكتابته وقراءته وتفسيره و
اعجازه وناسخه ومنسوخه ودفع الشبه عنه و
نحو ذلك³

(Some of the discussions relating to al-Karim al-Karim in terms of descent, sequence, collection, writing, reading, interpretation, miracles, nasikh mansukh, denial of things that can cause doubt about it, and so forth).

In principle, the two definitions above are the same, there are only editorial differences. Both definitions explain that Ulum al-Qur'an is a collection of several topics of discussion which were originally independent sciences. The sciences do not come out of religion and language and explain a number of aspects that are considered important. The object of the discussion is al-Qur'an al-Karim.

For the difference can be seen in three things, First, the aspects of the discussion. The first definition only explains five aspects of the discussion, while the second definition develops it into nine aspects of the discussion. Second, although both do not limit the discussion to only the aspects presented, the scope of the second

definition is broader than the first definition. This can be seen in the second definition beginning with the word mabâhits, namely the form of the infinite jama (shîghah muntaha al-jumû') of the mabhats, and mentioning explicit rejection of things that can cause doubts about the Qur'an as part of the discussion. While the first definition is not the case. Third, the aspects of the discussion displayed between the two are not all the same. For example, in the first definition it is mentioned that the knowledge of the verses makkiyah and madaniyah, as well as the verses muhkam and mutasyabihat are part of the discussion. Meanwhile, knowledge about the writing of al-Qur'an, qira'at, interpretation and miracles of the Qur'an is not explained in the first definition, while in the second definition is explained.

Based on the equations and differences between the two definitions above, it can be concluded that the second definition is more complete than the first definition. This is because the scope of the second definition is broader than the first definition. Because of its broader scope, the second definition becomes more accommodating to the ever developing Qur'anic sciences. Based on the above discussion it can also be seen that there are two important elements in the definition of Ulum al-Qur'an. First, this knowledge is the accumulation of several discussions. Secondly, the discussion has a connection with al-Qur'an, both in terms of its existence as al-Qur'an, and in terms of understanding its contents as guidelines and instructions in human life.

³Muhammad Abd. Al-'Azhim al-Zarqani, (selanjutnya disebut al-Zarqani), *Manâhil al-'Irfân Fiy 'Ulûm al-Qur'an*, (Beirut: Dar al-Fikr, 1988), Jilid I, h. 27

According to the above definition, al-Qur'an is kalamullah revealed to the Prophet. In the Koran to explain the process of the descent of the Koran, the term nuzul is used. Literally, nuzul has the meaning "arrive at a place from a height",⁴ and "altitude" denotes a place. When connected with the process of the descent of the Qur'an, this literal meaning is considered inappropriate, because it would give the impression that God is bound by a certain direction and place. Therefore, some scholars like al-Zarqani who interpret this word nuzul with i'lam (notification).

As explained in the above discussion, that the Qur'an was revealed by Allah through Gabriel. In this case, in the beginning - due to the nature of His compassion - Allah formulated the breath-alam kalam-lafzhi kalam, and placed it in Lawh Mahfuzh (Q_S. Al-Buruj: 22). After that, Allah revealed to Gabriel and the Qur'an arrived at the temple of al-'izzah (the sky of the world). The decline in al-Qur'an from the Lawh Mahfuz to the Bait al-'izzah goes on simultaneously, namely on the eve of Qadar (start al-qadr). It was only then that Gabriel sent him to Muhammad in the world, gradually over a 23-year period: 13 years of the Mecca period, and 10 years of the Medina period.

Thus, the Qur'an was reduced in two stages. First, the decline of the Qur'an from Lauh Mahfuzh to the heavens of the world all at once. Second, the decline of al-Qur'an from the heavens of the world (bait al-izzah)

to the Prophet Muhammad SAW in the world gradually - (munajjaman).

Al-Zuhaili argues that al-Qur'an has five names, namely al-Qur'an, al-Kitab, al-Mushhaf, al-Nur and al-Furqan. While Shubhi al-Salih explains that among these names there are two well-known names, al-Kitab and al-Qur'an.

Based on the gradual decline of the Qur'an from the verse al-'izzah (sky of the world), some of its secrets or wisdom can be explained, namely:

1. To strengthen the Prophet's heart in carrying out his sacred duties, although faced with various obstacles and challenges (contrains and challenges). (Surah al-Furqan: 32-33)
2. To facilitate the Prophet in memorizing al-Qur'an, because as a ummi.
3. To strengthen and comfort the hearts of Muslims who lived at the time of the Prophet Muhammad, because Muslims who lived at the beginning of the treatise experienced various obstacles and obstacles in fighting for and upholding the truth of Islam with the Prophet Muhammad.
4. To provide an opportunity for Muslims so that they can gradually abandon the negative mental attitude of ignorance, because they study and practice the teachings contained in the Qur'an and Hadith gradually as well. That is because if the verses of the Koran, especially those relating to law, obligations and prohibitions are given at once, it is feared that it will cause a backlash so that it will disrupt the mission of the Prophet Muhammad.

⁴ Daud Al- Aththar, *Perspektif Baru Ilmu Al-Qur'an*, (Bandung: Pustaka Hidayah, 1994), h. 111

In addition to the things stated above, the decline of the Koran is gradually also felt its importance to aspects of education and teaching. The teaching and learning process is based on two principles, namely attention to the level of student thought and the development of the potential of the mind, soul and body with what can bring it towards goodness and truth. Most important of that, the education takes place gradually and continuously.

I'jâz al-Qur'an is one of the aspects of discussion in the study of Ulum al-Qur'an which has the meaning of weakening (showing weakness) of Arabs and non-Arabs to counter al-Qur'an, even though Allah has given them challenges to make works that are equivalent to the Koran. The challenge of the Koran is actually multilevel, beginning with the competition of the entire Koran, then because they are incapable, the challenge is reduced to just ten letters, and finally, down again, that is, writing works that are equivalent to one letter from the Koran. However, as informed by the Qur'an itself and according to facts and reality, humans have not been able and will never be able to do so (Q. 2: 23-24). One aspect of the I'jâz al-Qur'an is al-I'jâz al-Ilmi (the scientific miracle of the Qur'an).

Al-Qur'an is not a scientific book or is not the same as a scientific writing, because scientific writing is relative (relative), while the Qur'an is absolute (containing absolute truth). Therefore, the verses of the Koran contain scientific cues that are quite comprehensive in various branches and disciplines of science, both social sciences, and natural sciences. All this shows the existence of the Qur'an as

the greatest miracle and on the other hand proves its existence as a source of knowledge (mashdar al-'ulm / recourses of knowledge and science), even though when the Qur'an was revealed, the age was far from progressing Science. Therefore, it is not surprising when al-Qur'an's scientific cues were not yet revealed by the Muslims at that time. Only in the next period do Muslims try to find it, even in recent times there have been many scientific cues contained in the Qur'an which have been verified by scientists.

For example, at first people believed that marriage only took place in two types, namely humans and animals as well as animals. Apparently later, modern science has discovered the theory that marriage also occurs in plants. Marriage in plants there are zati and khalti, meaning that there are plants whose flowers contain male and female organs and there are plants whose male organs are separated from their female organs such as palm trees, so that their marriage through displacement, where the ingredients include wind. What this contemporary scientist discovered has been revealed by the Qur'an in Surah al-Hijr verse 21:

وارسلنا الرياح لواقح فأنزلنا من السماء

ماء فأسقيناكموه وما انتم له بخازنين

(And We have blown the wind to mate (vegetation) and We sent down rain water from the sky, then We gave you drink with that water, and you are not the one who kept it.

The Qur'an also talks at length about humans. One of the things he discussed was about embryology and its stages until the creation of a human

being. That can be seen in Sura al-Tariq verses 5-7:

فلينظر الإنسان مم خلق. خلق من ماء دافق. يخرج من بين الصلب والترائب.

(So let humans pay attention to what he was created. He was created from water (sperm) that radiates, which comes out between the backbone (sulbi) and breastbone).

Next is Surat al-Hajj verse 5.:

يأيتها الناس ان كنتم في ريب من البعث
فإنا خلقناكم من تراب ثم من نطفة ثم من علقه
ثم من مضغة مخلقة وغير مخلقة لنبين لكم ونقرّ
في الأرحام ما نشاء الى اجل مسمى ثم نخرجكم
طفلا...

(O people! If you doubt the day of resurrection, then surely We have made you from the ground, then from a drop of sperm, then from a clot of blood, then from a lump of flesh that is perfect and imperfect, so that We explain to you; and We set in the womb according to our will until the appointed time, then we remove you as a baby ...)

In this case, the Qur'anic information is in line with scientific findings which say that the seminal radiance of a husband when dealing with his wife contains two hundred million human seeds, while only one is successfully met with the ovum. That is what the Qur'an means by "nuthfah from the radiated sperm".

Furthermore, al-Qur'an also talks about the importance of oxygen for human breathing as revealed by al-An'am: 125:

فمن يرد الله أن يهديه يشرح صدره للإسلام ومن يرد أن يضله يجعل صدره ضيقا خرجا كأنما يصعد في السماء كذلك يجعل الله الرجس على الذين لا يؤمنون.

(Whoever Allah wills will get guidance (guidance), He will open his chest to (accept) Islam. And whosoever He wills to go astray, He makes his chest narrow and tight, as if he (is) climbing into the sky. Allah inflicts punishment on unbelievers).

Oxygen will decrease in the high air layer. All of that has been proven by human science, that is, since humans are able to penetrate space by airplane. Scientific research has come to the conclusion that oxygen is reduced in space. Therefore, when a pilot glides in the sky at an altitude of 30,000 feet, his chest will feel tight, difficult to breathe, and therefore the pilot must use artificial oxygen.

Those are some examples of scientific discoveries in the context of proving the scientific miracles of the Qur'an. The scientific miracle itself lies essentially in the urge of the Qur'an to its people to think and research. In line with that, Allah has opened the door of science so that they enter the gates of knowledge through reading, researching and applying them in everyday life in an effort to ground the concept of the Qur'an.

Based on the description above it appears that ulum al-Qur'an is very much needed by the commentators who seek to provide guidance and guidance to the people through the interpretation of the verses of the Qur'an. Ulum al-Qur'an seems to be still needed in

human life, that is to meet their own needs, both individually, with families and even in society.

Finally it can be concluded that the higher the progress of science and technology, the more modern human civilization will naturally increase, the human need for guidance in life. The guideline is found in the Qur'an. That means that the need for the Qur'an is also becoming more apparent, while on the other hand, the Qur'an presents that need only in the form of outlines that require further excavation. A more detailed and comprehensive exploration of the Qur'an requires 'Ulum al-Qur'an' as a knife of analysis. In this way, it also means that there is a growing need for 'Ulum al-Qur'an', so that it is more existent and needs to be explored.

For proper understanding, there are some things that must be considered or guided, which can be said as *manhaj* or a way to understand the Qur'an. The *manhaj*, among others:

First, Arabic rules, this is because the Qur'an was revealed by Allah in Arabic. Arabic rules include a minimum of three aspects, namely the rules of *nahwu*, *sharf*, and *balaghah*. The *nahwu* aspect is related to the word function in the sentence. If we misplace the function of a word in a sentence, our understanding of the sentence will also be wrong. For example the word of God "Innamâ yakhsya Allâh min' ibâdihî al-'ulamâ'" (Verily the one who fears Allah among His servants is 'ulama). In the above verse, Allah functions as an object (*maf'ul bih*), while al-'ulama is the subject (*fa'il*). However, if the wrong function, in the sense of God functioned as a subject (*fâ'il*), while al-'ulama as an object

(*maf'ul bih*), then the purpose of the verse is "actually only Allah is afraid of the scholars among His servants". If so understanding, then clearly a mistake. The *sharf* aspect is related to the change of word forms. In Arabic, word changes, whether it is adding letters, subtracting, and exchanging letters, affect the meaning of the word. So to understand the verses of the Qur'an correctly, one must know the change. While *balaghah* is an aspect related to the height of the Qur'anic literature, so it is interesting, even containing beauty in the composition and style of the language. So, a good mastery of Arabic is very necessary when someone understands the Qur'an correctly, especially if you want more than that, that is to interpret it. It is very naive if someone explores the content of the Koran directly, even though he himself does not understand Arabic.

Secondly, the principle that some verses of the Qur'an interpret the others (*al-Qur'an, yufassiru ba'dhuhu ba'dhan*). A problem is raised globally in one verse, while another is explained in detail. Or a verse talks about something *muthlaq*, while another verse talks about the same problem *muqayyad*. And so on. Therefore, a verse that talks about a problem cannot be understood in the final (*muthlak*), without relating it to another verse that talks about the same problem. For example verse 43 of surah al-Nisa "yâ ayyuhâ al-ladzina âmanû la taqrabû al-shalâta wa antum sukara hatta ta'lamu mâ taqûlûn" (O people of faith! Do not approach the prayer, when you are drunk, until you realize what you are saying). If this verse is understood only partially, without relating it to other verses, it will be understood that drinking intoxicating drinks is only

forbidden at the time of prayer, in this case, in verse 90 surah al-Maidah which falls after verse 43 surah al-Nisa 'in affirmed the prohibition on liquor in total: يا أيها الذين آمنوا إنما الخمر والميسر والأنصاب والأزلام رجس من عمل الشيطان فاجتنبوه لعلكم تفلحون (90) "O ye who believe! Truly booze, gambling, (sacrificing for) idols, and drawing fate with arrows, are abominable deeds and include deeds of Satan. So stay away (actions) that you are lucky".

Third, pay attention to sabab al-nuzul (historical background) of a verse of the Qur'an. In terminology means:

هو ما نزل القرآن بشأنه وقت وقوعه

كحادثة أو سؤال

(Something for which the Koran is revealed at the time of its occurrence as an event or as a question).

Fourth, pay attention to munâsabah, in this case as one of the most important parts of the 'ulum al-Qur'an'. By etymology, munâsabah means the proximity of meaning, interconnected or correlated. Whereas terminologically, it means that there is a form of relationship between one letter and the next, the relationship between one verse and the next, as well as the relationship between one sentence and the next in the same verse. The Munâsabah between one letter and a previous letter, among others, serves to explain the contents of the previous letter, either in the form of detailing what was explained globally before, explaining its purpose, or describing what was explained briefly beforehand. For example, in revealing the relationship between suratal-Fâtihah and al-Baqarah. The end of

surah al-Fatima talks about Allah's request to show "the straight path" (al-shirâth al-mustaqîm), while at the beginning of surah al-Baqarah Allah informs us that al-kitâb (in this case the Qur'an) is a guide for pious people. So al-shirâth al-mustaqîm (the straight path) is al-Qur'an al-Karim.

Furthermore munâsabah (relationship) between one verse and the previous one, some of which are clear and some are unclear. Munâsabah that is clear occurs because of an incomplete problem explained in one verse, then the description is completed in the next verses, both in the form of emphasis (ta'kid) and interpretation or mutilation and reinforcement (tasydid). For example the relationship between verses 2 and 3 of Surah al-Baqarah. Verse 2 "dzâlika al-kitâbu la raiba fi hudan li al-muttaqîn" (The Book (al-Qur'an) has no doubt about it; guidance for those who are devout). In this second verse, Allah informs us that the Qur'an is a guide for those who are pious. Anyone who belongs to the righteous is explained by Allah in the next verse: "al-dzina yu'minuna bi al-ghaib, wa yuqimuna al-shalata wa mimma razaqnahum yunfiqun". The identity of the pious people is believing in the supernatural, upholding prayer, and spending some of the fortune given by Allah to them.

The relationship between one sentence with the previous sentence is also in order to explain a problem that has been mentioned in the previous paragraph, but is not yet complete. For example surah al-Baqarah verse 189 "yas-alûnaka 'an al-ahillah, qul hia mawâgîtu li al-nas wa al-haj" (They ask you (Muhammad) about the crescent. Say, "it is (a pointer) time for

human and (pilgrimage). So, in the first sentence of information if there are questions of the people to the Prophet about the crescent, then in the second sentence there is an answer that can be raised by the Prophet about the benefits of the crescent, namely as a timeline for humans and guidelines for carrying out the pilgrimage.

Departing from the existence of munâsabah as explained above, the composition of letters and verses in the Al-Qur'an manuscript as it is now, where it is not arranged chronologically according to the descending tauqîfiy Tauqîfiy means, that the composition of the verses of the Koran is determined directly by Allah by providing guidance to the Prophet Muhammad. through the Angel Gabriel. However, specifically with regard to the composition of the letters, there were still differences of opinion among the ulemas. Even also, among the criticisms made - especially by some Orientalists - towards the Qur'an are related to the arrangement of verses and letters which are considered unsystematic. It is not uncommon to find a description of a problem and to immediately move to a description of another problem, while the previous problem was not yet completely described. In addition, many descriptions also appear without any connection to the previous description. It is the belief in the systematic know-how of the Qur'an that motivates the ulama to try to capture the wisdom and secrets behind the composition. In an effort to capture the wisdom and secrets behind the systematic arrangement of verses and surahs of the Qur'an, the scholars then developed the munâsabah science. As one branch of the science of al-Qur'an, the science of

munâsabah received less attention than other branches of the Qur'an. This is proven by the lack of tendency of the commentators to explain the aspects of munâsabah in their interpretative works. In this case, the science of munâsabah actually has an important enough position in the frame of the knowledge of the Qur'an, because its role is so large and important to help understand the meaning of the verses of the Qur'an.

CONCLUSION

The interpretation of the Disruption Era is marked by the uprooting of that interpretation from its roots, where people no longer heed the rules in interpreting the Qur'an.

1. Al-Qur'an as a guide (guidelines) must be understood and interpreted.
2. Ulum al-Qur'an is very urgent position to understand and interpret the Qur'an.
3. In terms of the understanding and interpretation of the Qur'an, there are three things that intersect each other, namely:
 - a. Arabic rules, because the Qur'an is revealed in Arabic.
 - b. One verse interprets another verse, that is because there are miraculous verses that have details in other verses.
 - c. The principle of munasabah, namely the correlation between sentences, between verses, and between letters in the Qur'an.

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