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Reconstruction of the Branch's Munasabah Ulumul Qur'an

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ABSTRACT
This article discusses the concept of munasabah reconstruction in the ulumul Qur'an branch. The problem is a lack of deep understanding of this concept as well as the need for a more systematic approach to implementing it. The aim is to explore a better understanding of the concept of munasabah reconstruction and provide a clear method for applying it in the study of Qur'anic ulumul. The exegetical method used Is a comprehensive analysis of classical and modern texts that discuss munasabah in the Al-Qur'an, as well as a study of relevant methodological approaches. Through this approach, researchers identify the principles underlying the concept of munasabah reconstruction, such as the relationship between the verses of the Qur'an and the historical context and social environment at the time the revelation was revealed. The results of this research indicate that munasabah reconstruction plays an important role in understanding and interpreting the Qur'an more holistically. By applying these principles, readers can gain a deeper understanding of the messages of the Qur'an and their relevance to the contemporary context. In addition, this article also highlights the importance of developing a more systematic methodology in understanding classical concepts such as munasabah so that they can be applied more effectively in the study of Qur'anic ulumul.

Keywords: *Munasabah, Ulumul, Qur'an*

INTRODUCTION

One of the aspects of Quranic sciences that has been minimally discussed is "munasabah," evidenced by the limited in-depth studies on the concept of munasabah as an approach to interpretation (tafsir) (Hasballah et al., 2021; Syafi'i et al., 2023; Yusuf, 2020). However, munasabah is a crucial theme as it aids in comprehensively understanding the Quran. Discussions often focus solely on one aspect of munasabah, namely the relationship between verses within a single surah of the Quran.

The Quran, starting from the first surah Al-Fatihah and concluding with surah An-Naas, consists of 30 juz, 114 surahs, 6236 verses, 60 hizb, and 554 rukus.(ministry of religious 1445 H).

The interpretation or understanding of the Quran by Prophet Muhammad was always aided by divine revelation. After the Prophet's passing, the interpretation or understanding by his companions relied on ijtihad (Ceccaroni et al., 2024; Cheng et al., 2024; Jeddou et al., 2024; Ristori et al., 2024; Starke et al., 2024). During the era of the Tabi'in, sources of interpretation included the Prophet's exegesis transmitted by the companions, the ijtihad of the companions, reports from the People of the Book (Israiliyyat and Nashraniyyat), and later interpretations by the Tabi'it Tabi'in, which continued similarly to the Tabi'in period but with the addition of the ijtihad and reports of the Tabi'in (Amir Junaidi et al., 2025; Elatrash, 2023; Parrey, 2024).

In the later period (mutaakhirin), explanations of Quranic meanings utilized branches of tafsir sciences such as nahwu, sharaf, balaghah, and others (Gang & Anderl, 2020; Vermorel et al., 2024; Zhu et al., 2024). The science of munasabah, a branch of tafsir, was first introduced and employed in interpreting the Quran by Abu Bakar Al-Naisabury around the third century Hijri (9th century CE). Unfortunately, his tafsir works are now rarely found. Al-Zahaby mentioned that there are several synonymous terms for munasabah, including Ta'alluq (Al-Razi's term), Irtibat (Sayyid Qutub's term), Al-Ittisal, and Al-Ta'lil (Sayyid Rashid Rida's terms).

RESEARCH METHODOLOGY

The method employed involves comprehensive analysis of classical and modern texts discussing the concept of munasabah in the Quran, as well as study of relevant methodological approaches.

RESULT AND DISCUSSION

Definition of Munasabah

To get an understanding of Al-Munaasabah, it can be viewed from at least two aspects, namely the etymological aspect and the terminological aspect (Basri et al., 2024; Yüksek, 2020). Etymologically the word Al-Munaasabah means: appropriate, relationship, appropriate. It can also mean Al-Muqarabah (resembling each other), it is said fulan yanasibu fulanan, meaning that fulan is similar to resembling him.

As for terminology, among Qur'an scholars there are various formulations or understandings.

Mana Qathan, Al Munaasabah is: "The aspect of connection between sentence and sentence in one verse, or between verse and verse in many verses, or between letter and letter." According to this definition, there are three types of correspondence:

First

Sentence-to-sentence correspondence (jumlah), which is the correspondence between sentences in one verse.

Secondly

The correspondence between verses, meaning the correspondence between one verse and the next verse or the previous verse.

Third

The correspondence between the letters, meaning the correspondence between the opening of the letter and the closing of the previous letter or between the closing of the letter and the opening of the next letter.

Hasbi Ash-shiddiegy limits the understanding of the science of Munaasabah to those between verses only. Thus, those between sentences are not included in the correspondence between letters.

Al-Baghawi defines "at-ta wil almost in the same way as "Munaasabah" in Tafsir Ma'alimu Al-Tanzil, Juz. I, tt, p. 12. Al-Zarkasyi in Al-Burhan fi Ulumi Al-Qur'an, Juz.1, 1957 and As-Suyuthy in Al- Itqan fi Ulumi Al-Qur'an, Juz I, 1951 the definition of munaasabah includes both those between verses and those between letters.

According to As-Sayuti, when the word is returned to its meaning in the context of sentences, verses, or letters in the Qur'an, it can mean the similarity, closeness between various sentences, verses, or letters which results in a relationship of meaning that arises, for example because one is 'am, the other is typical (Baujat et al., 2024; Burysz et al., 2024; Czarnecki et al., 2024; Dong et al., 2024; Sanmiguel-Vallelado et al., 2024; Smith et al., 2024). The relationship can also arise through aqli (reasoning), hiassi (sensing), khayali (imagination), such as the relationship of cause and effect, 'illat and ma'lul, two similar things or two opposite things.

Types of Al-Munaasabah

As contained in the definition of Al-Munaasabah (correspondence) according to Mana Qathan, the kinds of Al-Munaasabah are as follows:

Al-Munaasabah between sentences (sum), namely: "The correspondence between one sentence and another sentence in one verse". The correspondence can be in the form of:

Tadlad (resistance)

Namely: Munaasabah between one sentence and another sentence in one verse that is connected by athaf and takes the form of tadlad. Example: verse 4 of Surah Al-Hadid:

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا

وَمَا يَنزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Meaning: "He knows what enters the earth and what comes out of it and what descends from the sky and what ascends to it. And He is with you wherever you are".

The words with and with in the verse are considered as alaqat. Another example can be found in Surah Al-Baqarah, Al-Nisa' or Al-Maidah, where opposite words are often found, such as: so on.

Al Istithrad (transition)

Namely: Munaasabah between one sentence and another sentence in one verse Which is dihuhmgkan not with athaf and in the form of istithrad (Namely a transition to another explanation outside the main discussion which is the core of the sentence).Example: verse 26, Surah Al-A'raf:

يَٰبَنِي ءَادَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْءَ تَكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَى ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ

The beginning of this verse talks about Allah's favors to humans in particular. In the middle of the verse comes the phrase ¡which switches the discussion of Allah's favor to another description of the garment of piety. It is as if this transition shows the relationship between covering the body and piety: after the transition to another explanation, the conversation in the verse returns to the favors and power of Allah SWT.

Munaasabah Between Verses

Namely: "The correspondence between verses and verses in one surah" Munasabah this model will be clearly seen in short surahs that contain one main theme (Bogumiła Kowalska, 2024; Djukic et al., 2024; Liu et al., 2024; Sato et al., 2024). For example Surah al-Ikhlas; there is munasabah between one verse and another verse in one surah. Each verse in the surah reinforces the main theme which is the oneness of God. In Surah al-Baqarah from verses 1 to 20 there is also a connection between the verses. The main theme discussed is the three social groups namely believers, disbelievers and hypocrites, along with their characteristics. The forms of Al-Munaasabah between verses are as follows:

Al-Tandzir (compare)

Comparing two things that are comparable according to the habits of reasonable people.Contob: verse 5. Surah Al-Anfal:

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَرِهُونَ

The previous verse is: Here there are two comparable circumstances. Allah ordered His Messenger to distribute the spoils of war, even though some companions were not happy. The condition of the Companions was similar to their condition when they were invited out to fight. The verses instruct them to learn a lesson, to be obedient to what they are commanded to do and to control their desires.

Al Mudladat (resistance)

Example: verse 6, Surah Al-Baqarah:

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَ أَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنَونَ

This verse describes the character of the disbelievers, while at the beginning of the Surah Allah describes the character of the believers and their auspicious characteristics. The point is to clarify the difference between the two social groups in accepting Allah's guidance.

Al-Takhallus

That is: A transition like istithrad, but the takballus (transition) here is a continuous transition and does not return to the first speech. For example, in verses 17 to 20 of Surah Al-Ghashiyah:

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ

وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ

وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ

وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ

This verse contains subject matter that goes on and on starting from camels, the heavens, mountains and the earth.

Munaasabah between the Fashilat (closing verse) and the content of the verse Munaasabah in this form as summarized by Az-Zarkasyi, contains certain objectives. Among these purposes is tamkin (strengthening), meaning that the fashilat in the verse is used to strengthen the meaning contained in it. Example: verse 25 of Surah Al- Ahzab:

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا ۚ وَكَفَى اللَّهُ الْمُؤْمِنِينَ

الْقِتَالَ وَكَانَ اللَّهُ فَوِيًّا عَزِيزًا

In this verse, without fashilat, one can understand that God prevented the believers from fighting because of their weakness due to the arrival of a strong wind. This misunderstanding is rectified with fashilat, which means that God is the Almighty and the Mighty. The purpose is to make the believers stronger in their belief and feel that they will win. Another purpose of fashilat is al-iqhal, which is an additional explanation that sharpens the meaning of the verse, even though the content of the verse can already be understood. An example is verse 80 of Surah an-Naml: the phrase idzaa wallaumudbiriin on:

أَمَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُم مِّنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ ، حَدَائِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَنَ

تُنْبِتُوا شَجَرَهَا

أَ ءِ لَهُ مَعَ اللهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ

It is just an explanation, as the previous sentence would have been perfect without this sentence.

Munaasabah between the beginning of the chapter description and the end of the chapter description. For example: Surah Al-Qashash, the beginning of the surah describes the struggle of Prophet Musa against the cruelty of Fir 'aun. By Allah's command and His help Moses managed to get out of Egypt. At the end of the surah Allah delivers good news to the Prophet Muhammad who faces pressure from his people and Allah also promises to return him to Mecca again. Then if at the beginning of the surah it was said that Moses would not help those who sinned, then at the end of the surah Muhammad is forbidden to help the disbelievers. The munaasabah lies in the security of the situation faced by Moses

and Muhammad, and both of them gradually receive assurances from Allah, that they will gain victory.

Munaasabah Between Letters

The correspondence between one letter and another can be broken down. As follows:

First: Munasabah Between one Surah and the Previous Surah

The order of the surahs in the Qur'an contains wisdom, because the surah that comes later will explain various things that are mentioned globally in the previous surah. Surah Al-Baqarah, for example, provides details and explanations of the global information in Surah Al-Fatihah الله in Surah Al-Fatihah is detailed with various commands of dhikr and prayer in several verses. The command of dhikr and gratitude is found in verse 152 of Surah Al-Baqarah which reads:

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَن تَ۞بَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا

مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رقيبا

The command to pray is found in verse 186 of Surah Al-Baqarah: The word Allah rabbil aalamiin is explained by verses 21, 22, and 29 of Surah Al-Baqarah, which explain the power of Allah to create mankind, the earth, the sky and all that is in them.Maaliki yaumiddiin, which is in Surah Al-Fatihah, is explained by mentioning the Day of Resurrection in various verses, such as in verse 284 of Surah Al-Baqarah:

لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِن تُبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ فَيَغْفِرُ لِمَن يَشَاءُ

وَيُعَذِّبُ مَن يَشَاءُ

وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

The word ad-din in Surah Al-Fatihah is explained by the word al-hisab in. The word Iyyaaka na budu is mujmal and contains various branches of shari'ah such as prayer, fasting, zakat, hajj and so on, all of which are explained in Surah al-Baqarah.

Surah 'Ali Imran gives further explanation to the various global descriptions in Surah Al-Baqarah Verse 3 of Surah Al-Baqarah. Mentioning وما أنزل من قيلك This sentence is detailed by verses 3 and 4 of Surah Ali Imran which reads:

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَثَةَ

والإنجيل مِن قَبْلُ هُدًى لِلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِنَايَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو

انْتِقَامٍ

Verse 247 of Surah Al-Baqarah states:

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وُ

◌لَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

This verse is clarified by verse 26 of Surah Ali Imran:

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاءُ وَتَنزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ بِيَدِكَ الْخَيْرُ

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

There is also munasabah between one letter and the next letter because of the similarity of the central theme contained in each letter Al-Fatihah. Al-Baqarah, Ali Imran. The central theme of Al-Fatihah according to Al-Suyuti is the pledge of Rububiyyah (Godhead) asking for protection to Allah to remain with Islam from being protected from the religion of Jews and Christians.Surat Al-Baqarah contains the rules of religion.While the letter Al-Imran perfects the intent contained in the principles of religion. If Surah Al-Baqarah confirms the legal propositions, then Al-Imran functions and answers disputes.

Second: The correspondence Between the Ending of a Letter and the Beginning of the next letter

For example: Surah al-Baqarah begins with: "Alif Lam Mim: That is the Book (the Qur'an) in which there is not the slightest doubt" is a reference to the "Way" mentioned in the verse: "Ihdinash shirathal mustaqiim" in Surah Al-Fatihah. Because people ask for guidance to the right path, the right path that they ask for is explained to them, which is the Book (the Qur'an). Also the beginning of Surah Al- Hadid reads: This verse is in conjunction with the end of the previous surah. Al-Waqi'ah which commands tashbih.

Third Munasabah Between the name of the Surah and the Content it Contains

Al-Suyuti said, the more names given to a surah. Then the more it shows the glory of that surah. Surah Al-Fatihah is among those that have many names. According to him he has more than twenty names (Huang et al., 2024). When associated with the discussion of Munaasabah, the names of the letters have a relationship with the letter itself. Both through the content of the letter and the position of the letter. The first surah of the Qur'an thus becomes the mother of the Qur'an. The same applies to the other surahs. Al-Baqarah is the name of the second surah of the Qur'ān, because it contains the story of the cow and the wisdom and events found in the story. Surah An-Nisa is so named because it often mentions various laws relating to women. Surah Al-An'am is so named because it contains various details about the forms or kinds of livestock contained in verse 142.

Scholars' Views on Munaasabah

Wally Al-Din Aj-Malwa

"There is no doubt that the one who says that the verses of the Qur'an are not required to be correlated, because they were revealed according to different incidents".

Badr Al-Din Muhammad Ibn Abd Allah Al-Zarkasy

"Know that Al-Munaasabah is a noble science, it comes from the mind, and by it is known the ability of the speaker in what he is talking about".

Fakhr Al-Din Al-Razi

"Much of the Qur'ān's subtlety is in its organization and correlation".

Abu Bakr Ibn Al-Araby "The relationship of some verses of the Qur'an to others. So that it becomes like one word, harmonious in its meanings, orderly in its construction and great in its knowledge".

Izz Al-Din Ibn Abd Al-Salam

"Al-Munaasabah is a good science (hasan), but it is stipulated that the best correlation of words occurs in cases where there is a unified beginning and end, and if there are multiple causes, it is not stipulated that one correlates to the other."

Its Role in Qur'anic Interpretation

In view of the history of the emergence and development of Munaasabah, he is the result of ijtihady of a scholar named Abu Bakar Al-Naisabury (W.324 H), not tauqifi. As a product of ijtihad, the existence of different opinions among mufassirs is a natural thing. Therefore, it is not right for an ijtihad result to bind others to follow or reject it. So the role of munaasabah is as an "auxiliary tool" in interpreting verses and is not binding. Whether or not we can accept the correspondence expressed, depends on the arguments that can be accepted by a healthy mind, not contrary to the spirit of the text and pure science. This is pure science.

CONCLUSION

Al-Munaasabah discourse revolves around the relationship between sentences, verses, and letters in the Qur'an. There is no text to find such compatibility, so it is ijtihaad, not tauqifi. It serves as an aid in interpreting the verses of the Qur'an.

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