

## MUNASABAH SCIENCE OF THE QUR'AN

**Gagah Daruhadi**

Universitas PTIQ Jakarta, Indonesia

\*e-mail: gagah\_d@yahoo.com

### Keywords

*Munasabah Science, 'Ulumul Qur'an,  
Surah, Verse*

### ABSTRACT

The rational science of the Qur'an is a branch of science that focuses on understanding the relationships, interconnectedness, and harmony between various verses in the Quran. In this paper, the author wants to explain the importance of *Munasabah* knowledge in studying or interpreting this Islamic holy book regardless of the pros and cons to the existence of this discipline. This study uses a qualitative-descriptive approach to collect data in the form of written or oral descriptions through media such as YouTube or video. Data analysis techniques are further described in this paper. In addition, case studies are also included to provide concrete examples of the application of the knowledge of the rational science in qualitative research, especially in analyzing the relationships and linkages between Quranic verses and their implications in classical interpretation. The results and conclusions in this research are that we are able to understand the meaning of rational science, find the relevance of rational knowledge to the study of the Qidri, and know the discourse around the opinions of scholars about rational science.

### INTRODUCTION

The Qur'an is a guidebook for Muslims that contains guidance and guidance to regulate the life of mankind towards the benefit of this world and in the Hereafter. In order to get to know more closely the content of the meaning and teachings of the Qur'an. and to find the light of guidance from the Qur'an, people who are experts in their fields are needed, namely the mufassirs of the Qur'an. Moreover, the Qur'an is a book whose symbols are always challenging and always ready to be interpreted by people who have high scientific authority.

For this reason, mufassirs are required to understand and master the rules of interpretation and their requirements. The sciences and rules of interpretation of the Qur'an are collected in a discipline called "Ulum al-Qur'an".

Among the studies in Ulum al-Qur'an are the science of adab tilawah al-Qur'an, tajweed science, asbab al-nuzul science, qira'at science, nasikh wa al-mansukh science, i'jaz al-Qur'an science, Gharib Al-Quran science, I'rab Al-Qur'an science, Science of Wujud wa al-Nadza'ir, Science of Muhkam wa Mutasyabihah, Badi'Al-Quran, Science of ASuratam Al-Qura, Science of Amusilah Al -Qur'an, Science of Jadal Al-Qur'an, and science of Tanasub Al-Qur'an (Science of *Munasabah* Al-Qur'an) (Drajat, 2017). Therefore, the Rational Science of the Qur'an is a branch of science in the study of the Qur'an that focuses on understanding the relationships, interconnectedness, and harmony between various verses in the Quran. This science helps in understanding how the verses of the Quran are interrelated and contribute to the overall message of this Islamic holy book. The *Munasabah* Knowledge of the Quran opens the door to exploring the deep meaning behind the words of the Quran and explaining why Allah arranged His verses in a certain order. This discipline is analytical-correlative and belongs to the category of dirayah science, because the basis and pattern of study are in the form of the exploration of reason that is ijthadi (Yant, 2021).

The emergence of the knowledge of *Munasabah* (interconnection) verses and surah in the Qur'an begins with the fact that the systematics of the Qur'an contained in the Ottoman mushaf is not based on

the chronological order of facts. Although they agree on the order of the verses, the scholars differ on the order of the surahs in the Qur'an (Sholihin, 2018).

Some of them are of the opinion that the order of all the surahs is based on the tauqifi of the Prophet PBUH. This opinion is based on the argument that the Archangel Gabriel came to the Prophet to repeat the Qur'an and the existence of the ijma of the Ottoman mushaf. Another group is of the opinion that the order of all surahs is based on the ijthad of the companions. Their argument is that the order of the surahs in the mushaf of the Companions is different. If the order of the surahs were something tauqifi, then they could not have differed opinions. While the third group is of the opinion that the order of some of the surahs is tauqifi and some of the others are ijthadi. And they still disagree on the level of which is tauqifi and which is ijthadi. However, there is no doubt that the writing of the Qur'an in the order of surahs and verses as it exists today has been agreed upon by the ummah since the first generation, the second generation, until our present day. Therefore, there are scholars who discuss it specifically. Among them were Abu Ja'far Ahmad bin Ibrahim (d. 807 H) in his book *Al-Burhan fi Munasabah Tartib Suwar Al-Quran* and Shaykh Burhanuddin Al-Biq'a'i in his book *Nazhm ad-Durar fi Tanasub al-Ayat wa as-Suwar*.

The effort to understand the order of the surahs and verses of the Qur'an based on the relationship between one and the other is what gave rise to the rational knowledge (correlation theory) of the Qur'an from scholars who pursue 'Ulum Al-Quran. The first scholar to pay attention to this issue, according to Az-Zarkasyi, was Shaykh Abu Bakr An-Naisaburi (d. 324 AH), a Shafi'iyah scholar who lived in Baghdad (Iraq). He criticized the Bagdad scholars for not understanding this *Munasabah* knowledge, even if the verse was recited, then what he asked was: why is this verse placed near this verse, and what is the wisdom of this surah placed near this surah?

The uniqueness of the arrangement of verses and letters of the Qur'an invites the attention of scholars to study the extent of the relationship between the verses and the letters. Al-Biq'a'i said: "Sometimes I sit pensively, for months, just to know the connection between one verse and another." 1 His thoughts and reflections on these verses of the Qur'an then gave birth to a great work entitled "al-Nazhm addurar fi Tanasub Ayat wa al-Suwar". Another scholar who succeeded in compiling a book of *Munasabah* knowledge is Abu Hayyan with the title "Al-Burhan fi Munasabat Tartib Suwar al-Qur'an". Imam al-Suyuthi also compiled the book "Tanasuq ad-durar fi Tanasub al-Suwar." Another scholar who succeeded in compiling a book of *Munasabah* knowledge is Abu Hayyan with the title "Al-Burhan fi Munasabat Tartib Suwar al-Qur'an". Imam al-Suyuthi also compiled the book "Tanasuq ad-durar fi Tanasub al-Suwar." However, in the historical literature of Ulum al-Qur'an, it is written that the first scholar to introduce the rational knowledge of the Qur'an was Abu Bakr al-Naisaburi at the beginning of the fourth century hijri (Yant, 2021).

In this paper, the author wants to explain the importance of *Munasabah* knowledge in studying or interpreting the Qur'an regardless of the pros and cons to the existence of this discipline. It is important, because it can reveal the secrets and wisdom behind the extraordinary miracles of the Qur'an and be able to understand the messages of the Qur'an holistically and not piecemeal. Because the content of the Qur'an is a unity that cannot be separated between one verse/letter and another. The research contributes to the understanding of the Qur'an by emphasizing the significance of *Munasabah* knowledge in its study and interpretation. It highlights how this approach can uncover the deeper wisdom and miracles of the Qur'an, allowing for a holistic comprehension of its messages, rather than interpreting verses in isolation. This perspective is important in fostering a more integrated and complete understanding of the Qur'an's teachings.

## METHODS

This paper is based on a literature study involving a variety of sources, such as books, journal articles, and other publications relevant to *Munasabah* Science and qualitative research. This study uses a qualitative-descriptive approach to collect data in the form of written or oral descriptions through media such as YouTube or video. In addition, case studies are also included to provide concrete examples of the application of *Munasabah* Science in qualitative research, especially in analyzing the relationships and linkages between Quranic verses.

This research aims to provide a clearer understanding of the concept of *Munasabah* Knowledge of the Quran, as well as explore its role and relevance in the interpretation of the Quran. This type of research is a literature research, with data sources that include scientific journals, articles, research reports, and other electronic and print media. Data collection was carried out through documentation

studies, and data analysis techniques will be further described in this paper, especially related to the use of *Munasabah* analysis to understand the relationship between Qur'anic verses and their implications in classical interpretation.

## RESULTS

### The Basic Concept of *Munasabah* Knowledge of the Quran

#### *Definition of Munasabah Knowledge of the Quran*

Definition of *Munasabah* Knowledge of the Quran: The *Munasabah* Knowledge of the Quran is a branch of the science of interpretation of the Qur'an that focuses on understanding and tracing the relationship and linkages between the verses of the Quran. In this context, "*Munasabah*" comes from the Arabic word meaning "relationship" or "relatedness." This science attempts to reveal how the verses of the Quran relate to each other in the context of the meaning, message, and purpose of the Qur'an as a whole. The Science of Rationality helps in identifying the logical, chronological, and thematic relationships between the verses scattered throughout the Quran.

The definition of *Munasabah* Science can be reviewed from two aspects, namely in terms of language (etymology) and in terms (terminology).

### Linguistically *Munasabah* Meaning (Etymology) and Terminology

#### *Munasabah* Definition (Etymology)

*Munasabah* comes from Arabic, the root of the word *Nasaba - Yunasibu - Munaasabatan* which has the same meaning as *Al-Musykalah* and *Al-Muqarabatan*. *Al-Musykalah* means similarity to each other, while *Al-Muqarabah* means close to each other. According to Ahmad Izzam, it is *Munasabah* in language, namely suitable, appropriate, or appropriate and close. When it is stated, that A is *Munasabah* with B, it means that A approaches or corresponds to A (Yant, 2021). Al-Zarkasyi said that *Munasabah* means *Al-Muqarabah*'s closeness, similarity, and similarity. In the book *Foundational Foundations of Understanding 'Ulûmul Qur'ân, Qur'an and Tafsir Study Program, Faculty of Ushuluddin University, Jakarta, Jakarta, 2023*, etymologically, *munâsabah* Originated from Mashdar *An-Nasabu* which means "*Al-Qarabah*." When the Arabs say "*Fulan Yunasibu Fulanan*" then the meaning is "*Yuqâribu*" (close). And *Al-Qorîb* or a continuous closeness such as brothers, uncles and the like. *Al-Munâsabah* is a matter that makes sense and if shown to reason it will be accepted, as is the relationship between the beginning and end of something and the place of its return (al-Zarkashi, 1988). *Al-Munâsabah* linguistically it is *Al-Musyâkalah* (equation) and *Al-Muqârâbah* (proximity), that is, the place of return of the verses to a meaning that has a relationship with it, both general and particular, which is logical, sensual, imaginary and other relations or relation to the logical, such as between cause and effect, between two things that are equivalent, two things that are opposite, and so on.

#### *Munasabah* Definition (Terminology)

In terminology, what is meant by *Al-Munâsabah* is to look for closeness, relationships, relationships, between one verse or group of verses and verses or groups of verses that are close, both with the previous verse and with the verse that follows, including looking for the connection between the verse at the end of a letter and the verse at the beginning of the next letter or between one letter and the letter before or after.

### Views of the Scholars

The scholar who first discovered the science of *munâsabah Al-Qur'an* was Imam Abu Bakr An-Naisaburi and he was a scholar and expert with the science of sharia and adab. Scholars have different opinions regarding this knowledge, of course there are those who agree and those who do not. Among the reasons for his disagreement is that according to them to understand the Qur'an this is not required in this way, because the verses that come down are different circumstances and events so related to their wisdom in order. Very few scholars pay attention to this knowledge of the Qur'an because of its complexity. And among the scholars who discussed this knowledge a lot is Imam Fakhruddin Ar-Razy, he said in his commentary; "How much beauty the Qur'an lies in the tartib, the order and the connection of its verses."

To discuss the concept of "*Munasabah*" in the interpretation of the Qur'an according to the views of scholars such as al-biq'a'i, al-qaththan, al-qurthubi, al-zarkasyi, and al-zarqani, we need to first understand what "*Munasabah*" is in the context of tafsir.

- 1) Al-Biqā'i dan Nazhm Ad-Durar: Al-Biqā'i, in his work "Nazhm Ad-Durar fi Tanasub Al-Ayat wa As-Suwar", discusses in depth the *Munasabah*. He emphasized the importance of understanding the internal relationships in the Qur'an to appreciate the beauty and depth of the message conveyed. Al-Biqā'i often explores how verses and surahs are interrelated, both in the context of the history of their decline and the themes discussed (Burhanuddin. Al-Biqā'i, 1969).
- 2) Al-Qaththan and Mabahits fi Ulum al-Quran: Al-Qaththan, in "Mabahits fi Ulum al-Quran", may highlight how *Munasabah* understanding can be helpful in understanding the meaning and purpose of revelation. This includes how one part of the Qur'an complements or explains another (Al-Qatan, 1973).

Manna' Al-Qaththan defines *Al-Munāsabah* briefly and simply as follows:

وجه الارتباط بين الجملة والجملة في الآية الواحدة أو بين الآية والآية في الآيات المتعددة،  
أوين السورة والسورة .

*Munasabah is the aspect that has an attachment between one sentence and another in one verse, between one verse and another in many verses, or between a letter and another surah (in the Quran)."*

The form of relationship between one sentence and another sentence in one verse, or between one verse and another verse in a group of verses, or between one surah and another." (Yunahar Elijah, n.d.)

- 3) Al-Qurthubi dan Al-Jami li Ahkam Al-Qur'an: Al-Qurthubi in "Al-Jami li Ahkam Al-Qur'an" discusses a lot of laws and regulations in the Qur'an, but he also discusses *Munasabahness* as a way to deepen our understanding of verses related to the law (Al-Qurthubi, 1993).
- 4) Al-Zarkasyi and Al-Burhan Fi Ulum al-Quran: Al-Zarkasyi in "Al-Burhan Fi Ulum al-Quran" investigates various aspects of the science of the Qur'an and is *Munasabah* is an important part of his work. He examines how understanding the internal relationships of the Qur'an helps in understanding the meaning and broader messages (Al-Zarkasyi, 1972).

According to Az-Zarkasyi: (Az-Zarkasyi, n.d.)

الْمُنَاسِبَةُ أَمْرٌ مَعْقُولٌ إِذَا عُرِضَ عَلَى الْعُقُولِ تَلَقَّتْهُ بِاَلْقَبُولِ

"*Munasabah is something that can be understood by reason. When faced with reason, surely the reason will accept it.*"

- 5) Al-Zarqani: generally, Al-Zarqani's works in the study of the Qur'an will also include an analysis of *Munasabahness*. His work may emphasize how an understanding of the relationship between verses and surahs can help in crafting a more comprehensive interpretation.
- 6) Ibn Al-'Arabi:

إِرْتِبَاطُ أَيِّ الْقُرْآنِ بَعْضُهَا بِبَعْضٍ حَتَّى تَكُونَ كَالْكَلِمَةِ لِوَأَحَدَةٍ مُتَّسِقَةِ الْمَعْنَى مُنْتَظِمَةِ الْمَبَانِي، عِلْمٌ عَظِيمٌ.

"*Munasabah is the interconnectedness of the verses of the Quran so that it seems to be an expression that has a unity of meaning and editorial order. Munasabah is a very great knowledge.*"

- 7) Al-Biqā'i: "*Munasabah is a science that tries to know the reasons behind the arrangement or order of parts of the Quran, either by verses, or by letters by letters.*" Overall, it is *Munasabah* in the view of these scholars to highlight the importance of understanding the Qur'an as a coherent whole, where each part is interrelated and supportive to form a deeper and more comprehensive understanding. This approach avoids fragmented or isolated understandings that may ignore the overall context of the Qur'an.
- 8) Ibn al-'Arabi said in the book *Sirājul Muridin*: "The relationship and connection between the verses of the Qur'an and each other so that it is like a sentence that has an orderly meaning and a neat building, then this is a very noble science."
- 9) Imam Izz al-Din bin Abdis Salam said: "The knowledge of the Qur'an is a good science, but it is required from a good relationship of verses, when it lies in one thing in common, which has a connection or connection from the beginning to the end. If it lies in different causes, then the relationship is unconditional, meaning that it does not exist (Jalaluddin Abdurrahman as-Suwaithi, n.d.).

So, in the context of 'Ulum Al-Quran, *Munasabah* means explaining the correlation of the meaning between words or between letters, whether the correlation is general or specific; rational ('*Aqli*), perception (*hassiy*), or imaginative (imaginary); or correlation in the form of cause and effect, '*illat* and *ma'lul*, comparisons, and resistance (Rosihan Anwar, n.d.).

*Munasabah*, in the context of tafsir, is a concept related to the relationship between various parts of the Qur'an, be it the relationship between verses and other verses, surah to other surahs, or parts in the surah itself. This includes aspects such as the suitability of the theme, the relevance of the context, and the order in which the verses or surahs are delivered.

### Not Included as Munāsabah.

It is not categorized as *Al-Munāsabah* if what is sought is the relationship between one verse and another that is not close together, because such a thing is in the category of interpretation of verses with verses. For example, in Surat Al-

An'âm /6:82, then interpreted by Surah Luqman /31:31. Allah the Almighty said:

يُنْ أَمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ء

"Those who believe and do not mix their faith with shirk, they are the ones who get a sense of security and they get guidance. (Al-An'a'in/6:82).

إِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

"And (remember) when Luqman said to his son, when he taught him a lesson, "O my son! Do not unite Allah, indeed associating (Allah) is indeed a great injustice." (Luqman/31: 13).

When some of the companions heard this verse, they felt heavy and were not able to become a complete believer, because who among them never committed tyranny, at least to himself. Then the Prophet explained that the tyranny referred to in the verse is not as they understood it, but as intended by the pious servant of Allah, namely Luqman: "Indeed, associating (Allah) is really a great tyranny." This is the explanation of the Prophet as narrated by Imam Bukhari, Muslim, At-Tirmidhi and others through the companions who were with Abdullah bin Mas'ud. So *Munasabah* is obtained by reasoning, not by narration. Thus, whether or not the reasoning is accepted depends on the level of logic, the more logical it is, the more acceptable it will be.

There are verses that are easy to understand in relation to each other, but not a few need deepening so that it will only seem *Munasabah*. For some people, it is possible that between one verse and another verse or between one group of verses and a group of adjacent verses there is no relationship at all, but for scholars who understand and explore it, the relationship will appear. This *Munasabah* knowledge is also called knowledge *Tensub AL-Jayat Wa AS-Viewer* (Yunahar Elijah, n.d.).

### History of the Development of *Munasabah* Knowledge of the Quran

The rational knowledge of the Qur'an has its roots in the tradition of classical Islamic interpretation. Early Islamic scholars and classical commentaries such as Ibn Abbas, al-Zamakhshari, al-Razi, and al-Qurrtubi have paid special attention to the relationship between the verses of the Quran. They often use a *Munasabah* approach to explain the meaning and context of certain sentences in their commentary. The thinking and concepts of rational science have developed over time, and this science has become more structured and systematic. In addition, the rational thinking of the Qur'an was also influenced by the works of Arab philosophers such as Sibawayh who developed the principles of Arabic grammar. A strong understanding of Arabic grammar is the basis for explaining the relationship between the verses of the Quran in the context of the Arabic language used in the holy book.

The development of rational science has also continued to this day, with modern researchers using scientific approaches and comparative analysis to explore the relationship between Quranic verses in the context of language, themes, historical chronology, and other aspects. This creates an opportunity for a deeper and more comprehensive understanding of the Quran. As such, this section provides a deeper understanding of the basics of the Rational Science of the Quran, outlines the definition of this science, and describes the history of its development and relevance in the understanding of the Quran. This will help in forming a strong foundation of understanding for the reader in the context of this science.

### *Munasabah* Science is Not Qualitative Research

The *Munasabah* Knowledge of the Qur'an is not a research method in the science of research methodology such as qualitative or quantitative methods. On the other hand, the Rational Knowledge of

the Quran is one of the branches of the science of interpretation of the Qur'an which focuses on understanding the relationship and interconnectedness between the verses of the Quran in the context of the meaning, message, and purpose of the Qur'an as a whole.

Research methods such as qualitative and quantitative are the frameworks and approaches used in research science to collect, analyze, and interpret data in a more general research context. This method is used to answer different research questions in different research fields.

Meanwhile, the *Munasabah* Knowledge of the Quran is an interpretive tool used by Islamic scholars to understand the verses of the Quran and the relationship between them. This is a specific approach to understanding the Qur'an and is usually used in the context of the study of Quranic interpretation.

So, the *Munasabah* Knowledge of the Qur'an does not belong to the category of research methods such as qualitative or quantitative, but rather an interpretive method used in the context of understanding the Qur'an in the science of interpretation.

### **Basics and Principles of *Munasabah* Knowledge of the Quran**

The Principle of Harmony (*Munasabah*): The Principle of Harmony in the Rational Knowledge of the Qur'an refers to the understanding of how the verses in the Quran are interrelated and have a logical relationship in their message and context. It involves identifying and tracing relationships between verses that are in a cause-and-effect relationship, chronological order, or in the context of the same theme. The principle of harmony helps to reveal that each verse in the Qur'an has its special and important place in conveying the overall message of the holy book. By applying this principle, interpreters can avoid misunderstandings and interpretations that may arise from isolating verses without considering the overall context.

The Principle of Harmony (*Munasabah*) refers to the harmonious relationship between the verses of the Quran in the context of meaning. This means that the verses of the Quran are not only randomly arranged, but there is a clear connection between them. An example of the application of this principle in the Rational Knowledge of the Qur'an is when a verse explains or completes the previous verse or describes the consequences of the previous verse. For example, in Surah Al-Baqarah verse 164, Allah mentions that "Verily, in the creation of the heavens and the earth, alternate night and day, ships sailing on the sea carry things that are useful to humans..." This verse shows the relationship and connection between the creation of heaven and earth and human life

The Principle of Connectedness (Iltizam): The Principle of Connectedness in the Rational Knowledge of the Qur'an relates to the way the verses of the Qur'an are connected to each other in the context of historical chronology or the order of expression. It includes understanding how the verses follow each other in the order given in the Quran. This principle also considers the role of re-disclosure of verses in different contexts. By understanding this principle, interpreters can identify how the message in the Qur'an develops over time and in different situations.

Interconnectedness (Iltizam) is related to the relationship between the verses of the Qur'an in the context of historical chronology or the order of disclosure. It refers to the understanding of how Allah conveyed His message to the Prophet Muhammad PBUH and his people through verses revealed at various times and in various situations. For example, an understanding of the history of the revelation of certain verses can be helpful in explaining the context and relevance of those verses in the overall understanding of the Qur'an

The Principle of Conformity (Muwazanah): The Principle of Conformity in the *Munasabah* Knowledge of the Qur'an emphasizes the balance and harmony between the verses of the Quran. It involves identifying the reciprocal relationship between seemingly contradictory or contrasting verses. This principle helps to show that conflicts or differences that arise in the Qur'an have an appropriate context and resolution, and that the overall message of the Qur'an remains consistent. By applying this principle, the interpreter can understand that each verse has its own role in developing God's message and that seemingly contradictory verses actually complement each other and form a whole message.

The Principle of Conformity (Muwazanah) emphasizes balance and harmony between verses of the Qur'an that may seem contradictory or contrasting. This allows for the understanding that differences in Quranic verses often have appropriate contexts and complement each other. For example, there are verses that emphasize God's mercy and mercy, while there are also verses that remind us of God's punishment. Understanding this principle helps to avoid misinterpretations that can arise as a result of a narrow understanding.

By describing and illustrating these principles in the interpretation of the Quran, the reader will gain a better understanding of how the relationships between the verses of the Qur'an shape the overall message and teachings of the Quran. This will help in understanding the Quran more deeply and gain richer insights into the messages contained in this Islamic holy book. In addition, this understanding can also help in applying the teachings of the Quran in daily life in a more thoughtful and meaningful way.

### **Functions and Benefits of *Munasabah* Knowledge of the Quran**

The *Munasabah* Knowledge of the Qur'an plays a crucial role in enhancing the understanding of the Qur'an by uncovering hidden messages and relationships between verses that may not be immediately apparent. This knowledge helps to provide context, revealing why certain verses were revealed in specific historical or situational contexts, thus enabling a more accurate interpretation. By understanding the interconnectedness of the verses, *Munasabah* helps to avoid misinterpretations that might arise from reading verses in isolation, ensuring that the holistic message of the Qur'an is fully grasped.

In the field of Tafsir (Qur'anic exegesis), *Munasabah* Knowledge is invaluable for providing a more comprehensive interpretation of the Qur'an. It clarifies meanings in verses that might otherwise be ambiguous or complex, enriching the interpretation by offering a deeper insight into the relationships between different concepts in the Qur'an, such as faith, morals, worship, and Islamic law. This approach helps readers understand how these concepts are interconnected, allowing for a more nuanced and accurate exploration of the Qur'an's teachings.

### **Methodology of Knowledge and *Munasabah* Analysis Process of the Quran**

The urgency and usefulness of learning is *Munasabah* and there needs to be a methodology in researching it. To examine the compatibility or *Munasabahness* of the order of verses and surah of the Qur'an, deep thinking is needed in addition to a clear method. Burhan al-Din al-Biq'a'I in Nazham al-Durar quotes Abu Fadl's opinion on the steps that should be taken to find and examine the muhasabah in the Quran, the general steps that can be used in researching the Muhasabbah, the Methodology of the Rational Knowledge of the Qur'an ( Tools Used in *Munasabah* Analysis and Techniques Used in the Rational Knowledge of the Quran), How is the Process of *Munasabah* Analysis (Steps of *Munasabah* Analysis of the Quran, Examples of *Munasabah* Analysis of the Quran) and How to Choose the Right Interpretation for *Munasabah* Analysis.

### **Methodology of *Munasabah* Knowledge of the Quran**

#### ***Tools and Techniques for Analyzing Munasabah Knowledge of the Quran***

- 1) Interpretation of the Quran: One of the main tools used in the analysis of the *Munasabah* Knowledge of the Quran is the interpretation of the Quran. Tafsir is the interpretation or explanatory interpretation of the verses of the Quran by Islamic scholars. In the context of *Munasabah* Knowledge, tafsir is used to explore the understanding of the relationship and linkage between the verses of the Quran.
- 2) Arabic Dictionary: Arabic dictionaries are used to understand the meaning of words in Quranic verses. A proper understanding of these words is important in determining the relationship between the verses.

### **Techniques Used in *Munasabah* Knowledge of the Quran:**

**Theme Analysis:** This technique involves identifying the main themes in the verses of the Quran and finding the relationships between them. For example, if there are several verses that address the theme of God's love, then theme analysis will help in identifying the connection between the verses.

- 1) Chronological Analysis: This technique involves determining the chronological order in which the verses of the Quran are revealed and how this order affects the understanding of the verses. It helps in identifying the cause-and-effect relationship and the development of the message in the verses.
- 2) Context Analysis: Context analysis involves understanding the historical background and events that occurred at the time the verses of the Quran were revealed. It helps in understanding why the verses are expressed at certain times and in certain situations.

## **Munasabah Analysis Process**

### **Steps of Munasabah Analysis of the Quran**

- 1) Identify the Verses to Analyze: The first step is to identify the verses to be analyzed. This can be based on a specific theme, a specific event, or the apparent relationship between the verses.
- 2) Understanding the Meaning of Words: Next, the analyst must understand the meaning of the words in the verses by referring to the Arabic dictionary. This is an important step to ensure a proper understanding of the verses.
- 3) Theme Analysis: After an initial understanding of the meaning of the words, analysts can begin theme analysis. This involves identifying the main themes in the verses and how these themes relate to each other.
- 4) Chronological and Contextual Analysis: If relevant, a chronological and contextual analysis should also be performed. This helps in understanding how the verses relate to historical events and developments at the time.

### **Examples of Munasabah Analysis of the Quran**

For example, we can take two verses of the Qur'an that talk about the blessing of sustenance:

- 1) Surah Al-Baqarah, verse 261: "The parable of those who spend their wealth in the way of Allah is similar to a seed that grows seven grains, on each of a hundred grains. Thus Allah multiplies (the reward) for whomever He wills. Allah is Vast and All-Knowing."
- 2) Surah Al-Baqarah, verse 267: "O you who believe, provide for a part of your good efforts, and a good part of what We have sent out of the earth for you. And do not choose the bad to be taken out, when you yourself will not receive (the bad things) but by turning your eyes (from the truth) and know that indeed Allah is the richest and the most praiseworthy."

In the *Munasabah* analysis, we can identify the relationship between these two verses in the context of the theme of the blessing of sustenance and expenditure in the way of Allah. The Principle of Harmony will help us to see the harmony between the verses in the explanation of the blessing of sustenance, while the Principle of Conformity can help us understand that the verses remind us to make the best of what we have. In this way, *Munasabah* analysis helps in gaining a deeper understanding of the relationship and interconnectedness between the verses of the Quran in the context of the theme and message of the Quran as a whole.

### **How to choose the right interpretation as a *Munasabah* analysis material of the Qur'an, what is the level of accuracy and hierarchy**

Choosing the right interpretation as the material for analyzing the *Munasabah* Knowledge of the Quran is an important step in understanding the relationship and connection between the verses of the Quran. Here are some guidelines for choosing the right interpretation and some of its levels of accuracy and hierarchy in the selection of interpretation

#### **Define the purpose of the analysis**

The first step is to determine your purpose in conducting a *Munasabah* analysis of the Quran. Do you want to understand the relationship between the verses of the Quran in general, or do you have a specific theme or concept that you want to explore in the Quran? The purpose of your analysis will influence the choice of the most appropriate interpretation.

- 1) Selection of the Right Interpretation:
  - a) Classical Commentary: Classical commentary, such as Ibn Kathir's commentary, Al-Qurtubi, or Al-Jalalayn, is a commentary written by prominent scholars in Islamic history. They often refer to classical Arabic sources and provide a deep understanding of the verses of the Quran. Classical interpretation is often the main reference in *Munasabah* analysis.
  - b) Modern Interpretations: There are also modern interpretations written by contemporary scholars. These interpretations can provide an understanding that is more relevant to our current times and integrates scientific discoveries and social contexts. However, it is worth noting that some modern interpretations may be more speculative in explaining the relationship between the verses.
  - c) Thematic Interpretation: If you have a very thematic goal of analysis, you may want to consider an interpretation that focuses on a specific theme. For example, there are interpretations that emphasize aspects of Islamic law, interpretations on ethics and morals,



or interpretations on Arabic grammar. Choosing a thematic interpretation can help you focus on the topics you are interested in.

- 2) Accuracy and Hierarchy of Interpretation:
  - a) Accuracy: To assess the accuracy of an interpretation, consider the qualifications and integrity of the author. Commentaries written by prominent scholars with strong religious education backgrounds and good reputations tend to be more accurate. Also, make sure the interpretation includes the references and sources used in the analysis.
  - b) Hierarchy of Tafsir: Tafsir is not all equal in terms of authority. In the Islamic tradition, classical interpretation by famous scholars is often considered to have higher authority than modern interpretation. However, it is important to remember that different interpretations have different approaches, and the selection of interpretations should be tailored to the goals of your analysis.
  - c) Criticism and Evaluation: During a *Munasabah* analysis, You may need to make a critique of the interpretation You are using. It involves evaluating the arguments presented by the author of the commentary and identifying potential biases or misinterpretations. Feel free to combine views from various interpretations if necessary to gain a more comprehensive understanding.

In the selection of interpretations for a *Munasabah* analysis of the Quran, it is important to maintain a balance between accuracy, authority, and relevance to your goals. Always make sure that the interpretation you choose supports a deep and accurate understanding of the relationships between the verses of the Quran.

### **Application of *Munasabah* Knowledge of the Qur'an in Tafsir**

The discussion covers the role of the Qur'anic rational knowledge in tafsir, namely How the Qur'anic rational knowledge is used in the tafsir of the Qur'an and the relationship between tafsir and rational knowledge. Examples of *Munasabah* knowledge in interpretation include the application of *Munasabah* knowledge in certain verses and *Munasabah* analysis in the context of interpretation.

### ***The Role of Munasabah Knowledge of the Qur'an in Tafsir***

*Munasabah* knowledge in the context of the Qur'an refers to the study of the relationship and compatibility between various verses or surahs in the Qur'an. In tafsir, *Munasabah* knowledge plays an important role in understanding and explaining the Qur'an in more depth

- a. How the Rational Knowledge of the Qur'an is Used in Tafsir Al-Quran: In tafsir, the rational knowledge is used to reveal the connection between verses or surahs that may appear superficially separate. This includes examining the suitability of the theme, historical context, purpose of the descent, and the order of the sentences. In this way, *Munasabah* knowledge helps in interpreting the Qur'an holistically, avoiding fragmented understanding.
- b. The Relationship between Tafsir and *Munasabah* Knowledge: This relationship is complementary. Interpretation without taking into account *Munasabah* knowledge can risk ignoring the relevance and continuity in the Qur'an. On the other hand, the application of rational knowledge in interpretation enriches understanding, allowing for a more coherent and contextual interpretation of sacred texts.

### **Examples of *Munasabah* Knowledge in Tafsir**

The application of rational knowledge in interpretation can be seen in many examples, where the analysis of the relationship between the verses opens up new insights and deepens understanding.

- a. Application of Rational Knowledge in Certain Verses: For example, in Surah Al-Baqarah, the transition from rules of worship to law and social regulations not only signifies a change in themes, but also reflects the development of the Muslim community from spiritual to social and legal aspects. Rational science helps explain how and why this transition occurred, as well as its relevance to Muslim life.
- b. *Munasabah* Analysis in the Context of Tafsir: As a specific example, we can look at Surah Al-Asr, which, although short, has a deep relationship with the themes of salvation and time in the broader context of the Qur'an. The rational knowledge here helps to explain how Surah Al-Asr, with its focus on the importance of time, faith, pious deeds, counseling each other in truth and

patience, is related to the broader themes of salvation and the afterlife discussed elsewhere in the Qur'an.

Overall, the rational knowledge of Qur'anic interpretation not only deepens our understanding of the text, but also helps us see the Qur'an as a coherent whole, with each part interrelated and supportive. This approach enriches the experience of reading and understanding the Qur'an, allowing us to gain a broader and deeper perspective on its message and wisdom.

### Various *Munasabah* Knowledge in the Qur'an

In the division of *Munasabah* concepts, scholars differ on *Munasabah* groupings and their numbers. This is due to the perspective of a scholar in reviewing a verse from a different side.<sup>39</sup> Scholars classify *Munasabah* in general into two aspects, namely in terms of its nature and its material.

### *Munasabah* Judging From Its Nature

Judging from the nature of the Ulumul Qur'an, the scholars divide it into two parts, namely the first is *Munasabah* zhahir or also known as *Zhahir al-Irtibath* (apparent fit) and the latter is *Munasabah Khafiy Al-Irtibath* (vague or vague fit) (Mawardi and Junaidi, 2013). *Zhahir Al-Irtibath*, a real match or also called a clearly visible match, because it has a very close relationship between one sentence and another, so that if one is separated from another sentence, it cannot be a perfect sentence. It means that it seems as if there is harmony located in the verse (Hermawan, 2013).

Then, the arrangement of verses that explain a material is sometimes one as an amplifier, interpreter, connector, explainer, exception or limiter with another verse. So that in all these verses, it will be seen as a whole (Supiana and Karman, 2002). As for this example of zhahir Al-Irtibath, we can observe through the relevance or *Munasabahness* of Surah Al-Isra' verses 1 and 2:

سُبْحٰنَ الَّذِيْ اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِي بَرَكْنَا حَوْلَهٗ لِنُرِيَهٗ مِنْ ءَايٰتِنَاۤ اِنَّهٗ هُوَ السَّمِيْعُ الْبَصِيْرُ

"Most Holy (Allah) who has carried His servant (Prophet Muhammad) at night from the Grand Mosque to the Masjid al-Aqsa that We have blessed around him, so that We may show him some of Our signs. Indeed, He is the Hearer and the Seeing (al-Isra'/17:1)

رِيَّةً مِّنْ حَمَلْنَا مَعَ نُوحٍۙ اِنَّهٗ كَانَ عَبْدًا شَكُوْرًا

"We gave the Book of Moses (the Torah) and made it a guide to the Children of Israel (with the words), "Do not take a protector except I (al-Isra'/17:2)."

From the two verses above, it can be seen clearly or clearly that there is a plausibility between the two verses, namely both discussing the messenger of Allah that the prophet Muhammad and the prophet Moses (a.s.) were appointed by Allah SWT as a prophet and messenger, and both were also in Isra'kan. The Prophet Muhammad performed Isra' from the Grand Mosque to the Aqsa mosque, while the Prophet Musa (a.s.) performed Isra' from Egypt, that is, when he left the country in fear and his life was in danger of going to Madyan (Hermawan, 2013).

*Khafiy Al-Irtibath*, is a conformity that seems vague or vague. This is *Munasabah*, because there is no conformity in the parts of the Qur'an. So that there is no connection between the two that makes it seem as if the verse or letter stands alone. Either because one verse is *forgiven* to the other, or because one is contrary to the other. For example, we can look at verses 189 and 190 in the Qur'an, surah Al-Baqarah.

يَسْأَلُوْنَكَ عَنِ الْاَهْلِۗ قُلْ هِيَ مَوَاقِيْتُ لِلنَّاسِ وَالْحَجِّۗ وَلَيْسَ الْبِرُّ بِاَنْ تَاْتُوْا الْبُيُوْتِ مِنْ ظُهُوْرهَا وَلٰكِنَّ الْبِرَّ مَنِ اتَّقٰۗىۗ وَاْتُوْا الْبُيُوْتِ مِنْ اَبْوَابِهَآۗ وَاتَّقُوْا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ

"They ask you (Prophet Muhammad) about the crescent moon. Say, "It is the time for man and Hajj." It is not a virtue that enters the house from behind, but it is a virtue of a pious person. Enter the houses through its doors, and fear Allah that you may be lucky. (al-Baqarah/2:189)

وَقَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ الَّذِيْنَ يُقَاتِلُوْنَكُمْ وَلَا تَعْتَدُوْاۗ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِيْنَ

"Fight in the way of Allah, those who fight against you and do not overstep the limits. Indeed, Allah does not like those who go beyond the limit. (al-Baqarah/2:190)

It is *Munasabah* that there are both verses 189 and 190 in Surah Al-Baqarah that verse 189 explains about the crescent moon (hilal), which means the date and schedule of the time sign to perform the hajj. Meanwhile, in verse 190 it is explained that the command to attack those who attack Muslims is explained. At first glance, the two verses are not related, but if we look again between the two verses

there is a *Munasabahness*, namely when performing Hajj, Muslims are forbidden to fight, but if Muslims are attacked by the enemy during Hajj, then they are allowed to resist or fight against the enemy (Supiana and Karman, 2002).

### ***Munasabah to review from the material***

Based on the material, *Munasabah* is divided into two, namely *Munasabah* between verses and *Munasabah* between surahs.

- 1) *Munasabah* Between Sentences: The passage of one verse with another. For example, it is *Munasabah* between verses 103 and 102 of Ali-Imran:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

"Hold fast to the rope of Allah (religion) all of you, do not be divorced." (Ali Imran / 3: 103)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

"O you who believe, fear Allah with true fear of Him and do not die except in the Muslim state."

(Ali Imran / 3: 102)

The benefit of this *Munasabahness* by being 'athaf' is to make the two verses into two things with the same meaning. Verse 103 Ali-Imran explains the command to fear Allah SWT. And in verse 102 Ali-Imran explains about the command to adhere to the religion of Allah SWT, the two commandments are two things that are the same and interrelated (Ali Imran / 3: 103). It is not in the 'athafness of one verse with another. i.e. *Munasabah* between verses 11 and 10 of Surah Ali 'Imran.

كَذَابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ

"(Their situation) is like the situation of Pharaoh's followers and those before them. They deny Our verses. Therefore, Allah tormented them for their sins. God is very harsh in His punishment. (Ali Imran / 3: 11)

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ

"Indeed, those who disbelieve, it will not be of any use to them a little of their possessions and their children (to save themselves) from Allah. They are the fuel of hell's fire. ( Ali Imran / 3: 10)

Although there is no connection ('athaf) in this reason, it can be seen that the two have a very close relationship, because they both discuss the disbelievers who do bad things (Supiana and Karman, 2002). Therefore verse 11 is said to be a continuation of verse 10.

- 2) The combination of two things is the same. e.g. *Munasabah* between verses 6 and 5 from the letter Al-Anfal.

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَرَهُونَ

"Whatever your Lord tells you to leave your house with the truth, even though some believers do not like it." (Al-Anfal / 8: 6).

يُجِدُّونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَافِرُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ

"They denied you (the Prophet Muhammad) the truth (of the Battle of Badr) after it was clear (that they would have won) as if they were driven to death and saw (the cause of death)." (Al-Anfal / 8: 5)

Both verses explain the truth. In verse 5 it explains the truth of the prophet Muhammad PBUH who received the command to hijrah and verse 6 which explains the truth of the identity of your followers as Muslims.

- 3) The collection of two contradictory things (*Al-Muthasaddatu*), namely as an example of verse 95 and verse 94 of Surah Al-A'raf.

ثُمَّ بَدَّلْنَا مَكَانَ السِّنِينَ الْحَسَنَةَ حَتَّىٰ عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

"Then, We replaced the suffering with pleasure (so that their offspring and possessions) multiplied. Then they said, "Truly, our fathers have felt pain and pleasure." So We inflicted punishment on them suddenly, while they did not realize." (Al-A'raf. / 7: 95).

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِنْ نَبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبِئْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ

"We did not send a prophet in a land, but We inflicted on the inhabitants of poverty and suffering so that they would humble themselves. ( Al-A'raf. / 7: 94)

In verse 94 it is explained, that narrowness and suffering are inflicted on the population, while in verse 95 it is explained otherwise, that hardship and narrowness will be replaced with pleasure (enjoyment). So in both verses there is a diversion of the conversation to the fate of the disobedient, that

is, it will be placed in the lowest and worst place, but on the contrary in verse 94 it is explained that there will be blessings given to the experts of heaven (Supiana and Karman, 2002).

4) The transfer of one conversation to another. As in Surah Shad verses 55 and 54:

هَذَا وَإِنَّ لِلطَّغِينَ لَشَرَّ مَأْبٍ

"This is (enjoyment for the pious person). Indeed, for those who go beyond the limit, a bad place to return is really (provided)." (Shad / 38: 55)

إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ

"Indeed, this is really our inexhaustible sustenance". (Shad / 38: 54)

In both verses, the conversation is diverted to the fate of the disobedient people who will really return to a bad place, and the talk of verse 54 of Surah Shad which talks about the fortune of the surge experts (Ajahari, 2018).

### Munasabah between surahs

It is *Munasabah* or an interrelated connection between one surah and another. *Munasabah* between two surahs in terms of the material, meaning that there is a similarity in the material of the letter and the other letter. For example, it is *Munasabah* in Surah al-Fatihah and Surah Al-Baqarah, both have the same content explaining creed, worship, muamalah, stories, promises, and threats. The difference in the content of the two letters lies in the way they are discussed. The content of Surah Al-Fatihah is explained globally, while in Surah Al-Baqarah the content is explained in detail. The adjustment between the beginning and the closing of the previous surah. This is because all letter openings have a close relationship with the ending of the letter even though they have been separated. For example, the beginning of Surah Al-An'am verse 1 which reads:

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ط ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

"Praise be to Allah who created the heavens and the earth, and made the darknesses and the light. Nevertheless, the disbelievers eat their god (with something else) (Ministry of Religion of the Republic of Indonesia, 2019). (al-An'am/6:1)

The beginning of Surah Al-An'am is consistent with the end of Surah Al-Ma'idah verse 120 which reads:

إِنَّ إِلَهَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"Only belong to Allah the kingdom of heaven and earth and whatever is in it. He is Almighty over all things." ( Al-Ma'idah / 5: 120)

Then it is also exemplified in the beginning of Surah Al-Hadid verse 1 which reads:

سَبِّحْ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

"What is in the heavens and on the earth is blessed by Allah. He is the Mighty and the Wise." (Al-Hadid / 57: 1)

The beginning of the letter Al-hadid is in accordance with the end of Surah Al-Waqi'ah verse 96 which reads:

سَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

"So, pray with the name of your Lord the Almighty." ( Al-Hadid / 57:1)

The prefix of Surah Quroish also has the same conformity with the ending of Surah Al-Fiil, namely: (Al-Waqi'ah / 56: 96)

لِإِيلَافِ قُرَيْشٍ

"It is due to the custom of the Quraish." (Quroisy/106:1)

لَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

"So that He made them like leaves that were eaten (caterpillars). (Al-Fiil / 105:5)

The correspondence between the opening and ending of a surah, for example, is *Munasabah* between the opening of Surah Shad and the closing of the Surah, which discusses the story of the disbelievers. Likewise, the beginning of Surah Al-Qashas begins with the story of the prophet Moses (A.S.) and Pharaoh and his followers (the infidels), while the end of the verse mentions the statement of Allah SWT so that Muslims do not become helpers of the infidels, because Allah knows more about guidance (Supiana and Karman, 2002).

Subhan Abdullah in his book entitled *Ulumul Qur'an Study* dividing the various types of *Munasabah* knowledge in the Qur'an into 8 forms (Acim, 2020).

### **Munasabah between the previous surah and the previous surah**

As-Suyuti said, *Munasabah* has a function as an explanation or perfecting an expression that occurred in the previous surah. For example, Surah Al-Fatihah verse 1 contains the expression *al-hamdulillah* which is global. Then this expression has a correlation with Surah al-Baqarah verse 152, which is specified again with the command to dhikr and give thanks in verse 152 of Surah Al-Baqarah.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُوا ۚ

"Therefore, remember me, and I will remember you. Give thanks to Me and do not disobey Me (*al-Baqarah/2:152*)."  
(Ministry of Religion of the Republic of Indonesia, 2019).

*Munasabah* serves as an explanation or completes the expression or information in the previous letter This can also be seen in Surah Al-Fatihah verse 6 which reads:

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

"Show us the straight path. *al-Fatihah/1:6*)"

Then it is explained again that what is meant by the straight path is the guidance of the Qur'an as mentioned in Surah Al-Baqarah verse 2.

لَا إِلَهَ إِلَّا اللَّهُ ۚ الْكِتَابُ لَا رَيْبَ فِيهِ ۚ هُدًى لِّلْمُتَّقِينَ

"There is no doubt in this book (*Qur'an*); (It is) a guide for the pious (*al-Baqarah/2:2*).

### **Munasabah Between Surah Names and Their Descending Purpose**

Each surah has a dominating theme of discussion and this can be seen from the name of the letter. Such as the name of the letter Al-Baqarah and other letters. The naming of Al-Baqarah can be seen in verses 67-71 which tells about Al-Baqarah or a female cow.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً ۚ قَالُوا أَتَتَّخِذُنَا هُزُؤًا ۚ قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ۚ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ ۚ صَفْرَاءٌ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ ۚ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ إِنَّ الْبَقْرَ تَشَابَهُ عَلَيْنَا وَإِنَّا لَنَشَاءُ اللَّهُ لَمُهْتَدُونَ ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ ۚ لَا ذَلُولٌ تَتِيرُ الْأَرْضَ وَلَا تَسْفِي الْحَرثَ ۚ مُسَلَّمَةٌ ۚ لَا شَبِيهَ فِيهَا ۚ قَالُوا الْآنَ جِئْتَ بِالْحَقِّ ۚ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ

"(Remember) when Moses said to his people, "God commanded you to slaughter a bull." They asked, "Are you going to make us a mockery?" He replied: "I take refuge in Allah so that I may not be among the ignorant." They said, "Ask your Lord for us that He may explain to us about it." He (Moses) replied, "He (Allah) said that the cow is neither old nor young, (but) in between. Therefore, do what you are commanded." They said, "Ask your Lord for us that He may explain to us what color he is." He replied, "He (Allah) said that it is a dark yellow cow, which pleases those who look on." They said, "Ask your Lord for us that He may explain to us about it. The cow is not yet clear to us, and if Allah wills, we will have instructions." He replied, "He (Allah) said that it is a cow that has never been used to plow the land and not to irrigate crops, healthy and without stripes." They said, "Now you will explain the truth." Then they slaughtered it, and they almost did not carry out it. (*al-Baqarah/2:67-71*)"

According to As-Sayuti, the names of the letters in the Qur'an are related to the discussion in the letter itself, therefore, the glory of the letter can be seen from the many names given to one letter (Adlim, 2018).

The naming of the letter in logical science can be related to the position and urgency of the content of the letter itself. For example, Surah Al-Fatihah has many names. Surah Al-Fatihah is at the beginning as the opening of another surah so it is called Al-Fatihah, and based on its urgency Surah Al-Fatihah is the parent of the Qur'an, so it is called Ummul Qur'an.

### **Munasabah between sentences in a sentence.**

This *Munasabahness* can sometimes be seen and easy to know, but sometimes it is the opposite. This *Munasabah* usually begins with a letter mark. Therefore, it is necessary to pay *Munasabah* attention between the two which can be seen from the form of al-Tadhadat (resistance), such as the expression of mercy with punishment and promise. For example, it can be seen in Surah al-Hadid 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 is the one who created the heavens and the earth in six times. Then He dwelt down on Arsh, He knew what came into the earth and came down from heaven and what went up to Him. And Allah sees what you are doing (*al-Hadid / 57: 4*)

In the above verse there is a sentence that shows that between the words *yaliju* (in) and *yakhruju* (out) and the words *yanzilu* (down) and *ya'ruju* (up) there is a correlation of resistance. Other examples that can be seen are the words *al-Adzab* and *ar-Rahman* and the promise of good after threats.

### **Munasabah between sentences that are located side by side**

*Munasabah* in this form is often clearly visible and sometimes often not obvious. *Munasabah* between verses that are often clearly visible, usually using the patterns of *ta'kid* (reinforcement), *tafsir* (explanation), *i'tiradh* (refutation) and *tasydid* (affirmation).

- 1) *Munasabah* with the *ta'kid* pattern, it is usually used when one of the verses or parts of the verse reinforces the meaning of the verse or the part of the verse that is located next to it. As in Surah Al-Fatihah verses 1 and 2 as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"In the name of Allah the Most Merciful and the Most Merciful. (Al-Fatihah/1:1)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

"All praise be to God, the Lord of hosts." (Al-Fatihah/1:2)

The mention of *rabbil 'aalamiin* in the second verse strengthens the words *Ar-Rahman* and *Ar-Rahim* in the first verse.

- 2) The use of the pattern of interpretation on the *Munasabahness* between sentences, serves to interpret the meaning of a certain verse or part of a verse interpreted by the verse or part of the verse located next to it. For example, in Q.S. Al-Baqarah verses 2-4.

إِنَّكَ الْكَاتِبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

"There is no doubt in this book, (it is) a guide for the pious (Al-Baqarah (2:2) (Ministry of Religion of the Republic of Indonesia, 2019).

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

"(Namely) those who believe in the unseen, observe prayers, and give a portion of the sustenance that We bestow on them (Al-Baqarah /2:3).

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

"And those who believe in (the Qur'an) that was revealed to you (Prophet Muhammad) and (the holy books) that have been revealed before you and they are convinced of the Hereafter (Al-Baqarah /2:4)."

The word "*Muttaqin*" in verse 2 of Surah Al-Baqarah above is interpreted in its meaning by the third and fourth verses, namely those who are pious are those who believe in all unseen things, perform prayers, provide for part of their sustenance, and believe in the Qur'an and previous books.

- 3) It is *Munasabah* between sentences that use the *i'tiradh* pattern, when there is more than one sentence that does not have a position in the *i'rab* (sentence structure), either in the middle of the sentence or between two sentences that are interrelated with their meaning. As in Q.S. An-Nahl verse 57:

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ

"And they appointed unto God daughters; Most Holy is He, but for themselves what they like (boys) (al-Nahl /16:2)." (Ministry of Religion of the Republic of Indonesia, 2019).

The verse above has the form of *i'tiradh* which is located in the word *Subhaanahu* from the two verses that lead to it. And the word is a refutation of the claims of the disbelievers who declare daughters to Allah.

- 4) The *Munasabahness* between verses that use the *tasydid* pattern, can be seen in the example of Surah Al-Fatihah verses 6 and 7:

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

"Show us the straight path (al-Fatihah /1:6)."

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

"(i.e.) the way of those whom You have given favor, not those who are wrathful, and not those who are deviant (al-Fatihah /1:7)."

The expression of the word *Asshiraatho Al Mustaqqim* in the verse above is emphasized by the expression *shiraatholladziina...* in the *senjut* verse. The *Munasabahness* between adjacent verses whose correlation is not clear can be known with *qara'in ma'nawiyah*, which is understood through 4 properties, namely: *at-tanzir* (comparison), *al-mudadad* (resistance), *istridad* (further explanation), and *at-tahallus* (transfer).

It is *Munasabah* with the *At-tanzir* pattern seen from the comparison between the adjacent verses. It is *Munasabah* that the pattern of *Al-mudhadat* is seen in terms of the conflict of meanings between one sentence and another meaning side by side. *Munasabah* with the *istithradh* pattern can be seen from the existence of further explanations of a verse.

Furthermore, the plausible pattern of *takhallush* can be seen with the subtle shift from the beginning of the conversation to a certain purpose. As in Surah Al-A'raf, the seventh letter, first Allah SWT talks about the prophets and the people who came before, then about the Prophet Moses and his followers who then told the story of the Prophet Muhammad and his people.

### ***Munasabah for a group of verses with a group of verses next to it***

*Munasabah* for example is found in Surah Al-Baqarah verses 1-20, where Allah discusses believers, then disbelievers, and then hypocrites, because it is a middle position between believers and disbelievers.

### ***Be Munasabah between the façade (separator) and the body of the sentence***

There are two purposes contained in this type of *Munasabahness*, namely the first is to strengthen (tamkin) the meaning contained in a verse, as for example in Q.S. Al-Ahzab verse 25:

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

"Allah drove away the disbelievers in a state of aggravation. They don't make any profit. It is enough for Allah (who spares) the believers from war. Allah is the Most Powerful and the Most Mighty (al-Ahzab 33/1:25)."

This verse explains, that Allah prevents the believers from fighting, this is done not because they think they are weak, but because Allah is the strongest and mighty. And the second is to provide additional explanations, as in Surah An-Naml verse 80:

إِنَّكَ لَا تَسْمِعُ الْمَوْتَ وَلَا تَسْمِعُ الصَّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ

"Indeed, you cannot make the dead and the deaf hear the cry when they have turned away (al-Naml /27:80)."

Sentence "I'm a wall mudbirin" In the above verse as an additional explanation of the meaning of deafness (*ash-shum*) (Acim, 2020). Therefore, the existence of a phasiah between the two verses is intended so that the understanding of the verse becomes straight and perfect (Ajahari, 2018).

### ***Munasabah between the beginning of the surah and the end of the same surah***

Subhan Abdullah Acim in his book quoting from Imam As-Sayuti, he has authored a book with the title *Marasid al-Matali fi Tanasubil Maqati wal Matali* stating that this kind of *Munasabahness* as contained in Surah Al-Qashas, which begins with an explanation of the struggle of the Prophet Moses (AS) which was full of pressure and threats from the Pharaoh in the land of Egypt. However, with the command and help of Allah SWT, the Prophet Moses and his followers managed to get out of their country safely.

At the end of the letter, it was also explained that Allah gave good news to the prophet Muhammad PBUH after he experienced various trials and tests, both in the form of threats and even physical oppression from the disbelievers in delivering his da'wah treatise and Allah's promise of victory.

Thus, it can be seen that the *Munasabahness* of the verse lies in the similarity of the situation faced by the prophet Moses (a.s.) and the prophet Muhammad (peace be upon him), and that both of them will obtain victory.

### ***Munasabah between the closing of the letter and the beginning of the next letter***

When we pay attention to the beginning of each letter, then we will often find it *Munasabah* with the end of the previous letter. Although it is difficult to find it. Al-Suyuti said that this kind of *Munasabahness* sometimes seems obvious and sometimes seems unclear. Then Al-Suyuti also gave several examples in *Al-Itqan* about the *Munasabahness* between the beginning of the description and the end of the description of a letter (Mawardi and Junaidi, 2013).

Among the examples, namely:

- 1) The beginning of Surah Al-Hadid where the verse begins with a prayer bead.

سَبِّحْ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

"What is in the heavens and on the earth is blessed by Allah. He is the Mighty and the Wisest (al-Hadid /57:1)."

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

This verse is *Munasabah* at the end of Surah Al-Waqi'ah verse 74 which commands to pray for prayers: (al-Waqi'ah /56:74)

- 2) The beginning of Surah Al-Isra' with the word rosary has a correlation with the beginning of Surah Al-Kahfi which uses the word tahmid, where the word rosary always precedes tahmid (Acim, 2020).

### **The Relevance of *Munasabah* Knowledge to the Study of the Qur'an**

Ulum Al-Quran as one of the sciences in the study of the Qur'an has been formulated in a well-established manner since the VII-IX centuries Hijri (Al-Zarqani, n.d.). namely when the emergence of two books of 'ulum Al-Qur'an that are very influential to this day, namely *Burhan fi Ulum Al-Qur'an* by Badruddin Al-Zarkasyi (d. 794 H) and *Al-Itqan fi Ulum Al-Qur'an* by Jalaluddin Al-Suyuthi (d. 911 H). Rational knowledge (the knowledge of the relationship between one surah/verse and another) is part of the 'ulum of the Qur'an. This science is quite urgent in order to make all verses of the Qur'an a whole (holistic). One of Ibn Kather's methods is *the Qur'an yufassiru ba'dhuhu ba'dhan* (the verses of the Qur'an explain each other). In other words, the position of one verse interprets another verse. So, understanding the Qur'an must be intact; Otherwise, it will fall into an atomistic model of interpretation.

The sciences of the Qur'an are a series of interrelated knowledge. In the time of the Prophet PBUH, there were no specialists in certain disciplines as it was *Munasabah*, because the needs at that time were quite simple according to the demands of the times. The progress of the times requires that there be certain discussions in the field of knowledge, including *Munasabah* knowledge. *Munasabah* knowledge is a very important knowledge to learn. By studying it, one will be able to understand the Qur'an better, because this knowledge will explain in a simple way the interconnection between verses and surahs in the Qur'an. In addition, scholars agree that this Qur'an, which was revealed in 20-23 years, contains various laws (*tasyri*) and with various reasons behind it (*asbab nuzul*). However, in fact, the Qur'an has verses that have a close relationship that is interconnected, so to understand verses that do not have a specific *nuzul cause*, the offer of *Munasabah* knowledge can be used as a means to occupy the empty space.

In a *Munasabah* context, the arrangement of the Qur'an in the mushaf (based on the tartib of the kibi) is a neatly arranged collection of surahs from surah Al-Fatihah to surah An-Nas. In some translations of the Qur'an, at the end of each surah the main themes of the previous surah are explained, then correlated with the next surah. This is part of synergizing the discussions from each surah to the next. The Qur'an has miracles in every dimension, as explained by Al-Zarkasyi that the Qur'an is not a kalam that was revealed accidentally, by chance, and without a specific goal and purpose. Thus, every use and arrangement of words, the construction of verses and surah (*The Sahih between al-Ayat and al-Suwar*), and the transition of the theme contained in it has the power of concept as a whole and cohesive kalam (*muttasiqat al-mabani wa muntazhimat al-ma'ani ka al-kalimah al-wahidah*) (bin Ahmad Al, 1995).

If observed at first glance, the order of the texts in the Qur'an gives the impression that the Qur'an provides unsystematic information and jumps around. On the one hand, the reality of this text makes it difficult to read it completely and satisfactorily. However, the reality of the text shows the stylistic (language rhetoric) that is from *the I'jazi Al-Qur'an, literary aspects, and language style. Therefore, in the context of reading and the historics of the spiritual role of the Qur'an, one of the theoretical instruments is with Munasabah knowledge. The entire text in the Qur'an is a structural unity whose parts are interrelated. The entire text of the Qur'an produces a definite worldview. From here, Muslims can function the Qur'an as a book of instruction (hudan) that is truly enlightening and intellectual.*

From the explanation above, it can be concluded that the study of the Qur'an is very closely related to the Qur'an. Because *Munasabah* is part of the study of the Qur'an itself. A person will not be able to fully understand the content of the Qur'an without *Munasabah* knowledge. From this explanation, it can also dismiss the assumption of some people who say that the themes of the Qur'an lose relevance between one part and another, even though this is all included in the I'jaz of the Qur'an and there are many secrets that we must study in the Qur'an. And with *Munasabah* knowledge we can also find out the quality and level of the language of the Qur'an in the context of its sentences (*correlation*), as well as the conformity of verses or others.

### **Discourse on the Opinion of Scholars on *Munasabah* Knowledge**

There are two attitudes of scholars who view the existence of *Munasabah* knowledge, namely there are scholars who support it and there are scholars who reject it.



### **Supportive scholars**

Scholars who support the plausible existence of the Qur'an argue that the Qur'an actually encourages a person to continue to seek the secrets and wisdom behind the arrangement of his verses. They are like stars in the sky that are separate and scattered everywhere but united in light and interconnected. The scholars who are in this line are Abu Bakr Ibn al-'Arabi, Fakhr al-Din al-Razi, al-Biq'a'i, al-Zarkasyi, al-Sayuthi, al-Zarqani and others.

Abu Bakr Ibn al-'Arabi in his work "Siraj al-Muridin" said: "The relationship and relevance of the verses of the Qur'an partly with others is like a sentence that has a consistent meaning, a great explanation and great knowledge". Meanwhile, Fakhr al-Din al-Razi (died 606 AH) said that rational science seeks to find the subtleties of the word arrangement stored in the Qur'an (Suwailim, 2010). Muhyi al-Din Ibn 'Arabi said: "It is certain that there is a plausibility between the verses in the Qur'an, both before and after them, because they are the Divine kalam. The verses of the Qur'an have become perfect in meaning and content because of other verses." (Suwailim, n.d.).

Al Biqa'i said: "The rational knowledge of the Qur'an is the science that tries to know the reasons for the arrangement of the parts of the Qur'an, to know the secrets of the high rhetoric of the Qur'an to find the suitability of the meaning it contains, to know the meaning of the letters and all the sentences and amounts in the Qur'an. Therefore, *Munasabah* knowledge is the ultimate science to obtain the purposes of the Qur'an. And the comparison of rational knowledge and the knowledge of interpretation is the same as the knowledge of bayan and the knowledge of nahwu." The science of bayan is the science of *Munasabahness* while the science of nahwu is the science of interpretation.

Al-Sayuthi said: "*Munasabah* knowledge is a noble knowledge, but very few scholars of tafsir are involved in studying and studying it because of the subtlety of the order of the verses of the Qur'an." (Suwailim, 2010). This is where the miracle of the Qur'an lies both in terms of the arrangement of verses and words and their content. Al-Zarqani said: "Indeed, when the Qur'an is recited, you will see an accurate story, the subtlety of the language, the high style of the language, the solidity of the relationship, the flow of miracles from the letter alif to the letter yes, it is a whole unit, even though it looks separate from the parts..." (Suwailim, n.d.). Al-Zarqani wants to convey that the verses and letters in the Qur'an have a relationship and correlation with the verses and letters before or after.

### **Scholars Who Refused**

There are some scholars who reject and deny the *Munasabahness* of the Qur'an, the reason is because it is too forced (takalluf) to look for its correlation and it is not recommended by the Shari'a. Among the scholars who strongly rejected the existence of *Munasabah* knowledge were 'Izzuddin bin abdi al-Salam and Imam al-Syaukani.

'Izzuddin bin Abdi al-Salam said: "*Munasabah* is good knowledge as long as there is a relationship and relationship between each other. This is required if the number is in a related union at the beginning and end only. If the kalam occurs for various different reasons, it is not recommended to look for the correlation. Whoever seeks the correlation, then he is imposing himself. For this reason, in something that he is not good at and the correlation is weak..." (Suwailim, 2010). Basically, 'Izzuddin only gave very strict requirements to find the relevance of the verses of the Qur'an, considering that the Qur'an contains different laws and shari'a for various reasons. Almost in line with 'Izzuddin, the hadith scholar Dr. Shubhi al-Sholih argues that *Munasabah* knowledge can only occur in one unity of laws and related causes at the beginning and end. If it occurs for different reasons, then it is *Munasabah* and unacceptable.

Shubhi al-Sholih, as 'Izzuddin, did not actually deny the existence of *Munasabah* knowledge, but he only conditioned the necessity of a unity in law and reason besides, then *Munasabahness* is like being forced. And this is not justified. Imam al-Syaukani said: "... The scholars spend their time on *Munasabah* matters of the Qur'an which do not provide any benefit. They drop themselves into talks based solely on forbidden rationalizations on issues related to the book of Allah SWT. They study the *Munasabahness* between the verses of the Qur'an by looking for the secret behind the order and order of the verses, they come by forcing themselves to find the *Munasabahness* in the name of justice, rhetoric and above all in the name of divine kalam." (Suwailim, 2010). So, al-Syaukani rejected the existence of reason because it prioritized reason alone and imposed his will too much.

The existence of differences of opinion among the scholars of the above interpretation is natural, because rational knowledge itself is not tauqifi but ijthadi. For scholars who support the existence of *Munasabah* knowledge, put the Qur'an as a delicious dish to taste. Delicious, because of how extraordinary the miracles in the words of Allah SWT, so that deliciousness arises when finding the

connection and correlation of one verse / letter with another verse / letter. And the delicacy itself, was also felt by the author when compiling this article. For scholars who reject the *Munasabah* existence of the Qur'an, put the Qur'an in the highest place, because it prioritizes the prudence factor (ihtiyath), so that this noble Qur'an is not interpreted based on rational considerations alone.

## CONCLUSION

The Rational Knowledge of the Qur'an, specifically *Munasabah* Knowledge, is a branch of Qur'anic studies that focuses on understanding the relationships and harmony between various verses and surahs. This discipline helps in uncovering the deep meanings behind the Qur'an's arrangement, contributing to a more comprehensive understanding of its overall message. *Munasabah* Knowledge is crucial for interpreting the Qur'an, as it explores the interconnections between verses and surahs, enhancing the study of the Qur'an. Scholars hold differing views on its validity, with some supporting its use for its ability to reveal the Qur'an's miracles, while others criticize it for relying too heavily on reason. Future research could explore the application of *Munasabah* in modern contexts, addressing contemporary issues, and developing systematic methodologies for integrating this knowledge into Islamic education to enhance the holistic understanding of the Qur'an.

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