



Hermeneutics in the Study of Tafseer Alquran: Understanding the Text and Context

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Abstract

This research discusses hermeneutics in the study of Alquran interpretation. The aim of this research is to understand the meaning of the text and context in interpreting the Alquran properly and correctly and making the understanding more comprehensive and accurate as well as its application in the current context. This research uses qualitative methods with a thematic analysis approach. By examining books, journals, research reports, magazines, tafsir books and other literature that discusses hermeneutics and interpretation of the Alquran. Then it is analyzed thematically based on the explanations contained in the interpretive books of the *mufassir*. Furthermore, to strengthen the analysis and discussion, the author also refers to expert opinions and various findings from previous researchers regarding this issue and topic. The result of this research is that we can understand the Alquran both in terms of the text and its context because the text cannot be separated from the context in which the text is expressed. To understand this, several rules are needed for understanding text and context. Among them you need to understand *Asbab an-Nuzul*, which is the specific background behind the revelation of a verse or chapter is also important to understand the text as a whole. Second, draft *munasabah* helps find connections and harmony between various verses. Third, draft *nasikh mansukh* highlighting changes and developments in understanding over time. This discussion is very important to discuss in contemporary times to help provide a deeper understanding of the study of Alquran interpretation and bring it to the present.

INTRODUCTION

The Alquran is the word of Allah which is the main source of Islamic teachings, in addition to other sources (Qutub, 2011; Zaini, 2012; Sulistiani, 2018). Belief in this holy book and its influence in Islamic history developed to such an extent that belief in the holy book became one of the pillars of faith (Rahman, 2023).

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The Alquran is the most important source of Islamic teachings because in fact the Alquran is the holy book of Muslims which was revealed through the Prophet Muhammad SAW (Ridwan, 2018; Ridwan et al., 2021). As time went by, Muslims began to develop knowledge to understand the Alquran, namely the science of interpretation which is used to explain and understand the true meaning of God's word. In the current era of globalization, as a continuation of the dynamics of interpretation and thought that developed in previous times, the holy book has experienced various significant changes in the understanding of its contents and teachings. This phenomenon does not only occur among Muslims, but also among people of other religions.

The text of the Alquran can essentially provide solutions to the problems of Muslims. This statement is not only accepted by classical mufassir but also by contemporary mufassir (Malaka, 2021). This is one of the causes that is able to give birth to discourse in various domains of Alquran knowledge that has never been ignored, giving rise to various ways of approaching interpreters to understand it. Various methods were created to carry out scientific studies of the Alquran and various ways were taught to create dynamics in understanding Allah's verses (Malaka, 2021; Fitri et al., 2023; Desriadi et al., 2023).

As time goes by, changes are increasingly visible in the understanding and authenticity of the Alquran. Currently, the concept and demands for revision and reinterpretation of the main books of the Islamic religion have been stated firmly. The aim is that the main books of the Islamic religion, which serve as guidance and direction for more than one billion Muslims, can be adapted to the values of secular modernity that dominate various aspects of life. It cannot be denied that the study of the Alquran always experiences developments from time to time (Nurrohmah, 2024). This development is reflected in the emergence of a number of academics who put forward new ideas in methods of understanding the Alquran. Therefore, as a reader it is necessary to make efforts to read the Alquran comprehensively. The Alquran as a universal book must not be subject to distortion of interpretation in certain contexts and regions.

Throughout history, the Prophet was tasked with explaining the meaning of God's word. Various interpretations of the Alquran continue to develop along with advances in science regarding the study of the Alquran in accordance with the needs and difficulties of the times (Mutaqin, 2023). Muslim scholars and intellectuals have developed the concept of understanding the Alquran through exegetical and tafsir methodologies. After the death of the Prophet, the companions studied the Book of Allah and learned the hidden secrets, and anyone who received his guidance and guidance, felt called to participate in explaining and explaining what they knew and understood about the Alquran (Tamlekha, 2021). Along with the progress of science regarding the study of the Alquran, in accordance with the needs and challenges of the times, various interpretations of the Alquran continue to develop, with various styles and Muslim scholars and intellectuals have given birth to the concept of understanding the Alquran through interpretation and methodology for interpreting the Alquran (Hukmiah & Saad, 2020).

In understanding the text of the Quran, it is important to understand the aspects that affect the interpretation and use of the text. Originally an approach to interpreting ancient texts and the Bible (Purba & Rimun, 2021), hermeneutics has long been applied to the humanities in general and is now considered by many to include all behaviors explained in the humanities (Zahrani, 2023). In fact, the main motive of hermeneutics is the process of human understanding and interpretation that is not rational. But this theory later became a discourse used by Islamic intellectuals to interpret the Alquran and Hadith. Some important concepts that need to be noted are text, context, *Asbab an-Nuzul*, *munasabah* and *nasikh mansukh*. Overall,

these four aspects are interrelated and complement each other in understanding the text of the Alquran (Haitomi, 2019). By considering the text, context, *Asbab an-Nuzul*, *munasabah*, and *nasikh mansukh* together can find a more comprehensive and accurate understanding and application in the current context.

Understanding the text of the Alquran cannot be separated from the context in which the text is expressed. *Asbab an-Nuzul*, which is the specific background behind the revelation of a verse or surah, is also important to understand the text as a whole. Drafting *munasabah* helps find relationships and harmony between various verses. While concept *Nasikh Mansukh* highlights changes and developments in understanding over time (Haitomi, 2019). So that you can understand the text of the Alquran properly and correctly.

METHODS

This research uses qualitative methods with a thematic analysis approach (Nisa et al., 2024; Defitri et al., 2024). This research approach can be used to discuss certain problems or topics sourced from the literature collected as a whole and then choose themes that are appropriate to the required data (Lawless & Chen, 2019; Rusdi et al., 2022; Flyer, 2022). After all the author's data has been collected, the next step is to select the required data according to the problems raised in the research (Aini et al., 2019; Kasmar et al., 2019; Ibrahim & Wiza, 2021; Sirin et al., 2021; Jaafar et al., 2023). By examining books, journals, research reports, magazines, tafsir books and other literature that discusses hermeneutics and interpretation of the Alquran. Then it is analyzed thematically based on the explanations contained in the interpretive books of the mufassir (Zamzami, 2021). Furthermore, to strengthen the analysis and discussion, the author also refers to expert opinions and various findings from previous researchers regarding this issue and topic.

RESULTS AND DISCUSSION

Based on the results of the analysis, it was found that understanding the Alquran both in terms of the text and its context is because the text cannot be separated from the context in which the text is expressed. To understand this, several rules are needed for understanding text and context. Among them you need to understand *Asbab an-Nuzul*, which is the specific background behind the revelation of a verse or chapter is also important to understand the text as a whole. Second, draft *munasabah* helps find connections and harmony between various verses. Third, draft *nasikh mansukh* highlighting changes and developments in understanding over time. The three rules for understanding the text and context of the verse can be seen in the following explanation.

Asbab an-Nuzul

Asbab an-Nuzul consists of two words viz *asbab* and *an-Nuzul*. Say *asbab* is the reason and *an-Nuzul* is *mashdar* from the nose. Literally, *reason* means cause or background, then *asbab* means causes or several causes or several backgrounds. Whereas *an-Nuzul* meaning down (Muhammad, 2021). So that's it, he said *Asbab an-Nuzul* literally means the causes of decline or a background that causes decline. If it is related to the Alquran then *Asbab an-Nuzul* that means some background or reason why the verses of the Quran were revealed. Terminologically *Asbab an-Nuzul* can be interpreted as a science that studies the causes or things behind the revelation of the verses of the Alquran. According to az-Zarqani, *Asbab an-Nuzul* is an event that is the cause of the revelation of a verse or several verses, where the verse tells a story or explains the law regarding the event that occurred at that time. Or a question addressed to the Prophet, where the question was the cause of a verse being revealed as an answer to the question. So from the explanation above it appears that there is a cause and there is also allow. The reason is an event that occurred during the time of

the Prophet or a question addressed to the Prophet. Excuse me these are the verses of the Alquran that were revealed to the Prophet to address events or answer questions (Riyani & Huriani, 2017).

Based on the definition above, then *Asbab an-Nuzul* there are two forms, namely in the form of events or happenings, for example an event occurs between friends and then a verse is revealed that addresses the event so that it can be resolved. Then, in the form of questions, whether they came from friends or from other people, they were addressed to the Prophet and then verses were revealed to answer these questions (Kurniyatillah et al., 2023). Commentators divide events into three types as follows:

First, debate (*fast*), namely debates between fellow Muslims or between Muslims and non-believers, such as the debate between the Prophet's friends and the Jews which led to the revelation of the letter Ali-Imran verse 96. Mujahid said that at one time Muslims and Jews were at enmity with each other proud of their respective Qibla. Jews say that the Baitul Maqdis is more important than the *Kaaba* because it is the place where the Prophets emigrated and is located in the holy land. People Islam also says, Ka'bah is the most noble and most important. Then surah Ali-Imran verse 96 was revealed (Setia, 2021).

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

Meaning: “Indeed, the first house built for (place of worship) for humans, is the house of God in *Bakkah* (Mecca) which is blessed and a guide for all humans”. (QS. Ali-Imran:96)

Second, a mistake, namely an event that is a wrong act committed by a friend and then a verse is revealed to straighten out the mistake so that it does not happen again (Hakim, 2019), such as the incident that caused the revelation of Surah an-Nisa' verse 43.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَىٰ

Meaning: “O you who believe, do not pray while you are drunk”. (QS. An-Nisa'43)

One day Abdurrahman bin Auf held a feast, he invited the Prophet's companions and entertained them with food and drink *kehamr*. They partied with food and drink and then got drunk. Then when evening arrived, they prayed and were led by one of them. The imam in his prayer read the surah with the wrong reading, he read Surah al-Kafirun without reading the letters my favorite. This event was conveyed to the Prophet, so the above verse was revealed (Adiansyah & Yahya, 2023).

Third, hope and desire, such as the revelation of surah al-Baqarah verse 144.

فَدَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۚ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ

Meaning: “Indeed, we often see your face turned towards the sky, so we will indeed turn you to the Qibla that you like. Turn your face towards the Grand Mosque. And wherever you are, turn your face towards him. And indeed those people (Jews and Christians) who were given the books (Torah and Gospel), indeed know that turning to the Grand Mosque is right from their God and Allah is never heedless of what they do”. (QS. Al-Baqarah:144)

Al-Barra said that after arriving in the city of Medina, Rasulullah prayed facing Baitul Maqdis for 16 months, even though he preferred to face the Kaaba. So every time he prayed, the Prophet always looked up to the sky hoping for a revelation to come down ordering him to face the Kaaba, so the verse above came down instead (Sahidin, 2021).

Asbab an-Nuzul is a very important knowledge for someone to master in interpreting the Alquran. Without the help of this knowledge, someone can misunderstand in interpreting it, because the verses of the Alquran sometimes

explain the law in general, while what is meant is specifically related to that event only. Al-Wahidi said, it is impossible to interpret the Alquran without knowing the story and explanation of its revelation (Al & Al Fahdawi, 2024).

Munasabah

Etymologically *munasabah* are relationship, relationship, relevance and the like. Say *munasabah* itself is taken from the root word *related* which means the relationship of something with something else. This can be proven, for example, with words *al-Nasb* which is used to mean something is connected to another or there is something else connected to it. The ulama provide quite diverse editorials in explaining the terminological meaning of the science of *munasabah*. However, if you look closely, each definition leads to the same substance. Al-Biqā'i in his book *Nazhm al-Durar fi Tanasub al-Ayat wa al-Suwar*, a book of interpretation that discusses in depth about *reasonable* In the Alquran it is said, knowledge *munasabah*. The Alquran is the science of knowing the reasons for the order of the parts of the Alquran (Zulfa & Shofiana, 2021). Meanwhile, Manna Khalil al-Qaththan interprets *munasabah* with knowledge to find out the relationship between one sentence and another sentence in a verse, or the relationship between one verse and another verse from a group of verses, or the relationship between one surah and another surah (Mutiah et al., 2022).

Az-Zarkasyi and as-Suyuthi formulated what is meant by *munasabah* is a relationship that includes between verses or between surah. Looking at some of the opinions expressed by the scholars above, it is clear that science *munasabah*. The Alquran departs from the integralistic assumptions of the Alquran. This holy book is understood as a kind of adhesive substance (the form of which is more directed to the meaning) that connects all the elements contained therein. Correlation and cohesion of the vitality of the Alquran includes verses, surah, sentences, problems, introduction, conclusion, main message of the surah, and so on. Everything is assumed to have a strong connection, especially with its closest parts. Thus, it can be said that *munasabah* is a science that discusses the relationship or harmony of one verse of the Alquran with another.

Nasikh and Mansukh

An-Naskh is *masdar* from *Nashakha*, which means delete, replace, move, or change. From the word *Nashakha* words are formed *an-Nasikh* and *al-Mansukh*. Etymologically *an-Nasikh* meaning that which deletes, which replaces, or which changes. Whereas *al-Mansukh* meaning what is deleted, what is replaced or changed (Zayadi & Kholilurrohman, 2023). In terminology *an-Naskh* According to Subhi ash-Shalih, it means adopting sharia law with sharia postulates. Qaththan also interprets it as lifting sharia law with other sharia postulates. The definitions put forward by the two figures do not show any significant differences. This means that a law that has been enacted can be canceled and then replaced with another law. A verse that is revealed in terms of its meaning and pronunciation, may be revoked in terms of its pronunciation, meaning (law), or both pronunciation and meaning. According to the scholar Mutaqaddimin, *naskh* is to elevate sharia law (abolish) sharia law with other postulates of sharia law. Quraish Shihab also expressed the same thing, *copy* limited to legal provisions that come later, in order to cancel, revoke or declare the end of the implementation of previous laws, until existing legal provisions are completed (Hazymara, 2023).

Copies cannot be determined by someone according to their wishes, as illustrated in the definition above. There are conditions, namely i) applicable law *mansukh* is sharia law. This means that what is not included in this research category is the cancellation of laws that are not sharia law or have nothing to do with law, ii) laws contained in the text. *An-Nasikh* contrary to the law found in *nash al-Mansukh*. Copies never existed if the meanings of the verses are not contradictory, iii) The argument that is in translation must appear earlier than the argument *copy* true, it is

not possible otherwise. So the Makkiyah verse is not possible to copy the Madaniyyah verse. But the madaniyyah verse can copy Ayat Makkiyah, iv) internal law copy must involve matters relating to commands, prohibitions and punishments. Copying does not happen in matters involving the news. Because if copy occurs in news verses, meaning that there has been a lie in the verse in question. This is clearly impossible, v) the law already exists copy not limited to a certain place and time, but must apply at all times, vi) the laws and regulations contained therein *no mansukh* founded before its appearance *nash nasikh*, vii) status *nash nasikh* must be the same as *destruction and happiness*. For no which *dzanni wurud* can't *nasakh nas* which *qat'i wurud*.

Copies are grouped into several parts, namely first, copy Alquran with Alquran. As for copy divided into three categories, i) verses whose text enters copy, but the law still applies. It means that there is a verse of the Alquran that was revealed to the Messenger of Allah which was then read in its copy but the law contained in the proverb still applies. For example, the verse about stoning (Sabrifha & Novendri, 2023). This is as narrated by Umar bin Khattab that there is copy Alquran which means:

Meaning: *“Old men and women who commit adultery should be stoned. Both of them are absolute as decrees of law from God and indeed God is all-merciful and all-wise”*.

Lafadz is part of the verses of the Alquran that have been mentioned to copy the reading without copy the law contained therein, ii) *nashakh* on the readings and the laws contained therein. This means that there are verses of the Alquran that were previously permanent in terms of pronunciation and also later meaning copy, both pronunciation and meaning. For example, Aisyah's story about breastfeeding. Removal of the verse that forbids marrying a sibling. Because it dripped on the mother with ten times of breastfeeding, then on copy with five feedings (Fajaria & Fatoni, 2023). Hadith narrated by Muslim which means:

Meaning: *“From Aishah, he said: it is included (verses of the Alquran) that were revealed (that is, the verses that explain) ten times breastfeeding which is known to make it mahram (forbidden to marry), then it was copied with five breastfeedings that are real. So before the death of the Messenger of Allah, that verse was still included in the Alquran”*.

Copy law without copy recites it. That is to say, there are some verses of the Alquran whose laws are no longer applicable, while the reading is still in the Alquran. For example, the sanction of an adulterer who is initially locked up at home until death, based on the word of God in surah an-Nisa' verse 58 and surah an-Nur verse 2.

Second, copy Alquran with Sunnah. There are several opinions regarding the form *copy* this. According to Jumhur Ulama, the sunnah cannot copy Alquran karna hadis bersifat *dzanni* while the Alquran is *qat'i*. According to ash-Shafi'i, the sunnah is not equal to the Alquran. This opinion is based on surah al-Baqarah verse 106. Meanwhile, Hanafiyah scholars, Imam Malik, and Ahmad, allow the Alquran in *copy* with the mutawatir sunnah (Ziarahah et al., 2023). As Allah says in Surah An-Najm verses 3-4:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۖ

Meaning: *“nor speak (about the Alquran and its explanation) based on his lust(s). It (the Alquran) is none other than the revelation that was conveyed (to it)”*. (QS. An-Najm: 3-4)

In fact, according to Sharia, it happens *copy* with the Sunnah of the Prophet as Allah says in Surah al-Baqarah verse 180:

كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۗ حَقًّا عَلَى الْمُتَّقِينَ

Meaning: *“It is obligatory upon you, when one of you comes (signs) of death, if he leaves a lot of wealth, to make a will for his parents and close relatives in a ma'ruf manner, (this is) an obligation on the pious”*. (QS. Al-Baqarah:180)

The verse is in copy by the words of the Messenger of Allah in one of the hadiths from the Umamah, according to the narration of four hadith narrators, besides an-Nasa'i, it is declared a hasan hadith according to Ahmad and at-Tirmidhi, namely the words of the Messenger of Allah:

Meaning: "Indeed, God has given a certain portion to those who are entitled to it, so it is not permissible to bequeath to the heirs" (HR. Tirmidhi).

Third, *Nasakh* sunnah with the Alquran. According to Muhammad Abu Zahrah, giving an example of the sunnah about praying facing the Holy Mosque, at *copy* with the verse about praying facing the Haram Mosque (Azizah et al., 2023), which is written in surah al-Baqarah verse 150:

عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمَّ نِعْمِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ

Fourth, *Nasakh* sunnah with sunnah copied this is actually a law established based on the Sunnah copy with the sunnah evidence. An example of visiting graves which was previously prohibited by the Prophet, then after that the Prophet even encouraged it (Safitri & Alwizar, 2024).

CONCLUSION

In understanding the text of the Alquran, it is important to understand the aspects that influence the interpretation and use of the text. Some important concepts to pay attention to are text, context, *Asbab an-Nuzul*, *reasonable*, and *nasikh mansukh*. Overall, these four aspects are interrelated and complement each other in understanding the text of the Alquran. By considering the text, context, *Asbab an-Nuzul*, *reasonable*, and *nasikh mansukh* together, we can find a more comprehensive and accurate understanding and application in today's context. *Asbab an-Nuzul*, which is the specific background behind the revelation of a verse or surah, is also important for understanding the text as a whole. Drafting *munasabah* helps us find connections and harmony between various verses. While concept *nasikh Mansukh* highlights changes and developments in understanding over time. So that we can understand the text of the Quran correctly.

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