



The Reasonable (*Munasabah*) of the Qur'an in Learning the Interpretation of the Qur'an

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ABSTRACT

The relevance of *munāsabah*—the study of thematic and structural coherence between Qur'anic verses and chapters—has long been a subject of scholarly debate. While some classical exegetes regard it as a foundational approach in unlocking the *Ilahi* unity of the Qur'an, others question its significance due to the diverse contexts of revelation. This study aims to explore the theoretical foundations of *munāsabah* and examine its pedagogical relevance in contemporary Qur'anic exegesis. Employing a qualitative library research method and a descriptive-analytical approach, this study critically engages with classical works, particularly *Mafātīḥ al-Ghayb* by Fakhruddin al-Rāzī and *Naẓm al-Durar* by Al-Biqā'ī. The findings reveal that *munāsabah* plays a pivotal role in demonstrating the Qur'an's thematic coherence, deepening spiritual insight, and enhancing the methodological rigor of tafsir education. It is concluded that *munāsabah* is not merely a stylistic or rhetorical device but a vital exegetical framework that enriches both the cognitive and affective dimensions of learning the Qur'an. This research contributes to contemporary Qur'anic studies by reaffirming *munāsabah* as an integrative and indispensable interpretive tool in the teaching and understanding of the Qur'an.

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1. INTRODUCTION

One of the main features of the Qur'an is its nature *i'jaz* (*weakening and incapacitating*), and became the greatest miracle granted by God to Prophet Muhammad *Shallallahu 'alaihi wa sallam* (Fikram & Anis, 2023). The miracle of the Al-Qur'an lies in the excellence of its various aspects, including the beauty of the language, the depth of meaning, and the unrivaled arrangement of verses and surahs. These aspects are not only evidence of miracles *Ilahi* for Muslims, but also recognized by Arabic language experts in the early days of Islam, which, although known for its literary brilliance, was still unable to match the language style of the Qur'an. One proof of this miracle is the regularity of the structure of the Qur'an, which remains harmonious even though it was revealed in stages over more than two decades. This systematic arrangement of verses and suras presents a harmonious continuity of meaning, showing unity and wisdom

Ilahi, as well as strong evidence that the Al-Qur'an cannot possibly be the work of humans (Al Faruq, Septiyawati, et al., 2024).

In the study *'Ulūm al-Qur'ān*, there are two known forms of arrangement of verses and surahs, namely *tartīb nuzūlī* and *tartīb muṣḥafī*. *Tartīb nuzūlī* is the arrangement of verses and surahs based on the order of revelation, both relating to certain events and providing answers to questions asked at that time. Meanwhile, *layout sheet* is the arrangement of verses and chapters as found in *Lauh al-Mahfūz* before being revealed to Prophet Muhammad *Shallallahu 'alaihi wa sallam* separately and gradually, starting from the surah *al-Fātiḥah* until surah *al-Nas* (Majid & Sugitanata, 2021).

The arrangement of verses and surahs in the Qur'an that is spread among Muslims today follows *tartīb muṣḥafī*. When the arrangement of the Qur'an uses *tartīb nuzūlī*, then the first surah written in the Qur'an is *surah al-'Alaq*, followed by *surah al-Muddassir*, etc. However, as we know, the first surah in the Al-Qur'an manuscripts begins with *surah al-Fātiḥah*, followed by *surah al-Baqarah*, *surah Ali 'Imran*, etc. This arrangement was determined based on instructions from Allah *Subhanahu of Ta'ala* to the Prophet Muhammad *Shallallahu 'alaihi wa sallam* through the intermediary of the angel Gabriel (Mutmainnah et al., 2024). This arrangement reflects the thematic and structural integration that is one of the miraculous aspects of the Al-Qur'an, where the relationships between verses and between surahs are designed to support a complete and in-depth understanding. In addition, internal order *tartīb muṣḥafī* become an important basis in the development of knowledge of the Qur'an, including science *reasonable*.

Knowledge *reasonable* is a branch of science in the study of the Qur'an which discusses the interrelationships and relationships between parts of the Qur'an, both between verses in one surah, between surahs, and between the names of surahs and the purpose for which they were revealed. Apart from that, this knowledge also includes discussions regarding the relationship between adjacent verses, the relationship between groups of verses and other groups, the relationship between *fashilah* (verse separators) and the contents of verses, the relationship between the beginning and end of one surah, and the relationship between the conclusion of a surah and the beginning of the next surah (Rangkuti, 2024). As for the beginning of the emergence of science *reasonable*, it was first introduced by one of the Islamic figures named Sheikh Abu Bakar An-Naisaburi who is a scholar with deep insight in the field of Sharia and literature. In each of his teaching sessions, he often asks critical questions that provoke understanding, such as: "Why is this verse placed next to another verse? What is the wisdom behind the placement? And what is the reason for certain surahs being positioned next to other surahs?" (Khusna et al., 2024). These questions not only show his attention to the arrangement of the Qur'an, but also reflect how important it is to understand the connection between verses and chapters in digging into the messages. *Ilahi* in depth.

Knowledge *reasonable* has several significant benefits in understanding the Al-Qur'an (Khoiri, 2024). Az-Zarkashi explained that benefit from knowledge *reasonable* is to connect the parts of the Qur'an so that a strong connection is created, the order of the verses becomes consistent, harmonious, and well structured, like a very strong building (Al-Zarkashī, 2006). Qadi Abu Bakar Ibn Al-'Arabi affirmed that understanding the relationship between the verses until they all form a harmonious unity, with consistent meaning and a neat arrangement, and it is part of great knowledge (al-Zarkashi, 1988). Fakhruddin Al-Razi also asserted that much of the richness of the Qur'an lies in the arrangement, sequence, and connection between verses (Yani et al., 2022). However, as a science discipline born from the result of human *ijtihad*, science *reasonable* cannot be separated from debate and controversy among scholars. Some scholars are of the view that existence *reasonable* It is not necessary, considering that the events behind the revelation of the verses of the Qur'an are often different and do not have a clear connection. Some opposing views on science *reasonable* comes from some Islamic scholars. 'Izzuddin 'Abd As-Salam, who is one of the great scholars known for his knowledge and firmness stated that *reasonable* is not always found in the Qur'an, because the events underlying the revelation of a verse or surah are often unrelated to each other (Febrianti et al., 2024). Imam Asy-Syaukani in his book *Faith al-Qadir* criticizing science *reasonable* by stating that the Qur'an was revealed in stages according to events that required revelation, from the beginning of the apostolate until the death of the Prophet Muhammad *Shallallahu 'alaihi wa Sallam*. He emphasized that these revelations were organized based on the context of various events. Apart from that, Imam Asy-Syaukani considered

that Knowledge *reasonable* is a discipline that tends to be forced, because efforts to find relationships between verses of the Al-Qur'an often involve constructions that are not always in harmony with the essence of the language of the Al-Qur'an itself (Alghifari, 2023).

Research on science *reasonable* nothing new. In research conducted by Adi Auf S. M., Erna Nurfadilah, Fegyanti Syafitry and Hana Fitriani with the title thesis "*Munasabah Al-Qur'an*" explained the benefits of studying Science *reasonable* is as a tool to reveal the depth of the meaning and miracles of the Al-Qur'an, especially in terms of its balaghoh. Apart from that, knowledge *reasonable* It also plays a role in uniting seemingly separate parts of a sentence so as to create a harmonious relationship between the two (Febrianti et al., 2024).

In the article entitled "*The Urgency of Munasabah Verses in the Interpretation of the Qur'an*" written by Najibah Nida Nurjanah, one of the students at UIN Sultan Maulana Hasanuddin Banten highlights that studying *munasabah* has great benefits in increasing understanding of the Al-Qur'an. This study shows that Science *reasonable* can strengthen belief in the revelation and miracle aspects of the Al-Qur'an and support deepening knowledge of this Holy Book (Shofiana & Zulfa, 2021).

From several studies above, it can be seen that research is related to science *reasonable* nothing new. However, the author sees that there are several other exigencies that need to be discussed in order to show the importance of a scientific approach *reasonable* in learning the interpretation of the Al-Qur'an. Therefore, the researcher formulated the title "*Urgency Reasonable Al-Qur'an in learning the interpretation of Al-Qur'an*".

This research aims to provide a comprehensive understanding of the concept *reasonable* in the Al-Qur'an, which includes the thematic and structural relationships between the verses and suras, as well as analyzing the urgency of its application in learning the interpretation of the Al-Qur'an according to the interpreter's view. The main focus of this research is to explain how science *reasonable* plays a role as an important approach in revealing the harmony and beauty of the structure of the Al-Qur'an, as well as exploring its contribution in making it easier for students to understand the relationships between verses and between surahs in an integrated manner. It is hoped that this research can enrich the study of Al-Qur'an interpretation as well as serve as a guide for academics and practitioners in exploring the Al-Qur'an through a more systematic and in-depth approach.

This research is classified as library research (*library research*), namely research that focuses on text or discourse analysis to investigate various phenomena, both in the form of actions and writing, which aims to identify accurate facts by conducting in-depth studies of directly available data. The main source of data in research comes from literature relevant to the research topic (Hamzah, 2020). The data source in this research comes from classical tafsir books which are famous for their approach *reasonable* in its interpretation, like tafsir *Mafatih al-Ghayb* Milik Al-Razi, Tafsir *Nazm al-Durar fi Tanasub al-Ayat wa al-Suwar* Al-Biqai's, as well as other supporting literature related to the discussion of science *reasonable*. The data analysis method uses descriptive analysis techniques, namely by grouping information related to the main research theme, namely science. *reasonable*, then describe the concept *Reasonable* and analyzing the influence of this knowledge, thereby generating the urgency of the scientific approach *reasonable* in learning the interpretation of the Qur'an (Rusmana, 2015).

2. RESULTS AND DISCUSSION

• Meaning of Munasabah

Etymologically, *Munasabah* comes from the word "ناسب" which means *deliberation* which means suitability (Abdullah et al., 2023). According to Imam Al-Razi, *Munasabah* mean *Muqrobah* which means adjacent (Al-Zarkashī, 2006). This understanding is in accordance with what Ela Sartika mentioned in her research, namely Science *Munasabah* linguistically it means everything that is close and related to each other (Sartika, 2022).

Meanwhile, in terms of terminology, commentators have different opinions regarding the definition of science *Munasabah*, including:

a. *Imam Al-Biqo'i's opinion:*

علم مناسبات القرآن علم تعرف منه علل ترتيب أجزائه

It means: "The science of *munasabah* is the science by which we can know the causes of the composition of each part of the Qur'an (Rangkuti, 2024)."

b. *Imam As-Suyuti's opinion:*

الْمُنَاسِبَةُ فِي اللَّغَةِ الْمُشَاكَلَةُ وَالْمُقَارَبَةُ وَمَرْجِعُهَا فِي الْآيَاتِ وَنَحْوِهَا إِلَى مَعْنَى رَابِطٍ بَيْنَهَا عَامٍّ أَوْ خَاصٍّ عَقْلِيٍّ أَوْ حِسِّيٍّ أَوْ خَيَالِيٍّ أَوْ غَيْرِ ذَلِكَ مِنْ أَنْوَاعِ الْعَلَاقَاتِ أَوْ التَّلَازُمِ الذِّهْنِيِّ كَالسَّبَبِ وَالْمُسَبَّبِ وَالْعِلَّةِ وَالْمَعْلُولِ وَالتَّظْيِيرَيْنِ وَالضَّدِّيَيْنِ وَنَحْوِهِ

Meaning: "Linguistically, *munāsabah* refers to equivalence and closeness. In the context of the verses of the Qur'an, this term refers to the relationship between these verses based on the meaning that connects them. This relationship can be general or specific, logical, sensory, imaginative, or based on other types of relationships. This connection can be in the form of an interrelated cause-and-effect relationship, similarity, or even conflict between two things (Batubara & Shaleh, 2016)."

c. *Opinion of Imam Al-Razi:*

وَقَالَ الْإِمَامُ الرَّازِيُّ فِي سُورَةِ الْبَقَرَةِ وَمَنْ تَأَمَّلَ فِي لَطَائِفِ نَظْمِ هَذِهِ السُّورَةِ وَفِي بَدَائِعِ تَرْتِيبِهَا عَلِمَ أَنَّ الْقُرْآنَ كَمَا أَنَّهُ مُعْجَزٌ بِحَسَبِ فَصَاحَةِ أَلْفَاظِهِ وَشَرَفِ مَعَانِيهِ فَهُوَ أَيْضًا بِسَبَبِ تَرْتِيبِهِ وَنَظْمِ آيَاتِهِ

Meaning: "Imam Al-Razi said in his interpretation of Surah Al-Baqarah that whoever contemplates the subtlety of the arrangement of this surah and the beauty of its regularity, then he will know that the Al-Qur'an, just as it is a miracle in terms of the eloquence of its words and the glory of its meaning, it is also a miracle in terms of its regularity and the arrangement of its verses (Berhanuddin et al., 2024)."

From those words, Imam Al-Razi's opinion about *munasabah* is the science with which we can know that the arrangement of the verses and their regularity are included in the form of miracles in the Qur'an.

- **All kinds of Munasabah**

In general, *munasabah* in the Qur'an can be classified into two main categories, namely *Munasabah* between sentences and *munasabah* between surahs.

a. *Munasabah between sentences*

Imam As-Suyuti explained that *Munasabah* Inter-verse refers to the relationship between a verse and the verse that follows or precedes it. He emphasized that the relationship between verses in the Al-Qur'an can often be seen clearly through the contextual relationship between one verse and the next. This connection can arise for several reasons, such as when a verse is considered imperfect in conveying its meaning so that it requires a verse after it as a complement. Imam As-Suyuti added that this relationship can also serve as reinforcement (*ta'kid*) from the previous verse, an explanation (*tafsir*) of the meaning contained, or even as a contrasting context to provide stronger confirmation. He added in his book that in some cases, the following verse also acts as a substitute (*badal*) from the previous verse, which provides variations in the way the message is conveyed without changing the essence of the meaning (Rizqi, 2016).

Imam As-Suyuti then reminded that in some cases, the connection between one verse and the verse before or after it is not always clearly visible. This can lead to the assumption that each verse stands alone and has no contextual relationship with the surrounding verses. He explained that this occurs when thematic, meaningful or structural relationships between verses are hidden and require in-depth

analysis to reveal these connections (Rusyda et al., 2023). One example of *munasabah* between verses found in Surah Al-Baqarah verse 30 and verse 31, Allah *Subhanahu of Ta'ala* said:

(وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ٣١)

Meaning: "And He taught Adam all the names (of things), then presented them to the Angels and said: "Tell Me the names of those things if you are truly the righteous!"

In his interpretation, Imam Al-Razi explains that this verse has a close relationship with the previous verse. Allah *Subhanahu of Ta'ala* informed the angels when they questioned the wisdom of the creation of Prophet Adam 'Alaihissalam and his descendants, as well as their appointment as caliphs on earth. Allah *Subhanahu of Ta'ala* gave a global answer by stating that Allah *Subhanahu of Ta'ala* know what they don't know. This statement is the basis of the wisdom of creation. Next, to clarify the answer, Allah *Subhanahu of Ta'ala* reveals a more detailed explanation, namely by showing the superiority of the Prophet Adam 'Alaihissalam from the aspect of the knowledge that He has taught, an advantage that the angels do not have. This priority was shown to the angels to confirm the position of Prophet Adam as well as strengthen the previous answer which was still global with a more specific answer (Rahman, 2020).

b. *Munasabah between surahs*

Imam As-Suyuti mention some examples in the book *al-Itqon fi Ulum Al-Qur'an* about *munasabah* between surahs in the Qur'an which shows the integration between the surrounding surahs (Al Faruq, Pitaloka, et al., 2024). In general, there are two main forms *munasabah* which can be identified in the Qur'an. *First*, *Munasabah* between the previous surah and the surah after it, which functions as an explanation of things that are still global (*mujmal*) in the previous surah (Muttakin, 2016). *Second*, *munasabah* between the conclusion of a surah and the opening of the next surah, which reflects the continuity of themes and messages in the Al-Qur'an (Afifah, 2025). One example *munasabah* between surahs found in Surah Al-Fatihah and Surah Al-Baqoroh:

(أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦)

Meaning: "Show us the straight path"

(ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ٢)

Meaning: "This Book (Al Quran) has no doubt about it; guidance for those who fear God"

Imam As-Suyuti said that at the end of Surah Al-Fatihah, it tells about the supplication of Muslims to Allah *Subhanahu of Ta'ala* to be guided to the right path. This request was then answered by God *Subhanahu of Ta'ala* in the second verse of Surah Al-Baqarah. This verse directs them to the Holy Qur'an as the main guide to achieving the straight path. This confirms that the guidance and guidance requested can only be achieved through obedience to the teachings contained in the Al-Qur'an (Ahmad, 2020).

• The Munasabah Urgency of the Qur'an in Learning the Interpretation of the Qur'an

Knowledge of *munasabah* which discusses the relationship between verses and suras has great urgency in learning the interpretation of the Al-Qur'an. Here is the urgency of science *munasabah* if used as an approach in learning the interpretation of the Qur'an:

a. *Increase Faith*

Through a scientific approach, one can learn to interpret the Qur'an with a *munasabah* understanding, not only understanding the literal meaning of the verses contained within, but also recognising the deep relationships between sentences, verses, and letters in the Qur'an. *munasabah* science, which is a science that discusses the relationship between verses and surahs, allows readers to reveal hidden regularities in the Al-Qur'an, which are sometimes not visible at first glance (Kasim & Haddade, 2022). In this way, readers can see that each verse and letter are related to each other, forming a structure that supports each other and enriches overall understanding. This is very important, because with this kind of understanding, someone will believe that

the Qur'an is not a product of human work, but rather a revelation sent down by Allah. *Subhanahu of Ta'ala* which has infinite perfection and beauty.

Through science *Munasabah* anyway, one can express the harmonious relationship contained between parts of the Al-Qur'an that appear to be separate, but actually support each other (Fatih, 2021). This integrity shows that the Qur'an is a work *Ilahi* which is perfect, and free from contradiction. Allah *Subhanahu of Ta'ala* said in Surah An-Nisa' verse 82:

(أَفَلَا يَتَذَكَّرُونَ الْفُرْعَانُ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا)

Meaning: "Then do they not pay attention to the Qur'an? If the Qur'an is not from Allah, surely they will find a lot of contradictions in it."

Az-Zamakhsyari in his interpretation explains that the meaning of tadabbur Al-Qur'an in this verse is to reflect on its meanings and understand what is contained in it. Az-Zamakhsyari asserts that if the Qur'an originates from other than Allah *Subhanahu wa Ta'ala*, there will definitely be many contradictions in it, both in terms of the structure, the beauty of the language, and the content of the news. However, because the Qur'an is completely consistent in aspects *eloquent*, harmony of meaning, and the truth of the message, this shows that this Al-Qur'an comes from *Essence* the Almighty over everything that cannot be achieved by anyone other than Him, and the All-Knowing of what His creatures do not know (Parrott, 2018).

Even further, Imam Ar-Razi in the book *Mafatih Al-Ghaib* often emphasize the importance of understanding *munasabah* to explore the wisdom behind the composition of the verses of the Al-Qur'an (Maksum et al., 2024). This knowledge shows that each verse is related to the verses before and after it, which shows that the Al-Qur'an is not a random collection of texts, but rather a revelation that is arranged in an orderly manner. *Ilahi*. This also shows that Allah *Subhanahu of Ta'ala* do not mention a single word in the Qur'an unless the word has a meaning that supports each other with the surrounding verses (Nuralita & Sadad, 2024). Apart from that, Imam As-Suyuti in *al-Itqan fi Ulum al-Qur'an* states that understands *munasabah* can help readers of the Al-Qur'an feel the beauty of the composition of the Al-Qur'an, because this knowledge can strengthen the attachment contained in the Al-Qur'an (Al-Suyuthi, 2010). This understanding can strengthen the belief of anyone who studies it that this holy book is the greatest miracle.

When a reader understands knowledge *munasabah* This, they will feel the integrity and order in every verse and surah, which is not found in human books. Therefore, by understanding science *munasabah*, a reader will be increasingly convinced of the perfection of the Qur'an. They will realize that every sentence, whether direct or hidden, has a deep purpose. Through a deep understanding of knowledge *munasabah*, will not only strengthen the reader's faith in revelation *Ilahi*, but will also love the Qur'an more and more (Khalim & Taufiq, 2023). This feeling of love comes from the belief that this noble book is not only a guide to life, but also a perfect work, without flaws, which is able to overcome all doubts and confusion that may appear in the human heart.

b. Increasing Ability to Find Relationships in the Al-Qur'an

Knowledge *Munasabah* has a very vital role in improving the ability of a reader of the interpretation of the Qur'an in finding the connection between verses and letters in the Qur'an. Az-Zarkashi in his book *Al-Burhan Fi Ulumil Qur'an* quoting the words of Al-Qodhi Abu Bakr Ibn Al-Aroby that knowledge *Munasabah* which in Arabic means "relationship" or "connection" refers to the study of the relationship between various elements in the Qur'an, whether it is the connection between sentences, between verses, or between chapters (Al-Zarkashi, 2006). Imam A-Suyuti explained that this approach allows the reader to understand more deeply how each part of the Qur'an is interconnected and forms a whole unity (al-Zarkashi, 1988). Thus, this knowledge not only serves to interpret the verses individually, but also to understand the connection between all the revelations delivered by God. *Subhanahu of Ta'ala*.

Understanding this connection is very important, because the Qur'an is not a text consisting of separate parts that are not related to each other. In contrast, the Al-Qur'an is a book that has very clear order and unity (Toure et al., 2019). In the Qur'an, Allah *Subhanahu of Ta'ala* often expressing repeated meanings in different

ways or in different contexts, which complement and explain each other. For example, in Surah Al-Baqarah verse 2 Allah *Subhanahu of Ta'ala* said:

(ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ)

Artin Meaning: "This Book (Al-Qur'an) has no doubts about it; guidance for those who fear God"

Through science *Munasabah*, readers will know that this verse is related to the seventh verse in Surah Al-Fatihah, where verse 2 in Surah Al-Baqarah is the answer to the Muslim community's request for a straight path, as explained by Imam As-Suyuti in the book *Tanasuq ad-Durur fi Tanasub As-Suwar* (As-Suyuti, 1986).

By mastering knowledge *Munasabah* will give someone the ability to develop a more holistic and integrated insight into the Al-Qur'an. By mastering this knowledge, a student can see how a verse is connected to other verses, both within one surah and between surahs. The deeper a person studies the relationship between verses, the more he can feel the depth of meaning that Allah wants to convey *Subhanahu of Ta'ala* through the Al-Qur'an, and his confidence in the revelation and authenticity of this Holy Book grew stronger. As expressed by Az-Zarkashi in his book *al-Burhan fi Ulum Al-Qur'an* that understanding the interrelationships between verses in the Qur'an is the key to exploring deeper meanings (Al-Zarkashī, 2006).

In the midst of the complexity of the modern world which is characterized by the rapid flow of information, fragmentation of values, and global challenges across cultures and religions, the ability to think holistically has become an urgent need. In this context, *munasabah* science - namely the science that discusses the relationship between verses and surahs in the Al-Qur'an - offers a very valuable contribution, both in the scientific and spiritual dimensions. Classical scholars such as Al-Qodhi Abu Bakr Ibn Al-'Araby quoted by Az-Zarkashi in *Al-Burhan fi Ulum al-Qur'an*, as well as Imam As-Suyuthi in *Tanasuq ad-Durar fi Tanasub al-Suwar*, emphasizes that the Al-Qur'an is a text that is not separate, but is woven in a network of complementary meanings. *Munasabah* science exists to reveal these subtle relationships, so that readers are able to explore the depth of revelation as a whole, not just isolated pieces of Ilahi messages (Kusuma & Khoiri, 2024).

For example, the second verse of Surah Al-Baqarah—"There is no doubt about this book (Al-Qur'an); guidance for those who fear"—not just a surah opener, but a response to the prayers of Muslims in the seventh verse of Surah Al-Fatihah: *Ihdina as-sirāṭ al-mustaqīm* (Show us the straight path). Through the *munasabah* approach, this meaning is not only read as text, but is felt as an inner dialogue between humans and God. This is where the power of *munasabah* science lies: it teaches that revelation is not just a linear narrative, but also a harmoniously organized semantic and spiritual structure (Allibaih, 2019).

In the modern academic world, this approach has parallels with systemic and interdisciplinary thinking. In an era when big data and information networks are becoming dominant, humans are increasingly required to be able to see the connections between phenomena, just as the science of *munasabah* requires us to see the connections between verses. In fact, developments in digital humanities now enable the use of technology to map meaning connections in sacred texts, enriching classical approaches with new insights (Viola, 2023). Here, the Islamic scientific heritage is not outdated, but is actually very relevant in helping people understand God's message in depth in the midst of a complex world.

Furthermore, the knowledge of *munasabah* also strengthens faith. When a person realizes that the verses of the Qur'an explain each other, strengthen each other, and form a complete network of meaning, then his belief in the authenticity and miracles of the Qur'an will become stronger. This is why Az-Zarkashi emphasized that understanding the relationship between verses is the key to exploring the deepest meaning of the Al-Qur'an (Qadri & Al-Jitan, 2021). In the midst of contemporary challenges such as secularism, value relativism, and a crisis of meaning, this approach is able to equip Muslims with a sharp, in-depth, and contextual view of the Holy Book. In this way, the Al-Qur'an is not only read as daily reading, but truly becomes a living guide to life.

c. *Increasing Understanding of the Specificity of Meaning in Each Context in the Al-Qur'an*

The messages and wisdom contained in the Qur'an are diverse and broad. A deep understanding of the Al-Qur'an is needed to find these wisdoms (Gandara & Rusmana, 2023). One important aspect of studying

the interpretation of the Al-Qur'an is understanding the specific meaning in each context, because understanding the context will influence a person's understanding of the verses of the Al-Qur'an (Abdel-Haleem, 2018). One way to reveal it is to explore the meaning in depth. One approach that can be used to explore these meanings is through a scientific approach *munasabah*, because of knowledge *munasabah* provides insight into how each verse or surah in the Al-Qur'an not only stands alone, but is also closely related to the context that surrounds it. This is in accordance with the principles of science *munasabah* which was expressed by As-Suyuti in his book *al-Itqan Ulum Al-Qur'an* (Al-Zarkashī, 2006). By understanding this connection, one can grasp the more specific and relevant meaning contained in each verse within the context of a particular time, place, and situation, which is crucial for avoiding incorrect interpretations or straying from the original meaning of the revelation. This specific meaning is in line with the word of God *Subhanahu wa Ta'ala* in Surat Ali 'Imran verse 7:

(هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ...)

It means: "He is the one who revealed the Book (Al-Qur'an) to you. Among them there are verses that are clear (the meaning is clear), those are the main points of the Al-Qur'an, and others (verses) are *mutasyabihat*..."

Imam Al-Baidhowi explains this verse in his interpretation *Anwāru al-Tanzīl wa Asrāru al-Ta'wīl* shows that the Qur'an contains different layers of meaning, where some verses have a clear and universal meaning, while others require a more in-depth interpretive approach to understand the context. In this case, science *Munasabah* is one approach that helps uncover relationships that explain why certain verses are placed in certain contexts and how they are relevant to other verses in the same surah or in different surahs (Purnomosidi et al., 2024).

Classical commentators, such as Imam Fakhrudin Al-Razi in *Mafatih al-Ghayb* pay special attention to the specific meaning of the verse by highlighting the historical context (*asbab al-nuzul*) and connections between verses (Fatih, 2022). For example, Al-Razi explained that the relationship between the command to be devout in Surah Al-Baqarah verse 2 and the mention of the qualities of a pious person in the following verses shows that this command does not stand alone, but is connected to criteria that must be understood by the reader (Al-Shloul et al., 2025). This connection provides a more specific meaning and deepens appreciation of the message of the verse.

In other cases, the Al-Qur'an often conveys the same themes with different editing according to the context (Haleem, 2020). For example, the command to be kind to parents is mentioned in several places, such as in Surah Al-Isra' verse 23 and Surah Luqman verse 14. In Surah Al-Isra', emphasis is placed on the prohibition of saying "ah" to parents as a form of respect, whereas in Surah Luqman, the context highlights the sacrifice of a mother in the process of giving birth and raising a child. This difference in context shows that the specific meaning in these verses arises based on the emphasis that Allah wants to convey *Subhanahu wa Ta'ala* in a particular theme.

If we examine the beginning of the presence of knowledge *Munasabah*, then we will find that each verse in the Qur'an is actually placed in its position with a certain wisdom that fits the context of the verse (Badrudin, 2020). One of the examples is Imam Al-Biqo'i's interpretation of the obligation to fast in Surah Al-Baqarah verses 183-185 with verses about prayer in verse 186 which follows after it. Based on that, this connection shows that fasting does not only demand physical obedience, but also strengthens the spiritual relationship with God *Subhanahu of Ta'ala* through prayer (Rangkuti, 2024). By understanding this relationship, readers will better appreciate the uniqueness and depth of the verse's meaning within its respective context.

The contemporary world is witnessing an acute epistemic paradox: on the one hand, access to sacred texts, including the Al-Qur'an, is increasingly open; on the other hand, the ability to read contextually is actually experiencing erosion. In this reality, the Al-Qur'an is often pulled into a space of reductive interpretation—both by religious fundamentalism and academic secularism—which ignores the contextual and structural dimensions of the revelation itself (Ibrahim, 2022). Therefore, the *munasabah* science approach becomes increasingly vital, not only as a method of classical interpretation, but also as a resistive epistemology towards narrowing the meaning of revelation.

Munasabah science teaches that each verse in the Qur'an does not exist in isolation, but within a holistic discourse structure. As emphasized by Imam Al-Baidhowi and other classical commentators, the existence of muhkamat and mutashabihat verses (QS. Āli 'Imrān: 7) shows that the meaning of the Qur'an requires sensitivity to context, not just literal understanding (Masruchin & Wahyudin, 2022). In a world marked by an information crisis, religious hoaxes, and the proliferation of partial quotations that fall out of their semantic construction, the urgency of the science of munasabah becomes increasingly clear: it ensures that the Qur'an is not read atomistically, but as a Ilahi text containing a dialectic of meaning and an internal narrative system.

For example, the relationship between verses 183–185 of Surah Al-Baqarah (about fasting) and verse 186 (about prayer) is not just editorial continuity, but also contains an epistemic signal that worship must not be separated from the spiritual and existential dimensions (Pavlin, 1998). Tafsir Imam Al-Biqā'ī on this structure illustrates that fasting as an ascetic practice is not just a physical limitation, but a moment of transcendence that opens up space for existential closeness to God through munajat and hope. Contexts like this, if removed from the narrative sequence, will easily be reduced to empty rituals or even tools of socio-political control.

In an increasingly ideologically polarized world, munasabah science also plays an ethical role in preventing the misuse of sacred texts. For example, the command to be kind to parents in Surah Al-Isrā' verse 23 and Luqmān verse 14 has different meanings and meanings, even though the theme is the same. This indicates that the message of the Qur'an is dialogical, not monolithic; it exists to respond to the complexity of human experience in various relational dimensions (Labay, 2020). Interpretations that ignore the specificity of meaning like this are prone to giving rise to legalism or moralism without empathy.

In the context of globalization of values and increasing demands for inclusive hermeneutics, munasabah science offers a framework that enables the reading of the Al-Qur'an in a relevant, contextual and ethical manner. It helps readers distinguish between the universality of values and the particularity of context, between eternal principles and historically applied forms. This is important considering that the post-modern world presents new challenges: digitalization, cross-cultural migration, ideological conflicts, and moral crises that cannot be answered with textual interpretation alone (McKenna, 2022).

Therefore, the munasabah approach is not just a classical analytical method, but needs to be seen as an epistemic praxis that maintains the integrity of the meaning of revelation in a world full of interpretive noise. He teaches that revelation is not just the text that is read, but also a structure of meaning that must be internalized, interpreted dialogically, and applied with historical and social sensitivity (Jones & Horner, 2025).

By utilizing Knowledge *Munasabah* when studying the interpretation of the Qur'an, a reader can more easily avoid mistakes in understanding the meaning of verses that can change depending on the specific context. Through a deep understanding of the context not only increases accuracy in interpretation, but can also add a broader understanding of the flexibility and depth of the messages found in the Qur'an, which is not only relevant at the time the Qur'an was revealed, but also applies for all time.

3. CONCLUSION

Based on the results of a study of the works of classical commentators such as in *Mafatih al-Ghayb* works of Fakhruddin al-Rāzī and *Alreadyzm al-Durar* Al-Biqā'ī's work, it was found that the science of munasabah had a significant contribution in revealing the thematic and structural relationships between verses and surahs. This knowledge not only functions as an interpretive tool, but also strengthens the spiritual and theological dimensions in understanding the Qur'an. In the context of learning tafsir, the munasabah approach enables students to enhance their analytical skills regarding the structure and relationships of verses, while also encouraging more integrative and holistic learning. The main contribution of this research lies in strengthening the argument for the importance of munasabah science as an interpretive methodology that bridges the gap between textual understanding and the meaningful context of the Al-Qur'an, thereby enriching the treasures of interpretive studies both academically and pedagogically.

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