OCCASION (*MUNASABAH*) IN QUR'ANIC EXEGESIS: A Comparative Study Between al-Biqa'iy and Darwazah

Ahmad Munir

Usululuddin Faculty at IAIN Ponorogo.

Ahmadmunirpo68@yahoo.co.id

ABSTRACT

One challenge in Qur'anic study is the gap between historical details and facts when revealing meaning in the Qur'an. Some are based on letter order in Manuscripts called Qur'anic exegesis (*mushhafî*), while others use descending letter order which is called Downword exegesis (*nuzûlî*). To rationalize the gap between two patterns, occasion theory (*munâsabah*) was formulated. The researcher focuses this study on two things; 1). Application of occasion theory in Qur'anic and Downword exegesis, 2). Interpretation that uses occasion theory on Qur'anic and Downword exegesis. The approach used exegesis with deductive-inductive logic. Results of study, 1). The occasion theory in qur'anic exegesis is done in detail, the interpretation is aimed at occasion theory of the entire Qur'an. The occasion theory in the downward exegesis is done by illustrating the treatise in an orderly manner. Both models of exegesis present totality of content of the Qur'an so that it is not partially understood. *Munâsabah* in *mushafî* exegesis, has a structural-emotional pattern. *Munâsabah* in downword exegesis is culturally-rational. 2). The approach of the occasion theory to qur'anic exegesis, produces a rational relationship between the elements of the Qur'an. The exegesis of downword emphasizes strengthening the journey of treatise. The two exegesis, although different, use the same steps as other interpreters do.

INTRODUCTION

The occasion (*munâsabah*)(Ba'albakiy, 1985, p. 626) is theory that studies relationship between verse and verse and relationship between surah and surah in the Qur'an (Adlim, 2018, p. 16). This theory is part of *i'jaz al-Qur'an* (Alwani, 2018, p. 10), and is one part of al-Qur'an hermeneutics(Rab et al., 2017, p. 105). *Munâsabah* theorists, when applying this in interpretation, apply

it based on the composition of   mushhaf (Alwani, 2018, p. 9). This interpretation model is called *mushhafî* exegesis. The main figure representing this is al-Biqâ'î with his work *Nudzm al-Durar*. The model produced by al-Biqâ'î is formally different from that of other interpreters. Darwazah who was born in 1888 AD in Nablis Palestine, interpreted the Qur'an based on the descending order of surah which he illustrates in his book *al-tafsîr al-hadîts* (Darwazah, 1962, p. 280). Interpreters that use this pattern is are referred to as *nuzûlî* exegesis. This interpretation is unique compared to other interpretations. Interpretation with this approach, presents historical facts to the maximum, so that it does not need theory as a medium to present historical facts.

The *Munâsabah* approach of the *Nudzm al-Durar* exegesis, is presented in order (*tahlîly*) according to the order of the Mushhaf. The *al-Tafsîr al-Hadîts* exegesis is presented in descending (*tartîb al-nuzûl*). Both exegesis are *tahlîly*, which presents the message of the Qur'an perfectly (Rahman, 1983, p. 5). The first model with theory *munâsabah* wants to prove the totality message of Qur'an. However, empirical facts documented in Mushhaf are different from historical facts. The second model wants to present the message in the Qur'an in accordance to the facts in descending order. From this background, the researcher focused this study on two things namely; 1). Application of *munâsabah* in *mushhafi* and *nuzûli* exegesis, 2). Interpretation that uses *munâsabah* between *mushhafi* and *nuzûli* exegesis.

This type of research is qualitative, and the logic used is deductive inductive. The approach used is tafseer, by comparing the application of the *munâsabah* theory contrasting *mushafi* exegesis, (*nudzm al-durar*), and   *nuzuli* exegesis, (*al-tafsîr al-hadîts*).

RESEARCH OBJECTIVE
The main purpose of this study is twofold; first to analyze and identify the application of munasabah in the interpretation of Nudzm al-Durar by al-Biqa'iy, and the tafseer al-Hadith by Darwazah. The second is to compare the interpretation based on associations between the two interpretations. The application of *munâsabah* in two different interpretations, namely the interpretation based on the Manuscripts and the interpretation which is based in descending order, has not been much studied. The existing studies are related to the problem because of the verse.(Yusuff et al., 2017, p. 80)

RESEARCH METHODS
This research method is qualitative, which is a research procedure that produces descriptive data in the form of observable writing. (Tailor & Bogdan, 1984, p. 5). The study involves content analysis, examining related literature and library search (Arikunto, 2006, p. 36). The approach used is exegesis (Sunarsa, 2019, p. 249). The science or method to understand, discuss, explain and reflect on the content of Qur'an appreciatively by using the knowledge needed based on a specific conceptual framework(Sunarsa, 2019, p. 249), so as to produce a work of interpretive interpretation (Suryadilaga, 2005, p. 12).
The concept of interpretation used is *muqârin's* exegesis, which compares two sources of subject matter (Baidan, 1995, p. 8), its the concept and application of *munâsabah* both in the   *mushhafî* and *nuzûlî* exegesis. The exegesis studied are

Nudzm al-Durar by al-Biqâ'î as a representation of the *mushhafî* exegesis, and *al-Tafsîr al-Hadîts* by Darwazah as a representation of the *nuzûlî* exegesis. The data used is the application of the concept of *munâsabah* and interpretation is based on *munâsabah*, both in the book of of *Nudzm al-Durar* and *al-Tafsīr al-Hadîts* exegesis.

Presentation and analysis of data using the Miles & Huberman proceudres was done in three steps; 1). Data reduction which is to summarize, choose the main things, focus on important things, and look for themes and patterns. 2). Data display, which presents data and a collection of arranged information that gives the possibility for drawing conclusions. 3). Decision making and verification, and drawing conclusions to answer the focus of research based on the results of data analysis (Miles & Huberman, 1992, p. 35).

FINDINGS AND DISCUSSION
Al-Biqâ'î Exegesis Method

There are five steps in the method used by al-Biqâ'î in interpreting al-Qur'an. 1). Explain   the relationship between surah names and surah contents. 2). Describe the relationship between parts in mapped surah before starting interpretation. 3). Present a quotation from the hadith relating to interpretation of   verse being interpreted, as well as commenting on   history quoted. 4). Explain problems of language. If the word cannot be solved with a linguistic structure, it will be *takwîl*. 5). Reveal the sign content of verse with batiniyah meaning. In this case, al-Biqâ'î often refers to several interpretations that are patterned *isyâry* ('Iyazy, tt, p. 713).

Al-Biqâ'î And the Urgency of Munâsabah

The autor of *nudzm al-durar* exegesis is Burhân al-Dîn Abî al-Hasan Ibrâhîm bin 'Umar al-Biqâ'î, who is known as al-Biqâî. He was born in 809 H, coinciding with 1406 AD and died in 885 H, coinciding with 1480 AD in the village of Kharbah Ruha. After growing up in his native land, al-Biqâ'î moved to Damascus, then to Baitul Makdis then to Cairo. After traveling to various regions, he returned to Damascus and was given the trust as Imam of Rahbah mosque in Cairo. He studied various religious sciences, such as jurisprudence, language and most prominent were his indulgences in the fields of history, art, hadith and interpretation. In the field of interpretation, al-Biqâ'î concentrated on studying the purpose of surah in the Qur'an, especially   harmony of relations between verse and verse. In religion, al-Biqâ'î has Shafi'y beliefs and in his theology he is prediminantly Ash'ariyyah.

According to al-Biqâ'î, urgency *munâsabah* theory in interpreting the Qur'an is an attempt to uncover the secrets of   composition Qur'an (Asri, 2019, p. 250). This is done according to the arrangement of sentences, verses to surah. In this case, al-Biqâ'î is a person who fully supports the Mushaf orderly theory. He did not provide an opportunity to discuss the gap between al-Qur'an viewed from the history of   descent (*târikh al-Nuzûl*) and al-Qur'an in order of   Mushaf (*tartîb al-mushhaf*). Supporting al-Biqâ'î for the al-Qur'an based on orderly Mushaf, he gave a serious argument against the existence theory of *munâsabah*.

Because with this theory, the existence of Qur'an which is based on orderly Mushaf does not lead to anxiety for the Ummah.

The results to be achieved from the theory on *munâsabah* is to know the relationship between one part of Qur'an with others, both relationship with the previous and with comes afterwards (Hendri, 2019, p. 85). It is desired that the miracle of Qur'an is in totality. All of God's provisions have values and majesty. This is a divine secret, a part of Qur'an which is not revealed and spoken by Qur'an itself. The argumentation of urgency *munâsabah* according to al-Biqâ'î are:

1. To know orderly secrets Qur'an. The existence Qur'an after descent is more discussed in terms orderly descent, rather than codification. Reality shows that al-Qur'an currently is al-Qur'an based on the Mushaf order. While al-Qur'an from orderly descended side (*tartîb al-nuzûl*) is not widely known by the ummah.

2. To find out rational correlations between parts of Qur'an. *Munâsabâh* theory is to present implied meaning behind position of a word with words or sentences or verses and even after and before a surah. ThusS it is not too heavy to present the concept of magnitude interpretation of Qur'an.

3. To find out secrets contained in literary values. With *munâsabah* literary beauty will add depth to its meaning.

4. To find out grand design meaning of elements in the Qur'an. It is not uncommon for people to read Qur'an and then get confused with meaning that is caused by the gap between empirical facts, namely Qur'an viewed from the orderly aspects of its codification, and historical fact that Qur'an is viewed from the orderly descent. With *munâsabah*, al-Biqâ'î wants to present historical facts into empirical facts (al-Biqâ'î, 2006, p. 34).

This is a great goal pursued by al-Biqâ'î through its *munâsabah* concept. He wanted to harmonize the anxiety caused by the gap between empirical facts which present Qur'an as in existing Manuscripts, and in the historical fact that the al-Qur'an was codified and not arranged according to historical decline.

Darwazah And Background of Writing his Tafseer

The writer *al-Tafsir al-Haditts* was 'Azzah bin 'Abd. Al-Hâdî Darwazah, known by the name Darwazah. He was born in the Nablus area on June 21, 1887, and died in Damascus on July 26, 1984. He was a thinker and writer as well as nationalist and militant Arab ('Iyazy, tt, p. 452). There are two tafseer based on *tartîb al-nuzûl*. The first is *bayân al-Ma'ânî* exegesis written by Abd al-Qâdir Malâhuwaisy. The second is *al-Tafsîr al-Hadîts*. *Bayân al-Ma'ânî* exegesis written in 1355 AH, while *al-Tafsîr al-Hadîts* was written in 1380 H. ('Iyazy, tt, p. 838).

The tafseer writen using descending order of the surah are not very popular. The majority of writings use the Mushhaf orderly approach, or thematic approach.

450

In the muqaddimah of his exegesis, Darwazah expresses an argument as reinforcement of the pattern of writing exegesis that he planned. The reinforcement of argument, actually does not concern the principle issue of substance of the Qur'an. It is just an affirmation that exegesis based on the descending order of surah, is seen as less common by most muslems. Among arguments raised by Darwazah are: a). Darwazah distinguishes between Qur'an as mushhaf and exegesis. b). If the al-Qur'an is divine revelation which is directly addressed to the Apostle, the interpretation is a human product when it comes to responding and understanding the Qur'an. c). Al-Qur'an as ritual reading has procedures that are contained in Manuscripts, while the book of exegesis is only for scientific reading that has no sacred consequences. d). In the existence of interpretations based on orderly and decreasing surah, its position does not differ from thematic exegesis (Azzah Darwazah, n.d., p. 5).

Step of Darwazah's Exegesis

The approach used by Darwazah in interpreting the Qur'an, is outlined in his work, *al-Qur'an 'al-Majîd* (Azzah Darwazah, n.d., p. 5). This work was compiled after the writing on the interpretation was done. After he was released from prison, he had the opportunity to re-read and then he began perfecting his work and completing some references from several commentaries. From the results of these readings, Darwazah formulated the theory used in interpreting the Qur'an as contained in the book *al-Tafsîr al-Hadîts*. Among the steps that Darwazah used in interpreting the Qur'an are:

1. Group several verses into a paragraph to focus understanding. This collection consists of one or two verses or several verses that are considered to have a relationship.

2. Explain sentences that are difficult to understand, especially those related to linguistic concepts. This effort uses the linguistic approach, starting from structure of language, literature and other aspects of linguistics.

3. After explaining the linguistic problem, the purpose of the verse is briefly described. This description is done when the language description cannot provide understanding.

4. Give a brief explanation of the relationship between verses. This relationship prioritizes the descending cause (*asbâb al-Nuzûl*) with the understanding of the verse. From the relationship of cause and descent, the sign of appointment of shari'a law was formulated.

5. Reveal the conclusions, both from legal aspects, process of tasyri', morality and other orders of life. In this context, Darwazah always sees social development as guide towards conclusions.

6. Reveal the message of the verse, which is matched with the history of life of Prophet. This is desired so that it is easier to connect with the religious and humanitarian problems that are being faced (Syukri, tt, p. 35).

7. Paying attention to   editor and arrangement of sentences that have special affirmations, such as the reduction of *taqdîm* and *ta'khîr*, *ta'qîd* and *ta'lîl*, *targhîb* and *tarhîb*, by not denying   main intentions contained in   Qur'an.

8. Paying attention to relationships where explanations between verse at the end of the surah and   verse at   beginning of the surah, and those connecting between sentences are provided so as to form a perfect special theme.

9. Making literary words and editing as tools for interpretation. Especially when there is a contradiction between sentences that are specific in one context, and are general in another context.

10. Connecting one addition to another addition, including between a long addition and an addition that is repeated.
11. Presenting meanings that are easily understood by not using words and sentences that have multiple interpretations of meaning.

12. Provide sufficient explanation of sentences and additions that have been repeteated, as well as connecting between explanations that have been described which are not repeated (Darwazah, 1962, p. 8).

The most controversial step of Darwazah's exegesis, interpretation pattern starts from Surah al-'Alaq to the end of Surah Makiyyah. Then it is continued by the Madaniyyah surah from beginning to end. This is done with the assumption that through this method, the message of   the Qur'an will be accepted historically and intactform in accordance to the journey of Tasyri'.

Application of Munâsabah by al-Biqa'iy and Darwazah.

1. *Munâsabah* In al-Biqa'iy's Exegesis.
Tahlîly exegesis is a symbol of intellectual awareness to serve the needs of the Ummah in understanding the Qur'an (Yusuff et al., 2019, p. 67), although what he wrote is not necessarily for the needs of the community. But the exegete community did not care about this at all. Mufassir believes that one day the Ummah will need its intellectual work in accordance to the conditions at hand. Al-Biqâ'î as a mufassir who uses the *munâsabah* approach, and he believes this theory is not merely used to find links between letters or verses, but also between words and sentences. In this case the interpretation of al-Biqâ'î is more visible in the explanation, which is, between words or sentences. In explaining the position of the surah, al-Biqâ'î does not merely connect one surah with the previous surah in the order of Mushhaf. It also links to some previous surahs. In this case, *munâsabah* which aims to bridge the understanding of the Qur'an between manuscripts with the pattern that is orderly and manuscripts patterned with terib and are descending, becomes less in focus. (al-Biqâ'î, 2006, p. 478). As a central figure who provides support for the Mushhaf-based order, al-Biqâ'î is very thick within the tradition of the interpretation of the Salaf model. The principle of salaf in interpreting the Qur'an is firmly held by al-Bi'q''î. For example this is witnessed when interpreting the sentence "مِنْ عَلَقٍ" in   verse: "خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ". First al-Biqâ'î only gives a linguistic review of the word "عَلَقٍ", which is a thick red blood that clots. Second, in describing   *munâsabah*

between   sentence "عَلَقٍ" with the previous word or sentence "الْإِنْسَانَ", al-Biqâ'î uses historical media. In this case, the word "عَلَقٍ" referred to the word "الْإِنْسَانَ" because in   past,   Arabs ate or drank blood. Then Allah forbade it because blood was the origin of human and animal forms. If blood is eaten by humans, it is feared that humans will inherit their animalistic character(al-Biqâ'î, 2006, p. 480).

When al-Biqâ'î interpreted verses that are unique after redaction, he often cites previous works with nuances of religiousness (al-Biqâ'î, 2006, p. 14). One of the figures often mentioned in his interpretation is al-Ra'azi ('Iyazy, tt, p. 650). When al-Biqâ'î interprets the sentence "بِسْمِ اللَّهِ", he gives the comment that the letter "بِ" in the sentence refers to the law of causality. While the word "اسْمِ" refers to something high, whose origin is hidden in the heart and which can only be known through the listening. The name of something is an introduction to something that has no title before thsi. But something is known about the mind or heart of the denominator. Something that has no designation, and something that has never been mentioned means that it does not exist (al-Biqâ'î, 2006, p. 15).

From the review of al-Biqâ'î's work, it was found that he wanted to give meaning to   existing establishment. The composition of the al-Qur'an which is based on the order of Mushhaf, is only taken for granted without any effort to give meaning behind the composition. Al-Biqâ'î realizes that the composition of the Qur'an is based on the order of Mushhaf which has been considered well-established, in fact it also keeps historical facts that are reversed in established order. The Theory of *munâsabah* which was popularized by al-Biqâ'î, was to save the establishment of the understanding of the existing Mushhaf. Al-Biqâ'î's efforts in applying *munâsabah* in interpretation, actually also received positive response in his day. This can be seen when in his attempts to compose his interpretation, he first gives an argument by giving an explanation in advance about kinds and types of interpretations. This is so that what is produced from his work , he gets a place in the treasures of commentary (al-Biqâ'î, 2006, p. 4).

In addition to arguments from history, al-Biqâ'î also quoted several verses that were understood as supporting what was done at the time had never been done in his generation. According to al-Biqâ'î, Allah sent down the Koran to think of its contents. Thus, what is done by al-Biqâ'î does not come out of an attempt to establish a match with the Qur'an. Contemplating on the al-Qur'an is norm (لِيَدَّبَّرُوا ءَايَاتِهِ). For people who have potential for reason, it is   norm to reflect on what is in the Qur'an (وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ)(al-Biqâ'î, 2006, p. 15).   From   this analysis, it can be simplified by saying that the application of *munâsabah* by al-Biqâ'î is an inseparable part of Qur'anic structure, which is also a part of emotional connection to reality that exists. Thus, the *munâsabah* produced by al-Biqâ'î can also be called the structural-emotional *munâsabah*.

2. *Munâsabah* In Izzah Darwazah's Exegesis.
Darwazah's experience in the field of press and media led her to have skills in the field of history. In this case, Darwazah's expertise in the field of history was not produced from the   formal academic process. They were the result of

documentation from field experience. Analysis of the field experience is used as a problem that requires resolution. Darwazah dialogues his educational experience with the sign of the Qur'an. Finally he gained expertise in the field of Qur'an. When Qur'an was used as a source to solve social problems, they must be understood according to the way down. Because the journey down al-Qur'an is track record of a message as a whole and in an orderly manner. Submission of perfect revelation, both empirical forms and concepts of understanding, both in text and context, is what the Prophet did in the course of his da'wah.

Thus, orderly-based interpretation downwards (*tartîb al-nuzûl*) which was initiated by Darwazah, has two strategic objects. First, discourse on composition of the Qur'an. Second, through an orderly discourse downwards, to construct the treatise journey perfectly. The journey of treatise can be understood perfectly and must be arranged based on the journey of revelation. These two arguments are used as basis for Darwazah in realizing its great impulse (Wijaya & Ag, 2016, p. 40).

Interpretation of the Munâsabah Approach to the al-Biqa'iy and Izzah Darwazah Exegesis

1. Interpretation with *Munâsabah* Approach to al-Biqa'iy exegesis
In interpreting the Qur'an, al-Biqâ'î takes five approaches, namely; a). Describe correspondence between name of surah with contents of principal surah content. b). Describe relationship between parts in surah that have been mapped before starting interpretation. c). Present quotations from hadith relating to interpretation of verse being interpreted. d). Explain problems of language, especially those contained in verse. If the problem with the word cannot be resolved with a linguistic structure, it will be carried out in a demonstration. e). Reveal gesture of inner meaning of verse ('Iyazy, tt, p. 713). From the five steps used by al-Biqâ'î, it can be seen that the desired focus of interpretation is to see the Qur'an in its current position in totality. Therefore, effort to connect the name of surah with the contents of the surah, between elements of one element to another becomes the main focus by al-Biqâ'î. In addition to efforts to connect between elements in the Qur'an, al-Biqâ'î also conducts language studies. It's just that when language study does not achieve expected results, he conducts a regional appointment (Al-Zarkasyî, 2001, p. 234). The takwil conducted by al-Biqâ'î is more inclined towards nuances of Sufism which often refers to commentary books nuanced as isyârî.

When al-Biqâ'î interprets surah al-Fatihah, firstly he gives an interpretation of the basmalah sentence at the beginning of surah. Then al-Biqâ'î elaborates on names of al-fâtihah. According to al-Biqâ'î, name refers to the philosophical meaning of *al-murâqabah*. This is because all actions are not ordered to start except upon reading the basmalah. Surah al-Fatihah has various names as the basis of all virtues and custom. Therefore, the reading of the surah does not recognize the numbers which are always repeated (al-Biqâ'î, 2006, p. 5). In interpreting basmalah, al-Biqâ'î describes every word in the sentence. According to al-Biqâ'î, Allah wants to show that in nature there are all laws of causation. When Allah conveys the sentence "الْحَمْدُ لِلهِ" He wants to teach

humans that He has all praise, not anything else. That is because He has the nature of perfection. In interpreting this verse, al-Biqâ'î does not provide a language description, he only links between   meaning of this verse and the previous verse.

The interpretation of   verse الرَّحْمَنِ الرَّحِيم is to introduce the existence of Godhead which shows the highest dignity. Namely God's mercy and partiality towards sufficiency of   the needs of creatures called *rahmah*. After Allah declared His divinity with indicators known by humans through   results of His creations in nature, then Allah repeated the phrase "الرَّحْمَنِ الرَّحِيم" as an expression to sensitize human sense of the existence of God's praise. God shows His existence when He has the nature of praise in totality. The totality of praise cannot be seen if it is not indicated by the totality of God's concern (*rahmah*). But   nature of mercy as proof of God's existence, is not considered sufficient, if God does not characterize himself as a king or ruler. This is because the delegation of something from one party to another party must be based on power. Without power, nothing will be able to bestow anything. In this case, God attributes himself to being king and ruler (al-Biqâ'î, 2006, p. 15).

When humans come to an understanding of God's power, awareness will grow in themselves. When   awareness of weaknesses arises, there will be a growing awareness of   hope that all requests for fulfillment of needs and   shortcomings will be fulfilled (al-Biqâ'î, 2006, p. 16). A request taught by God is a way to arrive at something that is expected together. The word "الصِّرَاطَ" which is affixed "ال" indicates that the road is a road that will not be misleading for the traveler. Because on the road one is always accompanied and heeded and He will guarantee its achievement by the Essence which has all the qualities of praise (al-Biqâ'î, 2006, p. 19). After humans have asked for a path that is expected to lead to the goal of salvation, the road is characterized by the word "أَنْعَمْتَ". This word gives privilege of   road requested by humans, which is a path that is filled with favor by the giver. The word "أَنْعَمْتَ" which is juxtaposed with the word shirât illustrates that the path that humans ask is the path that God has given to the Prophets and Apostles.

The sentence "غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ" provides clarity that   the path taught by God is the path that is not traveled by those who get God's wrath. The word "غَيْرِ" which is used as a hallmark of this second sentence, indicates that the path to salvation is not one for people who get angry. The word "وَلَا الضَّالِّينَ" which begins with the letter "لَا" refers to the certainty that the favor of God besides not being given to those who are wrathful, also will not be given to those who deliberately show opposition to His decree. (al-Biqâ'î, 2006, p. 19).

2. Interpretation with *Munâsabah* Approach as to the Izzah Darwazah Exegesis
Darwazah's idea which is by placing the letter in order of   time it came down, provides a portrait of understanding of meaning as the process of   message undertaken by   the Messenger of Allah. Interpretations based on   descending order of the surah, are an inseparable part of *al-ma'tsûr* exegesis, or *naql* exegesis. Before Darwazah interpreted Surat al-Fatihah, he gave a brief abstraction of surah which was directed at three important points namely; a). Explanation of   global content of surah relating to   affirmation that praise is

only the   absolute possession of Allah, the existence of the lordship of God, grace of God encompasses the whole life of beings, teaches humans to worship, requests for help and requests for guidance only to God, and fortifies themselves from being trapped in the path of heretics. and the way of people who are cursed by Allah. b). Explain that Surah al-Fatihah was the first surah to come down perfectly. c). An explanation of the wisdom behind Surah Fatihah, among others, is placed at the beginning of the Mushhaf, as   reading that must be read on every rak'ah in prayer, and the opening verse is repeated in several other surahs (Darwazah, 1962, p. 17).

After giving abstractions globally, then comes revealing the meaning of words used as keywords. In this letter there are five key words: الرَّحْمَنِ الرَّحِيمِ, الرَّبِّ, الْعَالَمِينَ and الصِرَاطَ. The key word is just an explanation of language. After discussing the concept of keywords, then it proceeds with the formulation of the main points contained in the letter. Contents of this surah are as outlined in the initial abstraction of surah (Darwazah, 1962, p. 17). After explaining the subject matter of the surah, Darwazzah explained   the name of the surah discussed. According to Darwazzah, the naming of surahs is usually taken from the words or sentences in the surah. But the famous name used in this surah is "al-Fatihah", not from   words or sentences contained in this surah. The fame of the name is due to the position of   the surah in   Mushhaf (Darwazah, 1962, p. 10). After discussing the name of the surah, Darwazzah discussed the issue of basmalah's position at the beginning of each surah. In this case, Darwazzah quoted some scholars' opinions about the position of   basmalah which was located at the beginning of each surah.

Then Darwazah explained the basic principles contained in the Qur'an as outlined in al-Fatihah, which is explained in the next surahs. Among these principles are monotheism, ways of praising existence of the lordship of God, principles of worship and asking for help, cues for the Day of Judgment, information about   past Ummah, as well as conditions for God's authority that encompass all of nature. From these secrets and principles, al-Fâtihah was finally used as the opening of   contents of Mushhaf. Therefore, this surah is categorized as the first surah to come down perfectly.

After explaining the urgency position of Surat al-Fatihah, Darwazzah explained the meaning and purpose of the sentence "الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ". In explaining the sentence, Darwazzah felt uneasy when the phrase "الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ" is interpreted as "Jewish and Christian". According to him, this surah was one of the surahs which fell in the early Mecca period. The al-Qur'an was referring to both Jewish and Christian communities after the Prophet was in Medina. Because in Makkah these two communities are not visible. If the narrative supporting this understanding has   truth, then ideally this surah is Madaniyyah (Darwazah, 1962, p. 19).   This is one of Darwazzah's criticisms of some interpretations. But after Darwazzah expressed criticism of the products of previous interpretations, he did not give opinions on that matter. He only offered a number of verses to weaken the interpretation of the sentence " الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ", where the Qur'anic dialogue with these two communities, on the average, use the media Madaniah (Al-Mâ'idah / 5: 72).

From   interpretation of al-Fatihah, nothing urgent is offered by Darwazah from his great theory. There are two things to note. The first relates to the position of al-Fatihah, that he strengthens the opinion of   jumhur that al-Fatihah is a Makiyyah. Secondly he gave a note of disagreement on the interpretation of "الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ" interpreted by Jewish and Christian groups. According Darwazah, the two groups are in Medina, and al-fatihah is from a Makkah phase. What Darwazah did in interpreting Surat al-Fatihah was no different from other commentators, except only to reinforce his great idea of the position of   the Qur'an which is based on an orderly downward orientation.

Comparative Analysis of al-Biqa'iy and Darwazah Exegesis.

After discussing the characteristics of the two interpretations, namely *mushhafî* and *nuzûlî* exegesis, a comparative analysis will be revealed between the two. 1. Both the exegesis have their respective characteristics Al-Biqâ'î with his *munâsabah* theory, is not new in the world of exegesis. But his sincerity in applying the *munâsabah* theory in every step of interpretation makes the effort a special characteristic. Al-Biqâ'î with his *munâsabah*, does not indicate negating other interpreters who might have been earlier to practice it. It's just that his seniors did not commit to details as he does. Likewise, Darwazah, and his interpretation products, are not actually new. What Darwazah had done is in proving his great idea, which had also been the subject of discussion by experts in on the Qur'an. It's just that Darwazah's seriousness in practicing downward order theory has nothing to rival his seriousness.

2. Both arguments underlying the writing of the two books are the same – they were wanting to prove their big ideas. Al-Biqâ'î through his dream of nubuwah process conveyed by Gabriel to the Prophet, gave him the confidence to do something that might be different from what Darwazah had done. Likewise Darwazah, with the request of fatwas to several prominent figures, wanted to give confidence that what was done was within the norm. This despite him knowing that his work was different from most of the interpreters at the time.

3. Interpretive steps expressed by the two authors, were not too foreign to steps taken by most interpreters. Al-Biqâ'î with his *munâsabah*, analyzes every element in the structure of the text. He presents the concept of words that are linked between one word and another and even syllables with other words and syllables. Darwazah with its *tartîb nuzul*, is also not far from al-Biqâ'î. He also discussed the key words to support the big idea, namely the interpretation of the Qur'an based on orderly descent. If al-Biqâ'î shows his *munâsabah* efforts in every word and verse, Darwazah does not mention his *tartîb nuzul* theory. He only gives an analysis of things through keyword use, a historical prophetic approach that is guided by the descending order of verses or surahs.

4. Both interpreters do not show a complete understanding of   verse or surah. They only provide an analysis of each word or sentence used as keywords. Rarely is there a maximum understanding of   verse by the   two interpreters. The readings of the   two interpreters ends without conclusion. The ideas to be conveyed are not a matter of results of a study of   interpretation of verses or

surah, but rather an epistemology of ideas related to the Qur'an that has manifested, either in the form of *mushhafî* or *nuzûlî*.

5. Empiriclly, both interpreters have contrasting differences. But essentially both have the same goal, it's to show and prove the miracle and totality of the greatness of the Qur'an. Al-Biqâ'î wants to show   totality in the understanding of the Qur'an through the concept of *munâsabah* which is read through *tartîb mushhafî*, while Darwazah wants to show integrity   in the understanding of the Qur'an through its historical facts.

Al-Biqâ'î by *al-munâsabah* wants to rationalize   totality of the integrity of instructions that can be understood from the Qur'an based on the order of Mushhaf.   While Darwazah with the concept of orderly descending   surah, wants to show totality of the content of   the Qur'an, the understanding of which is done through reading based on the historical descent of the Qur'an. While the *munâsabah* on the Qur'an is based on the order of mushhaf and the reading of the Qur'an is based on downward order, both however have the same perspective. From   results of this analysis, the researcher can simplify that *munâsabah* that is used as a reference by al-Biqâ'î is a structural-emotional *munâsabah*, while the reading of the Qur'an is based on an orderly downwards concept developed by Darwazah, which can be categorized as cultural-rational *munâsabah* .

CONCLUSION
After data presentation and analysis,   the researcher formulated conclusions which are as follows:

1. Application of *munâsabah* in   interpretation of surah based on *tartîb al-mushhaf*, is carried out in detail. Concentration of musfassir is aimed at the appearance of all elements in the Qur'an. While *munâsabah* in an interpretation based on *tartîb al-nuzûl* and is done by illustrating the treatise of trip in accordance with an orderly surah. Both of these interpretations are equally aimed at showing the totality of content of the Qur'an so that it is not partially understood. It's just that the interpretation which is based on the order of Mushhaf applies   the concept of *munâsabah* between elements in the Qur'an. While interpretations based on orderly descent, are to show the totality of content of the Qur'an by illustrating the   passage of the surah. *Munâsabah* in interpretation based on Mushhaf order is categorized as structural-emotional *munâsabah*, while the *munâsabah* in   interpretation is based on orderly discipline and is categorized as   rational-cult *munâsabah*.

2. Results of the interpretation of   surah using *munâsabah* approach based on *tartîb al-mushhaf* produces a rational relationship between elements in   the Qur'an. Interpretation based on *tartîb al-nuzûl* puts more emphasis on strengthening the history of the treatise. Both types of exegesis, although they have differences, in general they both take steps like other interpreters do. Both models of interpretation produce conclusions that are clear and unambiguous. Both are only dominant in reinforcing   theoretical ideas offered. The division of verses or surah is only obtained from the description of words or sentences that are based on keywords.

REFERENCES

Adlim, A. F. (2018). Teori Munasabah dan Aplikasinya Dalam Al Qur'an. *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir*, *1*(1), 14–30.

al-Zarqânî, M. 'Abd al-Adzîm. (1988). *Manâhil al-'Irfân fî 'Ulûm al-Qur'ân,*. Dâr al-Fikr,

al-Biqâ'î, B. al-D. A. al-H. I. bin 'Umar. (2006). *Nudz al-Durar Fî Tanâsub al-Ayât wa al-Suwar*. Dâr al-Kutub al-ilmiyyah.

Ali, A. S. (2018). *Books-in-Brief: A Brief Introduction to Qur'anic Exegesis*. International Institute of Islamic Thought (IIIT).

Alwani, Z. (2018). Al-waḥda al-bināʾiyya li-l-Qurʾān: A Methodology for Understanding the Qurʾān in the Modern Day. *Journal of Islamic Faith and Practice*, *1*(1).

Al-Zarkasyî, A.-I. B. al-D. M. bin 'Abdullah. (2001). *Al-Burhân fî 'Ulûm al-Qur'ân,*. Dâr al-Fikr.

Arikunto, S. (2006). Prosedur penelitian suatu pendekatan. *Jakarta: Rineka Cipta*.

Asri, A. N. (2019). *Literasi dalam Al Quran: Studi komparatif Tafsir Ibnu'Ashur dan al Biqa'i terhadap Surah al'Alaq ayat 1-5* [PhD Thesis]. UIN Sunan Ampel Surabaya.

Azzah Darwazah. (n.d.). *Al-Qur'an al-Majid*. Al-Maktabah al-'Ashriyyah,.

Ba'albakiy, M. (1985). Al-Maurid: Qāmūs Injilizīy Arabīy. *Beiru> t: Da> r al-'Ilm Li al-Mala> Yi> n*.

Baidan, N. (1995). Metode Penelitian Tafsir. *Jurnal Penelitian Walisongo, Semarang, No. V*.

Darwazah, M. I. (1962). *Al-Tafsîr al-Hadîts; Al-Suwar Murattabah hasba al-Nuzûl*. Dâr Ihyâ al-Kutub al-Arabiyyah.

Hendri, A. (2019). *PROBLEMATIKA TEORI MUNASABAH AL-QURAN*.

'Iyazy, A. (tt). *Al-Mufassirûn: Hayâtuhum wa Manhajuhum*. Wazârah al-Tsaqâfah.

Miles, M. B., & Huberman, A. M. (1992). Analisis Data Kualitatif. Terjemahan Tjetjep Rohendi Rohidi. *Jakarta: Penerbit Universitas Indonesia*.

Rab, A., Peru, F. A., & Islam, S. (2017). *Toward a Quranic Understanding of the Divine: Perspectives from Three Thinkers*. CreateSpace Independent Publishing Platform.

Rahman, F. (1983). Tema Pokok al-Qur'an, terj. *Anas Mahyuddin, Bandung: Pustaka*.

Sunarsa, S. (2019). TAFSIR THEORY; STUDY ON AL-QURAN METHODS AND RECORDS (TEORI TAFSIR; KAJIAN TENTANG METODE DAN CORAK TAFSIR AL-QURAN). *Al-Afkar, Journal For Islamic Studies*, *2*(1, January), 247–259.

Suryadilaga, M. A. (2005). Metodologi Ilmu Tafsir. *Yogyakarta: Teras*.

Syukri, A. (tt). *Metodologi Tafsir al-Qur'an Kontemporer Dalam Pemikiran Fazlur Rahman*. Balitbang Depag RI.

Tailor, S. J., & Bogdan, R. (1984). *Intoduction to Qualitative Research Methods; thlme Search for Meaning*. New York: Wiley & Sons. Inc.

Wijaya, A., & Ag, D. M. (2016). Sejarah Kenabian Dalam Perspektif Tafsir Nuzuli Muhammad Izzat Darwazah. *Bandung: Mizan*.

Yusuff, M. S. S., Othman, Y. H., Manaf, M. R. A., & Ismail, M. H. (2017). *Sabab Nuzul Ayah (The Contexts and Occasions of the Revelation of the Quran) at Tafsir Tarjuman Al-Mustafid: A Genetic Approach in Surah Al-Baqarah*.