

## **QUR’ANIC INTERPRETATION METHODOLOGY (Analytical Study of Muhammad Abid Al-Jabiri Interpretation Method)**

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### **ABSTRACT**

During classical period, medieval, modern, and until nowadays, the Qur’anic interpretation has a different methodology. One of the figures that can be classified into contemporary Qur’anic exegete is Muhammad Abid al-Jabiri. According to al-Jabiri’s view, one of the problems of interpretation is it bound to previous interpretation without attempting to find the deepest meaning of the Qur’an. The implication is, repeating the previous interpretation, does not give the new meaning and unable to answer the problem. This paper tries to analyze the methodology of interpretation. The analysis showed that al-Jabiri seemed to responds Muhammad Shahrur’s view. Al-Jabiri introduces the principle of making Qur’an contemporary for itself and for the readers. The result can be used as a reference of interpretation methodology in finding solutions of human problems.

*Keywords: Methodology, al-Jabiri, Interpretation.*

### **INTRODUCTION**

The methodology of Qur’anic interpretation and its **approachment** have been widely introduced by the exegetes along with the time goes by in a history of scientific interpretation. There are, at least, four popular methods known in the treasury of scientific interpretations. *First, ijmalī*. This method globally explores the interpretation of a group of verse. *Second, tafshīlī*. An interpretation method which is detailing from verse by verse based on the sequence in the *Mushaf*. *Third, Muqarran*, as a method of interpretation by comparing between one and other interpretations. *Fourth, Maudhu’i* or popularly known as thematic method in which the interpretation is done by pointing out the certain themes in the Qur’an.

The presence of a new method of interpretation undoubtedly enrich the interpretation discourses of Qur’an. The interpretation from al-Jabiri, for instance, could be find in *Fahm al-Qur’an*. He introduced a new different method of interpretation from what has been generally popular in the society.

### **BIOGRAPHICAL BACKGROUND**

Muhammad Abid al-Jabiri was born on December 27 in 1936 in **Figuiq**, south part of Morocco. He grew up in a politician family (political parties) who are fighting for the independence of Morocco from French colonialism. Al-Jabiri was never involved in practical politics under the guidance of Mehdi B. Barka, a

politician and the left-wing leader of Istiqlal party who founded the Union Nationale des Forces Populaires (UNFP), which changed its name to Union Socialiste des Forces Populaires (USFP) (Abdullah Affandi, 2015: 63).

Since the beginning, al-Jabiri interested in philosophy. When Morocco **obtained its independence** in 1956, three years later (1959), al-Jabiri continued his study at the University of Damascus, Syria, in the field study of philosophy (Walid, 2003). A year later he entered the University of Rabat. In the same year he taught at the high school and active in the field of education planning and evaluation. He finished his formal education with a doctoral degree in 1970. (Abdullah Affandi, 2015: 64). His dissertation entitled *al-Ashabiyya wa al-Da'wa: Ma'alim Nazariyyah Khalduniyyah fi Tarikh al-Islam* (Fanaticism and the State: The Elements of Theoretical Khaldunian in Islamic history). Al-Jabiri spent much of his education in his homeland with trilingual; Arabic, French and English (M. Faisal, 2010: 337).

Al-Jabiri known for his renewal projects conducted through the epistemological criticism against traditional foundation of scientific Arab of Islam. He tried to review the history of Arab-Islam and Arabic-rational criticism "The Critique of Arab Thought" (*Naqd al-'aql al-'Arabi*) is a project conducted by Mohammed Abid al-Jabiri above the chronic intellectual stagnation of Arab-Islamic thought. It was created in tetra logical version. They are *Takwîn al-'Aql al-'Arabi* (1984), *Bunyah al-'Aql al-'Arabi* (1986), *al-'Aql al-Siyâsi al-'Arabi* (1990), and *al-'Aql al-Akhlâqi al-'Arabi: Dirâsah Tahlîliyyah Naqdiyyah li Nudhm al-Qiyam fi Tsaqâfah al-'Arabiyyah* (2001). The critique of Arab thought is projected as a milestone towards critical rationalism to pursue the backwardness of Arab-Islamic civilization which is far away from European modernity rapid progress.

## ONTOLOGICAL VIEW

There are several opinions about word '*Qur'an*' itself. *First*, the word is *ghairu mahmuz*, out of word *qira'ah*. Besides, it is same as the word *taurat*, which is a name of a holy book. That word is *musytaq* like the word *qarantu* which means to collect or to put together. The word is a *musytaq* from word *qara'in* which is mean that the verses therein justify and resemble each other. All of these are without glottal stop. *Second*, the word is *mahmuz* from the word *Qur'an*.

According to Al-Jabiri's thought, Allah gave the name of His Book, the Qur'an. The question is whether God gave the name *Qur'an* with the word *Kitab* (book) or without it? This question is important because the *Qur'an* was revealed separately. How can the early Muslims name it as "recitation"? (*Qur'an*) when it revealed gradually between the verses and the chapters. That is, does the verse and chapter which is revealed gradually can be said as *Kitab*?. Therefore, Al-Jabiri offers the importance of *tartib nuzul* to know the concepts of *Qur'an*.

In the first chapters revealed before the Prophet Mohammad's openly **preachis** no word *Qur'an* found but this word has just been found and repeated when the idolaters of Makkah rejected the preaching of the Prophet (Mohammad) with their

negative accusations on him. Word *Qur'an* was first revealed in the *surah al-Qiyamah* (31<sup>st</sup> sequence) and *al-Buruj* (33<sup>rd</sup> sequence) and *Qaf* (34<sup>th</sup> sequence) as a rejection for those who deny the presence of the *Qur'an*. Before that, it was only found terms *ad-dzikh* and *al-hadith*. For al-Jabiri, *ad-Dzikh* has special character as part of the *Muhammadan* apocalypse, while *al-Qur'an* implied a general character with all its parts recited by Gabriel.

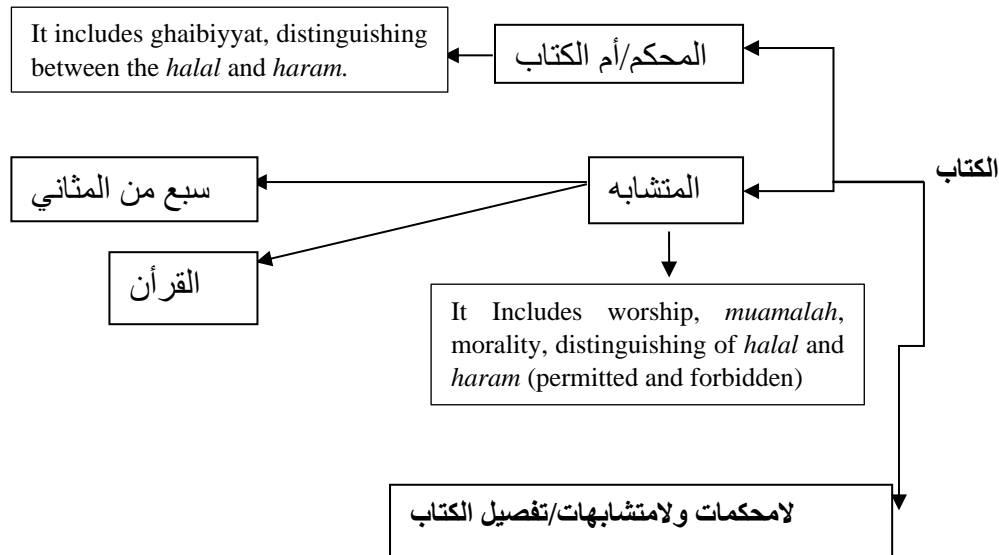
When looked at *al-A'raf* verse 2 in uthman's codex version, it is found in the 7<sup>th</sup> sequences while in *tartib nuzul* of al-Jabiri version it is in the 39<sup>th</sup> sequence, the verse is: كتب أنزل إليك فلا يكن في صدرك حرج منه لتتذكر به وذكر The exegetes interpret the word "*kitab*" (book) in this verse as the *Qur'an*. In contrast, al-Jabiri stated that the word "*kitab*" here means "*surah*" (chapter). Al-Jabiri argued that Prophet Muhammad (peace be upon him) had received his prophetic task from the first time he received the earliest revelation in the form of *Qur'an*. Thus, it is unlikely possible that this verse means Muhammad felt need to be motivated because of the heavy burden from the revelation of the *Qur'an*. Otherwise, the intention of word "*kitab*" here is a special term for the revelation of *surah al-A'raf* in which at that time Muhammad faces two groups of people. The first is the Jews who had been known as the scribes (Muhammad was in a hard situation that both revelations previously named as *dzikh* and *hadits* turned into *Kitab*). The second is a group of Qurays. Muhammad in an oppressive option to convince them-who do not have a Holy Book-to be able to have and believe in the Holy Book revealed to him (*al-Qur'an*). (Al-Jabiri, 2006: 161)

Basically, according to Al-Jabiri, word '*Kitab*' is more focused on the *Qur'an* in *Lawh al-Mahfouz*, while name of *Qur'anis* generally more focused on its beautiful reading, readable with recitations, easy to be memorized, and out of its essence as *ad-dzikh*. Al-Jabiri was inspired by Ibn Abbas that the *qalam* is something that was first created to write anything that God created. It is in *lawh Mahfudz* and termed as *al-Kitab* (*Q.S. al-Waqi'ah* [56]: 77-79), or also called with *Umm al-Kitab* (*al-Zukhruf* [43]: 1-4). *Lawh Mahfouz* or *al-Kitab* means "original text" and from this original text then the *samawi* books are revealed. As for *al-Qur'an* is a special manuscript of *Umm al-Kitab*.

In other side, this view is different from Shahrur's view toward *al-Kitab* and *al-Qur'an*. Muhammad Syahrur ibn Deyb was born in Damascus, Syria on April 11, 1938. He was studied in Moscow in the field of civil engineering and once was sent to a university in Ireland to continue his studies in the specialization of land mechanism and foundation.

In addition to Islamic studies, Shahrur very interested in the philosophy of humanism and depth of meaning in Arabic. His book *al-Kitab wa al-Qur'an; Qira'ah Mu'ashirah* made his name popular in the modern Muslim world. His view in this book is quite a long time contemplated and explored for approximately twenty years. Some of his ideas and concept emerged after observing the development of traditions of thought and reality of contemporary Muslims when faced with the reality of human historical development. (Mustafa As'ady, 2005)

Syahrur view of the *Qur'an* can be summarized in the following scheme;



Shahrur differentiated between terms “*kitab*” and “*al-kitab*” (with *al'ta'riif* at the front). Shahrur started that *al-kitab* is the entire content of *mushaf*, while “*kitab*” is only parts of ‘theme’ from the entire content. *Al-Kitab* is divided into two types; 1). *Kitab an-nubuwwah*, and 2). *Kitab ar-risalah*. The scheme above (based on Q.S. Ali Imran: 7) can be explained as follows: (Sahiron, 2008)

1). *Al-Kitab al-muhkam*; the collection of *muhkamat* verse which is defined as the *umm al-kitab*. *Muhkamat* verse is a collection of laws delivered to the Prophet which contains human principles include worship, *muamalah*, and morality. These verses serve as a differentiator between *halal* and *haram* things.

2). *Al-Kitab al-mutasyabih* is the whole verses of *al-kitab* except *muhkamat* and *tafshil al-kitab* verses. The collection of the whole essence that was given to Muhammad, it is partially contains *ghaibiyat* which is difference between the real and presumption. *Q.S. al-Hijr* explains two kinds of *kitab* in *al-kitab al-mutasyabih*: 1) *sab'an min al-matsani* and 2) *al-Quran al-Kareem*. The feature of the verses in *al-kitab al-mutasyabih* is informative format, not a command or prohibition and the passages contain various kind of news (*anba'*) eg: *Q.S. Hud* verse 49.

3). *La muhkam wa la mutasyabih* which has been termed as *tafshil al-kitab*. Referring to *Q.S. Yunus* verse 37 which shows the three different types of verses, they are: 1) *al-Qur'an*, 2) *Baina yadaih*, referring to *ar-risalah*, and 3) *tafshil al-kitab*.

Al-Qur'an itself contains of several sections;

1. Constant part (*al-Juz al-Thabit*) is the laws or universal rules that regulate all of the existences since the first creation of the world. This section can not be changed by people's self-interest and it is not territory of prayer requests.

2. Changeable part (*kitab mubin*) is a particular of natural phenomenon. The change and turn that become media intervention of God in accordance with the laws of nature is determined and intended by Him. This section became the territory of prayer requests.
3. Human conscious activity (*al-qashash/historical stories/al-kitab al-mubin*). The reason for giving this terms is; *First*, both are revealed from *al-imam al-mubin* instead of *lawh mahfudz*. *Second*, the story provides complementary theme along with the development of human history. All of verses in *al-Qur'an* and in *al-sab'u al-matsani* are involve in *mutashabihat* verses here with *tafshil al-kitab* verses are reflecting the *nubuwwah* dimension. *Al-Quran* is derived from the word *qa-ra-na*. One of the meanings is collected a regular part of the natural laws that are formed from *lawh mahfudz* and the changing parts are formed in *al-imam al-mubin*. Therefore *al-Qur'an* contains two main contents. *First*, the constant part consists of the material laws or universal nature. This part is not the area of prayer for the people and is impossible to change. *Second*, changeable part which is revealed by *imam mubin*, consist of; a. A part related to the events of a natural phenomenon named as *ayatullah* and is subjected for the development of human's knowledge, b. Events of human history that has happened and has been termed as *ahsan al-qashash, al-kitab al-mubin*. *Third*, *al-Quran* verses are *bayyinat* and become a justification in a particular situation.

*Al-Qur'an* is named with the term *al-hadits* because it consist of natural and humanity phenomenon (historical event). Moreover, there are natural laws that organizing the material object, and also natural laws that organizing human's history. They both influenced each other. (*Q.S.Yusuf:3*).

Thus, *ad-dhikr* is part of *al-Qur'an*. It is the linguistic form spoken entirely in *al-kitab*. *Ad-Dhikr* revealed as revelation material beyond Muhammad's knowledge. Formation of the revelation became *ad-dhikr* is a process that happened in a form which is far away from Muhammad consciousness.

Assuming from the explanation above, it seems that Al-Jabiri responds to Shahrur's view by tracking the concept of *al-Kitab, al-Qur'an, ad-Dzikr* and also *al-Hadith* based on *Tartib Nuzul*.

## METHODOLOGICAL CONSTRUCT

There are three patterns of relationships in each certain reading; the past (*al-mādhī*), the present (*al-hādhīr*) and the future (*al-Mustaqbal*). With those three patterns, the models of reading text (as well as the text of the *Qur'an*) can be categorized as follows:

1. *Qirā'at salafīyya*. This model of reading came out between "past" and "future". It means that this sort of reading only concern about "the future"

by the perspective of "the past". It is no wonder if the depiction of "the future" -which would come- become "the future" -which has been passed-. Moreover, It is not only in reading but also in praxis territory, it presents "the past" in the reality of "the present". Al-Jabiri believes that this kind of reading is ahistorical (*lā tārīkhīyyah*). It did not produce reading and understanding products but only one thing, that is the 'hereditary' understanding of the tradition (*turāts*). The tradition includes the understanding but the understanding exclude the tradition, because the tradition is only repeating itself. This kind of *salafīyya* reading comes from reading history with religious perspective. (Al-Jabiri, 1993)

2. *Qirā'at Salafīyya Istisyraqīyyah*. This reading model came out between "present" and "past". Yet, the "present" here is not the present of the reader instead of the "West" or Europeans whom are positioned themselves as the core of *dzāt* from a future, dominate the global humanitarian and establish themselves as a guiding principle for the "future". Arab-liberals is the representation of this reading model. They did a reading of the Arabic tradition with Western perspective. They forgot that perspectives and methods can not be separated.

Moreover, as what has been known that the Orientalist perspective, in terms of methodology, they read a tradition through traditions. Philological methods, for instance, it tries to bring something back to its origin. It means that when this method is used to read the tradition of Arab, what happens is restoration of Arab tradition to its origin (Jewish, Greek, Masihiy). Orientalist reading wants the reader understand the tradition by Arabic thought to restore it to the earlier tradition. Why? Since Arab culture becomes the bridge between the Greek and Europe culture, this reading, in the view of Al-Jabiri, has reduced the Arab tradition itself (Al-Jabiri, 1993)

3. *Qirā'at Yasāriyyah*. This reading model ultimately becomes *qirā'at marksīyah* (Marxism). The perspective pattern built from the 'left' thought of contemporary Arab is the "future" and "past" with the dialectic model between tradition and revolution. The tradition is intended to support the revolution while the revolution is purposed to restore the traditional foundation.

Al-Jabiri stated that on this model, the used method merely can not be used even it classified as an applicable method. This model is not exploratory but considered ideological. (Al-Jabiri, 1993: 15)

Related to the three reading models above, al-Jabiri said that all of them are epistemologically has deficiencies in two aspects; from the methodological and perspective side. In terms of methods, all of them already lost the objectivity while from the perspective they lose their historicity. Al-Jabiri named this by اللاتاريخية and الافتقاد الى الموضوعية. (Al-Jabiri, 1993: 16)

## QIRA'AT MU'ASHIRAH: AL-JABIRI'S OFFER

Known as *qirā'at*, for Al-Jabiri, it was not only a discussion or *dirāsah* but it more than a discussion and *dirāsah tahlīlīyyah*. It was critical reading. A *ta'wil* that could give "meaning" to something read by the richness of the meaning surrounded on it relate to the thoughts, social, politics or even culture. It is also associated with the conditions of today's readers.

It named as *mu'āshiroh* because it covers two meaning —Jabiri stated below: (Al-Jabiri, 1993: 12)

جعل المقروء معاصرا لنفسه معناه فصله عنا, وجعله معاصرا لنا معناه وصله بنا, قراءتنا  
تعتمد, اذن, الفصل و الوصل كخطوتين منهجيتين رئيسيتين

'Made it *al-Maqrū'* contemporary for himself 'in dealing with the problems, in the scope of knowledge and ideology. The results of the meaning arise from the specificity of its scope. Furthermore, *mu'āshiroh* means 'Make it *al-Maqrū'* contemporary for audients by way of understanding and reasoning.

## AL-FASHLU WA AL-WASHLU

*Al-Qur'an* dealing with the different time and place that require the reader to understand with a new understanding. *AL-Qur'an* is not just about the sheets neatly arranged as a codex, but it is the text that 'exist and formed' during approximately 20 years. Therefore, to understand al-Qur'an is not only required to see it as a text with line, note, and different interpretation but also by "separating" (*fashl*) the text with different notes and interpretations on it with the intention of associating text with different places and times. This step aims to "unify" (*washl*) between text and us (readers) at the present time and also unify the text and text itself as its originality. (Al-Jabiri, 2008: 7)

“Originality” of the text is not the text as it presented in the hands of the readers until today but the text that is aside from the various understanding contained in the books of tafsir. In other words, cease the ideological understandings and knowledge of the exegetes off from the text is often just repeating what has already exist. (Al-Jabiri, 2008)

Thus, the methodological steps can be summarized as follows;

1. The importance of secession from traditional understanding for tradition.

The fundamental issue needed to be highlighted is not the issue of choosing the methods and the right way of it but the issue of rational criticism. Prioritizing work of mind by broaden the mind from traditional understanding is recommended. Secession here does not mean the separation from the tradition but separation against all forms of linkage relationships of tradition, which in turn it can change all that "has become a

tradition" to the establishment of a tradition (a tradition that is constantly renewable).

فصل الذات عن الموضوع والموضوع عن الذات حتي يصبح في الامكان اعادة  
العلاقة بينهما علي اساس جديد

The problem above can be realized as long as there is a separation attempt of *maudhu'* (object) from the essence. Both of them did not address each other in order to form a new understanding process. Al-Jabiri give a statement term (Al-Jabiri, 1993: 21)

## 2. *Fashl al-maqrū' an al-Qāri'*

The basic rule of thumb is "abstain from reading the meaning before examining the words." Words are not just an independent *mufradāt* but they are like the elements that forming the system of meaning. Three steps can be taken in '*fashl maqrū' an qāri*, namely; First, address the structural problems of the text. This issue is related to the owner of the text language. A reader should be able to examine the changes of the thought from the owners of text language so they can put it in its original position. *Second*, parse the text historicity. *Third*, browse the text ideology. This measure attempts to reveal the ideology that developed in the process of meaning. (Al-Jabiri, 1993: 24)

The next step is *washl al-maqrū'an al-Qari'*. The thing to do is read the introductions and the results. 'The past with the future', combines between theme and ideology, change the "future-past" into "future-coming" so that by this way *al-maqrū'* become contemporary for itself and its audience.

## READING APPLICATION (Al-Jabiri, 2008: 62-64)

In each interpreted surah (chapter), Al-Jabiri gives an opening before entering the interpreted verse. *Q.S. Al-Ma'un*, for instance, this chapter is in the 14<sup>th</sup> sequence in *tartib nuzul*.

*Intaqdim* (preliminary) interpretation, Al-Jabiri applying the offered theory of *al-fashl*. The first time Al-Jabiri informed that this chapter included in chapters which can generate a lot of differences among the exegetes because of the distance between the structure and the meaning of the text. Al-Jabiri also criticizing the exegetes in interpreting this verse that most of them saw its *asbab nuzul* but stuck in a prolonged discussion.

Entering into the *nash* of *surah al-Ma'un*, he divided it into two points; *First*, they are cheating on the orphan and do not distribute their alms to the poor. At this point he explores verses 1-3. *Second*, so woe to those who pray (but) who are heedless of their prayer. This point is verses 4-7.

*Al-Fashl* efforts carried out by Al-Jabiri by pointing to the view of most exegetes on this verse that what referred in point 2 is the person negligent in prayer, it is *al-Munafiqun*. "Hypocrisy" in this verse are those who do not heed the prayer



time and prevents themselves from feeding the poor, and also *riya'*. The unfortunate is interpreted with deprived them into hell of the Hell.

This chapter reveals in Madinah because the characters being showed up are the character of Medina who had three features; leaving prayers, *riya'*, and griping. But this chapter also include in Makiyyah chapters because of the *uslub* and the row order, in which, the previous chapters have evolved from focusing on *uslub* and themes towards social issues (the mention of the poor and fatherless).

It is impossible to mention "woe to those who pray", in view of the exegetes, it was addressed to the believers. They say that the early part of the *surah* (verses 1-3) revealed in Makkah while the next verse until the end are revealed in Madinah. This argument is strengthened by *asbab nuzul* of a verse which is tell about Abu Sufyan ibn Harb rebuked the beggar. *Tafsir* (interpretation) of this letter is often linked to the obligation of *zakat*. Al-Jabiri take it as an example with the interpretation of at-Tabari and al-Qurthubi.

How is the way Al-Jabiri interpret *surah al-Ma'un*? Al-Jabiri believes that this chapter is a unity that is unseparatable like the opinion above, the reason is the existence of the letter "*fa*" that serves as *athaf* and means *at-tartib*. Besides, in this chapter, there is no one can change the meaning of prayer into *zakat* because both of prayer and *zakat* are unknown concept at the time of the revelation. Thus, according to Al-Jabiri the concept is not concept of *zakat* but it concept of alms in general. While the definition of 'those who pray' is one who 'pray' or worship in general or it could be a ritualized prayers in Makkah (twice in a day). So the 'woe' here is a threat to the worshipers who are negligent. But the negligent was not in the prayer time but fails on other things more important, that is the absence of social security within the concept of worship is done. This is related to the concept of prayer prevented from *fakhsya'* and *munkar*. So, if it concludes its meaning at this time that the person who negligent in prayer is people who can not prevent themselves from *fakhsya'* and *munkar*. At the end of his explanation, Al-Jabiri restates that this *surah* revealed in Makkah before the presence of hypocrites group.

## CONCLUSION

*Kitab*, in the view of Al-Jabiri was *al-Qur'an* in *lawh Mahfudz*. While the naming of *al-Quran* focused on its beautiful reading, readable with recitations, can be memorized and perceived its beauty. Terms '*Qur'an*' come out after the polytheists of Makkah rejected the preaching of Muhammad SAW. This term appear in *surah al-Qiyamah* (sequence 31), while previously it only referred as *ad-Dhikr* and *al-Hadith*. Al-Jabiri's opinion seems to respond on Shahrur's opinion about *al-Kitab* and *Qur'an* by offering readings based on *tartib nuzul*.

Reading of the Qur'an can be done with *al-Fashlwa al-washl* with a breakaway from tradition attached on the meaning and unite themselves to acquire a new meaning, so as to make it contemporary text for itself and the audience. This is exemplified by Al-Jabiri, one of them is in interpreting *Q.S.al-Ma'un*. It is

interpreted based on the conditions at the time of the revelation of the *surah* and it pulled into the present by still looking at the *tartib nuzul*.

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Tabel of Tartib Nuzul\*

Urut Kronologis	Versi Standar Mesir		Versi Jabiri	
	Nama Surat	Keterangan	Nama Surat	Keterangan
1	Al-Alaq		Al-Alaq	Hanya Ayat 1-5
2	Al-Qalam	Ayat 17-33, 48-50 Madaniyyah (Md)	Al-Mudassir	Hanya Ayat 1-10
3	Al-Muzammil	Ayat 10-11, 20, Md	Al-Masad	
4	Al-Mudassir		Al-Takwir	
5	Al-Fatihah		Al-A'la	
6	Al-Lahab		Al-Lail	
7	Al-Takwir		Al-Fajr	
8	Al-A'la		Al-Duha	

9	Al-Lail		Al-Syarh	
10	Al-Fajr		Al-Asr	
11	Al-Duha		Al-Adiyat	
12	Al-Syarh		Al-Kaus ar	
13	Al-,Asr		Al-Takas ur	
14	Al-Adiyat		Al-Ma'un	
15	Al-Kaus ar		Al-Kafirun	
16	Al-Takas ur		Al-Fil	
17	Al-Maun		Al-Falaq	
18	Al-Kafirun		Al-Nas	
19	Al-Fil		Al-Ikhlās	
20	Al-Falaq		Al-Fatihah	
21	Al-Nas		Al-Rahman	
22	Al-Ikhlās		Al-Najm	
23	Al-Najm		Abasa	
24	Abasa		Al-Syams	
25	Al-Qadr		Al-Buruj	
26	Al-Syams		Al-Tin	
27	Al-Buruj		Quraisy	
28	Al-Tin		Al-Qariah	
29	Quraisy		Al-Zalزالah	
30	Al-Qariah		Al-Qiyamah	
31	Al-Qiyamah		Al-Humazah	
32	Al-Humazah		Al-Mursalat	
33	Al-Mursalat	Ayat 48, Md	Qaf	
34	Qaf	Ayat 38, Md	Al-Balad	

			Al-Alaq	Ayat 6-19
			Al-Mudassir	Ayat 11-56
35	Al-Balad		Al-Qalam	
36	Al-Tariq		Al-Tariq	
37	Al-Qamar	Ayat 54-56, Md	Al-Qamar	
38	Sad		Sad	
39	Al-Araf	Ayat 163-170, Md	Al-Araf	
40	Al-Jinn		Al-Jinn	
41	Yasin	Ayat 45, Md	Yasin	
42	Al-Furqan	Ayat 68-70, Md	Al-Furqan	
43	Fatir		Fatir	
44	Maryam	Ayat 58,71, Md	Maryam	
45	Taha	Ayat 130-131, Md	Taha	
46	Al-Waqi'ah	Ayat 71-72, Md	Al-Waqi'ah	
47	Al-Syu'ara'	Ayat 197, 224-247, Md	Al-Syu'ara'	
48	Al-Naml		Al-Naml	
49	Al-Qasas	Ayat 52-55, Md dan Ayat 85 saathijrah	Al-Qasas	
50	Al-Isra'	Ayat 26,32-33, 57,73-80, Md	Yunus	
51	Yunus	Ayat 40, 94-96, Md	Hud	
52	Hud	Ayat 12, 17, 114, Md	Yusuf	
53	Yusuf	Ayat 1-3,7, Md	Al-Hijr	
54	Al-Hijr		Al-Anam	
55	Al-Anam	Ayat 20,23,91,114, 151-153, Md	Al-Saffat	
56	Al-Saffat		Luqman	

57	Luqman	Ayat 27-29, Md	Saba	
58	Saba	Ayat6, Md	Al-Zumar	
59	Al-Zumar	Ayat52-54, Md	Al-Mu“min	
60	Al-Mumin	Ayat56-57, Md	Fussilat	
61	Fussilat		Al-Syura	
62	Al-Syura	Ayat 23-25,27, Md	Al-Zukhruf	
63	Al-Zukhruf	Ayat 54,Md	Al-Dukhan	
64	Al-Dukhan		Al-Jas iyah	
65	Al-Jasiyah	Ayat 14, Md	Al-Ahqaf	
66	Al-Ahqaf	Ayat 10,15,35, Md	Nuh	
67	Al-Z ariyat		Al-Z ariyat	
68	Al- Ghasiyah		Al-Ghasiyah	
69	Al-Kahfi	28,83-101, Md	Al-Insan	
70	Al-Nahl	Ayat126-128, Md	Al-Kahfi	
71	Nuh		Al-Nah}l	
72	Ibrahim	Ayat28-29, Md	Ibrahim	
73	Al-Anbiya		Al-Anbiya	
74	Al-Muminun		Al-Muminun	
75	Al-Sajdah	Ayat16-20, Md	Al-Sajdah	
76	Al-Tur		Al-Tur	
77	Al-Mulk		Al-Mulk	
78	Al-Haqqah		Al-Haqqah	
79	Al-Maarij		Al-Maarij	
80	Al-Naba		Al-Naba	
81	Al-Naziat		Al-Naziat	
82	Al-Infitar		Al-Infitar	

83	Al-Insyiqaq		Al-Insyiqaq	
84	Al-Rum	Ayat 17, Md	Al-Muzammil	
85	Al-Ankabut	Ayat 1-11, Md	Al-Rad	
86	Al- Mutaffifin		Al-Isra	
87			Al-Rum	
88			Al-Ankabut	
89			Al-Mutaffifin	
90			Al-Hajj	

\*This table is taken from research by Abdullah Affandi (2009)