



Tafsir Method of *Tartib Nuzuli*: An Analytical Study of Muhammad Darwazah's *Kitab al-Tafsir al-Hadith* and Muhammad al-Jabiri's *Kitab Fahm al-Qur'an al-Hakim*

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Abstract. The study of tafsir *tartib nuzuli* is still quite rare. This study seeks to complete the study. Tafsir *tartib nuzuli* is still considered “strange” by the majority of Muslims. This study is library research using a descriptive-analysis method. There are at least four *mufasirs* (interpreters) who use the tafsir method of *tartib nuzuli*, namely *Bayan al-Ma'ani* by Abdul Qadir Huwaisy (Iraq: 1880-1978), *Al-Tafsir al-Hadith* by Muhammad Darwazah (Syria: 1887-1984), *Ma'arij al-Tafakkur* by Abdurrahman al-Maidani (Syria: 1927-2004), and *Fahm al-Qur'an al-Hakim* by Muhammad al-Jabiri (Morocco: 1935-2010). Of the four books of *nuzuli* interpretation, this paper will focus on two books, namely *Al-Tafsir al-Hadith* and *Fahm al-Qur'an al-Hakim*. The tafsir method of *nuzuli* has its own characteristics and contributions compared to other methods of interpretation. Tafsir *tartib nuzuli* can be an alternative method in portraying the Prophet's da'wah journey / Islamic transformation from the time of Muhammad's prophethood until his death. *Tartib nuzuli* interpretation is more related to the chronology of the Prophetic *Sirah Nabawiyah* (Prophetic Journey) as narrated in the books of *Sirah*.

Keyword: *Nuzuli Tafsir Method, Mushafi Tafsir, Books of Nuzuli Tafsir, Contribution*

Abstrak. *Studi tentang tafsir tartib nuzuli masih cukup jarang dilakukan. Kajian ini berusaha untuk melengkapi studi tersebut. Tafsir tartib nuzuli dianggap masih "asing" oleh mayoritas umat Islam. Kajian ini bersifat kepustakaan (library research) dengan menggunakan metode deskriptif-analisis. Setidaknya ada empat mufasir yang menggunakan metode tafsir tartib nuzuli yaitu Bayan al-Ma'ani karya Abdul Qadir Huwaisy (Irak: 1880-1978), Al-Tafsir al-Hadits karya Muhammad Darwazah (Suriah: 1887-1984), Ma'arij al-Tafakkur karya Abdurrahman al-Maidani (Suriah: 1927-2004), dan Fahm al-Qur'an al-Hakim karya Muhammad al-Jabiri (Maroko: 1935-2010). Dari empat kitab tafsir nuzuli tersebut, tulisan ini akan fokus pada dua kitab, yaitu Al-Tafsir al-Hadits dan Fahm al-Qur'an al-Hakim. Metode tafsir nuzuli memiliki ciri khas dan kontribusi tersendiri dibanding metode tafsir lain. Tafsir tartib nuzuli dapat menjadi metode alternatif dalam memotret perjalanan dakwah Nabi/formasi Islam sejak masa kenabian Muhammad sampai wafatnya. Tafsir tartib nuzuli lebih sinkron dengan kronologi Sirah Nabawiyah sebagaimana dinarasikan dalam kitab-kitab sirah.*

Kata kunci: *Metode Tafsir Nuzuli, Tafsir Mushafi, Kitab-kitab Tafsir Nuzuli, Kontribusi.*

INTRODUCTION

Tafsir works that use the *nuzuli* method are arguably rare (Dimiyathi, 2022: 54). So is the study of it. The majority of tafsir circulating among Muslims is tafsir with the *tartib mushafi* method, tafsir that is written in order based on the order of the Usmani *Mushaf*. These books of tafsir are the most written by Muslim scholars and most fill the libraries of Muslims. The number of tafsir books compiled by the *tartib mushafi* method makes it more popular among Muslims than others. At the same time, tafsir with the *nuzuli* method seems to be marginalized and less visible on the "stage" of Islamic thought.

Tafsir *nuzuli* is one of the "victims" of the existence of a closed official corpus Quran (Ma'arif, 2018: 162). This is the main reason for the unpopularity of tafsir *nuzuli*. With the existence of the Usmani *mushaf*, Muslims are more often struggling with popular *mushaf*. In fact, in the history of Muslims, it is believed that there was once a Quranic *mushaf* in accordance with the order of revelation (*tartib nuzuli*) (Amal, 2011: 101). However, this model of the Quran was "destroyed" during the *Jam'u* Quran during the time of Caliph Uthman. The popularity of the Usmani *Mushaf* goes hand in hand with the emergence of tafsir works that use the *mushafi* tafsir method. As we mentioned above, most *mufasirs* refer to the *tartib Mushafi* rather than the *tartib nuzuli*.

However, it is precisely this "unpopularity" of *nuzuli* tafsir that becomes an attraction to be explored and exposed to its uniqueness and advantages over popular methods of interpretation. This paper tries to fill the empty space by examining two books of tafsir that use the *nuzuli* method, namely *Al-Tafsir al-Hadith* by Muhammad 'Izzat Darwazah and *Fahm al-Qur'an al-Hakim* by Muhammad 'Abid al-Jabiri.

The study of tafsir *nuzuli* is not the first to be done. Similar studies have been conducted by, among others, Ismail. K. Poonawala (Poonawala, 2006), Yuliana Jamaluddin (Jamaluddin, 2016), Muhammad Fadli Rahman (Rahman, 2022), Aksin Wijaya (Wijaya, 2016), Khairul Fikri (Fikri, 2022), Aramdhan KP Permana (Permana, 2023), Wissam S. Abdul-Razzaq and Mahmood H. Mejbek (Mejbek, 2023). However, from some of these studies, we have not found a comprehensive study of the uniqueness and superiority of tafsir *tartib nuzuli* over tafsir *tartib mushafi*.

This paper will first show an overview of tafsir *tartib nuzuli*. Then the study of two books of tafsir *tartib nuzuli*, namely al-Tafsir al-Hadith and Fahm al-Qur'an al-Hakim. In the discussion of each of these books, examples of interpretation will be shown that can illustrate the main argument of this paper. That is that the *tartib nuzuli* method of interpretation can better capture the Prophet's da'wah journey / Islamic transformation from the time of Muhammad's prophethood until his death.

RESULTS AND DISCUSSION

Knowing Tafsir *Tartib Nuzuli*

Tafsir *tartib nuzuli* is a tafsir that is presented not by following the order of the letters in the *Mushaf* but according to the chronological order of the letter's descent. In short, this interpretation follows the *tartib nuzuli* not the *tartib mushaf*. We found at least four interpretations of this model, namely *Bayan al-Ma'ani* by Abdul Qadir Mulla Huwaisy (Iraq: 1880-1978), *Al-Tafsir al-Hadith* by Muhammad 'Izzat Darwazah (Syria: 1887-1984), *Ma'arij al-Tafakkur* by Abdurrahman Hasan Habanka al-Maidani (Syria: 1927-2004), and *Fahm al-Qur'an al-Hakim* by Muhammad 'Abid al-Jabiri (Morocco: 1935-2010).

Among the orientalisks, Régis Blachère (1900-1973) in 1950 translated the Qur'an into French and then arranged his translation based on *tartib nuzul*. The *tartib nuzul* that Blachère used was the *tartib nuzul* formulated by Theodor Nöldeke. But seven years later Blachère revisited his translation and recompiled it based on the *tartib mushaf*. This method of tafsir *nuzuli* is fairly modern, because it only appeared in the later era. The classical *mufasirs* rarely used this method. This method is used by some *mufasirin* in order to understand the messages of the Qur'an in a contextual manner in accordance with the chronology of the Prophet's da'wah. This method can portray the history of the Prophet Muhammad's da'wah journey through the chronological history of the revelation of the verse. In other words, the *tartib nuzuli* interpreters believe that by compiling tafsir *nuzuli* we can read and understand the history of the Prophet Muhammad's da'wah journey coherently and chronologically. A coherent and chronological reading and understanding of the Prophet's preaching journey through tafsir *nuzuli* is expected to help us find solutions to social problems faced by modern society (Dimiyathi, 2022: 60; Wijaya, 2016: 24-25).

Books of Tafsir Tartib Nuzuli

Al-Tafsir al-Hadith

General Description

This tafsir is the work of Muhammad 'Izzat Darwazah (hereafter: Darwazah), a scholar born in Nablus, Palestine, 21 June 1888 and died in 1984 in Damascus at the age of 96. Darwazah spent his childhood studying in his hometown. In his teenage years he was self-taught. He read various scientific fields such as literature, poetry, history, social, philosophy, tafsir, hadith, fiqh, and kalam (theology). He was a genuine academic who had a keen interest and talent for scholarship. Despite the war and turmoil in his country, Darwazah remained a prolific writer. Darwazah produced 22 works in the field of history, 9 in the field of interpretation of the Qur'an and tafsir, 1 in the field of hadith and several articles on the history of Palestine (Karmillah, 2017: 45). Among these works, the most monumental is *al-Tafsir al-Hadith*.

Before writing *al-Tafsir al-Hadith*, Darwazah wrote three works: *'Ashr al-Nabi Saw. wa Bi`atubu Qabl al-Bi'tsab* (Darwazah, n.d.-a), *Sirah al-Rasul; Shuwar Muqtabasah min al-Qur'an* (Darwazah, n.d.-c), and *al-Dustur al-Qur`ani fi Syu`un al-Hayat* (Darwazah, n.d.-b). Then it occurred to him to write a comprehensive tafsir that presents the Qur'an as a whole after previously presenting it separately thematically in the three works. Darwazah wanted the comprehensive tafsir that he would write to be able to show the wisdom of the revelation of the Qur'an, the main teachings it contains, and the scope it discusses in general. All of that is presented in a modern language and systematic style, as an effort to respond to the high desire of young people who have been "bored" with the old model and began to turn away from it (Darwazah, 2000: 5).

Darwazah sets 12 steps that he considers the best in interpreting and understanding the Qur'an. As follows:

- 1) Dividing the surah into groups. Some groups consist of only one verse, some of several verses, some of many verses. What is clear is that each group is a "perfect group" in which the integrity of meaning, text and context can be seen.
- 2) Explaining unfamiliar and rarely used words and expressions. Explanations are brief, and do not resort to in-depth explanations of

- linguistic aspects, *nabwu* (grammar) and *balaghah* (literature) if they are not needed.
- 3) Explaining the meaning of a group of verses globally, in moderation, without being interested in deepening the linguistic aspects.
 - 4) Briefly showing the history surrounding the revelation of the verse, the narrations and opinions as well as commentaries on its meaning and content.
 - 5) Showing the content of the verse group in the form of laws, basic teachings, objectives, directions, guidance, aspects of *tasyri'*, morals, social, and spiritual. It also explains general matters concerning the dynamics of life and the human side. According to Darwazah, this point is the basic and core of his work al-Tafsir al-Hadith, which is basically the basic and core of tafsir and Qur'anic studies.
 - 6) Showing the contents of the group of verses in terms of the prophetic narrative. This helps in understanding the conditions of da'wah, its journey and development. Also gives an idea of the "climate" at the time of the revelation of the Qur'an by which the lofty goals of the Qur'an are revealed.
 - 7) Pointing out matters related to editorial aspects and the emphasis of meaning arising from them, such as *ta'lil* (rationalization), *tatsbit* (affirmation), *tad'im* (support), *targhib* (encouragement to do something), *tarhib* (encouragement to leave something), *taqrib* (bringing closer), *tamtsil* (parable), *tadzkiir* (reminder), and others. All of this is presented while keeping in mind the original context in which a verse or group of verses was revealed. All are presented in a non-prolonged manner.
 - 8) Explaining the *tarabut* (connection) between verses and groups of verses in terms of context and theme. This is in order to reveal the systemic unity and thematic cohesiveness of the Qur'an. While people think that between verses and groups of verses have no connection and no harmony. Darwazah believes that most of the verses and groups are interrelated and constitute a unity.
 - 9) Whenever possible, using words and expressions and sentences commonly used by the Qur'an when interpreting, explaining, contextualizing, expanding the scope (insight), and strengthening arguments. This is generally possible since many verses are *mutlaq* (absolute) in one place and *muqayyad* (restricted) in another, general in

one place and specific in another. There are also many groups of verses that differ in the use of words but agree in meaning and purpose. In addition to using the words and expressions of the Qur'an, it also uses narrations and opinions of *mufassirin* that are in accordance with the understanding and context of the verse being discussed.

- 10) Referring to the book "al-Qur'an al-Majid" when interpreting and explaining the main purpose of the verse fragments
- 11) Presenting the meaning in a light, familiar and digestible manner, and avoiding unfamiliar and strange words.
- 12) Explaining important words, meanings and topics with sufficient explanation. Then when the words, meanings and topics are repeated, the explanation is returned to the previous similar explanation without repeating it again (Darwazah, 2000: 6-9).

Examples of Interpretation

Among Darwazah's interpretations that show the insight of *tartib nuzuli* is when he interprets QS al-Fatihah/1: 7: *الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ* (those who are wrathful and those who go astray). Many *mufassirin*, says Darwazah, interpret "those who are wrathful" with Jews and "those who go astray" with Christians, and "the straight path" with Islam. They corroborate their opinion with the hadith that the Jews are "those who are wrathful" and the Christians are "those who go astray". A hadith narrated by Imam Ahmad, Ibn Hibban and al-Tirmidhi from 'Adi bin Hatim states: "The Jews are the wrathful and the Christians are the misguided." What Darwazah Muhammad 'Izzat notes is that this surah al-Fatihah was the first surah to be revealed, or at least included in the first group of surahs to be revealed. This means that surah al-Fatihah is a Makiyah surah.

The Makiyah surahs address the People of the Book (Jews and Christians) globally in a positive tone and contain testimonies from them to the truth of the Prophet's message and the veracity of the Qur'anic revelation. A number of Makiyah verses inform us about their faith and their solemnity and submission when the verses of the Qur'an are recited to them. Here are some examples of such verses:

So, should I seek a judge other than Allah, when it is He Who has revealed the Book (the Qur'an) to you in detail? Those to whom We have revealed the Book, they know

that the Quran was sent down from your Lord in truth. So do not be of those who doubt (QS al-An'am/6: 114).

So, if you (Muhammad) are in doubt about what We have revealed to you, then ask those who read the Book before you. Verily, the truth has come to you from your Lord, so do not be of those who doubt (Jonah/10: 94).

Those to whom We have given the Book rejoice in the Book revealed to you (al-Ra'd/13: 36).

Say: "Believe in it or do not believe (it is the same for Allah). Indeed, those who were given knowledge before when the Qur'an was recited to them, they fell on their faces prostrate (107). And they said, 'Glory be to our Lord, surely the promise of our Lord shall be fulfilled (108). And they fell on their faces weeping and they grew more solemn" (QS al-Isra`/17: 107-109). See also QS al-Qashash/28: 52-53; al-Ankabut/29: 47, al-Sajdah/32: 23-24, dan al-Ahqaf/46: 10.

All of this suggests that the Muslims at that time considered themselves to be in the same group (hizban wahidan) as the People of the Book (See, Donner, 2015). Meanwhile, from the verses that were revealed in Medina (madaniyah) we can conclude that the rejection, defiance, denial, and hostility from a group of Jews and from some groups of Christians only became apparent after the hijrah. Therefore, it can be said that the above Hadith which states "those who are wrathful are the Jews and those who are misguided are the Christians" was uttered by the Prophet in Medina. This Hadith, if it is authentic, was uttered by the Prophet in order to explain the *madaniyah* verses about the Jews and Christians of Medina who were arrogant and defiant. Their arrogance and defiance were conscious and blatant, so they deserved the wrath of Allah as mentioned in a number of *madaniyah* verses, such as the following QS al-Baqarah/2: 89-90:

And when the Qur'an came to them from Allah, confirming what was with them, whereas before they used to ask (for the Prophet's coming) to gain victory over the disbelievers, then when it came to them what they knew, they disbelieved in it. So the curse of Allah is upon those who disbelieved (89). How wretched are those who sell themselves by disbelief in what Allah has revealed, out of spite that Allah bestows His bounty on whom He wills among His servants. So they received wrath after wrath. And for the disbelievers a humiliating torment.

That the Christians did so because of their misguidance is recorded in several verses, including QS al-Ma'idah/5: 72-75:

Verily, those have disbelieved who say, "Allah is the Messiah, son of Mary," whereas the Messiah himself said, "O Children of Israel, worship Allah, my Lord and your Lord." Verily, he who associates partners with Allah, Allah will surely forbid him Paradise, and his abode will be Hell, and there will be no helper for the wrongdoers.

Verily, the disbelievers are those who say that Allah is one of the three, whereas there is no Lord but One. If they do not cease from what they say, surely those who disbelieve among them will be afflicted with a grievous torment. So why do they not repent to Allah and seek His forgiveness? And Allah is Oft-Forgiving, Most Merciful. The Messiah, the son of Mary, is but an apostle, before whom indeed several apostles have gone before, and his mother is a very righteous person, both of whom used to eat food. See how We explain to them (the People of the Book) the signs of (Our) power, then see how they turn away (from paying attention to Our verses).

The *mufasssirin* who say that "those who are wrathful" in surah al-Fatihah refers to the Jews argue from the above-mentioned verses that establish the wrath of Allah upon the Jews. The *mufasssirin* also cite QS al-Ma'idah/5: 72-75 when saying that "those who go astray" in surah al-Fatihah refers to the Christians. The verses in surah al-Ma'idah are about the beliefs of the Christians about the Messiah (Prophet Jesus) and his mother. About their beliefs QS al-Ma'idah/5: 77 asserts: Say, "O People of the Book, do not go to extremes in your religion. And do not follow the lusts of those who went astray in the past (before the coming of Muhammad) and they have led most of the people astray, and they have strayed from the straight path."

Up to this point it should be noted that, as already mentioned, these verses are all *madaniyah*. Thus, as has also been said, the hadith stating that "those who are wrathful are the Jews, and those who go astray are the Christians", was uttered by the Prophet in Medina against the attitude of some Jewish and Christian groups at that time.

On that basis, the verse:

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ in surah al-Fatihah contains a warning (notification) that humans before Allah consist of three groups: Firstly, those whom Allah has favored so that they are guided and walk on His straight path. Secondly, those who deviate from the straight path consciously, out of denial and arrogance. They deserve the wrath of Allah. Thirdly, those who deviate from the straight path out of ignorance and without guidance, then continue in deviation without finding the path that Allah has revealed to His messengers. They are then labelled as a misguided group. What an interesting, good and comprehensive categorization.

The categorization made by the Qur'an through surah al-Fatihah applies to everyone; People of the Book and others. However, when surah al-Fatihah was revealed (in Mecca), the verses we have quoted above (QS al-

An'am/6: 114, Yunus/10: 94, al-Ra'd/13: 36, al-Isra`/17: 107-109, al-Qashash/28: 52-53, al-'Ankabut/29: 47, al-Sajdah/32: 23-24, and al-Ahqaf/46: 10). In QS Fathir/35: 42-43, which was revealed in Mecca, Allah describes the deviation and misguidance committed consciously and because of the arrogance of those other than the People of the Book:

And they swear by the name of Allah with the strongest of oaths; surely if there came to them a warner, they would be more guided than any other people. But when there came to them a warner, his coming did not increase them except that they were far from the truth. Because of (their) arrogance on earth and because of (their) evil plans. That evil plan will not befall anyone other than the one who planned it.

Meanwhile, in QS al-A'raf/7: 30 Allah describes a group that goes astray because of ignorance but then they dissolve in that astray:

Some He guides and some are certain of their misguidance. Indeed, they have made devils their protectors besides Allah, and they think that they are guided.

In QS al-Hajj/: 12-13 it says:

He invokes besides Allah that which can neither harm nor benefit him. That is far astray. He calls upon something whose harm is nearer than its benefit. Indeed, that which he invokes is the evil of friends.

Fahm al-Qur'an al-Hakim

General Description

The author of this tafsir is Muhammad 'Abid al-Jabiri (hereafter: al-Jabiri). Al-Jabiri was born in Figuig, Southeast Morocco on 27 December 1935 and died on 3 May 2010 in Casablanca. Al-Jabiri's education in childhood, especially religious education, cannot be separated from the role of his father. Since adolescence al-Jabiri has been a teacher at the al-Muhammadiyah Madrasah in Casablanca. Al-Jabiri's undergraduate education was taken in the philosophy department of the Faculty of Arts in Rabath. This is where al-Jabiri explored various thoughts of philosophers. Al-Jabiri once went to Paris for further studies at the University of Sorbone, but not long he had to return to his country. After returning from Paris, al-Jabiri returned to teaching and joined the Tahrir newspaper. Al-Jabiri was involved in the uprising on 25 January 1959. Al-Jabiri has a real role and contribution to the world of education in Morocco. He became one of the founders of the National Education Union and one of the authors of teaching materials on several campuses. Al-Jabiri also entered the world of politics. From here he

knew many politicians in his country. Although he has been involved in politics, al-Jabiri remains productive in writing various works. No less than 25 titles he produced, ranging from tafsir, politics, culture, philosophy and others (Fariq, 2022: 166-171). Fahm al-Qur'an is one of his works in the field of interpretation.

In the *Mukaddimah* (Introduction) to Fahm al-Qur'an, al-Jabiri poses a question: "Kaifa nafham al-Qur'an; how do we understand the Qur'an?" He poses the same question in the preamble to his other book: "Madkhal ila al-Qur'an al-Karim". Understanding the Qur'an, said al-Jabiri, is a task that is never absent at any time and a demand that never escapes in every era. It is enough to remember that the slogan: "The Qur'an addresses anyone in every time and place" that is proud of it actually requires us to arm ourselves with an understanding of the Qur'an in line with the movements of the times and the dynamics of society. The question "Kaifa nafham al-Qur'an" is light on the tongue, heavy on the answer. Al-Jabiri calls the weight of the answer a "mughamarah kubra (great adventure)" given the weight and complexity of life's problems (Al-Jabiri, 2008: 6).

The Qur'an is not just a text on paper. What is required of it is also more than explanations, commentaries or expositions containing stories, advice, counsel, promises and threats. The Qur'an is not just sheets that are bound and then given a cover that says "Mushaf". It is a text that has transcended more than twenty years of history. To understand it cannot only be by looking at the text which is filled with various explanations and explanations, various interpretations and various interpretations. What is needed is to "release" the text of the Qur'an from all that, not to put it in the "recycle bin", but to relate it to its time and place. That is, the various explanations and explanations, various interpretations and various interpretations around the text of the Qur'an, are all products of certain times and places; related to certain times and places, which are not necessarily relevant to the times and places where we now live. They are "explanations of the Qur'an", not "the Qur'an itself". The text as text has its "independence". By "textual independence" we do not mean the text as it was revealed. That is no longer available to us to "tinker with" with all its stability in the pages of the *mushaf*. The text is the text as it was codified at the time of Caliph Uthman (Al-Jabiri, 2008: 7).

The meaning of "text independence" here is at the level of understanding. That is, the text must be "sterilized" from all kinds of understandings about it that are codified in the books of tafsir with all kinds of styles and directions. Here what al-Jabiri wants to emphasize is how to "strip" the ideological content contained in the various understandings and interpretations. In al-Jabiri's observation, beyond the ideological content contained in the various understandings and interpretations that are prolonged, there is very little what can be called the essence of knowledge about the Qur'an. It is generally repeated from one book of interpretation to the next. So that we can actually only rely on (reading) two main books of interpretation, namely Jami' al-Bayan by al-Thabari and al-Kasyaf by al-Zamakhshari (Al-Jabiri, 2008: 7-8).

Before moving on to the question of how to "strip" all kinds of understanding of the Qur'anic text from the text itself, and how to "sterilize" the text from all forms of understanding of it, al-Jabiri first distinguishes between "knowing the Qur'an (al-ta'rif bi al-Qur'an)" and "understanding the Qur'an (fahm al-Qur'an)". The former is answered with various references and works under the core: 'Ulum al-Qur'an. While the second is answered with various references and works under the core: Tafsir. If you want to know what the Qur'an is, read the books of 'ulum al-Qur'an. If you want to understand the contents of the Qur'an, read the books of tafsir. That is the summary (Al-Jabiri, 2008: 8).

Al-Jabiri then admitted that he had long abandoned the books of interpretation in physical form. He moved to the books of interpretation presented virtually on the computer. Al-Jabiri said, surfing in the virtual world visiting one book of interpretation to another, no matter how thick, no matter how many, it feels easier. What is clear, after travelling in the virtual world of interpretation, al-Jabiri came to an important conclusion: that to understand the Qur'an it is not enough just to study some themes in the Qur'an, then from there move on to efforts to understand the Qur'an as a whole, then produce tafsir. That is not enough (Al-Jabiri, 2008: 9).

In his belief that the latter is not the best way to understand the Qur'an, al-Jabiri is enamored with al-Syathibi's brief words in al-Muwafaqat. Says al-Syathibi: "The madaniyah surahs must have been revealed in order to understand the makiyah surahs. Similarly, the Makiyah suras explain each other and the Madaniyah suras explain each other in the chronological order

of their revelation. Otherwise, there would be no valid understanding of the Qur'an." (Al-Syathibi, n.d.: 304). Before reading these words of al-Syathibi, al-Jabiri had also emphasized the importance of paying attention to the chronological order of the *nuzuli* surah. However, as he admits, al-Syathibi's words really touched the deepest part of al-Jabiri's consciousness, namely that there is a significant difference between *al-Qur'an al-Matluw* (recited Qur'an) and *al-Qur'an al-Maktub* (written Qur'an). For the former (al-Qur'an al-matluw), the main tool needed is the heart. While the second (al-Qur'an al-maktub), to understand it requires accuracy in tracing the chronology of its *nuzuli* as a Book. Without it, as al-Syathibi said, understanding of the Qur'an will not be valid (Al-Jabiri, 2008: 9-10).

From the above explanation, al-Jabiri came to the conclusion that to understand the Qur'an requires a tafsir that pays attention to the *tartib nuzuli*, and the book "Fahm al-Qur'an al-Hakim" written by al-Jabiri is a tafsir compiled based on *tartib nuzuli*. In working on this tafsir, al-Jabiri guided at least three steps that he consistently did to each surah he interpreted. The three steps are: *taqdim*, *hawamisy*, and *ta'liq*. *Taqdim* contains a brief description of the opening of each surah in the form of narrations related to the surah or related to several verses of the surah which can be referred to as *sabab nuzul*. If there are no narrations related to *sabab nuzul*, then other narrations that can help understand when the surah was revealed or what the conditions surrounding it were like. There are very few *sanad* chains in this section. Al-Jabiri argues, why present long strands of *sanad* to people (readers) who are not experts. Then comes the *hawamisy* (footnotes). It is at the bottom of the main page. In it, al-Jabiri includes explanations or comments that readers may need to know the opinions of certain *mufasirs* or notes that cannot be included in the main text because they are too long or have no direct relationship with the main text. Then finally the *ta'liq*. If at the beginning of the surah there is a special *taqdim*, then at the end there is a *ta'liq* which contains the key points of the contents of the surah. Opinions about these points are shown in this section (Al-Jabiri, 2008: 13-14).

The "distinctive" feature of al-Jabiri's tafsir *tartib nuzuli* is his serious attempt to find a harmony between the chronology of the *nuzuli* and the journey (phases) of the Prophet's da'wah. This effort is characterized by a "title" for each phase of da'wah. Al-Jabiri believes that although the Qur'an was revealed gradually over a span of more than twenty years, the continuity

of the surahs based on the chronological *nuzuli* contains a logical continuity after examining the main theme of each surah which is ordered based on *tartib nuzuli*. The logical continuity becomes even more apparent when referring to the historical sequence of events in the Prophet's saga. In other words, the thematic sequence contained by the surahs of the Qur'an ordered by *tartib nuzuli* describes the series of events that occurred within the span of the Prophet's saga. If you want to see the *sirah* and the journey of da'wah, look at the chronological *nuzuli* surah. Likewise, if we want to see the chronology of the *nuzuli* surah, reading the *sirah* and the journey of da'wah is quite helpful. Al-Jabiri calls the close relationship between the chronology of the *nuzul* of the Qur'an and the Prophet's preaching journey as '*alaaqah hamimah* (warm relationship).

In al-Jabiri's examination of the Makiyah suras, which are ordered according to the *tartib nuzuli*, da'wah in Mecca passed through six phases with their respective themes. The first phase: *nubuwah* (prophethood), *rububiyah* (about God as Rabb), and *ulubiyah* (about God as Ilah). The second phase: *ba'ts* (the resurrection of the afterlife), *jaza'* (the retribution of the afterlife), and *musyahadah al-qiyamah* (the events of the Day of Judgement). The third phase: *ibthal al-syirk* (showing the falsehood of shirk) and *tasfih 'ibadah al-ashnam* (showing the depravity of worshipping idols). The fourth phase: *al-shad' bi al-amr* (preaching openly), and *al-ittishal bi al-qaba'il* (establishing communication with the tribes). The fifth phase: the boycott of the Prophet and Bani Hashim and the migration of the Muslims to *Habashah*. Sixth phase: post-boycott, continued communication with the tribes and preparation for the *hijrah* to Medina (Al-Jabiri, 2008: 15).

Confirming the obvious: these phases can be "monitored" by tracing the Makiyah suras in order of *tartib nuzuli*. Vice versa, tracing the phases through the books of *sirah* and the journey of da'wah allows us to sequence the surahs of *makiyah* according to *tartib nuzuli*. The logical chronology and mutual relationship between *tartib nuzuli* and the journey of da'wah is what made al-Jabiri "fall in love" with *tartib nuzuli* interpretation and was encouraged to compile it.

Example of Interpretation

Among al-Jabiri's interpretations that confirm that his interpretation is insightful *tartib nuzuli* is when he interprets QS al-Qashash/28: 56: إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (Indeed you will not be able to guide those whom you love, But Allah guides whom He wills, and Allah knows better those who will receive guidance). According to the *mufassirin*, so al-Jabiri, this verse was revealed about Abu Talib when he was about to die. At that time the Prophet Muhammad asked him to convert to Islam, but Abu Talib refused. In a narrator it is said that when Abu Talib died, the Prophet was devastated. Then they (the companions) said to him, "Is Abu Talib's kinship with you useless (for Abu Talib's future in the hereafter)?" The Prophet replied, "Yes, it is useful. By the One in Whose hand is my soul, at that time (in hell) he will be in the lightest hell. He wears sandals from hell both of which can boil his brain. There is no human inhabitant of hell whose torment is lighter than his. He is the one about whom Allah revealed the verse: 'Indeed, you will not be able to guide those whom you love, but Allah guides whom He wills, and Allah knows better those who are willing to receive guidance.'

For al-Jabiri, such a narration is difficult to accept. It is hard to believe that the Prophet would say this about Abu Talib. We know that Abu Talib was the one who took care of the Prophet since childhood. It was Abu Talib who protected the Prophet from the evil of the Quraysh until he died. Thus, it is possible, says al-Jabiri, that this narration is *maudhu'* (fabricated). Abu Talib was the father of Ali bin Abi Talib. As is known, Abu Talib's family (Thalibiyun) or Ali's family (Alawiyun) had been in conflict with the descendants of 'Abbas (Abbasiyun) over the *kehilafah* (post-Prophet leadership). Another narration about Abu Talib says that the Prophet said to him, "I will ask forgiveness for you as long as I am not forbidden." It is then mentioned that at that time Allah revealed verse 113 of surah al-Taubah, " مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ (It is not proper for the Prophet and those who believe to ask for forgiveness for their sins). (It is not proper for the Prophet and those who believe to seek forgiveness (from Allah) for the polytheists, even if those polytheists are relatives). "

To this end, al-Jabiri notes several things: First, between the two narrations above there is a difference about the verse that was revealed when

the Prophet spoke to Abu Talib about Abu Talib's Islam. The first narration says that at that time QS al-Qashash/28 was revealed: 56, while the second narration mentions QS al-Taubah/9: 113. Secondly, surah al-Qashash was revealed in Makkah (Makiyyah) while al-Taubah was revealed in Madinah (Madaniyyah). Based on the chronological nuzul, QS al-Qashash/28: 56 was revealed two or three years before the death of Abu Talib. Third, the fact that QS al-Qashash/28: 56 was revealed two or three years before the death of Abu Talib and QS al-Taubah/9: 113 was revealed in Medina strengthens the argument that the verse:

مَا كَانَ لِنَبِيِّ وَالَّذِينَ
إِنَّا أَنْزَلْنَاهُ لَكَ لَمْ يَكُنْ لَكَ
وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ
أَعْلَمُ بِالْمُهْتَدِينَ
أَمْ سَأَمْتُوا أَنْ يُسْتَفْزَرُوا
لِلْمُشْرِكِينَ وَلَوْ كَانُوا
أُولَىٰ قُرْبَىٰ

they are not about Abu Talib. And that the narration linking the two verses to Abu Talib is a weak narration (Al-Jabiri, 2008, Volume 1: 313).

Contribution of *Tartib Nuzuli* to Quranic Interpretation

The most authentic record of Muhammad's prophetic history is the Quran. However, the Quran as an official corpus is not organized according to the *tartib nuzuli*. So, to re-read the history of prophethood in particular and the history of the early development of Islam in general requires a "different" way of reading the Quran. That is, a way of reading and interpretation that does not follow the *tartib mushafi* but a way of reading that is more of a historical search following the *tartib nuzuli*. At the practical level of daily life, Muslims still read the Qur'an according to *tartib mushafi* as they see and have. But at the academic and scholarly level, *tartib nuzuli* has contributed in giving an overview of the logical and factual relationship between the Quran and pre-prophetic Arab society, Muhammad as a person, and prophetic history. In this way, prophetic history can be seen from the perspective of the Quran, and the Quran can be seen from the perspective of prophetic history. From the dialectic of both, the essence of Islam brought by the Prophet Muhammad will be found (Wijaya, 2016: 509-510).

Tartib nuzuli interpretation has at least two characteristics: First, as has been said, *tartib nuzuli* interpretation is very little compared to *tartib mushafi* interpretations. Although it is very few, it does not mean that it takes the wrong path and should not be followed. Here it is necessary to distinguish between the Qur'an and the tafsir of the Qur'an. The former is indeed sacred;

Muslims believe in the sanctity of its verses and the *tauqifi* arrangement that does not follow the chronological *nuzuli*, but based on direct instructions from the Prophet. The second is profane. Tafsir is the work of human thought, understanding and reasoning about the holy verses of the Quran. The verses are sacred, but the thinking, understanding and reasoning about them are profane. In this case it is the same; both tafsirs that take the *tartib mushafi* method and those that take the *tartib nuzuli* method. From this point of view, there is no "theological obstacle" to accepting the existence of *tartib nuzuli* and recognizing its contribution in enriching the treasures of Qur'anic interpretation.

From here else, *tartib nuzuli* interpretation, among others, opens the insight that the Koran can be studied and approached through various points of view with any method as long as it does not tarnish the sanctity of the verses. As Abdullah Darraz said, "The Quran is like a jeweled diamond that shines in every corner." In this framework, tafsir with the *tartib nuzuli* method is one of the efforts to extract the "diamonds" contained in the Quran as the most studied and popular Holy Book, from the first to the end of time.

Secondly, as the authors believe, *tartib nuzuli* interpretation can be an alternative method that can better portray the Prophet's da'wah journey or the formation of Islam from the time Muhammad was appointed prophet until his death. This is not owned by tafsir with *tartib mushafi*. Tafsir *tartib nuzuli* helps readers know what the Prophet Muhammad's da'wah journey was like since he was appointed as a prophet and apostle until he died. Tafsir *tartib nuzuli* also shows the stages of the Prophet's da'wah. Tafsir *tartib nuzuli* seeks in such a way as to explain that a verse was revealed in certain relevant situations and conditions. Verses about the prohibition of alcohol, for example. Tafsir *tartib nuzuli* gives a detailed description of the chronological verses. Knowledge of the graduation of the *nuzuli* of the verses that forbid alcohol, for example, can be applied in the practice of da'wah in the present era. When a preacher preaches to drunkards, for example, he can follow the "footsteps" of the Quran which forbids alcohol in stages. The chronology and stages are better illustrated and mapped in the *tartib nuzuli* interpretation.

CONCLUSION

With the examples of interpretation, we presented above, both Darwazah and al-Jabiri prove that by using the nuzuli method, a verse that talks about a particular group or party at the time of the Prophet, or a verse that refers to a particular event, can be traced back to who or what event the verse actually refers to. Nuzuli retracing of these verses shows historical facts that are even different from the history or opinions of mainstream mufassirin so far.

Darwazah, for example, manages to show that what QS al-Fatihah/1:7 is referring to is not like the opinion of most mufassirin who interpret "those who are wrathful" with Jews and "those who are misguided" with Christians. Darwazah emphasized that surah al-Fatihah is Makiyah. While the Makiyah surahs address the People of the Book in a positive tone and contain testimonies from them to the truth of the Prophet's message and the veracity of the Qur'anic revelation. A number of Makiyah verses also inform about their faith and their solemnity and submission when the verses of the Qur'an are recited to them.

Meanwhile al-Jabiri, using the same method as Darwazah, interprets QS al-Qashash/28: 56 unlike the general mufassirin who says that this verse is about Abu Talib. According to al-Jabiri, the narrations surrounding the verse that say that the verse is about Abu Talib are difficult to accept. By critiquing the narrations and returning the verse family to the realm of Makiyah-Madaniyah, al-Jabiri came to the conclusion that the narrations were fabrications and that what the verse was referring to was not Abu Talib.

The two examples above illustrate the importance of the nuzuli method in interpreting the Quran, as well as showing that this method can be an alternative in capturing a more complete picture of Muhammad's prophetic journey and the formation of early Islam. The nuzuli method, among other things, has proven to be able to preserve verses from fabricated narratives, some of which arose as a result of political conflicts in the early days after the death of the Prophet.

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