

Reflections on the Qur'an and the Revelation of the Nuzul of the Qur'an

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ABSTRACT

Keywords:
Reflection;
Revelation;
Nuzul Al-Qur'an

This research was initiated to elucidate the Qur'an and its process of revelation. The study is qualitative and based on a literature review. It was then analyzed using content analysis techniques and interpretative approaches. Among the results and debates are the Qur'anic discourse, the procession of the Qur'anic revelation, and the gradation of perceptions regarding the Qur'anic disclosure. According to the findings of this study, the address of revelation becomes the focal point of evaluation for every Islamic scholar who concentrates on Quranic studies. Revelation and the procession of disclosure become a prologue to the discourse related to 'Ulum Al-Qur'an, which is very important. Diverse perspectives on the procession of revelation are the perfect bridge for lovers of Qur'anic science in examining the most profound meaning of the Qur'anic entity so that it can also be accepted and understood by the general public, wherever and whenever primarily, for Muslims themselves, whom the Qur'an guides. This simple research certainly has limitations, namely the need for more determination of new perceptions so that it still processes pre-existing information and becomes information limited to strengthening and enriching knowledge about the revelation procession alone. This simple research also recommends that a new perspective on the procession of revelation can be found in the future.

ABSTRAK

Kata Kunci:
Refleksi,
Pewahyuan,
Nuzul Al-Qur'an

Kajian ini diawali untuk menjelaskan Al-Quran dan proses turunnya wahyu. Penelitian ini bersifat kualitatif dan berdasarkan tinjauan literatur. Analisis kemudian dilakukan dengan menggunakan teknik analisis isi dan pendekatan interpretatif. Temuan dan pembahasannya meliputi wacana Al-Quran, prosesi turunnya wahyu Al-Quran, dan tahapan penyadaran terhadap turunnya wahyu Al-Quran. Berdasarkan temuan penelitian ini, wacana wahyu telah

menjadi fokus evaluasi bagi seluruh ulama yang terlibat dalam kajian Al-Qur'an. Proses turunnya wahyu dan turunnya wahyu itu sendiri menjadi prolog terhadap wacana mahapenting Al-Qur'an tentang 'ulum. Perbedaan cara pandang terhadap proses turunnya wahyu menjadi jembatan yang tepat bagi para pecinta ilmu Al-Quran untuk menggali makna terdalam dari struktur Al-Quran, sehingga dapat diterima dan dipahami oleh masyarakat umum kapanpun dan dimanapun. Hal ini terutama berlaku bagi umat Islam sendiri yang berpedoman pada Al-Qur'an. Penelitian sederhana ini tentu mempunyai keterbatasan. Artinya, persepsi baru tidak dapat ditentukan dengan cara mengolah informasi yang sudah ada sebelumnya, sehingga informasi hanya memperkuat dan memperkaya pengetahuan tentang proses wahyu. Kajian sederhana ini juga merekomendasikan untuk menemukan perspektif baru mengenai proses wahyu di masa depan.

INTRODUCTION

The critical study of revelation in the 'Ulumul of the Qur'an, with different methods and approaches, was developed to meet the needs and progress of human intelligence and the development of the times.¹ Indeed, revelation within the framework of the study of the Qur'an or the Qur'an Maa Haulal always allows for a change in understanding, although it sometimes causes problems in the culture of Muslims.²

Indeed, revelation within the framework of the study of the Qur'an or the Qur'an Maa Haulal always allows for a change in understanding, although it sometimes causes problems in the culture of Muslims.³ Therefore, the Quran is part of revelation. Because Prophet Muhammad was not the only one who received revelation. Furthermore, the revelation given only to the Prophet Muhammad (peace be upon him) in this context is not only in the form of hadith but also in the form of Qudsi and Nabawi hadiths.⁴

The Qur'an became an elite text that served as a reference for Muslims anywhere around the world.⁵ Hopefully, his presence will be a book that can be

¹ Wijaya, A., & Qudsy, S. Z. (2009). *A new direction of Quranic study: hunting down God's message behind cultural phenomena*. Student Library.

² Muhammad Aminullah, "Hermeneutics and Linguistic Perspectives on the Method of Literary Interpretation of Âmin Al-Khûli," *El-Hikam Journal IX*, no. 2 (2016): 99–100.

³ Shidqy Munjin, "The Concept of Revelation According to Nashr Hamid Abu Zayd," *MAGHZA: Journal of Quranic Science and Tafsir* 4, no. 2 (2019): 249–63, <https://doi.org/10.24090/maghza.v4i2.3191>.

⁴ Sansan Ziaul Haq, "Fenomena Wahyu Al-Quran," *Jurnal Al-Fanar* 2, no. 2 (2020): 113–32, <https://doi.org/10.33511/alfanar.v2n2.113-132>.

⁵ Shihab, M. Q. (1996). *Insights of the Qur'an Bandung*.

used as a reference to honestly find solutions to all difficulties. The identity of the Qur'an was revealed in Arabic and sent to the Arabian Peninsula. The Qur'an was most often revealed in Mecca and Medina but was also revealed elsewhere (e.g. Ta'if and Hudaibiyah).⁶ So several verses of the Qur'an are known as makkiyyah and madaniyyah, respectively.

It is not true that the Qur'an was revealed in two beautiful cities because there was an empty gap.⁷ However, people's ideals and ideas have been adopted in these two cities. Culture, customs, and forms of worship all bear witness to the existence of values in society. The Kaaba, located mainly in Mecca, is a remnant of the Abrahamic faith, but its teachings have faded over time and have undergone many types of deviations. The Kaaba became a center of idolatry.⁸

One of the reasons why the Qur'an appeared before the Prophet Muhammad sequentially rather than all at once was because of the Arab civilization's approach to norms, values, and beliefs. During this period, the message of the Qur'an, which included religious teachings, sharia law, and moral guidance, was increasingly conveyed.⁹ By paying extra attention to the information in the Qur'an through its literary features and edits, it will be recognized what the current context was at that time.¹⁰

Then, by understanding the relationship between Divine revelation and social reality,¹¹ it becomes clear that the Qur'an now has an important historical connection to the condition of society, without denying or underestimating the importance of Divine revelation. The purpose of this short study is to describe the Qur'an and the process of revelation. This short study focuses on the process of the descent of the Quran. More specifically, how the process of the descent of the Quran took place. This study aims to increase understanding of the Quran, especially about the process of the descent of the Quran to the community.

⁶ Paradise, M. Y., Khaerani, I. F. S. R., & Salsabila, H. (2022). Discourses of the Qur'an and the Procession of Revelation. *Madania: Journal of Islamic Sciences*, 12(1), 1-6.

⁷ Wijaya, A., & Qudsy, S. Z. (2009). *A new direction of Quranic study: hunting down God's message behind cultural phenomena*. Student Library.

⁸ Sansan Ziaul Haq.

⁹ Said, A. (2020). *Historical Studies of the Qur'an*. *Al-Bayan: Journal of Qur'anic Studies and Tafsir*, 5(1), 62-74.

¹⁰ Wijaya, A., & Qudsy, S. Z. (2009). *A new direction of Quranic study: hunting down God's message behind cultural phenomena*. Student Library.

¹¹ Sansan Ziaul Haq, "Fenomena Wahyu Al-Quran," *Jurnal Al-Fanar* 2, no. 2 (2020): 113–32, <https://doi.org/10.33511/alfanar.v2n2.113-132>

METHOD

The method used in this study is a qualitative method with a literature study approach. The research data is obtained from various sources such as books, and journals that have been published with high credibility. While the analysis used in this study uses description analysis and interpretation approach¹² which focuses on the results of the analysis in the form of explanations, or causes and things that underlie this topic and do not rely on numbers.

RESULTS AND DISCUSSION

Revelation and the Qur'an

The word revelation has many meanings. Such as the fast sign or "Why," writing or "al-Kitabah," writing or "al-Maktub," the message or "al-Risalah," inspiration or "al-Ilham, or news that is closed and unknown to others or "al-I'lam al-Khafi".¹³ The Qur'an is the actual guide of people throughout the earth.¹⁴ The revelation of the Qur'an is one of the most fundamental moments in history. So since the Qur'an was revealed in part, not everyone who lived at the time of the Prophet could hear everything. As a result, the revelation of the Qur'an fortified and calmed the heart of the Prophet until Allah perfected his faith and fulfilled his favors.¹⁵

The revelation of the Qur'an throughout the phases of life undoubtedly includes wisdom for mankind.¹⁶ The revelation of the Qur'an is one of the most important debates in the science of the Qur'an.¹⁷ The science of Nuzulul Qur'an has a high urgency to be understood because it relates to the basic premise of the Qur'an, namely that kalam Allah exists and is real. The science of Nuzulul Qur'an is also discussed in other Qur'anic disciplines.¹⁸

The Procession of the Descent of the Qur'an

¹² Syaeful Rokim, "Knowing the Tafsir Tahlili Method," *Al-Tadabbur: Journal of Qur'anic Science and Tafsir* 2, no. 03 (2017): 41–56, <https://doi.org/10.30868/at.v2i03.194>.

¹³ Al-Ashfahani, A. R. (2004). *Mu'jam Mufradat Alfazh al-Quran*. Beirut: Dr. al-Fikr, TT.

¹⁴ Shihab, M. Q. (1996). *Insights of the Qur'an Bandung*.

¹⁵ Al-Dzahaby, M. H. (2000). *Al-Tafsir wal-Mufasssirun*, Kairo: Maktabah Wahbah, Jil 1, Cet.

¹⁶ Anwar, R. (2015). *Ulum al-Qur'an, Bandung*: CV. Faithful Library.

¹⁷ Dzofir, M. (2016). *Critical Epistemologist Ulumul Quran*. 187–193.

¹⁸ Al-Zarqaniyah, M. A. al-A. (1998). *Manahil al-Irfan fi 'Ulum al-Qur'an'an*. Beirut: Dar al-

There are two types of methods of delivering revelation from the angel Gabriel to the Prophet Muhammad (PBUH).¹⁹The angel Gabriel initially appeared to the Prophet Muhammad disguised as a thunderous bell, the way of delivering this revelation was felt heavy by the prophet Muhammad, when the voice came it affected the consciousness of the prophet, so he prepared with all his might to be able to receive and memorize and understand the Revelation delivered by the angel Gabriel to him. The second way is a lighter way to be received by the prophet, that is, the angel Gabriel came to him incarnated as a man, and the prophet was very happy when he heard the revelation delivered by the angel Gabriel to him.

So how can communication between the angel Gabriel and the prophet Muhammad work considering that there are different levels of existence between the two? So the answer is that between the two parties, something has changed so that communication can work. First, the Prophet changed himself from a human being to an angel to receive revelation from the angel Gabriel. The second is the opposite because the angel Gabriel changed his status from an angel incarnated as a human to an angel incarnated as a human. According to Ibn Khaldun, communication between the two sides occurred as a result of the Prophet giving up his human physical nature and joining or confronting spiritual angels. Then there is the process by which the two angels transform their primordial forms into human incarnations.²⁰

Gradation of Perception related to the Revelation of the Qur'an

Prominent figures dealing with the issue of Qur'anic revelation have explained the richness of Qur'anic studies, especially regarding the issue of the progress of Qur'anic revelation. According to Al-Zarqany, there is a revelation about the "mukallamah" nature of direct interaction between the servant and his Lord, as revealed by Allah SWT to Prophet Moses (AS). Some of these are "Inspiration", inspiration from God's chosen servants. There is a version of "Manam as-Sadiqan", a dream come true. Then there is the form of "Wasithah Jibril" brought by the angel Gabriel aka Ruh al-Amin.²¹

¹⁹ Al-Dzahaby, M. H. (2000). *Al-Tafsir wal-Mufasssirun*, Kairo: Maktabah Wabbah, Jil 1, Cet.

²⁰ Nahdliyyin, K. (2003). *Textualis of the Qur'an*, terj. Mafhum an-Nash Dirasah fi Ulum al-Qur'an.

²¹ Al-Zarqaniyah, M. A. al-A. (1998). *Manahil al-Irfan fi 'Ulum al-Qur'an'an*. Beirut: Dar al-Fikr

Al-Shabuni then stated that the Qur'an was given to Prophet Muhammad (PBUH) by the angel Gabriel (AS) who also received it from Allah Almighty.²² According to Al-Shabuni, Jibril (as) gave revelations to prophets and messengers, which were then revealed to Prophet Muhammad (PBUH) who then showed them to his people. Arkoun later discovered that fundamentalist Muslims (including Zaraqany, according to Arkoun) had been distorting the concepts of Tanzil, revelation, and the Koran.²³ As a result, Islam is exclusive and has always been considered superior to other religions. Therefore, Arkoun tried to explain the meaning of the revelation by using anthropology and phenomenology to study the differences between one religion and another. Arkoun then explained how the Qur'an was revealed to Prophet Muhammad (PBUH) and how it has developed since then. The goal is to build an inclusive Islam that encompasses all cultures.

Furthermore, Arkoun grouped Tanzil's ideas into four stages. The first step in the Lord's guidance is presented. Arkoun believes that the Quran today remains the "idea" or science ('ilm) of Allah Almighty. The second stage is prophetic (verbal) discourse or Quranic discourse. At this stage, revelation appears in the form of human language or linguistic expression.

The third and final phase is the last corpus phase that has now been completed. According to Arkoun, the Quran is a complete and open collection of official texts presented in Arabic.²⁴ The corpus phase is the fourth phase. Arkoun attributes this phase to text productivity rather than discourse productivity. As a result, religious traditions are formed through the reading of written writings rather than through the interpretation of Qur'anic speech.

Abu Zayd believed that a two-stage theory of revelation should be developed.²⁵ The first stage is the tangible stage, which is God's revelation to the angel Gabriel. The verse is still solely meaningful, and the text is still a nonlingual text. Secondly, the process of ta'wil, in which the prophet, as a consequence of his dialectic process with Arab society, delivered the text of the Qur'an in his language, namely Arabic. The Qur'an transforms from divine literature to human literature through this process of ta'wil.²⁶

²² Al-Shabuni, M. A. (1981). *At-Tibyan fi 'Ulum al-Qur'an.* Damascus: School al Ghazali.

²³ Ma'rufi, Anwar. 2016. "The concept of tanzil in the perspective of Arkoun and Zaraqani". *Studia Quranika* 1 (1):97-120. <https://doi.org/10.21111/studiquran.v1i1.737>.

²⁴ Arkoun, M. (1998). *Contemporary Studies of the Quran*, tr. Hidayatullah. Bandung: Library.

²⁵ Munjin, "The Concept of Revelation According to Nashr Hamid Abu Zayd."

²⁶ Munjin.

Syahrur further explained, that Inzal and Tanzil lafadz often symbolize a delivery, meaning that there is always a communication process between Allah and His servants in every delivery.²⁷ According to Syahrur, Inzal is the process of moving something beyond human consciousness, from something that cannot be captured or digested by humans to the development of something that humans can capture or digest²⁸. In other words, from the unknown to the known.

Meanwhile, Arkoun considers revelation to be a divine mystery because God's revelation is more in the form of pronunciation, not meaning. On the other hand, Shahrur argues that the divine secret changes on the night of Lailah al-Qadr, as seen in his sentence "Inna Anzalnahu fi Lailah al-Qadr", which shows that Allah Almighty changed the Revelation of al-Qadr on the night of Lailah al-Qadr. night Lailah al-Qadr. The Qur'an was changed from something that cannot be digested by humans or angels to something that can be digested.²⁹

Shahrur believed that before it was revealed in the heavens of the world, the Qur'an was in an abstract state that could not be grasped or touched, even though it did exist. As a result, the Qur'an was revealed (Inzal) to Baitul 'Izzah until it became clear and understandable to be read and heard.³⁰ Shahrur sees lafadz as a transfer that offers insight that the revelation in Baitul 'Izzah or the heavens of the world is already in the form of something that is no longer abstract, and transfer is necessary.

Syahrur compared his assessment of Inzal and Tanzil's lafadz to broadcast soccer matches in Mexico and live in Damascus, focusing on the differences between the original Mexican matches and those witnessed in Damascus. Due to the match recorder (video) and signal (satellite) supplied to Damascus, as well as the availability of TV as a receiver and converter, the match was broadcast and watched by people.³¹ So that it can be seen by both football players and television viewers simultaneously.

²⁷ Mustautina, I. (2020). *Al-Kitāb wa Qur'ān: Qirā'ah Mu'ashirah*. Al-Fanar: Journal of Qur'anic Science and Tafsir, 3(1), 27-40.

²⁸ Mustautina, I. (2020). *Al-Kitāb wa Qur'ān: Qirā'ah Mu'ashirah*. Al-Fanar: Journal of Qur'anic Science and Tafsir, 3(1), 27-40.

²⁹ Syahrur, M. (1990). *al-Kitab wa al-Qur'an: Qira'ah Mu'ashirah*. Syiria: Dar al-Ahali.

³⁰ Syahrur, M. (1990). *al-Kitab wa al-Qur'an: Qira'ah Mu'ashirah*. Syiria: Dar al-Ahali.

³¹ Syahrur, M. (1990). *al-Kitab wa al-Qur'an: Qira'ah Mu'ashirah*. Syiria: Dar al-Ahali.

Syahrur wanted to give a different meaning to how the Tanzil process that then occurred in the process of sending matches in Mexico via electromagnetic waves to Damascus objectively beyond the knowledge of television viewers, and the Inzal process of entering electromagnetic waves into TV and converting into sound and images so that they can be seen, occurred objectively beyond the knowledge of television viewers. The man captured and observed the event. This is an illustration of how the Tanzil process occurred before the Initial phase.³²

These examples are similar to the arguments of Inzal and Tanzil, who require the existence of actual reality, like a football player. While Shahrur's explanation of the process of the Qur'an's descent shows that the Qur'an existed before it was revealed by the angel Gabriel, its existence is a secret of Allah Almighty that only He knows. Since revelation will be truly grounded in the world, it must first go through the process of Ja'al and Inzal, which transforms it from an illegible form to a legible form, before being revealed (Tanzil) through the heart of the Prophet Muhammad.³³

CONCLUSION

Every Islamic scholar who concentrates on the study of the Qur'an turns to the discourse of revelation as a point of reference. Revelation, and the procession of revelation itself, is the beginning of the crucial discussion of the 'Ulum of the Qur'an. Different views on the procession of revelation provide the best bridge for Qur'anic enthusiasts to examine the true meaning of the Qur'anic entity so that it can be accepted and understood by the wider community, wherever and whenever. Especially for Muslims who follow the Qur'an.

This simple research certainly has limitations, namely the lack of determination of new perceptions so that it still processes pre-existing information so that it becomes information that is limited to strengthening and enriching knowledge about the revelation process alone. This simple study also shows that in the future, new perspectives on the process of the Qur'anic descent should be found.

³² Syahrur, M. (1990). *al-Kitab wa al-Qur'an: Qira'ah Mu'ashirah*. Syiria: Dar al-Ahali.

³³ Abdul Rasyid Ridho, "Muhammad Syahrur's Theory of Acidonymity (Study between Lafaz Kitabah and Faridah, and Inzal with Tanzil in the Qur'an)," *Thesis*, 2016, 1–175.

ACKNOWLEDGMENTS

We would like to thank the entire research team because thanks to their enthusiasm and hard work we were all able to complete this research. Don't forget to say to our team of manuscript reviewers and proofreaders who always give their best.

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