

## The urgency of arabic in the study of the Qur'an

Ira Aniati <sup>a,1,\*</sup>, Irwan Saleh Dalimunthe <sup>b,2</sup>, Nursri Hayati <sup>c,3</sup>

<sup>\*abc</sup> Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidempuan, Indonesia

<sup>1</sup> [iraaniati@uinsyahada.ac.id](mailto:iraaniati@uinsyahada.ac.id) ; <sup>2</sup> [irwanparna@gmail.com](mailto:irwanparna@gmail.com) ; <sup>3</sup> [nursri@uinsyahada.ac.id](mailto:nursri@uinsyahada.ac.id)

\*Correspondent Author

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### ABSTRAK

Penelitian ini mengkaji tentang urgensi atau pentingnya Bahasa Arab dalam kajian Ulumul Qur'an. Bahasa Arab sangat penting untuk dipelajari oleh umat Islam agar dapat memahami maksud suatu ayat dalam Al-Qur'an secara mendalam, terutama bagi kalangan *mufassir*. Oleh karena itu, bahasa Arab dan Al-Qur'an adalah kesatuan yang tidak dapat dipisahkan satu sama lain. Pada penelitian ini penulis menggunakan metode kualitatif yang bercorak studi literatur dengan teknik analisis deskriptif. Temuan penelitian ini yaitu kajian ulumul Qur'an yang membutuhkan pemahaman bahasa Arab (*ashwat*, *mufadrat*, *qawa'id*, dan *dilalah*) dapat dilihat dalam pembahasan *munasabah* Al-Qur'an, *muhkam* dan *mutasyabih*, *lafazh 'am* dan *khash*, *i'jaz*, *qasam*, *amtsal* serta *tafsir* Al-Qur'an.

### *The Urgency Of Arabic In The Study Of The Qur'an*

*This study analyses the urgency of the Arabic language in the study of the Ulumul Qur'an. Arabic is essential for Muslims to study in order to fully comprehend the meaning of a verse in the Qur'an, especially for mufassir. As a result, the Arabic language and the Qur'an form a unified whole that cannot be separated. The writers applied a qualitative method patterned literature studies with descriptive analytic techniques in this research. The finding of this research is the study of Ulumul Qur'an which requires a comprehension of Arabic (ashwat, mufadrat, qawa'id, and dilalah) where it can be seen in discussion of munasabah Al-Qur'an, muhkam and mutasyabih, the sound of 'am and khash i'jaz, qasam, amtsal and Al-Qur'an interpretation (Tafsir).*

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## Introduction

Arabic is the language of the Muslim sacred book, The Qur'an *Al-Karim*, which was revealed to Prophet Muhammad *Sallallahu 'alaihi wa Sallama* by Allah *Subhanahu wa Ta'ala* to guide mankind from the age of ignorance to the age of wisdom. Along with the advancement of Islamic teachings (Ardianta, 2022) by means of making the Qur'an a guide to life (Rhain et al., 2023) and the extension of the Islamic empire, Muslims must additionally study the Arabic language in order to learn Islamic teachings (Sarwadi, 2023). This is a significant issue for non-Arab Muslims because Arabic is a foreign language in non-Arab nations such as Indonesia.

Arabic has the privilege of making it chosen to be the language of the Qur'an because of its richness and beauty (Pratama et al., 2022), which can be observed in the qualities of the

Arabic language's constituents (components), such as *ashwat*, *mufradat*, *qawa'id*, and *dilalah*. When it comes to language elements, a *mufassir*, in particular, must have qualified Arabic security in order to interpret a verse that cannot be understood explicitly (Nashihin, 2019b), requiring another translation, which then gives rise to an interpretation that can be understood with the correct understanding.

In Indonesia, Arabic has been taught at numerous levels of educational institutions, including elementary, secondary, advanced, and even university (Nashihin, 2018), both general and religious (Julkifli, 2022). Particularly in Islamic religious universities, Arabic is one of the foreign languages that each student is required to master in order to become community leaders or scholars who comprehend the source of Islamic teachings (Nashihin, 2019a), which are the Qur'an and Hadith, in order to solve various problems that occur within the social environment.

*Ulumul Qur'an* is still developing and being studied by Muslims all around the world, going back to the time the Quran was revealed during *Rasulullah*'s lifetime. *Rasulullah* referred to his companions as Arabs. If they are unable to understand something, they will seek clarification from *Rasulullah*. Along with it, in the days of the companions, they took it seriously and enforced its laws during the companions' time. *Ulumul Qur'an* grew in the following period, until it reached a group of academics who interpreted the Qur'an thoroughly/comprehensively (El-Mazni, 2020). Today, studies relating to The Sciences of the Qur'an continue to receive special attention for individuals who are qualified to seek the formulation of Qur'an studies that are relevant to present development.

## Research Methods

In this research the author used the method of literature study. The actions associated with the procedure of collecting library data (Robbaniyah, 2022), reading and noting, and processing research materials are referred to as literature studies. The data collection technique was by reviewing books, literature, records, reports related to the problem to be studied (Susanto, 2022). In processing and analysing the data, the author used the method of content analysis presented descriptively.

## Results And Discussion

Allah SWT says in Surat *Ar-Ra'du* verse 3 in the Qur'an, "verily, we have sent it down as an Arabic Qur'an, which you may understand." This verse encourages human beings to learn Arabic because the rules of Arabic grammar are one of the elements that make it a miracle in the Qur'an. Elements or components of the Arabic language that is unique to the Arabic language and play an essential role in the study of the Qur'an, as instance;

**Ashwat.** In Arabic, the sound (*ashwat*) has a certain letter *makharijul* in its application. There are 28 letters in the Arabic language, all consonants. In Arabic there are also three short *harakat* (*Dhamma*, *fathah* and *kasrah*) and three long letters (*alif*, *wawu*, *ya'*). The Arabic letters are called *hijaiyah* letters, and cannot be equated with alphabetic terms because there are some sounds of *hijaiyah* letters that cannot be written with the alphabet, such as the letter ض، ش، ، ص. There is also a letter that only exists in Arabic, the letter ض, this letter has unique pronunciation characteristics, so the Arabic language is called the *dhot* language.

The science of *ashwat* discusses the sounds in Arabic, especially the manner in which an Arabic sound is pronounced correctly in accordance with the pronunciation of the owner of the language so that the listener is able to understand when an Arabic sound is spoken. It can also identify between one sound and another and can apply it in other forms, both when singular

as an alphabet and after being assembled into sentences and given *syakal* according to existing needs (Mufidah, 2018).

**Mufradat.** Vocabulary in Arabic is one of the most important skills to master in the start of learning Arabic, particularly for non-Arabic speakers. The term *mufradat* in Arabic or vocabulary in Indonesian is a term that means the same as the term vocabulary in English. Linguists define vocabulary as a set of words in a book with definitions or translation meanings. Furthermore, vocabulary refers to the entire number of words in a language. According to Fahrurrozi, *mufradah* is a term or phrase made up of two or more characters that represent the meaning of *ism*, *fi'il*, or *adat*. This explanation shows that each word has a certain meaning, which is subsequently determined by a collection of semantic characteristics (Fahrurrozi, 2009).

Additionally, there are vocabularies in other languages that have more than one meaning, and the meaning of this vocabulary can be modified to the sentence structure employed in the text. For example, the sound 'ain has approximately 70 different meanings, including eyes, springs, springs, tears, and others. And the example that comes from *Fi'il* sounds رغب this understanding is based on the relationship of *Fi'il* with the letter of *jar*, رغب في means love and رغب عن means hate (Hasyim, 2016).

**Qawa'id.** Grammar (*qawa'id*) has an essential role in expressing sentence meaning through grammatical constructs (expressions). Tammam Hasan divides sentences based on form and meaning into several parts as follows: 1) *Ism* sentences with all kinds, both in terms of form and in terms of type and quantity. Such as, *nakirah ma'rifat*, *mufrod mutsanna* and *jam'*, *muannas mudzakkar*, *mabni mu'rab*, *sahih* and *mu'tal* and others. 2) *Fi'il* sentence with regard to the number of letters that make it up, whether *fi'il* three letters (*tsulasi*) which includes six *wazans*/forms, *fi'il* four letters with various forms of *wazans* at least four *wazans*, *Fi'il* five letters with three *wazans*, and *Fi'il* six letters with two *wazans*. This division is distinguished by not introducing *mujarrad* and *mazid*, but only seen the number of letters that make it up. 3) *Ism fa'il*, it is more easily produced than the *fi'il*, which has more than three letters. 4) *Ism maf'ul*, it is either three letters or more than three letters. 5) *Mashdar*, it can be distinguished into two forms in terms of how to make it namely: the *mashdar* which is from *Fi'il* three letters and the *mashdar* which is from *Fi'il* more three letters. Those from *Fi'il* three letters are *Sima'i* while those from *Fi'il* more than three letters are *qiyasi* or non-verbalism. It is not necessary to differentiate between *mashdar mim* and *ghair mim*, it is important to know how to make it and to know the origin of the source of its *Fi'il*. 6) Forms of *idhafah (tarkib idhafih)* and *tarkib washfi*. 7) The nature of *musyabbahah* and superlative form (*ism tafdhil*).

In Arabic grammar, the term of positions of a word in a phrase is known and can affect the *harakat*, particularly *harakatism*, which can be divided into the following categories: 1) *al-marfu'at* which includes: *mubtada*, *khobar*, *fa'il*, *naib fa'il*, *khobar inna* which are *mufrad*, *ism kana*, and *tawabi' li al-marfu*. 2) *al-mansubat* which includes: *maf'ul bih*, *ism inna*, *khobar kana* which are *mufrad*, *maf'ul muthlak*, *maf'ul li ajlih*, *hal mufrad*, *tamyiiz*, and *tawabi' li al-mansub*. 3) *al-majrurat* which includes: *majrur bi harf al-jar*, *majrur bi al-idhafah*, and *tawabi' li al-majrur*.

**Dilalah.** In linguistic studies, *Dilalah* is known as semantics, and the structural meaning of a sentence is just as essential as the lexical meaning of a word. A listener or reader may be able to know the lexical meaning of the words contained in a sentence. But he does not understand the overall meaning of the sentence because he does not know its structural meaning. Therefore, the listener must also know the structural meaning intended by the speaker to him.

In the text of the Qur'an, the meaning of verses is not only explicit, but there are also many

texts in it that use implicit meanings. The following are the types of meanings, among others: lexical meaning, grammatical meaning, contextual meaning, cognitive meaning or denotative meaning, connotative meaning, conceptual meaning, associative meaning, idiom meaning and proverb meaning (Riska Hayati et al., 2022).

The following is the relationship of interpretation of a Qur'an verse that demands alternate translation in accordance with the intent of the verse:

### ***Munasabah Al-Qur'an***

According to As-Suyuti *Munasabah Qur'an* (reasonable understanding of the Qur'an) means similarity and closeness, for example fulan "*yunasib*" fulan means that the A has a close relationship with the B and resemble it. Meanwhile, according to the term *Munasabah* is the science to find out the reason for the order of each part of the Qur'an, including finding the relationship between the verses at the end of a letter with the verses at the beginning of the next letter or between one letter with a letter before and after it (Ilyas, 2014).

The definition of *munasabah* is not only in the sense of parallel or parallel, but contradictory ones which also include *munasabah*, because there are verses of the Qur'an that are specialization of general verses and there is also an explanation of concrete things to abstract things.

Regarding its nature, *munasabah* is divided into two parts, i.e. 1) Real *Munasabah*/ clear agreement, namely the agreement between one part of the Qur'an and another seems clear and strong, because one sentence with another is much related, so if it is separated it will not become a perfect sentence. The connection is sometimes in the form of reinforcement (*taukid*), interpreter, connector (*'atf*), explanation (*bayan*), exception (*istisna*), mediates (*I'tirad*) and concludes (*tadhyil*). For example, the relationship between *surah Al-Isra* verses 1-2, the verse describes the descent of the Torah to Moses 'peace be upon him. The relationship between the two verses is very clear, the two prophets and messengers of Allah (*Muhammad sallallaahu 'Alayhi wassallama* and *Musa 'Alayhi salam*) sent by Allah *Subhanahu Wata'ala* to convey His guidance to people. *Munasabah*/ an unclear agreement between one part of the Qur'an and another, so that there do not appear to be a relationship between the two. For example, they are in *surah al-Baqarah* verse 189 with *surah al-Baqarah* verse 190. In verse 189 describes the crescent moon or the date of entry of the time of pilgrimage. While verse 190 contains the command to attack those who attack Muslims. At first appear, these verses appear unrelated, but there is a connection between them, that is the prohibition on conflict during the pilgrimage; it's just that if Muslims are attacked first, the enemy's attack must be reciprocated, even if it is during the *Hajj* season.

The interaction that occurs among verses and verses develops a magnificent integrity in the Qur'an's grammatical rules (from the perspective of *balaghah*), whereas when separated, the Verse's harmony, beauty, and subtlety will be lost. This reasonable science makes it easier to understand the meaning of verses or letters, because the interpretation of the Qur'an with its various variations clearly requires an understanding of the correlation (reasonable) between one verse and another, it will be fatal if the interpretation of verses is beheaded so that it eliminates the integrity of the meaning.

### ***Muhkam dan Mutasyabih***

The general definition of *muhkam* is that all of the words in the Qur'an are sturdy, eloquent and distinguish between truth and untruth. *Mutasyabih* in Arabic is *tasyabuh*, viz when one of the two things is similar to the other. Then, *syubhah* is a situation in which one of two objects cannot be separated from the other concretely or abstractly due to their similarities. Another viewpoint (Turmuzi & Tsuruya, 2021) states the meaning of *muhkam* with verses whose

interpretations are no longer ambiguous. In contrast to *mutasyabih*, which are verses whose meaning is difficult to understand or unclear enough that an interpretation is required to determine the meaning. The Qur'an has a function as a *bayan* (explanation) and *hudan* (guidance) in which there are explicit verses or *muhkam*. The Qur'an also has a function as a miracle in which it also contains implied verses or *mutasyabih* that will never be completed to be studied and researched.

Particularly in the problem of the definition of *muhkam* and *mutasyabih*, various differences of opinion were found, the most important of which are: 1) understanding *muhkam* is a verse that is easy to understand its meaning, while *mutasyabih* is only known by its meaning by Allah himself. 2) *Muhkam* is a verse that contains only one side, while *mutasyabih* contains many sides. 3) *Muhkam* is a verse whose meaning can be known directly, without the need for other explanations, while *mutasyabih* is not, and then it requires explanation with reference to other verses.

Scholars have found examples of *muhkam* verses in the Qur'an, including *nasikh* verses about *halal*, *haram*, *hudud*, obligations, promises, and threats. While for the verses *mutasyabih* scholars exemplify the verses *Mansukh*, and *'asma* Allah and his attributes, they are: "Ar-rahman dwell on the throne. (Taha: 5), "Everything will perish except His face. (Al-Qashash: 88), "The Hand of Allah is upon them." (Al-Fath: 10). As well as numerous more passages, it includes the beginning of several letters that begin with the letters *hijaiyah* and the essence of the last day as well as knowledge of the science of *As-Sa'ah* (the Day of Judgment).

#### **'Am dan Khash Sound**

The sound *'am* is a common word, which is sound that is used to indicate a meaning that deserves (may) be included in the meaning, such as the word *arrijal*, then this sound covers all men. In other words, sound *'am* is meant for a general comprehension.

According to Manna Al-Qatthan, (El-Mazni, 2020) explains that the general meaning has a certain form (*shigat*) that shows it, including: 1) *kull*, in the Qur'an *surah Ali Imran* verse 185 "Kullu nafsin dza'iqatul maut" (everyone who has a soul will definitely feel death), and Allah says in *surah Al-An'am* verse 102 "Allahu khaliq kulli syai" (Allah is The Creator of all things). The similar word meaning with *kull* is the word *jami'*. 2) The sounds that are construed with "al" which are not *al-ahdiyah*. For example in the *surah Al-'Ashr* verse 3 "Wal 'ashri innal insana lafi khusr", the meaning is every human being. 3) *ism nakirah* in the context of *nafi* and *nahi*, as in "Fala rafatsa wala fusuqa wala jidala fi al-haj" (*Al-Baqarah* verse 197), "Fala taqul lahuma uffin." (*Al-Isra* verse 23). 4) *Alladzi* and *allati* and their branches, such as in *surah Al-Ahqaf* verse 170. 5) All *ism syarat*. For instance in verse "Faman hajjal baita awi'tamara fala junaha 'alaihi an yaththawwafa bihima" (*Al-Baqarah* ayat 158). This is to show generality to every human who think and have sense. 6) *ism al-jins* (kinds of words) which is based on *ism marifah*. Such as in "Falyahdzaril-ladzina yukhalifuna 'an amrih" (*An-Nur* ayat 63) it means all mandates of Allah.

The opposite of *'am* is *khash* (particular), which means not spending all of what is due to him without restriction. *Tashkhis* is the expelling of some of what is covered by the sound *'am*. The sound *khash* in *nash-nash syara'* occasionally appears completely (*muthlaq*), without followed by any conditions. It is sometimes *muqayyad*, which is limited by a case. Sometimes it comes with *shigat* (form) *al-amr*, which is guidance for doing an act, and sometimes with *shigat al-nahi* which is forbidding doing an act. Thus the discussion of this *khash* includes the sounds of *al-muthlaq*, *al-muqayyad*, *al-amr* and *al-nahi*. The use of each *shigat* will affect *dilalah* and *istinbath* rule (Fathoni, 2016). Therefore, it is important for a *mufassir* to understand in depth the use of the *shigat* so that there is no error in the interpretation of verses of the Qur'an and

errors in performing certain legal *istinbath*.

### **I'jaz**

The definition of *I'jaz* Al-Qur'an in Arabic is to form  *mashdar*  from verb *a'jaza*, which means to be weakened. The Islamic religious experts define it as an extraordinary thing/event that happened to a Prophet, as proof of his prophet hood which is challenged to those who doubt, to do or bring about something similar. However, they were incapable to complete the challenge. Then Al-Qaththan defined it as something extraordinary that comes with challenges and survives challenges (Mahrani, 2021).

The miracles of the Qur'an consist of three types, namely: linguistic, scientific and *tashri'* (legal) aspects (El-Mazni, 2020); 1) miracles in terms of language aspects. Arabic experts have been pursuing this language science since the beginning of its growth. They compose poetry and prose, words of wisdom and matsal that are subject to the rules of bayan expressed in stunning redactions, with the style of ultimate language and metaphor, as well as solid in speech. So as the language system in the Qur'an is within the limits of the beauty of the system and the beauty of the arrangement without differences and degrees of decline. Then it is proven that the Qur'an is something that is beyond the limits of human ability. 2) Scientific miracles. Qur'an is a book of faith and guidance. It calls on the conscience to animate in it the factors of development and progress as well as the impulses of kindness and priority. The scientific miracle of the Qur'an is not found in its coverage of scientific theories that are constantly new, changing, and the result of human efforts in research and observation, but rather in its spirit of encouraging people to think and use their minds. The Qur'an encourages people to pay attention to and think about nature. The knowledge gained does not contradict any of the verses of the Qur'an. 3) Miracles of law. The Qur'an has established the protection for *adh-dharuriyah al-khamsah* (five kinds of primary needs) for human life, namely the soul, religion, honour, property and mind. Then impose strict punishments on them in Islamic *fiqh* known as *jinayat* and *hudud*.

Its *tasyri'* miracles cannot be separated from the scientific miracles and language miracles, the three of them will always exist together. The Qur'an is a complete *dustur tasyri'i* (system, laws and regulations) which builds human life on the basis of the highest and noblest concepts.

### **Qasam**

Qasam means vow, which in Arabic uses certain letters called *adawat al-qasam*, viz *ba'*, *waw*, and *ta'*. Among the uses of these letters in quantity, the *waw* letter is the letter that is the most frequently utilized as a vow device in the Qur'an (Dini et al., 2022). The word of God in *Surah An-Nahl* verse 38:

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِيْبَعَثُ اللَّهُ مَنْ يَمُوتُ {38} ...

"They swear by Allah, with a solemn oath, that Allah will not raise the dead".

As an example of this is in *surah Al-Lail* Verse 1:

وَاللَّيْلِ إِذَا يَغْشَى {1}

"By the night enshrouding (the light of day)".

And replaced with *ta'* on sound *Jalalah*, for example in *surah Al-Anbiya'* verse 5:

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ {57} ...

"And [I swear] by Allāh, I will surely plan against your idols....".

The types of *qasam* include: 1) *Zhahir*, which is an oath in which *fi'il qasam* and *muqsam bih* are mentioned. And among them there are omitted its *fi'il qasam*, as in general, because it is

sufficient with the letter jar in the form of *ba'*, *waw* and *ta'*, and there are also preceded by *la nafy* as in the *surah Al-Qiyamah* verses 1-2:

لَأُقْسِمُ بِيَوْمِ الْقِيَامَةِ {1} وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ {2}

(1) "I swear by the Day of Resurrection". (2) "And I swear by the reproaching soul [to the certainty of resurrection]"

According to some experts, "*la*" in these two places is *la nafy*, to disregard something that isn't discussed that correlates the context of the oath. 2) *Mudhmar*, which is neither explained in *it fi'il qasam* nor *muqsam bih*, but it can be seen by the "*lam taukid*" that goes into the answer *qasam*, as Allah says in *surah Ali Imran* verse 186:

لَتَبْلُوَنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ {186} ...

"You will surely be tested in your possessions and in yourselves". It means by Allah, you will be tested.

*Qasam* is one of the amplifiers of words that it is most often used to strengthen and solidify the truth of something in the soul. The Qur'an has been revealed to all mankind, and mankind has varied attitudes towards it. There are some who doubt, some who deny, and some who are hostile. Therefore, *qasam* is used to eliminate doubts, eliminate misunderstandings, build arguments, strengthen rumours and establish the law in the most perfect way.

### **Amts'al**

*Amts'al* means a parable in the Qur'an that reveals an abstract understanding in a beautiful and short form that affects the soul in the form of *tasybih* and *majaz mursal* and unrestrained expression. Abu Sulaiman defined an understanding of *amts'al* by equating the state of something with the state of something else; the expression can be *isti'aroh*, *tasybih* which is *sharih*, or short verses with deep meaning (*I'jaz*). However, it must be understood that not every *amts'al* must contain one of the three criteria mentioned above, because in its development it was found that there were verses of the Qur'an that were caused by a situation that was made public as *amts'al*. On the other hand, not every word or sentence that begins with the word *matsal* immediately becomes *matsal*. Thus it can be understood that the *amts'al* of the Qur'an appears in a short form, dense, alluring and full of meaning, because it is the same as the expression of proverbs in the Indonesian Language (Makrifah, 2020).

An example of *amts'al* is *surah Al-Baqarah* verses 17-20, in the verse Allah makes two parables for the hypocrites, namely parables related to fire, Allah calls hypocrites like people who light a fire. It is explained that for information and benefits, considering that they obtain material benefits for converting to *Islam*. But *Islam* does not give light to their hearts. Why? Because Allah took away the light in the fire, he took away the light that shone on them. The second parable is that of those on whom a heavy rain falls from the sky. Allah likens the hypocrites to those on whom a heavy rain falls, accompanied by darkness and thunder and lightning. So as all the strength of that person was destroyed and he put his fingers in his ears, and closed his eyes, for fear that the lightning might strike him. This is because the Qur'an, with all its warnings, commands, prohibitions and books for the hypocrite, is not like a lightning bolt that strikes.

The most essential benefit of studying the Qur'an is that it motivates individuals to perform acts of worship rather than behaviours prohibited by religion, and it reveals genuine things so that people's understanding becomes clearer and more stable in their hearts. The purpose is for mankind to take 'ibrah/lessons from the Qur'an by doing good and avoiding wrongdoing in order to obtain happiness in this world and the hereafter.

## **Qur'an interpretation (Tafsir)**

*Tafsir* linguistically follows the *wazan* "*taf'il*" means to explain, to reveal and to explain the meaning of rational thought. The words *at-tafsir* and *al-fasr* have the meaning of explaining and revealing the closed. According to Az-Zarkasyi, "*Tafsir* is the knowledge to understand the Qur'an revealed to the Prophet Muhammad, explain its meanings, and distribute the laws and the wisdom." Ibn Faris explains the meanings of expressions that describe something back to three words: meaning, *tafsir* and *takwil*. These three indicators, though different, contain the same meaning. What is meant and intended is referred to as meaning. According to the language, the interpretation refers to the notion of unveiling and revealing what is intended by the statement and freeing anything that is held back from understanding. As for *takwil*, it means to what extent is the influence referred to by that word? In this case the *takwil* seems to turn the verse towards the meanings it can accept. It is also said that interpretation is more widely used in explaining *lafazh* and *mufradat* (vocabulary), while *takwil* is more widely used in explaining the meaning and arrangement of sentences (El-Mazni, 2020).

As for the requirements that each *mufassir* must possess, they are as follows: 1) the Belief or Faith is correct, because the Faith has a strong influence on the soul of its owner, which might urge the owner to change the revelations, lies in the transmission of information, 2) Holy from lust, 3) Prioritizing the interpretation of the Qur'an with the Qur'an, 4) Seeking interpretation of the *Sunnah*, 5) Ought to consult the companions if no interpretation is found in the *Sunnah*, 6) Refer to the opinion of Tabi'in if no interpretation is found in the Qur'an, *Sunnah* and the opinion of the companions, 7) Proficiency of the Arabic language qualified, because the Qur'an was revealed in Arabic, 8) Have knowledge of the principles of science related to the Qur'an, such as science *qira'at*, *asbab an-nuzul*, *nasikh mansukh* and many more, 9) Critical thinking. Aside from that, a *mufassir* must also pay attention to the following manners: 1) Good Intentions and right aims, 2) Have noble morals, 3) Obedient and charitable, 4) Be honest and thorough in judgment, 5) *Tawadhu'* and gentle, 6) Have a noble soul, 7) Brave in upholding the truth, 8) Sympathetic appearance, 9) Be calm and steady, 10) Prioritize people who are more important than himself, 11) Ready and methodological in making steps of interpretation.

Currently, in general, the *mufassir* applies interpretation methodologies such as the *tahlili* method, *ijmali*, *muqaran*, and *maudu'i* method (Akhyar, 2021). Moreover, there are also *tafsir bil Ma'tsur*, *tafsir bil ra'yi*, *tafsir isyari*, and more terms.

## **Conclusion**

The language of the Qur'an (Arabic) has an important role in the study of the *Ulumul Qur'an* due to it has its own privileges. This can be seen in terms of language science, Arabic is rich in language elements when compared to other languages, i.e., *ashwat* (*hijaiyah* letter sounds that have *makharijul* letters specifically), *mufradat* (vocabulary), *qawa'id* which is Arabic grammar consisting of *sharf* (morphology) and *nahwu* (syntax), and *dilalah* (semantics). Al-Qur'an in Arabic contains a very deep meaning to be understood by the *mufassir* because it is extremely related to the understandings of the study of the *Ulumul Qur'an*, including *munasabah* Al-Qur'an, *muhkam* and *mutasyabih*, the sound of *'am* and *khash*, *I'jaz*, *qasam*, *amtsal*, and Al-Qur'an interpretation.

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