

STUDY AL-QURAAN: Understanding Verses That Has Meaning Ta'arud

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ABSTRACT

Ta'arud is a dispute between arguments in giving law. There are some scholars who interpret the word ta'arud with contradiction. So it is very reasonable if in the final conclusion they argue that there is no ta'arud in the Qur'an. On the other hand, there are also scholars who interpret it as a dispute. So that in the final conclusion it is very possible to have ta'arud in the Qur'an. The verse that is discussed using this method is the verse that talks about guidance, namely whether or not humans can give it. Then the verse that discusses whether or not it is permissible for Muslims to leave fasting because they are sick or on a long trip. The next discussion is about the verse that discusses the iddah of a woman whose husband died while she was pregnant. As an example of the discussion of the verse, it can be said that ta'arud in the Qur'an really exists with the meaning of disagreement, not conflict. Because after all, the Qur'an is the holy book of Muslims that comes from God so there can be no contradiction between the verses in it.

Keywords : Al-Quran, Verses, Ta'arud

INTRODUCTION

The Qur'an is a book that was revealed by Allah to all mankind through the intermediary of the Prophet Muhammad SAW. In it store various kinds of instructions for humans to walk on the pleasure of God (Rosidah, 2019). There is no doubt in this book as stated in the letter al-Baqarah verse 2 "This is the book (al-Qur'ân) there is no doubt in it."

Since the revelation of the Qur'an until now, its holiness is still maintained because Allah alone is taking care of it. "Indeed, we (Allah with Gabriel whom He commanded) sent down the Qur'an and we (i.e. Allah with human involvement) guarded it." To confirm that the Qur'an did not originate from humans, Allah said "Say, If humans and the jinn had gathered to compose such a Qur'an, they would not have succeeded in compiling such a thing, even if they worked together."

Muhammad Abduh said that the Qur'an is the only book that contains various natural problems, empirically and socially (Baroroh & Fauzi, 2019). Ages have passed, the state of science and human activity has changed, but there is no patent fault in the

matter. Therefore, it would be true if his salvation from this error was made as one of his miraculous aspects for humans.

A truth will be truly believed when it is able to prove its resistance to criticism and is able to answer every question (Fathoni, 2020). This is what happens in the Qur'an, many do not believe in its truth until they find out its weakness. However, until now the resilience of the Qur'an is still maintained because it is able to answer all these assumptions and criticisms.

The Qur'an seemed to challenge him to be dissected. However, the more dissected, apparently the more that is not known. The more it is studied, it seems that the richer the meaning that is revealed from it (Afrohah, 2021). Whoever claims to know a lot about the Qur'an, the more we know that he knows very little. History says there are many who want to make something similar to the Qur'an and until now no one has been able to match it, both in terms of the beauty of its meaning and the meaning it contains.

It could be someone who says "Actually there are those who have made similar to the Qur'an but the person is not known." This kind of speech clearly has no basis at all (Shafe'i, R., & Syafe'i, 2007). There are several underlying reasons. First, it is very difficult to hide an important news regarding an issue that is of concern to the general public. How is it possible that the success of rivaling the Qur'an can be hidden, while the Qur'an itself invites all humans even together to compete with it?

History proves that there are people who try to match the Qur'an (Aqraminas, 2018). History also narrates their sayings, but in the end their efforts ended in failure, even they themselves admitted their failure. History informs that there have been attempts to emulate the Qur'an by a few people, but what they have attempted is judged by literary critics to be very simple.

Thus it can be seen that the news about the existence of those who attempt to challenge the Qur'an is quite widespread, but they are ignored because the quality is very low. In addition to the challengers of the Koran, there are also people who attack the Koran by saying that the books of Muslims are inconsistent because there are contradictory verses (Hanum, 2020). Whereas the Qur'an itself says that there are no contradictory verses, they answer each other and are related to each other.

Everything in the Qur'an is compatible and mutually confirming, some of which do not invalidate others. Thus the perfection of the Qur'an is known and that it is from the One whose knowledge covers everything.

However, admit it or not, there are some verses whose editorials look contradictory (Harahap, 2019). So that the scholars alluded to ta'âruḍ in the Qur'an which literally means contradicting, contradicting or contradicting. Like many discussions about ta'âruḍ in the books of ushul fiqh and ulum al-hadith.

THEORY BASIS

In the rules of sharaf science, the word ta'âruḍ follows wazan tafâ'ala which has the meaning of musyarakah baina al-itsnaîn which is dependent on each other. There will not be one without the other (Fathoni, 2020). According to Abdul Wahbah explained, ta'âruḍ is a contradiction between two texts ((Fathoni, 2020). In other words, ta'âruḍ is the opposite of two propositions from which one side contradicts the other. It

can be concluded that ta'âruḍ is a proposition that requires a law whose proposition is different from other arguments, in punishing the same thing. Even though the origin of the word has a contradictory meaning, in practice it is not necessarily the case. The assumption is that it can be said to be a contradictory, contradictory, contradictory proposition if the argument is really not can be compromised again. Like someone said at one time who said so and so went and so and so stayed. Because it is impossible at the same time so and so stay and go. These two words seem and are contradictory to each other (Baroroh, N., & Fauzi, 2019)

In contrast to ta'âruḍ, where it is still possible to compromise or find common ground. between scholars in interpreting it (Abidin, 2019). The opinion that says that ta'âruḍ is a contradiction between one proposition and another, will also argue that this will not happen in the Qur'an and authentic hadith. Meanwhile, those who say that ta'âruḍ are different arguments in wanting a law will conclude that ta'âruḍ is also found in the Qur'an and hadith. Therefore, the methods used in responding to it then emerged, including the science of later texts, tarjîh, and so on.

Scholars also differ on what forms of evidence may conflict. The majority opinion among the scholars says that between two qath'î arguments there is no possibility of a clash. The reason is because every qath'î argument requires the existence of madlûl

which among each other clash with each other. Thus, there will be two things that cancel each other out (Pratama, 2021). This is not possible, such as there are arguments that show that this world is new, and at the same time there are arguments that show that this world is qadim (previous). The two propositions show the new and qadimnya of this nature at the same time (Mohtarom, 2018).

This is not possible because the Qur'an itself says that its verses do not contradict, answer each other and are related to one another. "Then do they not pay attention to the Qur'an? If it were not from the side of Allah, they would have found a lot of contradictions in it." (an-Nisa": 82). The point is that when the Qur'an is from the side of Allah, there will be no dispute in it at all. Everything in the Qur'an is compatible and mutually confirming, some of which do not invalidate others. Thus, the perfection of the Qur'an is known and that it is from the Essence whose knowledge covers everything.

RESEARCH METHOD

The method used in this study uses the library method or what is commonly called the qualitative method. That is a method which in its meaning is a data collection method that only uses reference books or literature studies. This research does not require field studies or in research and preparation using qualitative methods. That is the calculation of the data that has been obtained from the field survey and then concluded using data calculations to get accurate results. So it is enough to just use a reference book to compile it.

The primary data source in this study is the Qur'an and is supported by other interpretations that also contain information about ta'âruḏ. Then, several opinions of other classical and contemporary commentators were put forward discussing verses that seemed contradictory. Among the classical interpretations in question is the interpretation of Ibn Kathir. In addition to using interpretation, the author also takes references from several documents, writings that have been published in the form of books, journals or articles that describe discussions related to the themes studied.

RESEARCH RESULTS

Allah created man and made him the most perfect creature in the world. Perfection is because humans have reason to think and choose a path that is pleasing to God or take

a path that is forbidden by Him. Although Allah is able to make all creatures obedient to Him, Allah gives freedom to choose the path they will take.

Of course there are consequences behind all choices. Allah Himself has promised to enter into heaven for those who believe in Allah and enter them into hell for those who take a path that is not pleasing to Allah. Actually the choice of path is very real between the right and the wrong. Apart from that He has sent a prophet to mankind as a bearer of news that Allah's Shari'ah is very clear. The Prophet Muhammad was no exception, who was sent apart to perfect morals, but also to perfect Allah's Shari'ah which was brought by the prophets before him.

The revelation of the Qur'an is also closely related to it, namely to explain haq (truth) and falsehood. This book of guidance, which is guaranteed authenticity and has been guarded by Him and His believing servants, has become a miracle for the Messenger of Allah and is valid until the end of time. However, there are still many people who deny, oppose God as the Creator God and some even reject His existence while they themselves live on the earth He created. In this context then guidance is very valuable for them to keep walking on the path that is blessed by Allah SWT.

Hidayah is the basic and most important capital for servants to get His pleasure. That's why the discussion about guidance becomes very important to study because this is a study of faith, which is one way to believe in God.

Regarding guidance, Allah says in the Qur'an Surah al-Qaas: 56. "Indeed you will not be able to guide those you love, but Allah guides those whom He wills and He knows best about those who accept them. instruction. This verse explains that the guidance that leads a person to accept and carry out Allah's guidance is not the authority of humans, or within the limits of their abilities, but solely the authority and prerogative of Allah. This verse reminds the Prophet Muhammad of this nature while strengthening his statement with the word "Verily" namely: Verily, you, O Prophet Muhammad, who is the most beloved human being to Allah and the most capable of giving explanations, will not be able and able to give guidance that makes a person accept well and carry out the teachings of Allah even though you try your best and even though your efforts are aimed at those you love and want to get them. You are only able to give irshad guidance in the sense of giving instructions and telling about the path of happiness, not taufik guidance, but God alone who gives taufik guidance to people He wants if the person

concerned is willing to accept guidance and open his heart to it, and He knows better than that. anyone about people willing to take directions.

The narrations found in the hadith books state that this verse speaks of the Prophet's uncle, Abu Talib. The Prophet really wanted his uncle to believe and say the two sentences of the creed before his death. But the Prophet's wish was not fulfilled. At-Tabari wrote that this verse was revealed regarding Abu Talib's reluctance to believe, even Az-Zajjaj stated that the Muslims had agreed regarding the revelation of this verse to Abu Talib.

Indeed, some hadith experts such as Ahmad, Muslim, At-Tirmidhi, Ibn Mardawaih, Al-Baihaqi and others narrated through the companions of Abu Hurairah that when the death of Abu Talib was approaching, the Prophet came to him and said: "O my uncle, say lâ ilâha illa Allâh surely I will testify for you with Allah on the last day." Abu Talib replied, "If the Quraysh had not reproached me by saying, "No one encouraged him to say it except because of his sadness in the face of death, I would have said it for you." Then the word of Allah came down: Verily you will not be able to give guidance to those you love, and so on.

This information is also found in the book *Asbâb al-Nuzûl* by priest Jalaluddin As-Suyuthi. In this book he also adds that an-Nasa'i and Ibn Asakir in *Tarikh Dimasyq* narrated in a good sanad from Abu Sa'id bin Rafi' he said, "I once asked Ibn Umar about this verse, "Truly you (Muhammad) cannot guide those you love." Was it down about Abu Jahal and Abu Talib? He answered 'Yes'.

Even so, the verse above becomes a problem and needs to be reviewed when faced with verse 52 of the letter ash-Shura. Because this verse seems to imply that humans can give guidance, while the previous verse says humans cannot give guidance. The verse in question is: "And thus We have revealed to you the spirit of Our affair. Previously you did not know whether the Book and not (also) al-iman but We made it a light, by which We show whom We will among Our servants. And verily thou shalt guide to the wide straight path." (Surat Ash-Shura: 52).

The mutakallim in this verse is Allah himself and his mukhâṭab is the Messenger of Allah. This verse explains that the Messenger of Allah, who in fact is a messenger and from among humans, is able to guide his people with the gift of taufik from Allah. Apart from being a prophet, he is also one of those whom Allah willed to accept him. This

will is closely related to the inclination of a servant's heart. And in fact you really give instructions that is able to explain very well the ways to lead to the straight path. That is the wide path of Allah to which he belongs all that is in the heavens and on the earth. The point is to invite to Islam.

CONCLUSION

It can be concluded that there is ta'arud in the sense of disagreement in the Qur'an. This is evidenced by the dispute in the Qur'an in determining whether or not people can leave fasting, whether humans can provide guidance and a period of waiting for a woman whose husband died while pregnant. The three problems above can be solved using three methods. For legal issues whether or not to leave fasting, use the naskh method. Whether or not someone can provide guidance can be solved by using the al-jam'u wa at-taufiq method. Meanwhile, to determine the length of time waiting for a woman whose husband died ('iddah) is pregnant using the tarjih method. That is generally referred to as marjuh and specifically referred to as râjih.

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