




Feminist Tafsir: Makiyyah and Madaniyyah's Significance for 'Ulumul Qur'an in the Thought of Husein Muhammad

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ARTICLE INFO	ABSTRACT
<p>Keywords:</p> <p><i>Makiyyah</i>; <i>Madaniyyah</i>; <i>'Ulumul Qur'an</i>; Husein Muhammad</p> <hr/> <p>Article history:</p> <p>Received 2024-02-26 Revised 2024-03-13 Accepted 2024-03-17</p>	<p>The grand theory of <i>makiyyah</i> and <i>madaniyyah</i> according to classical scholars is seen from three aspects, namely time, place, and object of the speaker. However, Husein Muhammad perspektive <i>makiyyah</i> and <i>madaniyyah</i> from the aspect of time only. This view stems from Husayn's definition of the Qur'an as a guide that will always be relevant to human life. Through the <i>Makiyyah</i> and <i>Madniyyah</i> theories, he shows an interpretation that is not gender biased but has implications for the 'Ulumul Qur'an theory. This problem raises two questions about the concept of <i>makiyyah</i> and <i>madaniyyah</i> according to Husein Muhammad, and what are the implications of his views on the 'ulumul Qur'an. The results of this study indicate that Husein Muhammad has the view that <i>makiyyah</i> and <i>madaniyyah</i> are influenced by the social reality of Arab society. The <i>Makiyyah</i> verses show a universal meaning while the <i>madaniyyah</i> verses show a partikular meaning so that it has implications for the 'ulumul Qur'an aspect, namely the mansukh, muhkam, and mutasyabih texts.</p> <p style="text-align: right;"><i>This is an open access article under the CC BY-SA license.</i></p> 

1. INTRODUCTION

The terms *makiyyah* and *madaniyyah* have undergone a shift in meaning between classical and contemporary scholars. This shift began with the reconstruction of several discussions within the sciences of the Qur'an by Nasr Hamid Abu Zaid in his book *Mafhum an-Nas Dirasah fi 'Ulum Al-Qur'an* (Nahdliyyin, 2016). The scope of the discussion on the sciences of the Qur'an, according to Manna Khalil Al-Qaththan, is classified into six main studies, including the reasons for revelation, relevance, Meccan-Medinan, clear and ambiguous verses, readings, and abrogating and abrogated verses (Mudzakir, 2019). These main studies are used as an analytical tool in analyzing the verses of the Qur'an and understanding the meaning of the Qur'an in its interpretation.

Classical and contemporary scholars agree that the sciences of the Qur'an are an important field in helping to interpret the Qur'an, as expressed by Abu Hayy Al-Farmawi regarding the conditions for becoming a mufassir (Al-Farmawi, 2002). However, the discussion regarding *makiyyah* and *madaniyyah* is particularly important to classical scholars because it is considered that *makiyyah* and *madaniyyah* can be classified according to three aspects: the time of revelation, the place of revelation, and the target of the verses (Husni, 2019). The classical scholars' view on the definition of *makiyyah* and *madaniyyah* is responded to by contemporary scholars, necessitating a reconstruction. The reason is that if *makiyyah* and *madaniyyah* are defined based on the place of revelation and the target object, they are considered weak.

The reconstruction carried out by contemporary scholars regarding *makiyyah* and *madaniyyah* is based on the old definition which considers verses belonging to the *makiyyah* group as those revealed in Mina, 'Arafah, and Hudaibiyah, while *madaniyyah* verses are those revealed in Medina and its surroundings (Az-Zarkasyi, 1957). This opinion results in the absence of a concrete division because in fact there are verses revealed during journeys, so these verses fall into the categories of *makiyyah* or *madaniyyah*. Furthermore, the definition of *makiyyah* and *madaniyyah* is seen from the perspective of their target objects, stating that *makiyyah* verses begin with the call *yaa ayyuha annas* and *madaniyyah* verses with the call *yaa ayyuha al-ladziina* (Aş-şuyuṭi, n.d.). However, not all verses begin with these calls, so this criterion is considered inconsistent.

Of the three aspects of definition formulated by classical scholars, the aspect of the time of revelation becomes the main focus of contemporary scholars' studies because, seen from the aspect of the time of revelation, the classification of verses into *makiyyah* and *madaniyyah* is more consistent. Verses classified as *makiyyah* are seen in terms of their revelation before the Hijrah, while *madaniyyah* verses are those revealed after the Prophet's Hijrah, even if they were not revealed in Medina (Mudzakir, 2019). This opinion is considered more consistent and provides certainty in classifying *makiyyah* and *madaniyyah* verses.

In addition to Nasr Hamid Abu Zaid, who is most popular in reformulating *makiyyah* and *madaniyyah* by reinterpreting the theory (Nahdliyyin, 2016), one of the feminist figures in feminist exegesis certainly cannot escape the issue of *makiyyah* and *madaniyyah* because she makes this theory important in interpretation. Feminist exegesis arises from a necessity and becomes a concept that refers to social change, political awareness, development theory, and the Free Women's Movement, including redefining the Family Institution in the current society (Zulaiha, 2018).

Research on *makiyyah* and *madaniyyah* is no longer a new study but many researchers have discussed it. Likewise, discussions related to the interpretation of Husein Muhammad, which examines gender equality aspects. However, previous studies have focused more on the general definition of *makiyyah* and *madaniyyah*, such as the study by Lukman Hakim and Afriadi Putra in 2022 entitled *Significance of Makiyyah Madaniyyah and Its Implications for the Interpretation of the Qur'an*. Their research concludes that determining *makiyyah* and *madaniyyah* verses is very difficult, but the scientific method used by scholars in determining *makiyyah* and *madaniyyah* is the method of *sima'l naqli* and *qiyasi ijthadi*, thus in the interpretation, this theory is very important and obtains comprehensive results (Hakim and Putra, 2022).

Muhammad Husni in 2019 with the title *Al-Qur'an Study: Study of Al-Makiyyah and Al-Madaniyyah*. This research results in the definition of *makiyyah* and *madaniyyah* seen from the three aspects of time, place, and target according to the *ijthad* of the scholars (Husni, 2019). In addition, research conducted by Bakti Khudari Lantong in 2018 entitled *Concept of Makiyyah and Madaniyyah in the Qur'an (A Historical-Philosophical Analysis)*. This research concludes that the Meccan and Medinan periods are not only about place and time but also different cultural cultures resulting in dynamic interpretations according to the dynamics and context of the humans themselves (Lantong, 2018).

Research related to the interpretation of Husein Muhammad, including research conducted by Eni Zulaiha in 2020 entitled *Principles of Liberalism in the Methodology of Feminist Exegesis: Readings on the Works of Husein Muhammad*. Her research concludes that the liberal principles used by Husein Muhammad besides using gender analysis also result from a re-reading of the rules of interpretation, including *makiyyah* and *madaniyyah* (Zulaiha & Busro, 2020). In addition, another research by Eni Zulaiha in 2018 entitled *Gender Analysis and Principles of Thought by Husein Muhammad on Gender Relation Verses*. Her research concludes that Husein Muhammad tries to respond to contemporary life issues with a feminist paradigm and his principles of interpretation are hermeneutic in nature based on his thinking on Muslim thinkers, namely Al-Ghazali and As-Syathibi (Zulaiha, 2018).

Previous research has a gap in terms of the implications of *makiyyah* and *madaniyyah* in Husein Muhammad's thought on the sciences of the Qur'an as a form of reconstruction carried out by Husein Muhammad. As a reference and guideline for this writing, the author cannot escape from the grand theory of *makiyyah* and *madaniyyah* agreed upon by classical scholars, namely seen from three aspects: the time of revelation (*zaman nuzul*), the place of revelation (*makan nuzul*), and the object of discussion (*mukhattab*). These three aspects are used as the basis for several differences in definitions of *makiyyah* and *madaniyyah*.

Therefore, this study focuses on one of Indonesia's feminist figures, Husein Muhammad. His interpretation does not escape the use of the sciences of the Qur'an. However, Husein Muhammad has a different understanding of *makiyyah* and *madaniyyah* verses, which is influenced by his definition of the Qur'an being different from the definition of other scholars (Muhammad, 2001). Husein Muhammad explains that scholars

select *makiyyah* and *madaniyyah* verses, stating that the Qur'an becomes history when it enters space and time. Husein Muhammad is not caught up in the debate between classical and contemporary scholars regarding the theory of time, place, and object of discussion in explaining *makiyyah* and *madaniyyah*. Nevertheless, Husein comments that generally *makiyyah* verses often use *yaa ayyuhannas*, *yaa banii adaam*, and *kalla* including in the texts of the Qur'an containing progressive and revolutionary ideas (Muhammad, 2007).

Husein Muhammad's opinion above is not separated from what he understood by referring to the views of earlier scholars such as Abdullah Ahmed An-Na'im and Abu Ishaq As-Syatibi. Furthermore, Husein Muhammad also wants to show that *makiyyah* verses are firm verses, while *madaniyyah* verses are verses that change, so their interpretation can be contradictory to their wording or called contextual interpretation.

The background above explains that Husein Muhammad has a strong method of the sciences of the Qur'an and differs from the general views of classical scholars. Husein Muhammad considers it important to discuss *makiyyah* and *madaniyyah* in explaining the history of the Qur'an so that it is easily understood that the Qur'an always presents a dynamic and accommodating dialogue. Therefore, this is the reason why the author conducts research on Husein Muhammad's views on *makiyyah* and *madaniyyah* and their implications for the sciences of the Qur'an.

2. METHOD

The research uses a qualitative approach, which focuses more on in-depth observation, resulting in comprehensive research (Fadli, 2021). The data collection method used is library research, gathering data from several primary and secondary sources. The primary sources used in this study are books by Husein Muhammad, including *Fiqh Perempuan Refleksi Kiai atas Wacana Agama dan Gender* [Women's Fiqh Kiai's Reflections on Religious and Gender Discourse] (Muhammad, 2001), *Ijtihad Kiai Husein Upaya Membangun Keadilan Gender* [Kiai Husein's Ijtihad Efforts to Build Gender Justice] (Muhammad, 2001), *Tafsir Al-Qur'an dalam Perspektif Perempuan* [Interpretation of the Qur'an from a Women's Perspective] (Muhammad, 2007), *Perempuan Islam dan Negara: Pergulatan Identitas dan Entitas* [Islamic Women and the State: Struggle for Identity and Entity] (Muhammad, 2016), and an interview with Husein Muhammad. The secondary sources used in this study include articles, books, and other relevant sources.

3. RESULTS AND DISCUSSION

Definition of *Makiyyah* and *Madaniyyah*

Makiyyah and *madaniyyah* are seen from three aspects, including the time of its revelation (*zaman nuzul*), the place of its revelation, and the target object of the revelation of the Qur'an. This definition of *makiyyah* and *madaniyyah* is agreed upon by classical scholars in explaining *makiyyah* and *madaniyyah*.

The first definition, *makiyyah* and *madaniyyah*, is seen from the perspective *zaman nuzul* (time of revelation), namely the *makiyyah* is a letter or verse that was revealed before the Prophet migrated from Mecca to Medina even though it was not revealed in Mecca. Meanwhile, *madaniyyah* are letters and verses that came down after the Prophet migrated to Medina, even though they came down in Mecca and the surrounding area (Syu'bah, 1987). This first definition was also finally agreed upon by contemporary scholars because it includes the entire definition and can be used as a provision or reference. However, this definition is also not free from shortcomings, namely that there are irregularities in the number of verses that were revealed in Mecca after the Prophet Muhammad migrated to Medina so that they are included in the *madaniyyah* classification.

The second definition, *makiyyah*, and *madaniyyah* in terms of *nuzulul makan* (where it was revealed), namely that *makiyyah* are letters and verses that were revealed in Mecca and its surroundings, for example in Mina, Hudaibiyah, and 'Arafah. *Madaniyyah* is letters and verses that were revealed in Medina and its surroundings, for example, Uhud, Quba, and Sul'a (As-Suyuti, n.d.; Mudzakir, 2019). This understanding is more popular in discussions of *makiyyah* and *madaniyyah* because the names *makiyyah* and *madaniyyah* indicate the actual place where the verse or letter was revealed in Mecca or Medina.

The opinion above has weaknesses because it cannot fully facilitate all the verses in the Al-Qur'an so it is difficult to justify especially in studying the science of *mawatin nuzul* (science that explains the place where verses and letters were revealed), that you will find verses that were revealed not in Mecca or Medina, for example, verses that were revealed in Tabuk (Qs. At-Taubah [9]: 42) verses that were revealed and verses which were revealed during the journey so that it cannot be included in the *Makiyyah* or *Madaniyyah* verses (As-Suyuti, n.d.). Therefore, the verses determined based on the *nuzulul makan* (place of descent), namely Mecca

and Medina, can prove that the verses and letters revealed outside Mecca or Medina are not included in the *makiyyah* or *madaniyyah* (Adam, 2006).

The third definition, *makiyyah* and *madaniyyah* from the perspective of the khitab (the speaker's target object) is that the *makiyyah* is the verse that is the khitab of the people of Mecca, while the *madaniyyah* is the verse that is specifically the khitab of Medina (Az-Zarkasyi, 1957). This definition is the words of Abdullah Ibnu Mas'ud, the focus of Ibnu Mas'ud's definition of this definition is in explaining the proposition that the direction to the people of Mecca which is usually used for disbelievers is *yaa ayyuhannas*. The verses that fall into the *madaniyyah* classification are those that believe in the sentence *ya ayyuha lladzina amanu* (Az-Zarkasyi, 1957).

This opinion is narrower, because not all verses in the Al-Qur'an begin with this sentence, so the use of this sentence can only be used as a small characteristic in classifying *makiyyah* verses and *madaniyyah* verses. Khitab in the Qur'an is general for all human beings even though it is related to the people of Mecca and Medina. For example, Qs. Al-Baqarah [2] is categorized in the *madaniyyah* surah group, but two verses begin with *yaa ayyuhannaas* in verses 21 and 168 (Anwar, 2013).

Makiyyah and *madaniyyah* if defined in terms of the target object of the speaker as explained above cannot be separated from advantages and disadvantages. The advantage is that it can be understood and focuses on the speaker's target. However, the weakness is that it does not include all the verses of the Qur'an starting with this sentence because only 511 verses begin with the call *nida* totaling 511 verses and are divided into two calls, namely the call specifically *makiyyah* numbering 292 verses, and the call specifically *madaniyyah* numbering 219 verses.

The characteristics of *makiyyah* verses include that the letter is short, begins with the sentence *yaa ayyuhannas*, the verses contain teachings about the principle of monotheism or *Aqidah*, the language style used is loud and firm, contains stories of previous prophets, contains many oaths, and its aim is as a *dakwah* for the basics of general poetry on morals. Meanwhile, the characteristics of *madaniyyah* are that the verses or letters are long, starting with the sentence *yaa ayyuhalladzina*, the verses contain detailed topics of legal discussion and the language style used is sharp (Mudzakir, 2019).

Biography of Husein Muhammad

Husein Muhammad was born on May 9, 1953, in Cirebon, specifically in Pondok Pesantren Dar At-Tauhid Arjawinangun. He comes from the extended family of Pondok Pesantren Dar Tauhid. His father, Muhammad Asrofuddin, came from a simple family with a background in Islamic education, while his mother, Ummu Salma Syathori, was the daughter of the founder of Pondok Pesantren Dar At-Tauhid Arjawinangun Cirebon. Growing up, Husein Muhammad was raised in an environment steeped in pesantren culture (interview, HM, 2019). Muhammad Asrofuddin and Ummu Salma Syathori had eight children, six boys, and 2 girls, all of whom became caretakers at the pesantren. Husein Muhammad married Lilik Nihayah Fuad Amin and had five children, two boys and three girls, named Hilya Aulia, Layali Hilwa, Muhammad Fayyaz Mumtaz, Nazlah Hammad, and Fazla Muhammad (interview, HM, 2019).

Husein Muhammad's intellectual journey began in his childhood. Being raised in a pesantren environment, his religious education started early. In 1996, he completed his elementary school (SD) and Madrasah Diniyyah Agama (MDA) at Pondok Pesantren Dar At-Tauhid Arjawinangun. He then attended Junior High School (SMP) Negeri 1 Arjawinangun, graduating in 1969. After completing Junior High School (SMP), he continued his education at Pondok Pesantren Lirboyo Kediri, graduating in 1973. Husein Muhammad furthered his academic education at PTIQ (Al-Qur'an Science College) in Jakarta, and also pursued academic studies at Al-Azhar in Cairo, Egypt, based on the recommendation of his teacher (interview, HM, 2019).

Husein Muhammad's education led to numerous works in Arabic and translation, as well as other published works. He has also been active in various organizations and has participated in seminars, workshops, and other activities, all starting when he was a student at PTIQ Jakarta. His intellectual foundation is deeply rooted in the study of classical Islamic texts and the pesantren tradition. Growing up in a pesantren environment, the study of classical Islamic texts was familiar to him. He began studying these texts as a child, even though he attended public school. His study of these texts continued at Boarding School Lirboyo Kediri for three years (interview, HM, 2019; Zulaiha and Busro 2020).

Husein Muhammad's Views on *Makiyyah* and *Madaniyyah*

The discussion on the validation of the truth between the *Makkiyyah* and *Madaniyyah* phases still poses problems. The classification of *Makkiyyah* and *Madaniyyah* verses remains conventional, based on the narratives, with debates arising due to the lack of direct explanations from the Prophet Muhammad. Generally,

scholars base their interpretations on the narrations transmitted by the companions and the *tabi'in*, selecting them very carefully to classify Makkiyah and *Madaniyyah* verses (Daud, 2010).

Classical scholars agree that to understand Makkiyah and *Madaniyyah* verses, a commentator must grasp the theory and employ specific methods to study them. As Fazlur Rahman pointed out, the study of the Qur'anic sciences, especially the study of Makkiyah and *Madaniyyah* verses, requires the development of a method that remains relevant to the development of time and its problems (Tanjung, 2022)

Historically, the selection of Makkiyah and *Madaniyyah* verses can be easily understood by identifying the time of the Prophet Muhammad's preaching, which lasted for twenty-three years. The Prophet Muhammad preached in two periods: thirteen years in Mecca and ten years in Medina. These two periods not only explain the places but also indicate the complexity of the historical preaching of the Prophet Muhammad. Mecca and Medina represent two traditions, two different cultures, two geographical locations, two characters, two economic structures, and two different social institutions. These differences led to different approaches to understanding how Allah dialogues in conveying His messages, ideas, teachings, commands, and prohibitions (Muhammad, 2001) (interview, HM, 2019).

Husein Muhammad seeks to provide an understanding that the sciences of Makkiyah and *Madaniyyah* represent the early maturation journey of the Muslim community. The two typologies of verses in the Qur'an depict the historical journey of the Qur'an's revelation. It is impossible to discuss the Qur'anic verses without linking them to the two historical phases in which the verses were revealed, whether Makkiyah or *Madaniyyah*. The Makkiyah and *Madaniyyah* theory demonstrates that the Qur'anic texts are directed at two different social conditions and audiences, on the one hand, and, on the other hand, show the ongoing development of the message (interview, HM, 2019).

Husein Muhammad's opinion above, according to the author, seeks to explain that Makkiyah and *Madaniyyah* serve as an effort to show that the Qur'an did not just descend but also to address and interact with all the problems faced by its readers. The difference in views regarding Makkiyah and *Madaniyyah* essentially reflects two different conditions, both in terms of the development of the message and the social conditions of the readers or the community receiving the revelation.

The classical scholars' view in classifying Makkiyah and *Madaniyyah* based on three aspects, namely time, place, and the audience addressed, is agreed upon. However, Husein Muhammad has a different view from the classical scholars in general. Husein considers that the classification of Makkiyah and *Madaniyyah* is more accurate when viewed from the perspective of time and is considered to have a more accurate validation level. The foundation of this view is by looking at several verses that were not revealed in Mecca or Medina. Similarly, not all verses revealed in Mecca begin with the address *ya ayyuhannas* and those revealed in Medina use the address *yaa ayyuhalladzina amanu*. Another perspective Husein Muhammad shows is that this classification is not only seen from the aspect of time but also from the social conditions of the society or the readers of the revelation (Muhammad, 2001).

Husein Muhammad interprets Makkiyah as the phase where the foundation of faith is laid to build a new societal structure after the period of ignorance (*jahiliyyah*). The generality of the Makkiyah verses emphasizes the aspects of monotheism, and humanity in a universal sense, such as human equality, freedom, justice, and respect for human dignity. Therefore, the language used in the Makkiyah verses addresses the readers with respectful terms, regardless of race, skin color, ethnicity, gender, or religion. The texts of the Qur'an in this phase have progressive and revolutionary ideas (Muhammad, 2007).

On the other hand, the *Madaniyyah* verses, whose society included Jews and Christians who had already believed in the Prophet but had hypocrites among them, generally explain in more detail the legislation related to personal and public law, both family law and community law that had already been established. Additionally, the *Madaniyyah* verses generally contain messages and provisions for the hypocrites and other groups in Medina (Muhammad, 2007, 2001).

In conclusion, Makkiyah verses show patterns that differentiate the social identity of communities but do not aim to discriminate. Meanwhile, *Madaniyyah* verses are more practical messages aimed at the Medina community, both believers and those who adhere to their respective beliefs. The Qur'an always engages in dialogue with the diverse and complex cultural realities of societies, including the issue of discrimination against women. In summary, *Madaniyyah* verses are related to legislation (EQ and Sartika, 2020).

The characteristics of Makkiyah verses, which are easy to identify, are their address to *ya ayyuhannas* while *Madaniyyah* verses address *yaa ayyuhalladzina amanu* but these addresses are general (Interview, HM, 2019). Some verses exhibit Makkiyah characteristics but were revealed after the Hijrah, such as Qs. Al-Hujurat [49]:13. According to Husein Muhammad's view, this verse is related to the Qur'an's efforts to restore

the audience's awareness of the crucial social provisions using universal humanitarian principles (Interview, HM, 2019). In the author's opinion, Husein Muhammad's views on Makkiyah and *Madaniyyah* are meant to imply that the Qur'an, as understood, always interacts and dialogues with the Arabian society of that time.

Husein Muhammad further explains that the verses classified as Makkiyah prioritize the concept of monotheism that is universal. Monotheism (*tauhid*) is the fundamental principle of the Islamic faith. Therefore, the meaning of tauhid linguistically is to submit with full heart obey all commands, and avoid all prohibitions with a sense of fear, love, and humility towards Allah. Husein Muhammad understands tauhid as abandoning or unifying everything. *Tauhid*, in the individual aspect, is the liberation of humanity from slavery to other humans in a broad sense, such as slavery to oneself, slavery between humans, and slavery to human pride (egoistic). Furthermore, tauhid from another aspect is the liberation from all individualistic traits. According to Islam, these traits should not be left alone and must be eliminated so as not to cause various forms of oppression and exploitation of oneself or other humans (Muhammad, 2004).

The liberation of humanity can be done in three forms: comprehensive liberation, gradual liberation, and continuous liberation. *Firstly*, comprehensive liberation creates principles of monotheism related to the human soul. *Secondly*, gradual liberation occurs in matters related to social institutions and traditions. *Thirdly*, continuous liberation is carried out in the form of denial and oppression of monotheism that emerges in different problems (Muhammad, 2007). The basic principle of monotheism from Husein Muhammad's perspective is firm and indisputable. This foundation arises due to the comprehensive liberation from injustice, such as polytheism, whether in worshiping humans or certain objects believed to mislead. Therefore, the primary purpose of humans is to worship Allah as stated in Qs. Adz-Dzariyat [51]:56. Moreover, this comprehensive liberation also applies to matters related to human life, for example, the prohibition of the practice of killing female infants, which was a tradition deeply rooted in Arabian society at that time (EQ and Sartika, 2020).

The teaching of monotheism aims to eradicate polytheism in personal ritual matters only, such as idol worship, and in the socio-political sphere by idolizing and glorifying personal interests, certain groups, or ethnicities. This problem is highlighted by Husein Muhammad in that monotheism is not limited to static religious issues like the discussion of the pillars of Islam and faith but is a call to unite in forming a socio-political cultural order by liberating oneself from individualistic traits.

Husein Muhammad's perspective on the first phase of the declaration of monotheism, "*la ilaha*," is a form of denial or affirmation of anything that can be glorified, including worshiping oneself, which the Qur'an considers misleading. Whereas the phrase "*illallah*" is interpreted as the affirmation and affirmation that only Allah has truth and power (Muhammad, 2004). Every person who has monotheism is free to choose or determine their choice along with the responsibility for the logical consequences. Freedom and responsibility are two inseparable elements. These two elements are interpreted in their reality, namely reflecting on the universal societal order. Monotheism in Husein's view is also interpreted as self-liberation and a rejection of human oppression in the name of other strengths and advantages (Muhammad, 2004).

In principle, all humans are equal before Allah in terms of equality and universality, but what differentiates them is their piety towards Allah as stated in Qs. Al-Hujurat:13. The proof of monotheism essentially aims to form a socio-political moral order based on moral principles, ultimately eliminating subordination and discrimination (Muhammad, 2004). Husein's perspective, in the author's view, positions monotheism as a solid foundation for building universal justice. Therefore, Husein's perspective has an impact on Makkiyah verses, defined as verses focusing on the concept of the oneness of Allah (freedom and justice) and universal human aspects. This view also has implications for other aspects of knowledge, such as defining and understanding the aspects of abrogation (*nasikh*) and abrogated (*mansukh*), and the concepts of *muhkam* (universality) and *mutashabih* (particular). Islam's primary sources, from Husein Muhammad's perspective, consist of two aspects: the universal aspect and the particular aspect (Muhammad, 2016).

According to Imam Al-Ghazali (w. 111 M) there are five aspects of universal principles, including *hifdz ad-din* (preservation of religion), *hifdz an-nafs* (preservation of life), *hifdz al-'aql* (preservation of intellect), *hifdz al-'irdh* (preservation of lineage and honor), and *hifdz al-mal* (preservation of property). According to Husein Muhammad, the universal text contains universal human values that apply in every space and time (Muhammad, 2016). For example, Qs. Al-Baqarah [2]:256 concerns freedom of religion, Qs. Al-Hujurat [49]:13 concerns human equality, Qs. Al-Isra [17]:70 concerns respecting human dignity, Qs. Al-Maidah [5]:42 concerns establishing justice for all humans, and Qs. An-Nisa [4]:9 concerns honesty and moral teachings, and usually falls into the category of *muhkamat* (firm) (Muhammad, 2016).

Furthermore, Husein Muhammad groups verses in specific cases called *mutashabihat* (particular) that emerge as a response to specific problems and are interpreted contextually. For example, Qs. An-Nisa [4]: is related to male leadership over women, and Qs. An-Nisa [4]:3 is related to the guardianship of women by men and polygamy (Muhammad, 2016). Therefore, the author concludes that Husein Muhammad positions Makkiyah and *Madaniyyah* verses into four aspects: *first*, verses revealed before the Hijrah are called Makkiyah, while those revealed after the Hijrah are called *Madaniyyah*. Therefore, the aspect of the time of revelation is considered the most valid according to Husein Muhammad. *Secondly*, the generality of Makkiyah verses contains the aspect of *tauhidullah* (the oneness of Allah), which discusses not only religious issues but also humanitarian aspects, freedom, justice, and respect for human dignity. Meanwhile, *Madaniyyah* verses' generality contains aspects of legislation. *Thirdly*, the nature of Makkiyah verses is firm and cannot be ignored, while *Madaniyyah* verses are usually particular and can be interpreted contextually. *Fourthly*, universal verses that are definite and normative must be given precedence over particular verses that are relative. As a result, Makkiyah verses are interpreted based on monotheism and justice, while *Madaniyyah* verses are interpreted based on ideal morals and contextual interpretations of the verses, which can lead to different and even contradictory interpretations from the original text.

Husein Muhammad's example of interpreting Makkiyah and *Madaniyyah* verses is Qs. Al-Hujurat [49]:13, classified as a Makkiyah verse. He interprets that the principle of justice towards the rank of humans in the sight of Allah is a logical consequence of the doctrine of Allah's unity (the creed of monotheism). The position of humans being paramount in the sight of Allah is due to their piety. The definition of piety is not only related to the relationship between humans and Allah but also to the expression of the relationship between humans and the social, economic, political, or other realms (Muhammad, 2001).

Husein Muhammad asserts that this verse shows that there is no difference between men and women, whether considering them superior or not, but the only thing that matters in the sight of Allah is their piety. An example of interpreting a *Madaniyyah* verse is Qs. An-Nisa [4]:3, which relates to polygamy. Husein Muhammad interprets the verse on polygamy and its problems becomes a crucial issue, and the debate leads to a stigma threatening to reduce or eliminate it. The existence of existing legislation concerning marriage that a husband can only have one wife, and vice versa. This rule serves as a solution and encouragement to limit polygamy (Muhammad, 2001).

Implications of *Makkiyah* and *Madaniyyah* Husein Muhammad's Perspective on 'Ulumul Qur'an

Husein Muhammad's views have filled the void and added a breath of fresh air to contemporary interpretation. Husein Muhammad has the perspective that *makkiyyah* and *madaniyyah* with the definitions as explained in the discussion above have an impact on other definitions, especially those that relate to other 'ulumul Qur'an theories. Among the impacts is on Mansukh's science of *nasikh*, the definition of *nasikh* according to Husein Muhammad's perspective is exception or *takhsis* (Muhammad, 2001).

The debate over the *nasikh* and its problems has given rise to different speculations among scholars due to the unclear theory of this annulment which may become irrelevant. Apart from that, another understanding considers that *nasikh* is defined as a temporary postponement so that at any time the verses in *nasikh* can come into force again by human circumstances. This debate is resolved if two verses contradict each other, so it is resolved historically and contextually (Muhammad, 2001).

Apart from that, Husein Muhammad's views on *makkiyyah* and *madaniyyah* above also have implications for the meaning of *muhkam* and *mutasyabih* which some scholars define as the *muhkam* verse is a verse about law and the *mutasyabihat* verse is a vague verse. In contrast to Husein Muhammad, he considers that the *muhkam* verses are verses that are universal and solid, while the *mutasyabihat* verses are particular verses that can be interpreted contextually and the interpretation can change from the original *lafadz*. According to Husein Muhammad *muhkam* and *mutasyabihat* are not meant in the realm of legal verses or not, but rather whether the verses are solid or not.

4. CONCLUSION

The *makkiyyah* and *madaniyyah* perspectives of Husein Muhammad have implications for other concepts of 'ulumul Qur'an, including *nasikh mansukh* and *muhkam mutashabih*. Husein Muhammad defines that *nasikh* is not a patent abolition but includes *takhsis* or exception verses, restrictions on general provisions according to the context at that time. Meanwhile, *muhkam* is defined as verses that are solid and universal in nature and Husein's view of *mutashabih* contains particulars that are contextual in nature. Husein Muhammad's views, in

general, do not eliminate the classical ulama's definition of *makiyyah* and *madaniyyah*, but based on several views on the Qur'an itself, it produces several different views and reconstructs the views of classical ulama regarding several theoretical definitions in the *'ulumul Qur'an*.

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