

The Position And Position Of Al Quran As Islamic Law Sources

Kama Robbayani¹

¹Mathematics education master's study program, University of Muhammadiyah Sumatera Utara, Indonesia,
(E-mail: kamarobbayani12@gmail.com)

Abstract: *Al Quran has a very high position of all Islamic teachings. Al Quran as the main and first source so that all muslims make Al Quran as a guide to life. This is the subject of Islamic teachings so that everything must be sourced or based on it. This becomes the base and the return of all things. It also becomes the center where something flows. . Therefore, as a good and perfect source, let it have a dynamic, true and absolute nature. Al-Quran is used as a basis for values for muslim in determining the law of an action, showing and guiding it on the path to its goals and explaining the nature of human life in relation to each other, the environment and with god. The scholars of ushul fiqh stipulate that the al-quran as a source of Islamic law has explained the laws contained therein by : the first, Detailed explanation (Juz'i) of some of the laws they contain, such as those relating to matters of faith, inheritance law, etc. The second, Al-quran explanation of most of these laws is global (Kulli), general and absolute, as in the matter of prayer and zakat. So it is very clear that the position of Al-Quran is as the main source of Islamic law that can be used as a way of life and guidance for mankind. There is no doubt whatsoever to him. And if that person holds fast to Al-Quran, the he will not be lost forever.*

Keywords: *Position, Al-Quran, Islamic Law Sources*

INTRODUCTION

Al-Qur'an functions as a guide for Muslims. Al-Qur'an also contains and carries values that civilize humans, almost two-thirds of the verses of Al-Quran contain educational motivation for Muslims.

Al-Qur'an is a revelation of God that functions as a miracle for the Prophet Muhammad. as a way of life for every Muslim and as a corrector and perfecter of the books of God that were previously and of eternal value. As a miracle, Al-Qur'an has become one of the reasons for the inclusion of the Arabs in the time of the Prophet into the religion of Islam, and is also the cause for the inclusion of people now and (God willing) in times that will come.

Al-Qur'an as the first legal basis, and there is no doubt by Muslims that Al-Qur'an is a fundamental source of Islamic law. It is from Al-Qur'an that the foundations of Islamic law and its branches are excavated. Islam, a religion that is embraced by Muslims around the world, is a way of life that guarantees the happiness of the lives of its adherents in the world and in the hereafter.

Islamic religion comes with Al-Qur'an wide open the eyes of humans so that they realize the identity and nature of human existence on this earth. Also, so that people do not fall asleep

with this life, so humans do not suspect that their lives only start with birth and death. Al-Quran invites people to think about the power of Allah SWT. And with various propositions, Al-Qur'an also teaches humans to prove the necessity of a resurrection day, and that human happiness on that day will be determined by the attitude of their lives according to what the Creator wants, Allah Almighty.

DISCUSSION

1. Understanding of Al-Quran

Speaking of Al-Qur'an, it will never end. Al-Qur'an contains various stories from the history of the past to the future, including Islamic laws, secrets of the universe, and many more. Al-Qur'an became one of the great miracles of the Prophet Muhammad, because the descent of Al-Qur'an through his intermediaries, Al-Qur'an has a very important role for the sustainability of humanity in the world. Imagine, all human problems in the world can largely be found answers to Al-Qur'an. Therefore, Al-Qur'an is believed to be the word of God which was the source of the first teachings of Islam before the Hadith.

Etymologically Al-Qur'an comes from the words "qara'a, yaqra'u, qira'atan, qur'an" which means to collect and collect letters and words from one section to another on a regular basis. There are also other sources say that Al-Qur'an literally means "perfect reading" is a name of God yng really right choice, because there is not a single reading since humans know reading and writing that can match the Al-Qur'an al-Karim, in terminology Al-Qur'an is a holy book revealed by God to the Prophet Muhammad. Which in s ampaikan through the angel Gabriel, who communicated deng a n Arabic, to trust unconditionally and serve as guidelines for his followers that Muslims around the world.

Understanding Al-Qur'an in terms of its terminology can be understood from the view of some scholars, that:

- a. Muhammad Salim Muhsin in his book "Date Al-Qur'an al-Karim" states that Al-Qur'an is the word of God revealed to the prophet Muhammad SAW. Manuscripts written in-mush a f and dinukilkan / narrated to us by way mutawaatir and read regarded worship as well as opponents (for those who do not believe) or the shortest letter.
- b. Abdul Wahab Khalaf defines Al-Quran as the word of Allah SWT which was revealed through Roh al-Amin (Gabriel) to the prophet Muhammad SAW. In Arabic, the contents are guaranteed truthfulness, and as an apostolic argument, laws for all people and instructions for worship and worship are seen in reading them, which are collected in the mushaf which starts from Surah al-Fatihah and ends by an-Nas letter, which is narrated to we are mut ways.

Al-Quran has a very high position of all Islamic teachings. Al-Quran as the main source and the first so that all Muslims make Al-Quran as a way of life. This is the subject of Islamic teachings so that everything must be sourced or based on it. This becomes the base and the return of all things. Al-Quran is also the center where something flows. Therefore, as a good and perfect source, let him have a dynamic, true and absolute nature.

Tha-syin. (Surah) These are the verses of Al-Quran, and the verses of the Book that explain, to be guidance and glad tidings for those who believe .

- f. As tibyan or mubin (explanation or that explains everything that is conveyed by God). Example of its function as tibyan in Surah an-Nahl: 89

شَيْءٍ نَّبَيَّا الْكُلَّ الْكِتَابِ وَنَزَّلْنَا عَلَيْكَ

And we send down to you al-Kitab (al-Qur'an) to explain everything.

Whereas for example as a mubin there is a pre-surah al-Naml: 1-2

- g. As mushaddiq (justifier of the book that came before). As in Surat Ali Imran: 3

وَيَدَي مَصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ بِالْحَقِّ الْكِتَابَ عَلَيْكَ نَزَّلَ

He sent down the al-Kitab (al-Qur'an) to you in truth: justifying the book that was sent down before ...

- h. As nur (light that will illuminate human life in the path to salvation). As in Surat al-Maidah:46

يَدِيهِ وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ فِيهِ

In it (there are) instructions and lights (which illuminate), and justify the previous book.

- i. As a tafsil (giving a detailed explanation so that it can be carried out according to what God wants). As in the letter of Joseph: 111

وَشَيْءٍ كُلِّ وَتَفْصِيلَ يَدِيهِ بَيْنَ الَّذِي تَصَدِّقَ وَلَكِنْ

Al-Quran is not a fabricated story, but it justifies the previous (books) and explains everything .

- j. As syifa'u al-shudur (medicine for a spiritually ill). As written in Surah al-Isra: 82

لِلْمُؤْمِنِينَ هُوَ شِفَاءٌ وَرَحْمَةٌ مَّا الْقُرْآنَ مِنْ وَنُنَزَّلُ

And we send down from Al-Quran a bidder and a mercy for those who believe.

- k. As a judge (source of wisdom). As in the letter luqman: 2

الْحَكِيمِ الْكِتَابِ آيَاتٍ تِلْكَ

These are the verses of Al-Quran that contain wisdom.

Many of the verses of Al-Quran describe the obligation to be able to believe and accept whatever has been conveyed by the Prophet to his people to be used as a way of life.

In addition to Allah, the Almighty commands that his people believe in the Apostle can also obey all orders or regulations that have been set or carried by him. Obedience to the Apostle is obedience to Allah. As the word of Allah QS. Al- 'Imran: 32 which reads:

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

It means: "" Say: 'Obey Allah and His Messenger; if you turn away, then surely, Allah does not like unbelievers'. " - (QS. Al- 'Imran 3:32)

From the many verses of Al-Quran this proves that where every command is obedient to Allah, there must be commands to obey the Apostle. Likewise regarding threats. This shows how important the position in the determination to be obedient to all that is ruled by the Prophet Muhammad.

3. Al-Quran explanation of the law

Al-Quran as the main source of Islamic law explains the laws contained in it by:

1. Detailed explanation (zuj'i) of some of the laws it contains, such as those relating to matters of aqidah, inheritance law, laws relating to criminal, hudud and kaffarat issues. these detailed laws, according to experts usul fiqh as taabbudi law. which cannot be entered by logic.
2. Al-Quranic explanation of most of these laws is global / kully, general, and muthlaq, as in the matter of prayer which is not specified how many times a day is done, how many times for one prayer, what are the laws and conditions. Likewise in the issue of zakat, it does not explain in detail the items that must be tithed, how much the reckoning ratio of zakat, and what levels must be tipped. For these global, general and muthlaq laws , Rasulullah SAW. through his sunnah tasked with explaining, specializing, and limiting it.

CONCLUSION

Al-Quran is the word of Allah revealed to the prophet Muhammad. Manuscripts written in-mush a f and dinukilkan / narrated to us by way mutawaatir and read regarded worship as well as opponents (for those who do not believe) or the shortest letter . Al-Quran has a very high position of all Islamic teachings. Al-Quran as the main and first source so that all Muslims make the Al-Quran as a way of life. This is the subject of Islamic teachings so that everything must be sourced or based on it. This becomes the base and the return of all things. Al-Quran is also the center where something flows. Therefore, as a good and perfect source, let him have a dynamic, true and absolute nature.

Various kinds of human life problems are found in Al-Quran. Then it is our duty as Muslims to read, understand, and practice Al-Quran which is a guide to our lives.

The function of Al-Quran according to its names: (1) As huda (guidance for the life of the people). (2) As a mercy (fortune given by God in the form of affection) . (3) As a furqon (distinguishing between the good with the fast ; the halal with the haram, the wrong with the

right, the bad with the bad, which can be done with the forbidden to do). (4) As mau'izhah (teachings that will teach and guide people in their lives to get world and hereafter happiness). (5). As busyra (good news for people who have done good to God and fellow human beings). (6) As tibyan or mubin (explanation or that explains everything that is conveyed by God). (7) As a mushaddiq (justification for books that came before). (8). As nur (light that will illuminate human life in the path to salvation). (9). As a tafsil (giving a detailed explanation so that it can be carried out according to what God wants). (10). As syifa'u al-shudur (medicine for a spiritually ill). (11). As a judge (source of wisdom) .

Imam Abu Hanifa believes that Al-Quran includes only its meaning. Imam Malik, the essence of Al-Quran is against those who interpret Al-Quran purely without using *atsar*. Imam Shafi'i believes that Al-Quran is the most basic source of Islamic law, and cannot be separated from *as-Sunnah*. Imam Ibn Hambal argues that Al-Quran is the main source of Islamic law, which will not change over time.

The verses of the Al-Qur'an in terms of clarity mean there are two kinds, namely verses *muhkam* and verses *mutasyabih* while in terms of their explanation of the law, there are several ways used by Al-Quran, namely in *juz'i* (detailed), in detail *kulli* (global), and *isyarah*.

Broadly speaking, the laws in Al-Quran can be divided into three types: the laws related to *Itiqad*, the laws related to morality, the laws relating to *amaliyah*.

REFERENCES

Abdul Mujib, Al-Qowa'-Eid Al-Fiqhiyyah, *Nur Cahaya* , Yogyakarta, 1984

Afrozi, Agus Salim.2015. *Islamic Religious Education Teaching Materials* .Tangerang: Department of Chemical Engineering, Faculty of Engineering, University of Pamulang

Ahmad Maulidin et al. *Papers on Islamic Teachings* . Semarang: Faculty of Tarbiyah, Wali Songo State Islamic University

Awar, Rosihan.Dr, M.Ag, *Penganta Ulumu Qur'an* , 2009, Bandung : CV . Faithful Reader.

Dr. Rosihan Anwar, M.Ag. Introduction to the science of Al-Quran, CV Pustaka Setia, Bandung.2009

Khalaf, Abdul Wahhab. 2003. *Ushul Jurisprudence* . Jakarta: Library of Amani.

Khallaf, Abdul Wahab, 'Science of Usul Fiqh, 1990, Cairo: Maktabah al-Da'wah al-Islamiyah.

Kholis, Nur ,, *Introduction to the Study of Al-Quran and Hadith* , 2008, Yogyakarta: Offset Success.

Mukhtar Yahya, *Fundamentals of Islamic Jurisprudence* , Al-Ma'arif, 1986

Salam, Zarkasji Abdul, Oman Fathurrohman SW. 1994. *Introduction to Fiqh Science Proposed Fiqh I*. Yogyakarta: Institute for the Study of Islamic Philosophy.

Syafe'i, Rachmat. 2010. *Science of Usul Fiqh* . Bandung: Loyal Reader CV.

Syarifuddin, Amir. 1997. *Usul Fiqh Vol* . Ciputat: Logos

Syauqi Nawawi. Rif'at , *Personality of Al-Quran* , 2011, Jakarta: AMZAH.

Talib, Safi Hasan Abu, *Tatbiq al-Syari'ah al-Islamiyah fi al-Bilad al-Arabiyah* , 1990, Cairo: Dar al-Nahdah al-Arabiyah.

Uthman M, *Qaidah Ushuliyah and Fiqhiyyah* , Raja Grafindo Persada 1996