



MYSTERY OF THE AL-QUR'AN (Uncovering the Message Trace of Revelation)

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Abstract: Starting from the journey of revelation which is a movement from the most holy of the most quiet to the region of the most holy transcendentals and the mysterious. Revelations are often discussed, but only a few can understand them. Difficulty in understanding the meaning and nature of revelation because it has not been found the most appropriate equivalent in Indonesian. Therefore, the word revelation was forced into Indonesian with the meaning of something derived from Allah, to his prophet through the angel Gabriel. Thus, the meaning of revelation becomes synonymous with al-Kitab or Al-Quran. Literature research methods used in the form of data analysis process with deductive, inductive and comparative methods. From the results of data analysis it shows that the transcendental revelation is a mysterious revelation which in the Qur'anic tradition is called kalamullah while the book is an actual revelation dictating between the actual revelation that is textual and the transcendental revelation which is silently Divine logos, so that according to saving it is this writer who built Islamic traditions and civilizations in the past and traditions in the future

Keywords: *metaphysics of Al-Qur'an, the mystery of Al-Qur'an, , revelation*

Abstrak: Bermula dari perjalanan wahyu yang merupakan sebuah pergerakan dari yang maha suci yang paling senyap ke wilayah provan yang maha suci yang transcendental dan yang misterium. Wahyu yang kerap kali dibicarakan, namun hanya sedikit yang bisa mengerti tentangnya. Kesulitan memahami makna dan hakikat wahyu karena belum ditemukan padanannya paling tepat di dalam Bahasa Indonesia. Karena itu, kata wahyu terpaksa dijadikan Bahasa Indonesia dengan makna sesuatu yang diturunkan dari Allah Swt. kepada nabi-Nya melalui malaikat Jibril. Dengan demikian, makna wahyu menjadi identik dengan al-Kitab atau Al-Quran. Metode penelitian pustaka yang digunakan berupa proses analisa data dengan metode deduktif, induktif dan komparatif. Dari hasil analisis data menunjukkan bahwa wahyu transcendental adalah wahyu bersifat misterium yang dalam tradisi Al-Qur'an disebut sebagai kalamullah sementara kitabullah adalah wahyu yang actual mendialektikan antara wahyu actual yang bersifat tekstual dan wahyu yang transcendental yang bersifat logos Ilahi yang senyap, sehingga menurut hemat penulis inilah yang membangun tradisi dan peradaban Islam di masa silam dan tradisi di masa akan datang.

Kata Kunci: *metafisika Al-qur'an, misteri Al-qur'an, Wahyu*

Introduction

The meaning of religious symbols used in society is not always as noble as they claim and preach. A symbolic game, not infrequently bewitching, trapping, deceiving, as well as trapping people who are amazed. This cult gave birth to a system and structure of symbols that could shape humans into homo sombolicus in their religious types or patterns (Wahab, 2011).

Basically, the feeling can be classified into two things. First, humans feel fear and trembling. The divine is experienced by humans as something terrible, very powerful, supernatural, unapproachable and full of wrath. Humans feel this nature when dealing with death, earthquakes, volcanic eruptions, typhoons, lightning, eclipses and so on. In the face of these powers man feels small and completely helpless. "The Divine" is considered a thrilling mystery or the *Mysterium Tremendum*. Second, humans feel attracted and fascinated, which is experienced by humans as something good. Fun, reassuring and amazing. Humans feel these qualities when dealing with something special, such as birth, the change of night and day, change of season, something new and so on. In the face of these powers, people feel peaceful and happy. "The Divine" is considered a fascinating mystery or *Mysterium Fascinosum* (Ismail, 2008).

Revelation is the word of God, certainly has tremendous benefits. One of the benefits is that when Revelation is read, it means that we have a conversation with God. Revelation is God's highest model of guidance whose truth qualifications are often referred to as haq al-yaqin. So it is necessary to know His guidance and need to love Him. Besides revelation is a bridge between the material nature and

nonmaterial, which regulates the natural life of the world and happiness in the afterlife was in exile (Khomeini, 2012).

Revelation is the main guideline for all Muslims throughout the world in dealing with various problems in all its aspects. So to provide solutions that have relevance in every time and place, they must meet their own standards and methods. Wahyu has laid out the overall outlines of being. So it is possible to be understood as truth that contains philosophical and theoretical values. Acceptance of the truth of the revelation statement at the philosophical and theoretical level will help provide insight understanding and predictability, so that the truth of the revelation is always tested the level of relevance to the development, change and guidance of the perspective of modern society. For Muslims, the Qur'an is the verbum dei (Kalamullah) which was revealed to the Prophet Muhammad through the mediation of Gabriel for approximately twenty-three years. This holy book has an extraordinary power that is beyond any capacity: "If we sent down the Qur'an to a mountain, then you would see it subject to division because of fear of Allah" (59:21). The contents of the Divine message delivered by the Prophet at the beginning of the 7th century laid the foundation for its aspects. In fact, the Muslim community began its existence and gained life force by responding to the preaching of the Qur'an. That is why, the Qur'an is right at the heart of Muslim beliefs and various religious experiences. Without a proper understanding of the Qur'an, the life, thoughts and culture of the Muslims will certainly be difficult to understand (Amal, 2013).

Based on the description above and with all the limitations that are owned, the author wants to examine and examine more deeply one of the important issues that are still warm to this day to be discussed. The work will be given a topic with the title, Mystery of Al-Quran: uncovering the message traces of revelation).

A. Definition of Revelation

In Islamic law, revelation is kalam or words from Allah, which is revealed to all of His creatures by means of angels or directly. The word "revelation" is a noun, and the form of the verb is awaha-yuhi, the meaning of the word revelation is a hidden and fast notification. In language, revelation has many different meanings. Among them are derived from the Arabic verb وَحَى (waha) which means giving an expression, expressing, or giving inspiration, gestures, writings, treatises, messages, veiled words, notice in secret, every message or sign conveyed to others (Ma'rifat, 2010).

Muhammad Abduh defines revelation in the Minutes of at-Tawhid is the knowledge obtained by someone from within himself accompanied by the belief that knowledge comes from God through intermediaries or not. Allamah Thabaththaba'i explained that revelation is something out of the ordinary and is a certain inner understanding and ecstasy that is closed from the senses. Although the Qur'an views revelation as being essential, sometimes in a number of verses it is attributed to the prophets, especially when explaining its essence.

Aside from the form, the Qur'an does not explain further, in the Qur'an, the Sura As-Syuara: 192-194.

وَأَنَّهُ لَنَزِيلُ رَبِّ الْعَالَمِينَ ۚ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ۚ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ۚ

Meaning:

"And indeed, the Qur'an is the revelation of the Lord of the worlds. The Trustworthy Spirit has brought it down. Upon your heart, [O Muhammad] - that you may be of the warners".

Muhammad Abd al-Azhim al-Zarqani in his work Manahil Irfan fi Ulum Al-Qur'an (1988) explains that there are four characteristics of the meaning of revelation contained in the Qur'an. **First**, revelation has the meaning of inspiration which is fitri. As the word of God in QS. al-Qashash verse 7:

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَاذَا خِفَتْ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۗ إِنَّا رَأَدُّهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ۗ

Meaning:

"And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers".

Second, the word revelation in the Qur'an relates to instincts in animals, as in QS. an-Nahl 68-69:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ۖ ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلَالًا يَخْرُجُ مِنْ بَطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ۝٦٩

Meaning:

"And your Lord inspired to the bee, "Take for yourself among the mountains, houses, and among the trees and [in] that which they construct. Then eat from all the fruits and follow the ways of your Lord laid down [for you]." There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought".

Third, the word revelation has the meaning of evil whispers, both sourced from demons, jinn, and humans. Surat al-An'am verse 112 states:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ۝١١٢

Meaning:

"And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent".

Fourth, the word revelation which means to give the signs, signs and symbols contained in Surat al-Maryam verse 11:

فَخَرَجَ عَلَىٰ قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَن سَبِّحُوا بُكْرَةً وَعَشِيًّا ۝١١

Meaning:

"So he came out to his people from the prayer chamber and signaled to them to exalt [Allah] in the morning and afternoon".

B. The Essence of Revelation

The discussion of revelation is very important because it is a basic understanding to know the Divine Word. Al-Qur'an as a divine greeting can be accepted if the problem of revelation is clear. Therefore, the most fundamental problem in the Qur'anic belief is the discussion of revelation; about knowing revelation, how the relationship between the Most High with the low material, is it possible to establish a relationship between physical nature and metaphysics? Is the intertwining relationship not related to the problem of sinkhiyyat (similarity)? The answers to all these questions will open the way to get the Quranic belief (Ma'rifat, 2010).

At first glance, revelation is a form of God's love for all beings in the universe to guide and absorb the meaning contained in the great book that plays the role of leading humanity to the final stage of happiness.

The prophets have completely passed the level of *ilmul yaqin*, then sailed the *ainul yaqin*, and reached *haqqul yaqin* when sent as a prophet. Therefore, do not be surprised if in the sea of people, there are chosen people who are holy, come to the surface, carry the Divine treatise, convey celestial messages for humans to be lucky.

Al-Qur'an is the guideline of all the Divine books, revealed for the purpose of forming human beings, namely humans who really have a human spirit. Therefore we are obliged to examine it to find out what our obligations are, what is discussed in them funds what we must do if we play a role in the position of the Prophet Musa as. in dealing with the wrongdoers and not all missions carried by the prophets are nothing but to make humanity truly human. None of the things that escaped the view of the Qur'an for a sacred purpose how to direct what is in the world of this world towards Him.

Related to that, there are five points that receive more attention in the Qur'an, namely the themes of God (Theology), the Universe (Cosmological), Resurrection Day (Eschatological), Qur'anic Stories, and education and *tasyri'*.

Materials and Method

1. Data Collection Methods

This method is related to the library research library, which uses books relating to the title of this research later. From this library research, the writer takes the data by:

- a. Direct quotation, namely the writing of opinions from a variety of relevant literatures without any sentence changes, both in terms of editorial and meaning.
- b. Indirect Quotation, Namely the author quotes opinions from sources of reading or literature by deviating from the original concept, but does not reduce the meaning and meaning.

2. Data Processing Methods and Data Analysis Techniques

The data obtained by the author are arranged properly and systematically, then processed qualitatively with the following analysis techniques:

- a. Inductive, which is a data analysis technique that departs from specific basic assumptions to obtain general conclusions.
- b. Deductive, which is a data analysis technique that departs from the general basic assumptions to obtain specific conclusions.
- c. Comparative, is a data analysis technique that compares one data with another data to obtain conclusions as a final answer.

3. Philosophical Approach Method

In discussing scientific work, the writer uses a philosophical approach by raising scientific facts, while revelation is used to raise metaphysical facts.

Result and Discussion

The Al-Qur'an views revelation as an essence, sometimes in a number of verses attributing it to the prophets especially when explaining the essence. The existence of revelation is a movement from the most Holy of the most quiet to the region of the most transcendent and sacred *provan*, which is mysterious, is the initial trace of all the revelation traditions which then undergo crystallization to this earth presupposes that revelation including the Koran is the origin of the almighty transcendence, the almighty mystery, the almighty supernatural, namely Allah.

The encounter between heaven and earth is a trace of revelation, maybe that is also why revelation, although it is transcendental and sacred, is a divine *logos*, but when it is transmitted by language that grows on earth and is *provan*, there is a dialectic. That is also why in the tradition of the study of religions including the study of the Koran when trying to uncover the meaning of revelation at least in the Islamic tradition recognize three forms of approach to the expression of revelation. First, it is known as the translation tradition. Second, *Tafsir*. Third, *Ta'wil*. All of these approaches endeavor to uncover revelation not just holy texts but try to uncover the meaning behind the touchable text. Tradition translates one form of expression that is more literary *ad-hoc* nature. That is why the method of translation approach is more to the relation of text to text how to presuppose the interpretation of revelation translated from the first text in Arabic to the second text in Indonesian or other languages.

The second is the type of approach that tries to uncover the meaning of revelation with the interpretation approach. This interpretation is assumed as a form of relationship between text and context. The text of the revelation which also surrounded the sacred things in the body of the revelation tried to be dialogue with things that are *provan*, historical, sociological, culture and so on. It is this dialogue between the text and the context that later engenders the tradition of interpretation.

While the third in the tradition of religions, especially in the study of the Koran is known as *ta'wil* approach. This *ta'wil* originates from the beginning of the word *Awwala-Yuawwilu-Ta'wilan*. This presupposes that *ta'wil* is an approach to the expression of the meaning of the Qur'an through the inner meaning method in the text, trying to uncover the deepest meaning behind a text. Illustratively it can be

described as the sea and humans, in the tradition of translating trying to position the sea with people trying to get to know the sea, it is like someone only wants to stand by the sea while the sea is an entity, an ecosystem that is completely untouched. He only sees from a distance that the sea has tidal laws, has mangrove forests, has a coast, a bumpy sea entity and so on. But he never plunged himself into the sea, that is the translation.

While the second illustration is tafsir, the person who tries to describe the sea is not only distant but also falls into the sea, he tries to touch the sea with his feet, tries to touch the coral reefs and so on and also feels the sea is full of waves, has a foreign scent and so on he also swims the sea.

The ta'wil tradition is illustrated by all steps of interpretation, but when he touches the ocean with the waves, he then tries to dive into the ocean until he witnesses something very beautiful that behind the sea there is a colorful life that is no less exotic than the life in the mainland.

Thus the translation approach is a very literal approach, tafsir approach is a context-based approach and that is why there are meanings constructed because there is a dialogue between the text with things that are sociological, historical and cultural. While ta'wil is the interpretation of the substance and almost to the mystical.

At this point why a text in the Koran when approached with these three approaches, he will give birth to a different meaning. A text that is approached with a translation tradition is different in meaning when it is approached by a tafsir approach. And then ta'wil's approaches will give an abundant color and even it will enter the heart of the substance of reality that is being expressed.

It is here according to the opinion of the writer that when a Qur'anic text is present on this earth the process of transmission from the eternal, the heavens to the earth must be met in a complete understanding, for example when QS. Al-Imran: 96 states:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ١١

Meaning:

"Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds".

This verse when translated into the language of the text can be interpreted this is the beginning of the Baitullah in all the earth to be the center for all people, that's what I put in the Bakkah (Mecca) which is full of blessings.

There is literally no problem, but when placed in which interpretation is Baitullah? Is the Baitullah identical with the Ka'bah or not? This is the subject of historical debate that it turns out that this verse was revealed for the first time by Allah to the Prophet Adam. That is why historically there has not been a Kaaba because the Kaaba was built by Ibrahim as., after thousands of years the Kaaba was built.

So what is the difference between the Baitullah and the Kaaba? It is at this point that the mufassir have different views on whether the Baitullah with the Kaaba is something identical or whether in the semiotic approach the Kaaba is a signifier while the Baitullah is a signifier.

Ta'wil tried to describe that Baitullah is something that is spiritual while the Ka'bah is material. Baitullah is a spiritual field of light, it has a relationship with Baitul Atiq or Baitul Makmur which is in the 7th heaven which is its reflection and projections on earth. That is why in the takwil approach, Baitullah differs substantially from the Ka'bah. In the history of the Qur'an, one fact is found that the Baitullah is a divine trail from heaven as a spiritual sign and becomes a trail for all humans to position the Baitullah as a Qibla. Because he is the qibla he must be marked, because Baitullah is a spiritual field. In the perspective of the regional territory, it must be marked, because Baitullah is spiritual and non-material, so he is given a sign for Baitullah. That is why in history, the prophet Adam when he tried to find the Ka'bah in this case was Baitullah, so he tried to give a sign in the form of an ordinary stick. This is so for the whole tradition of the Ka'bah in the perspective of ta'wil.

Each prophet was given an implicit command to the prophets. Hi Adam? Hi Musa? Hi Noah? Hi Idris? O prophets. The whole series of prophetic traditions were given orders to give a sign to Baitullah and each of the markers presented by the prophets was different. The time came when the prophet Ibrahim was given an order, built the Baitullah up! hence the prophet Ibrahim originated from the Semitic nation and the Semitic nation came from the Babylonians who had the characteristic of having the

architectural ability to build ka'bun namely the Ka'bah, a cube shape which is the expertise of the semitic. Then the prophet Ibrahim immediately preached to build the Kaaba, then he built in the form of a cube that we know today as the Kaaba.

The Ka'bah is a material one, while the Baitullah is a spiritual one. When we ignore these three approaches, we will rely on things that are textual, at least the text and context have the potential to lose meaning. Mystical meaning of the Qur'an is transcendental meaning so that not a few commentators assume that the Kaaba is Baitullah, Baitullah is the Kaaba itself. So from this in substance, why is it possible for Regional Territories to be present so that we have a more comprehensive understanding. Indeed in QS. Al-Imran: 7, Allah confirms:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ۖ

Meaning:

"It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding".

Most of the mufassir say that the one who can reveal the meaning of ta'wil, the deepest meaning, the meaning of substance, the meaning of transcendence, the mystical meaning of the Qur'an is only Allah. But the ta'wil expert said no, there is a diction in the Qur'an which allows the room for the expression of meaning in substance not only to God but to people who are given gifts directly from God. In the Qur'an called the "الرسخون في العلم" ie people who are given the gift to have a deep understanding of the Qur'an and the whole reality is a sign that there is a figure, there is a person who gets a direct gift from God who can deny the meaning of the Qur'an in substance and transcendental. That is why the ta'wil say that those who can perform the Qur'aan are those who receive the grace of God, both in khuduri science, laduni science and the sciences given directly to the chosen people.

Ibn Arabi was one of the Muslim theosophies of the Middle Ages when he introduced and appreciated ta'wil, he said ta'wil could only be built through text, there was no ta'wil outside the text, that is why for Ibn Arabi the sacred texts of the Qur'an are actual revelations and must, therefore, be appreciated and while ta'wil is one form of transcendental revelation.

Transcendental revelation is heavenly revelation, a revelation that is mysterious in the Qur'anic tradition called kalamullah. Those are the transcendental traces of the sky. While the book of God is the actual revelation dictects between the actual revelation that is textual and the transcendental revelation which is a silent God logos. According to the opinion of the author, this is what built the traditions and Islamic civilization in the past. That is why to build the traditions and Islamic civilization in the future that are based on the inspiration of the Qur'ani, we must combine, collaborate, combine between the two traditions of revelation that are transcendent sky and the instrument called kalamullah on one side and the Qur'an in context historical, dynamic and cultural called the kitabullah on the other side. These encounters are the inspiration of Islamic civilization in the past and Islam in the future.

On the other hand, the Qur'an is a scientific phenomenon sourced from unlimited knowledge because it comes from the unlimited sacred substance. This can be found in decreasing and manifesting as the sun shining on the earth because all phenomena both scientific or at that station, there is no longer any talk about verses and surahs, muhkam and mutasyabih, nasikh and mansukh, general and special, Arabic or not Arabic, because this kind of talk and division is a material and natural appearance.

In the life of the Muslims, the Qur'an occupies a central position, the Qur'an was revealed by Allah to give instructions so that humans get happiness and salvation in this world and the hereafter. The Qur'an as an ocean of knowledge, each term and vocabulary of the Qur'an has layers of meaning and

understanding. Therefore, a Muslim who wants to understand the Qur'an should refer to the right person so that he does not misunderstand the Qur'an.

One of the features of al-Qur'an is that there is not a single reading since humans have known the literature since five thousand years ago that can rival Al-Qur'an, Al-Karim, as a perfect and noble reading. H.A.R. Gibb, who is one of the orientalisists who pursue research on the Qur'an, did not find literature and or anyone in the past 1500 years has played "a loud and capable tool, and the broad vibrations of the soul that it causes, as Muhammad read." Thus integrated in the Qur'an, the beauty of the language, its accuracy and balance with the depth of meaning, richness and truth, as well as the ease of understanding and the magnitude of the impression it creates.

The Qur'an is the only word of God that is believed to be authentic, open only to Muslims but also to the majority of non-Muslim intellectuals. The compatibility of the Qur'an in the form of the present Manuscripts with the revelations revealed by Allah to the Prophet Muhammad can be proven to be guaranteed until the end of time. The Qur'an is also a benchmark for the validity of each hadith narrated by the prophet Muhammad. Why does the Qur'an have to be believed to be authentic and authentic according to the revelations revealed to the Prophet and never changed until the end of the world? Because Allah has guaranteed the holiness and purity of the Qur'an. Allah's guarantee is listed in the verses of the Qur'an as in QS. Al-Hijr: 9

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ۝

Meaning:

"Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian".

The Al-Qur'an verse shows the authenticity of the Al-Qur'an n. There will never be an effort that can falsify, change, add to, or reduce the Al-Qur'an.

Conclusion

In the tradition of the study of religions including the study of the Al-Qur'an when trying to uncover the meaning of revelation at least in the Islamic tradition recognize three forms of approach to the expression of revelation. First, it is known as the Translation tradition. Second, Tafsir. Third, the Ta'wil. Ta'wil can only be built up through the text, there are no ta'wil outside the text because the holy texts of the Qur'an are actual revelations and therefore must be appreciated and while ta'wil is one form of transcendental revelation. Transcendental revelation is a revelation that is mysterious in the Qur'anic tradition called kalamullah. Those are the transcendental traces of the sky. While the kitabullah is the actual revelation between the actual textual revelation and the transcendental revelation which is the silent God logos. This is what built the traditions and Islamic civilization in the past, that is why to build the traditions and Islamic civilization in the future that are inspired by the Al-Qur'an, we must combine, collaborate, combine between the two traditions of revelation that are transcendent in nature and an instrument called with kalamullah on one hand and the Qur'an in the historical, dynamic and cultural context called the kitabullah on the other. These encounters are the inspiration of Islamic civilization in the past and Islam in the future.

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