



## CONTENT AND FUNCTION OF THE QUR'AN

### ISI DAN FUNGSI AL-QUR'AN

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*Abstract*

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*The Qur'an is the word of God revealed by Allah SWT to the Prophet Muhammad Saw through the intermediary of the angel Gabriel. As the primary basis of Islamic teachings, the Qur'an contains the main content, which includes creed, worship, morals, law, and stories. The functions of the Qur'an are very diverse, including mau'idhah (teaching and warning), syifa' (healing), Sudan (guidance), rahmah (mercy), furqan (distinguishing), and as a perfection of the previous books. These functions are important provisions for mankind to live a life full of blessings and happiness in this world and the hereafter. As a guide to life (huda), the Qur'an provides clear direction regarding a good and proper life. As a differentiator (furqan), the Qur'an is the primary reference in distinguishing between halal and haram and right and wrong. In addition, the Qur'an also functions as a source of inspiration for science, a medium for purifying the soul (tazkiyah) through the practice of its verses, and a healer (stiff) for physical and spiritual health. These functions make the Qur'an a universal and relevant guide to life throughout the ages.*

**Keywords:** *Qur'an, content of the Qur'an, function of the Qur'an.*

#### Abstrak

Al-Qur'an adalah kalamullah yang diturunkan oleh Allah Swt kepada Nabi Muhammad Saw melalui perantara malaikat Jibril. Sebagai dasar utama ajaran agama Islam, Al-Qur'an memuat kandungan pokok yang meliputi akidah, ibadah, akhlak, hukum, dan kisah. Fungsi Al-Qur'an sangat beragam, di antaranya sebagai mau'idhah (pengajaran dan peringatan), syifa' (penyembuh), hudan (petunjuk), rahmah (rahmat), furqan (pembeda), dan sebagai penyempurna kitab-kitab sebelumnya. Fungsi-fungsi tersebut menjadi bekal penting bagi umat manusia dalam menjalani kehidupan yang penuh berkah dan kebahagiaan di dunia maupun akhirat. Sebagai petunjuk hidup (huda), Al-Qur'an memberikan arahan yang jelas mengenai kehidupan yang baik dan benar. Sebagai pembeda (furqan), Al-Qur'an menjadi rujukan utama dalam membedakan yang halal dan haram, serta yang benar dan salah. Selain itu, Al-Qur'an juga berfungsi sebagai sumber inspirasi ilmu pengetahuan, media penyucian jiwa (tazkiyah) melalui pengamalan ayat-ayatnya, dan penyembuh (syifa') untuk kesehatan fisik maupun rohani. Fungsi-fungsi ini menjadikan Al-Qur'an sebagai pedoman hidup yang universal dan relevan sepanjang masa.

**Kata Kunci:** Al-Qur'an, isi Al-Qur'an, fungsi Al-Qur'an.



## **INTRODUCTION**

The Qur'an is a guide and human guide to success in this world and the hereafter. Allah revealed the Quran to Prophet Muhammad, the last prophet, through Angel Gabriel. The purpose of the Qur'an is to guide human beings so they can become Caliphs on earth. Humans who take the Qur'an as a guide will achieve happiness in this world and the hereafter. The Qur'an plays a role in answering and solving the problems of life.

In the Qur'an, there is the content and function of the Qur'an itself. The Quran is a source or holy book relevant to science, and the Quran becomes an idea and motivation intending to broaden horizons and deepen knowledge. All knowledge comes from the Qur'an, be it previous, present, or future. The Qur'an was also revealed to separate between right and wrong, good and evil, and guidance and health. The Quran can be used as a guide to get people out of darkness into a bright path.

The Quran consists of 114 surahs, 30 juz, and 6236 verses, according to the narration of Hafsh. According to the narration of ad-Dur, the number of verses in the Quran is 6262, and 6212, according to the narration of Warsy. Surah Al-Fatihah is the first surah in the Quran and ends with Surah Annas.

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## **RESEARCH METHOD**

This research method uses the literature study method (Mansyur & Ulya, 2023), a data collection technique carried out by studying and analyzing information from various literature relevant to the research. The approach used is content analysis, which is descriptive analysis, by exploring the content and material on an ongoing basis through reading, reviewing, and referring to several literature, including books and research journals, as well as various reference sources that discuss the same or similar topics.



The author endeavors to collect literature materials in accordance with this research's theme. These materials include main reference books (kitab), related research journals, and various other reference sources related to the theme of this research.

## **RESUL AND DISCUSSION**

### **Definition Of Al-Qur'an**

The Qur'an is linguistically derived from the word qara'a - yaqra'u - qira'atan - qur'an, which is read or read. The term Kalamullah was revealed to the Prophet Muhammad PBUH and reached us mutawatir, and reading it functions as worship (Mudzakir AS, 2000). As for the meaning of the Koran according to the terms agreed upon by the scholars, it is 'the Kalam Allah which is worthy of being read.' Scholars are 'the Kalam Allah, which has the value of a miracle revealed to the "end" of the prophets and prophetesses. 'the end' of the prophets and apostles (Prophet Muhammad SAW) by the mediation of angel Jibril AS, written on the mashahif, narrated to us by mutawatir, whose reading is considered to be mutawatir, whose reading is regarded as an act of worship that begins with surat alFatihah and closes with surat an-Naas '(Mudzakir AS, 2000).

The Qur'an is the word of Allah SWT, a guide and the basis of law for humans to achieve happiness in this world and the hereafter. From the time of Prophet Adam AS to Prophet Muhammad SAW, the messenger of Allah SWT came to convey God's teachings to his people, apart from being the word of God to the Prophet PBUH. The Qur'an is also a miracle of the Prophet. Miracle itself means something that weakens or things that are out of the ordinary (amru khariju lil'adah). It is said to be a miracle because, at that time, the Arab Jahiliyah society was good at making Arabic literature (poetry). Arabic literature at that time was at the peak of glory to make people flock and compete in creating poetry, and the best poem would be posted on the wall of the Kaaba and make the person concerned feel proud (Nor Kandir 2016).

The Qur'an guides humans in organizing their lives to obtain physical and mental happiness in this world and the hereafter. The function of the Qur'an is as a guide for humans and as an explanation of guidance. In addition, it is also a differentiator between the right and the false. The Qur'an does not doubt devoted believers who always want to get Allah's advice. The Qur'an is the sentence of Allah, which is perfectly valid and just in its contents. No one can change the words of Allah.

The Quran is the Kalamullah revealed by Prophet Muhammad SAW, the Prophet of the End Times, with the intermediary of the Angel Gabriel as a Miracle. The Quran is a source of knowledge for Muslims, and it is the basis of a law that covers everything, both religious law and social aspects of everyday life. Studying the content of the Quran will add new treasures, broaden our views and knowledge, increase new perspectives, and always encounter new things because the Quran is a source of knowledge if studied in detail. Furthermore, we will be more convinced of the uniqueness of its contents that show the Greatness of Allah as its creator.

The Quran was revealed in Arabic because it was revealed to the Prophet Muhammad SAW, who was an Arab. Therefore, there is an assumption that everyone who understands Arabic can understand the contents of the Quran. More than that, some people feel they can understand and interpret the Quran with the help of its translation, even though they do not understand Arabic. Many Arabs do not understand the language of the Quran, let alone understand its content and translation



or practice its teachings. Therefore, to know the content of the Al-Quran, the science that studies how to interpret the Al-Quran is treated, namely the Ulumul Quran, and how to memorize the Al-Quran and its benefits.( Teungku Hasbi ash-Shidqy Muhammad 2013).

### **Names of the Qur'an**

Some scholars differ on the number of other names of the Qur'ān. Al Qadhi Abul Ma'ali Azizi ibn Abdul Malik said that the number of different names in the Qur'an is 55. Al Qadhi's explanation is similar to that of Sheikh Sayyid Muhammad Haqqy An-Nazily in the book Khozinatul Asror (1993). Muhammad Haqqy explained that the Quran has 55 names and gave various reasons for mentioning them. Sheikh Jalaluddin al-Suyuthi in al-Itqan fi 'ulum al-Qur'an (1979) also noted 55 other names for the Qur'an—Al-Kitab (the book).

1. al-Mubin (bright and clear).
2. al-kitab (book)
3. al-Qur'an ('he' has read).
4. al-Karim (pen)
5. al-Kalam (sentence)
6. al-Nur (light)
7. al-Huda (guidance)
8. al-Rahmah (mercy)
9. al-Furqan (distinguishing between the right and the wrong)
10. ash-Syifa (medicine)
11. al-Mau'idhah (lesson and advice).
12. al-Dzikr (warning of threat)
13. al-Mubarak (blessing)
14. al-'Aliy (high value)
15. al-Hikmah (wisdom)
16. al-Hakim (full of wisdom).
17. al-Muhaimin (witness)
18. al-Habl (rope)
19. al-Shirath Mustaqim (guide to the straight path)
20. al-Qayyim (guide of the straight path)
21. al-Qaul (indeed the word of Allah)
22. al-Fashl (separator of the right and the wrong)
23. al-Naba' 'Adhim (great news)
24. al-Ahsan al-Hadith (the best of words and speech)



25. al-Mutasyabih (goodness and truth)
26. al-Matsani (verses used to praise Allah SWT)
27. al-Tanzil (revealed)
28. al-Ruh (spirit)
29. al-Wahy (collection of revelations)
30. al-'Arabiy (using Arabic)
31. al-Basha'ir (clear evidence)
32. al-Bayan (information for humanity)
33. al-'Ilm (source of knowledge and Islam)
34. al-Haqq (truth)
35. al-Hady (guidance)
36. al-'Ajab (amazing recitation)
37. Tadzkirah (source of lessons)
38. al-'Urwah al-Wutsqa (strong rope)
39. al-Shidq (teaching the truth)
40. al-'Adl (fair)
41. al-Amr (command)
42. al-Munadiy (call)
43. al-Busyra (good news)
44. al-Majid (the honourable)
45. al-Zabur (
46. al-Bashir (glad tidings)
47. al-Nadzir (warning of hell)
48. al- 'Aziz (victor)
49. al-Balagh (explanation)
50. al-Qashash (story)
51. al-Shuhuf (collection of written sheets)
52. al-Mukarramah (containing knowledge and wisdom)
53. al-Marfu'ah (the highest and sanctified)
54. al-Muthahharah (the holy book)
55. al-Wa'id (threat and warning)



## Content Of The Qur'an

The Qur'an is the direction of human life, which contains discussions about all aspects of life, starting from the beginning of the creation of everything in the universe to the end of life's journey. The Qur'an contains teachings that guide the lives of Muslims. The following are the contents of the Qur'an:

### 1. Aqidah

According to the language, Aqidah comes from Arabic and is rooted in the word 'aqada-ya'qidu-'aqdan-'aqidatan. 'Aqdan means conclusion, covenant, and firm bond; after forming, aqidah means belief (Munnawir 1997).

While terminologically there are several depends about Aqidah, among others, Hasan al-Banna said aqidah is something that must be believed to be accurate by the human heart, bring peace of mind, become a belief that is not mixed in the slightest with doubt (Hasan Albana).

Thus, it can be understood that in a general sense, 'aqidah is a science that examines the issues and existence of Allah along with all the elements included therein, a belief in God Almighty and His teachings. Furthermore, it is stated that 'Islamic Aqidah is an Islamic belief system that provides for belief in Allah Swt by understanding his names and attributes, belief in angels, prophets, holy books, and eschatological matters.

An example of a Qur'anic verse that teaches about Aqidah is found in Surah Al-Baqarah verse 4:

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

Meaning: those who believe in the Qur'an revealed to you (Prophet Muhammad), and the scriptures revealed before you and are sure of the Hereafter. (QS. Al Baqarah: 4).

### 2. Ibadah

Definition of Worship In language means to obey, submit, obey, follow, and pray (Ahmad Thib Raya 2003). Ibadah comes from the word Abada-ya'budu ibadatan, which means worship. Worship is worshipping or submitting to Allah as if you see Him, and if you cannot, as if he sees you (Sidi Gazalba, 1975). According to fiqh scholars, worship is all forms of work aimed at obtaining the pleasure of Allah SWT. Moreover, he craves His reward hereafter (Sidi Gazalba, 1975).

Thus, it can be concluded that worship is a pure manifestation of aqidah. That is a practical system to strengthen human relations with God, relations between individuals, and human relations with the community of an efficient and practical person. Therefore, worship has a significant role in fostering human civilization.

An example of a Qur'anic verse that teaches about worship is found in Surah Az-zumar verse 2:

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

**Meaning:** Verily, We have sent down the Book (Qur'an) to you (Muhammad) with the truth. So worship Allah with sincere devotion to Him. (QA-Zumzr: 2)





### 3. Morals

The word morals has the same root as the word Khaliq, which means creator, and the word makeup, which means creation, the created, from the word halaqa, to create. Thus, the words khulq and morals refer to the meaning of 'creation' of everything that exists besides God, which includes human events (Aminuddin et al., 2006).

According to Imam-al-Ghazali, an expert in the field of morals, quoted by Yunahar Ilyas, Character is a trait embedded in the soul that gives rise to actions quickly and easily without requiring thought and consideration. If that trait gives birth to good deeds according to reason and Sharia, it is called good character, and if it gives birth to evil deeds, it is called a lousy character (Yunahar Ilyas, 2006).

From some of the above definitions, it can be understood that morals are the character or nature of a person, namely the state of the soul that is trained so that the soul has inherent traits that give birth to actions quickly and spontaneously without thinking and wishful thinking beforehand. It can also be understood that morals must be firmly embedded/fixed in the soul and give birth to actions that are not only correct in reason but also must be correct in Islamic law, namely the Qur'an and al-Hadith.

An example of a Qur'anic verse that teaches about morals is found in Surah Al-Isra verse 24

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا

Meaning: 'And humble yourselves before them with great affection and say: O my Lord, love them both, as they have nurtured me in my childhood.' (QS. Al Isra: 24)

### 4. Law

According to Muhammad Daud Ali, Islamic law is the norm, rule, measure, benchmark, and guideline used to assess and see human behavior in the surrounding environment (Rohidin, 2016). Islamic law is the khutbah of Allah relating to the actions of mukallaf, demands, choices, and provisions regarding something. It is built on the creed of tawhid, which aims to bring comfort, safety, and welfare to humanity. Islamic law has two principles: dar'u al mafasid (eliminating things that can cause damage) and jalbu al mashalih (realizing valuable things).

These two principles are the benefit of humanity. The obligations, prohibitions, or permissions stipulated by Sharia are to maintain these benefits. All laws made by humans also have these two principles, such as the favorable laws that apply in every country. However, the Quranic perspective on da'u al afraid and jalbu al mashallah differs from what optimistic lawmakers understand. The Quranic view of these two principles is more comprehensive, considers all aspects of humanity, and is not driven by political interests because the author, God, does not have any interests. He stipulates these provisions only for human interests in this world and the hereafter.

Here is a verse of the Qur'an that fixes about the decree of law in Surah Annisa verse 59:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا



**Meaning:** O you who believe, obey Allah, the Messenger (Prophet Muhammad), and the glulam (those in authority) among you. If you differ in opinion about anything, refer it back to Allah (the Qur'an) and the Messenger (his Sunnah) if you believe in Allah and the Last Day. That is better for you and better for you in this world and the Hereafter.' (QS Annisa: 59).

## 5. History

History in the Indonesian dictionary is the origin (descent) of genealogy, events, and events that happened in the past. History comes from Arabic, *Miyajima*, which means 'tree' or 'genealogy.' Still, in Arabic, the term *syajarah al-rash* means 'genealogical tree.'

History in the Quran is more of a method or way of learning about creed, law, and morals. It is illustrated in every description of history, which is always associated with one of the three aspects. The discussion of history is always connected with obedience, desire, faith, and disbelief. Therefore, the Quranic discussion of HistoryHistory is not aimed at making man master the knowledge of HistoryHistory, but how HistoryHistory can lead man to a person who is aware that he is a creature of God who needs to obey and thank Him (Kadar. M.Yusuf 2023).

This principle of the Quran in the history of mastery of historical material is not too important; the most important thing is effectiveness. Based on this principle, the story in the Quran has its characteristics, namely as follows:

- a. he story in the Quran is always incomplete and detailed.
- b. The story in the Quran is constantly repeated. This, for example, can be seen in the story of Adam and Iblis. This story is repeated in various surahs, namely Surah Al-Baqarah, Al-A'raf, etc.
- c. Quranic stories do not always mention the characters, such as Ashabul Kahfi's story and the man whom Prophet Moses met by the beach described in Surah Al-Kahf.
- d. Sometimes, the story does not start from the beginning of the event but perhaps from the middle. This is seen in the story of the slaughter of a heifer to determine the perpetrator of the crime of murdering a rich boy. This story is found in Surah Al-Baqarah. Verse 67.

Mufasssirs who want to explain the meaning of the Quran from the aspect of History encounter difficulties, especially if they want to explain the name of the character in a story or want to explain the story in more detail. This is what causes the inclusion of *ira'iliyat* stories in the interpretation of the Quran, where stories sourced from all kitab are used to interpret verses that talk about the stories of past people.

When viewed from the time of the events described in the Quran, the story of the Quran can be categorized into two parts, namely as follows:

- a. Events that occurred before the Prophet Muhammad. This includes the stories of the previous prophets and their people, the righteous, and those with despicable stories.
- b. Events occurred during the time of the Prophet Muhammad SAW, such as the story of the Badr War, Uhud War, Isra Mi'raj, and Hijran to Medina.

Here is a verse about stories and history in the Qur'an Surah Thaha verse 99:





كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا

Meaning: Thus have we recounted to you (Muhammad) some of the stories of past nations, and indeed, we have given you a memorial (Qur'an) from our side. Q.S. At-Thaaha: 99)

## The Function Of The Qur'an

Looking at the purpose of the Qur'an cannot forget what the Qur'an explains about itself.

About him. Because in the Qur'an, the position of important information is needed. After that, by paying attention to the prophet Muhammad's words, PBUH explains the matter, and it does not rule out the views of scholars on the subject. The Qur'an explains several of its purposes among people: maw'izhah, Shifa, human, rahmah, and al-furqan.

### 1. Maw'izhah

The word Maw'izhah is the mashdar mimi of wa'azha. It means an-nushhu (advice) and at-tadzkir bi al-await (giving warnings accompanied by threats). Ibu Sayyidih, as quoted by Ibn Manzur, defines al-maw'izhah as a warning given to people to soften their hearts, accompanied by rewards and threats. Al-Isfihani, quoting Al-Khalil, defines al-maw'izhah as 'a warning to do good that will soften hard hearts, release frozen tears and repair broken ones.' This means it is a giver of good deeds that can soften hard hearts, release frozen tears, and repair broken ones.

This means that it is the giver of advice and warnings to people. The Quranic advice is accompanied by promises, both threats of hell for those who violate the advice and rewards in the form of heaven for those who obey it. The advice and warnings can soften and melt the heart so that the soul is expected to be attracted to the truth it conveys.

Here is an example of a verse about maw'izhah in Al-Qur'an surah Yunus verse 57

يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

**Meaning:** O humanity, indeed, there has come to you a lesson from your Lord, a cure for the diseases of the breast, and guidance and mercy for those who believe.

### 2. Shifa'

Shifa means medicine. So, the Quran, ash-shifa, is a medicine for humanity. The Quran can treat diseases that arise in the midst of the community, both individual and community diseases. Of course, if people want to seek treatment according to the Quranic instructions. The Quran can treat personal diseases such as stress, anxiety, and chaotic thoughts. Similarly, societal diseases, such as hedonism, slander, drug addiction, corruption, and other moral crises.

To treat the disease is not just reading, displaying, and chanting the beauty of its expression. However, it must be understood, practiced, and used as a guideline in every step and program of life, whether by individuals, governments, or organizations.

Here is a verse about Assyfa in the Qur'an Surah Yunus, verse 57:

يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

Meaning: O people, indeed there has come to you a lesson (the Qur'an) from your Lord, a cure for that which is in the breast, and guidance and mercy for the believers. (QS Yunus :57)



### 3. Hudan

Hudan comes from the word hada, which also forms the words hidayah and al-Hadi, which means this is one of the Asmaul Husna. It means to explain, tell, and show, and Al-hadi means the one who shows and introduces his servants to the way of knowing so that the servants recognize his rububiyah. By definition, hidayah means a sign that indicates things that can convey a person to the destination.

So the Quran as human or hidayah means the function of the Quran is to explain and inform people about the path that can convey to them the purpose of life, namely the happiness of the world and the hereafter. Alternatively, in other words, the Quran is like signs and signals that direct humans in carrying out their lives in this world. If man obeys the signs and directions, then man will be safe until the destination. And vice versa.

Here is a verse about Hudan Al-Qur'an Surah Al-Baqarah verse 185:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ

Meaning: 'The month of Ramadan is that in which the Qur'an is revealed, as a guidance for mankind and an explanation of that guidance and a discriminator (between the true and the false)' (Q.S. al-Baqarah [185]).

### 4. Rahmah

Mercy in Arabic is called rahmah. Al-Fishani explains that mercy is a gentle feeling that gives birth to good deeds towards the beloved. However, he distinguishes between God's mercy and human mercy. Allah's mercy is human. At the same time, human mercy is defined by these gentle feelings. In the Indonesian language, mercy is defined as compassion, a feeling a person has towards whatever is around him. That feeling gives birth to noble behavior toward him.

The Quran as mercy has three meanings,

- the teachings contained therein contain elements of compassion.
- these teachings instill tenderness and love towards others, even the surrounding nature.
- that this holy book is the embodiment of God's mercy for humans. In other words, Allah, God, gives mercy to humans through the Quran.

The following verse about Rahmah Qur'an Surah Al-A'raf verse 156

وَإِذْ نُنزِّلُ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدُّنَا إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءَ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۚ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ

Meaning: Establish for us good in this world and in the Hereafter. Indeed, we return (repent) to You. (Allah) says, "My torment I will inflict on whom I will, and My mercy encompasses all things. I will establish My mercy for those who fear and give alms and for those who believe in Our verses." (QS. Al-A'raf: 156).

### 5. Al-Furqan

Etymologically, the word for an comes from far away, which means differentiator. In surah Al-Baqarah (42), the Qur'an refers to itself as a differentiator (furqan) between right and



wrong, between right and wrong, between misguidance and guidance, and between the path that leads to salvation and the path that leads to pleasure.

Here is the verse about the differentiator in the Qur'an Surah Al-Baqarah, verse 42

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

Meaning: Do not confuse the right with the false, and do not conceal the right while you know (QS Al-Baqarah: 42).

## 6. As a Completion of Previous Scriptures

The Qur'an also functions as a perfection of the previous holy books. This function is present because the Qur'an is the last holy book revealed by Allah Swt to His apostles and prophets. As the last holy book, the Qur'an carries the task of perfecting the previous holy books.

The verse that explains the Quran as the perfection of the previous scriptures:

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَيْتُمُوهَا فَاسْتَشِيرُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

Meaning: We have sent down to you (Prophet Muhammad) the Holy Book (Qur'ān) with the truth as a confirmation of the Scriptures that were sent down before it and as a safeguard against it. So judge between them according to what Allah has sent down, and do not follow their desires and forsake the truth that has come to you. We have given every nation among you a rule and a clear path. Had Allah willed, He would have made you one people. However, Allah wants to test you about the bounty that He has bestowed upon you. So, compete in doing good. Only to Allah will you all return, and He will tell you what you have been disputing about.

## CONCLUSION

The Qur'an is the Kalamullah that Allah Swt gave to the prophet Muhammad Saw through the intermediary of the angel Gabriel and is also the basis of the central teachings of Islam. In the Qur'an, there is content, which is an important point in the Qur'an, namely creed, worship, morals, law, and stories. At the same time, the function of the Qur'an is as mau'idhah teaching and warning as stiff (medicine), as human (guidance), as rahmah (mercy), as furqan (differentiator), and as a perfection of the previous books.

All the functions of the Qur'an are provisions for mankind to live happily in this world and the hereafter. The functions of the Quran are very diverse and touch various aspects of human life. As a guide to life (huda), the Qur'an conveys clear directions on how to carry out a good and proper life. As a differentiator (furqan), the Qur'an is the primary reference in determining what is right and wrong, halal and haram. In addition, the Qur'an also acts as a source of knowledge that inspires many scientific discoveries, purification of the soul (tazkiyah) through reading and practicing its verses, and healer (stiff) both physically and spiritually.

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