

Chapter III

Tele - Transference verses in Al-Qur'an according to Thanthâwi Jauhari

A. Biography of Thanthâwi Jauhari

Mr. Thanthâwi Jauhari complete name is Thanthâwi Jauhari Al-Misri¹. He was born in *Kifr Iwadillad Hijaz*² at 1287 H / 1879 M³ and was famous as a scholar, a judge, a teacher and *fuqaha`*. He is the greatest modern Egypt thinker who is being master for some knowledge⁴.

When he was young, he studied at *al-Ghâr* while helping his parent as farmer. Then, he moved to al-Azhar university in Cairo continued his study but just a while and moved to *Dâr al-Ulum* finished his studied at 1311 H / 1893 M. Then, he became a teacher at *al-Jâmi'at al-Mishriyyah*, some elementary school, *Dâr al-Ulum* School and *tsanawiyyah* School. Finally, he promoted to be lecturer of Islamic philosophy also at *al-Jâmi'at al-Misriyah*⁵ too.

Muhammad Abduh (1849-1905M) is one of modernist Egypt who involves Thanthâwi Jauhari thinking when he was being a student of al-Azhar University⁶. This involvement pushed him to arrange and compromise Islamic thinking and sciences especially physics. He thought that this involvement will help Moslem explained western

¹ Adil Nuwayhid, *Mu'jam Al-Mufassirin Min Shadr Al-Islam Hatta Al-'Ashr Al-Hadits*, Edition-II ttp: mu'assah nawayhid al-sawafiyah, 1980, page. 24

² It was East Egypt, Khoiruddin al-Zarkaly, *Dar Ilmi al-Malayiin*, Edition-VIII (Bairut-Libanon), page. 230

³ Ahmad Atiyatullah, *Al-Qâmus Al-Islâmy* vol-IV, Mesir Maktab al-Nahdah, 1996, page. 542 and mentioned by Khoiruddin al-Zarkaly in *Dar Ilmi al-Malayiin*, edition-VIII (Bairut-Libanon), page. 230 that he lives during 1287 - 1358 H or 1870 - 1940 M. but, according to Muhammad Ali Iyazi, Thanthâwi born 1287H – 1862M. *al-Mufassirûn Hayatuhum wa Manhajuhum*, Teheran: al-Irsyad al-Islami, page. 428.

⁴ Umar Ridla Khalah, *Mu'jam Al-Muallafin Tarâjim Mushannifi Al-'Arabiyyah*, juz V (Beirut Dar Ihya al-Turas al-Arabi, tt), page. 42

⁵ Harun Nasution, *Ensiklopedi Islam*, vol-III, Jakarta: Depag RI 1993, page. 1187

⁶ The story about Abduh students and followers could be seen on book, *Pembaharuan Dalam Islam Sejarah Pemikiran Dan Gerakan*, by Harun Nasution, Jakarta: Bulan Bintang 1975, page. 77-79

misunderstanding, whom accused Islam contrary with science and technology⁷.

He also wrote some books which focused on the important of modern science for Moslem. He also spent his life around 37 years creating and translating western science books. He died when he was 70 ages old, in Egypt Dzulhijjah 2, 1357 H / January 11, 1940. And along of his live, he succeeded wrote 30 books, and those translated into some languages including Indonesian. It was *al-Qur'ân wal 'Ulûm al-'Ashriyyah* which is translated into Indonesian on title *al-Qur'an dan Ilmu Pengetahuan* consist of some modern sciences⁸.

Another books are *Mîzân al-Jawâhir al-'Ajâib al-Kawn al-Bahir* (scales pearl of universe miracles-1900 M), *Jawâhirul 'Ulûm* (Perl science -1904), *al-Arwâh (ruh)*, *an-Nizham wal Islam* (direction rule and Islam-1905M), *al-Hikmah wal Hukama`* (wisdom and philosopher), *al-Tâj al-Murasa* (hefty crown), *Jamal al-Âlam* (beautiful universe), *Nahdlatul Umâmah wa Hayâtuh*⁹ (human resurrection and his life), *Ibnul Insan* (human child), and *al-Jawâhir fi Tafsiir al-Qur'an al-Karîm* (pearl of *Quranic* interpretation).

Al-Jawâhir fi Tafsiir al-Qur'an al-Karîm is an interpretation book. He wrote it when he was 60 years old, and this book includes his past writing. On the introduction he proposed his reasons writing the book. He wanted Moslem realized to run and to study more of science, nor *Fiqh*, *Tauhid*, and *Syari'at* but also physics, math, anthropology and another modern science. According to him *al-Qur'an* verses mostly talked about science and universe (750 verses) and only 250 verses talked about theology. Therefore, he talked much about common science in *al-Jawâhir*.

⁷ *Op. cit*, Harun Nasution, page. 1183

⁸ *Ibid*, page. 1187

⁹ This is Thanthâwi Jauhari article which is published through *al-Liwa`* news paper, Khoiruddin al-Zarkaly *op. cit.* page. 230

He was amazed about past scholars teaching or seeking, they just focused on *Fiqh* and forgotten the physics science or another science in al-Qur'an, even it gave the direction clearly on it, like biology, natural science or math. Thanthâwi Jauhari book is about 25 volumes in 13 books; his writing was influenced by Muhammad Abduh *Bid'ah* opposed and extirpates *Taqlid*.

Al-Jawâhir is a different of another interpretation book. Some thing that made it difference is the picture inside, because Thanthâwi Jauhari also used some pictures to completed his interpretation. Like; volume 1 page 248 talked about frog propagation from an egg¹⁰.

Al-Jawâhir interpretation book loads such a lot of discussion, so scholars sees not as interpretation book because its system is different of interpretation book in a general way. Said in *Tafsir Wal Mufasssirun's* book that in *al-Jawâhir's* there was every thing, but the interpretation is alone. Said hereafter that despite in al-Qur'an alone being borne out deep al ant's letter ' am (38) that al Qur'an not slightly overlook even all something but breakdown of in *Jawahir* was outward of interpretation knowledge intention al-Qur'an. Since in its thinking author which book such a *Jawahir* has once prohibited by input goes to Saudi Arabia.

Therefore Thanthâwi then loads letter to Hejaz government, told that prohibition gets to decide goodwill string among Muslim humanity. Maybe prohibition that is published sides Saudi is get bearing with lampooning and Thanthâwi accusingly to *Fiqih* scholar that negligent will modern scholarship that in contrast to Thanthâwi own.

At deep of its interpretation plant images, animal, science's nature and attempt landscape pretend science's schoolbook. It also gathers partly religious reality that hails from *plato, ikhwanus shafa* and it uses thematic and it paraphrases scholarship terminological sentences modern¹¹.

¹⁰ See also Thanthâwi Jauhari, *al-Jawâhir fi Tafsir al-Qur'an al-Karîm*, Beirut: Dar al-Fikr, vol. 1, page. 241, 243, 251, 252 and vol. 2 page 7, 22, 31, 34.

¹¹ Siti Amanah, *Pengantar Ilmu al-Qur'an Dan Tafsir*, Yogyakarta: Andhi Grafika 1993, page. 43

B. Methods of Thanthâwi Jauhari Interpretation

After doing along personal trip, Thanthâwi Jauhari made the greatest interpretation book, his last corpus. Its Name is *al-Jawâhir fî Tafsir al-Qur'an al-Karîm*. It was 26 volumes from 13 books¹². It talked a special thing, and unfortunately there is no correlation with the interpretation. It talked much about some stories, laws, biology and other newts' science¹³. That is Thanthâwi Jauhari opposite reason rejected his interpretation book is kind of *Tafsir Ilmy*.

Characteristic of *Tafsir Ilmy* or scientific exegesis as an instrument to understand God messages', because there is prejudice that Al-Qur'an actually full of sciences, such as past science and modern science. In other word, Al-Qur'an actually has anticipated the modern sciences, *Sabaq Al-Qur'an al-'Ilm al-Hadits*¹⁴.

Tafsir Ilmy also has their principle, there are (1). Linguistic rule, it is primer principle, because Al-Qur'an used Arabic word. So, scholars have to understand Arabic grammar, including *Nahwu, Sharaf, Balaghah* etc. And also consider every single word meaning. (2). Observe the verses correlation (*Munasabat al-Ayat*), because Al-Qur'an is wide and global, so scholar must be careful of understanding and correlate the verses, (3). Based on established scientific fact, mean that Al-Qur'an can be proofed with scientific result, (4). Thematic approach, to make it short, scholar put and classify the verse based on the theme¹⁵. And this last point will help understanding Al-Qur'an. Because we will be focus based on topic and just collected similar verses which talked the same. Some *Tafsir Ilmiy* or Scientific Interpretation supporter more opened interpretation character and they thought that Al-Qur'an is scientific miraculous so it interpretation

¹² Muhammad Ali Iyazi, *al-Mufasssirûn Hayâtuhum wa Manhajuhum*, Teheran; al-Irsyad al-Islami, page. 428.

¹³ Khoiruddin al-Zarkaly, *Op. cit*, page. 230

¹⁴ M. Nor Ichwan, *Tafsir Ilmi*, Yogyakarta : Penerbit Menara Kudus Jogja, 2004, page. 130.

¹⁵ *Ibid*, page. 158-172.

consist of modern scientific results¹⁶. That is what researcher will do in this research.

Researcher classified his book in *Tahlily*s`. Thanthâwi Jauhari interpreted the whole al-Qur'an¹⁷; begin from surah al-Fatihah (the first is *bismillah*) up to the last *surah* (an-Naas)¹⁸. At the beginning of his introduction, he expressed his motivation, he said;

“*Amma Ba’d*, actually I was created to think a lot of natural miracles, love its beautiful, love the beautiful sky, also love the perfect and wonder of earth and all support them... then I thought about Moslem and their education. I explored their opinion, thought and ways of learning. But, I found them forgotten and just view who think about nature and its miracles`. Then, to focus on them, I begin writing book. Such as, *Nidham al-’Aalam wa al-Umam* (World and Human Rule), *Jawaahir al-’Uluumi* (Science pearl), *Jamaali al-’Aalam* (beautiful nature). I always integrated those books with natural sciences. And I made God revelation relevant with creation miracles and creation law.”¹⁹

Thanthâwi Jauhari named his tafsir *al-Jawâhir fi Tafsir al-Qur’an al-Karîm*, because he made pearl as substitute of chapter and section. And begin with the pearl; he produced first diamond, second diamond and so on.

Thanthâwi Jauhari method in interpreting al-Qur’an is using *tahlily* method, as mentioned above, and he start with interpreting verses, and then he read it give explanation (*syarah*), exploration and research. In other word, he arranged the great and wide modern science perfectly. He also copy a portion of *Taurat* (Old Testament) and *Injil* (bible, gospel, New Testament) especially Barnabas. He claims that Barnabas is near to al-Qur’an, and he also sacrilege Christian and Orientalist²⁰. He is Abduh student and follower, so researcher found that he influenced by Abduh when showing his opinion reforming people and he also aggress *bid’ah*, *wahm* (assumption) and *taqlid*²¹. Thanthâwi Jauhari also gave some

¹⁶ Ali Hasan al-’Aridh, *Sejarah dan Metodologi Tafsir*, Jakarta: Raja Grafindo Persada 1994, page. 62.

¹⁷ Dr. Abd. Majid Abdussalam al-Muhatasib, *Visi dan Paradigma Tafsir al-Qur’an Kontemporer*, translated from *Ittijâhât at-Tafsir fil ‘Ashri ar-Rahim*, by Moh. Maghfur Wachid, Bangil: al-Izzah press, 1997, page. 286.

¹⁸ *Op. cit*, Thanthâwi Jauhari, vol. 1, page. 2.

¹⁹ *Ibid*, vol. 1, page. 2.

²⁰ *Ibid*, vol. 2, page. 122.

²¹ *Ibid*, vol. 1, page. 7 and vol. 2, page. 90-97.

illustration, picture, scientific table which helped reader understanding his interpretation book, and those have been prove and real fact²². He said that to against west, Moslem need to extend their education grade and quality, not only seeking *fiqh* and *syari'ah* but also need to explore scientific verses in al-Qur'an in quantities is more than *fiqh* and *syari'ah* verses²³. He used QS. Ali Imran : 190 as the reason²⁴.

C. Tele - Transference in al-Qur'an

One of al-Qur'an miracle is his characteristic *shalihun likulli zamân wa makân*²⁵. This is used by *Mufasssir Ilmy* (scientific interpreter approach) as reason exploring al-Qur'an. They said that there are many *kauniyah* verses, and need to be explored. Thanthâwi Jauhari said that there are 750 *kauniyah* verses²⁶. But, most scholars did not realize this condition. They interpreted it as flow.

Unfortunately, only view scholar who concerned on *tafsir ilmy* (scientific interpretation). As mentioned in book *al-Mufasssirûn Hayâtuhum wa Manhajuhum* by Sayyid Muhammad 'Ali iyyazi that only 15 scholars²⁷. Tafsir ilmy concerned to scientific approach. The central of the scientific interpreter (*Mufasssir*) are Muhammad bin 'Umar bin H̄usain ar-Râzî, Thanthâwi Jauhari, Ahmad bin Mushthafa al-Marâghi, Muhammad Mahmûd al-Hijâzi and Sayyid Muhammad H̄usain Thabâthabâi.

Today, science growth rapidly, its innovation and experiment covered world. The efficient and effective technology helped people.

²² *Ibid*, vol. 1, page. 241, 243, 248, 251, 252 and vol. 2, page. 7, 22, 31, 34. Read also Mana' Qathan book, *Mabahits fi 'Ulum al-Qur'an*, 1973, page. 371.

²³ *Ibid*, vol. 2, page. 203.

²⁴ *إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَبْصَارِ (١٩٠)*
 "Verily! In the creation of the heavens and the earth, and In the alternation of night and day, there are indeed signs for men of understanding."

²⁵ Dr. Rohimin, M.Ag, *Metodologi Ilmu Tafsir dan Aplikasi Model Penafsiran*, Yogyakarta: Pustaka Pelajar, 2007, page. 46.

²⁶ *Ibid*, vol 1 page. 121.

²⁷ Sayyid Muhammad 'Ali iyyazi, *al-Mufasssirûn Hayâtuhum wa Manhajuhum*, Teheran; Wizarat Tsaqafah wal Irsyad al-Islami. Page. 797-838.

People could go to somewhere and some place in view hours, or connect each other by phone and they did not need to meet face to face. Even they miss each other, 3G and web came also very helpful. Everything is becoming short today, because scientific result (technology).

Those technologies known as Tele - Transference, when distance and time being short. Tele mean “distance” and transference mean “move”. This theory discusses the way of transferring something to somewhere. Moreover people will be very helpful. Sciences now governs the world has revolutionized everything and worked wonders. It has carried sound waves for thousands of miles and even round the globe in less than twinkling. The science result that round the globe in less than twinkling are the light theory, wave theory and the electromagnetic wave theory.

It was mentioned above that Tele - Transference technology governed the world. Al-Qur’an is the last and complete book. Did al-Qur’an covered Tele - Transference? The answer is yes. Al-Qur’an explained Tele - Transference technology indeed. Ahmad M. Sulaman through his book²⁸ *The Scientific Trends in the Quran* said that Tele - Transference theory and technology mentioned in three incidents in al-Qur’an. *First*, it is Sulaiman miracle in moving Queen Saba’ throne. *Second*, Isa ascends and descends to the sky. *Third*, Muhammad PBUH Isra’ and Mi’raj.

The point is stories in Al-Qur’an are not an art creation which is separated on theme and its act, also on the role of the story, but it is one of Al-Qur’an way to show up for religious purpose²⁹. As mentioned by

²⁸ Ahmad M. Sulaman *The Scientific Trends in the Quran*, London: AKM Associates (UK) ltd, 1985, page. 88.

²⁹ The aim of story in the al-Qur’an is like bellow :

- a. Establish Allah revelation and prophetic.
- b. Explaining that all religion is come from Allah since Noah up to Muhammad religion.
- c. Explaining that all religion come from same basic thing.
- d. Explaining how prophet does da’wah.

Sayyid Quthb³⁰, Al-Qur'an is book of religious proselytizing and the story inside is one way of religious proselytizing as proven. The story that was mentioned in the Al-Qur'an also told about prophet miraculous.

The greatest prophet before Prophet Muhammad PBUH is Sulaiman. He is a figure described in the Hebrew Bible as a King of Israel and later in the Al-Qur'an, where he is described as a Prophet. The biblical accounts identify Sulaiman as the son of David. He became a king as succession of his father³¹.

According to Al-Qur'an he is a prophet and a great ruler imparted by Allah with tremendous wisdom, favor, and special powers (like his father). The Al-Qur'an states that Sulaiman ruled not only people, but also hosts of Jinn, also was able to understand the language of the birds and ants, (QS. 27:19, 27:16) and Jinn (27:17). He has power to control wind (QS. 21:81, 38:36), and it is his transportation to handle his throne (QS. 34:12). He also has another technology, such as heavy metal as iron and copper (QS. 21:80, 34:12) building and architecture (QS. 34:13, 38:37, 27:44). Ruling a large throne that extended south into Yemen, he was famed throughout the lands for his wisdom and fair judgments³², QS. al-Baqarah 102:

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ
النَّاسَ السَّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا
نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ

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- e. Explaining about the right always is winner (prophetic-Allah will help His prophets by destroying liar group who rejected prophet da'wah).
 - f. Explaining happiness story and menacing story.
 - g. Explaining some prophets' grace from Allah SWT for example the story of Prophet Sulaiman, Dawud, Ayyub, Isa, and Moses.
 - h. Also some warning for people about devil harassment.
 - i. Explaining Allah power which did not make sense for people.

Sayyid Quthb *Indahnya al-Qur'an Berkisah* translated from *at-Tashwirul Faniy fil-Qur'an* by Fathurrahman Abdul Hamid, Jakarta: Gema Insani Press, 2004, page. 158-170.

³⁰ *Ibid*, page. 157.

³¹ <http://en.wikipedia.org/wiki/Sulaiman> accessed 03 Februari 2010.

³² *Ibid*

إِلَّا يَأْذِنُ اللَّهُ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ
وَلَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ (١٠٢)

“102. They followed what the Shayâtin (devils) gave out (falsely of the magic) In the lifetime of Sulaimân (Sulaiman). Sulaimân did not disbelieve, but the Shayâtin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of These two (angels) taught anyone (such things) till they had said, "We are Only for trial, so disbelieve not (by learning This magic from us)." and from These (angels) people learn that by which they Cause separation between man and his wife, but they could not Thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. and indeed they knew that the buyers of it (magic) would have no share In the Hereafter. and How bad indeed was that for which they sold their ownelves, if they but knew.”

The biggest unthinkable Sulaiman miracle is his Tele - Transference. It was a tool which could move and bring a heavy object (Queen of Saba' Throne) near to his throne. Its distant is about 1.500 miles, but it moved in the period less than a twinkling.

This story is begun when he gathered his people and official in meeting, such as human, genies, birds and other animals including hud-hud bird. Unfortunately hud-hud did not come to the meeting. Sulaiman said where is hud-hud? Why he did not come to the meeting? I will punish him. Not along, hud-hud came and told Sulaiman what he had. He said that he found a kingdom where the queen and her people worshiped sun. Sulaiman wanted to prove hud-hud news and he wrote letter to queen saba` and asked her to worshiped Allah SWT the ones. Also he wanted her to be under his kingdom, those stories loaded in QS. An-Naml: 20-28³³.

Finally, the Queen of Saba' was on her way to visit Prophet Sulaiman, he wanted to show her his greater power. He wanted one of his courtiers to bring her throne to him before her arrival. This incident is summed up in QS. An-Naml-39&40:

قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ (39) قَالَ
الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ

³³ Drs. Fatchur Rochmman. AR, *Kisah-Kisah Nyata dalam al-Qur'an*, Surabaya: Apollo, 1995, page. 223-225.

هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ

كَرِيمٌ (40)

“One audacious among the jinn said: I will bring it to you before you rise up from your place; and most surely I am strong (and) trusty for it. (39) One who had the knowledge of the Book said: I will bring it to you in the twinkling of an eye. Then when he saw it settled beside him, he said: This is of the grace of my Lord that He may try me whether I am grateful or ungrateful; and whoever is grateful, he is grateful only for his own *ruh*, and whoever is ungrateful, then surely my Lord is Self-sufficient, Honored (40)”.

Not only Sulaiman who has Tele - Transference, the other are Isa and our Prophet Muhammad PBUH³⁴. Isa has his ascension and Muhammad PBUH has his Isra' Mi'raj. Both incidents were mentioned in Al-Qur'an. Isa ascension mentioned in QS. Ali Imran: 55 And An-Nisa': 157-158.

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ قُمْ وَرَافِعَكَ إِلَيَّ وَمُطَهِّرَكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلِ الَّذِينَ اتَّبَعُوكَ

فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَخُكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ (٥٥)

“Behold! Allah said: "O Isa! I will take Thee and raise Thee to Myself and Clear Thee (of the falsehoods) of those who blaspheme; I will make those who follow Thee superior to those who reject Faith, to the Day of Ascension: then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute, (55).”

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ

الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا (١٥٧) بَلْ رَفَعَهُ

اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا (١٥٨)

“That They said (in boast), "We killed Christ Isa the son of Mary, the Messenger of Allah.;- but They killed Him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety They killed Him not:- (157) Nay, Allah raised Him up unto Himself; and Allah is Exalted In power, Wise;- (158)”

Muhammad PBUH Isra' Mi'raj mentioned in QS. Al-Isra': 1.

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ

مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ (١)

³⁴ *Op. cit*, Ahmad M. Sulaman, page. 85.

“Glory to ((Allah)) who did take His servant for a journey by night from the sacred Mosque to the farthest Mosque, whose precincts we did bless,- In order that we might Show Him some of Our Signs: for He is the one who hearths and seeth (All things), (1)”

Sulaiman, Isa and Muhammad PBUH incidents was past Tele - Transference miraculous technology. But science now has revolutionized everything and worked wonders. It has carried sound waves for thousands of miles and even round the globe in less than twinkling. It has caused our picture to be broken into very tiny dots, to be carried through the ether and gathered again at great distances crossing oceans and continents and reforming the pictures which are seen by us. It has unraveled the secrets of nature and hardness the atom. It has shown us how matter can be changed into energy and it is trying to prove that energy can be converted into matter. Man has invaded both sea and the air. He has surpassed the fish by his submarines and soared very high into the air where no bird can reach. Planes can now be flown pilotless by wireless. Rockets with heavy cargoes can be sent overseas and across continents at an inconceivable speed. The nuclear era will be full of even greater marvels³⁵.

Those verses were explicitly told about Tele - Transference theory, and absolutely we could do deep explored to those verses. Researcher will check them through Thanthâwi Jauhari interpretation book. Because, what is researcher mean of this paper is the interpretation of those verses according to Thanthâwi Jauhari not a scientific explanation does.

C.1. Sulaiman Incident (QS. An-Naml: 39-40)

قَالَ عَفْرَيْتُ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٍّ أَمِينٌ (39) قَالَ
الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رآه مُسْتَقِرًّا عِنْدَهُ قَالَ
هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ
كَرِيمٌ (40)

³⁵ Ahmad M. Sulaman, *The Scientific Trends in the Quran*, London: AKM Associates (UK) ltd, 1985, page. 88.

“One audacious among the jinn said: I will bring it to you before you rise up from your place; and most surely I am strong (and) trusty for it. (39) One who had the knowledge of the Book said: I will bring it to you in the twinkling of an eye. Then when he saw it settled beside him, he said: This is of the grace of my Lord that He may try me whether I am grateful or ungrateful; and whoever is grateful, he is grateful only for his own *ruh*, and whoever is ungrateful, then surely my Lord is Self-sufficient, Honored (40)”.

This story begins when Queen Saba` wanted to visit Sulaiman kingdom after she got a letter from him. Sulaiman asked her to follow his faith, worshiping to the one lord, he is Allah. And, Queen Saba` worshiped a sun at the time. Queen was confused and then she tried to discuss with his minister and all official, it is kind of democratic system. Finally, they decided to visit Sulaiman.

Therefore, Thanthâwi Jauhari explained the verses in his book *al-Jawâhir fi Tafsir al-Qur'an al-Karîm* as the man of scientific interpretation. Researcher watched that the miraculous could be seen through science. But, his interpretation on this is different with next two accident that researcher will explain. There is no vocabulary explanation, he just direct the interpretation.

Thanthâwi Jauhari interpreted that what happened in Sulaiman miracle is talking about *ruh*. He interpreted through dialogue, his dialogue with Mr. Alan Kardek, he is a philosopher, which is taken from book *al-Wasatha*³⁶. It is closely understandable when most scholars focused on *Syari'at* and no one approached through science. Unfortunately, science experiment in western governed the world. In fact that Thanthâwi lived in Einstein period. And Einstein is the greatest scientist who patterned Quantum and Relativity theory.

The dialogue is about what is the composition of world. Alan Kardek explained that all material in the world arranged from cell (general cell). Cell related with electricity. Electricity is part of cell. Then what is the real matter of cell? It is pure *ruh*. In human world, the cell is

³⁶ *Loc. cit*, Thanthâwi Jauhari, vol.13, page. 216.

complicated, moved and changed. Then, closed matter of this cell is magnetic system, electromagnetic³⁷.

Alan Kardek explained that the way to move heavy object is using *ruh*, it handled and combined cell and electricity. But it also needed another cell and liquid helped. In human world called *Jism Ruhany*, it is part of general cell that moved heavy object systemically. So, *Ruh* only check and control the movement. Then, mixed cell and its parts changed material to be light and transfer it through air and received as sound³⁸. Thanthâwi Jauhari interpreted different than the other scientific interpreter. The scholars will say that *ruh* is *ruh*. It could not be explained.

C.2. Isa Ascension (QS. Ali Imran: 55 and An-Nisa` : 157-158)

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ خُذْ هَذَا الصَّلَافَ الَّذِي فِيهِ كُفْرٌ وَجَاعِلٌ الَّذِينَ اتَّبَعُوكَ

فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ (55)

“Behold! Allah said: "O Isa! I will take Thee and raise Thee to Myself and Clear Thee (of the falsehoods) of those who blaspheme; I will make those who follow Thee superior to those who reject Faith, to the Day of Ascension: then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute, (55).”

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ

الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا (157) بَلْ رَفَعَهُ

اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا (158)

“That They said (in boast), "We killed Christ Isa the son of Mary, the Messenger of Allah.;- but They killed Him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety They killed Him not:- (157) Nay, Allah raised Him up unto Himself; and Allah is Exalted In power, Wise;- (158)”

Many debatable cases because of this topic, this topic has influence Moslem and Christian faith and mind. Both group where stick on their faith, Moslem said that Isa is prophet not God, but Christian believe that Isa is son of god mean he has right to arrange the world rule. Then the

³⁷ *Loc. cit*, Thanthâwi Jauhari, vol.13, page. 216.

³⁸ *Loc. cit*, Thanthâwi Jauhari, vol.13, page. 216.

debate is not only between both group but also in Moslem inside too, the debate is about Isa ascend and his descend to the world near to the Day of Judgment. It sounds that he will fight *Dajjal*, the real worst people who are being jail by the great *Zulqarnain* in some place. But, what did Thanthâwi Jauhari say about this topic? Researcher will explore it deep through his interpretation book.

Talking about Isa incident, Thanthâwi Jauhari had his own opinion. And as researcher mentioned in point B, Thanthâwi also used Bible and chosen Barnabas to interpret al-Qur'an, because it explanation was near and fit with al-Qur'an. The wide explanation of Isa history was mentioned QS. Ali-Imran³⁹. It explained the story of Miriam. She is Zacharias' daughter. She was guarded by Gabriel. As guarded and best women, she got duty to be pregnant and born Isa as his son who had no father. Isa is the next prophet, who justified Torah and absolves Jews from Allah punishment. Firstly, they followed him, but they just made deception, their faith is just bullshit. And they did another mistake. They tried to kill Isa by crucifixion as they killed past prophet. Unfortunately, they did wrong crucifixion⁴⁰.

Thanthâwi used Barnabas to explain the story of Isa student coming of treason; he is Judas (يهودا). When Jews wanted to kill Isa, Allah replaced him with Judas, وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ (Qs. An-Nisa': 157), and before Jews soldiers took him to be crucifixion⁴¹ Allah sent four angles⁴² to help Isa and brought him to third sky.

The different of Barnabas and al-Qur'an is Barnabas also told about Isa descends after all humiliate crucifixion where al-Qur'an did not. Isa descended only explained by some *hadits*. Barnabas seems unbelievable with the crucifixion and asked to Isa, why Allah did the humiliate crucifixion? Which is very embarrassing? Prophet killed and

³⁹ *Loc. cit.* Thanthâwi Jauhari, vol.3, page. 108.

⁴⁰ Summary of QS. Ali-Imran : 39-55

⁴¹ *Loc. cit.* Thanthâwi Jauhari, vol.1, page. 122.

⁴² The four angles are Gabriel, Michael, Raphael and Aurel. *Ibid*, page 122.

crucified by people. Isa said that all happened because Allah loved him and wanted to save him from all humiliate and embarrassing accident. The accident explained that all people did and acted in the world even bad or good will get reply from Allah, as Judas got⁴³.

After both ascension and descend appeared different understanding. Unfortunately, Paul is one who diverts real teaching of Isa and diverted Isa real teaching. Barnabas explanation was really clear and close to al-Qur'an did. And Thanthâwi concluded the story from page 304-325 of Barnabas.

C.3. Muhammad Isra` Mi'raj (QS. Al-Isra` : 1)

Muhammad PBUH Isra` Mi'raj mentioned in QS. Al-Isra` : 1.

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ

مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ (١)

“Glory to ((Allah)) who did take His servant for a journey by night from the sacred Mosque to the farthest Mosque, whose precincts we did bless,- In order that we might Show Him some of Our Signs: for He is the one who hearths and seeth (All things), (1)”

The first debatable of Prophet Muhammad PBUH Isra` Mi'raj is about time⁴⁴. The scholars difference on time of Isra` Mi'raj, but Indonesian scholar were agree and always celebrated it begin at 27 Rajab 10 H. Lets forget the debate and we should agree that it was happened and being one of greatest Prophet Muhammad PBUH miracle. Moslem could not be confusing because it was mentioned in al-Qur'an.

In the time of camel transportation, it is sound ridiculous. Prophet Muhammad PBUH did a long and high travel just view hour. It impact infidel, some people did not believe Him, mostly infidel group. Because,

⁴³ *Ibid*, page 123-124.

⁴⁴ Prof. Dr. Nashruddin Baidan Tafsir Maudhu'I Solusi Qur'ani atas Masalah Sosial Kontemporer, (Yogyakarta: Pustaka Pelajar, 2001) page. 249. Some scholars said that Isra` Mi'raj where happened a year before hijrah to Medina another said couple years before hijrah and the one said it happened 18 moths after being rasul. (see, 'Abd. al-Rahman al-Suhayli, al-Rawdh al-Unuf, ed. 'Abd. al-Rahman al-Wakil, Dar al-Kutub al-Haditsah, t.t., iii, page. 422-423).

when they account it looks invisible and unbelievable, the distance between Mecca and Jerusalem is about 1350 km, while it could be transported during two months by camel. Then Prophet Muhammad PBUH did Mi'raj, traveling to skies up to *Sidratul Muntaha* along to *Mustawa* and met Allah. This incident clearly could not be accepted by *jahiliyah* people. Finally, *Muth'im bin 'Adi* and another Quraisy people did not believe even said that Prophet is crazy, stupid, shaman etc⁴⁵.

But as good Moslem researcher believe that Isra` Mi'raj incident happened and could be explained by science. And through science the explanation is not as hard as explained in *jahiliyah* time. Because the development of technology helped people to understand what was it? Even the real technology still has the limit to reach what Prophet Muhammad PBUH did at Isra` Mi'raj is out of technology reaching. The technology just help human reach visible sky. And as the major of scientific interpretation, researcher refers to al-Jawahir fi Tafsir al-Qur'an al-Karim and let's checks Thathawi Jauhari explanation.

Thanthâwi Jauhari interpretation book is like other interpretation book in *tahlily* model, he begin the explanation of al-Isra` verse 1 by grammatical interpretation, first he interpreted it word by word, for example; **سبحان** he said that it was noun (*isim*) mean purify, then word **الذي أسرى بعبدہ** the 'abd here mean Muhammad PBUH and he said that word **أسرى** is same with **سرى**. But, the interesting topic of his grammatical interpretation is when he mentioned about Prophet Way's of Isra` Mi'raj, is He sleeping (*ruh*) or wake up (physical body)? Aisyah said that Prophet did Isra` Mi'raj by his *ruh* but the other said through His physical body⁴⁶.

Now, researcher is going to explain on scientific side that described by Thanthâwi Jauhari. There are no differences with both miracles above, that Thanthâwi Jauhari also refers to *ruh* as the main idea and tool. First,

⁴⁵ *Ibid*, page 250-251

⁴⁶ *Loc. cit.* Thanthâwi Jauhari, vol.9, page. 5.

before he explained *ruh*, he describes the correlation between the first verses of Al-Isra` and last verses of An-Nahl⁴⁷. Second, he said that human body also loaded *ruh*⁴⁸. Then the question is what did Isra` and Mi'raj? Is it human physical body or *ruh*?

Human thought according to Thanthâwi Jauhari had not ability to understand it directly. But he realized Allah said “سنريهم آياتنا في الآفاق” and refers to *Ulama` Al-Arwah* (theosophy)⁴⁹. Theosophy said that human physical body arranged *ruh* (*Thanthâwi* named it in his book as *'alam al-Barzakh*), it is like the second. *Ruh* shape was same with physical body and no difference between *ruh* and physical. When *ruh* has no body it is like have no dead, no *riyadloh* and nothing that *ruh* can do⁵⁰. Thanthâwi Jauhari gave example a story of Oliver Luigh and his son Raymond who died in war, Raymond said to his father that his body now is like his dad body that lived but they have different overview. *Ruh* body was same with physical body.

Finally, Thanthâwi Jauhari concluded that Isra` Mi'raj happened physical or *ruh*. He gave sample of physical like people who traveled by ship, ship speed was amazed and wonderful. But when the *ruh* did in Isra` Mi'raj there, it is no doubt how fast it. It speed is one twinkling and like thunder flash⁵¹.

According to theosophy especially Plato's followers *'alam barzakh* is like *'alam mitsal* and through this Prophet Muhammad meet and pray together with prophets in sky. Prophet Muhammad meets prophets Adam, Idris, Isa, Harun, Musa, and Ibrahim. This explanation explained about the correlation between surah an-Nahl and al-Isra`, where there were

⁴⁷ The correlation between them is that it was explained that Ibrahim and Muhammad did Mi'raj. Both are God Prophet's who did proselytizing and asked people to follow them. Then Muhammad PBUH as the last prophet should follow Ibrahim, because Ibrahim was a good man. (Concluded from QS. An-Nahl: 120-128). *Ibid*, page. 13

⁴⁸ He said that *ruh* is like soft body and both could not be separated. *Ibid*, page. 15.

⁴⁹ *Ibid*, page. 15.

⁵⁰ *Ibid*, page. 15.

⁵¹ Op. cit, Prof. Dr. Nashruddin Baidan, page. 250-251.

explained that Prophet Muhammad faith is still connected and followed Ibrahim had⁵².

Finally, when 'Aisyah said that Isra' Mi'raj was done by *ruh* and another said that it was done by physical both are true, because there is no differences between *ruh* and physical. It is also because *ruh* world is the way to physical world. And the point of Isra' Mi'raj is its supra rational.

D. Thanthâwi Jauhary Interpretation on the Tele - Transference Verses

Thanthâwi Jauhari is modern scientific al-Qur'an interpreter. He used science approach interpreting al-Qur'an. There are much image, diagram, also pattern in his book⁵³. He is the best scholar at his time. He is the next generation of Abduh who proclaimed and ordered people not to be *taqlid* and follow *khurafat*. He is the man who asked people to think a lot about science. Because, Moslem were lower than western. They are people who valued science, especially physics.

One of al-Qur'an miracle is his characteristic *shalihun likulli zamân wa makân*⁵⁴. This is used by *Mufassir Ilmy* (scientific interpreter approach) as reason exploring al-Qur'an. They said that there are many *kauniyah* verses, and need to be explored. Thanthâwi Jauhari said that there are 750 *kauniyah* verses⁵⁵. But, most scholars did not realize this condition. They interpreted it as flow.

Unfortunately, only view scholar who concerned on *tafsir ilmy* (scientific interpretation). As mentioned in book *al-Mufassirûn Hayâtuhum wa Manhajuhum* by Sayyid Muhammad 'Ali iyyazi that only 15 scholars⁵⁶. *Tafsir ilmy* concerned to scientific approach. The central of the scientific interpreter (*Mufassir*) are Muhammad bin 'Umar bin Husain ar-Râzî, Thanthâwi Jauhari, Ahmad bin Mushthafa al-Marâghi,

⁵² *Ibid*, page. 15.

⁵³ *Loc. cit*, See, Thanthâwi Jauhari, vol. 1, page. 241, 243, 251, 252 and vol. 2 page 7, 22, 31, 34.

⁵⁴ *Loc. cit*, Dr. Rohimin, M.Ag, page. 46.

⁵⁵ *Ibid*, vol 1 page. 121.

⁵⁶ *Loc. cit*, Sayyid Muhammad 'Ali iyyazi, Page. 797-838.

Muhammad Mahmûd al-Hijâzi and Sayyid Muhammad Husain Thabâthabâi.

Characteristic of *Tafsir Ilmy* or scientific exegesis as an instrument to understand God messages', because there is prejudice that Al-Qur'an actually full of sciences, such as past science and modern science. In other word, Al-Qur'an actually has anticipated the modern sciences, *Sabaq Al-Qur'an al-'Ilm al-Hadits*⁵⁷.

At the beginning of his introduction, he expressed his motivation and he said;

"*Amma Ba'd*, actually I was created to think a lot of natural miracles, love its beautiful, love the beautiful sky, also love the perfect and wonder of earth and all support them... then I thought about Moslem and their education. I explored their opinion, thought and ways of learning. But, I found them forgotten and just view who think about nature and its miracles`. Then, to focus on them, I begin writing book. Such as, *Nidham al-'Aalam wa al-Umam* (World and Human Rule), *Jawaahir al-'Uluumi* (Science pearl), *Jamaali al-'Aalam* (beautiful nature). I always integrated those books with natural sciences. And I made God revelation relevant with creation miracles and creation law."⁵⁸

Course, he gave different view of interpreting al-Qur'an. He did different with another interpreter. When another only received some miracle story in al-Qur'an just it is. As mentioned by Ahmad M. Sulaman in his book the *Scientific Trends in the Qur'an*, Three miracles story above are Tele - Transference verses. He gave another opinion; he said miracle story could be understandable. He also did not forget the history itself, like Isa ascension. Thanthâwi Jauhari also explored the story behind his ascension, which did betrayal him.

Researcher took Thanthâwi Jauhari interpretation; because researcher believes that he had different interpretation of miracle story. Especially on Tele - Transference verses which is hidden in Sulaiman miracle, Isa ascension and Muhammad PBUH Isra` Mi'raj. After reading his interpretation book, researcher conclude that Thanthâwi Jauhari refer his interpretation on those three miracle story to *al-Arwah* book.

130. ⁵⁷ M. Nor Ichwan, *Tafsir Ilmi*, Yogyakarta : Penerbit Menara Kudus Jogja, 2004, page.

⁵⁸ *Loc. cit*, Thanthâwi Jauhari, vol. 1, page. 2.

Thanthâwi Jauhari said that all miracle stories above could be understandable through *al-Arwah* book. It mean that all happened because *ruh*, it is tool to move Queen Saba` palace Isa ascension and Muhammad PBUH Isra' Mi'raj. *Ruh* is like light, and *ruh* body was not different with physical body. He gave example the story Oliver Luidg and his son Raymond who died in the war. Raymond said to his father that his world was not different with fathers'. His *ruh* body was same with his physical one; researcher said it is "twin"⁵⁹, nothing different.

⁵⁹ Prof. Achmad Baiquni MSc., PhD., *Al-Qur'an, Ilmu Pengetahuan dan Teknologi*, Yogyakarta: PT. Dana Bhakti Wakaf, 1994, page. 114.