

Characteristic of Yunan Yusuf's Interpretation on *Kauniyyah* Verses  
in *Tafsir Juz Tabarak*



THESIS

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Department

By :

UMI MAULIDA

NIM : 114211080

THE FACULTY OF USHULUDDIN AND HUMANITY  
STATE OF ISLAMIC UNIVERSITY (UIN)  
WALISONGO SEMARANG

2016

## DECLARATION

I declare that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, May 24, 2016

The Writer,



**Umi Maulida**

NIM. 114211080

## ADVISOR APPROVAL

Dear Sir,

**Dean The Faculty of Ushuluddin and Humanity  
State of Islamic University (UIN)  
Walisongo Semarang**

*Assalamu'alaikum Wr. Wb.*

After correcting it to whatever extent necessary, we state that this final project belongs to a student as below :

Name : Umi Maulida  
NIM : 114211080  
Department : Tafsir Hadith (TH) / Qur'an and Hadith Studies  
Title : Characteristic Of Yunan Yusuf's Interpretation on  
*Kauniyyah* Verses In *Tafsir Juz Tabarak*

Is ready to be submitted in joining in the last examination.

*Wassalamu'alaikum Wr. Wb.*

Semarang, May 24, 2016

Academic Advisor I

Academic Advisor II



Prof. Dr. H. Yusuf Suyono, M.A.

Dr. H. Hasyim Muhammad, M.Ag.

NIP. 19530313 198103 1 005

NIP. 19720315 199703 1 002

## RATIFICATION

This thesis by Umi Maulida, NIM : 114211080 under title CHARACTERISTIC OF YUNAN YUSUF'S INTERPRETATION ON *KAUNIYYAH* VERSES IN *TAFSIR JUZ TABARAK* was examined by two experts and passed on : **May 24, 2016.**

Therefore, this paper is accepted as one of requirements for fulfilling Undergraduated Degree of Islamic Theology.

Dean of Faculty of Ushuluddin and Humanity /  
Chairman of Meeting



Hj. Muklisin Jamil, M.Ag.

NIP. 1960215 199703 1 003

Academic Advisor I

Prof. Dr. H. Yusuf Suyono, M.A.

NIP. 19530313 198103 1 005

Examiner I

Muhtarom, M.Ag.

NIP. 19690602 199703 1 002

Academic Advisor II

Dr. H. Hasyim Muhammad, M.Ag.

NIP. 19720315 199703 1 002

Examiner II

Mohammad Masrur, M.Ag.

NIP. 19720809 200003 1 003

Secretary of Meeting

Hj. Sri Purwaningsih, M.Ag

NIP. 19588104 199903 1 002

## MOTTO

وَهُوَ الَّذِي جَعَلَ لَكُمْ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ ۗ قَدْ فَصَّلْنَا

الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾

“It is He Who maketh the stars [as beacons] for you, that ye may guide yourselves, with their help, through the dark spaces of land and sea: We detail

Our signs for people who know.”

(Sūrah al-An’ām [6] : 97)

## DEDICATION

**This Thesis is dedicated to :**

**My beloved Mom and Dad**

**My beloved Husband**

**My beloved Baby**

**My Sister**

**My Lecturers**

**And everyone who loves the knowledge.**

## ACKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Glory to God who created all, to man He gave special place in His creation. He honored man to be His agent, and to that end, endued him with understanding, purified his affections and gave him spiritual insight. So that man should understand nature, understand him, and know God through His wondrous Signs. Glory Him in truth, reverence, and unity. The Glorious God who sent Muhammad (PBUH) as Messenger, preaching and working in the dim twilight of history. He stood for all humanity, orphans, and women, slaves, whom the world neglected or oppressed. And he comes to me, bringing the light to lighten the shadow, disclosing the cover of my indecision and inspiring me with his love to keep struggling, to win God's gifts. This final assignment entitled **“CHARACTERISTIC OF YUNAN YUSUF'S INTERPRETATION ON KAUNIYYAH VERSES IN TAFSIR JUZ TABARAK”** will not be finished on time if not with the help and encouragement of those who always take their time to help me accomplishing this final task. Likewise, nothing I can convey except the thanks coming sincerely from the deepest of my heart for their contributions to give moral and material assistance.

My great respect and deep thank goes to all lecturers of Ushuluddīn and Humanity Faculty for their efforts to make me clever. I dedicate my special regards to : Dr. Abdul Muhaya, M.A, caretaker of Ma'had Ulil Albāb for Special Program of Ushuluddīn and Humanity Faculty. I am very thankful for employing the best role as a teacher as well as a father.

My special thanks go to Prof. Dr. H. Yusuf Suyono, MA and Dr. H. Hasyim Muhammad, M.Ag as my academic advisors, without whose guidance and encouragement, this work would not be accomplished. I was benefited greatly from their constructive criticism and was indebted to them in a way that perhaps cannot be repaid.

Love and compassion for my family, Dad, Mom, my little sister you are everything for me, the most beautiful present I've ever had. God, how should I be

grateful for this great gift? Their love is overwhelming to my shed, and sure, it is your love, God.

My special thanks to my Husband, thank you to be a great boy for me. Thank you to always support, remind, give advice and lead me.

Further, I'd like to express my deep thanks to my amazing family of FUPK, especially PK-07 Thanks for your attention, support, advice, love, and tolerance each other. We not only a class group but we are family.

In the end, I realize that this writing has not reached perfection in the truest sense. However, I hope that this thesis can be useful for myself especially and also the common reader.

Semarang, May 24, 2016

The Writer

**Umi Maulida**

NIM : 114211080

## TRANSLITERATION<sup>1</sup>

Table 1 : Transliteration Table : Consonants

Arabic	Roman		Arabic	Roman
ب	B		ط	t
ت	T		ظ	z
ث	Th		ع	‘
ج	J		غ	Gh
ح	h		ف	F
خ	Kh		ق	Q
د	D		ك	K
ذ	Dh		ل	L
ر	R		م	M
ز	Z		ن	N
س	S		هـ	H
ش	Sh		و	W
ص	ṣ		ء	’
ض	ḍ		ي	Y

<sup>1</sup> Retrieved on 20 April 2015 from [http://rotas.iium.edu.my/?Table\\_of\\_Transliteration](http://rotas.iium.edu.my/?Table_of_Transliteration)

Table 2 : Transliteration Table: Vowels and Diphthongs

Arabic	Roman		Arabic	Roman
َ	A		َ، َّ، َّي	An
ُ	U		ُو	Un
ِ	I		ِي	In
َ، َ، َ، َّي	Ā		َوَ	Aw
ُو	Ū		َيَ	Ay
ِي	Ī		ُو	uww, ū (in final position)
			َيَ	iiy, ī (in final position)

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## ABSTRACT

Key word: Kauniah Verses, Interpretation Characteristic, Yunan Yusuf, *Tafsir Juz Tabarak*.

Al-Qurān al-Karīm consisted of 6236 verses explains several problem of life, such as about the nature and its phenomena. No less than 750 verses put it across clearly, it was called as *Kauniah* verses. There are only 15 from 114 verses in Al-Qur'an not explicating *Kauniah* verses. In *Tafsir Juz Tabarak* written by Yunus Yusuf, all of the verses he wrote are *Kauniah* verses.

In this research it seems interesting to put some question of research as follow: How is Characteristic of Yunan Yusuf's Interpretation on *Kauniyyah* Verses in *Tafsir Juz Tabarak* and How are the advantages and weakness of Yunan Yusuf in interpreting kauniah verses.

This study is a research literature uses Content Analysis and historical approach to get good result of Yunan Yusuf interpretation of *kauniyyah* verses.

The important thing from this research is on how Yunan Yusuf interpreted *Kauniyyah* verses made reference to Arabic sources and science as the background of his thought. With his *ijmāli* method, he had very observed on good sentence structures in order to be easy understanding for the reader. Whereas, from the *adabī ijtīmā'i* and *ilmi* characteristic he used, indicated that Qur'an is the book through the ages agree with social culture and scientific theory. the lack of interpretation of Yunan Yusuf interpretation is that the using of *ijmali* is seem too global and only describe a little problems faced by the community due to his educational background is from a religious-based only.

## CHAPTER I

### INTRODUCTION

#### A. Background

Allāh created every human on earth as vicegerent (*Khalīfah fī-ard'*). Those positions as caliph and as servant also are the way God asks human to take responsibility in the world. Human is given by Allāh with mind to think, to discover and to learn. Therefore, it is obligation that the mind is faith in Him as the creator of the universe. Allāh sent revelation to active the human mind to straighten his faith and worship the guidelines contained in the Qurān.

Qurān contains the revelations of Allāh, the Creator and Sustainer of the Universe, to mankind. It is the message from God as *'hudan-linnās'*, it is the only source to lead to the road to success. In order to help human beings lead a life full of bliss and success as whole, the holy Qurān has provided basic principles for each aspect of life pointing towards the righteous path and the real goal point.<sup>1</sup>

Al-Qurān is a source of intellectual and spiritual that is the basic and source of inspiration for Muslim, not only for the knowledge of spirituality, but also for all kinds of knowledge, so that it became integration of all types of knowledge.<sup>2</sup> However, it does not mean that the Qurān as the Book of Science, or aims to describe the scientific beings. Al-Qurān is not the book of experimental science, and if it explains about the verses of science, it is because al-Qurān ordered or recommended to the people to observe and study the universe in order to obtain the benefits and convenience-ease of life, and to-deliver to the awareness of the unity and omnipotence of Allāh.<sup>3</sup>

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<sup>1</sup> M. Quraish Shihab, *Mukjizat Al-Quran Ditinjau Dari Aspek Kebahasaan Isyarat Ilmiah, Dan Pemberitaan Gaib* (Jakarta: PT. Mizan Pustaka, 2007), cet.I, p: 170.

<sup>2</sup> Ifa Ida Amaliyah, *Kehancuran Alam Semesta Dalam Al-Quran: Persepektif Kosmologi, Suhuf Jurnal Kajian Al-Quran Dan Kebudayaan*, vol. 2, no. 1 (2009), p: 74.

<sup>3</sup> Mehdi Golshani, *Filsafat-Sains Menurut Al-Quran*, trans: Agus ffendi (Bandung: Mizan, 2003), p: 38.

Al-Qurān al-Karīm, which consists of 6236 verses, 121 describes various issues of life and living, among other things concerning nature and the phenomenon. No less than 750 verses that clearly describes about these issues is often referred *kauniyyah* verses.<sup>4</sup> It including problems with the fundamental interests is mentioned in the verses of science and how we can use it.

Many *kauniyyah* verses that are not give attention by scholars. They not write the book about the universe and its contents. The scholars spend a lot of time to discuss the issues of *Fiqh*, but they forget the phenomenon of the rising of the sun, moon and flickering circulation star. They ignore the movement of clouds in the sky, lightning, electrical burn, dark night, and pearls sparkling. They are also not interested in various plants in the vicinity, livestock and wild animals were scattered on the earth and the various phenomena and other natural wonders.<sup>5</sup>

But as the development of the times scientists have much more in-depth observation and rational of the universe. They have discovered new theories proving that their observations in accordance with the content of the Qurān in particular on *kauniyyah* verses.

*Kauniyyah* verses in the Qurān does not discuss in detail about the scientific theories, but the Qurān just philosophically explained that sometimes provide general principles in scientific assessments, or provide a strong motivation for the development of science.<sup>6</sup> Because the Qurān has provided the motivation for the development of science for Muslims.

Although science is growing rapidly, there is neither a scientific theory that is contrary to the Qurān. The theories that have not been scientifically proven is does not need to be compared to the Qurān. Maybe

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<sup>4</sup> M. Quraish Shihab, *Membumikan Al-Quran Fungsi Dan Peran Wahyu Dalam Masyarakat* (Bandung: Mizan, 2007), p: 202.

<sup>5</sup> Agus Purwanto, *Ayat-ayat Semesta Sisi Al-Quran yang terlupakan* (Bandung: PT. Mizan Pustaka, 2008), p: 24.

<sup>6</sup> Mehdi Golshani, *Filsafat-Sains Menurut Al-Quran*, terj: Agus ffendi, p: xiv.

the advancement of science and technology in the future will reveal the truth and mistake.<sup>7</sup>

One eighth of Qurān invite human to study the universe, to think, to use the reasoning that as well as possible, and to make scientific activities as an integral part of people's lives. There are three things that concerns about *kauniyyah* verses in the Qurān<sup>8</sup>:

- Koran commands and to encourage people to study the universe in order to benefit and ease in life and to deliver it to the awareness of oneness and omnipotence power of Allāh.
- The universe and it rule is created upon the power of Allāh and arranged it very carefully .
- *Kauniyyah* verses are concise, detail and compendious, so that the understanding and interpretation of these verses can be very varied, in accordance with the level of intelligence and knowledge of the interpreter.

Every Muslim believes that the procedures of the universe runs consistent with the rules established by Allāh and all the process of creation of the universe is entirely within the control of creator, who has provided the perfect shape. The rule and phenomenon can cover vast expanse to the smallest element in the universe. It is only Allāh who created this universe with billions of galaxies stars and planets that are subject to the rules set for them perfectly.

The sky as the phenomena of the universe in which there is a planet be placed by humans, is the *macro cosmos*. While human is part of the *micro cosmos*. *Macro cosmos* comes from the Greek "*cosmos* " which means

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<sup>7</sup> Nadiyah Tharayarah, *Buku Pintar Sains Dalam Al-Quran: Mengerti Mukjizat Ilmiah Firman Tuhan*, terj: M. Zainal arifin dkk (Jakarta: Zaman, 2013), p: 18-19.

<sup>8</sup> M. Quraish Shihab, *Membumikan Al-Quran Fungsi Dan Peran Wahyu Dalam Masyarakat*, p: 204.

harmony, harmony. so the universe is a sign of the Creator, which is God almighty One.<sup>9</sup>

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

Meaning : Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allāh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed *Ayat* (proofs, evidences, signs, etc.) for people of understanding. (QS. Al-Baqarah : 164.)<sup>10</sup>

The Qurān has mentioned various scientific are detailed and accurate so that discover new sciences that were not known by human. Exactly before they were able to create sophisticated tools as it is today. it also mentioned in the following verse (2.164):

بَلَىٰ قَدِيرِينَ عَلَيَّ أَنْ نَسُوِيَ بَنَاتُهُ ﴿٤﴾

Meaning : Yes, We are Able to put together in perfect order the tips of his fingers. (QS. Al-Qiyamah: 4).<sup>11</sup>

The verse above explains that Allāh almighty to restore bone of fingers is small, and put them back to be straight. Modern science has managed to uncover the secrets of the fingerprint in the 19<sup>th</sup> century. It was revealed that the fine lines at the end of the radius are different from other human beings. This scientific explain what has been set in Qurān.

<sup>9</sup> Yunan Yusuf, *Tafsir Juz Tabarak Khuluqun Adhim (Budi Pekerti Yang Agung)*, (jakarta: lentera hati, 2013), p: 13.

<sup>10</sup> This Qur'an and translation is taken from *Quran In Word* by Yusuf Ali

<sup>11</sup> *Ibid.*,

Al-Qurān is the source of Islamic teachings that demand serious attention when someone wants to know more about what is contained in it. Because in finding the content of the Qurān is not be possible to find if someone is only able to read the Qurān well. That the need is not only the ability to read, but also the ability to understand, express and explore the contents of the principles contained in the Qurān. This Ability is what is given by the interpretation of the Qurān.<sup>12</sup> Thus the interpretation<sup>13</sup> is essentially the key to open the contents of Qurān.<sup>14</sup>

Since Muhammad Period until now, there are many interpreters which very competent in explaining the contents of the Qurān. Not just in Arab region, but almost all over the world there are interpreters who are competent in their fields, including in Indonesia. The interpreters have interpreted the Qurān with a variety of characteristic and methods deal with motivation, missions, various sciences, the environment and the experienced of interpreters.

One of interpreter of Indonesia is *Tafsir Juz Tabarak Khuluqun Azhim* written Muhammad Yunan Yusuf. As contemporary *mufassir* and has extensive knowledge, Yunan very careful when analyzing each paragraph, and include the relevance of other verses and description of hadīth. it will be more interest for researcher to research deeply about characteristic of interpretation of the *kauniyyah* verses.

In interpreting the *kauniyyah* verses the many interpreters use approach as Sheikhs Tanthawi Jauhari in his tafsir *al-Jawāhir fī tafsīr al-Qurān al-Karīm*. Since *Tafsir* with scientific approach is appeared, there are controversial view of scholars. Some interpreters supporting their

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<sup>12</sup> Yunan Yusuf, *Corak Pemikiran Kalam Tafsir Al-Azhar*, (Jakarta: Pustaka Panji Mas, 1990), p: 8.

<sup>13</sup> Word tafsir is *mashdar* forms of the verb *fasara*, it is *fassara*. *Tafsir* means explanation, description, interpretation or commentary. This word is found only once in the Quran in surah al-Furqan: 33. Lihat Muhammad Fuad Abd al-Baqi, *al-Mu'jam al-Mufahras li al-Fazl al-Quran al-Karim* (Beirut: Dar al-Fikr li al-Thaba'ah wa Al-Tauzi, 1981), p: 519.

<sup>14</sup> Ali al-Shabuni, *Al-Tibyan Fi Ulum Al-Quran*, (Beirut: Dar al-Irsyad, t.th), p: 59.

interpretation with scientific approach, but others refused. Among the reasons scholars who support to use of scientific approach, is the fact that the contains of Qurān not only the issue of monotheism, *shariāh*, law, morals, but also contains of verses that explores the universe, veterinary and behavior. While the scholars who oppose scientific approach, it because Allāh does not degrade the Qurān as a book that discuss theories of science.<sup>15</sup>

Based on the background, the writer interested to examine deeply about Interpretation's Characteristic of Yunan Yusuf about *Kauniyyah* Verses in *Tafsir Juz Tabarak*.

## B. Question of Research

Looking at the background, it seems interesting to put some question of research as follow:

1. How is Interpretation's Characteristic of Yunan Yusuf about *Kauniyyah* Verses in *Tafsir Juz Tabarak*?
2. What are the advantages and weaknes of Yunan Yusuf in interpreting *kauniyah* verses?

## C. Aim and Significance of Research

### a. Aim

1. To know how is Interpretation's Characteristic of Yunan Yusuf about *Kauniyyah* Verses in *Tafsir Juz Tabarak*.
2. To determine the advantages and weaknes of Yunan Yusuf in interpreting *Kauniyah* Verses.

### b. Significance

Academically, this research can give contribution to the Quranic studies. Especially on *kauniyah* verses. For the next researcher, this study is highly expected to be a reference to the same research.

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<sup>15</sup> Abd. Al-Hayy al-Farmawi, *Metode Tafsir Maudhu'iy Suatu Pengantar*, translated by Suryan A. jamrah, (Jakarta: PT Raja Grafindo Persada, 1996), p: 23-25

#### D. Prior Research

Before finally deciding to choose and take this research, the researcher has examined some related researches that have similar topics, but different focus.

*The first*, it is the research which has been written by Viza Ulva Rina from Tafsīr Ḥadīth Department Faculty of Islamic Theology and Islamic Thought Islamic University of Riau Syarif Qasim 2014 under the title “*Penafsiran Al-Maraghi Terhadap Ayat-Ayat Kauniyah Dan Relevansinya Dengan Sains*”, this research explain about the relevance of science with kauniyyah verses based on al-Maraghi interpretation of the Qurān. In his interpretation on kauniyyah verses, al-Maraghi not only makes reference to Qurān and hadīth, but also uses opinion of the scientists. Besides that al-Maraghi also integrates the interpretation with science.

*The second* is thesis written by Syaean Fariyah the Graduate Student of State of Islamic University of Walisongo Semarang 2008 Titled ” *Penafsiran M.Quraish Shihab Terhadap Ayat-Ayat Tentang Penciptaan Alam)*”, This thesis discusses M. Quraish Shihab interpretation of the verses of the creation of the universe in the *Tafsir al-misbah* and its relevance of the theories of science.

*The third*, “*Konsep Penciptaan Alam Semesta (Studi Komparatif Antara Teori-M Stephen Hawking Dengan Tafsir Ilmi Penciptaan Jagat Raya Kementerian Agama RI)*”, written by Nida Ulkhusna graduate student of State Islamic university Syarif Hidayatullah Jakarta (2014). She writes about debate between materialists and theological about who and how the process of creation of the universe.

*The fourth* is “*Penafsiran Syeikh Tanthawi Jauhari Terhadap Ayat-Ayat Kosmologi Dalam Kitab Al-Jawahir Fi Tafsir Al-Quran Al-Karim*” written by Siti Nur Khasanah, the Graduate Student of State of Islamic University of Sunan Kalijaga 2015. This thesis discusses about

interpretation of Sheikh Tanthawi Jauhari of the verses of cosmology and the implications for *tafsir Ilmi*. The results of this study is interpretation of Tanthawi Jauhari is influenced by the thinking of science and modern science.-

In addition to the above study, the authors have not found application research which study about Yunan Yusuf interpretation. In this research, the writer will research about Interpretation's Characteristic of Yunan Yusuf about *Kauniyyah* Verses in *Tafsir Juz Tabarak*.

The writer hope that this study can also show the world that Indonesia has a wealth of works and intellectual treasures in the field of study of the characteristic of interpretation in the Qurān.

#### **E. Research Methodology**

This study is a research literature by focusing on the characteristic of interpretation of kauniyyah verses on the *Tafsir Juz Tabarak Khuluqun Adzim (a Great moral Character)* by Yunan Yusuf. The research method used by author in this study includes :

##### **a. Source of Data**

This study comes from the two data, the primary<sup>16</sup> and secondary.<sup>17</sup> Primary sources in this study are *Tafsir Juz Tabarak Khuluqun Adzim (a Great Moral Character)* by M. Yunan Yusuf.

While secondary data in this study are books, articles, journals and newspapers are printed or electronic that does not directly discuss this study, but still relevant.

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<sup>16</sup>Make a list of libraries as a source of primary data which are intended to explore the theories and concepts that have been specified by former experts, following the development of research in the field to be examined, to obtain a broad orientation on the selected topic, utilizing secondary data and avoid duplication of research. Masri Singa Rimbun and Sofyan Effendi, *metode Penelitian Survey* (Jakarta: LP3ES, 1982), p:70

<sup>17</sup>Source that was obtained directly from the subject of research by using gauges, data retrieval tool directly from the subject as a source of information in the search. Saifuddin Anwar, *Metodologi Penelitian* (Yogyakarta: Pustaka Pelajar, 1998), p: 91.

### **b. Method of Collecting Data**

Method of collecting data used in this research is study of document. The research will be done in the form of qualitative research with the research literature by documenting the data, both primary and secondary data, and data complements in the form of articles, magazines, and journals related to the object of the problem will be examined as well.

### **c. Data Display**

In displaying data, the writer will try to explain the data in narrative text as the most frequent form of data display for qualitative research. Nevertheless, table and chart will also used to explain the data. Through those data display, the data is organized, arranged in relational pattern, and thus, it will be easily understood.

### **d. Analysis**

This research uses Content Analysis. In this analysis, the researcher uses interpretation approach with explore ideas of Yunan Yusuf interpretation of *kauniyyah* verses in his *Tafsir* Juz Tabarak. Furthermore, uses historical approach to get good result of Yunan Yusuf interpretation of *kauniyyah* verses. This method is used to know the life history of Yunan Yusuf and internal and external background that influenced the development of his thought.

## **F. Structure of Writing**

To be able to understand the sequence and patterns of thinking of this paper, the thesis organized into five chapters. Each chapter reflects the contents of the payload complement each other. To that end, systematic structured such that it can be envisaged where the direction and purpose of this paper.

Chapter I, which contains a preliminary outline of the overall patterns of thinking and poured in the context of a clear and solid. On the basis of the description of the thesis begins with the background of the

problem are summarized in it about what is the reason for choosing the title, and how the subject matter. With a glance depictions can already captured the substance of the thesis. Furthermore, it is proposed to further clarify the objectives of research which refers to the formulation of the problem. This explanation will reveal how far the significance of this paper. Then, in order to avoid repetition and plagiarism then stretched too many results of previous studies as outlined in the literature review. Similarly, the method of writing revealed for what it is in the hope it can be seen what is the source of data, data collection techniques, data presentation and analysis of data. The development will then appear in a systematic writing. Thus, in this first chapter looks depiction of the contents of the thesis as a whole, but in a single compact and dense to be a guideline for the second chapter, the third, fourth chapter, and chapter five.

Chapter II, the writer will explain about methodology and characteristic of interpretation generally. And also discuss about history of development of tafsīr in Indonesia.

Chapter III, the study of *Tafsir Juz Tabarak* written by Prof. DR. Yunan Yusuf, in this chapter there are three things to talk about. The first is biography, this description includes biography Yunan Yusuf, education and intellectual works in the ever wrote, the second about Juz Tabarak interpretation. and the third about classification of kauniyah verses and Yunan Yusuf interpretation of the *kauniyah* verses.

Chapter IV, an analysis of thought and background of Yunan Yusuf, so it will know the contents of his interpretation of characteristic interpretation on *kauniyyah* verses and the variety of his characteristic interpretation on *kauniyyah* verses. It will also discuss the advantages and disadvantages of Yunan Yusuf in interpreting *kauniyah* verses.

Chapter V is the closing, will describe the conclusion of this thesis and also contains suggestions.

## CHAPTER II

### GENERAL STUDIES ABOUT TAFSĪR

#### A. The Meaning of Tafsīr and Ta'wīl

*Tafsīr* is the most important topic of *'Ulūm al-Qurān*, since in many ways it is the primary goal of *'ulūm al-Qurān* to understand and implement the Qurān properly. *Tafsīr* refers to the accurate interpretation of the Quranic texts, such as Arabic grammar and syntax, Arabic literature and Quranic sciences. *Tafsīr* is the body of knowledge which aims to make clear the true meaning of the Qurān,<sup>1</sup> its injunctions and the occasions of its revelation. Although *tafsīr* is an Arabic word the process was known before the age of Islam. Jews and Christians used the term in various ways for their translations and commentaries on the Bible in the past. Another word *ta'wīl* has been also used to denote the interpretation or reclamation of meanings of the Qurān text. Some scholars believe that *ta'wīl* is synonymous with *tafsīr*, others have denied and suggest that *tafsīr* refers to the illumination of the external meaning of the Qurān while *ta'wīl* is the extraction of the hidden meanings.

The word "*tafsīr*" comes from "*fassara*", which means, to explain, to expound, to elucidate, to interpret. The word *tafsīr* is the verbal noun of "*fassara*", and means the explanation or interpretation of something. The word "*tafsīr*" uses *wazan ( tafīl )* derived from the word *al-fasr* means to explain, disclose, reveal or explain the meaning of the abstract.<sup>2</sup>

*Al-tafsīr* mean uncovering the meanings and exposing the secrets of the word. In terminological, *tafsīr* means science to exposing the secrets of the Qurān which is sent down to the Prophet Muhammad and explanation of its meaning as well as making laws and meanings.<sup>3</sup>

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<sup>1</sup> Muhammad Amin Suma, *Ulumul Qur'an* (Jakarta: PT. raja Grafindo Persada, 2013), p. 307.

<sup>2</sup> Mannā' Khafīl Qathān, *Mabāhith Fī Ulūm al-Qurān* (Riyadh: Mansyurat al-'Ashr, t.t), p. 323.

<sup>3</sup> Imam Badruddīn Muhammad bin Abdillāh al-Zarkasyi, *Al-Burhān Fī Ulūm Al-Qurān*, (Beirut: Dar al-Ma'rifah li al-Tibā'ah wa al-Nasyr, 1972), Volume: I, p. 13.

علم يعرف به فهم كتاب الله المنزل على نبيه محمد صلى الله عليه وسلم وبيان معانيه واستخراج احكامه وحكمه.

In other understanding *Tafsīr* is the science which discuss about interpretation of Qurān in *dilālah* aspect that deal with Allāh wills according to human capabilities.<sup>4</sup>

علم يبحث فيه عن القرآن الكريم من حيث دلالاته على مراد الله تعالى بقدره الطاقة البشرية

The word *al-Tafsīr* in *Qurān* is mentioned in one verse, that in *Sūrah al-Furqān*

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣١﴾

Meaning :

“And no question do They bring to Thee but we reveal to Thee the truth and the best explanation (thereof)”. (Al-Furqān : 3)<sup>5</sup>

Based on the definition above, the interpretation can generally be interpreted as an explanation or information expressed by people about the meaning of this verse the Qurān according to the ability of humans catching God’s intent contained in the verse. Because we know that Qurān is word of God, so there is no one can catch the correct interpretation on it. As Ali bin Abi Thalib said that “without human, Qurān cannot speak as well”.<sup>6</sup> I do agree with that statement, although human cannot interpret one hundred percent but they can guess what the meaning is.

The word *ta’wīl* appeared in al-Qurān as much as 17 times,<sup>7</sup> while the word interpretation appears only once. Surely this indicates that the word *ta’wīl* more popular in language, and in particular texts. Perhaps, the secret behind this is that *ta’wīl* a concept known in pre-Islamic civilization

<sup>4</sup> Muhammad ‘Abdul ‘Adzīm al-Zarqānī, *Manāhil al- ‘Irfān fī ‘Ulūm Al- Qurān*, (Dār al-Fikr, t. th.), p. 3.

<sup>5</sup> This Qur’an and translation is taken from *Qur’an In Word* by Yusuf Ali

<sup>6</sup> Ignaz Goldziher, *Mazhab Tafsir Dari Aliran Klasik Hingga Modern*, (Yogyakarta:elSaq Press, 2006)

<sup>7</sup> *Ta’wīl* appeared in Al-Qurān as much as 16, in 7 *sūrah* and 15 verses, there are: an-Nisā’ (4): 58, al-‘Arāf (17): 52, Yūnus (10): 39, Yūsuf (12): 6, 21, 36, 37, 44, 45, 100 dan 101, al-Isrā’ (17): 35, al-Kahfī (18): 78 dan 83.

associated with the interpretation of dreams or *ta'wīl* al-Hadīth.

Word *ta'wīl* is derived from the root “*al-‘aula*” and also means to return, to revert, which implies going back to the original meaning of a word to see what its meanings and connotations are. The root word “*ta'wīl*” comes from the word initial mean back / return (*‘aula, ya'ulu, awlan, ma'alan* means *raja'a*. *Awwala ilaihi as-syai* means to restore him.

There is word “*ta'wil*” which appears in the Qur’an:

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



Meaning :

“He it is who has sent down to Thee the Book: In it are verses basic or fundamental (of established meaning); They are the foundation of the Book: others are allegorical. but those In whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. and those who are firmly grounded In knowledge say: "We believe In the Book; the whole of it is from Our Lord:" and none will grasp the Message except men of understanding”. (Āli Imrān (3): 7) <sup>8</sup>

In the hadith also be found *ta'wīl* word :

اللهم فقهه في الدين و علمه التأويل

Meaning :

“O Allah! Bestow on him knowledge in the religion and teach him the *ta'wīl* (interpretation)”. (HR. Ahmad)

Understanding *ta'wīl* according to some scholars that no difference between *tafsīr* and *ta'wīl*. In technical language it similarly refers to explanation and interpretation of the Qur'an. But there are scholars who else distinguishes it, *tafsīr* explains the 'outer' (*zahīr*) meanings of the Qurān. *ta'wīl* is considered by some to mean the explanation of the inner

<sup>8</sup> This Qur’an and translation is taken from *Qur'an In Word* by Yusuf Ali

and concealed meanings of the Qurān, as far as a knowledgeable person can have access to them.<sup>9</sup>

According to Ulama ' mutaqaddimīn, ta'wīl is synonyms of *tafsīr*, it is in because the word *ta'wīl* basically be interpreted as an explanation of the nature of the actual meaning. Mujahid said the scholars' know *ta'wīl* of the Qurān, it is Tafsīr. Ibn Jarīr also uses the word *ta'wīl* refer to *tafsīr*.<sup>10</sup>

While Ulama' *muta'akhirīn* distinguish between *tafsīr* and *ta'wīl*. *Tafsīr* is used in explaining a word which carries only one meaning, whereas *ta'wil* is used in choosing one of the connotations of a word that possesses many connotations. Abu Ṭālib at-Tha'labi held the view that *tafsīr* was the explanation of the literal meaning of the verse, whereas *ta'wīl* was the actual intent behind the verse. For example, the tafsīr of the verse.<sup>11</sup>

Ta'wīl requires two conditions, there are: the meaning of the selected line with the nature of truth that is recognized by experts in the field, meaning in select already known in Arab society at the time of the decline of al-Qurān.

## B. Methods of *Tafsīr*<sup>12</sup>

In the history of the tradition of the Qurān since the time of the prophet Muhammad until now there has been a shift in epistemology of interpretation which it is a part of continuity and change. On the other side, the historical development of interpretation can also be in the review of the

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<sup>9</sup> Jalāl al-Dīn al-Suyūthi, *al-Itqān fī Ulūm al-Qurān*, (Beirut: Dār al-Fikr, t.t), Volume. 2, p. 174.

<sup>10</sup> M. Hasbi al-Shiddiqy, *Ilmu-Ilmu Al-Quran ('Ulum Al-Quran) Membahas Ilmu-Ilmu Pokok Dalam Menafsirkan al-Quran*, (Semarang: PT. Pustaka Rizqi Putra, 2009), p. 197.

<sup>11</sup> Abdurrahman al- Baghdadi et. al., *Hermeneutika Tafsir Al-Quran* (Jakarta: Gema Insani, 2008) cet. II, 2008, p. 47.

<sup>12</sup> The word method comes from the Greek *methodos* which means the way or path, whereas in Arabic is *manhaj* and *tariqat* meaningful way, and in Indonesian means; organized way to achieve its goals; systematic work to facilitate the implementation of an activity in order to achieve a specified. method of interpretation Means is way to achieve a true understanding of what God meant in the verses of the Qur'an were revealed to the Prophet Muhammad SAW. Nashrudin Baidan, *Metode Penafsiran Al-Qur'an*, (Yogyakarta: Pustaka pelajar, 2001), p. 1, Ahmad Warson Munawwir, *Kamus al-Munawwir*, edition II, (Yogyakarta: Pustaka Progressif, 1997), p. 489 and Tim Penyusun, *Kamus Besar Bahasa Indonesia*, Cet. I, (Jakarta: Balai Pustaka, 1988), p. 580-581.

corner of interpretation methods. Although in knowing that every *mufassir* (commentators) have different methods in details with the other commentators.<sup>13</sup>

The scholars divided the interpretation into three parts, there are *tafsīr bi al-ma'tsūr*, *bi al-ra'yi*, and *bi al-isyāri*. *Tafsir bi al-ma'tsūr* is the interpretation that interprets the verses of the Qurān by Qurān, Qurān by sunnah, Qurān by athar (the sayings of the sahaabah). Examples of books of commentary that using this method, there are *Tafsir* of Imam Jarir Tabari, *Tafsir* of Imam Ibn Kathīr.<sup>14</sup>

While understanding *tafsīr bi al-ra'yi* is interpretation of verses of Qurān that are based on *ijtihad* of *Mufassir* and make reasonable minds as the main approach. *Tafsir bi al-Ra'yi* can also be regarded as *tafsīr bi al-ijtihād*. Examples of books of commentary that uses this method is the interpretation of *Imam Fakhrur al-Rāzi (Maḥāṭibul Ghoib)*, the work of *Imam Baidhawi (tafsīr Anwār al-Tanzīl wa Asrār al-takwīl)*.

*Tafsīr bil-isyārah* or *tafsir al-isyāri* is *ta'wīl al-Qurān* that different from the outside of the word or verses, because the cues are very secret known only to the most *Ulū al-ilmī* that has been given light by Allāh with His inspiration. Or in other words, in *tafsīr al-isyāri* an interpreter will see other meaning than the *Zahīr* meaning contained in the Qurān. However, another meaning that is not visible to everyone, except those who have opened their hearts to God. Examples of books of commentary that uses this method is the interpretation of Imam Ibnu Arabi. *Tafsīr Al-Jailāni* by Syekh Abdul Qadir Al-Jailāni.

In the development of interpretation, *tafsīr* have changed as conditions, place, and time. So that it has brought a variety of methods in the interpretation of the Qur'an. *Imam Abdul Hayy al Farmawī* divides interpretation into four methods, there are *tahlīli*, *ijmāli*, *maudhu'i*, and

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<sup>13</sup> M. Quraish Shihab, *Membumikan al-Quran Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, p. 73.

<sup>14</sup> Muhammad 'Abdul 'Adzīm az- Zarqānī, *Manāhil al-'Irfān fī 'Ulūm Al- Qurān*, p. 5.

*muqarran*.

### 1. *Tahlīli* (Analytical Method)

Etymologically, *tahlīli* is a form Arabic Word: *hallala yuhallilu tahlīl* which means , analyze". *Tahlīli* method intended by *Muhammad Baqīr al-Sadr* as a method *Tajzi'i (al-Ittijah al-Tajzi'i)*,<sup>15</sup> it is a method of interpretation that is intended to explain the content of the verses of the Qurān from all aspects, there are meaning vocabulary, global meaning of the verse, verse absurd, *asbab al-nuzūl*, the arguments derived from the Prophet, Companions, and Successors. An interpreter who uses this method is sometimes also take his views themselves according to educational background, conditions, and where it is located.<sup>16</sup>

The Characteristic of this method not interpreting Qurān from beginning Manuscripts until the end, but rather lies in the pattern of discussion and analysis. During the discussion did not follow the pattern of the comparison, or typical, or global, so the interpretation can be classified into *Tahlīli* method, even if the description does not cover the whole of Manuscripts from al-Fātihah verse to *an-Nās* verse, such as *tafsīr al-Manār* by *Rashid Rida*. Although the book is not to interpret the interpretation of Qurān until the end, it can still be categorized into *Tafsīr tahlīli*.<sup>17</sup>

The advantages of this method are about to catch the message and understanding the Qurān does not textually and is not reduced by historical-sociological scope locally, but getting the substance of the message of the Qurān that are rational and universally.<sup>18</sup>

The disadvantages of this method are make the instructions of

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<sup>15</sup> Etimologically, *Tafsir Tajzi'i* can be interpreted as a interpretation that describing in part by part, or partial interpretation. Mohammad Nur Ikhwan, *Memasuki Dunia al-Quran*, (Semarang: Lubuk Raya Semarang, 2001), p. 247.

<sup>16</sup> Abdul Hayy al-Farmâwi, *Metode Tafsir Maudhu'i Suatu Pengantar*, translate. Suryan A. Jamrah, (Jakarta: PT Raja Grafindo Persada, 1996), edition. II, p. 12 .

<sup>17</sup> Nashruddin Baidan, *Metodologi Penafsiran al-Qur'an*, (Yogyakarta: Pustaka Pelajar, 2000), Edition. II, p. 52.

<sup>18</sup> Komaruddin Hidayat, *Memahami Bahasa Agama, Sebuah Kajian Heremeneutik*

Qurān be partial or fragmented, so it feels as if the Qurān provides guidance as incomplete and inconsistent, because of the interpretation given to a different subsection of interpretation given to other verses. Subjective, where this method gives immense opportunities to the commentators to express ideas and thoughts, so sometimes it not aware that interpreted the Qurān subjectively and possibly also among those who interpret Qurān in accordance with the willingness, without applies the rules.<sup>19</sup>

## 2. *Ijmāli* (General Method)

*Ijmāli* method is to explain the verses of the Qurān briefly, with popular language, easily understood and clearly readable, systematical writing based on the sequence of *Usmani* manuscripts. Barometer of this method is the pattern or systematic discussion of the verses of al-Qurān.<sup>20</sup> The characteristic of *ijmali* method is commentators interpret Qurān from beginning to end directly without comparison and determination of title. This method similar to method *tahfili*, but *tahfili* method is more detailed interpretation, while the method of *ijmali* interpretation more concise and general.<sup>21</sup> *Ijmāli* method also uses sciences of hadīth, the opinion of the *Salaf*, historical events, *asbab al-Nuzūl* and rules of the language.<sup>22</sup> *Tafsīr* of commentaries that included these categories are *Tafsīr al-Qurān al-Karīm* by Muhammad Farid Wajdi, *al-Tafsīr al-Wasīṭ*, *Tafsir Jalālain* by Al-Mahally and Al-Suyuthy and *Taj al-Tafasīr* by Muhammad Uthman al-Mirghani.

The advantages of this method, *first*, easy to understand and practical, *second*, this interpretation not uses *isra'iliyyat* thought so understanding of the Qurān will be kept from intervention of thought that

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(Jakarta: Paramadina, 1996), p. 191.

<sup>19</sup> Nashruddin Baidan, *Metodologi Penafsiran al-Qur'an*, p. 53-59.

<sup>20</sup> Nashruddin Baidan, *Metodologi Penafsiran al-Qur'an*, p. 13-14.

<sup>21</sup> Nashruddin Baidan, *Rekonstruksi Ilmu Tafsir* (Surakarta: STAIN PRESS, 1999), p.20.

<sup>22</sup> Muhammad Nor Ichwan, *Memasuki Dunia Al-Qur'an*, (Semarang: Effhar offest, 2001), p. 265.

is sometimes inconsistent with Qurān as the word of Allah. It also can minimize speculative ideas that developed by theologians, *Sufi*, and others. *Third*, it familiar with the language of the Qur'an so that the reader does not feel that he had read a *Tafsīr*.

Disadvantages of this method is Making partial the guidance of the Qurān (indirect) and no room to put forward an adequate analysis. Thus, the interpretation of such this model is not enough to deliver the reader dialoging Qurān with social problems and problems of scientific.<sup>23</sup>

### 3. *Muqārin* (Comparative Method)

*Muqārin* method is proposed interpretation of the verses of the Qurān were written by a number of commentators. here an interpreter collect a number of verses of the Qurān, then he is studying and researching the interpretation of a number of commentators on the verse through of their *tafsīr* books, whether they are interpreters of the *Salaf* and *khalaf* generations, whether their interpretations were *tafsīr bi al-ma'tsūr* or *tafsir bi-al-ra'yi*.<sup>24</sup>

*Muqārin* method has a scope and a broad study area. This method can also be done by comparing the number of verses of the Qurān that speak of the subject matter, or compare the verses of the Qurān to the Prophet's hadīth which looked different,<sup>25</sup> and comparing the opinions of the scholars in interpreting the verses of the Qurān.<sup>26</sup>

*Tafsīr muqārin* has several advantages that are objective, critical and insightful. While the disadvantage is in the fact that *muqārin* method cannot be used to interpret all the verses of the Qur'an as the *tahfīli* and *ijmali* interpretation.<sup>27</sup>

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192. <sup>23</sup> Komaruddin Hidayat, *Memahami Bahasa Agama, Sebuah Kajian Hermeneutik*, p.

<sup>24</sup> Abdul Hayy al- Farmāwi, *Metode Tafsir Maudhu'i Suatu Pengantar*, p. 12.

<sup>25</sup> Nashrudin Baidan, *Metode Penafsiran, Metodologi Penafsiran al-Qur'an*, p. 65.

<sup>26</sup> Nashrudin Baidan, *Metode Penafsiran Al-Qur'an, Kajian Kritis Terhadap Ayat-ayat yang Beredaksi Mirip*, (Yogyakarta: Pustaka Pelajar, 2002), p. 63.

<sup>27</sup> Muhammad amin Suma, *Ulumul Qur'an*, p. 391.

#### 4. *Maudhu'ī* (Thematic Method)

*Maudhu'ī* method is a method which discusses the verses of Qurān according to the theme or title. All the verses relating in gather later in the review in depth and thorough investigation of the various aspects associated with such asbab al-nuzūl, vocabulary and other.

Nur Ikhwan quoting Mursyi Ibrāhīm al-Fayumi *maudhu'i* method divides into two, the first interpretation that describes a sūrah by sūrah as a whole to explain the contents of the content of Sūrah, both general and specific, or explain the linkages between themes with each other, so that sura it appears a solid and thorough discussion. Second, thematic interpretation is accumulate a number of verses of Qurān that have a common theme and then discuss it in detail.<sup>28</sup>

Prof. Dr. Abd al-Hayy al-Farmawi suggested several steps that must be taken for a mufassir in thematic methods (*Maudhu'i*), namely:

1. Decide in advance issues / topics (themes) that will be reviewed.
2. Inventorising (collect) verses related to the theme / topic that has been determined.
3. Compose sequence in accordance with paragraph decline in both time and Madaniyah Makiyah.
4. Understand the correlation (*munāsabah*) verses in each letter.
5. Arrange the language in the proper framework, systematic, perfect and intact.
6. Complete discussion with tradition. So the descriptions becoming increasingly clear and perfect.
7. Learn the verses are systematically and comprehensively between common sense and the particular, between *Mutlaq* and *Muqayyad*, or verses that seem contradictory, so that all meet in an estuary so as there is no coercion in interpretation.
8. Develop conclusions describe the Koran answer to the problems

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<sup>28</sup> Mohammad Nur Ikhwan, *Memasuki Dunia Al-Quran*, p. 268.

discussed.<sup>29</sup>

Such methods other interpretation, maudhu'I method also has several advantages, including its interpretation are broad, deep, thorough and dynamic. The weakness is not to interpret the verses of the Koran as a whole.<sup>30</sup>

### C. Characteristic of *Tafsīr*

The characteristic of *Tafsīr* is a color, direction, approach of thought or idea that dominates activity of interpretation. As the impact of advances in science and Islamic civilization emerged interpretations with different inclinations. Each interpreter has specific areas of expertise and to interpret the Qurān based on the background and expertise of the sciences has,<sup>31</sup> then there shades varying interpretations as will be described below:

#### 1. Sufism

The interpretation of Sufi is generally controlled by a mystical expression. That expression cannot be understood except whom teaching of Sufism. There are two streams in the interpretation of the Qurān with Sufi style, namely theoretical Sufism and practical Sufism.

Theoretical Sufism (*al-Sūfī al-nazhari*) is trying to research and study the Qurān is based on theories and deal with their teachings. Their maximum effort to find the verses of the Quran that supports their theory, so that seems excessive and out of the intended *dhāhir* and is supported by the study of language.<sup>32</sup>

Interpretation of theoretical Sufism is rejected by scholars, because they interpret verses of the Qurān without following the correct manner. And interpretations of this model are very few in number that can be accepted. According *al-Dhahabi*, no scholars of Sufism that write *Tafsīr*,

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<sup>29</sup> Abdul Hayy al- Farmâwi, *Metode Tafsir Maudhu'i Suatu Pengantar*, p. 43-44.

<sup>30</sup> Muhammad amin Suma, *Ulumul Qur'an*, p. 394.

<sup>31</sup> Nashruddin baidan, *Wawasan baru Ilmu Tafsir* (Yogyakarta: Pustaka Pelajar, 2005), p. 387-388.

<sup>32</sup> Rohimin, *Metodologi Ilmu Tafsir dan Aplikasi Model Penafsiran* (Yogyakarta: Pustaka Pelajar, 2007), p. 72.

in which explained the verse -by-verse, such as *tafsīr isyāri*, which is found only interpretations of the Qurān partially attributed to *Ibn Arabi*, namely the Book *Al-Futūh al-Makiyyah* and *al-Fushūsh*, both written by Ibn Arabi.

While practical Sufism (*al-Tasawuf al-‘Amaly*) is the practice of Sufism miserable lifestyle, ascetic and immerses themselves in obedience to Allāh. They interpret Qurān with different explanations with textual content, in the form of signals that can only be captured by those who are running mysticism (*suluk*). However, it remains possible to combine between textual interpretation and the interpretation of the sign. And scholars have called the activity of commentary to sign interpretation. Book of commentary that include in this category is *Tafsīr al-Qurān al-Adzīm* by *Imam At- Tutsuri* (d. 283 H ), *Haqāiq al-Tafsīr Al-Allama* by *as-Sulami* (d. 412 H ), *Arāis al-Bayan Fi Haqāiq Qurān* by *Imam As-Shirāzi* (d. 606 H ).<sup>33</sup>

## 2. *al-‘Ilmi*

*Tafsīr ‘ilmi* is trying to interpret the verses of the Qurān by the science and the results of their studies or natural phenomena that occur when interpreting and writing the book of *tafsīr*. *Tafsīr Ilmi* is an effort of commentators in expressing relationships kauniyah verses (*al-Ayat al-kauniyah*) in the Qurān with the discoveries of modern science, which aims to appear the miracle of the Qurān.

*Tafsīr Ilmi* is interpret the verses of the Qurān is based on a scientific approach, or theories of knowledge that exists. Some of the scholars tried to interpret the verses of the Qurān based on science and the results of their studies of turmoil or natural phenomena that occur when interpreting and write a book of commentary. The books that include in this style are *Mafātih al-Ghaīb* by *al-Fakhr al-razi*.<sup>34</sup>

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<sup>33</sup> Abdul Hayy al- Farmāwi, *Metode Tafsir Maudhu’i Suatu Pengantar*, p. 30.

<sup>34</sup> Muhammad Nor Ichwan, *Tafsir ‘Ilmiy Memahami al-Qur’an Melalui Pendekatan Sains Modern*, p. 127.

### 3. Jurisprudence style or Islamic laws

Jurisprudence style along with *Tafsīr bi al-Matsūr* both taken from the Prophet, his companions immediately seek legal decisions of the Qurān and trying to draw conclusions from *sharīah* based *ijtihād*. The results are set forth in the interpretation of *ijtihād* are called *tafsīr al-Fiqhi*. And the book of *tafsīr* that include in this category are; *Ahkām al-Qurān* by Al-Jashshash (d. 370 H), *Ahkām al-Qurān* by Ibn al-Arabi (d. 543H), *Al-Jamī' li Ahkām al-Qurān* by Al-Qurtubi (d. 671 H).<sup>35</sup>

### 4. Philosophy

Philosophical interpretation is the way the verses of the Qurān by using philosophical theories. This interpretation seeks to compromise or find common ground between philosophy and religion and trying to break the contradictions of it.<sup>36</sup>

During the Abbasid caliphs encouraged the translation of foreign books into Arabic. Among them are books on philosophy, which in turn are consumed by Muslims. Islamic figures who read these books are divided into two groups, namely those who reject the science that comes from the books of the philosophers because they regard them as discordant beliefs and religion. The pioneers of this group are al-Imam al-Ghazali and al-Fakr al-Razi.

The second are the ones who admire philosophy. They accept it is not contrary to Islamic norms. Scholars who defend the philosophical thought it was *Ibn Rushd* wrote in his defense of philosophy *al-Tahāfut al-Tahāfut*, as opposed *Tahāfut al-Falāsifah* by *al-Ghazali*.<sup>37</sup>

### 5. Literature (language)

Literature style is a *Tafsīr* which use linguistic rules. These style arise from arising due to the many non-Arabs who converted to Islam and due to the weakness of the Arabs themselves of literature that requires an

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<sup>35</sup> Abdul Hayy al-Farmâwi, *Metode Tafsir Maudhu'i Suatu Pengantar*, p. 26.

<sup>36</sup> Rohimin, *Metodologi Ilmu Tafsir dan Aplikasi Model Penafsiran*, p. 73.

<sup>37</sup> Muhammad Nor Ichwan, *Tafsir 'Ilmiy Memahami al-Qur'an Melalui Pendekatan*

explanation of the meaning of the content of the Qurān,<sup>38</sup> so it need to explain to them about the privileges and the depth of the meaning of the content Qurān in terms of language. he style of interpretation is shown by az-Zamakhsyari in *tafsīr al-Kassaf*.<sup>39</sup>

#### 6. *Adabi Ijtima'i*

style of *adabi ijtima'i* interpretation is the interpretation of the verses of al-Qurān with the express terms of *balaghah* al-Qurān and it miracle that explain the meanings and objectives by Qurān were revealed law of nature and the social condition.<sup>40</sup> According to *Husāin al-Dhahabi* style of *Adabi al-Ijtimai* interpretation is shades of interpretation that explains the verses of the Qurān based on the accuracy of the phrases are arranged with straightforward language, emphasizing the ultimate goal of the revelation of Qurān, and then applying it to the realities of social and cultural systems, such as solving the problems of the Muslims and the nation.<sup>41</sup>

This style is one result of the emergence of the modern development style interpretation which has characteristics and completely new of interpretation. The pioneer that began by *Shaikh M. Abduh* (1849-1905 AD), this style trying to understand the texts al-Qurān carefully, in addition to explaining the meanings intended by the Qurān in such a style that is beautiful and attractive.<sup>42</sup>

Even this mode of interpretation seeks a compromise between al-Qurān with the theories of valid knowledge. Books of *tafsīr* that written using this method are; *tafsīr al-manār* by Rashid Ridha (d.1345 H), *tafsir al-Marāghi* by al-Maraghy (d.1945 AD), and *tafsīr al-Qurān al-karīm* by

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*Sains Modern*, p. 115-116.

<sup>38</sup> Quraisyh Syihab D.k.k., *Sejarah Ulumul Qur'an*, p. 72.

<sup>39</sup> Abdul Hayy al-Farmāwi, *Metode Tafsir Maudhu'i Suatu Pengantar*, p. 26.

<sup>40</sup> Said Agil Husein Munawar, *al-Quran Membangun Tradisi Kesalhan Hakiki* (Jakarta: Ciputat Pres, 2002), p. 71.

<sup>41</sup> Muhammad Nor Ichwan, *Tafsir 'Ilmiy Memahami al-Qur'an Melalui Pendekatan Sains Modern*, p. 115.

<sup>42</sup> Quraisyh Syihab D.k.k., *Sejarah Ulumul Qur'an*, p. 27-28.

al-Shaykh Mahmud Syaltut.<sup>43</sup>

#### D. History of Qur'anic Interpretation in Indonesia

Study Qurān in Indonesia has emerged since the 16th century, with a diversity of style, language, and writing techniques in use.<sup>44</sup> Based on the seminar in Medan in 1963, Islam has entered Indonesia in the century I / II H or century VII / VIII AD and lasted until the tenth century AD H or XV Enterprises understand the messages of the Qur'an in the local language since it started. However, the interpretation that is not yet written, and has been based in book form its own interpretation, but still integral and mixed with the teachings of Islam that others such as monotheism, jurisprudence, Sufism and others, and presented in a practical form of every day activity.

The popular examples are to be found is the interpretation of the verse of *al-Mā'idah*: 38-39 and 90, as well as verse of *al-Isrā'*: 32 by using the term "*molimo*" that is pioneered by *Sunan Ampel* (d. 1478 CE), which means avoiding five things, there are not to play gambling, unwilling *Ngombe* (liquor), unwilling *madat*(smoked opium), unwilling thief (stealing), unwilling *Madon* (fornicate).<sup>45</sup>

Then we may note that in the 16th century in the archipelago has appeared interpretation that the writing process is more advanced than in previous years. At least this can be seen from the text of *Tafsīr Surāh al-Kahf: 9* that predicted written by Fansuri and Hamzah Shamsuddin al-Sumatrani who interpret the verses of the Qur'an mystically. From the style of Sufi is certainly reflects that the author is a person who has a high spiritual outlook, or even followers *tariqoh* established when in Aceh, namely *tariqoh Qadiriyyah*. In terms of reference refer to the *Tafsīr al-Khazin* and *Tafsīr al-Baydlawi*. It also shows that the author was a man who capable the Arabic language well and have a high scientific.<sup>46</sup>

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<sup>43</sup> Abdul Hayy al-Farmāwi, *Metode Tafsir Maudhu'i Suatu Pengantar*, p. 37.

<sup>44</sup> M. Nurdin Zuhri, *Pasaraya Tafsir Indonesia dari Kontestasi Metodologi hingga Kontekstualisasi* (Yogyakarta: Kaukaba, 2014), p. 45.

<sup>45</sup> Jurnal Esensia, Jurnal Ilmu-ilmu Ushuluddin, vol. 3. No. 2, juli 2002, p. 191.

<sup>46</sup> Islah Gusmian, *Khazanah Tafsir indonesia, dari Hermeneutika hingga Ideologi*, edition

After *Tafsīr Sūrah al-Kahf*, In long time appear *Tafsīr Tarjumān al-Mustafid* that written by Abd al-Raūf al-Sinkili (1615-1693) in 30 chapters completely. But The Years of writing this activity cannot be known with certainty. Although Abdul Ra'ūf al-Singkili not mentions the completion of his book, but the book is the earliest book of *tafsīr* in the Malay-Indonesia. This activity circulated widely in Indonesia and in countries that use the Malay language.

*Tarjuman al-Mustafid* by Abd al-Raūf al - Sinkili according to many observers is the translation of *Tafsīr al-Baydlawi*. But there is also have another opinion, Tarjuman al-Mustafid is precisely the translation of *Tafsīr al-Jalālayn* , although many refer also to the *Tafsīr al-Baydlawi*, *Tafsīr Khazin* and some other interpretation. For *Tafsīr al-Baydlawi* an extensive commentaries and complicated, whereas *Tarjuman al-Mustafid* as *Tafsīr al-Jalālayn*, the model is short, clear and elementary.

In the 19<sup>th</sup> century AD, appears activity of interpretation used Malay-Jawi, it is *Farāidl Qurān*. This *Tafsīr* is not known who the author. Written in a very simple form, and looks more as a commentary article, because it only consists of two pages with small fonts and double spaced. Objects interpretation of this text is a Verse *al-Nisā'*: 11-12, which speaks about inheritance law. Remarks were given simple but more than just translation. In addition to *Tafsīr farāidl al-Quran*, In the 19<sup>th</sup> century AD is found intact *Tafsīr* written by scholars from Indonesia, Imam Muhammad al-Nawawi Bantani (1813-1879M), namely *Marah Labid li Kasyfī Ma'na al-Qurān al-Majīd* atau *Tafsīr Munīr li Ma'ālim Tanzīl*. But the interpretation of it which uses Arabic as the language of instruction is written in Mecca. Writing completed on Wednesday, 5 Rabi'al-akhir 1305 H. Previously, the text presented to the scholars Mecca and Medina to be investigated, then the text is printed in that the country. Because of Brilliance in writing on that interpretation, Imam Nawawi was given the appellation" *Sayyid al-Hijaz'*,

it mean leader of *Hijaz* by the Egyptian scholar.<sup>47</sup>

In the 20th century many *tafsīr* that developed in Indonesia. *Tafsīr al-Qurān* that first appeared this era is *Tafsīr Qurān Karīm Indonesia* by Mahmud Yunus.<sup>48</sup> In his introduction to this interpretation started in writing in 1922. This commentary was written gradually and completed in 1938.

After *Tafsīr* of Mahmud Yunus in 1347 H / 1928 AD came the books of *tafsīr al-Furqān Tafsīr al-Qurān* which was written by A.Hassan,<sup>49</sup> at the beginning of the writing of this commentary was written only one juz then stop, and start writing again in 1941 only to sūrah Maryam. Then it published in full in 1956.<sup>50</sup>

In 1932 published *Tafsīr* entitled *Qoer'an Indonesia* published by Sarekat Kwekschool Moehammadijah Hoses, and in 1934 Iskandar Idris published *Tafsīr* in Sunda language namely *Tafsīr Hibarna*. Furthermore, 1935 saw the publication of two interpretation consecutively, namely *Tafsīr al-Syamsiyah* published by the Publishing section Translations and *Tafsīr*

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<sup>47</sup> Islah Gusmian, *Khazanah Tafsīr indonesia, dari Hermeneutika hingga Ideologi*, p. 54-55.

<sup>48</sup> Mahmud Yunus was born in Sungayang, Batu Sangkar, West Sumatra, on Saturday, 30 of Ramadan 1316 H Coinciding with the 10th of 1899 February. His father is Yunus bin Incek and his mother is Hafsa binti M. Tahir. His maternal great-grandfather was a great scholar in Sungayang, named M. Ali degree Angku Kolok. At the age of 7 years he studied at the Islamic boarding of his grandfather M. Tahir, he studies Qur'an and Arabic. Yunus ever entered to *Sekolah Rakyat* but only up to 3 grades. Then he moved to a madrassa of Sheikh H. M. Thaib in Tanjung Pauh Surau. Because of his diligent within 4 years, Yunus has been able to teach the books *Mahalli, Alfiyah, Jamul Jawami* '. When Syaikh H. M Thaib Umar fell ill and stopped teaching, Yunus replace him. In 1924, he got the opportunity to learn at Universitaaas al-Azahr, Egypt, and within a year had get *Syahadah aliyyah*, then tried to enter Egypt's *Darul Ulum*, In 1930, after taking *Takhassus Tadris*, Yunus eventually obtain a college diploma *Tadris* of this. See M Yunan Yusuf, karakteristik al-Qur'an di Indonesia Abad ke 20, *Jurnal Ulumul Qur'an, Jurnal ilmu dan Kebudayaan*, No. 4/ vol III/ 1992, p.60.

<sup>49</sup> Hasan was born in Singapore in 1887.his father named Ahmad or known as *Sinna Vappu Marica*, an author and expert in Islamic Tamil Literature. Hasan never finalized his primary school in Singapore. He entered the Malayan school through 4 grade and the British schools to the same class. Hasan began to work for a living at the age of 12 years. He took private lessons and trying to master the Arabic language to mean in order to deepen over the past knowledge about his own business. In 1921 Hasan moved to Surabaya, the country where his mother's family live . Surabaya at that time was a center of contention between the young and the old. Hasan then moved to Bandung . And stay at home Muhammad Yunus , the founder of Islamic unity . Finally hasan itself became an important figure in PERSIS. See. M.Yunan Yusuf, Karakteristik al-Qur'an di Indonesia Abad ke 20, p. 60.

<sup>50</sup> M. Nurdin Zuhri, *Pasaraya Tafsīr Indonesia dari Kontestasi Metodologi hingga*

"*al-Islamiyah Ittihadul*" by KH Sanusi Sukabumi and *Tafsīr Hidāyatur Rahmān* by Munawwar Khafīl.<sup>51</sup>

Then *Tafsīr al-Qurān al-Karīm*, by three scholar from East Sumatra; Al-Ustadz H. A. Halim Hasan, H. Zaenal Arifin Abbas, and Abdurrahim Haitami. Begin drafting the start of Ramadan 1355 H in Binjai, Langkat.<sup>52</sup> One next year ie 1942 published *Tafsīr al-Qurān Indonesia* by *Mahmud Aziz*. The view of this interpretation same with the interpretation of *Mahmud Yunus*, published in 1922.<sup>53</sup>

In 1952 TM Hashby as-Shiddiqy wrote Tafsir entitled *Tafsīr Al-Qurān Al-Nūr*, this *Tafsīr* was first printed in 1956.<sup>54</sup> The style of this interpretation is very thick with the nuances of Islamic law as the author of an Islamic jurist.

After that, appear *Tafsīr Qurān* by Zainuddin Hamidy and Fachruddin Hs in 1959. This activity began since 1953. This conclusion is drawn from remarks by *H. Agus Salim* in January 1953 and Sheikh Sulaiman al-Rasuli and Shaykh Ibrahim Musa that loaded in the introduction to this *Tafsīr* in August 1956.<sup>55</sup>

*Tafsīr al-Ibrīz* by Mustafa Bisri Rembang using Arabic with characters typical Java language that use translation that hangs below the verse, it published in 1960.<sup>56</sup> Then *Tafsir Sinar* by Malik Ahmad arranged in order of descent of verse of the Qur'an are not arranged like *Mushaf Usmani* and the interpretation of the *Qurān Hakim* by Hakim Bakry in the same year.<sup>57</sup> The next two years in 1962 Gema magazine contains interpretations of Islam

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*Kontekstualisasi*, p. 67.

<sup>51</sup> Howard M Federspiel, *kajian al-Quran di Indonesia dari Mahmud Yunus Hingga Quraish Shihab* (Bandung: Mizan, 1996), p. 38.

<sup>52</sup> M. Nurdin Zuhri, *Pasaraya Tafsir Indonesia dari Kontestasi Metodologi hingga Kontekstualisasi*, p. 68.

<sup>53</sup> Mahmud Yunus, *Tafsir Qur'an Karim* (Jakarta: Pustaka Muhammadiyah, 1957), p. iii.

<sup>54</sup> Departemen Agama RI, *Al-Qur'an dan Tafsirnya* (Yogyakarta: Yayasan Dana Bakti Wakaf UII, 1991), p. 34.

<sup>55</sup> M.Yunan Yusuf, *Karakteristik al-Qur'an di Indonesia Abad ke 20...*, p. 52.

<sup>56</sup> M. Nurdin Zuhri, *Pasaraya Tafsir Indonesia dari Kontestasi Metodologi hingga Kontekstualisasi*, p. 69.

that had been the work of HAMKA lectures of *Tafsīr* on subuh lecture at al-Azhar Mosque Kebayoran Baru, Jakarta.<sup>58</sup>

On January 27, 1964, HAMKA is arrested Old regime on charges of treason against the homeland.<sup>59</sup> during HAMKA get detention for about two and a half years he has opportunity to complete his *Tafsīr*. He said a few days before he was transferred to house arrest, its interpretation can already completed 30 chapters and during house arrest for two months he used to repair some of the things that is still not complete. He gave the name of this commentary on the *Tafsir al-Azhar*, as memorable as this commentary begins from al-Azhar Mosque, a name given by *Jami'ah Shaykh al-Azhar* Mahmud Syaltout at the time because HAMKA earned *Ustadziyyah Fakriyyah* of the University. This commentary was first published in full in 1967.<sup>60</sup>

The next two years ie 1969, published *al-Qurān Suci Basa Jawi* by Muhammad Adnan. In 1971 was appear two *Tafsir*, namely *al-Qurān dan Terjemahannya* and the translation work of the team formed by the Ministry of Religious Affairs<sup>61</sup> and *Tafsīr al-Qurān al-Karīm al-Bayān* works by Hasbi ash-Syiddieqy. Hasbi's work is published apparently due to dissatisfaction with the work of his interpretation of the first, namely the *Tafsir of an-Nūr*.<sup>62</sup>

In 1972 published *Tafsir al-Huda* with Javanese language works by Bakri Shaheed. *Tafsir* that arises then is *al-Qur'an dan Tafsirnya* published in 1975. This *Tafsir* as a continuation of *al-Qur'an dan Terjemahannya* by team formed by the Ministry of Religious Affairs as one of the government projects in the construction of five years development plan in the field of

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<sup>57</sup> Departemen Agama RI, *Al-Qur'an dan Terjemahnya* (Semarang: Toha Putra, tt), p. 37.

<sup>58</sup> HAMKA, *tafsir al-Azhar. Juz 1* (Jakarta : Pembina Masa, 1967), p. 41.

<sup>59</sup> M. Yunan Yusuf, *Karakteristik al-Qur'an di Indonesia Abad ke 20...*, p. 52.

<sup>60</sup> HAMKA, *tafsir al-Azhar*, p. 37-43.

<sup>61</sup> M. Nurdin Zuhri, *Pasaraya Tafsir Indonesia dari Kontestasi Metodologi hingga Kontekstualisasi*, p. 71.

<sup>62</sup> T. M. Hasbi ash-Shiddieqy, *Tafsir al-Quran al-Karim al-Bayan* (Bandung: al-Ma'arif, 1991), p.1-2.

religion. The project started in mid first plan and finished in the middle third plan.<sup>63</sup>

In 1977 H. B. Yasin published *al-Qur'an Bacaan Mulia*. This year also, the younger brother of the author of *Tafsir al-Ibrīz* named Mishbah Mustafa from boarding Bangilan Tuban, began writing *fi tafsir al-Ikfl̄l Ma'ani al-Tanzīl* in 1977 and completed in 1985, as many as 30 volumes, where each one vol is one chapters, and all written in the Arabic -java language.<sup>64</sup> In 1978 Bakhtiar Surin published *Terjemah dan Tafsir al-Qur'an: Huruf Arab dan Latin*. In 1983 Oemar Bakry published *Tafsir* entitled *Tafsir Rahmat*.<sup>65</sup> 1987 Mishbah Mustafa re-write *Tafsir* titled *Taj al-Muslimīn Min Kalāmi Rabbi al-Ālamīn*, as a correction to its interpretation earlier, but this interpretation is only up to four volumes - the end of the verse Āli Imrān 93 because he died in 1994.<sup>66</sup>

Post-1980s, the creative process of writing Tafsīr not only continues, but also continues to rapidly developed. In the 1990s appeared diverse interpretations of the works of Indonesian Muslim intellectuals. In this decade the literature published not only literature with models specific chapter or specific themes, but the interpretation is intact 30 chapters have also been published.<sup>67</sup> There are at least 24 that their full commentaries reflect the diversity of technical writing, interpretation and methodology used.

In 1991 has published *Konsep Kufur dalam al-Qur'an, Suatu Kajian Teologis dengan Pendekatan Tafsir Tematik* by Harifuddin Cawidu. This work begins from dissertation in IAIN Syarif Hidayatullah for an

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<sup>63</sup> Departemen Agama RI, *Al-Qur'an dan Terjemahnya*, p. xi.

<sup>64</sup>M. Nurdin Zuhri, *Pasaraya Tafsir Indonesia dari Kontestasi Metodologi hingga Kontekstualisasi*, p. 73.

<sup>65</sup> Howard M Federspiel, *Kajian Al-Quran Di Indonesia*, p. 102-103.

<sup>66</sup> M. Nurdin Zuhri, *Pasaraya Tafsir Indonesia dari Kontestasi Metodologi hingga Kontekstualisasi*, p. 75.

<sup>67</sup>M. Nurdin Zuhri, *Pasaraya Tafsir Indonesia dari Kontestasi Metodologi hingga Kontekstualisasi*, p. 76.

examination on 27 March 1989. The first topic chosen is a matter of *kufi*.<sup>68</sup>

In 1992 published *Konsep Perbuatan Manusia Menurut al-Qur'an, Suatu Kajian Tafsir Tematik* by Jalaluddin Rahman. This book was also of a dissertation in IAIN Jakarta.<sup>69</sup> In this year published *Manusia Pembentuk Kebudayaan dalam al-Qur'an* by Musa Ash'ari of a doctoral dissertation when taking a free program at IAIN Yogyakarta. In 1986, The Asia Foundation for the help he gets a chance to write his dissertation in the USA for approximately one year. *Tafsir al-Amanah* by Quraish Shihab also published this year.<sup>70</sup>

In 1993 published *Tafsir bil ma'tsur, Moral al-Qur'an* by Jalaluddin Rahmat . This work originated from his work published in the daily *Republika*, entitle *Marhaban Ya Ramadhan*.<sup>71</sup>

In 1996 published three *Tafsir*. First, *Ensiklopedi al-Qur'an: Tafsir Sosial Berdasarkan Konsep-konsep Kunci* by M. Dawam Rahardjo.<sup>72</sup> Second, *Wawasan al-Qur'an, Tafsir Maudlui Pelbagai Persoalan Umat* by M. Quraish Shihab. The work originated from Quraish Shihab papers conveyed in a forum on the theme "Istiqlal recitation to the exclusive" at Istiqlal mosque in Jakarta.<sup>73</sup> Third, *Menyelami Kebebasan Manusia, Telaah Kritis Terhadap Konsepsi al-Qur'an* by Machasin.

In 1997 M. Quraish Shihab re-written two books with titles *Hidangan Ilahi Ayat-ayat Tahlil dan Tafsir al-Qur'an al-Karim, Tafsir Atas Surat-surat Pendek Berdasarkan Urutan Turunnya Wahyu*. This year also Shu'bah Asa write verses *Tafsir Ayat-ayat Sosial Politik*.

In 1998s published three *Tafsir*, namely *Memahami Surat Yaasin* by

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<sup>68</sup> Islah Gusmian, *Khazanah Tafsir Indonesia*, p. 69.

<sup>69</sup> M. Nurdin Zuhri, *Pasaraya Tafsir Indonesia dari Kontestasi Metodologi hingga Kontekstualisasi*, p. 76.

<sup>70</sup> Islah Gusmian, *Khazanah Tafsir Indonesia*, p. 69.

<sup>71</sup> M. Nurdin Zuhri, *Pasaraya Tafsir Indonesia dari Kontestasi Metodologi hingga Kontekstualisasi*, p. 77.

<sup>72</sup> Dawam Raharjo, *Ensiklopedi al-Qur'an: Tafsir Sosial Berdasarkan Konsep-konsep Kunci* (Jakarta: Paramadina, 1996).

<sup>73</sup> M. Quraish Shihab, *Wawasan al-Qur'an, Tafsir Maudlui Pelbagai Persoalan Umat* (Bandung: Mizan, 1996).

Radiks Purba, *Ayat Suci Dalam Renungan 1-30 juz* by M. E. Hasim. This book is a Tafsir whole 30 chapters written by Ottoman Manuscripts.<sup>74</sup> *Ahl al-Kitab, Makna Dan Cakupannya* by Muhammad Ghalib Mattalo.

In 1999, Nasaruddin Umara professor in the field of Tafsir at IAIN Jakarta write a title *Argumen Kesetaraan Gender, Perspektif al-Qur'an*. It begins from his dissertation in IAIN Jakarta under the guidance of Quraish Shihab and John Hendrik Muelemun that completed over six years to explore various sources from 27 countries to produce satisfactory work.<sup>75</sup> In this year also published *Kebencian, Studi Bias Gender Dalam Tafsir* by Zaitunah Subhan who also began as a dissertation at IAIN Jakarta. In the same year published *Tafsir Bi al-Ra'yi, Upaya Penggalan Konsep Wanita Dalam al-Qur'an* by Nashruddin Baidan. This work is designed to formulate a comprehensive manner how the views of the Koran about women. Still in the same year published *Tafsir Sufi Surat al-Fatihah* by Jalaluddin Rahmat.

In 2000s, many *Tafsir* literature published including the famous *Tafsir* on the present era, there are *Tafsir al-Mishbah; Pesan, Kesan, dan Keserasian al-Qur'an* consists of 15 volume by M. Quraish Shihab. *Tafsir Hijri, Kajian Tafsir al-Qur'an surat an-Nisa'* by KH. Didier Hafidhuddin, *Tafsir Tematik al-Qur'an Tentang Hubungan Sosial Antar Umat Beragama* by Majelis Tarjih and the Development of Islamic Thought PP Muhammadiyah, *Memasuki Makna Cinta* by Abdurasyid Rida, *Dalam Cahaya al-Qur'an, Tafsir Sosial Politik al-Qur'an* by Shu'bah Asa, *Jiwa dalam al-Qur'an, Solusi Krisis Keruhanian Manusia Modern* by Achmad Mubarak, and *Tafsir Juz Amma Disertai Asbabun Nuzul* by Rafiuddin and KH. Edham Syifa'I.<sup>76</sup>

Post-2000 interpretation of the Qurān is developed M. Nurdin Zuhri noted that there were 32 *Tafsir* over the past ten years.<sup>77</sup> In this decade

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<sup>74</sup>Islah Gusmian, *Khazanah Tafsir Indonesia*, p. 69.

<sup>75</sup> Islah Gusmian, *Khazanah Tafsir Indonesia*, p. 69.

<sup>76</sup> M. Nurdin Zuhri, *Pasaraya Tafsir Indonesia dari Kontestasi Metodologi hingga Kontekstualisasi*, p. 80-82.

<sup>77</sup>M. Nurdin Zuhri, *Pasaraya Tafsir Indonesia dari Kontestasi Metodologi hingga Kontekstualisasi*, p. 83.

interpretation using the method *maudhu'i* in interest and become a new trend.<sup>78</sup> In addition to the method of thematic paradigm of contemporary interpretation tend to the hermeneutic paradigm.<sup>79</sup> in this period began to lead to the interpretation that leads to the contemporary context. In other words, the interpretation of which is in search of the commentators is the spirit of the contemporary and *maghza* (intent behind verse), not just the literal meaning, so the contextual meanings will always be on the production of interpretations of the Qurān.

The following table *tafsir* literature in 2000-2010:<sup>80</sup>

Writer	Works on Tafsir	country, published and the year of published
Nashruddin Baidan	<i>Tafsir maudhu'i: solusi Qur'ani atas masalah social kontemporer</i>	Yogyakarta:Pustaka Pelajar, 2001
Jan Ahmad Wassil	<i>Memahami Isi Kandungan al-Qur'an</i>	Jakarta: UI Press 2001
Ahmad Khodjim	<i>Al-Fatihah: Membuka Mata Batin dengan Surat Pembuka</i>	Jakarta: Serambi Ilmu Semesta, 2002
Ahmad Khodjim	<i>Al-Falaq: Sembuh Dari Penyakit Batin dengan Surat Subuh</i>	Jakarta: Serambi Ilmu Semesta, 2002
Ahmad Mudjab Mahalli (dkk)	<i>Qur'an al-Karim Bayani: Memahami Makna al-Quran</i>	Yogyakarta: mitra Pustaka, 2002

<sup>78</sup>M. Quraish Shihab, *Membumikan Al-Quran.*,p. 86.

<sup>79</sup> The purpose of paradigm hermeneutic is an interpretation of classic texts where the problem should always be directed in order the text can be understand in the present context which the situation is very different. See: Abdul Mustaqim, *Epistemologi Tafsir Kontemporer Studi Komparatif Antara Fazlur Rahman dan Muhammad Syahrur* (Yogyakarta: Lkis), p. 86.

<sup>80</sup> M. Nurdin Zuhri, *Pasaraya Tafsir Indonesia dari Kontestasi Metodologi hingga Kontekstualisasi*, p. 115-119.

Umar Shihab	<i>Kontekstualitas Al-Quran: Kajian Tematik atas ayat-ayat Hukum dalam al-Quran</i>	Jakarta: Penamadani, 2003
Sa'ad Abdul Wahid	<i>Tafsir al-Hidayah: ayat-ayat Akida Jilid Idan II</i>	Yogyakarta: Suara Muhammadiyah, 2003
A.Rofiq Zainul Mun'im	<i>Tafsir Surah al-Fatihah</i>	Yogyakarta: Frostudia, 2004
Tim Sembilan	<i>Tafsir Maudhu'I al-Muntaha Jilid I</i>	Yogyakarta: Pustaka Pesantren, 2004
Ajat Sudrajat	<i>Tafsir Inklusif Makna Islam: Analisis Linguistik-Historis pemaknaan Islam dalam al-Quran Menuju Titik Temu Agama-agama Semitik</i>	Yogyakarta: AK Grup Yogya, 2004
Waryono Abdul Ghafur	<i>Tafsir Sosial: Mendialogkan Teks dengan Konteks</i>	Yogyakarta: eLSAQ, 2005
M. Fajrul Munawir	<i>Konsep Sabar dalam al-Quran: Pendekatan Tafsir Tematik</i>	Yogyakarta: TH Press, 2005
Muchtar Adam	<i>Tafsir Ayat-ayat Haji: Menuju Baitullah Berbekal al-Quran</i>	Bandung: Mizan, 2005
H. Zaini Dahlan	<i>Tafsir Qur'an Juz 30</i>	Yogyakarta: Masjid Baitul Qahhar dan Lazis UII, 2007
Hasyim Muhammad	<i>Tafsir Tematik al-Qur'an dan Masyarakat:</i>	Yogyakarta: Teras, 2007

	<i>Membangun Perdaban Demokrasi dalam Nusantara</i>	
Waryono Abdul Ghofur	<i>Hidup Bersama al-Qur'an: Jawaban al-Quran terhadap Problematika Sosial</i>	Yogyakarta: Pustaka Rihlah, 2007
Andi Rosadi Sastra	<i>Metode Ayat-ayat Sains dan Sosial</i>	Jakarta: Amzah, 2007
Yunahar Ilyas	<i>Tipologi Manusia dalam al-Quran</i>	Yogyakarta: Labda Press, 2007
Nur Faizin Muhith	<i>Mengungkap Rahasia Cinta dalam al-Quran</i>	Surakarta: Indiva Publishing, 2008
Rohimin	<i>Tafsir Tarbawi: Kajian Analisis dan Penerapan Ayat-ayat Pendidikan</i>	Yogyakarta: Nusa Media dan Stain Bengkulu Press 2008
Achmad Chodjim	<i>Menerapkan Surah Yasin Dalam kehidupan Sehari- hari</i>	Jakarta: Serambi Ilmu Semesta 2008
Agus Purwanto	<i>Ayat-ayat Semesta: sisi al-Quran yang Terlupakan</i>	Bandung: Mizan Media Utama 2008
E.Syibli Syarjaya	<i>Tafsir Ayat-ayat Ahkam</i>	Jakarta: Rajawali Press 2008
Luthfi Hadi Aminuddin	<i>Tafsir Ayat Ahkam</i>	Ponorogo: Stain Ponorogo Press 2008
Abd Kholiq Hasan	<i>Tafsir Ibadah</i>	Yogyakarta: Lkis Pelangi Aksara 2008
Waryono Abdul Ghofur	<i>Menyingkap Rahasia al- Quran: Merayakan Tafsir Kontekstual</i>	Yogyakarta: elSAQ Press 2009

Abd Muqsith Ghozali	<i>Argumen Prulalisme Agama: Membangun Toleransi Berbasis al-Quran</i>	Depok: Kata Kita 2009
Abd Muqsith Ghozali, Luthfi assyaukanie dan Ulil Abshar Abdalla	<i>Metodologi Studi al-Quran</i>	Jakarta: PT Gramedia Pustaka Utama 2009
Kemenag RI	<i>Tafsir al-Quran Tematik</i>	Jakarta: Lajnah Pentashihan Mushaf al-Quran Badan Litbang 2010
Jalaluddin Rahmat	<i>Tafsir Kebahagiaan</i>	Jakarta: Serambi Ilmu Semesta, 2010
Rokhmat S. Labib	<i>Tafsir al-Wa'ie</i>	Jakarta: Wadi Press, 2010

## CHAPTER III

### *TAFSIR JUZ TABARAK* AND THE INTERPRETATION OF KAUNIYAH VERSES

#### A. Biography of M. Yunan Yusuf and His Works

*Tafsir Juz Tabarak* is the work of Yunan Yusuf whose full name is Muhammad Yunan Yusuf. He was born in 1949 in Pasar Salkam Sibalga, Tapanuli Tengah, North Sumatera regency, from his father named M. Yusuf Tanjung and his mother named Hj. Siti Hamiah.<sup>1</sup> Yunan Yusuf had been married to a woman named Hj. Iriyanis Tanjung and had been blessed with four children; Zuhairan Yunmi Yunan, Zahraini Yumna Yunan, Zuhdayanti Yufna Yunan and Zulfahmi Yasir Yunan.<sup>2</sup>

After graduating from public school (in the morning) and Islamic Elementary school (in the afternoon) in 1963 in Sibolga, he continued his study at PGAP Muhammadiyah Sibolga and graduated in 1967. Then he moved to Padang Panjang, West Sumatera to continue his study at *Kulliyatul Muballighin Muhammadiyah* which he completed in 1969. At the same year he joined the examination of extensional state PGAA Bukit Tinggi and finally got his diploma in 1970.<sup>3</sup>

He continued his higher education in the Islamic call Department, Faculty of Islamic Studies, Muhammadiyah University in Padang Panjang West Sumatera and received his Bachelor of Art (BA) in 1973 under the title of the thesis "*Al-Quran al-Karim the great Miracle of Prophet Muhammad Salla Allah alayhi wa Sallam*" (Al-Quran al-Karim A'zamu Mu'jizat li al-Nabi Muhammad Salla Allah alaihi wa Sallam). Then he moved to Jakarta to continue his study at the Faculty of Islamic Theology IAIN Syarif

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<sup>1</sup> M Yunan Yusuf, Karakteristik al-Qur'an di Indonesia Abad ke 20, *Jurnal Ulumul Qur'an, Jurnal ilmu dan Kebudayaan*, No. 4/ vol III/ 1992, p.50

<sup>2</sup> M. Yunan Yusuf, *Tafseer Juz Tabarak Khuluqun Azhim (budi pekerti yang agung)* (Jakarta: Lentera Hati, 213), p: xx.

<sup>3</sup> Yunan Yusuf, *Corak Pemikiran Kalam Tafseer Al-Azhar* (Jakarta: Pustaka Panji Mas, 1990), p. 191.

Hidayatullah Jakarta and successfully completed in 1978 with a thesis titled *“Beliefs and Islam: A Comparative Study on the teachings on God”* (Aliran Kepercayaan dan Islam: Sebuah Studi Perbandingan Tentang Ajaran Ketuhanan Yang Maha Esa).

Since 1982, he was appointed as lecturer at the Faculty of Islamic Theology IAIN Syarif Hidayatullah Jakarta. In 1984 Yunan Yusuf get a chance to continue his master education (S2) in the Faculty of Islamic Theology, IAIN Syarif Hidayatullah Jakarta which he completed in 1986, and then he forwarded his study to the doctoral (S3) program in the same institution. He completed his Doctoral degree in 1989 by defending her dissertation entitled "Characteristic of Kalam in Tafseer al-Azhar: Study on Hamka's Thought in Islamic Theology" that has been published as a book in 1990 by Pustaka Panjimas Jakarta.<sup>4</sup>

Yunan Yusuf actively participated in the scientific and research among others, research on religion and social changes Research Agency Departemen Religion, which then resulted in a monograph: *A Sketch On Effects Press TVRI Against Religious Awareness Among Muhammadiyah Student in Ciputat* in 1979, the research literature with titles *Hamka and mystical teachings*, following discussions and scientific seminars and present a paper in various forums. He also served as Chairman of Private Universities Consultative Council (Badan Musyawarah Perguruan Swasta/BMPS) the period from 2001 to 2006; Member of National Education Standards Agency (Badan Standar Nasional Pendidikan/BSNP) period from 2005 to 2009 and served as Chairman of the National Education Standards in 2007. In the ranks of the central leadership of Muhammadiyah Yunan Yusuf believed to be the chief agency assessment and development in the year 1990 to 1995, chairman of the panel of primary and secondary education twice on tenure (1995-2000 and 2000-2005).<sup>5</sup>

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<sup>4</sup> *Ibid.*, p: 191.

<sup>5</sup> M. Yunan Yusuf et.al (ed), *Ensiklopedi Muhammadiyah* (Jakarta: PT. Raja Grafindo Persada, 2005).

Now Yunan Yusuf still serves as Professor of Kalam at the Faculty of *Da'wah* and Communication UIN Syarif Hidayatullah Jakarta, be a lecturer some universities like in the Graduate School of UIN Syarif Hidayatullah Jakarta, Jakarta Muhammadiyah University, University of Muhammadiyah Prof. Dr Hamka Jakarta, and as-Shafi'ites University Jakarta. He also positioned as the member of the National Educational Accreditation Board (Badan Akreditasi Sekolah Nasional /BASNAS), and he is also listed as a member of the expert council of al-Quran Study Centre (Pusat Studi al-Qur'an /PSQ).

Yunan Yusuf organizational activity is so dense, but all that does not prevent them from being active and productive in intellectual discourse. His presence in the media, among others *Studia Islamika*, *Reflection*, *Panji Masyarakat*, *Sufism Journal* and *Journal Ulumul Quran*, is little evidence of his activity and productivity.

In between the various preoccupations, Yunan Yusuf is also still active in the field of writing, among the works of M. Yunan Yusuf are:

1. *Tafsir as-Siraj'I Wahhaj*
2. *Tafsir Juz Tabarak Khuluqun Adhim*
3. *Corak Penafsiran Kalam Tafsir al-Azhar*
4. *Ensiklopedi Muhammadiyah*
5. *Cita dan Citra Muhammadiyah*
6. *Paradigma Baru Pendidikan Muhammadiyah*
7. *Alam Pikiran Islam Pemikiran Kalam*
8. *Karakteristik Tafsir al-Qur'an di Indonesia Abad ke Dua Puluh*
9. *Perkembangan Metode Tafsir di Indonesia*
10. *Praktik Tasawuf dalam Muhammadiyah: Sebuah Pengalaman Lapangan*  
(jurnal Tasawuf Vol. 1, no. 2, Juli 2012)

## **B. General View of Tafsir Juz Tabarak**

*Tafsir Juz Tabarak Khuluqun Azhim* (the Great moral character) is the work of M. Yunan Yusuf. This tafseer has published by Lentera Hati

Publishing in 2013, with 701 pages and noted as the second work of Yunan Yusuf after successfully writing his first work; *Juz Amma As-Siraj'I Wahhaj*.

The name *Khuluqun Azhim* (the noble character), is taken from surah al-Qalam (68) verse 4:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

Meaning : And indeed, you are of a great moral character.<sup>6</sup>

*Khuluqun Azhim* is a manifestation of the perfection of Muhammad ibn Abdullah, a man who consistently holds fast to the direction and guidance of Allah. God's direction and guidance contained in the verses of the holy Qur'an that he received from God through *Jibril*. That is why when Aisha was asked about the morals of the Prophet, Aisha answered "*kāna khuluquh al-Qurān*" (manners of the Prophet Muhammad is the al-Quran).<sup>7</sup>

As the general view, the interpretation of each chapter of al-Qur'an in *Tafsir Juz Tabarak* began by *iftitāh* or preface which content of the name of sūrah, the number of verses, the place of verses revelation, the correlation with the previous and the next sūrah, the substance of sūrah, scholars opinion about sūrah and ended by the conclusion of the themes in each sūrah. In each surah there are several themes of some verses, and then every verse is translated and interpreted. Besides, Yunan Yusuf also applying *ilm Munāsabah* (the science of chapter and verses correlation) for explaining the correlation between some verses and chapters.<sup>8</sup>

In the muqaddimah of *Tafsir Juz Tabarak*, Yunan Yusuf said that in writing this commentary he uses five main sources of commentary in addition to other sources. Those are; *Tafsīr Al-Qurān al-Azhīm* works of Jalāl al-Dīn Muhammad ibn Ahmad al-Mahally and Jalāl al-Dīn Abd al-

<sup>6</sup> This Qur'an and translation is taken from *Quran In Word* by Yusuf Ali

<sup>7</sup> M. Yunan Yusuf, *Tafsir Juz Tabarak Khuluqun Azhim (budi pekerti yang agung)*, p. xvi.

<sup>8</sup> M. Quraish Shihab dalam kata pengantar M. Yunan Yusuf, *Tafsir Juz Tabarak Khuluqun Azhim (budi pekerti yang agung)* (Jakarta: Lentera Hati, 2013), p. xiv.

Rahmān ibn Abi Bakr as-Suyuti, *Tanwīr al-Miqbās min Tafsīr ibn Abbas*, which is edited by Abu Tahir Muhammad ibn Ya'qūb al-Fairuzzabady, *Tafsīr Al-Qurān al-Azhīm* work of Imad al-Din Abu al-Fida Ismāil Ibn Kathīr, *Tafsīr Al-Qurān al-Karīm (Juz Amma)* work of Sheikh Muhammad Abduh, *Tafsīr al-Azhar* work of Buya Hamka, and *Tafsīr al-Misbah, Pesan, Kesan, dan Keserasian al-Quran* by M. Quraish Shihab.

According to Quraish Shihab in the preface to this interpretation, said that this work of Yunan Yusuf is worth to be presented to the readers of tafseer.<sup>9</sup> As the author, Yunan Yusuf also considered successful because he did not gives too much fatwas, so that the reader can enjoying the outflowing knowledge from this book of tafseer.<sup>10</sup>

What made this tafseer interesting is that the writing systematic which combining between the thematic and each surah interpretation model. in this tafseer, Yunan Yusuf interpreted 11 surah that are surah al-Mulk, al-Qalam, al-Haqqah, al-Ma'ārij, Nūh, Jinn, Muzammil, al-Muddatstsir, al-Qiyāmah, al-Insān, dan al-Mursalāt.<sup>11</sup> Each surah has its own thematic part, for example in interpreting surah al-mulk, there are 9 themes in which each theme representing some verses inside.

### C. Method and Characteristic of *Tafsīr Juz Tabarak*

It's well known that al-Qurān is the word of Allah that revealed to Prophet Muhammad PBUH as the guidance for Moslems. All of Moslem believed that al-Qurān is the holy book that always relevant for their lives all the time. The relevance of al-Qurān were seen from the guidance which presented in all aspect of Human life. This assumption has been the motivation of the presence of human's effort to understand and interpreted al-Qurān, so that it will always concord with the needs, demands and also challenges of the times.

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<sup>9</sup> *Ibid*, p: xiii.

<sup>10</sup> Taken from <http://alifmagz.com/?p=24010>. Accessed on March 24th 2015, 11:10 wib.

<sup>11</sup> M. Yunan Yusuf, *Tafseer Juz Tabarak Khuluqun Azhim (budi pekerti yang agung)* (Jakarta: Lentera Hati, 2013).

Generally, Yunan Yusuf used the Ijmāli method in interpreting the Qurān in this book. Ijmāli method is a method of interpreting al-Qurān based on the arrangement of the verses in al-Qurān. This method is a kind of a brief but clear explanation in interpreting al-Qurān. The unclear idioms or words were explained in the simple explanation so that both the academic or non-academic society can understand it well.

Ijmāli method is always practical and easy to understand, straightforward, making understanding the Qurān immediately be absorbed by readers, especially for beginners as they are in basic education or those who are just learning Qur'anic commentary. This method is noted as relatively purer than other method of interpretation because by applying Ijmāli method, a book of tafsīr might free from Isrāīliyāt.

This kind of condition makes the understanding toward vocabularies of al-Qurān are easier to catch than using the three others method. This is because in Tafsīr Ijmāli, the author directly explained the definition of word or verses with the synonyms, and not expressed his ideas or personal opinions.<sup>12</sup>

For example in the interpretation of sūrah al-Jin (72) verse 8 :

قُلْ أَوْحَىٰ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ﴿٨﴾

Meaning : and Lo! We have tried to know (the secret) the sky, So We find it filled with a strong guard and flaming arrows.<sup>13</sup>

The Pretension of Genie (Jin) to know the secret of "sky" is parallel with the fact that some of them are taken as patron by human being. To be a good patron of human being, a genie should know what will happen to the human. That is why the genies tried hard to seek for information by coming into the angelic nature (*malakūt*).

When the genies closed to the "*Malakūt*" to get the secrets that was there, apparently the "*Malakūt*" is preserved by the snug and strong keepers

<sup>12</sup> Nashruddin Baidan, *Metodologi Penafsiran Al-Qur'an*, (Yogyakarta: Pustaka pelajar, 1998), p. 14-24

<sup>13</sup> This Qur'an and translation is taken from *Qur'an In Word* by Yusuf Ali

and guardians. That guarding is not reckless but it strong and sturdy. So that any power, include the genies, cannot perforate its wall.<sup>14</sup> Those guardians were rifled by the fire bows. Imam Jalālain interpreted the fire bows as meteors which had leered readily to catch the genies. So that the coming genies will directly throw by the bows that no one of them can enter the sky or *Malakūt*.<sup>15</sup>

In above interpretation, Yunan not elaborate on key themes, he immediately explained the purposed point of that verse. When interpreting the word *syuhuban* (the fire bows), Yunan did not explained detail but he took the opinion of *imam Jalalain* who interpreted *syuhuban* with meteor.

Meanwhile, the characteristic used by Yunan Yusuf in this tafseer is *adabi Ijtima'i*. According to Muhammad Husein al-Dzahabi which had quoted by al-Farmawi, regardless of its shortage, this characteristic showing the beautification (*balāghah*) and miraculous of al-Qurān, explaining the meanings and aims of al-Qur'an, revealing the greatness of *Sunnatullāh* and social orders inside, and helping to solve all the problems faced by human beings, especially *moslems*. This characteristic of interpretation also tried to bridge between al-Qurān and scientific theory. Al-Qurān is the durable holy book which proper to hold out through the changes of era and human civilization until the end of time.<sup>16</sup>

In his tafsīr, Yunan Yusuf gave the explanation of guidance by bridging the society life and the durable of al-Qurān. Al-Qurān will always concord and answer the needs of society regardless place and time. Yunan also accommodate the problems of society and analyze it in his tafsīr. In the presentation, he uses language that is easily understood by the public. Thus the interpretation of Yunan Yusuf had met the criteria *adabi ijtima'i* complexion.

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<sup>14</sup> M. Yunan Yusuf, *Tafsir Juz Tabarak Khuluqun Azhim (budi pekerti yang agung)*, p: 375.

<sup>15</sup> *Ibid*, p: 376

<sup>16</sup> Abdul Hayy al- Farmâwi, *Metode Tafseer Maudhu'i Suatu Pengantar*, p. 71-72.

## D. Classification and Interpretation of *Kauniyah* Verses In *Tafsir Juz Tabarak*

### 1. Classification of *Kauniyah* verses in *Tafsir Juz Tabarak*

Afzalur Rahman, in his book "Quranic Sciences", said that there are 27 branches of Science that touched by Al-Qurān. Some of them are; Cosmology, astronomy, astrology, physic, chemistry, agriculture and others. From those branches of sciences, researcher only finds about 4 themes in Tafsir Juz Tabarak. Those are :

#### a. Verses about astronomy

The verses related to astronomy is divided into several parts, namely the creation of the seven heavens with all its balance contained in sūrah Al-Mulk (67): 3-5 and sūrah Nūh (71): 15, verses about meteor in sūrah Jinn (72): 8, the speed of light in sūrah Al-Ma'ārij (70): 4, glowing moon and the sun shone in surah Nūh (71) : 16.

#### b. Verses about geography

There are several classifications of verses about geography, namely verses about the gravity of the earth in Sūrah Al-Mursalāt (77): 25-26, verses on earth in the tame to humans in Surah Al-Mulk (67): 15, verses on the mountain as the balance earth in sūrah Al-Mursalāt (77): 27, verses of heavy rain in Nūh era (71): 11, verses on the dry water sources in Al-Mulk (67): 30, verses of the flood in sūrah Al-Hāqqah (69): 11.

#### c. Verses about biology

There are several classifications of verses about biology: verses about the creation of humanity in seven phases in Sūrah Nuh (71): 13-14, verses about nuthfah sūrah Al-Insān (76): 2 and Al-Mursalāt (77 ): 20, verse about alaqah in Al-Qiyāmah (75): 36-39, verses about giving birth in Al-Mursalāt (77): 21-23, verses about fingerprints in Al-Qiyāmah (75): 3-4.

#### d. The verses of the destruction of the universe

There are several classifications of the verses about destruction of the universe, among others: the sky split and weaken noted in sūrah al-hāqqah (69): 16 verses about the sky melt like silver in the sūrah Al-Ma'ārij (70): 8, verses about death of stars in sūrah Al-Mursalāt (77): 8, verses on the earth there are cracks noted in the sūrah Al-Mulk (67): 16, verses of the mountain like a feather in the sūrah Al-Ma'ārij (70): 9, verses about the mountain like dust contained in sūrah Al-Mursalāt (77): 10, verses about the gathering of the sun and moon in the sūrah Al-Qiyāmah (75): 9, verses about the lunar eclipse in the sūrah Al-Qiyāmah (75): 8.

## 2. The Interpretation of *Kauniyah* Verses in *Tafsir Juz Tabarak*

There are many verses in al-Qurān informs about the condition of universe and it's spread in various chapter. Indeed, all that information is just revealed principally. It is because al-Qurān is neither the book of cosmology nor the book of science which explaining *scientific* verses in detail and systematic. Al-Qurān's explanation about universe is never contrary to the scientific discovery in modern era. Contrarily, some facts that just found by scientist in the 20<sup>th</sup> century are actually revealed in al-Qurān since 14 centuries ago. It does prove that al-Qur'an is one of most important evidence that confirms the existence of Allāh.

Here, researcher will quoted the interpretation of Yunan Yusuf toward scientific verses in *Tafsir Juz Tabarak*.

### a. Interpretation of verses About Astronomy

#### 1. The sky created in seven layers with all its balances

This were explained in sūrah al-Mulk(67) verse 3-5

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفْوُوتٍ فَأَرْجِعِ  
الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٥﴾ ثُمَّ أَرْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ

حَاسِبًا وَهُوَ أَحْسَبُ ۖ وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا

لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ۝

Meaning : He who has created seven heavens in layers. you never see the creation of God the most gracious something that is not balanced. Then take a look at over and over again, ye See something that is not balanced? then look to once again undoubtedly will come to your eyesight by not finding something eyesight defects and that too in a lousy situation. Lo! We have adorned the lowest heaven with stars, and We made the stars are tools thrower devils, and We have prepared for them the torment of hell fire.<sup>17</sup>

Yunan Yusuf interprets that according to scientist, sky is terrifying phenomenon that has no locus. Actually there is no absolute concept of "space" toward what is named "sky". In prehistoric times the sky in view as the giant hood of food that lies above the earth. The sun, moon, and stars attached to the surface of the hood of food. Also there is an understanding that the sky is the super-giant sphere encircling the Earth. On the wall of the ball super giant stick of stars, galaxies and other celestial objects. Stars, galaxies and other objects are grouped in a cluster group. Therefore, logically can be sure there are concepts of space and time there. It is not too wrong to say that the sky is actually a very broad space boundless. There is no limit to the designated finish line refer to the sky.<sup>18</sup>

These days the sky is no longer understand it as the hood of food in such a deep area. From various research expeditions sky is the natural space that contains the stars, galaxies and the Milky Way. All that is called by the celestial objects and it is adorn our horizons. One of the Milky Way or what is called the solar system consists of a sun and nine planets. Those planets are Mercury,

<sup>17</sup> This Qur'an and translation is taken from *Qur'an...*, *op.cit.*

<sup>18</sup> M. Yunan Yusuf, *Tafsir Juz Tabarak Khuluqun Azhim (budi pekerti yang agung)*, p. 32

Venus, Earth, Mars, Jupiter, Saturn, Neptune, and Pluto. Milky Way we live in called Andromeda that vastness of the Milky Way about 90,000 light-years away. Which when calculated kilometer is 851,472,000,000,000,000 km. whereas in this universe there are millions of the Milky Way.

The word *sab'a* in Arabic is often used to replace the word *Kathīr* (many). Therefore, it is very precise that Qurān mentions the word *sab'a samāwāt* to describe how very vastness of space. It's difficult to imagine how large is the millions of Milky Way, indeed only one Milky Way itself is so large. There are ten celestial bodies in the Milky Way. Behind Pluto is the closest star in the form of vague point which was named by the distance that Proxima Centauri is 4.1 light-years away and siriyus star at a distance of 8.6 light years. There is also a twin star, the star when viewed with the naked eye is single, but when viewed with a telescope looks twins. The amount of twins stars were approximately three times larger than the sun.

According to Yunan, the above interpretation is not yet up to the last point. Behind the phenomena mentioned above, there are other clusters are not trimmed. The cluster has not been able to be reached by humans.<sup>19</sup> Billions number of celestial bodies in the Milky Way which were countless, each outstanding in accordance with the laws that have been in place by God. The laws that make the universe run very harmonious. Therefore, Allāh states that: *"you never look at the creation of God the most gracious something that is not balanced."* God encourages people to make the observation of a nature seriously. *"Then look again and again."* Not just once see. Sight repeatedly it is essentially a science activity. That is the content of the command of this verse. In

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<sup>19</sup> *Ibid.*, p. 34.

Surah Yunus verse 101 Allāh also ordered to do research, "say (O Muhammad), examine anything that is in heaven and on earth." Said Ahmad Baiquni in his book.

Through this activity is expected that people can acquire knowledges that useful to him in carrying out his role as a vicegerent (*khalifah*) on earth. In verses 17-21 of sūrah al-Ghāshiyah were said: "So Did they not consider the camels how He created, and the sky, how it is raised? And the mountains how it enforced? and the earth, how it is spread? Then give a warning, because surely you are just the person who gave the warning. "

Examination with great attention to know something is requires repeated observations carefully and systematically collecting data which is then analyzed to obtain the conclusion about what is in check to assemble as knowledge. But the analysis of a set of data to reach a conclusion requires the ability to think critically.<sup>20</sup> Such had stressed as the instructions in the Qurān in Sūrah an-Nahl (16) : 11 :

يُنَبِّئُكُمْ بِهِ الْزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾

Meaning: He grows for you with rain water plants; olives and dates and grapes and all kinds of fruits. Verily in this is truly there are signs (power of God) for people who reflect.<sup>21</sup>

But to arrive at conclusions that can be assembled into a single logical system or a rational unity called science, it is necessary in use considerations which involving sense. And this is revealed in the subsequent verses, that the 12th verses of sūrah an-Nahl:

<sup>20</sup> *Ibid*, p.36

<sup>21</sup> This Qur'an and translation is taken from *Qur'an In Word* by Yusuf Ali

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ  
 فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٢٠﴾

Meaning: And He has subjected the night and day and the sun and the moon. And the stars are subjected (due to you) by His command. Verily in this is truly there are signs (power of God) for people who understand (Him).

After observation and experiment the laws that managed the universe will be opened. With the opening of the laws that managed the universe can be know the nature and behavior. *“Did you see something that is not balanced?”* Of course that the meet is a balance. Because if there is an imbalance, then this nature will experience the chaotic situation, the cycle of seasons became uncertain, even conflicting and causing discomfort.

*Then look up once again* for the umpteenth time through observation and experimentation, *undoubtedly eyesight will get back to you in a state of abject* in the form of conclusions based on scientific facts of material nature obtained by not finding a defect in the form of disharmony or imbalance in orbit that universe, *and eyesight and even then in a state of trouble* and tired feeling in awe.

*“Then look up once again in a state of humiliation.”* This is the command of God, are ultimately not just see with the naked eye, but vision using scientific activities through observation and experimentation. Observing the outer space by using the telescope will unlock more secrets of the universe. Moreover, the visual activity in the procession with the experiment of nature, the laws of nature will open and can be learned so that the nature and character of nature can be identified. From those discoveries of the natural laws, the development of science can be improved.<sup>22</sup>

<sup>22</sup> M. Yunan Yusuf, *Tafsir.., op.cit.*, p. 37.

With the development of science as a result of human observation toward nature, then it means that the benefits will be returned to the people, *"undoubtedly eyesight will return to you."* In the beginning the desire is to seek disability or imbalance in nature, but what is found is balance and harmony. There were Never happened the incorrectly installed within the laws of nature. All the runs, submissive and obedient toward provision of God, either through voluntary or forced are based on the laws that have been determined by Allāh.

The repeated vision by way of observation and experimentation then ends *"by not find a flaw."* There's nothing wrong pairs in the universe circulation. There were not found an imbalance in the rotation of the planets in space. Unable to position one place, whether it is too close together or too far apart, causing the reaction temperature in each planet erratic and irregular. Everything is in place in the right position, and not shifted even in one millimeter.

Inevitably vision repeated by using science and technology to unlock the mysteries of the universe, must cause admiration and fatigue, *"and eyesight and even then in a state of trouble."* Since deploying the entire science and technology which have the means with exertion and mind. This is certainly cause physical and intellectual exhaustion.<sup>23</sup>

Yunan Yusuf explained that the physical will experience fatigue as a result of job observations and conduct experiments. Because these activities could take hours, days or even months, and yearly. Whether it is done in the laboratory or in the open. Fatigue mind in anguish because it racked to unlock the secrets

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<sup>23</sup> *Ibid.*, p. 38.

stored in each natural phenomenon that is being observed and experimentation.

But one thing that should be of concern, namely that the entire scientific interpretation of the universe in the Qurān is not the final interpretation, certainly not true and is not absolutely true. The whole interpretation of that truth is relative. Moreover, the discovery of science never stops. What is found today and in view as the truth, could change if there are new discoveries and correcting existing truth before.

Therefore, in order to maintain the sanctity of our faith in order not to be swayed by the findings of science and technology, every Muslim must submit truth to Allāh swt. Scientific truth is relative that are highly dependent on the findings obtained from observations and experiments.

Yunan Yusuf cites the opinion of Sayyid Qutb in his commentary *Fī Zhilāl Qur'ān*. *"Is sufficient to know that there are seven heavens in the sense that it each layer has a different distances from each other"*. According to Qutb, the seven heavens, at intimated by this verse, the understanding can not be ascertained by reference to the theory of astronomy (astronomy) remembering his theories are still undergoing revision and correction along with the progress of observation and experiment equipment. Therefore, the meaning of this verse should not be hanged on inventions that are still undergoing revision and correction.<sup>24</sup>

It was also explained in the other verse of sūrah al-Mulk:

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ وَجَعَلْنَاهَا رُجُومًا لِلشَّيْطِينِ وَأَعْتَدْنَا لَهُمْ

عَذَابَ السَّعِيرِ ﴿٢٠﴾

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<sup>24</sup> *Ibid.*, p. 39.

Meaning : Lo! We have adorned the lowest heaven with stars, and We made the stars are tools thrower devils, and We have prepared for them the torment of hell fire.

Yunan Yusuf said after illustrates the seven layers of the sky, then Allāh clarified information about the seven layers of the sky. The information was given in parable form, depicting the nearest heaven with earth. Indeed, we have adorned the creation of the heavens close, the sky with the earth that can say as the sky on a layer of the first, with the lights of giant essentially as stars, and we made the stars throwing machines or as a tool for archery and the stoning of the devil. And we provide for them demons torment of hell blazing, the fire was very big.

God describes the creation of the heavens the first layer by using the word "*zayyanna*" which means we garnished. Indeed, we have adorned the lowest heaven. This is a very beautiful depiction by using words adorn. Pointed upward into the cloudless night sky, black sky at night would look very beautiful because sprinkled with stars twinkling like quality emeralds diamond. Here God gave the parable star with a lamp or light. The sky was decorated with lights that illuminate the sky yard.<sup>25</sup>

According to Yunan Yusuf in accordance with the rational interpretation of science, the sky's the nearest or first heaven is a cluster of stars in the Milky Way that the sun is the sun that we see every day. One of the Milky Way or in that a solar system also consists of a sun and nine planets. The planets are Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto. Behind the planet Pluto are nearby star named Proxima Centauri at a distance of 4.1 light-years away and Sirius star at a distance of 8.6 light years.

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<sup>25</sup> *Ibid.*, p. 41.

Alongside the nine planets, our solar system also has a satellite totaling 164 units. Satellite or often called by moon orbit around the planet each and planets revolved around the sun itself. So the sun as the center (heliocentric) surrounded by planets. Meanwhile Position of the planets around the sun is also surrounded by satellites. The planet in where we lived, the earth, that has a single satellite or moon, Jupiter has 64 satellites, Saturn has 56 satellites, 27 satellites have Uranus, Neptune has 13 satellites and Pluto has three satellites.

God later confirmed that the stars it functioned as arrows to stone the devil, and we make the stars thrower demon tools. But that's not a star in the cast to stone the devil, but chunks of volcanic rocks. In outer space, there are 3 other celestial bodies are comets, asteroids and meteors. Comets are celestial bodies formed from the cloud of gas and ice. Ice that forms the comet hung lengthwise so that it looks like a serpent's tail.

Therefore known comet is Halley's Comet that has ever appeared in 1986. It would appear every 76 years. Asteroids also a celestial body of irregular shape. The numbers typically reach the millions of pieces and form a group that rotates around the sun. The asteroid that is found is located between Mars and Jupiter. The asteroid is named CEREC.

While the meteor is a celestial body that is derived from fragments of comet or asteroid that orbits irregular could even crash into another celestial body. In naming every day in our society meteor is often called by a shooting star. Often meteor entered the earth orbit and then fell to earth, sometimes a shower of meteors, which is hundreds of meteors in the sky we like visible light rain.

Besides stoned by broken chunks of rock containing the fire of stars, demons were also tormented by putting them in hell. This is the God spoken in the Qurān, "*and We have prepared for them the punishment of flaming*". Indeed, Satan is a creature of evil. Satan is a creature who first disobedience to God's commands. He was commanded to bow down to Adam, but he refused. He refused bow down to Adam because they thought that they were higher and nobler than Adam. Satan was created by God from fire, while Adam was created from the ground. The raw material is what makes the devil does not want to submit to Adam, the ancestor of man.<sup>26</sup>

Because it defiance, God then cast out demons from heaven. But he asked tough to God that was given the opportunity to tempt people to follow what is desired by the devil's to also rebelling against Allāh. God then permit the member to the suspension. Up to now, devil tempting man to carry out his intention of disobedience to God.

That is why God gives punishment to the devil as a reward for their iniquity and their actions tempt man so that man slipped from the straight path. For that God punish the demons with the way in Hit and stoning with rock stars who use the embers and later tormented in hell fire blazing. The throw with rock stars with embers showed how the provisions apply to all of God's creatures.

The question arises whether the work is not in vain when it was said that from a fire demon tormented with fire. In simpler questions could be dictated by a simple statement, which comes from the fire demon will return to the fire. This would lead to the conclusion that from a fire demon tormented with fire and produces no torture, because it is back to its origin. Something

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<sup>26</sup> *Ibid.*, p. 42.

back to its origin not subjected to torture. This question is so cornered and should answered use the analogical answer. When a man from the ground throwing in with a handful of hard ground is going to hurt? Or a buried alive on the ground are feeling miserable? Surely, it feels as torture. Likewise, the devil coming from the fire was also tortured with torture material that came from the fire as well.<sup>27</sup>

In sūrah Nūh (71) verse 15 described:

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ﴿١٥﴾

Meaning : do you not how Allāh has created the seven heavens one level?<sup>28</sup>

This verse explains the preaching of Nūh to his stubborn people. Prior to this verse Nūh gave the argument about the microcosm, Nūh then moved to the macrocosm argument “*have you not observed how Allāh has created the seven heavens one level? God created the heavens seven layers or seven levels.*” The understanding of this verse in reference to what was captured by the Armenian society at the time. What is certain is that Nūh brought this argument to sensitize their people on their creator, God the Almighty and the merciful.<sup>29</sup>

The interpretation of *sab'a samāwāti tibāqā* which is means the seven heavens in layers understood by the commentators that in space there are planets that are in clusters of the Milky Way. So by calling the number seven in essence refers to the seven itself. It is common in al-Qurān that the word seven is understood by the various meanings. Perhaps the mention of the seven layers of the sky do not mean very spacious sky we seen above.

<sup>27</sup> *Ibid.*, p. 43

<sup>28</sup> This Qur'an and translation is taken from *Qur'an In Word* by Yusuf Ali

<sup>29</sup> M. Yunan Yusuf, *Tafsir.*, *op.cit.*, p. 335.

Yunan Yusuf argued that the use of the word *sab'a* which means seven is meant to interpret plural meaning for the sky. The sky which called by science with the outer space is consists of millions of the Milky Way. One of the Milky Way consists of a sun with eight planets and moons are held by each of the planet. The planets that adorn the sky circulating in each axis while around the sun.<sup>30</sup>

## 2. Meteors

The verse about meteor as explained in sūrah al-Jin (72) verse 8 :

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَا مُلَعًا مِّنْ حَرِّهَا شِدِيدًا وَشُهُبًا ﴿٨﴾

Meaning: and Lo! We have tried to know (the secret) the sky, So We find it filled with a strong guard and flaming arrows,<sup>31</sup>

The state tha *Jin* desire to know the secrets of the heavens is in accordance with any of them are made as the patron by humans. To be a good patron, it is better for *jin* to know what is going on in the world of human nature. That is why the group of *jin* is trying to acquire such information by coming into angelic nature (*malakūt*). And Lo! We have tried to know (secret) sky. They tried to come to *malakūt* and listening for news there about what will be experienced by the human race.

When the *jin* closed to the "*Malakūt*" to get the secrets inside, apparently the "*Malakūt*" is preserved by the snug and strong keepers and guardians. That guarding is not reckless but it strong, sturdy and well organized. So we find it filled with a strong guard. The guard is cannot be easily perforated by any powers so that the *jin* can't also get in there.<sup>32</sup>

<sup>30</sup> *Ibid*, p. 336.

<sup>31</sup> This Qur'an and translation is taken from *Qur'an In Word* by Yusuf Ali.

<sup>32</sup> M. Yunan Yusuf, *Tafsir.*, *op.cit.*, p. 375.

The guards of *malakūt* were armed with flaming arrows. *Imam Jalālain* interprets flaming arrows with meteor. Meteors that had been lurking in a state of alert for catching the *jin* that came over the sky. So every *jin* who comes closer to the sky immediately welcome with pierce arrows with a very strong and powerful. So no *jin* could approaching the sky.<sup>33</sup>

### 3. Speed of light

The speed of light is mentioned by Qurān in sūrah al-Ma'ārij (70) verse 4 :

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾

Meaning: angels and Jibril up (facing) to God in a day which the measure of fifty thousand years.<sup>34</sup>

Al-Qurān uses the word *ta'ruju* that rooted with the word *al-Ma'ārij* that commonly interpreted with the place or the glorious path.

A trip which is taken by the angel when compared with the calculation of human time is one day versus 50,000 years, in a day whereof is fifty thousand years. When calculated mathematically, 50,000 years it was 1.825 million a day. So the ratio between angels with humans is 1: 1.825 million. one million eight hundred twenty five thousand that is 43.8 million hours. When people use the fastest aircraft, we do not know the place where we get to.<sup>35</sup>

### 4. The luminous moon and the sun shines

<sup>33</sup> *Ibid*, p. 376

<sup>34</sup> This Qur'an and translation is taken from *Qur'an In Word* by Yusuf Ali

<sup>35</sup> M. Yunan Yusuf, *Tafsir*, *op.cit.*, p. 270.

The luminous moon and the sun shines is mentioned by Qurān in sūrah Nūh (70) verse 16:

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ﴿١٦﴾

Meaning: and God made him the moon as a light and made the sun a lamp.<sup>36</sup>

In the verse Yunan interpret that in heaven God made the moon as a light and the sun as a lamp. Al-Qurān using word *nūr* that means the light for moon, and word *sirāj* which means the lamp to the sun. Both of these celestial bodies as seen from earth are more clearly than the other planets.

In the science of astronomy moon is not a source of light because it has no light of its own. Moon just got the reflection of light from the sun. Therefore, the moon is said has *nūr* and not has *sirāj*. Moon has 384,000 meter distance from the earth. The diameter of the moon is 3476 km. As celestial body, moon just got a reflection of the sun and has no light of its own, which is why the Qurān mentions moon had *nūr*.

Whereas Qurān is called the sun with *sirāj* which means the lamp. In astronomy the sun is a giant ball which is formed from burned gas in it. The heat contained in the surface of the sun is more than five times compared with the heat of the fire on the earth. The middle part of the sun is 15,000 times more heat. The sun's surface covered by fire bubbles. Sometimes giant flames that thousands of times larger than the earth extends into space.<sup>37</sup>

<sup>36</sup> This Qur'an and translation is taken from *Qur'an.., op.cit.*

<sup>37</sup> M. Yunan Yusuf, *Tafsir., op.cit.*, p. 336

## b. Interpretation of verses About Geography

### 1. Earth's gravity

The earth's gravity is mentioned in sūrah al-Mursalāt (77) verses 25-16:

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾ أَحْيَاءَ وَأَمْوَاتًا ﴿١٦﴾

Meaning: Have We not made the earth place of gathering, (for) human living and the dead<sup>38</sup>

This is a rhetorical question which containing *mathūm mukhōlafah*. It is Allāh Who has made the earth a gather place for human life. In earth the various human activities are taken place. As one of the planets in the solar system, the earth is habitable planet decent living creatures. Only in earth the life can be found, while on the other planets life is not discovered.

Therefore, the expression of “the earth as a gathering place” is a phrase that is very precise and functional at the same time. Because in the earth all beings could live and reside. On earth all living creatures can proliferated. Plants, animals and humans have a very harmonious ecosystem. All three need each other to continue living relationship. Size of earth is about 510 074 600 km<sup>2</sup> covering land area 148 940 540 km<sup>2</sup> (30%) and oceans 361 134 060 km<sup>2</sup>.

Societies on earth are not just for people who are still alive, but dead matters were also on earth. Either already died thousands of years ago which means already in the ground, and those still living who were waiting for the death. All are occupy areas that are already available in various continents and islands which consisting of various races and ethnicities. There are white, brown and black. God created the earth with ease in it. What is needed by humans is provided herein.

<sup>38</sup> This Qur'an and translation is taken from *Qur'an., op.cit.*,

Human are living on earth with all their needs. Of course, there are various that can achieve easily without in trying and there are achieved by working. Indeed, sustenance should be afforded. Without trying what is needed for human survival will definitely not be obtained.<sup>39</sup>

## 2. Earth domesticated for man

That earth was domesticated for man is noted in sūrah al-Mulk (67) verse 15:

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ ۗ وَإِلَيْهِ  
النُّشُورُ

Meaning: He who made the earth it easy for you, He went up at every turn, and eat some of his sustenance. and unto Him you (come back after) raised.<sup>40</sup>

In this verse Allāh uses word *ja'ala* which means “make a specific function”. Earth is a planet in where life is existed. It serves as a place for the survival of living beings. Like what had said in other verses “*He is God Almighty and Omniscient area that make it easier or low earth to live in. Then you walk everywhere to all corners of the earth, and then you eat the portion of the provision contained in the surface of the earth, and unto Him you (come back after) resurrected in the hereafter.*”

Allāh states that He who made the earth easy for human. Earth was made in *zalūlā* function which literally means easy, low and despicable. Earth was made easy for humans. This means that the earth was created beneath human dignity. While human beings created by God as the noblest and he was given the function as the caliph of God on earth so that the earth can be managed properly.

<sup>39</sup> M. Yunan Yusuf, *Tafsir., op.cit.*, p.666

<sup>40</sup> This Qur'an and translation is taken from *Qur'an., op.cit.*,

For the earth created as a material that exploits human beings derive the greatest benefit from the earth.

Therefore, do not place the earth and all that is on the surface above human dignity by regarded it as God (*shirk*). But at the same time is also not treated arbitrarily by destroying it, because both were placed above human dignity and who act arbitrarily against earth directed negative impacts to humans. The first human impacts will fall into idolatry; while the second impact is human will be damage misfortune befalls the earth.

*So proceed at every turn.* Do various observations of the earth whether it is in the form of observational conditions and state of the earth, or experiment with nature and its properties. By knowing the nature and character of the earth, humans can process them for the purposes of the man himself. From the processing of the earth people will get benefit from the earth in the form of sustenance bestowed by Allāh. The gift was entirely to humans. *Get and eat some of his sustenance.* From the bowels of the earth various minerals such as oil, gold, coal, nickel can be obtained. It can be obtained from the forest like the timbers which can be produced to drive the economy. From oceans the various types of fish and sea pearls can be obtained.

In the period of creation, man was being in paradise. Then human are abuse and doing God's prohibition. Therefore man was sent down to earth. After life of the world ends, then the afterlife is started. Humans come from God and would return to God. Therefore, there is no other path except the end of human life back to God. Life on earth must be left behind *and unto Him you (come back after) raised.*<sup>41</sup>

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<sup>41</sup> M. Yunan Yusuf, *Tafsir*, *op.cit.*, p. 71

### 3. Mount as the balance of the earth's keepers

It was said in sūrah al-Mursalāt (77) verse 27:

وَجَعَلْنَا فِيهَا رُؤْسِيَ شِمِخْتٍ وَأَسْقَيْنَاكُمْ مَاءً فُرَاتًا ﴿٢٧﴾

Meaning : And We gave him the high mountains, and We give to drink you with fresh water?<sup>42</sup>

According to Yunan the word *rawāsiya* comes from the fi'il madli, that literally means affirming, bind, tether, or pegs. Almost all the classical commentators interpreted the word *rawāsiya* with mountains. While modern interpretation interprets it with earth magnets. Here Yunan interpret the mountains, with reference to the Tafsīr Ibn Abbās "*jibālan tsawābit fī makānihā autada lahā*" (mountain solid for it and that becomes the stake for itself). And We gave him the high mountains.

Mount indeed functioning as earth's kernel because it used as pegs for the earth. But at the same time the mountain also serves to make the air condition in order to rain "*and we give you to drink the fresh water?*". As known that rain is the process of heating of the sea water which then evaporates into the spots of water in the form of clouds. Light clouds then move on to somewhere and then obstructed by mountains. So when the clouds had gathered a lot of effects on the inhibition by mountains before, then the rain came down in that place.

It is appropriate to mention the mountains and fresh water in one verse, because the two are closely related. The mountain also has a role to rain. Instead, the rain watering the forest and create an ecosystem so that water can be stored in the roots of forest trees are dense and lush. Ecosystems will be disrupted when

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<sup>42</sup> This Qur'an and translation is taken from *Qur'an., op.cit.*

the forest has barren, so that water storage is gone. The result is that when it rains, it will cause flooding.<sup>43</sup>

#### 4. Heavy rain

It was said in sūrah Nūh (71) verse 11 :

يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾

Meaning: He will send to you with heavy rain.<sup>44</sup>

This verse was sent down to motivate the people of Nūh. The motivation of this rain verse shows that Armenia is an agricultural country that needs water to irrigate rice fields and plantations in the country. Rain water is form of blessing from the sky, in which with sufficient rainfall life come into bloom.

In any country, when madly in prolonged by drought, the rainy season is always awaited. With the fall of the rain, the herbs into blossom, animals and livestock get the food from plants that grow fast. People will also get a source of primary needs. Water is very needed by every living creature.

With falling rain, air pollution can be stopped so that people can breathe the air that is not contaminated by pollution. The air that has been poisoned by the air pollution is bad for human life. Various infectious diseases will be easier when the air is already polluted. Every day, people breathe in the air for a process of metabolism in the body. Without the air they breathe, the process will not run smoothly and would be fatal to humans.<sup>45</sup>

#### 5. Water sources becomes dry

Al-Qurān tell about it in sūrah al-Mulk(67) verse 30 :

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ ﴿٣٠﴾

<sup>43</sup> M. Yunan Yusuf, *Tafsir*, *op.cit.*, p.667

<sup>44</sup> This Qur'an and translation is taken from *Qur'an*, *op.cit.*,

<sup>45</sup> M. Yunan Yusuf, *Tafsir*, *op.cit.*, p.331

Meaning : Say: "Explain to me, if your water becomes dry; then who will bring running water to you?".<sup>46</sup>

Water is the primary needs if it placed on the desert life. *Say: "Explain it to me.* The infidels were challenged by the prophet to explain the problem of water into the needs of these people whether they are still able to explain it. As long as they are constantly urging the prophet with arrogance and conceit asking for an explanation about doomsday.

How *"if your water becomes dry"*. It can be imagine in the Saudi Arabian region at the time of al-Qurān was sent down how the need for water were very large and high while the water itself becomes a very expensive item. Water in the oases is very few in number. The infidels were begged to think and find answers about the water sources dry up. Water is not already found again despite being dug wells tens of meters deep.

If it is difficult to get the water, *"Who then will bring running water to you?"*. The rain is expected to fall, it turns dry even longer. The river had been expected to dry up, boreholes already drilled tens of meters, and not a drop water coming out. In such conditions, who else will bring water if it was not God? The water would not be supplied by Latta, Uzza and by Manat, except God. Therefore do not worship idols, worship God who sends rain from the sky.

This is the faith of Islam and part of belief in Allāh swt. God sends rain; water from the sky which is the source of life on earth creature. God also that exude water gushing out of the earth so that makes vegetation to flourish. So it rained and stopped raining is due to Allāh. Not by a shaman or dowser of rain. There

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<sup>46</sup> This Qur'an and translation is taken from *Qur'an., op.cit.*,

is no effort and resources by a handler or a shaman to reduce and stop the rain.

## 6. Flood

The flood verse was explained in sūrah Al-Hāqqah (69) verse 11.

إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ﴿١١﴾

Meaning : Verily, We, when the water has risen (to the mountain) We bring (ancestors) you, into the ark.<sup>47</sup>

Allāh sent down the punishment in the form of a huge flood to the people of Nūh. *Verily, We have God, God is Just, Wise. when the water has gone up (to the mountain), causing widespread flooding, then we take it (ancestor) to you who believe in Allāh and do not deny the Day of Judgment into the ark, to save them from the danger of flooding.*

Due to incessant rains, the waters are abundant and overflowing with ferociously. In addition, the water in the ground also radiate to the swift. Resulting in major flooding. *Indeed, We when the water has risen (to the mountain).* The high water is not merely a human high, or the extent of their homes, but the extent of the mountain. There is no place to escape. All of the ground already covered by the great flood.

In the time before the water becomes rise then people who believe in Allāh are invited to climb into Nuh's ark. They climbed into the boat with full of joy. Because only those who survived the flood. *We brought (ancestors) you, into the ark.* This is the next generation of human subsistence. That is why it said that the ancestor of faithful humans will live further after the major flooding events. While humans beyond those already drowned.<sup>48</sup>

### c. Interpretation of verses On Biology

<sup>47</sup> This Qur'an and translation is taken from *Qur'an., op.cit.*,

<sup>48</sup> M. Yunan Yusuf, *Tafsir., op.cit.*, p. 212.

## 1. Man was created in seven phases

Al-Qurān noted it in sūrah Nūh (71) verses 13-14:

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾

Meaning : Why you do not believe in the greatness of God ?, And Verily He has created you in diverse stages.<sup>49</sup>

This verse describes the argument of Nuh to his people about the incident of Microcosmos (human creation). By asserting a question why not expect the "honor" of God, emerged the understanding that tribute was obtained when we have faith in Him. What makes a person believe in God? That is the creation of the universe and man. The universe called with the macrocosm, and man is microcosm. Both are evidence of the nature of God.

In modern argument of macrocosm called the cosmological argument, that is the argument about the nature of creation. The nature that created regularly and harmony show the existence of the creator. It is impossible for nature walk with a full order and harmony are created just like that without any set up. The position of the sun, planets, and other celestial objects that are in place are in harmony with one another. Similarly, the human body with the elements of life in it. Starting from the brain, lungs, kidneys, liver, heart and blood circulation throughout the body there must be a set by the creator.

The meaning of *athwārā* which mean terraced is understood by the commentators as premises stages of the human development creation after conception in the womb. Growth in the womb through a process that is not simple. The process of development is very complex were designed by God. He designed and process it gradually, growing little by little, toward perfection.

<sup>49</sup> This Qur'an and translation is taken from *Qur'an., op.cit.*,

There process levels ranging from *sulālat min thīn* (starch soil), from the starch soil turned into a quintessence of *nuthfah* (sperm or ovum). After fertilization of sperm and ovum turns into *'alaqah* (clot). From a blood clot turned into *mudghah* (piece of meat), and from a piece of meat develop into *izhāmā* (a bone). Then the bones were wrapped in bacon, from here fetus develops into another form, namely the human form.

## 2. Nuṭfah

It was said in Al-Insān (76) verse 2.

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾

Meaning: Verily We created man from a mingled drop to test him (the gifts) We gave him hearing and seeing.<sup>50</sup>

In this verse, Qurān using *nuthfatun amsyāj* to explain the ingredients of human creation. There is a phrase that is unusual in the words. Grammatically, it does not correspond between the *sifat* and its *mausūf*. Word *nuthfah* in this verse is singular form while the the word *amsyāj* is plural form, which both should be the same.

Quraish Shihab explained it by saying: language experts claim that if the *sifat* of the singular take the place of plural, then it implies that the properties covers all small parts of it *mausūf*. In terms of the word *nuthfah*, the *sifat* of *amsyāj* (mixed) is not just the mixing of two or seen things so fused together, but the mixture is so steady that covers all areas of *nuthfah* earlier. *Nuṭfah amsyāj* itself is a mixture of sperm and ovum each have 46 chromosomes. If so natural that the above verse uses the plural to characterize *nuṭfah* that has an ample number of chromosomes.

After God created man, God then test it free choice. Because God has a grand design, He is the Supreme Court in the

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<sup>50</sup> *Ibid.*,

creation of the universe that is theological. For humans grand theological design is as said in al-Qurān by a statement "*liyabluwakum ayyukum ahsanu amalā*" to test which one of you is best in conduct. In order to fulfill God's grand design, He confirms "to test him or the people (with the command and prohibition). To fulfill that grand design God could actually create all men believe and do pious. But if it happens means God does not give to human freedom to choose. Humans become forced, not independence.

For that Allāh completing human by giving it the potential to acquire these freedoms, *So We gave him hearing and seeing.* That Potential is hearing and vision. Man with hearing and vision will acquire a wide range of information that is needed in life. Based on human hearing and vision can develop themselves to reach certain stages in reaching the various necessities of life. Whether it needs it primary, secondary, and tertiary, both jasmaniyah and Rohaniyah.

God said in sūrah Al-Mursalāt (77) verse 20.

أَلَمْ نَخْلُقْكُمْ مِّن مَّاءٍ مَّهِينٍ ﴿٢٠﴾

Meaning: Have We created you from a base fluid?<sup>51</sup>

From what substance is God created a man? *Have We created you from a base fluid?* Humans created from a weak water or base which in Arabic is called with *māun Mahīn*. The word *Mahīn* called four times in the Qur'an, each in Sūrah as-Sajdah (32): 8, az-Zukhrūf (43): 52, al-Qalam (68): 10, al-Mursalāt: 20. In sūrah as-Sajdah and al-Murslāt talking about the creation of man, verse 52 sūrah az-Zukhrūf talking about Mūsā that viewed by

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<sup>51</sup> *Ibid.*,

Fira'ūn as a despicable person, while verse 10 in sūrah al-Qalam talking about the ban on people often swear again despicable.

Thus, humans were created from the weak and contemptible water, that is the sperm. When it came out not in the uterus of a woman, sperm is something dirty, and some scholars regard as unclean (*najis*). It is the dirt that must be disposed of and cleaned. In fact, if the sperm spilled on leave to dry will leave less savory smell. That's why the water was said weak and contemptible.

### 3. 'Alaqah

أَلَمْ يَسْأَلِ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿١٠﴾ أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُمْنَىٰ ﴿١١﴾ ثُمَّ  
كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿١٢﴾ فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿١٣﴾

Meaning: Does man think that he will be left alone (without liability)?, Is not shed a drop of sperm (in the womb), then it becomes a seminal blood clot, then God created it, and refine it, then God made thereof pair: male and female.<sup>52</sup>

These verses begin with the assertion that human will ask for accountability. The Book of deeds will be open and read. The track record for living in the world will be on show. Each person one by one will be required for accountability about what's already done. Nothing can be hidden. No matter how small the act, it would be visible. This confirmation was conveyed in the form of rhetorical questions that do not require a response. *Does man think that he will be left alone (without liability)?* The answer is already in the question itself, namely that there must be accountability. Because if liability was not there, the human conscience will suffer forever, so much evil that escaped from the world court.

<sup>52</sup> *Ibid.*,

Who will accept the accountability? Who will accept accountability is Allah. For people coming from God, will come back to God. God created men and gave them life, He provides for its needs and only to God, man will be facing in the last journey. Then what's going on men will brag about? Because of the origin of man is the same man created from a drop of sperm in the shed (into the womb). Only God, who controls and moves the sperm as well as organize and mobilize the ovaries so both can be met. The second meeting of a substance that later gave birth to a human. And everything will be in the sleigh before God to be held responsible.

After a seminal meeting with the ovaries, it develops in the time that has been set. Then it becomes a seminal clot. Al-Qurān uses the word '*alaqah*' to mention the results of the human fertilization process. The process takes place in the womb. '*Alaqah*' attaches to the uterine wall and the blood obtained from the uterine wall. That process is running as the laws that have been set up by God in the course of being in the center of the universe.

After the time of '*alaqah*' passed, the fetus grows in accordance with the plan of God, then God created it and refine it. Then a fetus turns into *mudhghah* (lump of flesh), then *izhāmā* (bone) and last *nasy'an ākhar* (other forms) in perfect shape. As Allah says in sūrah al-Mu'minūn (23): 14:

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا

فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾

Meaning : The sperm then We made the clot of blood, then blood clot We made a lump of meat, and then we made a lump of flesh bones, then We wrap the bones with flesh. then We made him an other (shaped) creature

else. So that the holy Supreme God, the Creator of the nicest.<sup>53</sup>

That verses is detailing the process of human creation. Starting from *'alaqah*, developed into *mudghah*, then turned into *izhāmā*, then turned into *lahmā*. Then, from proceed into final form, which is he formed to another perfect. All humans created through the same process of creation. Nothing was given the privilege out of that process.<sup>54</sup>

#### 4. Childbirth

It was noted in sūrah Al-Mursalāt (77) verse 21-23

فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ﴿٢١﴾ إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾ فَقَدَرْنَا فَنِعْمَ الْقَدِيرُونَ ﴿٢٣﴾

Meaning : Then We placed him in a solid (womb), until the appointed time, and then we determine(shape), then We(allah) are best of which is decisive.

When sperm meets the ovum in the womb of the woman, then one of the sperm catch one of the ovum then resulting in fertilization. The time of conception and subsequent processes occur in the womb, a sturdy case for the fetus.

Sperm in many places reach about 200,000 ovums and will meet with only one ovum, sperm which have found ovum is inherent in it, so that they are already united and stored in the womb as a solid. The evolutionary process of growth from time to time walking in the womb. The word *qarār* literally mean “settled”. Unity between the sperm and the ovum is settled in the solid womb.

Women’s womb is the safest place for the potential human being. In the womb of everything what is needed by the growing fetus is already available and complete. The ovum is already

<sup>53</sup> *Ibid.*,

<sup>54</sup> M. Yunan Yusuf, *Tafsir Juz Tabarak Khuluqun Azhim (budi pekerti yang agung)*, p.579

inseminated is embedded in the existing lenders on the uterus. During the specified time of conception, the result of insemination is settling in the place and difficult to split again. Its development followed the maintenance contained in a sturdy place until time to be born.<sup>55</sup>

Embryos that are undergoing the process of evolution requires a certain time. *Until the specified time*. How long the specified time is it? A hadīth of the prophet are narrated by Imam Muslim in, from Zaīd Ibn Wahab Abdullāh Ibn Mas'ūd, explaining the time that is required:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُنِيرٍ الْهُمْدَانِيُّ وَاللَّفْظُ لَهُ حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ وَوَكَيْعٌ قَالُوا حَدَّثَنَا الْأَعْمَشُ عَنْ زَيْدِ بْنِ وَهْبٍ عَنْ عَبْدِ اللَّهِ قَالَ حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوقُ إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا ثُمَّ يَكُونُ فِي ذَلِكَ عَاقِمَةً مِثْلَ ذَلِكَ ثُمَّ يَكُونُ فِي ذَلِكَ مُضَعَّةً مِثْلَ ذَلِكَ ثُمَّ يُرْسَلُ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ بِكُتِبَ رِزْقُهُ وَأَجَلُهُ وَعَمَلُهُ وَشَقِيٌّ أَوْ سَعِيدٌ فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا

Meaning : It has told us Abu Bakr bin Abu Syaibah; Have told us Abu Mu'awiya and Waki ' ; Likewise narrated from other lines, and has told us Muhammad bin 'Abdullah bin Al Mahdani Numair and wording is his; My father had explained to us and Abu Mu'awiya and Waki 'they said; Have told us Al A'masy of Zaid bin Wahb of 'Abdullah he said; Have told us the Prophet sallallaahu

<sup>55</sup> M. Yunan Yusuf, *Tafsir., op.cit.*, p. 660.

'alaihi wasallam is -Ash Sadiq Al Mashduq- (an honest and convey his message is true):' Surely a man began to be created in the mother's stomach after being processed for forty days. Then it became a piece of flesh in the next forty days. Then became a piece of flesh in the next forty days. After forty next day, God sent an angel to blow the spirit into him and was ordered to write four things; sustenance, death, charity, and miserable or happy. ' For the sake of Allah is no god but He, surely there is someone of you who do good deeds of Paradise, until the distance between himself and heaven is but one cubit, but destiny was apparently assigned to him until he is doing charitable deeds expert hell and he finally go to hell. There are also people who do charitable deeds expert hell, until the distance between him and hell just one cubit, but destiny seems to set him up then he is doing the deeds of the people of Paradise and he finally enter Paradise."(HR. Muslim)<sup>56</sup>

From the above hadith, it was known that the man proceeds in a mother's womb from *nutfah* for 40 days then becomes *'alaqah* (blood) also for 40 days then be *mudghah* (meat) for 40 days as well. After reaching the age of 120 days and then God sent an angel to blowing the soul of the fetus, so as to obtain the spirit for survival.

It can be concluded that the fetus suffered two phases of life in the womb. The first, phase of being the cells growing in the womb and receive food from his mother. This process runs for 120

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<sup>56</sup> Imam Yahya Ibn syarafuddin an-nawawi, *Matan Arba'in Nawawi fi al-Ahadits al-Shahihah* (Semarang: Pustaka Alawiyah Semarang, t.th), p.8.

days which beginning from the first day of conception until the fetus has become *mudghah*. When the fetus has reached *mudghah* phase, the fetus is ready to receive the spirit presence.

The second, the phase of life as a human being, namely *mudghah* that already got puffs spirit of Allah. Spirit can only be in the living cell. Spirit cannot exist on cells that die. *Rūh* will go to leave the body and back to its nature in *malakūt*, when cells exist in the dead body, it not alive anymore. The time needed by the fetus in the growth of this second phase is 5 months 10 days or 160 days.

After reaching the age of nine months and ten days in the mother's womb, it gives birth to the fetus as a baby. However before birth, it had specified anything regarding the intrinsic properties of the physical and spiritual human being. *Then we(God) determine (shape)*. Shape here in the sense of what we often call the day-to-day with the luck of living which includes sustenance, death, deeds and wretched or happy. All covenants were set by Allah, and the science of it all only on Allāh.

Similarly, regarding the physical conditions, humans were created in the best of physical shape. This provision concerning the height, weight, teeth, long legs and long legs hands, face shape, wide field chest, the size of the soles of the feet and the size of your palm and the uniqueness of fingerprints of every human being there is no similarity between the one and the other, Such provision is needed by forensic science of the modern age in revealing the specialty owned by every humans.

How thorough and complete were human form created. Nobody was able to create as accurately, as perfect and complete as the creation of Allāh. So we were the best of which is decisive. And only God the best of determinants. Determinants of the all-

knowing and all-wise. He designing, preparing and realizing human with all its uniqueness, of a form that can be readily seen until as smooth-subtle form of such uniqueness.

### 5. Fingerprint

Al-Qurān has noted about fingerprint in Al-Qiyāmah (75) verse 3-4.

أَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعُ عِظَامَهُ ۗ ﴿٣﴾ بَلَىٰ قَدَرِينَا عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ ۗ ﴿٤﴾

Meaning : Does man think that We (God) shall not gather (back) his bones? not so, in fact we Authorization to (re)compile his fingers perfectly.<sup>57</sup>

One of information about doomsday is the day of resurrection. After the total destruction of the universe, mankind will then be raised from the dead. News of the resurrection from the grave is in question by the infidels. How can people, who have been hundreds of years, even thousands of years dead, will come back to life as usual? Though, his bones had turned into soil. The bones that have become the land had been eaten by worms. Worm itself rose is dead and have become land again which is then absorbed by the plants. Vegetation was already eaten by the animal, and the animal was already dead. How could the man be revived?

How could the bones realign? The person died from an aircraft that crashed in the jungle and cannot be saved, even his body could not be found again. It may be that his body has been eaten by a wild animal, so that the flesh and bones had become flesh and bones of wild animals. God ask rhetorically, *does man think that We (god) shall not (re)gather his bones?* The mock and probing Questions against the infidels who do not believe in the resurrection.

<sup>57</sup> This Qur'an and translation is taken from *Quran In Word* by Yusuf Ali

They are the infidels, did not believe in the omnipotence of God power. They were looking for formulas and theories to find the reasons and arguments to deny the resurrection of man from the grave. They would argue that design and construct the bones that have been scattered in fact already destroyed hundreds and thousands of years ago is an impossibility.

Instead of collecting the bones are large in size and can be calculated easily, the bones in the fingers can be gathered and collated perfectly. Even to collect and collate finer more an organism can did by God, it easier to just recollect the bones. Al-Qurān uses the word *banān* (fingers) after uttering the word *Izhām* (bone) as a symbol of re-drawing of the creation of man as a whole.

It is not difficult for Allāh the almighty to assemble the re-arrangement of human bones that has died since hundreds or thousands of years. This expression is addressed to people who have a disease in his soul for looked the recollection of bones is impossible. God instead urging their think power, that is not only the big bones of the ones that reassembled, but also the small one.

This is the contradiction of the materialistic way of thinking that understand that everything is rely on the material and reject the spiritual realm. They should accept the possibility of realignment of the bones, because in the natural cycle of life, nothing is lost from the process of natural change. What happen is only the position shift that change and move away from a substance into another substance. So nothing is wasted or loss of process. *Why giving life to seen impossible?*

#### **d. Interpretation of Verses On Destruction of the Universe**

##### **1. The sky was split and weakens**

Al-Qurān indicates the destruction of the universe by explaining that someday the sky will split and becoming weaker. It noted in Al-Hāqqah (69) verse 16.

وَأَنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾

Meaning : and split the sky, because on that day the sky is becoming weaker.<sup>58</sup>

At that time the sky was split, because when it becomes weak, it can no longer be standing strong. *And split the sky, because on that day the sky is becoming weaker.* We do not know what the actual details of the sky's split or where part of it which split down or how many layers of it and also who experienced it. But as those who believe this verse was about to describe the events of the total destruction of the universe.

Each planet is no longer circulated in accordance with the motion of the usual orbit. The motion has been chaotic orbit and its structure is not in harmony again. Each planet has been thrown away from its original position and hovering with irregular direction. Like a kite lying the rope broke.

Therefore it cannot be avoided; there was another collision between planets. The chaos occurs in the motion of celestial bodies. Due to the collision of planets had been swept away. This is depicted by the expression of the sky split and weakened.

## 2. The sky melts like silver

It said in sūrah Al-Ma'ārij (70): verse 8.

يَوْمَ تَكُونُ السَّمَاءُ كَالذَّهَبِ الْمَذْمُومِ ﴿٨﴾

Meaning : On the day when the sky becomes like luluhan silver,<sup>59</sup>

<sup>58</sup> *Ibid.*,

<sup>59</sup> *Ibid.*,

The total destruction of the universe had shown by the melt of sky like silver. It is a symbolic picture of the destruction of the universe. Doomsday is marked with the sky melt like silver melting. Silver is Argentite in which when it burned, it will melt into a liquid. Silver was hard and strong after having burned and melted likes water. That depiction described in the Qurān at the time of doomsday.

How powerful is such destruction. Sky with no broad-brimmed, which are decorated by giant planets where they amount to billions, disintegration one another in a collision that shattered. Planets are colliding with each other, causing a very severe giant thump as well as it can break the human eardrum. The situation as it actually cannot describe with human language.

### 3. The death of stars

The death of stars was noted in al-Qurān sūrah Al-Mursalāt (77) verse 8.

فَإِذَا النُّجُومُ طُمِسَتْ ﴿٨﴾

Meaning : So when the stars have been omitted.<sup>60</sup>

In astronomy star is a planet in the Milky Way solar system. Milky Way which is occupied by the planet that we live in is also called Andromeda, it is also placed by other planets such as Mercury, Venus, Mars, Jupiter, Saturn, Uranus, Neptune, and Pluto. While in the universe there is millions of the Milky Way with each planet.

The stars that defined by this verse will have to eliminate, extinct or vanished. None of the stars are billions of numbers that were in place again, everything was lost. Situation to be defined by this verse is the destruction of the universe. The stars are

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<sup>60</sup> *Ibid.*,

already colliding and experiencing destruction. It were no longer in circulation in their respective places.

This is the time when God erased all celestial bodies. Whether it is the sun, the earth, other planets, such as Mercury, Venus, Mars, Jupiter, Saturn, Uranus, Neptune, and Pluto, and moon were also suffered destruction. Destruction occurred not only in the Milky Way, but also the destruction is occurring throughout the Milky Way contained in the universe. None of whom survived and left of the time of destroying.

#### 4. Earth crack

It was explained in sūrah Al-Mulk (67) verse 16.

ءَأَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾

Meaning : Do you feel secure against God (ruling) in the sky that he would overturn the earth with you, so that suddenly the earth began to shake?<sup>61</sup>

Life on the Earth which completed wit many things and made easy by Allāh are make human fascinated and complacent. Earthly preoccupations make people feel that what is obtained in the world is the result of their own works and efforts. When power is already in the grip, people will act arbitrarily and forget that behind it there is the existence of the Almighty namely God. *Do you feel safe?* Caused no human convenience that anything in the world were no need to worry and about. After all, life on earth is flowing like water. Indeed, there is sometimes a disaster occurs, such as floods, landslides, earthquakes, sometimes accompanied by tsunamis, forest fires, crop failure and others.

As a result of this tragedy many lives lost and many possessions were destroyed and disappeared. It can have fatal consequences for life. The accident was indeed made life miserable

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<sup>61</sup> *Ibid.*,

and painful. But it was only temporary. When the man did, he remember the God who (in power) in the sky. At that time the name of God is often called, prayer is always in the hope that God will bring down his grace and forgive his sins during the time in doing. But when the state is restored and the disaster has passed, people will come back to life they were in before the disaster happened. Humans will be blown away and drift back and would act arbitrarily against each other or against nature.

Because the fun of life, human beings forgets that it will end with death. They also forgets that the destruction of the universe will also happen to them. Because the earth upside and down, it makes turbulence. The shock is not that unusual shocks such as earthquakes, but powerful shocks that cannot be measured by the Richter scale.<sup>62</sup>

According to physics, earthquake is the movements or shocks that occur in the Earth's crust. Earth which is called as the giant ball has thin but hard outer layers of skin which is called granite. Behind the granite that contained basalt is a thick and wiry layer. The temperature is very high at between 1200-1800 degrees Celsius. On the outer and inner layer of the earth and ocean was experiencing the upside down. Its surface is sunk into the bowels of the earth and what is inside it thrown up to the surface.

Earth which was once in calm and peaceful atmosphere provides an opportunity to human beings to live is suddenly become malignant. The mountains that had been green with soothing beauty suddenly flare up and fly like a cloud. Marine who was decorated by the wave arrives breezy voice shimmered with a

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<sup>62</sup> M. Yunan Yusuf, *Tafsir Juz Tabarak Khuluqun Azhim (budi pekerti yang agung)*, p. 73.

palm leaf on the beach now suddenly has a raging wave that rose to the mainland sweep anything stonewall. Everything changed suddenly as noted by al-Qurān “so suddenly the earth began to shake”. This is a warning for people to always remember the impending of doomsday. The day will surely come and be a part of the principles which should believe.

### 5. Mount like a feather

It was noted in al-Qurān sūrah Al-Ma’ārij (70) verse 9.

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ﴿٩﴾

Meaning : and the mountains will be like a feather (the fly),<sup>63</sup>

It is not difficult to imagine the mountains floating like a feather or cotton, when the earth where mountains plugged colliding with another planet. Earth was once a giant planet when it collided with another planet will suffer destruction, even it will become the dust.

After changed into fur or dust, it would be very easy to fly with the wind. Moreover if it happened in the destruction of the universe. It is entirely possible and highly accepted by reason, that in doomsday the mountains will fly. It is not only the mount embedded in the earth, but also the earth that was plugged into the mountain where also will undergo total destruction and collided with another planet.

At that time the planets are separated from its axis, fly aimlessly and collide with each other. Similarly, magnet of the earth is disturbed, it no longer able to hold the earth to remain in place. Other celestial bodies have been destroyed due collide with

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<sup>63</sup> This Qur’an and translation is taken from *Qur’an., op.cit.*,

each other. The mountains which were stand tall and towering on the earth's surface, dissolved into dust.<sup>64</sup>

## 6. Mountain crushed into dust

Al-Qurān explained it in sūrah Al-Mursalāt (77) verse 10.

وَإِذَا الْجِبَالُ نُسِفَتْ ﴿١٠﴾

Meaning : and when the mountains are crushed into dust.<sup>65</sup>

Mountains created by God to be a peg to the earth so that the earth upright and sturdy. Mount stands towering clouds, like the highest mountains in the world. Besides, there are also cluster of mountains that stretched lengthwise, like a mountain chain in Sumatra and other Indonesian islands. Even some of them are volcanic.

When doomsday occurs, these mountains were destroyed into pieces and crushed to become particles of dust. Earth is only a small dot of billions of planets in the universe. Let the mountain that is in the earth, which are located on a small point on the planet, event giant planets scattered in this universe everything will suffer destruction. So no need to be confused to imagine how to understand what Qurān said as “mountains will be destroyed into dust.”<sup>66</sup>

## 7. The sun and moon are collected

This case noted by al-Qurān in sūrah Al-Qiyāmah (75) verse 9.

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾

Meaning : and the sun and moon are collected.<sup>67</sup>

According Yunan, sun is a gigantic ball of very hot gas. The center line of the giant ball that is 1.392 million km and 149

<sup>64</sup> M. Yunan Yusuf, *Tafsir*, *op.cit.*, p. 275.

<sup>65</sup> This Qur'an and translation is taken from *Qur'an In Word* by Yusuf Ali

<sup>66</sup> M. Yunan Yusuf, *Tafsir*, *op.cit.*, p. 647.

<sup>67</sup> This Qur'an and translation is taken from *Qur'an*, *op.cit.*,

million km away from earth. If the logic of the verse is received, then the sun and moon gathered are terrifying events, because the distance between them is so far.

Moon is a satellite of the earth which diameter is only 3,476 km. It can be imagined when the sun and moon are gathered, the closest understanding to the verses is that the moon inhaled into the sun that has diameter of 1.392 million km. Moon as earth satellites least into flaming gas that is in the sun. This kind of understanding is surely no more than an interpretation. But the true nature in the heading is instilled in the consciousness of men that doomsday is the total destruction of the universe.

Many scientists agree on the theory of the big bang. The theory says that the universe began as a tiny speck. These spots explode as a big bang, and throw the forerunner to the planet, and the longer growing. The process enlarges it will eventually weaken, the universe was smaller and occur the back large (Big Crunch). It is true that no one knows the truth of the theory, but not in doubt, this amazing idea as an attempt to unveil the mysteries of space. Only Allāh the All-Knowing what exactly happened.<sup>68</sup>

## 8. Lunar Eclipse

God had explained the lunar eclipse in sūrah Al-Qīyah (75) verse 8.

وَحَسَفَ الْقَمَرُ ﴿٨﴾

Meaning : and if the moon has been an eclipse.<sup>69</sup>

Lunar eclipse is a natural phenomenon when the moon and sun in the limit by the Earth, so the moon looked dark. The

<sup>68</sup> M. Yunan Yusuf, *Tafsir*, *op.cit.*, p. 543.

<sup>69</sup> This Qur'an and translation is taken from *Qu'ran*, *op.cit.*,

incident happened just a few hours, after which the moon will shine light.

Yunan Yusuf interpreted the moon eclipse is the moon do not shine anymore because it is caused by the eclipse. But what is described in the next verses that is where the sun and moon will be gathered, is not the purpose of the eclipse, but the loss of moonlight when the moon was destroyed. And the sun is the source of light in the rose is destroyed on that day.<sup>70</sup>

Above the author has explained about *Tafsir Juz Tabarak* and some examples of scientific verses interpreted in the tafsīr. Analysis of characteristic of interpretation above will widely explain in chapter IV.

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<sup>70</sup> M. Yunan Yusuf, *Tafsir., op.cit.*, p.542.

CHAPTER IV

CHARACTERISTICS OF YUNAN YUSUF INTERPRETATION OF  
KAUNIYAH VERSES

**A. The characteristic of Yunan Yusuf interpretation on kauniyah Verses in Tafsir Juz Tabarak**

In al-Qurān, verses that talk about the science of the universe called the kauniyah verses. The verses of science is often called the kauniyah verses are the verses of the Qurān which speak of the universe in the form *khabari* (descriptive) or *inshai* (non-descriptive).<sup>1</sup> Science about the universe, according to the scientists divided into two groups, namely the physical sciences and life sciences. The natural sciences aim of studying the substances that make up the universe, this kind of sciences then branched into physics (study of mass and energy), chemical (study the substances), astronomy (study of celestial objects), earth science, and others branches.<sup>2</sup>

Explicitly, there are not less than 750 verses of al-Qurān that explain about the creation of the universe and its phenomena. The verses are the signs of Allāh, which generally commanded people to pay attention and investigate the universe.

There are only 15 verses of al-Qurān which not contain about kauniyah verses.<sup>3</sup> In *Tafsir Juz Tabarak* that the author researched, all the verses explained are kauniyah verses. Yunan Yusuf divides the interpretation into four parts astronomy, geography, biology and destruction of the universe.

The commentators are basically demanded in order to have academic ability (scientific) in interpreting the Qurān. Especially the sciences that are

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<sup>1</sup> Andi Rosadisastra, *Metode Tafsir Ayat-Ayat Sains Dan Sosial* (Jakarta: Amzah, 2007), h: 158

<sup>2</sup> Jujun S. Suriasumantri, *Filsafat Ilmu: Sebuah Pengantar Populer*, cet. III (Jakarta: Pustaka Sinar Harapan, 1994), h: 93

<sup>3</sup> Viza Ulfa Rina, *Penafsiran Al-Maraghi Terhadap Ayat-Ayat Kauniyah Dan Relevansinya Dengan Sains*, skripsi Mahasiswa Uin SUSKa Riau (pdf)

classified into groups of sciences of the Qurān (ulūm al-Qurān). Jalāl al-Dīn al-Suyūṭī, for example, said that at least fifteen branch of sciences that must be mastered and recognize by a mufassir before interpreting al-Qurān, those are the science of Arabic language, *nahwu* (Arabic grammatical), the science of *al-Tashrīf* (word changes), the science of *al-isytiqāq* (morphology), science of *balāghah* (Arabic literature) that contains of *badī' ma'ānī* and *bayān*, science of *qiraat* (al-Qurān reading technique), the science of *uṣūl al-Dīn* (theology), science of *uṣūl al-fiqh*, science of *asbāb al-Nuzūl* and *al-Qaṣāṣ*, science of *nasīkh wal mansūkh*, the science of *fiqh*, *hadīth al-nabawi* and science of *mauhibbah*.<sup>4</sup>

In the *Tafsir Juz Tabarak*, there are some salient features of interpretation revealed by the author:

1. The discussion always started by mentioning the name of the sura, the sequence of revelation, the number of verses in Sūrah, other names and meaning in Sūrah, and describes a group of Sura including makiyyah or madaniyah.
2. Author of the tafsīr is Looking at each sura as a whole verses are mismatched. From this view, Yunan establish a harmonious relationship between the verse with other verses in the surah. According to Yunan, understanding a single word or sentence should be closely linked to the overall goal of surah, and also explain the relationship between the previous and the next sūrah (*ilm munasabah*).
3. Qur'anic verses are general. This characteristic core of the view that the guidance of Al-Qurān is continuous, not limited by time nor addressed to specific people.
4. Al-Qurān is the source of Aqidah and Law. In this case, Yunan desired that Qurān should considered as the source of the laws, and the Qurān used as support for strengthening the aqidah and faith in Allāh.

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<sup>4</sup> Muhammad Amin Suma, *Ulumul Qur'an* (Jakarta: Rajawali Press 2013), p: 404

5. There are the insertion of some extensive discussions about the things that are needed by the community, with the goal of delivering the explanation of religious instruction, both concerning the faith arguments and solving the problems that develop.
6. Correlating the interpretation of al-Qurān with social life.

Yunan Yusuf is not the only Quranic expert in Indonesia, but his ability to translate and convey the message of the Qurān in the present context makes it superior to other specialists. In the *Tafsir Juz Tabarak*, Yunan Yusuf using ijmalī method. As it is known that the method of interpretation is very influential on the resulting product of interpretation. Certainly this is also influence in Yunan Yusuf interpretation of the kauniyyah verses.

Sorting the verses of the Qurān into several groups will occur the various motif of interpretation. Those motifs should not be interpreted as a separation or conflict between the models of interpretation with other. On the contrary, that should be integrated in such a way that between motifs of interpretation with other is a unit instead of complementary. Integrating various motifs of interpretation is the guidance of the fact that the whole verses of the Qurān can not be split apart.

The motif that used by Yunan Yusuf in *Tafsir Juz Tabarak* is *adabī ijtimaī*, but in interpreting kauniyah verses he also uses characteristic *'ilmi*. By using both characteristics, the author can explore the explanations about life of the community and can connect it with the Qur'an as the eternal holy book. It will also bring into scientific explanation of Qur'anic verses.

Tafsir 'ilmiy or in the terminology referred as natural history can be simply defined as an attempt to understand the verses of the Qurān by making the discoveries of modern science as a helping tool. A major incentive for commentators to write his commentary with this pattern is in addition to the many verses of the Qurān which explicitly or implicitly commanded people to explore science, also want to know the dimensions of

the miracle of the Qurān in the fields of modern science. On the other hand, the traditional interpretation of the verses of al-Qurān may be less able to provide a satisfactory grasp of God's message that is both scientific and also has not been able to meet the development needs of the times so rapidly. Therefore, there are some rules that form the basis for the scientific interpretation of al-Qurān. The aim is to what have become such concerns can be minimized in such a way. Thus, in the process of scientific patterned interpretation are not experiencing significant errors.<sup>5</sup>

"Who has created seven heavens in layers. you never see the creation of God the most gracious something that is not balanced. Then take a look at over and over again, ye See something that is not balanced? then look to once again undoubtedly will come to your eyesight by not finding something eyesight defects and that too in a lousy situation. Lo! We have adorned the lowest heaven with stars, and We made the stars are tools thrower devils, and We have prepared for them the punishment of flaming ". (QS. Al-Mulk: 3-5)

Definition of sky physically is the sky which looked by the eyes far into space and which certainly not affordable. However, it is also understood as the limit of eyes sight that infinite with its seven layers. All logical possibilities are widely open in the discussion of sky. There's no inequality about sky. The equilibrium and perfectness of material movement is consistent in the law of nature.<sup>6</sup>

The word *sab'a* that found in verses is often used to replace the word *Kathīr* that means many.<sup>7</sup> Therefore, it is very precise that Qurān mentions the word *sab'a samāwāt* to describe how very vastness of space. Indeed, such

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<sup>5</sup> Mohammad Nor Ichwan, *Tafsir 'Ilmiy: Memahami Al-Qur'an Melalui Pendekatan Sains Modern*, (Yogyakarta: Menara Kudus, 2004), p. 161.

<sup>6</sup> <https://didikhardiono.wordpress.com/2008/05/12/bacalah-27-keseimbangan-langit/>, accessed on: pebruary 11 2016

<sup>7</sup> The commentators agreed that the number "seven" in the creation of the sky is interpreted as *kathir* that means many. Term "seven" used 24 times in al-Qur'an for several meanings. See in Maurice Bucaille, *Bibel, Qur'an dan Sains Modern*, terj: M. Rasjidi (Jakarta: PT. Bulan BIntang, 2005), p: 203

nature are closely connected and work with regularity proved that it is a miracle of God.

The other side which people can see from God's creation is the greatness proportion and balance that very clearly visible in the whole universe. There is the meaning of unity, singleness, and the balance of the whole (diversity) in the universe, all of which showed the unity of God's law is obeyed throughout nature.<sup>8</sup> That verse also refers to the fundamental reality and the universal truth in the universe, that in all of God's creation is subject to laws that set by God.

It's difficult to imagine how large is the millions of Milky Way, indeed only one Milky Way itself is so large. There are ten celestial bodies in the Milky Way. Behind Pluto is the closest star in the form of vague point which was named by the distance that Proxima Centauri is 4.1 light-years away and siriyus star at a distance of 8.6 light years. There is also a twin star, the star when viewed with the naked eye is single, but when viewed with a telescope looks twins. The amount of twins stars were approximately three times larger than the sun.

According to Yunan Yusuf, natural balance can be known after repeated observations and experiments. After observation and experiment, the laws that manage the universe will be opened. By knowing the laws that manage the universe, the nature and its behaviour will also be known. Sure that the universe is set in balance. Because if there is an imbalance, then this nature will experience the chaotic situation, the cycle of seasons became uncertain, even conflicting, and causing discomfort.

Allāh has created everything He wants. In this universe, for example, it can be seen how the amount omnipotence of God as the supreme Essence. How the sky elevated (Qurān 88: 18), mainland overlaid (Qurān 88: 20), living beings are created (Sūrah 16: 4, 5, 8), Allāh giving life to His creatures(Sūrah 22: 6), Allāh ended the whole universe (Qurān 22: 1) , etc.

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<sup>8</sup>Afzalur Rahman, *Ensiklopedia Ilmu dalam Al-Quran*, terj. Taufik Rahman (Bandung: PT Mizan Pustaka, 2007), p. 69

There is a definite intent of creation, the goal of creation, the beginning and the end of creation, and so on.

The end of God's creation is marked by the destruction of the universe. Only God knows the knowledge of the destruction. Humans were given only a little knowledge about it.<sup>9</sup> Al-Qurān only give some hint of the destruction of the universe. It's not necessarily as an assembled mechanism that ever happened or can be predicted by science today. But by scientifically assess the possibility, it's expected to strengthens our belief in the certainty of the destruction.<sup>10</sup>

According to the theory of stellar evolution, the sun will swell into a giant star and become red immediately before its death. At that moment the sun is shining so bright to the oceans will boil dry, rock will melt, and life would be extinct. Then the sun will continue to increase in size until the planets around it, Mercury, Venus, Earth and moon and mars, get into the gas sphere sun. Perhaps this incident is hinted at in the Qurān Sūrah al-Qiyāmah verses 7-9 as *"the union of the sun and moon"*. We can not talk about the arrival time span of these events until the total destruction of the universe is really happened. It is because, although theoretically can be expected when the sun will become a red giant about 5 billion years from now, but only God knows the certainty about the dissolution.<sup>11</sup>

Yunan Yusuf is an exegete who has a fairly wide scientific outlook as reflected in his works. In explaining natural phenomena and scientific descriptions related to the interpretation of Qur'anic verses, Yunan seeks to explain through simple phrases and using the presentation style of writing that is easy to understand. In his tafsīr, the meaning of al-Qurān was explained by using analogy of simple technology that is easy to understand.

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<sup>9</sup> Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang dan Diklat Kementerian Agama RI, *Penciptaan Jagat Raya dalam Perspektif Al-Qur'an dan Sains*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2010), h: 134.

<sup>10</sup> <https://cintaifisika18.wordpress.com/2012/05/14/bab-ipendahulua/>, accessed on: 15 February 2016.

<sup>11</sup> Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang dan Diklat Kementerian Agama RI, *Penciptaan., op.cit.*, p.135

By doing so, his interpretation can be understood by many circles of society that do require reading materials, especially books of commentary which written in Indonesian language.

## **B. Advantages and Weakness of Yunan Yusuf in Interpreting *Kauniyah* Verses**

There is no book of interpretation that perfect in all aspects of methods, systematics, or others which are able to show God's message comprehensively. It is common that the advantages of a tafseer in one aspect will cause the weakness in other aspects. This is due to the interpretation of a mufassir which strongly influenced by the viewpoints, expertise and their personal inclination. Likewise with the interpretation of Yunan Yusuf in *Tafsir Juz Tabarak*. There are some advantages and weakness of Yunan Yusuf interpretations on kauniyah verses in Tafsir Juz Tabarak, among its advantages and weakness are as follows:

### **1. The Advantages of Yunan Yusuf Interpretation**

Yunan Yusuf interpreting the verses by firstly explains the sūrah that will be interpreted, since it meaning of sūrah, the place of revelation, number of verses, motif of its revelation, the virtue of the sūrah, until the message containing in the sūrah. Then Yunan Yusuf combines several verses that considered similar in theme, translating the verses one by one, and interprets it by using analysis of verses and sūrah correlation, literary analysis, the relevant hadīth, and opinions of previous scholars.

The using of ijmalī method on Tafsir Juz Tabarak makes it an easy interpretation to understand. It's explained in the simple discussion and using tafsir bi al-ra'yi (interpretation based on reasoning and ijtihād) approach. The motifs used in this interpretation are motif al-'ilmī (based on the theories of science) and adabī ijtīmā'i (interpretation which tends to social issues). The use of this mode of interpretation further reinforce and assure readers about the content, purpose and wisdom of the verses of the Qurān.

Yunan Yusuf is an intelligent commentator in selecting the use of the word. Although highly educated, Yunan Yusuf fixed using a simple choice of words in each of his works so it can be easily understood by all people, both academics and the general public. He begged the Muslim communities to continue to do research on science because he thinks there is something hidden that is not yet covered by the research.

## 2. The Weakness of Yunan Yusuf Interpretation

Besides having some advantages as well as other work of tafsīr, there are also some weakness we can find in the tafsīr wrote by Yunan Yusuf. Here is the weakness of Yunan Yusuf's interpretation of the kauniyah verses.

*First*, ijmalī method used by Yunan Yusuf in Tafsir Juz Tabarak is seem too global and describe only a little problems that faced by the community. Although in this tafsīr He used the motif of al-'ilmī and adabi ijtima'i, but both motifs were not maximized. This makes it difficult to identify a concept of Yunan Yusuf for certain problems.

The example of Yunan Yusuf interpretation that is still too global is in the sūrah al-Jinn verses 8-9. In interpreting the verse about flaming arrows as weapons of angels to lurk the *jinn*, Yunan Yusuf cites the opinion of Imam Jalālain that fire arrows in the preceding verses means meteors. Yunan Yusuf just give a little description of these verses. If it noticed, the style of interpretation used in these verses is the style of 'Ilmi interpretation. However Yunan Yusuf did not discuss it in depth so that the knowledge gained by the reader is limited to general knowledge.

*Second*, in interpreting kauniyah verses, Yunan Yusuf is more likely to be fulfilled by the opinions of other commentators even scientists, whereas the results of his thinking just a bit of it because of the educational background of Yunan Yusuf that only religious-based schools.

*Third*, while using motif of *ilmi* in interpreting verses, Yunan Yusuf put the theories of science in the Qurān, but in this case he only collecting these theories without discussing whether the theory in accordance with the ultimate truth or not (Yunan Yusuf only use facts such as a form of scientific proof about the Qurān aligned with science without providing proof of the theory is valid or not).

Thus it can be seen that the interpretation made by Yunan Yusuf on *kauniyah* verses is still general. Scientific theories that explain well is also general so that the reader should review it in order to understand the existing theories in modern times. Some facts such as an explanation of the meteor, the theory of the speed of light, gravity of the earth is not described in detail by Yunan Yusuf.

## CHAPTER V

### EPILOGUE

#### A. Conclusion

After researching about the interpretation of Yunan Yusuf on kauniyaverses in *Tafsir Juz Tabarak*, some conclusions are come as follows :

1. Yunan Yusuf used Ijmāli method in interpreting the verses so that the description concise but clear. He explained the words and terms that are less clear in simple language that can be consumed both for general public and intellectual. The characteristic of interpretation used in this tafsīr is adabī ijtīmā'i, but in interpreting kauniyah verses he also used characteristic of ilmi. By combining both characteristic, Yunan Yusuf try to explain that al-Qurān is a book which corresponds to people's lives and scientific phenomena.

In explaining natural phenomena and scientific descriptions related to the interpretation of Qur'anic verses, Yunan seeks to explain through simple phrases and using the presentation style of writing that is easy to understand. In his tafsīr, the meaning of al-Qurān was explained by using analogy of simple technology that is easy to understand.

2. The interpretation made by Yunan Yusuf against kauniyah verses can not be separated from the positive and negative assessment. As well as other book of tafsīr, there are also some advantages and weakness in this tafsīr. Some of advantages are; it used bi al-ra'yi (based on reasoning and ijtihad) approach, Ilmi (based on the theories of science) and adabī ijtīmā'i (interpretation which tends to social issues). This kind of interpretation occurs to an interpretation that is able to accommodate a wide range of issues. It also used simple words that make it easily understood by all people. While the lack of interpretation of Yunan Yusuf interpretation is that the using of ijmali is seem too global and only describe a little problems faced by the community. The explanation is

general and does not describe scientific theories in detail due to his educational background is from a religious-based only.

## **B. Suggestions**

Kauniyah verses in the Qurān is a moral guidance for people to always be obedient and submissive to the Lord who has created, manage, and maintain the universe and its contents. These verses also have a deep meaning for people who constantly use their minds to think over everything in the universe.

Thus the study of kauniyah verses still needs to be continue in accordance with the disciplines and its respective fields. In order to give a discourse interpretation and understanding of the Qurān and invite people to be able to think more deeply about God's creation that exists in this universe.

## **C. Conclusion**

Praise to Allāh SWT for all the abundance of grace and instructions have been given, so that this simple but hard work of thesis can be done well.

The author realizes this thesis is far from perfection, therefore the suggestions and constructive criticism from all sides is really needed. However, the hope is that the results of this thesis can be useful for author in particular and readers in general.

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## **CURRICULUM VITAE**

Name : Umi Maulida  
Place & Date of Birth : Pati, September 16, 1992  
Original Address : Suwaduk, rt 02 / rw 03, Wedarijaksa - Pati  
Current Address : FUPK Female Dormitory (Ma'had Ulil Albab)  
Jl. Tanjungsari Utara, rt 07 / rw 05, No. 14, Tambakaji -  
Ngaliyan - Semarang  
Phone Number : 085226143051  
Email Address : umimaulida@yahoo.com

### **FORMAL EDUCATION**

1. Elementary School; MI Mazro'atul Ulum
2. Islamic Junior High School; MTs. Mazro'atul Ulum
3. Islamic Senior High School; MA Raudlotul Ulum Guyangan
4. State of Islamic Studies (UIN) Walisongo Semarang, Special Program of Ushuluddin and Humaniora Faculty, Tafsir Hadits Department

### **NON-FORMAL EDUCATION**

1. Ma'had Ulil Albab Ngaliyan Semarang
2. Boarding School Pesantren Al-Islah Kadilangu Pati
3. Boarding School Nurul Furqon Trangkil Pati