

AL-GHASHIYAH VERSE 17
(A Comparative Study of *Tafsīr Ibn Kathir* and *al-Misbāh*)



THESIS

Submitted to Faculty of Ushuluddin and Humanities
In Partial Fulfillment of the Requirements
For the Degree of Bachelor of Islamic Theology
In Al-Qur'an Science and Interpretation Department

By:

Adhya Shavira Syaninditha

(1704026018)

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

2022

DECLARATION

I hereby declare that the authenticity of this thesis is assuredly my own work. I take responsibility for the whole content of this thesis. Other writers' arguments, opinions, and findings are quoted or cited by ethical standards.

Semarang, November 16, 2022

Declarator

Adhya Shavira Syaninditha

NIM: 1704026018

**TAFSEER QS. AL-GHASYIYAH VERSE 17 CONCERNING THE
CAMEL'S SPECIALTY**

(Comparative Studies of Tafseer al-Qur'ān al-Azīm and al-Misbāh)

THESIS

Submitted to Ushuluddin and Humanities Faculty
In Partial Fulfillment of the thesis requirements
For the Degree of S-I of the Al-Qur'an and Tafseer Science

Submitted by:

Adhva Shavira Syaninditha

(1704026018)

Semarang, November 16, 2022

Approved by:

Advisor I

Advisor II



Dr. H. Hasyim Muhammad, M. Ag.
NIP. 1972203151997031002



Luthfi Rahman, S.Th.I., M.S.I., I.M.A.
NIP. 198709252019031005



KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI WALISONGO
FAKULTAS USHULUDDIN DAN HUMANIORA
Kampus II Jl. Prof. Dr. Hamka Km.1, Ngaliyan-Semarang Telp. (024) 7601294
Website: www.fuhum.walisongo.ac.id; e-mail: fuhum@walisongo.ac.id

RATIFICATION

This Final Project with the following identify:

Title : AL-GHASHIYAH VERSE 17 (A Comparative Study
of *Tafsir Ibn Kathir* and *al-Mishbah*)
Name : Adhya Shavira Syaninditha
Student Number : 1704026018
Department : Sciences of Al-Qur'an and Interpretation

Had been ratified by the board of examiner of Ushuluddin and Humanities Faculty of State Islamic University (UIN) Walisongo Semarang and can be received as one of any requirements for gaining the Bachelor degree in Science of Al-Qur'an and Interpretation.

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NIP. 19870829 201903 1008

Academic Advisor I

Dr. H. Hasvin Muhammad, M. Ag.
NIP. 197220315 199703 1002

Academic Advisor II

Luthfi Rahman, S. Th.I., M.A
NIP. 19870925 201903 1005

MOTTO

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ

*Then do they not look at the camels – how they are created?*¹

(al-Ghashiyah: 17)

¹ <https://quran.com/88>, accessed on October 3rd, 2021.

DEDICATION

This whole work is dedicated to:

My pleasant parents,

*Aris Giri Raharjo and Yulianti, all my prayers are always with you. Thank you for
your uncountable prayers, efforts, and support along my life journey.*

*

My greatest teachers

*

A family of FUPK and all the supervisors.

*

Everyone who appreciates my work.

TRANSLITERATION

English transliteration system International Version:

1. Single Consonant

Arabic Word	Name	Latin Words	Information
ا	<i>Alif</i>	Not Symbolized	Not Symbolized
ب	<i>Bā'</i>	B	Be
ت	<i>Tā'</i>	T	Te
ث	<i>Ṡā'</i>	Th	es (with a dot above)
ج	<i>Jīm</i>	J	Je
ح	<i>Ḥā'</i>	ḥ	ha (with a dot below)
خ	<i>Khā'</i>	Kh	ka and ha
د	<i>Dāl</i>	D	De
ذ	<i>Ẓāl</i>	Dh	zet (with a dot above)
ر	<i>Rā'</i>	R	Er
ز	<i>Zai</i>	Z	Zet
س	<i>Sīn</i>	S	Es
ش	<i>Syīn</i>	Sh	es and ye
ص	<i>ṣād</i>	ṣ	es (with a dot below)
ض	<i>ḍād</i>	ḍ	de (with a dot below)
ط	<i>ṭā'</i>	ṭ	te (with a dot below)
ظ	<i>ẓā'</i>	ẓ	zet (with a dot below)

ع	' <i>ain</i>	‘	Inverted comma on top
غ	<i>gain</i>	Gh	Ge
ف	<i>fā’</i>	F	Ef
ق	<i>Qāf</i>	Q	Qi
ك	<i>Kāf</i>	K	Ka
ل	<i>Lām</i>	L	El
م	<i>Mīm</i>	M	Em
ن	<i>Nūn</i>	N	En
و	<i>Wāw</i>	W	W
هـ	<i>hā’</i>	H	Ha
ء	<i>Hamzah</i>	‘	Apostrof
ي	<i>yā’</i>	Y	Ye

2. Double Consonant

Double consonants, including *syaddah*, are written in double.

For example: جَرَّبَ written *jarroba*.

3. Ta’ Marbutah (ة) at the End of Word

- a. Ta’ Marbutah (ة) at the end of a word with *sukun* is written as ‘h’, except Arabic words used as Indonesian words, such as *salat*, *zakat*, Etc.

For example, دَرَجَةٌ is written as *darrojah*.

- b. Ta’ Marbutah (ة) followed by ال but recite as *sukun* must be written as *h*.

For example, الْمَدْرَسَةُ الْعَالِيَّةُ is written as *madrasah al-‘aliyah*.

- c. Ta’ Marbutah (ة) followed by ال but recite as *sukun* must be united as *t*.

For example, الْمَدْرَسَةُ الْعَلِيَّةُ is written as *madrasatul ‘aliyah*.

4. Vowel

a. Short Vowel

اَ	<i>Fathah</i>	Written	<i>A</i>
اِ	<i>Kasrah</i>	Written	<i>I</i>
اُ	<i>Dammah</i>	Written	<i>U</i>

كَلَمَ	<i>Fathah</i>	Written	<i>Kalama</i>
شَرِبَ	<i>Kasrah</i>	Written	<i>Shariba</i>
كَتَبَ	<i>Dammah</i>	Written	<i>Kataba</i>

b. Long Vowel

Long vowel (*maddah*) written as *huruf* and stripe (-) above it.

<i>Fathah + alif</i> نَامَ	Written	<i>Nāma</i>
<i>Fathah + ya' mati</i> نَمَّيْ	Written	<i>Tamannā</i>
<i>Kasrah + ya' mati</i> خَبِيرَ	Written	<i>Khabīr</i>
<i>Dammah + wawu mati</i> لُغُوبَ	Written	<i>Lugūb</i>

c. Double Vowel

Fathah + ya' mati يَيْنَ	Written	<i>Baina</i>
Fathah + wawu mati قَوْلَ	Written	<i>Qoula</i>

d. Consecutive Short Vowels in One Word separated by the Apostrophe

أَنْتُمْ	Written	<i>A'antum</i>
لَنْتَكْفُرْتُمْ	Written	<i>La'inkafartum</i>

5. Article Alif + Lam (ال)

- a. Followed by huruf *Qomariyyah* is written as *al* and separated by a stripe (-)

الْقُرْآنَ	Written	<i>Al-Qur'ān</i>
الْعِبَادَ	Written	<i>Al-'ibād</i>

- b. Followed by huruf *Syamsiyyah* is written as a formula separated by a stripe (-)

السَّيَّارَةَ	Written	<i>As-Sayyārah</i>
الذِّكْرَ	Written	<i>Ad-Dhikr</i>

6. Word as Part of Phrase or Sentence

It is written as a real formula

أَهْلُ السُّنَّةِ	Written	<i>Ahl as-sunnah</i>
لَدَى الْبَابِ	Written	<i>Lada al-bāb</i>

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Praise be to Allah, Lord of the world, who grants strength to His creatures so that I can complete my final work in a great way. Peace and salutation will always be given to our beloved Prophet Muhammad PBUH, the last Messenger of Allah, and we will all await his benediction on the next day. My thesis, titled **“AL-GHASHIYAH VERSE 17 (A Comparative Study of *Tafsīr Ibn Kathir* and *al-Misbāh*),”** was submitted to the Faculty of Islamic Ushuluddin and Humanities in partial completion of the standards for the Sciences of Qur’an and Interpretation Department’s degree requirements.

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Semarang, November 16, 2022

The author

Adhya Shavira Syaninditha
1704026018

TABLE OF CONTENTS

PAGE OF TITLE.....	i
DECLARATION.....	ii
ADVISOR APPROVAL	iii
RATIFICATION.....	iv
MOTTO	iv
DEDICATION.....	vi
TRANSLITERATION	vii
ACKNOWLEDGEMENT	xii
TABLE OF CONTENTS	xiv
TABLE	xvii
ABSTRACT	xviii
CHAPTER I INTRODUCTION	1
A. Background of Research	1
B. Research Question	9
C. Research Objectives	9
D. Research Benefits.....	9
1. Theoretically	9
2. Practically	9
E. Literature Review	9
F. Research Methods	12
1. Type and Approach of Research.....	12
2. Data sources	12
3. Technique Collection.....	13

4. Data Analysis Method	13
G. Writing Systematics	14
CHAPTER II GENERAL REVIEW OF CAMEL AND <i>TAFSĪR</i>	16
A. Camel	16
1. Camel Definition	16
2. Camel in Qur'an	17
3. Camel Life	23
B. <i>Tafsīr</i>	26
1. <i>Tafsīr</i> Definition	26
2. <i>Tafsīr</i> Method	28
C. The Muqaran Method and Its Application.....	31
1. The Application of Muqaran	33
2. The Advantages and Disadvantages of the Muqaran Method	35
CHAPTER III GENERAL DESCRIPTION OF <i>TAFSĪR</i> IBN KATHIR AND QURAISH SHIHAB	37
A. Ibn Kathir Biography and His <i>Tafsīr</i> Book.....	37
1. Biography and Academic Background of Ibn Kathir	37
2. <i>Tafsīr Ibn Kathir</i> Profile	40
3. Interpretation of surah al-Ghashiyah verse 17 in <i>Tafsīr Ibn Kathir</i> ...	44
B. Quraish Shihab Biography and His <i>Tafsīr</i> Book	46
1. Biography and Academic Background of Quraish Shihab.....	46
2. <i>Tafsīr Al-Misbāh</i> Profile	50
3. Interpretation of surah al-Ghashiyah verse 17 in <i>Tafsīr al-Misbāh</i>	55
CHAPTER IV COMPARISON OF IBN KATHIR'S INTERPRETATION AND AL-MISBĀH'S INTERPRETATION OF SURAH AL-GHASHIYAH VERSE 17	59

A. The Similarities	59
B. The Differences	61
C. Camel Specialty	65
D. The Relevance of Two Interpretations Nowadays	66
CHAPTER V CONCLUSION	69
BIBLIOGRAPHY	71
WEBSITE	76
CURRICULUM VITAE.....	77

TABLE

Table 4. 1 The Similarities Interpretation	61
Table 4. 2 The Differences Interpretation	64

ABSTRACT

The camel's creation is proof of Allah SWT's power. Allah SWT has created the camel to be different from other animals, as is widely discussed in interpretation books, so humans can see Allah SWT's Oneness and believe in His existence. This study aims to examine the characteristics of camels in surah al-Ghashiyah: 17 according to the interpretation of *Ibn Kathir* with *al-Misbāh* and the relevance of surah al-Ghashiyah: 17 with the current context. This research uses a comparative method, comparing the interpretation of *Ibn Kathir* with *al-Misbāh*. The results of this research reveal that 1) The camel is an extraordinary creation, its body structure is great and unique, and it is suitable for transportation in the desert area, being the most common animal owned by Arab society at the time. The difference between the two mufasssirs is that Ibn Kathir's interpretation is shorter. He quotes the companion's words and the hadith. While Quraish Shihab explained in detail, he also explained the sentence structure (*I'rab*), and in his interpretation, he quoted explanations from other interpretations. 2) The camel still has advantages over other animals, but it has been displaced from its function due to the development of more modern, fast, and efficient transportation. The benefits of this research as material for human contemplation (*tadabbur*) to always remember that this nature was not created by itself, but because of Allah SWT, and technological advances that occur are also not spared because Allah SWT's power, who has given us the reason so that technology is progressing rapidly like now.

Keywords: Al-Qur'an, Al-Misbāh, Camel, Ibn Kathir, Tafsīr Al-Ghashiyah.

CHAPTER I

INTRODUCTION

A. Background of Research

Al-Qur'an is the ultimate source of knowledge. The occurrence of the cosmos and several other natural events are mentioned in the Qur'an, including the creation of the sky, earth, mountains, oceans, humans, animals, and plants.

The creation of the universe is one of the manifestations of Allah's power. Because the universe could not exist without His will, He created the universe and its components for humanity to see His Oneness and believe in His presence. Allah SWT has mentioned the creation of the universe in His verses. As stated in surah al-An'am verse 73:

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ ۚ قَوْلُهُ الْحَقُّ ۚ وَلَهُ الْمُلْكُ يَوْمَ يُنفَخُ فِي الصُّورِ ۚ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ

Meaning:

And it is He who created the heavens and earth in truth. And the day (i.e., whenever) He says, "Be," and it is, His word is the truth. And He is the dominion (on) the Day the Horn is blown. (He is) Knower of the unseen and the witnessed, and He is the Wise, the Aware. (al-An'am: 73)²

This verse urged us to consider how Allah SWT created everything. He created everything in the world, proved it with sufficient truth, established natural laws holding wisdom and secrets, and demonstrated His Oneness. Allah SWT created the universe with perfect harmony and order. In His word, He also emphasized that when He created nature and established its laws, everything went according to His will.³

² <https://quran.com/6>, accessed on September 30th, 2021.

³ <https://quran.kemenag.go.id/sura/6>, accessed on September 30th, 2021.

He is the All-Knowing of all worlds, visible and invisible. Therefore, intelligent humans are unworthy of serving anyone other than Allah SWT, either directly or through His intercession.

Then in surah al-Baqarah verse 164, which says:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ 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 لِّقَوْمٍ يَعْقِلُونَ

Meaning:

Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the (great) ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every (kind of) moving creature, and (His) directing of the winds and the clouds controlled between the heaven and earth are signs for a people who use reason. (al-Baqarah: 164)⁴

According to the verse above, Allah SWT created the heavens and the earth for human needs, so we should pay attention and reflect on Allah's SWT grace. We can strengthen our faith in His Oneness by paying attention to His creations.

In this verse, Allah SWT urges us to look around, pay attention and reflect on our surroundings. Some of His creations can be seen directly and have real benefits, making it easier for us to understand them. However, we must go through a deep thought and contemplation process to understand them.

The advancement of technology has increased awareness of how Allah SWT created this universe as efficiently as possible. We should pay close attention to what this verse says. *First*, the earth's creation and what is stored within it is an inexhaustible treasure and wealth. As a result, humans must use, maintain and preserve it. *Second*, the sky was created with stars

⁴ <https://quran.com/2>, accessed on September 30th, 2021.

and planets. Everything operates and moves according to His laws and regulations. *Third*, the exchange of night and day, and the difference in length and shortness of time in some countries due to geographical differences. All of this brings enormous benefits to humans. *Fourth*, ships that sail across the ocean transport people from one country to another and commercial goods to help the economy. *Fifth*, rain from the sky so that the dead or dry earth can live and thrive again, and all kinds of animals can continue to live because of the rainwater. *Sixth*, a shift in wind direction from one location to another.⁵

Several verses in the Qur'an invite us to adore (*tadabbur*) all of His creation, including the universe. The universe is a space filled with biotic and abiotic life and various natural phenomena that may or may not be expressed by humans.

Tadabbur is conscious of Allah's words to understand their meaning. If there is no *tadabbur*, the wisdom of the Qur'an revelation will be lost, and the Qur'an is only limited to Allah's words that have no effect. Therefore, we cannot practice what is stated in the Qur'an unless we understand its meaning.

From the verse mentioned above, animals are creations that may be seen directly and have real benefits. Humans and animals have coexisted for a long time. Animals were created not just as a mode of transportation but also as an ecological balancer for human survival.

Humans are free to take any part of the animal. The Qur'an explicitly permitted the consumption of meat.⁶ For example, the cattle animals such as cows, goats, buffalo, sheep, and camels. We may use their meat, skin, and milk, as well as their strength and jewelry.

⁵ <https://quran.kemenag.go.id/sura/2/164>, accessed on September 30th, 2021.

⁶ Lajnah Pentashihan Mushaf Al-Qur'an, *HEWAN Dalam Perspektif Al-Qur'an Dan Sains* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2012), p. 7.

وَالْأَنْعَمَ خَلَقَهَا ۖ لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ (5) وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْخَوْنَ
وَحِينَ تَسْرَحُونَ (6) وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا ۚ بَلِّغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ ۚ إِنَّ
رَبَّكُمْ لَرءُوفٌ رَّحِيمٌ (7) وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً ۚ وَيَخْلُقُ مَا لَا تَعْلَمُونَ
(8)

Meaning:

And the grazing livestock He has created for you; in them is warmth and (numerous) benefits, and from them, you eat (5) And for you in them is (the enjoyment of) beauty when you bring them in (for the evening and when you send them out (to pasture) (6), and they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful. (an-Nahl: 5-8)⁷

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَمَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ (79) وَلَكُمْ فِيهَا مَنْفَعٌ وَلِتَبْلُغُوا
عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ (80)

Meaning:

It is Allah who made for you the grazing animals upon which you ride, some and others (79) And for you therein are (other) benefits and that you may realize upon them a need which is in your breasts; and upon them and upon ships you are carried. (Ghafir: 79-80).⁸

According to this verse, the camel holds a significant place. The camel is one of the animals mentioned in the Qur'an. This animal is mentioned in the Qur'an as one of the animals used to make *tadabbur* for Allah's creation. It is mentioned in surah al-Ghashiyah verse 17 of the Qur'an.

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ

⁷ <https://quran.com/16>, accessed on October 23rd, 2021.

⁸ <https://quran.com/40>, accessed on October 23rd, 2021.

Meaning:

Then do they not look at the camels – how they are created? (al-Ghashiyah: 17).⁹

Why did Allah SWT ask people to consider the camels? While Allah SWT mentions many other animals in His book (Qur'an), such as elephants, birds, bees, ants, And so on. If we look carefully, we can see that the camel is one of His most marvelous creatures. Its anatomy is designed to enable it to survive and function as a vehicle in the middle of the arid desert.

During the Prophet's era, the camel was the most used transportation. He was powerful enough to carry huge things, but he could also go a month or even almost three months without eating or drinking. This animal is also obedient and patient. Although he is tall and big, he has a gentle nature. These are only a few of the characteristics of this animal.

Allah SWT constantly gives humans reasons to consider all of His creations. Allah SWT chooses humans over other creatures in terms of reason. To properly and correctly understand the intent and meaning of the Qur'an, various disciplines such as linguistics, *Nahwu*, *Shorof*, *Tafsīr*, and other sciences are required.

The scholars dedicated themselves to the science of the Qur'an by writing books on exegesis and explaining the meanings contained inside of it. They derive legal conclusions and benefits from His verses based on their level of knowledge, faith, and purity.

According to Abdul Mustaqim, the period of interpretation is divided into three parts. Interpretation of classical, medieval, and modern-contemporary periods. The classical periods were interpreted during the Prophet's time, the Companions, the *Tabi'in*, and the *Tabi' Tabi'in*. Then, in the medieval period, interpretation was recorded and became a distinct discipline. His interpretation is characterized by the application of ratio (reason), which is getting stronger and more oriented toward affirming the interpreter's ideology and madhab. In the

⁹ <https://quran.com/88>, accessed on October 23rd, 2021.

modern-contemporary period, interpreters began to employ a variety of interpretation methodologies, such as *tahlili*, *maudhu’I*, *ijmali*, and *muqaran*.

Tafsīr al-Qur'an evolved in tandem with the advancement of science and the passage of time, resulting in various works of interpretation. Because of the rapid advancement of science and technology, various clearer and more profound understandings and discussions about the interpretation of Qur'anic verses have emerged. Of course, this is inextricably linked to humanity's insatiable curiosity.

Ibn Kathir and Quraish Shihab are two interpretation figures who have attracted the researcher's interest. Several factors influenced the researcher to use these two figures as research material. Ibn Kathir is a well-known classical interpreter, and his work has served as a reference for many other interpreters. *Tafsīr Ibn Kathir* is one of his works widely used as a research reference material. As explained by Jul Hendri, Ibn Kathir's interpretation has become a reference for Indonesian scholars such as Hamka, Ahmad Hasan, institutions, and *halaqah* (recitation) groups for Ibn Kathir studies.¹⁰

Quraish Shihab is a phenomenal contemporary figure in Indonesia. Academics and scholars have frequently referred to his interpretation, *al-Misbāh*. As Tatang Muslim Tamimi and Wahyudin explained, *Tafsīr al-Misbāh* is well-known in the Indonesian Muslim community. This is evident because the book has been reprinted nine times since its first printing in 2003, from 2003 to 2008. The public's interest in reading this book exceeds the public's interest in previous Indonesian commentators' works such as *al-Qur'an al-Karim* by Mahmud Yunus, *Tafsīr al-Furqan* by Ahmad Hasan, *Tafsīr al-Qur'an* by Hamidy, And so on. Unsurprisingly,

¹⁰ Jul Hendri, 'Ibn Katsir (Telaáh Tafsir Al-Quránnul Azim Karya Ibn Katsir)', *Nuansa*, 14 Desember (2021), p. 243.

al-Misbāh is included in the list of Popular Indonesian Literature of The Qur'an.¹¹

These two interpreters have different times and spaces when compiling their interpretations. *Tafsīr Ibn Kathir* was written in 767 H, while *Tafsīr al-Misbah* was written in 1420 H. The book of *Ibn Kathir* is more in the style of *mutaqaddimin* scholars, who frequently use the narration method, whereas the book of *al-Misbah* is more in the style of 'aqli scholars (*mutaakhirin*). This occurred due to differences in living conditions and the mufasssirs' culture and time.

In this research, the researcher will explore the characteristics of the camel from the perspective of Ibn Kathir's *Tafsīr Ibn Kathir* and Quraish Shihab's *Tafsīr al-Misbāh*.

According to Ibn Kathir, the camel is a very amazing creation. This animal has a large and strong body structure, but it is also quite flexible and may be utilized to carry products and bring people on travels. Part of his body can be consumed, and this animal is one that many Arabs had at the time.¹²

Meanwhile, according to Quraish Shihab, the creation of the camel is unique, and we should reflect on it. This animal's body shape transforms it into a vehicle in the desert. Its fur-covered eyes, nose, and ears help protect it from sand and dirt. The long legs help speed up its steps. The long neck helps balance its body. The wide feet walking in sandy desert areas are simple and have many advantages. Every time we research these animals, we find the validity of Allah's commandment so that we pay attention to His creation that contains these characteristics. This animal is not afraid to carry heavy burdens. Even though it is a big animal, it is submissive and willing to be managed even by a child, and although the benefit is enormous, the

¹¹ Tatang Muslim Tamimi and Wahyudin, 'Manhaj Tafsir Al-Misbah Karya Quraish Shihab', *Bayani : Jurnal Studi Islam*, 2.1 (2022), p. 93.

¹² Ibnu Katsir, 'Tafsir Ibnu Katsir', in *Tafsir Ibnu Katsir*, (Bogor: Pustaka Imam asy-Syafi'i, 2005), jilid ke-8, p. 458-459.

maintenance cost is minimal. Historically, the camel was a popular mode of transportation in Arab society.¹³

In explaining surah al-Ghashiyah verse 17, there are differences in the interpretation of these two interpreters. In interpreting the verse, Ibn Kathir does not explain the meaning of the vocabulary in verse but instead interprets it directly from one verse by clarifying it with a supporting verse or hadith. Meanwhile, Quraish Shihab clarified the words he considered the core of the discussion by giving a wider meaning to the vocabulary.

The researcher will use a comparative (*muqaran*) study approach. A comparative study is a method that involves comparing verses of the Qur'an that have the same or similar editorials for the same problem, comparing verses of the Qur'an with hadith that seem inconsistent, comparing the verses with other holy books such as Taurat or Bible, and comparing the interpreter's opinions in interpreting the Qur'an.¹⁴

The researcher is interested in using these two interpretations because they are both very popular interpretation books frequently used as reference material in all interpretations. The researcher chooses these two interpreters because they apply the same method of interpretation but with different styles. Also, the researcher wants to see how the camel specializes in different eras and places, specifically the classical and present eras, and those who see camels frequently and those who see camels seldom.

Based on the description above, to see how the two interpreters interpret the verses relating to the camel's specializes, the researcher will discuss this topic in a thesis named **“AL-GHASHIYAH VERSE 17 (A Comparative Study of *Tafsīr Ibn Kathir* and *al-Misbāh*).”**

¹³ M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002), p. 233-235.

¹⁴ Fahd bin Abd Al-Rahman bin Sulaiyman Al-Rumi, *Prinsip Dasar Dan Metodologi Penafsiran Al-Qur'an* (Kalimantan Selatan: ANTASARI PRESS, 2019), p. 72.

B. Research Question

Based on the background of the problem, the following are the main problems in writing this thesis:

1. What is the comparison between *Ibn Kathir* Interpretation and *al-Misbāh* Interpretation of surah al-Ghashiyah verse 17 regarding camel specialties?
2. What is the relevance of surah al-Ghashiyah verse 17 with the current context?

C. Research Objectives

1. To know the comparison between *Ibn Kathir* Interpretation and *al-Misbāh* Interpretation of surah al-Ghashiyah verse 17 regarding camel specialties.
2. To know the relevance of surah al-Ghashiyah verse 17 with the current context.

D. Research Benefits

1. Theoretically

This research is expected to add to UIN Walisongo's Scientific resources in the field of the Qur'an and Tafsir. Especially for the Department of Al-Qur'an and Tafsir Sciences is also expected to contribute to young intellectuals on comparative studies of *Tafsīr Ibn Kathir* and *Al-Misbāh* on camel characteristics.

2. Practically

This research is expected to be used as reference material for observers of interpretation studies and reading material, and library materials in various scientific institutions.

E. Literature Review

To support and validate this research, the researcher used earlier research on the same issues but with different problems to support and validate this research. With this literature review, the researcher aims to

show differences between previous studies and that none of them have specifically analyzed the characteristics of the camel in surah al-Ghashiyah verse 17, according to *Tafsīr Ibn Kathir* and *al-Misbāh*.

First, Akhiruddin Siregar's thesis on "Keistimewaan Unta dalam Perspektif Al-Qur'an dan Relevansinya dengan Zoologi."¹⁵ This thesis discusses the characteristics of the camel that are less noticeable to humans. This study is library research using the thematic study method (*Maudhu'i*) and a qualitative data analysis approach. According to the findings of this survey, many individuals are unaware of the characteristics of the camel animal. Moreover, there are still many people who are dissatisfied with the creation of this animal. It is important to remember from the reading of surah al-Ghashiyah verse 17 that this creation is what Arabs always see. We must study and appreciate the significance of God's creation in the desert, namely camels. There are differences between what the researcher intends to examine and what is being studied in this study. Suppose this study examines the characteristics of the camel and its relation to zoology. In that case, the researcher here aims to evaluate the characteristics of the camel by contrasting the characters' opinions, especially Ibn Kathir and Quraish Shihab.

Second, Ahmad Dahlan Harahap's thesis on "Amtsal Unta dalam Perspektif Al-Qur'an."¹⁶ This thesis discusses a Qur'anic example of livestock, one of which is a camel. This research is library research with a thematic method. According to this research, the camel proverb in the Qur'an is illustrated by the trials mentioned in the Qur'an surah Qamar verse 27, where the trials are addressed to the Prophet Saleh AS community who killed the Prophet Saleh AS's camel. Then in surah al-A'raf verse 27, this camel proverb addressed unbelievers who want to enter heaven. This

¹⁵ Akhiruddin Siregar, 'Keistimewaan Unta dalam Perspektif al-Qur'an dan Relevansinya dengan Zoologi' (Riau: UIN Sultan Syarif Kasim, 2021).

¹⁶ Ahmad Dahlan Harahap, 'Amtsal Unta Dalam Perspektif Al-Qur'an' (IAIN Padangsidimpuan, 2019).

research is different. The researcher here does not specialize in discussing the word or term of camel, but rather its characteristics.

Third, Muhammad Mu'az bin Azhar's thesis on "Hukum Mengkonsumsi Air Seni Unta Untuk Pengobatan (Studi Perbandingan Pemikiran Imam Syafi'I dan Imam Malik)."¹⁷ This thesis discusses the use of camel urine as a therapeutic. This thesis is library research that uses descriptive methods and qualitative approaches. The result of this thesis is that there are different opinions between the two scholars. According to Imam Syafi'I, camel dung and urine are unclean and should not be consumed except in emergencies. While Imam Malik believes that the urine of animals that consume or drink impure items has an uncertain status, their urine and feces become dirty. This research is different from what the researcher wants to explore. Even though they are comparing thoughts between characters, the characters and the focus of the study are different. The researcher is not looking at the law of using camel urine but rather at the unique characteristic of the camel.

Fourth, Fitri Sari's thesis on "Urine Unta (Studi Nalar Hadis dan Pendekatan Medis)."¹⁸ This thesis discusses the usage of camel urine for treatment. This research uses a qualitative method. As a result of this research, the hadith's viewpoint on the usage of camel urine is acceptable. However, in the opinion of scholars, there are differences. Some believe camel urine is impure, while others believe it is contaminated. In this difference of opinion, scholars agree that therapy using camel urine is only acceptable in an emergency. In medical research, there are benefits of camel urine, including the treatment of disease. This research is certainly not the same as the research that the researcher will do because researchers focus on interpreting the Qur'an rather than studying hadith.

¹⁷ Muhammad Mu'az bin Azhar, 'Hukum Mengkonsumsi Air Seni Unta Untuk Pengobatan (Studi Perbandingan Pemikiran Imam Syafi'I Dan Imam Malik)' (Jambi: UIN Sulthan Thaha Saifuddin, 2019).

¹⁸ Fitri Sari, 'Urine Unta (Studi Nalar Hadis dan Pendekatan Medis)' (Medan: UIN Sumatera Utara, 2018).

The urgency of research is to study the creation of camels with unique characteristics in every part of their body. Not only the hump that makes the camel look more special among other animals but in every part of its body, there are advantages if we pay attention. Then also to see the development of interpretation that occurred between Ibn Kathir and Quraish Shihab.

F. Research Methods

A method exists for research because it provides signs so that the research can achieve its aims.

1. Type and Approach of Research

The type of research used is qualitative research. Because the data collection technique is triangulated (mixed)¹⁹ with library research, the analysis is sourced from books, papers, journals, previous thesis, and other relevant and supporting document research so that the data related to the problem to be studied is obtained.

2. Data sources

Data sources are objects, things, or people where researchers observe, read, or ask about data, such as people, paper, and places.²⁰ Because this research will focus on data sourced from literature linked to the subject issue, it will require library research. The types of data sources are divided into two types, namely primary and secondary.

a. The Primary Data Sources

The primary data of this research are the primary sources obtained directly: al-Qur'an, *Tafsīr Ibn Kathir* book by Ibn Katsir, and *al-Misbāh* book by Quraish Shihab.

¹⁹ Nursapia Harahap, *Penelitian Kualitatif*, ed. by Hasan Sazali (Medan, 2020), p. 120.

²⁰ Samsu, *Metode Penelitian: Teori Dan Aplikasi Penelitian Kualitatif, Kuantitatif, Mixed Methods, Serta Research & Development*, ed. by Rusmini, Diterbitkan Oleh: Pusat Studi Agama Dan Kemasyarakatan (PUSAKA) (Jambi: PUSAKA, 2017), p. 93.

b. The Second Data Sources

Secondary data is information obtained from various supporting data and literature (library materials) that can support the significant difficulties in this research, such as interpretation books, articles, journals, and other information media related to research.

3. Technique Collection

The data collection method attempts to obtain data for this research under investigation.²¹ The researchers use the document method to collect data to achieve the best results. The document method is a data collection method that involves gathering records of past occurrences, such as someone's writings, photographs, and notable works.²²

In this case, the book of interpretation was the primary source for this research. The author then uses a literature study (library research) to present an interpretation of the camel's privileges in surah al-Ghashiyah verse 17 by reading, studying, and analyzing data in the form of the *Tafsīr Ibn Kathir* and *Tafsīr Al-Misbāh*, which examine the camel's privileges. The author concentrates on the camel in surah al-Ghashiyah verse 17 and is supported by additional sources relating to the concerns discussed and then analyzed.

4. Data Analysis Method

Data analysis is the stage of evaluating data obtained from field research. Data analysis is the effort to describe the data obtained in a narrative, descriptive, or tabular format.²³

As mentioned in the study's title, the author utilizes the comparative method (*muqaran*), a comparison approach that will uncover and analyze the differences between the elements being

²¹ Samsu, p. 96.

²² Sugiono, *Metodelogi Penelitian Kuantitatif Kualitatif Dan R&D* (Bandung: ALFABETA, 2013), p. 329.

²³ Samsu, p. 103.

compared. The purpose is to find the correct aspect amid the false ones or obtain a more comprehensive view of the subject under discussion.²⁴

In this section, the author presents an interpretation of the Qur'an verses by comparing the viewpoints of several scholars of interpretation to derive conclusions. The writer first chooses what theme will be investigated and then identifies the aspects that will be compared. In this case, the author collects the necessary data sources, such as numerous interpreters who discuss surah al-Ghashiyah verse 17, especially *Tafsīr Ibn Kathir* and *Tafsīr al-Misbāh*. After collecting the data, the writer conducts an in-depth analysis with data arguments so that the author can quickly provide understanding and conclusions as responses to the research questions and produce conclusions to answer the research questions.

G. Writing Systematics

In practical research, research systematics is divided into three main parts: introduction, content, and conclusion. However, it can be separated into several systematic chapters as follows:

Chapter I, introduces the background, research question, research objectives, research benefits, literature review, research methods, and systematic writing.

Chapter II, explains an understanding of the camel's definition, camel in the Qur'an, and camel life. Then there's the definition of *Tafsīr* and the various types of *Tafsīr* methods. The researcher will discuss the comparative (*muqaran*) method used in this study in this chapter.

Chapter III, discusses the interpretation of the camel according to Ibn Kathir and Quraish Shihab. This chapter includes the biographies of the two commentators, history, *asbab an-nuzul*, *munasabah*, and interpretation of surah al-Ghashiyah verse 17.

²⁴ Ma'mun Mu'min, *Metodologi Ilmu Tafsir*, ed. by Habib (Yogyakarta: Idea Press, 2016), p. 100.

Chapter IV, discusses the similarities and differences in interpretation between Ibn Kathir and Quraish Shihab in surah *al-Ghashiyah* verse 17, which deals with the understanding, types, and lives of camels. The characteristics of the camel will also be presented in this chapter and the revelation of surah al-Ghashiyah verse 17 with the current context.

Chapter V, closing. Discusses the conclusion of the thesis research, contains general conclusions from the explanations presented in earlier chapters and provides suggestions for further research. In addition, there are attachments in the form of documentation and those related to this research.

CHAPTER II

GENERAL REVIEW OF CAMEL AND *TAFSĪR*

A. Camel

1. Camel Definition

The definition of Camel in Merriam Webster is either of two large ruminant mammals (genus *Camelus*) that have one or two large humps of stored fat on the back and are used as draft and saddle animals in desert regions, especially in Africa and Asia. The one-humped camel (*C. dromedarius*) is extant only as a domestic or feral animal. The two-humped camel (*C. bactrianus* synonym *C. ferus*) of desert and steppe regions of northwestern China and southwestern Mongolia.²⁵

In the Oxford dictionary, a Camel is an animal with a long neck and one or two humps on its back, used in desert countries for riding on or carrying goods.²⁶

Camel in Arabic language is

الْجَمَلُ : الْكَبِيرُ مِنَ الْإِبِلِ مِنَ الْفَصِيلَةِ الْإِبِلِيَّةِ، مِنْ رَتَبَةِ الْحَافِرِيَّاتِ الْمُجْتَرَّةِ، وَمِنْهُ مَا هُوَ ذُو
سَنَامَيْنِ.²⁷

The largest camel of the family of *Camelus* of the order ungulates, some of them has two humps.

So, camel is a species of even-hoofed mammal in the genus *Camelus*. There are two known camel types: the one-humped camel (*Camelus dromedarius*) and the two-humped camel (*Camelus bactrianus*). They are found in arid and desert regions in Asia and North Africa.²⁸

²⁵ <https://www.merriam-webster.com/dictionary/camel>, accessed on November 5th, 2021.

²⁶ <https://www.oxfordlearnersdictionaries.com/definition/english/dromedary>, accessed on November 5th, 2021.

²⁷ <https://www.almaany.com/ar/dict/ar-ar>, accessed on November 9th, 2021.

²⁸ Jumanta, *Buku Pintar Hewan* (Jakarta: PT Elex Media Komputindo, 2020), p. 50.

2. Camel in Qur'an

In Arabic words, at least there are 6000 words of a camel. The camel is used as a metaphor in numerous verses of the Qur'an.²⁹ The camel is mentioned nine times in the Qur'an with different words depending on the meaning of the word and the condition of the camel. Among the nine words are:

a. *Jamal* (جمل)

Jamal (جمل) the plural form is *jamalah* (جمالة) which, refers to a male camel who is starting to grow canine teeth.³⁰ This term appears twice in the Qur'an, in surah al-A'raf verse 40 and surah al-Mursalat verse 33.

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفْتُحُ لَهُمُ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ
الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ۚ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ

Meaning:

Indeed, those who deny Our verses and are arrogant toward them – the gates of Heaven will not be opened for them, nor will they enter Paradise until a camel enters into the eye of a needle (i.e., never). And thus do We recompense the criminals. (al-A'raf: 40)³¹

كَأَنَّهُ جُمِلَتْ صُفْرًا

Meaning:

As if they were yellowish (black) camels. (al-Mursalat: 33)³²

b. *Ibil* (إبل)

Ibil (إبل) means a strong camel. According to Imam al-Maraghi, he explained that camel with the word *al-ibilu*, which means camels,

²⁹ Lajnah Pentashihan Mushaf Al-Qur'an, *HEWAN Dalam Perspektif Al-Qur'an Dan Sains* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2012), p. 81.

³⁰ Zulkifli Mohd Yusoff and others, *Kamus Al-Qur'an Rujukan Lengkap Kosa Kata Dalam Al-Qur'an* (Malaysia: PTS ISLAMIKA), p. 146.

³¹ <https://quran.com/7>, accessed on November 15th, 2021.

³² <https://quran.com/77>, accessed on November 15th, 2021.

is a plural form, and the singular form is *ba'ir* (بَعِير). The origins of the singular and plural forms of this word are different. He added his explanation that the camel is a huge animal with great power and a strong defense against hunger and thirst. All of these characteristics are not shared by other animals.³³ This term appears twice in the Qur'an, in surah al-Ghashiyah verse 17 and surah al-An'am verse 144.

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ

Meaning:

Then do they not look at the camels – how they are created (al-Ghashiyah: 17)³⁴

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ ۚ قُلْ ءَلَدَّكَّرِينَ حَرَّمَ أَمْ الْإُنثَيْنِ أَمْآ أَشْتَمَلَتْ عَلَيْهِ
أَرْحَامُ الْإُنثَيْنِ ۚ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّلَكُمُ اللَّهُ بِهَذَا ۚ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى
اللَّهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِعَرِّ عِلْمٍ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Meaning:

And the camels, two, and of the cattle, two. Say, “is it the two males He has forbidden or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah charged you with this? Then who is more unjust than one who invents a lie about Allah to mislead the people by (something) other than knowledge? Indeed, Allah does not guide the wrongdoing people.” (al-An'am: 144)³⁵

c. *Nāqah* (نَاقَةٌ)

Naqah means ‘female camel’.³⁶ This word appears seven times in the Qur'an, in surah Hud verse 64, surah al-A'raf verses 73 and 77, surah al-Isra verse 59, surah ash-Shu'ara verse 155, surah al-Qamar

³³ M. Dhuha Abdul Jabbar and N. Burhanuddin, *Ensiklopedia Makna Al-Qur'an Syarah Alfaazhul Qur'an* (Bandung: Media Fitrah Rabbani, 2012), p. 5.

³⁴ <https://quran.com/88>, accessed on November 15th, 2021.

³⁵ <https://quran.com/6>, accessed on November 15th, 2021.

³⁶ Yusoff and others, p. 613.

verse 27, and surah as-Shams verse 13, all of which refer to the Prophet Saleh AS's camel.

وَيَقُومُ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي ٱرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ
فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ

Meaning:

And O my people, this is the she-camel of Allah – (she is) to you a sign. So let her feed upon Allah's earth and do not touch her with harm, or you will be taken by an impending punishment. (Hud: 64)³⁷

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَقُومُوا ٱلَّذِينَ ٱعْبُدُوا ٱللَّهَ مَا لَكُمْ مِّنْ إِلَٰهٍ غَيْرُهُ قَدْ جَاءتْكُمْ بَيِّنَةٌ
مِّن رَّبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي ٱرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ
فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ

Meaning:

And to the people of Thamud We sent their brother Salih. He said, "O my people! Worship Allah -- you have no other God except Him. A clear proof has come to you from your Lord: this is Allah's she-camel as a sign to you. So leave her to graze 'freely' on Allah's land and do not harm her, or else you will be overcome by a painful punishment. (al-A'raf: 73)³⁸

فَعَقَرُوا ٱلنَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا ٱصْلِحْ أَتَيْنَا بِمَا تَعِدُنَا ۖ إِن كُنْتَ مِنَ
ٱلْمُرْسَلِينَ

Meaning:

So they hamstrung the she-camel and were insolent toward the command of their Lord and said, "O Salih, bring us what you promise us, if you should be the messengers". (al-A'raf: 77)³⁹

³⁷ <https://quran.com/11>, accessed on November 15th, 2021.

³⁸ <https://quran.com/7>, accessed on November 15th, 2021.

³⁹ <https://quran.com/7>, accessed on November 15th, 2021.

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً
فَطَلَّمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا

Meaning:

And nothing has prevented Us from sending signs (i.e., miracles) except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning. (al-Isra: 59)⁴⁰

d. *Ba'ir* (بَعِير)

Ba'ir (بَعِير) means a calf (male or female) that has begun to grow fangs. This word appears twice in the Qur'an, in surah Yusuf verses 65 and 72.

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضْعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضْعَتُنَا
رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزِدَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ

Meaning:

And when they opened their baggage, they found their merchandise returned to them. They said, "O our father, what (more) could we desire? This is our merchandise returned to us. And we will obtain supplies (i.e., food) for our family and protect our brother and obtain an increase of a camel's load; that is an easy measurement. (Yusuf: 65)⁴¹

قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ

Meaning:

They said, "We are missing the measure of the king. And for he who produces it is (the reward of) a camel's load, and I am responsible for it. (Yusuf: 72)⁴²

e. *Isyār* (الْعِشَارُ)

Isyār (الْعِشَارُ) is the name of a pregnant camel.⁴³ This word appears only once in the Qur'an, in surah at-Takwir verse 4. This verse

⁴⁰ <https://quran.com/17>, accessed on November 15th, 2021.

⁴¹ <https://quran.com/12>, accessed on November 15th, 2021.

⁴² <https://quran.com/12>, accessed on November 15th, 2021.

describes doomsday when people are no longer concerned about their pregnant camel. A pregnant camel was the most valuable and expensive treasure for the Arabs at the time.

وَإِذَا الْعِشَارُ عُطِّلَتْ

Meaning:

And when full-term she-camels⁴⁴ are neglected. (at-Takwir: 4)⁴⁵

f. *Dhāmir* (ضَامِرٍ)

Dhāmir (ضَامِرٍ) means a camel that is light and weak (thin) and has a little meat.⁴⁶ This word appears once in the Qur'an, in surah al-Hajj, verse 27.

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

Meaning:

And proclaim to the people the hajj (pilgrimage); they will come to you on foot and on every lean camel; they will come from every distant path. (al-Hajj: 27)⁴⁷

g. *Hīm* (هِيم)

Word *Hīm* (هِيم) is the plural, and the singular form is *ahīm* (أَهِيم) which means a thirsty camel.⁴⁸ This word appears in the Qur'an only once, in surah al-Waqi'ah verse 55.

فَشَارِبُونَ شُرْبَ الْهِيمِ

⁴³ Jabbar and Burhanuddin, p. 445.

⁴⁴ Those ten months pregnant and nearing delivery. This verse alludes to distraction from the most valued of possessions.

⁴⁵ <https://quran.com/81>, accessed on November 15th, 2021.

⁴⁶ Yusoff and others, p. 337.

⁴⁷ <https://quran.com/22>, accessed on November 15th, 2021.

⁴⁸ Yusoff and others, p. 657.

Meaning:

And you will drink as the drinking of thirsty camels. (al-Waqi'ah: 55)⁴⁹

h. *Wabara* (وبر)

أوبر is the plural form of *Wabara* (وبر) which means camel hair⁵⁰. This word only appears once in the Qur'an, in surah an-Nahl verse 80.

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۖ وَمِنْ أَصْوَابِهَا وَأَوْبَارُهَا وَأَشْعَارُهَا ۖ أَتُتَا وَمَتَاعًا إِلَىٰ حِينٍ

Meaning:

And Allah has made for you from your homes a place of rest and made for you from the hides of the animal's tents which you find light on your day of travel and your day of encampment; and from their wool, fur and hair is furnishing and enjoyment (i.e., provision) for a time. (an-Nahl: 80)⁵¹

i. *Budna* (بُذْن)

Budna (بُذْن) is a plural form. The singular form is بدنة which means a male or female camel or cow that was slaughtered in Mecca. *Al-budnu* refers to a cow slaughtered as a symbol of Allah's glorification during a series of pilgrimages.⁵² This word appears in the Qur'an only once, in surah al-Hajj verse 36.

وَالْبُذْنُ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوًّا ۖ ف ۖ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا ۚ الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ

⁴⁹ <https://quran.com/56>, accessed on November 15th, 2021.

⁵⁰ Yusoff and others, p. 89.

⁵¹ <https://quran.com/16>, accessed on November 15th, 2021.

⁵² Jabbar and Burhanuddin, p. 83.

Meaning:

And the camels and the cattle We have appointed for you as among the symbols (i.e., rites) of Allah; for you therein is good. So mention the name of Allah upon them when lined up (for sacrifice); and when they are (lifeless) on their sides, then eat from them and feed the needy (who does not seek aid) and the beggar. Thus have We subjected them to you may be grateful. (al-Hajj: 36)⁵³

Camels are used as a material to contemplate (*tafakkur* and *tadabbur*) for humans because these animals have unique body structures, unlike other animals. Their bodies are unaffected by the harshest nature conditions. They can survive for days or even months without eating or drinking. These animals can also lift hundreds of kilograms of weight per day.

3. Camel Life

About 40 million years ago, geographically, the camel's habitat was originally spread across the American continent and can only be found in North America. Camel types are known to have as many as 20 species or even more, each with different body sizes and types. Some have no hump, while others have long necks like giraffes and long snouts like crocodiles.

Then about 3 or 7 million years ago, everything changed. Where the ice age began, and this caused massive camel migration. Some of these animals migrated to South America, and they evolved into several types, namely Guanaco (*Lama Guanicoe*), Vicuna (*Vicugna Vicugna*), Llama (*Lama Glama*), and Alpaca (*Vicugna Pacos*). Others migrated to Asia and Africa and evolved into *Camelus dromedarius* (one-humped camel) and *Camelus bactrianus* (two-humped camel). However, the American camel became extinct during the ice age.

⁵³ <https://quran.com/22>, accessed on November 15th, 2021.

As we know, there are generally two types of camels. The first is the one-humped camel (*Camelus dromedarius*), also known as the Arabian Camel. The most common type of camel is the *dromedary*, about 90% of the types of camel in the world are *dromedary* camels. This camel can be found in the desert areas of West Asia and Africa. The second is the two-humped camel (*Camelus bactrianus*), also known as the Asian Camel. This camel can be found in Central and East Asia.⁵⁴ *Bacteria* camels (two-humped camels) are divided into wild and domesticated camels. Wild bacterial camels are learners with smaller humps and less hair than domesticated bacterial camels.

The average lifespan of a camel is quite long, between 40 and 50 years. The exact date of the first domestication (taming) of the camel is still unknown, but a popular hypothesis suggests that the domestication of the *Dromedary* camel (one-humped camel) occurred on the South Arabian peninsula around 3000-1000 years BC. The domestication of the *Bacterial* camel (two-humped camel) occurred on the Iran-Afghanistan border around 2500 BC, then spread to Russia and West Siberia. The life of domesticated camels depends entirely on human assistance which usually feeds them. They are usually fed dates, grasses, wheat, and barley. On the other hand, camels can also eat various parts of wild plants, such as thorns, dry leaves, and wild plant seeds.⁵⁵ Camels are omnivores. They eat plants, meat, and even bones.

Due to their split-mouth, camels can consume dry food. On the bottoms of the feet are four fat pads that provide traction and enable the feet to walk on fine sand. There is a thickening of the skin (*Callous*) on the shins of the forelegs, back, and chest, which is useful when the camel rests in hot desert areas so that he does not feel the stinging heat of his skin. The eyelids are divided into two layers, transparent and skinned. If there is a sand wind, the transparent eyelids will close, allowing the

⁵⁴ Lajnah Pentashihan Mushaf Al-Qur'an, p. 85.

⁵⁵ Lajnah Pentashihan Mushaf Al-Qur'an, p. 87.

camel to walk properly. The nostril can be closed by certain muscles to prevent dust and sand. In the hump, stored fat can be used when you run out of food.

With this fat supply, a camel can eat 30 to 50 kg of grass per day, but he also can survive although only eating 2 kg of grass. Camel can survive without water for 3 weeks using this system. Camels can drink up to 100 to 150 liters in a single gulp. The water that is consumed will enter the bloodstream. Hemoglobin in camel's red blood cells has *hydrophilic* (water-attracting) and *hyperhydration* properties (a mechanism that prevents camels from osmotic problems when camels drink large amounts of water). The water in the blood vessels will be distributed to the camel's muscles and organs.⁵⁶

One-humped camel (*Camelus dromedarius*) has a global population of approximately 14 million. About 25% live in Somalia, and about 75% are spread across several areas of the Sahel, Maghreb, Middle East, and Indian subcontinent. The wild one-humped camel can be found in Central Australia's deserts and arid regions. The two-humped camels (*Camelus bactrianus*) can be found in Mongolia and Central Asia. The two-humped camel is shorter, fuller, and more tolerant of rocky terrain and cold temperatures than the one-humped camel.

Until now, humans have relied on camels as a mode of transportation in arid areas. Every day, they can easily carry a load of 90 kg for 32 kilometers without stopping to eat or drink. In ancient times humans are also known to have used camels for military purposes. “*Mehariste*” is a general name for armed forces that use camels as a mode of transportation.

These animals are used not only for transportation but also for producing meat and milk. Although the meat is tough, it has a delicious taste. The skin can be used to make various tools. The thick fur can be knitted into rope or used to make warm clothing. These animals can

⁵⁶ Lajnah Pentashihan Mushaf Al-Qur'an, p. 89-91.

produce up to 20 liters of milk per day. Dairy camels can produce between 30 and 40 liters of milk per day. Camel milk is chemically similar to cow's milk but has more vitamin C, fat, protein, and minerals than cow's and goat's milk.⁵⁷

Camels are extraordinary animals that hold a special place in Arab hearts. Because in addition to being a mode of transportation and a supply of meat, these animals were also used as a medium of exchange or currency at that time. This mammal is popular in the Sahara area. But, before arriving in the Sahara, he had to travel a long distance. Camels, as we all know, are excellent adapters. The camel also reminds us that the story of our earth is dynamic, requiring our availability to adapt, interpret, think and re-imagine what has been told.

B. Tafsīr

1. Tafsīr Definition

In etymology, the word *Tafsīr* follows wazan *taf'il* from *al-fasr* (*fa, sa, ro*), which means explaining, disclosing, and explaining rational meanings.⁵⁸ The verb follows wazan *daraba-yadribu* and *nasara-yansuru*. Said: *fasara* (*asy-syayi'a*) *yafsirtu* and *yasfuru*, *fasran* and *fasarrahu*, means *abānahu* (explain it). In *al-Qāmūs al-Muhīt*, the *Tafsīr* word is الإبانة (explanation) or كشف المغطى (reveal the hidden).⁵⁹ While in *Lisān al-Arab*, *Tafsīr* means البيان (information).⁶⁰ The word *Tafsīr* also comes from سفر means الكشف (disclosing). According to al-Raghib al-Ashfihani in his book *al-Mufradāt fī Gharīb al-Qur'ān*, word الفسر and السفر are two words that are close in meaning and

⁵⁷ Lajnah Pentashihan Mushaf Al-Qur'an, p. 92.

⁵⁸ Syaikh Manna Al-Qaththan, *Pengantar Studi Ilmu Al-Qur'an*, (Jakarta Timur: Pustaka Al-Kautsar, 2015), p. 407-408.

⁵⁹ Al-Fairuzabadi, *Al-Qamus Al-Muhit* (Beirut: Muassasat al-Risalah, 2005), p. 456.

⁶⁰ Muhammad bin Manzur, *Lisan Al-Arab*, Vol. 5, (Beirut: Dar Sadir, 2010), p. 55.

pronunciation, but the word *al-fasru* describes an abstract, while word *al-safu* expose something to the viewer's gaze.⁶¹

In terminology, the meaning of *Tafsīr* according to the scholars, is quite a lot, but from the meaning and purpose, it has the same meaning, including:

- a. According to Jalaluddin As-Suyuti, *Tafsīr* is the science that explains the *nuzul* (the descending) of the verses, the details, the stories, the causes that occur in the *nuzul*, dates (*Tarikh*), *Makki* and *Madaniyah*, *muhkam* and *mutasyabih*, *halal* and *haram*, *wa' ad* and *wa'id*, *nasikh* and *mansukh*, *khas* and *'am*, *mutlaq* and *muqayyad*, commands and prohibitions, figurative expressions, and so on.⁶²
- b. According to Sheikh al-Jazairi, The essence of *Tafsīr* is explaining the difficult words for listeners to understand by explaining the meaning. That is sometimes done by mentioning the sentence, approaching it, or demonstrating it with one of the guidance methods.⁶³
- c. According to Imam al-Zarqani, *Tafsīr* is a science that discusses the Qur'an in terms of its instructions for the purpose desired by Allah by human abilities.⁶⁴
- d. According to Abu Hayyan, *Tafsīr* is a science that discusses how to pronounce the Qur'an's words, its indicators, and its legal issues that are both independent and related to the condition of the word structure that completes it.⁶⁵
- e. According to az-Zamakhshari, quoted from the book *Al-Itqān*, *Tafsīr* is the science of understanding the Qur'an (*kitabullah*) that was

⁶¹ Al-Raghib al-Asfahani, *Al-Mufrdat Fi Gharib Al-Qur'an* (Damaskus: Dar al-Qalam, 1412), p. 412.

⁶² Ma'mun Mu'min, *Metodologi Ilmu Tafsir*, ed. by Habib (Yogyakarta: Idea Press, 2016), p. 26.

⁶³ Mu'min, p. 27.

⁶⁴ Muhammad Abd al'Azim al-Zarqani, *Manahil Al-'Irfaq Fi 'Ulum Al-Qur'an*, Vol. 2 (Kairo: Matba'ah 'Isa al-Babi al-Halabi, t.th.), p. 3.

⁶⁵ Al-Qaththan, p. 409.

revealed to Muhammad, explaining the meanings, and issuing laws and wisdom.⁶⁶

From all of the definitions described above, it can be concluded that although there are differences in each scholar's explanations, the purpose of the direction is the same, namely to explain the meaning contained in the Qur'an. Every scholar focuses their interpretation on the problem of words, verses, the contents of the Qur'an, or directly on the Qur'an itself.

As a result, the definition of *Tafsīr* refers to the science of interpreting the Qur'an's verses and words. The difficult verses become easier to understand, and the blurry becomes clear, so the Qur'an can truly be understood as a human guide.

2. *Tafsīr* Method

The term '*method*' is derived from the Greek word '*methodos*', which means 'way' or 'path'.⁶⁷ In English, 'method' means procedure,⁶⁸ and in Arabic, it translates with *thariqat* or *manhaj*.⁶⁹

The method is a way to achieve the goals that have been set. In this case, the study of *Tafsīr* al-Qur'an can not be separated from the method, which is an organized and well-thought-out way of achieving a correct understanding of what Allah meant in His verses revealed to the Prophet Muhammad.⁷⁰

The method of interpreting the Qur'an includes several rules that must be followed when interpreting the Qur'an verses. So, if someone interprets a verse of the Qur'an without using this way or method, it will result in an incorrect interpretation, and this is strictly avoided.

⁶⁶ Al-Qaththan, p. 409.

⁶⁷ Fuad Hassan and Koentjaraningrat, *Beberapa Asas Metodologi Ilmiah, dalam Metode-Metode Penelitian Masyarakat* (Jakarta: Gramedia, 1997), p. 16.

⁶⁸ Angus Stevenson, *Oxford Dictionary of English* (Oxford: Oxford University Press, 2010), p. 1114.

⁶⁹ Muhammad bin Manzur, p 383.

⁷⁰ Nashruddin Baidan, *Metodologi Penafsiran Al-Qur'an* (Yogyakarta: Pustaka Pelajar, 1998), p. 1-2.

According to al-Farmawi, the method of interpreting the Qur'an is as follows:

1) *Tahlili*

The method of interpretation intends to explain the content of the verses of the Qur'an from all its aspects (descriptive). In their interpretation, the mufasssirs follow the order of the verses set out in the Ottoman manuscripts. The mufasssir suggests the meaning of the vocabulary (*mufradat*) in his description, then explains the general meaning of the verses. Furthermore, they also reveal the connection (correlation) between the verses, the *asbab an-nuzul* (background) of the verse's revelation, and the arguments from the Apostle or companions or *tabi'in*, which sometimes mixed with their own opinions. This is influenced by the context of their education or discussion, which can help them understand the meaning of the Qur'an.⁷¹

Let's look at the form of review and the content of information in many *Tahlili* interpretations. We can conclude that at least there are seven types of interpretation, namely:⁷² *bi al-Ma'thur*, *bi al-Ra'yi*, *Fiqhi*, *Sufi*, *Ilmi*, and *Adabi Ijtima'i*.

This method is mostly used by previous scholars (Salaf scholars) of their diversity. Among them are those who explain it in length and width (*ithnab*), some briefly (*ijaz*), and some take the middle (*muawah*) not too long and not too short. Furthermore, although they both interpret the verses of the Qur'an, they have different tendencies and directions of interpretation.⁷³

2) *Ijmali*

This is a method of interpretation that explains the interpretation briefly and generally. This method only describes the

⁷¹ Abdul Hayy Al-Farmawi, *Al-Bidayah Fi Al-Tafsir Al-Maudhu'i* (Kairo: Dar Matabi' wa al-Nashr al-Islamiyah, 2005), p. 19.

⁷² Hayy Al-Farmawi, *Al-Bidayah Fi Al-Tafsir Al-Maudhu'i*, p. 33.

⁷³ Mu'min, p. 95.

general meaning contained in the interpreted verse. With this method, the mufassir explains the meaning and purpose of the verse with a brief description that can explain the extent of its meaning without mentioning anything else. In the systematic description, the mufassir will discuss verse by verse by the order in the *mushaf*. Furthermore, the presentation of this method is close enough to the language of the Qur'an so that the listeners and readers still hear the Qur'an even though what they hear is its interpretation.⁷⁴

With this method, the mufassir explains the meaning of a verse to his readers in the simplest way so that they can understand the relation of the Qur'an without being complicated or deviating from the Qur'an's purpose.

3) *Maudhu'i*

This method is different from the two previous methods before. *Maudhu'i* is a method of interpretation that directs the viewer's attention to a specific theme. The other name of this method is called the thematic method.

This method discusses Qur'anic verses according to a predetermined theme or title.⁷⁵ All verses that discuss related themes are collected and then reviewed in-depth and thoroughly from various aspects related to them, such as *asbab an-nuzul*, vocabulary, Etc. Everything is explained in detail and thoroughly, supported by arguments or facts that can be scientifically justified, whether the argument comes from the Qur'an and hadith or rational thought.

4) *Muqaran*

This is a method by comparison. The *muqaran* method is a method that is carried out by *One*, comparing the text (verses) of the

⁷⁴ Mu'min, p. 96.

⁷⁵ Saifuddin Herlambang, *Pengantar Ilmu Tafsir* (Yogyakarta: Samudera Biru, 2020), p. 62-63.

Qur'an which have similarities or editorial similarities in two or more problems or that have different editorials for the same problems. *Two*, comparing verses of the Qur'an with hadith that appear inconsistent. *Three*, comparing the mufasssir opinions in interpreting the Qur'an.⁷⁶ In the book *Prinsip Dasar dan Metodologi Penafsiran al-Qur'an* by Fahd bin Abdul Rahman there is an addition, that is, comparing the verses with other holy books such as Taurat or Bible, and comparing the opinions of scholars in interpreting the Qur'an.⁷⁷

C. The Muqaran Method and Its Application

In terms of etymology, the word muqaran is derived from the word قارن - يقارن - مقارنة which means comparison or comparative. In terms of terminology, the muqaran interpretation method is used to compare verses of the Qur'an that have similarities or differences in editorial, which discuss different problems or cases, and which have different redactions for the same problem or issue or are suspected to be the same.⁷⁸

According to Abdul Hayy al-Farmawi, the muqaran method is the interpretation method that collects verses of the Qur'an, then reviews, researches, and compares them with the interpretation book written by mufasssirs from both the *Salaf* and *Khalaf* scholars or those who are *bi al-Rayi* or *bi al-Ma'thur*.

Then he explained that a researcher should try to discern the mufasssirs direction or tendency. He found that some interpretations were inclined to the disciplines they mastered, some focused on *nahwu*, *I'rab*, and *balaghah*, while others liked to tell irrational stories and events that were not supported by *naqal* arguments, and some were influenced by their beliefs (*shi'ism* or *tashawuf* or *mu'tazilah* and *ash'ariah*). There are also those

⁷⁶ Quraish Shihab and dkk, *Sejarah dan Ulum Al-Qur'an* (Jakarta: Pustaka Firdaus, 1999), p. 186-192.

⁷⁷ Fahd bin Abd AL-Rahman bin Sulaiyman Al-Rumi, *Prinsip Dasar Dan Metodologi Penafsiran Al-Qur'an* (Kalimantan Selatan: ANTASARI PRESS, 2019), p. 72.

⁷⁸ Mula Salim, *Metodologi Ilmu Tafsir* (Sleman: Teras, 2005), p. 85.

whose interpretations are full of natural science concepts, scientific theories, and philosophical ideas.⁷⁹

According to another scholar, Ali Hasan Al-'Aridl stated that muqaran interpretation is the interpretation carried out by mufassir by taking several verses of the Qur'an and then suggesting the interpretation of the scholars of these verses, both from *Salaf* or *Khalaf* who have different tendencies and express their opinions and compare the terms of their respective tendencies. Furthermore, the study of muqaran interpretation includes a comparison of Qur'anic verses dealing with the same issue, or compare verses of the Qur'an that discuss the same issue, or a comparison between verses of the Qur'an with hadith which appear to be contradictory at first glance, then attempt to resolve and eliminate the alleged contradiction between them.⁸⁰

According to Quraish Shihab, the muqaran method *First*, compares the verses of the Qur'an with different redactions from one another, even if the verses appear to talk about the same issue at first glance. *Second*, comparing verses that have different content information with hadith. *Third*, comparing the differences in perspective or opinion of scholars on the interpretation of the same verse.⁸¹

According to the various definitions mentioned above, it can be concluded that the muqaran method is a method of interpretation by way of comparison, either comparing verses of the Qur'an with one another that have the same redaction in two or more different issues or one problem or suspect to be the same, or comparing Qur'anic verses with hadith, or comparing the opinions of scholars (mufassirs) on Qur'anic interpretation.

This method is also known as Muqarin or comparison. Muqarin means to compare. The origin of this word is taken from the word *qarana*, which means *qabala bainahum*.⁸²

⁷⁹ Hayy Al-Farmawi, *Al-Bidayah Fi Al-Tafsir Al-Maudhu'i*, p. 35.

⁸⁰ Syahrin Pasaribu, 'Metode Muqaran Dalam Al-Qur'an', *Wahana Inovasi*, 9.1 (2020), p.

44.

⁸¹ Quraish Shihab, *Kaidah Tafsir* (Tangerang: Lentera Hati, 2015), p. 382.

⁸² Herlambang, p. 74.

1. The Application of Muqaran

a. Comparison verse by verse

In this case, Quraish Shihab practiced it by comparing two verses with similar redactions: Ali Imran verse 126 with surah al-Anfal verse 10.⁸³

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ

Meaning:

And Allah made it not except as (a sign of) good tidings for you and to **reassure your hearts thereby**. And victory is not except from Allah, the Exalted in Might, the Wise (Ali-Imran: 126)⁸⁴

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Meaning:

And Allah made it not but good tidings and so that **your hearts would be assured thereby**. And victory is not but from Allah. Indeed, Allah is Exalted in Might and Wise. (Al-Anfal: 10)⁸⁵

b. Comparison verse with hadith

In His verse, He said that the seduction of Satan will attack from four corners:

ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ

Meaning:

Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of

⁸³ Shihab, p. 382.

⁸⁴ <https://quran.com/3>, accessed on November 15th, 2021.

⁸⁵ <https://quran.com/8>, accessed on November 15th, 2021.

them as thankful ones (i.e. they will not be dutiful to you).
(Al-A'raf: 17)⁸⁶

With the Prophet's frequent supplications mentioning the six directions:

اللهم احفظني من بين يدي و من خلفي و عن يميني و عن شمالي و من فوقي و أعوذ بك
أن أغتال من تحتي ...

Meaning:

“O Allah, protect me from ahead of me, behind me, to my right and left, from above, and from disasters that come from below.”

Scholars believe that the verse of al-A'raf contains six aspects, like the Prophet's prayer, but the verse that demonstrates the two aspects that are not mentioned are two aspects of a safe place for humans. It means a safe place for those who take refuge there, which means seeking His protection from above and prostrating below. Whoever humbles himself to Allah (prostrates to Allah) will be protected and saved from Satan's temptations.⁸⁷

c. Comparison between scholars' opinion

The mufasssirs compare the interpretation of Tafsīr scholars, both the Salaf and Khalaf scholars in interpreting the verses of the Qur'an, or both who are *bi al-Rayi* or *bi al-Ma'thur*.

For example the different opinions between scholars in their interpretation of QS al-Anbiya verse 30:

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنْ السَّمُوتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ
كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

⁸⁶ <https://quran.com/7>, accessed on November 15th, 2021.

⁸⁷ Shihab, p. 384-385.

Meaning:

Have not those who disbelieved not considered that the heavens and the earth were a joined entity, and then We separated them and made from water every living thing? Then will they not believe? (al-Anbiya: 30)⁸⁸

According to Syaukani, the meaning of *alma'* in that verse refers to water that falls from the sky (rain), but some scholars argue that *al-ma'* refers to *al-nuthfah*. While according to Ahmad Mahmud Sulaiman, it refers to water as Syaukani interpreted it.⁸⁹

The benefits that can be drawn from this method are: *First*, it can prove the accuracy of the Qur'an; *Second*, it can prove that there are no contradictory verses in the Qur'an; *Third*, it can clarify the meaning of the verse; and *Fourth*, it does not invalidate a valid hadith.

Meanwhile, in terms of differences in mufasssirs opinions, they try to find, explore, find, and find common ground between the differences, if possible, and strengthen one opinion after discussing the quality of each argument.

2. The Advantages and Disadvantages of the Muqaran Method

a. The advantages of the muqaran method⁹⁰

- 1) Provides insight into the interpretation of the Qur'an, which is relatively wider than other methods.
- 2) Can we find a scientific discipline in the Qur'an so that we do not consider the Qur'an to be limited.
- 3) Can make a tolerant attitude and understand someone fanatical about certain groups' interpretation of the Qur'an.
- 4) The mufasssirs will be more careful in interpreting the Qur'an by reviewing various verses and hadith and the opinions of mufasssirs to ensure that the interpretation is reasonably certain to be proper.

⁸⁸ <https://quran.com/21>, accessed on November 15th, 2021.

⁸⁹ Pasaribu, p. 46.

⁹⁰ Baidan, p. 287.

b. The disadvantages of the muqaran method⁹¹

- 1) For beginners who use this method will cause misunderstanding, and also they will be fanatical toward certain groups.
- 2) The comparative method (muqaran method) prioritizes comparison rather than problem solving. So this method is less reliable in answering social problems that arise in society.
- 3) It is more impressive to investigate the interpretations that have been given by the scholar rather than to propose a new interpretation.

⁹¹ Baidan, p. 142-144.

CHAPTER III

GENERAL DESCRIPTION OF *TAFSĪR IBN KATHIR* AND *QURAISH SHIHAB*

A. Ibn Kathir Biography and His *Tafsīr* Book

1. Biography and Academic Background of Ibn Kathir

Imam Jalil Hafizh Imaduddin Abu Al-Fada 'Ismail bin Umar bin Kathir bin Zar'I Al-Bashri Al-Dimashqi Al-Faqih Ash-Shafi'i, also known as Ibn Kathir, was born in Mijdal, the East Bashrah district of Damascus in 705 H/1301 AD and died on Thursday 26 Sha'ban 774 H.⁹² In the other literature, the title *al-Bashri* in his name refers to his birthplace in Bashrah, as does *al-Dimisqhi*, because Bashrah is part of the Damascus area.

His father's name is *Shihab ad-Din Abu Hafsh Amar Ibn Kathir Ibn Dhaw Ibn Zara'*, a worthy scholar of his time. Since he was seven years old (other opinions claimed three), Ibn Kathir was abandoned by his father, and since then he has lived and been raised by his brother *Kamal al-Din Abd Wahhab* in Damascus. He began to study religion there and memorized the Qur'an and hadith. His first teacher was Burhanuddin al-Farazi, a *Shafi'i* thinker. After that, he was under the supervision of Ibn Taimiyah for a long period.⁹³

He studied with many scholars and expanded his knowledge. He also studied many other Islamic sciences. He is also good in hadith, fiqh, and history. He studied hadith with Hijaz scholars and received a diploma (*ijazah*) from al-Wani. He also studied with Jamaluddin al-Mizi, a well-known hadith expert from Shiria, who was his father-in-law.

Then he married *al-Hafizh Abu al-Hajjaj al-Muzi's* daughter and began studying hadith with her. He studied hadith with Ibn Taimiyah and

⁹² Muhammad Husain Al-Dzahabi, *Tafsir Wa Al-Mufasssirun* Jilid 1 (Kairo: Maktabah Wahbah, 2000), p. 173.

⁹³ Nasokah, 'Tafsir Muqaran Ibnu Katsir Dan Al-Maraghi Q.S. Al-Isra': 1', *Manarul Qur'an: Jurnal Ilmiah Studi Islam*, 18.2 (2018), 166–80 <<https://doi.org/10.32699/mq.v18i2.946>>, p. 168.

ushul hadith with al-Ashfahani. In addition, from a young age, he listens intently to information from various scholars, memorizes numerous *matans*, and identifies *sanad*, flaws, biography, and history.⁹⁴ He is also known as a notable *Shafi'i* judge, hadith specialist and historian.

His name became popular when he participated in research to assess the punishment for a *zindik* accused of adhering to the ideology of *Hulul*, which is an understanding that believes Allah resides in the servant.⁹⁵ Even though his name is popular, he does not get satisfied quickly. He keeps expanding the knowledge he already has.

His extensive knowledge of history, interpretation, and hadith helped him hold important positions. For example, in the subject of hadith in 748 H/1348 AD, he succeeded his teacher Muhammad Ibn Muhammad al-Zahabi (1284-1348 AD) as a Shaykh at the educational institution *Umm al-Shaleh*. Then in 756 AH/1355 AD, he was given the position of head of the hadith educational institution *Dar al-Hadis al-Asyrafyyah* after the passing of Hakim Taqiyyudin al-Subki (683-756 H/1284-1355 AD). After that, in 768 AH / 1366 AD, the Governor of Mankali Buga assigned him to a professor at the *Damascus Umayyah Mosque*.⁹⁶ Until he passed away in 774 H at 74, he was buried beside his teacher, Ibn Taimiyah, at Damascus' Ash-Shufah graveyard.

The experts gave Ibn Kathir a scientific degree in recognition of his proficiency in numerous subjects in which he was engaged, namely:⁹⁷

- a. *Al-Hafiz*, a person who can remember 100.000 *matan* and *sanad* hadiths, knows the genuine hadith in many ways.
- b. *Al-Muhaddits*, knowledgeable in *riwayah* and *dirayah* hadiths, can differentiate between sicknesses and health hadiths. They get these

⁹⁴ Saifuddin Herlambang Munthe, *Studi Tokoh Tafsir Dari Klasik Hingga Kontemporer* (Pontianak: IAIN Pontianak Press, 2018), p. 76.

⁹⁵ Munthe, p. 77.

⁹⁶ Maliki Maliki, 'Tafsir Ibn Katsir: Metode Dan Bentuk Penafsirannya', *El-'Umdah*, 1.1 (2018), p. 76.

⁹⁷ Fatchur Rahman, *Ikhtisar Mushthalahul Hadits* (Bandung: PT Al-Ma'Arif, 1987), p. 22.

distinctions from their imams and can validate them by studying and taking advantage of them.

- c. *Al-Faqih*, is a scientific term for scholars who are experts in Islamic law (fiqh) but not to the level of *mujtah*. It is based on an existing madhhab but does not include taqlid.
- d. *Al-Muarrikh*, an expert historian or a specialist in the subject of history.
- e. *Al-Mufasssir*, an expert in the subject of *Tafsīr* or *Tafsīr* specialist.

Ibn Kathir's most common title was *al-Hafīdz*, one of his five titles.

The works of Ibn Kathir include:

In the subject of History, Ibn Kathir wrote several books such as *al-Bidāyah wa al-Nihāyah* (consisting of 14 volumes), *al-Fusūl fī Sirah al-Rasūl*, *Thabaqāt asy-Syafi'iyyah*, *Qasas al-Anbiya*, and *Manaqib al-Imām al-Syafi'I*. His great accomplishment in the subject of history is *al-Bidāyah wa al-Nihāyah*. This book remains the main reference in the study of Islamic history.

In the subject of Hadith, Ibn Kathir wrote several books such as *jami' al-Masānid wa al-Sunān*, *al-Kutūb al-Sittah*, *al-Takmilah fī Ma'rifat al-Siqāt wa al-Du'afā wa al-Mujāhal*, *al-Mukhtasar* as a summary of the book *Muqaddimah li 'Ulum al-Hadīs* by Ibn Salah, and *Adillah al-Tanbih li 'Ulum al-Hadīs*. In addition, Ibn Kathir also wrote an explanation about the book of *Shahih Bukhāri*, which was completed by Ibn Hajar al-Asqalāni.

In the subject of *Fiqh*, his book was not completed. He planned to write a book of fiqh based on al-Qur'an and Hadith, but he only wrote one chapter on worship in the issue of Hajj.

The subject of *Tafsīr* wrote the book *Tafsīr Ibn Kathir* which consists of 30 chapters.

2. *Tafsīr Ibn Kathir* Profile

a. Writing Background

The interpreters such as Muhammad Husain al-Zahabi and Muhammad Ali ash-Sabuni generally called this book *Tafsīr Ibn Kathir*, although based on the current literature, this book is unsure regarding its title. Ibn Kathir did not mention the title or name in his interpretation book. In the various printed manuscripts published, they were generally given the title *Tafsīr Ibn Kathir*.

This is one of the most popular interpretations and is close to the *at-Thabari* interpretation. This interpretation falls under the best *bi al-Ma'thur* interpretation, which collects the Qur'an with Qur'an, hadith with hadith that has a codification and chain (*sanad*).⁹⁸ In simple and easy-to-understand words.⁹⁹

The main concern of this book is to interpret the Qur'an with reliable sources. So this interpretation has limited or even no understanding of *israilliyyat* and incorrect narrations.

When discussing scientific genealogy, someone's thoughts are certain. Pre-existing thoughts will impact someone's thinking, whether intentionally or unintentionally. In his interpretation, Ibn Kathir's thoughts were strongly affected by previous scholars such as Ibn Jarir, Ibn Abi Hatim, Ibn Atiyyah, and others.¹⁰⁰ But in general, Ibn Kathir's thoughts were strongly affected by his teacher, Ibn Taimiyah.

The book of *Tafsīr Ibn Kathir* is divided into 8 volumes.¹⁰¹ The first volume contains the interpretation of surah *al-Fātihah* and *al-Baqarah*, the second volume *ali-Imrān* and *an-Nisā*, the third

⁹⁸ Nur Faizin Maswan, *Kajian Deskriptif Tafsir Ibnu Katsir* (Jakarta: Menara Kudus, 2002), p. 5.

⁹⁹ Thameen Ushama, *Methodologies of the Qur'anic Exegesis*, Terj. Hasan Basri dan Amroeni, *Metodologi Tafsir Al-Quran (Kajian Kritis, Objektif Dan Komprehensif)* (Jakarta: Riora Cipta, 2013), p. 75.

¹⁰⁰ Al-Dzahabi, p. 175.

¹⁰¹ Other publications mentioned 4 volumes.

volume *al-Maidah* to *al-A'raf*, the fourth volume *al-Anfal* to *an-Nahl*, the fifth volume *al-Isra* to *al-Mu'minun*, the sixth volume *an-Nur* to *Yasīn*, the seventh volume *al-Shaffat* to *al-Waqi'ah*, and the eighth volume or the last volume *al-Hadīd* to *an-Nās*.¹⁰²

b. Sources, Methods, Style, and Systematics of Ibn Kathir's Interpretation

Ibn Kathir's interpretation in terms of the source or type of interpretation is *bi al-Ma'thur* because the source of its interpretation uses the Qur'an with Qur'an, Qur'an with hadith, and Qur'an with friends or *tabi'in* ijtihad. Even though it was a transition period from *bi al-Ma'thur* to *bi al-Ra'yi*, Ibn Kathir still used *bi al-Ma'thur* as the source in his interpretation.

In his opening (*muqaddimah*) interpretation, he claimed that this form (*bi al-Ma'thur*) is the greatest form for interpreting the Qur'an.

... فإن قال قائل: فما أحسنُ طُرُقِ التفسير؟ فالجواب: إنَّ أصحَّ الطُّرُقِ في ذلك أن يُفسَّرَ القرآنُ بالقرآن، فما أُجْمِلَ في مكانٍ فإنه قد بُسِطَ في موضعٍ آخر، فإن أعياك بالسنة، فإنها شارحة للقرآن و مُوضِّحة له

“...if someone asks which is the best way to interpret the Qur'an, then the answer is the best way, in this case, to interpret the Qur'an with Qur'an. Something cryptic (*mujmal*) in one verse is sometimes explained with detail in another verse, but if we do not get the meaning of the verse (we do not understand), then we return to the Prophet's Sunnah. Because it was the Sunnah of the Prophet of Allah who sanctioned and expanded the Qur'an”.¹⁰³

Ibn Kathir's method includes the type of *tahlili*, in which the mufassir attempts to explain all aspects included in the verses of the

¹⁰² Maliki, p. 79.

¹⁰³ Abu al-Fida' Ismail bin Umar bin Katsir al-Quraisy al-Dimasyqi, *Tafsir Al-Qur'an Al-Azim* (Beirut: Dar al-Fikr, 1999), p. 8.

Qur'an and expresses all the meanings it aims at in accordance with the order in the Ottoman manuscripts. In addition, he also put forward the meaning of vocabulary, explanation of the global meaning of the verse, *munasabah* between one verse and another verse as well as between one surah and another, discussed *asbab an-nuzul* (because of the revelation of the verse), if there was any, as well as the Sunnah of the Prophet, opinions of friends, *tabi'in* and the opinion of the mufassir itself are colored by his educational background and often mixed with his thoughts which can help to understand the verse of the Qur'an.

Although using the *tahlili* method, Ibn Kathir did not waste time explaining the *mufradat* (vocabulary), *balaghah*, and *I'rab* problems. In this case, he returned these problems to the experts in their respective fields. In interpreting the verse, he focuses more on discussing the context of the verse.

Aspects of vocabulary and explanations of the global meaning of words are only sometimes explained in his interpretation. Both aspects are explained if deemed necessary. A word sometimes is explained in verse about the meaning of its vocabulary, and another word is explained in detail by showing the term's use in other verses.¹⁰⁴

Ibn Kathir's interpretation style (*lawn*) is more inclined to *bi al-Ma'thur*, where the explanations and information of Allah's meaning and purpose conveyed in the verses of the Qur'an are quoted or taken from the Prophet Muhammad, the companions, and *tabi'in*.¹⁰⁵ Then the other scholars deepen the topics of the verse that they want to be interpreted in a broad and detailed manner.¹⁰⁶ This is

¹⁰⁴ Faizin Maswan, 64.

¹⁰⁵ Muhammad Husain al-Dzahabi, *Tafsir Al-Quran: Sebuah Pengantar*, terj. M. Nur Prabowo S, (Yogyakarta: Baitul Hikmah Press, 2016), p. 49.

¹⁰⁶ Muhammad Sofyan, *Tafsir Wal Mufasssirun* (Medan: Perdana Publishing, 2015).

what Ibn Kathir applies in his interpretation, so the interpretation and explanation are quite long.

For systematics, he follows the *tartib mushafi* by completing the interpretation of all verses of the Qur'an, starting from *al-Fatihah* and ending with *an-Nas*. The discussion in outlining the interpretation of the Qur'an verses is very broad and clear based on the interpretation of the Qur'an with the Qur'an and the Qur'an with hadith as previously discussed. The way between mufassirs in interpreting will undoubtedly be different. This is because of the different levels of understanding of the Qur'anic verses, scientific factors, the living environment, politics and culture at that time, and other factors.

c. The Scholar's Perspective of Ibn Kathir and His Book *Tafsir Ibn Kathir*

In the book of *al-Mu'jam*, Imam al-Dzahabi quoted from the book Mani' Abd Halim Mahmud said about Ibn Kathir that he was an Imam, mufti (giver of fatwa), hadith expert, fiqh specialist, careful hadith experts, and critical mufassir. Ibnu Hubaib said that "the leader of the mufassirs listened, compiled, and wrote books. His fatwas and utterances were heard almost everywhere, in all corners. He is famous because of his accuracy and writing. He is an expert in history, hadith, and interpretation subjects".¹⁰⁷

According to Manna' al-Qaththan, "Ibn Kathir was a *faqih* and diligent person, an intelligent hadith expert, skilled historian, and *dhobit* mufassir".¹⁰⁸

In the *Ad-Durarul Kamimah*, Ibn Hajar al-Asqalani said, "Ibn Kathir always kept himself busy by tracing hadith, both in terms of text content and the narrators. He meticulously summarizes various subjects of knowledge to provide convenience for the general public.

¹⁰⁷ Munthe, p. 76.

¹⁰⁸ Manna' Al-Qathtan, *Mabahits Fi Ulum Al-Qur'an* (Kairo: Maktabah Wahbah, 2000), p. 374.

He is also friendly to everyone. During his life, he has written numerous useful books for Muslims today.”¹⁰⁹

Historian Abu Muhsin Jamaluddin Yusuf bin Saifuddin, known as Tagri Dardi, mentions in his book *Al Manhaj Ash Shafi wal Mustaufi Ba'dal Wafi*, “He was a knowledgeable leader who should be relied on for Islam, a person who likes to sacrifice (*abu al-fida*), always busy himself with science, always working, has a profound understanding of *Fiqh*, *Tafsir*, and Hadith likes to collect books and make a summarize or recompile them, wants to teach, has great attention to hadith, *Tafsir*, *Fiqh*, and Arabic language, and diligent in giving fatwas and spread it to Muslims until his death. In addition, he was also known for his wise nature in spreading his knowledge. Before his death, he was widely regarded as a leading scholar of History, Hadith, and *Tafsir*.¹¹⁰

3. Interpretation of surah al-Ghashiyah verse 17 in *Tafsir Ibn Kathir*

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ

“Do they not look at the camel, how they are created?”

In Ibnu Kathir’s interpretation, these verses explain when Allah commands His servants to look at His creation, which proves His power and greatness. (*Do they not look at the camel, how they are created?*) Indeed it is an amazing creation, and how it has been fashioned is strange. It is extremely powerful and strong, yet gentle, carrying heavy loads. It allows itself to be guided by a weak rider. It is eaten, its benefit is derived from its hair, and its milk is drunk. They are reminded of this because the most common domestic animal of the Arabs was the camel.

Shurayh al-Qadhi used to say, “Come out with us so that we may look at the camels and how they were created and at the sky and how it

¹⁰⁹ Riana Ratna Sari, ‘Islam Kaffah Menurut Pandangan Ibnu Katsir’, *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah*, 1.2 (2019), p. 136.

¹¹⁰ Ratna Sari, p. 136.

has been raised.” Meaning how Allah raised it in such magnificence above the ground. This is as Allah says, أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ *“Have they not looked at the heaven above them, how we have made it and adorned it and there are no rifts on it.”* (Qaaf: 6). Then Allah says, وَإِلَى الْجِبَالِ كَيْفَ نُصْبِتُ *“And the mountains, how they are rooted.”* Meaning how they have been erected. Indeed they are firmly affixed so that the earth does not make way with its dwellers. And He made them with the benefits and minerals they contain. وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ *“And at the earth, how it is outspread”* meaning, how it has been spread out, extended and made smooth. Thus, He directs the Bedouin to consider what he witnesses. His camel that he rides upon, the sky above his head, the mountain that faces him, and the earth under him are proof of the power of the Creator and Maker of these things. These things should lead him to see that He is the Lord, the Greatest, the Creator, the Owner, and the Controller of everything. Therefore, He is the God other than Whom none deserves to be worshiped.

These are the things Dhimam swore by after questioning the Messenger of Allah. This can be seen in what Imam Ahmad recorded from Thabit, who reported that Anas said, “We were prohibited from asking the messenger of Allah anything. Thus, it used to amaze us when an intelligent man from the people of the desert (Bedouin Arabs) would come and ask him about something while we were listening. So a man from the people of the desert (Bedouin Arabs) came and said, ‘O Muhammad! Verily, your messenger has come to us, and he claims that you claim that Allah sent you.’ He (the Prophet) said, ‘He told the truth.’ The man said, ‘Who created heaven?’ He (the Prophet) replied, ‘Allah.’ The man said, ‘Who created the earth?’ He (the Prophet) replied, ‘Allah.’ The man said, ‘Who erected these mountains and placed in them

whatever is in them?’ He (the prophet) replied, ‘Allah.’ Then the man said, ‘By the One who created the heaven, the earth, and erected these mountains, did Allah send you?’ He (the Prophet) said, ‘Yes.’ The man then said, ‘Your messenger claims that we are obligated to pray five prayers during our day and night.’ He (the Prophet) said, ‘He told the truth.’ The man then said, ‘By He Who has sent you, did Allah command you with this?’ he (the Prophet) replied, ‘Yes.’ The man then said, ‘Your messenger also claims that we are obligated to give charity from our wealth.’ He (the Prophet) said, ‘He told the truth.’ Then the man said, ‘By He Who has sent you, did Allah command you with this?’ he (the Prophet) replied, ‘Yes.’ The man then said, ‘Your messenger claims that we are obligated to perform pilgrimage (Hajj) to the House (the Kaaba) for whoever can find a way there.’ He (the Prophet) said, ‘He told you the truth.’ then the man turned away to leave while saying, ‘By He Who has sent you with the truth, I will not add anything to these things, and I will not decrease anything from them.’ The Prophet then said, ‘If he has spoken truthfully, he will certainly enter Paradise.’ This Hadith was recorded by al-Bukhari, Muslim, Abu Dawud, at-Tirmidhi, an-Nasā’I, and Ibn Majah.¹¹¹

B. Quraish Shihab Biography and His *Tafsīr* Book

1. Biography and Academic Background of Quraish Shihab

Prof Dr. Muhammad Quraish Shihab, M.A. was born on 16 February 1944 in Rappang, South Sulawesi.¹¹² He is the fourth son of Abdurrahman Shihab (1905-1986), an interpreter and professor at IAIN Alauddin, Ujung Pandang, and one of the founders of the Indonesian Muslim University (UMI), Makassar.¹¹³ Abdurrahman Shihab is regarded as a good educator in South Sulawesi. Proven in his contribution to education, he has developed two universities in Ujung

¹¹¹ Ibnu Katsir, ‘Tafsīr Ibnu Katsir’, (Bogor: Pustaka Imam asy-Syafi’i, 2005), p. 458-460.

¹¹² Quraish Shihab, *Lentera Al-Qur’an: Kisah Dan Hikmah Kehidupan* (Bandung: Mizan Pustaka, 2013), p. 5.

¹¹³ Munthe, p. 112.

Pandang, Indonesian Muslim University (UMI), the largest private university in Eastern Indonesia, and IAIN Ujung Pandang.¹¹⁴ Besides his profession as an entrepreneur, Abdurrahman Shihab has been active in preaching and teaching since he was a child. But, on the sidelines of his hectic schedule, he still read the Qur'an and the book of interpretation in the morning and evening.¹¹⁵ Abdurrahman Shihab is a figure who shaped Quraish Shihab's personality and science.

As the son of a great scholar, Quraish Shihab received a good education. He started his formal education in his hometown, Ujung Pandang. At the age of 11, he graduated from elementary school. Then continued his high school at *Dār al-Hadith al-Faqihiyyah* Islamic boarding school, Malang, under the guidance of al-Habib Abdul Qadir Bilfaqih.¹¹⁶

Even though he was staying at the Islamic boarding school while attending classes, Quraish Shihab quickly mastered the various subject in the boarding school. In the first year, he memorized over 1000 hadiths. He not only diligently takes notes but also can explain the contents of the books he studies. Quraish Shihab is good at giving examples and analogies relevant to the current context when referring to the book, which is centuries old.¹¹⁷

In 1958, he continued his studies in Cairo, Egypt, and was accepted into the 11th grade of *Tsanawiyah* al-Azhar. In 1967, he obtained an Lc degree (license or equivalent to undergraduate) department of Tafsīr Hadith Faculty of Ushuluddin at al-Azhar University. Then he continued at the same Faculty and earned his MA degree in 1969 with a thesis titled "*al-I'jaz al-Tasyri'i li al-Qur'ān al-Karīm*" (The Miracles of al-Qur'ān al-Karīm in terms of law or legislation).

¹¹⁴ Enung Nurlaela, 'Euthanasia Dalam Perspektif Tafsir Indonesia (Kajian Terhadap Tafsir Al-Azhar Dan Tafsir Al-Misbāh)' (Institut Ilmu Al-Qur'an (IIQ) Jakarta, 2021), p. 57.

¹¹⁵ Quraish Shihab, *Membumikan Al-Qur'an* (Jakarta: Mizan Pustaka, 2007), p. 19.

¹¹⁶ Mauluddin Anwar, *Cahaya, Cinta Dan Canda M. Quraish Shihab* (Tangerang: Lentera Hati, 2015), p. 43.

¹¹⁷ Anwar, p. 48.

In 1980, he resumed his studies at al-Azhar University, Cairo, and completed it in two years in 1982 and obtained *mumtāz ma'a martabat al-syarāf al-ulā* degree (Summa Cumlaude) with a dissertation book titled *Nazhm al-Duror fi Tanasub al-Ayat wa al-Suwar li Ibrahim bin 'Umat al-Baqi'* (809-885 H), *Tahqiq wa Dirasah (al-An'am al-A'raf al-Anfal)* with 1336 pages in three volumes.¹¹⁸

When he returned to Indonesia in 1984 AD, he was assigned to teach at Ushuluddin Faculty and Postgraduate IAIN Syarif Hidayatullah, Jakarta. In addition, he was appointed to be the Chairman of the Central Indonesian Ulama Council (MUI) in 1948, a member of the Lajnah Pentashih al-Qur'an Ministry of Religion in 1989, a member of the National Education Advisory Board in 1989, and Minister of Religion of the VIII Development Cabinet in 1998.¹¹⁹ Also, he is active in several professional organizations, including Management of the Association of Sharia Sciences, Management of the Consortium for Religious Sciences Ministry of Education and Culture, and Assistant to the General Chair of the Indonesian Muslim Intellectuals Association (ICMI), in addition to being a Minister of Religion for Development Cabinet VII in 1998.¹²⁰

As a productive writer, he has written numerous works and books in various Islamic disciplines, from sharia to interpretation. His works consist of: *Tafsir al-Manār: Keistimewaan dan Kelemahannya, Menyingkap Tabir Ilahi: al-Asma' al-Husna dalam Perspektif al-Qur'an, Untaian Permata Buat Anakku, Pengantin al-Qur'an, Haji Bersama Quraish Shihab, Sahur Bersama Quraish Shihab, Panduan Puasa Bersama Quraish Shihab, Panduan Shalat Bersama Quraish Shihab, Anda Bertanya; Quraish Shihab Menjawab Berbagai Masalah Keislaman, Fatwa-fatwa M. Quraish Shihab Seputar Ibadah Mahdah,*

¹¹⁸ Quraish Shihab, *Membumikan Al-Qur'an*, p. 6.

¹¹⁹ Munthe, p. 113.

¹²⁰ Muhammad Hasdin Has, 'Kontribusi Tafsir Nusantara Untuk Dunia (Analisis Metodologi Tafsir Al-Misbāh Karya M. Quraish Shihab)', *Al-Munzir*, 9.1 (2016), p. 72.

Fatwa-fatwa M. Quraish Shihab Seputar al-Qur'an dan Hadits,
Fatwa-fatwa M. Quraish Shihab Seputar Ibadah dan Muamalah,
Fatwa-fatwa M. Quraish Shihab Seputar Wawasan Agama,
Fatwa-fatwa M. Quraish Shihab Seputar Tafsir al-Qur'an, Satu Islam;
Sebuah Dilema, Filsafat Hukum Islam, Pandangan Islam Tentang
Perkawinan Usia Muda, Kedudukan Wanita dalam Islam,
Membumikan al-Qur'an: Fungsi dan Peranan Wahyu dalam
Kehidupan Masyarakat, Lentera Hati: Kisah dan Hikmah Kehidupan,
Studi Kritis Tafsir al-Manar, Wawasan al-Qur'an: Tafsir Maudhu'i
atas Berbagai Persoalan Umat, Tafsir al-Qur'an, Secerach Cahaya
Ilahi: Hidup Bersama al-Qur'an, Hidangan Ilahi: Tafsir Ayat-ayat
Tahlili, Jalan Menuju Keabadian, Tafsir al-Misbah; Pesan, Kesan dan
Keserasian al-Qur'an (15 Volume), Menjemput Maut: Bekal
Perjalanan Menuju Allah SWT, Jilbab Pakaian Wanita Muslimah:
dalam Pandangan Ulama dan Cendekiawan Kontemporer, Dia
Dimana-mana; Tangan Tuhan di balik Setiap Fenomena, Perempuan,
Logika Agama: Kedudukan Wahyu dan Batas-batas Akal dalam Islam,
Rasionalitas al-Qur'an: Studi Kritis atas Tafsir al-Manar, Wawasan
al-Qur'an Tentang Dzikir dan Doa, Asma' al-Husna: dalam Perspektif
al-Qur'an, Sunnah-Syiah Bergandengan Tangan! Mungkinkah?:
Kajian atas Konsep Ajaran dan Pemikiran, Al-Lubab: Makna, Tujuan
dan Pelajaran dari al-Fatihah dan Juz 'Amma, 40 Hadits Qudsi
Pilihan, Berbisnis dengan Allah; Tips Jitu Jadi Pebisnis Sukses Dunia
Akhirat, M. Quraish Shihab Menjawab; 1001 Soal Keislaman yang
Patut Anda Ketahui, Doa Harian Bersama M. Quraish Shihab, Seri
yang Halus dan Tak Terlihat; Jin dalam al-Qur'an, Seri yang Halus
dan Tak Terlihat; Malaikat dalam al-Qur'an, Seri yang Halus dan Tak
Terlihat; Setan dalam al-Qur'an, M. Quraish Shihab Menjawab; 101
Soal Perempuan yang Patut Anda Ketahui, al-Qur'an dan Maknanya;
Terjemahan Makna disusun Oleh M. Quraish Shihab, Membumikan
al-Qur'an Jilid 2; Memfungsikan Wahyu dalam Kehidupan, Membaca

Sirah Nabi Muhammad SAW, dalam sorotan al-Qur'an dan Hadits Shahih, Do'a al-Asma' al-usna (Do'a yang Disukai Allah SWT), Tafsir al-Lubab; Makna, Tujuan dan Pelajaran dari surah-surah al-Qur'an (Boxset consist of 4 books), and so on.

Of the many works he has written and published above, *Tafsir al-Misbāh* is the greatest masterpiece and the most phenomenal book in the interpretation world. The book's writing models always present each surah, so the reader can easily understand the theme or discussion contained in the surah. This is a complete Qur'an interpretation of 30 juz with 15 volumes.

2. *Tafsir Al-Misbāh* Profile

a. Writing Background

The writing of *Tafsir al-Misbāh: Pesan, Kesan dan Keserasian al-Qur'an* began on Friday 4 *Rabi'ul Awwal* 1420 H / 18th June 1999 AD in Cairo, Egypt and was completed in Jakarta on 8 Rajab 1423 H / 5th September 2003. He completed his interpretation over four years. He completed his writing in seven hours on average per day. Although he was busy with his duties as Ambassador in Egypt then, the work did not take up much of his time, so he had plenty of time to write this interpretation.¹²¹

The motivation for writing this interpretation is, ***First***,¹²² to facilitate Muslim's understanding of the contents of the Qur'an verses by explaining the messages in detail brought by the Qur'an and the related themes with the development of human life. Because this book is considered not only a miracle for Muslims but also a guide for humans. According to Quraish Shihab, many people want to understand the messages in the Qur'an but are limited by time,

¹²¹ Quraish Shihab, *Tafsir Al-Misbāh (Pesan, Kesan Dan Keserasian Al-Qur'an)*, Vol. 15, (Jakarta: Lentera Hati, 2002), p. 645.

¹²² M. Quraish Shihab, *Tafsir Al-Misbāh (Pesan, Kesan dan Keserasian Al-Qur'an)*, Vol. 1, (Jakarta: Lentera Hati, 2002), p. vii.

knowledge, and references. He also said the use of the Qur'an as a way of life, if it is used as a reading, is not enough. It must be accompanied by the awareness of its greatness, understanding, and appreciation that is accompanied by *tazakkur* and *tadabbur*.

Second, there is a misinterpretation among Muslims about the function of the Qur'an. According to Quraish Shihab, some Muslims have the habit of reading certain surahs of the Qur'an that appears to be the mainstay surahs, such as *al-Waqi'ah*, *Yasīn*, *ar-Rahmān*, and others. They have difficulty understanding the verses of the Qur'an they read. Even though they have studied the translation, they may have some misunderstandings about the verses they read. Misconceptions about the content or message of the Qur'an will become more severe when reading books that explain the virtues of the Qur'an based on weak hadiths. For example, reading the surah *al-Waqi'ah* is believed to bring sustenance.

Third, the systematic compilation of the Qur'an's verses and surah is frequently questioned. This mistake occurs not only in the general public's perception of religious knowledge but also among educated people who study the Qur'an. Furthermore, unlike the systematics of scientific works, many are unaware that the systematics of writing the Qur'an has profound educational implications. To straighten out these allegations, Quraish Shihab showed how well the verses in each surah matched the theme.

Fourth,¹²³ there is encouragement and pressure from a group of people who long for Quraish Shihab's works. This is revealed in the conclusion of *Tafsīr al-Misbāh* 'in Egypt, from the many letters on various topics that the author received, one of which stated, "we are waiting for Mr. Quraish's more serious scientific work." That

¹²³ Muhammad Hasdin Has, 'Kontribusi Tafsir Nusantara Untuk Dunia (Analisis Metodologi Tafsir Al-Misbāh Karya M. Quraish Shihab)', *Al-Munzir*, 9.1 (2016), p. 73-75.

mysterious letter moved the writer's heart and strengthened the writer's determination to compile this Tafsīr'.

Quraish Shihab did not explain specifically why his interpretation was titled *al-Misbāh*. However, there are indications that are alleged clues that point to the naming of *al-Misbāh* in several of his sentences. In his writing of his interpretation book, there is an expression that the Qur'an is a book declared by the Prophet to be *ma'dubatullah* (a dish or banquet of Allah). The purpose is to deepen people's understanding and appreciation of Islam and serve as a guiding light for Muslims in dealing with life's problems.¹²⁴

According to Afrizal Nur (2018) in Nurlaela (2021), he hopes that the title of this book, *Tafsīr al-Misbāh: Pesan, Kesan dan Keserasian Al-Qur'an*, can be used as a light to seek instructions and guidelines in life. This interpretation book is abbreviated *al-Misbāh*, which means lamp, light, a lantern with the function of providing light to anyone who is still in a dark environment. The word 'message' refers to the Qur'an, which is His word that contains guidance (*hudan*) for all creatures. The term 'impression' refers to quotations from various scholars. The word 'harmony' refers to *munasabah* from one surah to another surah (related surah).

b. Sources, Methods, Style, and Systematics of Quraish Shihab Interpretation

Historical sources are generally divided into two categories: *bi al-Ma'thur* and *bi al-Ra'yi*. It is called *bi al-Ma'thur* because the source uses narrations related to the interpreted verse. It is called *bi al-Ra'yi* because the source uses ratio. In this book, both of them become sources that are used as references by Quraish Shihab, as in his opening (*muqaddimah*), it is said that he quotes many scholars' opinions, both classical and contemporary. Especially to the

¹²⁴ Shihab, p. v.

interpreter Ibrahim ibn ‘Umar al-Biqā’i. However, if we pay attention to his interpretation, we will notice that the more prominent source is *bi al-Ra’yi*.

Then the method used is *Tahlili*, an analytical method that seeks to explain the content of the Qur’an verses from various aspects by interpreting the verses of the Qur’an based on verse by verse, surah by surah according to the mushaf Utsmani, then explaining the vocabulary, global meaning of verses, correlation, *asbab an-nuzul*, and other topics that were considered to help understand the Qur’an.¹²⁵

With this method, Quraish Shihab analyzes each vocabulary or pronunciation in terms of language and meaning. The linguistic analysis includes the sentence structure beauty, *ijaz*, *badi’*, *ma’ani*, *bayan*, *haqiqat*, *majaz*, *kinayah*, *isti’arah*, and so on. From the aspect of meaning, it includes the verse’s intended target, the law, the creed, the morals, the commands, the prohibitions, the relevance of the verses before and after it, wisdom, and so on.¹²⁶ With this method, Quraish Shihab included his intellectual thoughts and ideas. Then, he moves to the next verse by following the order of the verses or surah according to the Mushaf. However, the method of interpretation in this book can also be described as semi-*maudhui*¹²⁷ because the discussion groups verses that are thought to be related, sometimes two verses, three verses, and four verses. This method is also thought to be capable of presenting the Qur'an's views and messages on the topics discussed in-depth and comprehensively.

For the style (*lawn*), this interpretation tends to *adabi ijtima’i*. This style focuses on the interpretation of *lughawi*, *fiqh*, *‘ilmi*, and *isyari* and the community’s social needs. The interpretation style that

¹²⁵ Hayy Al-Farmawi, *Al-Bidayah Fi Al-Tafsir Al-Maudhu’i*, p. 19.

¹²⁶ Kadar M. Yusuf, *Studi Al-Qur’an* (Jakarta: Amzah, 2009), p. 143-144.

¹²⁷ Dedi Nurhaedi and dkk, *Studi Kitab Tafsir* (Yogyakarta: Teras, 2004), p. 138.

seeks to understand the texts of the Qur'an by carefully expressing the expressions of the Qur'an and then explaining the meanings referred to by the Qur'an in beautiful and interesting language, then a mufasssir tries to connect the studied text of the Qur'an with social reality and the existing cultural system.¹²⁸

This interpretation style (*lawn*) is a new style that can entice readers and instill a love for the Qur'an and inspire them to investigate the meaning of the Qur'an. According to Muhammad Husain al-Dzahabi, despite its shortcomings, this style seeks to express the beauty of the language (*balaghah*) and miracles of the Qur'an, explain the meaning intended by the Qur'an, revealing the great laws of nature and the social order it contains, helps Muslims solve all of their problems in this world and the hereafter through the instructions and teachings of the Qur'an, and try to reconcile the Qur'an with correct scientific theories.

In compiling his interpretation, Quraish Shihab arranged according to the Ottoman manuscript, starting with surah *al-Fatihāh* and ending with surah *an-Nās*. The discussion begins with an introduction of the verses that will be interpreted. The description includes the following:¹²⁹

- a. Starting with the general explanation of the verse
- b. The translation follows the arrangement of verses according to particular themes
- c. Describe the vocabulary that is thought to be necessary for interpreting the meaning of the verse
- d. The insertion of an explanatory word as part of a word or sentence used by the Qur'an to explain its meaning
- e. Only the verses of the Qur'an and the Prophet's Sunnah that are used as reinforcement or as part of the interpretation are written in

¹²⁸ Wartini, p. 120.

¹²⁹ Quraish Shihab, p. 207.

f. Explaining the relevance (*munasabah*) between al-Qur'an verses

c. The Scholar's Perspective of Quraish Shihab and His Book *Tafsīr al-Misbāh*

Afrizal Nur, in his article titled "*M. Quraish Shihab dan Rasionalisasi Tafsīr*", criticized several methods that were used by Quraish Shihab. Some of them include often citing opinions from unclear sources. For example, Quraish Shihab uses phrases such as 'some scholars' and similar sentences, making it difficult for readers to get the truth and identify the scholars. Then, the numerous references from Shia Imamiyyah interpreters (considered less credible), the opinions of Western scientists, Orientalists, and Western philosophers, and the use of reference sources for the Old Testament and New Testament books caused a lot of controversy in the community.

Mafri Amin and Lilik Umi Kaltsum in *Tafsīr Literatur Indonesia* said that *Tafsīr al-Misbāh* has advantages in its interpretation. It contains much information about what is happening in Indonesia and the international Islamic world. There are also references, including other interpretations by Sunni, philosophers, and even western orientalists. All of this is presented to the reader in simple and easy to understand language. This interpretation also emphasizes the correlation between letters, verses, and the end of a verse and the beginning of a letter. This is to refute orientalist Mongontwery Watt, who argues that the harmony of the Qur'an's verses is messy and unsustainable.

3. Interpretation of surah al-Ghashiyah verse 17 in *Tafsīr al-Misbāh*

In the *al-Misbāh* interpretation, it is explained أَفَلَا يَنْظُرُونَ then do they not pay attention to the evidence of God's power that unfolds in this

universe, إِلَى الْإِبِلِ such as *to the camel* which is their transportation and food material كَيْفَ خُلِقَتْ *how was it created* by God so amazingly?

The word *ilā* (to) is used in conjunction with the word *yandzurūn* (to see or pay attention) to encourage everyone to see the limit indicated by the word *ilā* (in this case to see the camel). So that someone's gaze and attention can really and perfectly elicit as much evidence as possible of the power of God and the greatness of His creation.

This interpretation is in line with what ar-Razi stated in his book *Tafsīr al-Kabīr*, also known as *Mafātihul Ghaib*. The mention of *afalā yandzurūna ilā* is an example of repeated questions. A sentence that is used as a representative of all forms of God's creation because it is too many and impossible to mention all of His creation in one sentence. Therefore, from all of His creations, only four things are revealed (as contained in this surah), namely *ibīl* (camel), *samā'* (heaven), *jibāl* (mountain), and *ardl* (earth). It is not offending others but covering all bases.

In the *Tafsīr al-Muntakhah*, compiled by a team of several Egyptian experts, the above verse is commented as follows: The creation of the extraordinary camel demonstrates God's power and is something that we should reflect on. We know from birth that the camel has the potential to become a mode of transportation in desert areas. His eyes are on the back of his head, slightly higher than the front, and he has two layers of eyelashes to protect him from sand and dust. Likewise, hair surrounds its nostrils and ears for the same purpose. So, when a dust storm blows, the nostrils close and the ears fold into the body, although they are quite small and almost invisible. While his long legs help to speed up his movement, his long neck helps it balance. He had wide feet, like shoes that made him walk easily on the soft sand. The camel also has thick flesh under his chest and padding on his leg joints, allowing it to sit on

hot and hard ground. His long tail is surrounded by feathers that protect its soft hindquarters from dirt.

The camel's ability to work appears to be even more special. In winter, camels do not need water. Even a camel can survive two months without water if the food is fresh and juicy, and a camel can survive the last two weeks if the food is dry. Camels can survive for a week or two without water during the summer. He would lose more than a third of his body weight at that time. When he found water, he immediately drank heavily and quickly regained his weight. Water is not stored in a camel's stomach, as many people believe, but rather between his bodies. As a result of the small amount of water he used, the camel never pants, never breathes through the mouth, and never sweats, except in tiny amounts. This is because his body temperature is shallow in the morning and then slowly rises above six degrees before he needs to sweat to refresh his body temperature. Although a lot of water is lost after prolonged thirst, the camel's blood pressure is not affected at all, only to a certain extent. Therefore, the camel will not die from thirst. Through the latest science, the fat contained in the camel's hump is a place to store strength and keep it from feeling hungry. However, fat is not very useful for maintaining adequate water reserves in the body. Experts who study this animal always find the truth of God's commandments by paying attention to His creation, which contains extraordinary characteristics. Thus from *Tafsīr al-Muntakhah*.

This is in line with other references that claim all animals have the same body shape. However, Allah specializes in each of these creations with different characteristics. This is what will determine the advantages of each creation. If we pay attention to the camel's body, we can see that it was designed in such a way (proportional).

The camel has special properties that allow them to use every part of their body. These benefits are the camel's secrets. For example, meat and milk can be consumed by a large number of people. He can also be

used as a vehicle to travel long distances that are impossible for other animals and as a mobilization of goods from one city to another city.

None of the animals has as many benefits as a camel. The collection of various benefits that the camel has is something amazing. He has a hump that allows him to withstand thirst and store food reserves when traveling long distances.¹³⁰

The camel is also greatly influenced by beautiful sounds and tones. He was able to walk faster after hearing these sounds. This animal is also not a liar. Instead of sitting down and resting to relieve himself of a heavy load, he will walk until his strength runs out. Although he is a large animal, he is obedient and manageable even by a child, and although the numerous benefits, he does not require much care.

We should note that there are also linguists who understand the word *al-ibīl* in this verse as a cloud, which describes the clouds as a camel. However, this opinion is not popular.

In ancient times, camels were the Arab's most common mode of transportation. The preceding verse encourages them to think and reflect. Of course, the first thing that came to their mind was the closest thing to them, which was the camel they were riding. Nothing could be seen after that except the sky, which was lengthening and rising, so after telling them to pay attention to the camels, they were asked to look at the sky, and from there they found mountains, which were the earth's spikes. That way, the earth does not shake.

Furthermore, the vastness of the earth has facilitated human life. The arrangement of the verses corresponds perfectly to the situation of those who first encountered the Qur'an. It perfectly fits God's words.¹³¹

¹³⁰ Fakhruddin Ar-Razi, *Tafsir Al-Kabir* (Beirut: Dar al-Fikr, 13981), p. 107.

¹³¹ M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002), p. 233-235.

CHAPTER IV
COMPARISON OF IBN KATHIR'S INTERPRETATION AND
AL-MISBĀH'S INTERPRETATION OF SURAH AL-GHASHIYAH VERSE
17

In this chapter, the researcher wants to discuss the similarities and differences in the interpretation of surah al-Ghashiyah, especially verse 17, which is interpreted by Ibn Kathir in his book *Tafsīr Ibn Kathir* and Quraish Shihab in his book *al-Misbāh*. This chapter will explain the two interpreters' points of view. Both of these books have accurate references in interpreting the verses in the Qur'an, especially in interpreting the verses about the camel specialty that will be studied.

There are several verses in the Qur'an that mention the camel, but in this chapter, the researcher does not discuss all the verses, instead only focusing on one verse that is pertinent to the topic under consideration. The researcher will explain the similarities and differences in the interpretation of Ibn Kathir and Quraish Shihab about the specialty of the camel in their work, namely the book of *Tafsīr Ibn Kathir* and *al-Misbāh*.

A. The Similarities

The creation of the camel is one example of Allah's greatness. In the *Tafsīr al-Kabīr* by Fakhruddin ar-Razi said, Allah wants to show that He created the camel in such a way (with a proportional body shape). All animals have the same body shape, but Allah specializes in each creation with different characteristics. But why is it only the camel that is mentioned, rather than other animals? We know that Allah has created many kinds of animals. This is according to ar-Razi because the camel is only one parable representing all of Allah's creation. Because there are many different types and varieties of animals, and these animals have advantages or characteristics that other animals do not have.

God's command to pay attention to our surroundings is more than just paying attention without any meaning that can be taken. We are invited to think wider and deeper about everything that Allah has created to

remember that Allah is the ruler of the entire universe and that we, as His servants, have to remember Allah. Paying attention to Allah's creation is not a disadvantage. Rather it is our way of understanding Allah's greatness with all of His Oneness.

After explaining Ibn Kathir's and Quraish Shihab's interpretation of surah al-Ghashiyah verse 17, it is discovered that there are similarities in their interpretation.

Ibn Kathir and Quraish Shihab's interpretations both use the *Tahlili* method, which seeks to explain the content of the Qur'an verses from various aspects, according to the view, tendencies, and desires of interpreters. And the systematics in accordance with the sequence of verses contained in the Qur'an manuscripts (*tartib mushafi*).

The similarity in interpreting surah al-Ghashiyah verse 17 between Ibn Kathir and Quraish Shihab, they both interpret that Allah SWT commands all of His servants always to think and contemplate all of His creation that stretches out in the universe, from what is below us to what is above us to what is around us. Especially to the camel, which served as both a vehicle and food for the Arabs at the time.

Allah created the camel with a unique body structure that no other animal possesses. Allah also commands all of His servants to pay attention to the wide and high sky that is spread above them and the solid mountain so that the earth and everything in it is strong and does not sway.

Tafsīr	Ibn Kathir	Al-Misbāh
Similarities	<ul style="list-style-type: none"> - Use a <i>Tahlili</i> method - The command to pay attention to Allah's creation. In this case, the creatures of camel 	<ul style="list-style-type: none"> - Use a <i>Tahlili</i> method - Likewise, in <i>al-Misbāh</i> there is a command to pay attention to Allah's creation that lies in the universe. For example, the camel has

		been a vehicle and food for humans
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Table 4. 1 The Similarities Interpretation

B. The Differences

After explaining the similarities in Ibn Kathir and Quraish Shihab interpretation regarding surah al-Ghashiyah verse 17 in the previous sub-chapter, the researcher would like to explain the differences in interpretation of Ibn Kathir and Quraish Shihab regarding surah al-Ghashiyah verse 17.

The first difference between Ibn Kathir's and Quraish Shihab's interpretation is in style (*lawn*) of interpretation. Ibn Kathir's interpretation uses the *bi al-Ma'thur* style, which refers to historical sources when interpreting the verse. For example, the interpretation of verse with verse, verse with hadith, verse with the companions or tabi'in words. At the same time, Quraish Shihab uses *adabi ijtimai* (social community) style, which explains the instructions of the Qur'anic verses that relate to people's lives and seek to help the community in solving their existing problems.

Furthermore, there are differences between the two mufasssirs in the meaning or translation of surah al-Ghashiyah verse 17, where Ibn Kathir means, "*Do they not look at the camel, how they are created?*" whereas in the translation of Quraish Shihab, "*Then do they not pay attention to the camel how was it created?*" despite the translation between the two mufasssirs are different, they have the same meaning, the command to pay attention to the camel creation.

Then in the analysis. In Ibn Kathir's interpretation, Ibn Kathir explains this verse briefly and concisely. So there is no more in depth explanation about the camel. He also quoted the words of a companion, Shurayh al-Qadhi. He invited us to look at the creation of the camel, the sky, the mountain, and the earth, which have various benefits. Then he also

quoted the hadith about an invitation to see nature, including the camel they used to ride, the high sky, the wide expanse of the earth that was overgrown with various kinds of plants, fruits, mines, and so on, the strong and high mountains so that life on earth is not swayed and can stand firm.

While in *Tafsīr al-Misbāh*, Quraish Shihab explains in detail the words and verses, explains the *I'rab* that is contained in the Qur'an verses. In this case, he explains the word *ilā*, which means to see or pay attention to something thoroughly, perfectly, and deeply so that we can see as much evidence of Allah's power as possible. Then he also quotes the explanation from other interpretations as support and complement to his interpretation.

Then there are differences in writing the steps of interpretation. Three steps were taken by Ibn Kathir when he was interpreting the Qur'an. *First*, mention the interpreted verse, then interpret it in simple language. If possible, he will explain the verse with other verses and then compare them to clarify the meaning. *Second*, suggesting various hadith or *marfu'* recorded (which are based on the Prophet, whether the chain is continuous or not), which are related to the verse being interpreted. *Third*, present various opinions of previous mufasssirs or scholars.¹³²

While the steps taken by Quraish Shihab when interpreting the Qur'an, there are seven steps. *First*, grouping the verses based on themes derived from the central theme of the surah, which is usually called *maqta'* (a group of verses that marks the transition of themes), for example verses 1-7 on the theme of leadership. *Second*, explains the surah's purpose or main theme, around which other themes from various parts of the verse revolve. This was stated at the beginning of the surah when the interpretations began. *Third*, describe the correlation (*munasabah*) in the surah, whether it is between the surah's name and its themes, between the beginning and the end of the surah, or between groups of verses that have their respective themes. *Fourth*, as al-Biqā'i did, explain the verse globally by inserting explanatory sentences into the verse text. This is to distinguish between

¹³² Hamim Ilyas, *Studi Kitab Tafsir* (Yogyakarta: TERAS, 2004), p. 138.

interpretation and verse text. The sentences which are verse text are italicized. *Fifth*, describe the vocabulary (*mufradat*) and series of sentences that become keywords that can explain the meaning of the verse. It also explains the correlation between words in a verse, between verses, between the content of the verse and the closing part (*fashilah*), and other forms of correlation. *Sixth*, explain the meaning of the verse by suggesting the sources of interpretation, such as interpretation of the verse with verse, the verse with hadith, *sabab nuzul*, history, and mufassirs opinions, and *Seventh*, explain the relationship between the beginning and the ending of the surah.¹³³

Tafsīr	<i>Ibn Kathir</i>	<i>Al-Misbāh</i>
Differences	<ul style="list-style-type: none"> - Use style of <i>bil-Ma'tsur</i> - Differences in the translation of verses. Ibnu Kathir translated it "<i>Do they not look at the camel, how they are created?</i>" - In Ibn Kathir's interpretation, the explanation looks briefly and concisely - Quoting the companion's word, in this case, he quoting Shurayh al-Qadhi's word about 	<ul style="list-style-type: none"> - Use the style of <i>adabi ijtimai'</i> - Whereas Quraish Shihab translated it, "<i>Then do they not reflect how the camel was created?</i>" - Whereas in <i>al-Misbāh's</i> interpretation, the explanation is more meaningful and detailed in the words and verses - Explain the <i>I'rab</i> (word structure). In this case, he explains the use of the word <i>ila</i>, which means to look

¹³³ M. Karman, *Metodologi Penafsiran Al-Qur'an Kontemporer: Memperkenalkan Metodologi Penafsiran Al-Qur'an M. Quraish Shihab* (Jakarta: Pusat Penelitian dan Penerbitan UIN SGD Bandung, 2018), p. 129.

	<p>the invitation to look at the creation of the camel, the sky, the mountains, and the earth</p> <p>- Quoted the hadith. In this case, he invites us to look at nature, including the camel they used to ride, the high sky, the wide earth that is overgrown with various plants, fruits, etc. the high mountains so that life on earth is not swayed</p>	<p>at or pay attention to something thoroughly and deeply so that we can see the evidence of Allah as much as possible</p>
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Table 4. 2 The Differences Interpretation

These differences are because of several factors, such as the sociological, geographical, and political conditions experienced by them. As we know, Ibn Kathir is a classical mufassir who lived between 700-774 H, while Quraish Shihab is a modern mufassir who lived between 1994 and this time. The distance between these two mufassirs makes a clear distinction that science did not advance as quickly during the time of Ibn Kathir as it did during Quraish Shihab. So, the interpretation is only based on the companions' opinion and tabi'in or tabi' tabi'in. Meanwhile, throughout the Quraish Shihab period, numerous science has developed to be used as sources or supporting material for the explanation of the verse, and many modern tools are used to prove the veracity of the Qur'an.

C. Camel Specialty

In the Qur'an, it has been explained that the camel is given advantages by Allah over other animals. He has advantages in his body structure and form that other animals do not have. In *Tafsīr al-Kabir*, ar-Razi said that all body forms of animals are the same, but their characteristics distinguish them. For example, All animals have eyelids, but the camel has two layers of eyelids so that the sandy wind does not interfere with his eyesight. All animals have a nose, but camels have nostrils that can close with certain muscles, preventing dust and sand from being inhaled. All animals have a mouth for chewing food, but camels have a split-mouth that is strong and flexible enough to eat dry and prickly food. All animals have the same legs, but the camel has long legs that help it move faster, along with a long neck that allows the camel to walk with balance and wide feet that make it easier for him to walk on sand. Soft fat pads on the bottoms of the feet help them to hold firmly and walk on fine sand. When resting in hot desert areas, the shins of the forelegs, back, and chest have thick skin to reduce the heat. The thick hairs cover the eyes and the body to protect from dust and heat or cold caused by desert weather in the morning or at night. The meat and milk are both edible. Camel meat is known to have a delicious taste, and its milk contains higher levels of vitamin C, fat, protein, and minerals than goat and cow milk. The skin can be used to make various types of equipment, and the fur can be used to make warm clothes.

The advantage that the camel has and not other animals is a hump. The camel has a hump on its back. This hump stores fat that can be used as food and drink reserves if the camel is on a long journey when it is difficult to get food or drink. Then it has great power to carry goods of weight that other animals cannot handle.

The camel is an animal that the Arabs adore. In ar-Razi interpretation, if a king wants to entertain a guest, the king will serve 100 camels as a repast. This is because a camel gift is claimed to be more memorable for the person who receives it than other gifts. Camels became

the primary mode of transportation, as well as a kind of jewelry and a symbol of beauty for Arabs, as well as a medium of commerce for paying penalties.

From what has been mentioned above, it is evident how much the Arabs adore this camel species. This animal is highly precious to the Arabs because of its various benefits and supporting body form as a mode of transportation.

D. The Relevance of Two Interpretations Nowadays

Before discussing the relevance of the two interpretations nowadays, the researcher will describe the interpretations of the Qur'an from time to time. Studies of the Qur'an have been conducted in the Islamic world since the time of the Prophet Muhammad, regarded as the first interpreter, until today. There have been many works of interpretation of the Qur'an that scholars have produced. The study of the Qur'an continues to be carried out with various methods, systematics, and approaches. Muslim and Western scholars have also produced works related to the study of the Qur'an.

Interpretation has been passed down from generation to generation. I am moving from one writing model to another writing model. From the most traditional writing systems to the most modern writing systems. From not using the method of interpretation to using the method of interpretation established by mufassirs.¹³⁴

The interpretation of the Qur'an has developed rapidly over time. Because of the various situations and circumstances the mufassirs have experienced, they have their unique way of interpreting the Qur'an. Aside from the backgrounds of the mufassirs, the different interpretations are also influenced by the greatness of the Qur'an itself. If we use an analogy, the Qur'an is like a shining diamond that emits light from every corner.

¹³⁴ Ahmad Atabik, 'Perkembangan Tafsir Modern Di Indonesia', *Hermeneutik*, 8.2 (2014), p. 307.

This glint of light gives it a variety of messages that are worth interpreting. As a result, the activity of interpreting the Qur'an always produces new interpretations that are different from previous interpretations.

According to Ibn Kathir's interpretation of surah al-Ghashiyah verse 17 concerning the camel specialty, the camel is a truly amazing creation. The camel has tremendous strength due to the structure of his body. However, he is also very flexible as a mode of transportation and a goods carrier. The body parts are usable. Allah constantly reminds the Arabs of the things mentioned previously because camels were the majority of the livestock owned by the Arabs at the time. As a result, Allah reminded the Arabs to pay attention to the creation of the camel, which they frequently rode.

Meanwhile, according to Quraish Shihab, camels serve as a vehicle and a source of food for them. The creation of the extraordinary camel demonstrates God's power and is a creation we should reflect on. We can tell by their shape that camels have great potential as a mode of transportation in desert areas. It has slightly backward eyes with two layers of eyelashes to protect it from sand, a nose that can close with certain muscles so that sand does not get inhaled, long legs to speed up its steps, wide feet to make walking on sand easier, meat thick under the chest, and pads at the joints of the legs to allow the camel to sit on the hard and hot ground.

There are a few similarities and differences between the two mufassir's interpretations of the camel animal's features. The two interpretations are similar in that they both mention that the camel is an animal that was used as a mode of transportation and transport of goods at the time, and its body shape differs from other animals. The difference between the two interpretations becomes clear when we compare Quraish Shihab's explanation of the parts of the camel's body to Ibn Kathir's explanation. Quraish Shihab described the function of the camel's body structure, which is formed in this manner.

If the interpretation is applied to the current context, it can be concluded that the interpretation of the two mufassirs is suitable or relevant. When this interpretation is relevant to the current conditions and circumstances, it can be seen that every part of the camel's body has many functions for humans. It is used as a transportation vehicle and carrier of goods, and this animal also produces milk to drink and meat to eat. The meat is known to have a delicious flavor, while the milk is high in vitamin C, fat, protein, and minerals.

The body shape of the camel remains advantages over other animals. The camel is still used as material for contemplation (*tadabbur*) on Allah SWT's Oneness. How great Allah SWT created camels that could survive in the desert. When viewed as a mode of transportation, the animals relied on for their resilience in this desert area have shifted roles from time to time. The camel's role in the modern Arab world is changing. The emergence of faster and more efficient modes of transportation changed the function of this animal as time passed. Economic development is also cited as a factor that has influenced the use of these animals.

Quoting from Gulf News, the King Abdul Aziz Camel Festival's implementation explained that, despite modern urbanization, camels are still a source of pride for Arabs. Camels may no longer be the primary mode of transportation, but they are said to be the Arabs' most devoted companions.¹³⁵

¹³⁵ <https://www.kompas.com/global/read/2021/04/22/191901070/sejarah-islam-perjalanan-unta-dari-andalan-transportasi-hingga-jadi-ikon?page=all>, accessed on October 15th, 2022.

CHAPTER V

CONCLUSION

After researching, reviewing, and analyzing various existing materials, the following conclusions can be drawn from the answers to the question statements:

1. The two mufassir's interpretations are similar in that they both mention that the camel is an extraordinary creation, that the camel has a great and unique body structure, that camel can be used as a transportation mode to transport goods in the desert area, and that it is an animal that is mostly owned by the Arab community at the time. The difference between the two mufassir interpretations is that in Ibn Kathir's interpretation, the explanation is shorter, so it seems that there is no deeper explanation about the camel specialty. Then he quotes the words of companions about an invitation to look at creations in which various benefits can be obtained. Then he quoted a hadith about an invitation to see nature, one of which was the camel they rode. While Quraish Shihab explained the words and verses in great detail, he also discussed I'rab, which is mentioned in the Qur'an. In this case, he says the word *ilā*, which means to see or pay attention to something thoroughly, perfectly, and deeply. To see as much evidence of Allah's power as possible, he quotes explanations from other interpretations to support and complement his interpretation.
2. Based on the interpretations of the mufassirs about the camel specialty, when contextualized with the current situation and conditions, it can be concluded that the interpretation of the two mufassirs is still suitable or relevant. When this interpretation is relevant to the current situation, every part of its body can provide benefits to humans. Judging from its shape, this animal retains an advantage over other animals based on its shape. Camels are still used as a material for contemplation (*tadabbur*) on Allah SWT's Oneness. How great Allah SWT has created this animal that can survive in the desert. When viewed as a mode of transportation, the animals relied on for their resilience in this desert area have shifted roles from time to time. The emergence of faster and more efficient modes of transportation changed the function of this animal as

time passed. Economic development is also cited as a factor that has influenced the use of these animals. Then there is the development of meaning or the development of each commentator's interpretation in the interpretation. This shows that Allah gives humans a reason to continue improving their knowledge so that the laws remain consistent with the Qur'an.

The research of Qur'anic verses must be continued. Because Allah has conveyed many messages to us through his verses, there have been many interpretations made by mufasssirs that must be studied to increase our insight.

Of course, the result of the research that the researcher did, has many flaws and is far from perfect. The researcher realizes this due to the researcher's limited knowledge in reviewing literature sources. So there are still many problems that the researcher has not answered, as well as many flaws that must be addressed.

The researcher also advises the students, particularly those who focus on Qur'anic interpretation, to study and understand the contents of the Qur'an more deeply. Not only understanding the text but also the context so that we can solve various problems in the world today, especially in Indonesia and have a comprehensive understanding of the Qur'an's values, even if we already know the essence of the Qur'an's true meaning only Allah SWT but we are also given a portion to understand the Qur'an with the terms and conditions agreed upon by the scholars. To avoid the understanding that comes out of a good corridor.

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CURRICULUM VITAE

Name : Adhya Shavira Syaninditha

Place and Date Birth : Jakarta, 22 May 1999

Address : Komp. Antara 1 No 2 RT004/010, Jl. Bintara Jaya Raya,
Bekasi Barat

Phone Number : 087776139057

Email : adhyashav@gmail.com

Parents : Aris Giri Raharjo (Father) and Yulianti (Mother)

Formal Academic

1. SDN Pondok Kopi 02 Pagi
2. SMP IT Daarul Rahman III
3. SMA IT Daarul Rahman III
4. UIN Walisongo

Non-Formal academic

1. Ma'had al-Jami'ah Walisongo
2. Ma'had Ulil Albab