

SCIENTIFIC INTERPRETATION OF SURAH AL-INSÂN (76): 2

ABOUT SEX DETERMINATION ON FETUS

THESIS OF S1 DEGREE

Proposed to Fulfill One of the Requirements
of Gaining the S1 Degree
in Ushuluddin Studies



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A THESIS STATEMENT

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

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MOTTO

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ ۗ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿الْإِسْرَاءُ: ١٠٥﴾

We sent down the (Qur'an) in Truth, and in Truth has it descended: and We sent thee but to give Glad Tidings and to warn (sinners).

DEDICATION

This simple thesis is dedicated to those who have taken a part in colouring my life:

1. Prophet Muhammad saw, who always guide to me to right path.
2. My parent, at Rembang, Moch. Masrup and Suwarni, indeed both support me to study in advance.
3. My teachers and My lecturers, all of you make my mind and my eyes open widely about the entire of world.
4. My honey, I will marry you as soon as possible. I love you so much.

For them all, my great thank is addressed. And for them all also, this work is dedicated.

ABSTRACT

In al-Qur'ân clearly stated about human development process in uterus (*rahîm*) in verse al-Hajj (22): 5 and al-Mu'minûn (23): 13-14. Explanation of those verses is basic because it can be known about steps of Adam's offspring in uterus. Based on these verses, in this research will elaborate about sex determination, that implicitly stated in surah al-Insân (76): 2.

The fundamental of this research is (1) scientific interpretation of surah al-Insân (76): 2. and (2) the human's role on sex determination. But, to understand the Islamic sciences that in holy Quran, therefore, requires an understanding about the principles of Islam itself, even though these ideas may be difficult to express in modern terms and strange to readers accustomed to another way of thinking. Must be known that sciences invention on this last decade have authenticate the truth of Allah's decree in holy Quran have legitimate role in the science effort of early Moslem scientists.

This research is a library research. In analyzing of data, *first*, it will be used descriptive method, this method was used as an approach to elaborate and describe mufassir or scholar thought in order to get information in their opus objectively. In other word, this is about fact finding. Then, *second*, it will be used scientific method—according to M. Quraish Shihab, minimally interpreter must notice about linguistic, context between word and verses; and scientific invention. Concerning the idea of this Quranic scientific, most of people who throw some critics because it only justify or legitimate new discoveries or scientific truth which relative truth from al-Quran which absolute truth. Al-Syâthibî is one of scholar that throw critic to this Quranic scientific, said that al-Quran was downed not for scientific purpose. He claimed that who did not make science limitation on interpreting al-Quran will in mistaken and wrong way. But to face this claim, that involves science discipline, in process of interpretation must be in line with Islamic law (*syariah*). This guidance is needful so that interpretation not outward from basic principle.

Dealing with the contribution of this research to Qur'anic studies. Writer can conclude that the purpose of surah al-Insân (76): 2 is sex determination which from analysing of term *nuthfah amsyâj*, mixture between male sperm and female ovum. So, human can try to decide their fetus via knowing either characteristics of spermatozoa or ovum, then knowing about foods and drinks they consume. But, during trial, they must believe on *tauhid's* spirit that the result only from Allah, the Ultimate One.

ACKNOWLEDGEMENT

The praise is merely for Allâh, Who has bestowed us various gifts in our life, especially the faith and knowledge. Shalawat and salâm only for Rasulullâh Who has guided us to the right path for gaining the happiness in this world and hereafter.

In this chance, I very thank to Allâh, Who has granted me His *taufiq*, *hidâyah*, and *inâyah*, so I can finish this thesis. The thesis under title “*Scientific Interpretation of Surah al-Insân (76): 2, About Sex Determination on Fetus,*” is written to fulfill one of the requirements of gaining the S1 degree in Tafsir-Hadits study, Ushuluddin Faculty, State Institute for Islamic Studies (IAIN) “Walisongo” Semarang.

I realize that in arranging this thesis, there are many persons who have given the aid to me, so this thesis is finished well. Therefore, in this occasion let me to say thank to the persons following:

1. Dr. H. Abdul Muhaya, M.A. as the Dean of Ushuluddin Faculty, State Institute for Islamic Studies (IAIN) “Walisongo” Semarang, and as the founder and guide of FUPK.
2. Mr. Muhyar Fanani, M.Ag. and Mr. M. Mukhsin Jamil, M.Ag. as the advisors, who have provided their time, thinking, and energy in advising and guiding me in finishing this thesis.
3. All of the lecturers of Special Program of Ushuluddin Faculty (FUPK) whether from Ushuluddin Faculty or other faculties, who have given me the beneficial knowledge. The knowledge which widen my horizon and enlighten my mind, so I am able to finish this thesis.
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6. All of my friends in HMI Komisariat IQBAL.
7. All of my friends in LPM IDEA, especially Wahyu Agung, John Sarmin, Faishol, Khotib, Zulfa, etc.
8. My honey who always supporting me borrowing many books. Without you I always under pressed.
9. And the last my “Smart” modem, which connected me to the entire world. Hahahaha.....

Great thank I address for you all. Barakallâh.....

I sometimes fear I will be unsuccessful in life, but I have a positive outlook on life, and I know everything will be ok in the end. I believe that everyone controls their own destiny, that the physical body of any human on this earth is the home to the spirit and soul that travels on through lifetimes. I believe that the spirit continues to be reborn until that moment of awakening. I just wish to let go of 'I', my ego and my desires so I will be whole. I need nothing other than what my spirit can provide for my journey, my journey for love and happiness and success.

Finally, I realize that there are many mistakes. Therefore, I hope the critique and suggestion. Nevertheless, I really hope this thesis becomes beneficial work for me and the readers.

Semarang, May 21th, 2010

The writer

TRANSLITERATION

A. Consonants

Arabic	Alphabet	Arabic	Alphabet
ا	n/a	ط	th
ب	b	ظ	dh
ت	t	ع	'
ث	ts	غ	gh
ج	j	ف	f
ح	<u>h</u>	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	dz	م	m
ر	r	ن	n
ز	z	و	w
س	s	هـ	h
ش	sy	ء	`
ص	sh	ي	y
ض	dl		

B. Vowel

ARABIC	ALPHABET	EXAMPLE
اَ	â	قام = qâma
اِ	î	يقيم = yuqîmu
اُ	û	يقوم = yaqûmu

C. Diphthong

ARABIC	ALPHABET	EXAMPLE
اِي	ai	<i>Ainun</i>
اُو	au	<i>taubah</i>

D. Additional

- *Tasydîd* translation or *syiddah* (ّ), via doubling word.
- *tâ` marbûthah* (ة), with “h.”
- Word “ Allâh” (الله) which followed by other word as *muclâf ilaih* will be written continuously. I.e.: *kitâbullâh* not *kitâb Allâh*, *'Abdullâh* not *'Abd Allâh*.
- The names of people in this research will be transliterated as well as it sources from book. In another word, the names which are Arabian and which come from Arabic book will be transliterated in line with transliteration. Then, the Arabic name which putted from Indonesian or English book will be written like the origin from those books.

TABLE OF CONTENTS

PAGE OF COVER	i
ADVISOR APPROVAL	ii
VALIDATION	iii
A THESIS STATEMENT	iv
MOTTO	v
DEDICATION	vi
ABSTRACT	vii
ACKNOWLEDGEMENT	viii
TABLE OF TRANSLITERATION	x
TABLE OF CONTENTS	xii
Chapter I INTRODUCTION	
A. Background	1
B. Formulation of Problem	5
C. Aim and Significance of The Study	5
D. Prior Research	5
E. Theoretical Framework	7
F. Hypothesis.....	10
G. Methodology of Research	10
H. System of Writing	14
Chapter II SCIENTIFIC INTERPRETATION:	
A. Science Classification	16
B. Scientific Interpretation Method	17
C. Scholar Opinions on Scientific Interpretation	20
D. Arguments on Scholar Opinions about Scientific Interpretation	28
E. Classification of Scientific Interpretation	35
F. Requirements of Scientific Interpretation	36

Chapter III	THE INTERPRETATION ABOUT SEX DETERMINATION ON QURANIC PERSPECTIVE:	
A.	Description of surah al-Insân (76): 2	39
1.	Understanding of Surah al-Insân	39
2.	<i>Asbâb al-Nuzul</i> Surah al-Insân	40
3.	<i>Tafsîr Mufradât</i>	44
4.	<i>Munâsabah of verses</i>	48
B.	The Reproductive System	50
1.	The Male	51
2.	The Female	54
3.	Conception (Fertilization)	55
C.	Phases of Human Development in Uterus	56
1.	The Sperm (<i>Nuthfah</i>)	56
2.	<i>Al-'Alaqah</i> (Leech-like clot)	57
3.	<i>Al-Mudghah</i> (chewed-like lump of flesh)	58
4.	The Stage of bones	58
D.	View of human genetics	59
1.	Pattern of Heredity	59
2.	Sex Chromosomes	61
3.	Sex Determination	62
Chapter IV	ANALYSIS	
A.	Scientific interpretation of surah al-Insân (76): 2	67
B.	Human's role on sex determination	78
Chapter V	EPILOGUE	
A.	Conclusion	82
B.	Recommendation.....	82
C.	Closing	83
	BIBLIOGRAPHY	84
	CURRICULUM VITAE	86