

**THINKING (TAFAKKUR) THE NATURE IN THE TAFSĪR AL-MUNĪR AND
TAFSĪR AL-AZHĀR)**



THESIS

Submitted to Faculty of Ushuluddin and Humanities in Parital Fulfillment of
the Requirements for the Bachelor Degree of S-1 of Islamic Theology on
Qur'anic Science and *Tafsīr* Departement

Submitted By:

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2024

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DECLARATION

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I hereby declare that my thesis is definitely my own work and my best knowledge. I am responsible for the whole content of this thesis. Others writers' argument sent of findings included within it is quoted or cited in accordance with ethical standards.

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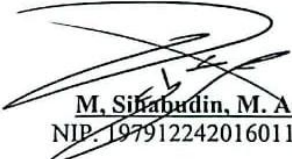
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Wassalamu'alaikum Wr. Wb.

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MOTTO

- تَفَكَّرُ سَاعَةً خَيْرٌ مِنْ عِبَادَةِ سَنَةٍ (اه ابن حبان عن ابي هريرة) -

“A moment's reflection is better than a year's worship”

(H.R. Ibnu hibbam dari Abu Hurairah)

"The first thing I build in myself to be able to face the day with vigour is to create as many positive thoughts as possible." - Merry Riana

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ

“Those who remember Allah while standing, sitting, or lying down, and think about the creation of the heavens and the earth (saying), “O our Lord, You have not created all this in vain. Glory be to You. Protect us from the punishment of hell.” (QS. Ali ‘Imran [3] : 191)

DEDICATION

I dedicate my work to
My Parent,

*My lovely father Muhammad Jufriyanto Ihsan and my beautiful mother
Fatihahatul Malihah, who has given the best prayers to me and their
blessing are precious to me because they have provided a happy and
comfortable family life for me. Be the number one support for me. Thank
you for all the Support and grace you gave to me.*

*All of my beloved lectures who have provided knowledge that is very useful
for me and inspires and gives experience for my life journey.*

*A Big family of FUPK. and all student of departement Qur'anic sciences and
Tafsīr*

A big Bani Ihsan family And Bani Thoha family

Everyone who participated in my work.

TRANSLITERATION

The transliteration of Arabic words used in writing this thesis is guided by the "Arabic-Latin transliteration guidelines" based on the joint decree of the minister of religion and religion and the minister of education and culture of the Republic of Indonesia number: 158/1987 and number 0543b/u/1987. The description is as follows:

I. Consonant Words

Arabic consonant phonemes in the Arabic writing system are denoted by letters, in this transliteration some are denoted by letters some are denoted by signs, and some by letters and signs at the same time. Below is a list of Arabic letters and their transliterations with Latin letters.

Arabic words	Name	Latin words	Information
ا	Alif	Note symbolized	Not Symbolized
ب	Ba'	B	Be
ت	Ta'	T	te
ث	Sa'	ṡ	Es (with dot above)
ج	Jim	J	Je
ح	Ha'	ḥ	Ha (with dot below)
خ	Kha'	Kh	Ka and Ha
د	Dal	D	De
ذ	Zal	Ẓ	Zet (with dot above)
ر	Ra'	r	er
ز	Zai	Z	Zet
س	Sin	S	Es
ش	Syin	Sy	Es and Ye
ص	Sad	ṣ	Es (with dot below)

ض	Dad	ḍ	de (with dot below)
ط	Ta'	ṭ	Te (with dot below)
ظ	Za'	ẓ	Zet (with dot below)
ع	'Ayn	‘	Interval Comma on top
غ	Gayn	g	Ge
ف	Fa'	f	Ef
ق	Qaf	q	Qi
ك	Kaf	k	Ka
ل	Lam	l	'el
م	Mim	m	'em
ن	Nun	n	'En
و	Waw	w	W
ه	Ha'	h	Ha
ء	Hamzah	,	Apostrof
ي	Ya'	y	Y

II. Vowels

Arabic vowels, like Indonesian vowels, consist of single vowels or monophthongs and multiple vowels or diphthongs. The Arabic single vowel whose symbol is in the form of a sign or vowel, the transliteration is as follows:

__ َ __ (fathah)	ضرب	Is written <i>daraba</i>	a
__ ِ __ (kasroh)	فهم	written <i>fahima</i>	i
__ ُ __ (dammah)	كتب	Is written <i>kutiba</i>	u

Arabic double vowels whose symbols are a combination of vowels and letters, transliteration in the form of a combination of letters, namely:

يا (fathah + ya)	بينكم	Is written <i>bainakum</i>
أو (fathah + wawu)	قول	Is written <i>qaul</i>

III. Short vowels that are sequential in a word separated by an apostrophe

الانتم	Are written	<i>A'angtum</i>
اعدت	Are written	<i>'u'iddat</i>
لئن شكرتم	Are written	<i>La'in syakartum</i>

IV. Long Vowels

1.	جاهلية <i>athah + alif</i>	Are written	<i>ā jāhiliyyah</i>
2.	تسى <i>athah + ya' death</i>	Are written	<i>ā tansā</i>
3.	كريم <i>asrah + ya' death</i>	Are written	<i>ī karīm</i>
4.	فروض <i>ammah + wawu death</i>	Are written	<i>ū furūd</i>

V. Double Consonant standard

متعاقدين	Is written	<i>muta'qqidin</i>
عدة	Is written	<i>'Iddah</i>

VI. Maddah

Maddah or long vowels whose symbols are in the form of *harakat* and letters, transliteration in the form of letters and signs, namely :

Fathah + alif	Is written a (above line)	جاهلية	<i>Jahiliyyah</i>
Fathah + alif maqsur	Is written a (above line)	يسعي	<i>Yas 'a</i>
Kasroh + ya mati	Is written i (above line)	مجيد	<i>Majid</i>

Dammah + wawu mati	Is written u (above line)	فروض	<i>Furud</i>
--------------------	---------------------------	------	--------------

VII. Ta' marbutah

- a. When it is turned off, it is written H :

هبة	Is written	<i>Grant</i>
جزية	Is written	<i>Jizyah</i>

- b. If it is turned on because of a series in other words, it is written t :

الله نعمة	Is written	<i>Ni'matullah</i>
زكاة الفطر	Is written	<i>Zakatul-Fitr</i>

- c. When ta'marbutah lives or with harakat, fathah, kasrah and dhammah are written t

زكاة الفطر	Are written	<i>Zakatul fitri</i>
------------	-------------	----------------------

VIII. Syaddah

Symbolized by a syaddah or tasydid sign

سَنُمَتِّعُهُمْ	Written	<i>Sanumatti 'uhum</i>
بَيِّنَاتٍ	Written	<i>Bibayyinat</i>
نَزَّلَ	Written	<i>Nazzala</i>

IX. Article alif + lam

Articles in the Arabic writing system are denoted by letters, but in this transliteration, articles are distinguished by articles followed by the letter syamsiyah and the word sandbag followed by the letter qomariah.

- a. When followed by qomariah, it is written with "al"

القرآن	Are written	<i>Al-Qur'ān</i>
القياس	Are written	<i>Al-Qiyās</i>

- b. When followed, the letter syamsiyah is written using the letter syamsiyah that follows it and omits the letter l .

السماء	Are written	<i>as-Samā'</i>
الشمس	Are written	<i>Ash-Shams</i>

I. Hamzah

Hamzah is transliterated as an apostrophe when in the middle and at the end of a word. If it is located at the beginning of a word, it is symbolized by an alif.

بِمَاءٍ	Are Written	<i>Bimā'in</i>
فَالْيَوْمِ	Are Written	<i>Falyu'min</i>
أَسَاوِرَ	Are Written	<i>Asāwira</i>

X. Writing sentence sequence words

ذوي الفروض	Are written	<i>Ẓawi al-furūd</i>
أهل السنة	Are written	<i>Ahl as-Sunnah</i>

XI. Capital letters

Capital letters in latin writing are used according to Enhanced Spelling (EYD).

XII. Tajweed

For those who want fluency in reading, this transliteration guide is an integral part of science of tajwid. Therefore, the inauguration of the Latin Arabic transliteration guidelines (international version) needs to be accompanied by recitation guidelines.

XIII. Exception

This literacy system does not apply:

- a. Arabic vocabulary that is not common in Indonesian and is found in the general dictionary of the Indonesian language, for example Qur'an, hadith, madhhab, sharia, pronunciation.
- b. The title of the book uses Arabic words but has been patented by the publisher, such as the title of the book Al-Hijab.
- c. The author's name uses Arabic names but comes from countries that use Latin letters, for example, Quraish Shihab, and Ahmad Syukri Soleh.
- d. Nema publishers in Indonesia use Arabic words, for example, Toha Putra, Toko Hidayah, and Mizan.

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As far as the sincerity of the prayer that the author is able to share, may God repay the kindness of various parties for prayers, support, and assistance to the author to prepare a thesis and complete this study. In writing this thesis, of course, it will not be separated from the shortcomings and mistake. Therefore, criticism and suggestions from readers are very valuable things for writers so this thesis can provide benefits, namely the contribution of thought and blessings for writers and readers

Semarang, December 18th, 2024

The Writer



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ABSTRACT

Tafakkur or thinking, is an essential trait for believers, serving as a means of expressing gratitude to Allah for the gift of intellect. The creation of the nature encompassing the earth, sky, and celestial bodies demonstrates God's power and greatness, inviting humanity to reflect on its natural beauty. The Qur'an encourages such reflection, highlighting divine signs in all creations. However, contemporary society is characterised by a decline in individuals engaging in *tafakkur*, largely due to distractions from modern life that obscure awareness of the Creator and the intricacies of nature. This research examines *tafakkur* through a comparative analysis of *Tafsīr Al-Munīr* by Wahbah Az-Zuhaili and *Tafsīr Al-Azhār* by Buya Hamka. The study explores the alienation of modern humans from nature, exacerbated by technological advancements and urbanisation, which diminishes ecological and spiritual awareness. The research aims to explore how both mufasir interpret natural *tafakkur* and identify their similarities and differences. The findings reveal that Az-Zuhaili adopts a scientific and philosophical lens in *Tafsīr Al-Munīr*, using natural phenomena as evidence of Allah's greatness. Conversely, Buya Hamka emphasises a reflective and spiritual approach in *Tafsīr Al-Azhār*, appealing to the introspective nature of humanity. Despite their divergent methodologies, both scholars concur that contemplation of the natural world is vital for recognizing Allah's grandeur and strengthening faith. The study concludes that *tafakkur* is crucial in modern life to bridge the gap between spirituality and the natural environment, promoting ecological responsibility and a deeper connection with the Creator.

Keywords: *Tafakkur*, Thinking, Nature, Wahbah Az-Zuhaili, Buya Hamka

CHAPTER I

INTRODUCTION

A. Background

The greatest pleasure that is not given to all creatures other than humans, especially jin, is the ability to understand the essence of the Quran, humans and nature, as well as the ability to dig up various pearls of essence that shine on their lives. The only way to achieve this goal is to think (*tafakkur*) and reflect (*tadabbur*).

According to this belief, humans are born into the world devoid of knowledge and understanding. However, humans have the capacity to engage with intermediaries (*washīlah*) to seek knowledge and *ma'rifah*, utilizing the faculties of reason ('*aql*), hearing (*sam'*), and sight (*bashar*). All of these intermediaries are given to humans with the aim of knowing the truth (*haqq*) and making it a postulate for their arguments in thinking. The truth that is understood can function as a tool to control oneself so as not to fall into error (*bāthil*). And to know these truths, it is necessary to think correctly (*Tafakkur*). If the way of thinking is wrong, the object and the result it understands will also be wrong.¹ In surah Ali Imran 191 Allah said, “Allah created all creatures in this nature as a reminder and guide to God's greatness, not as a useless spectacle. None of God's creatures are in vain.”

Beings with each other are all related to each other which serves to maintain the order of the system in this nature. Understanding this characteristic is called *tafakkur*. If a believer is able to see the greatness and power of Allah in every creature and His creation in the sense of being able to meditate, then he will always feel close to Allah.

¹ Muhammad Ismail, "*Menalar Makna Berpikir Dalam Al-Qur'an*", Ponorogo, unida gontor press, 2016, h. 71.

In the *Qur'an al-karim* there are many verses that invite Muslims to meditate and at the same time perform *tadzakkur* against the creation of Allah SWT. The object of *dhikr* is Allah and to know Him is based on *al-Qalb* (Heart). Meanwhile, in Qur'anic terms, thinking is called the word *tafakkur*. According to Ibn al-Qayyim, *tafakkur* is a mirror that will show the good and bad of a person.²

Tafakkur is an important part for everyone who has common sense to do. The life of every human being created by Allah is a real test full of challenges and opportunities faced with patience and sincerity. If you want to overcome a challenge, or find a solution, then a person needs to think in order to be able to solve the problem he is facing. By meditating, we can understand the close relationship between "thoughts" and "feelings". The same is true of the relationship between *fikr* and *dhikr*. That feeling, as evidenced by the study of the amygdala in the brain, turns out to also have its own mind. The core of Emotional Intelligence (EQ), which can be nurtured through *tafakkur*, among other things, is how the mind controls emotions. How the brain skin (the center of human intellect) arranges the amigdala (center of human emotions).³

Because humans are the best creatures created by Allah SWT, the senses in the body must also be used to get closer to Allah. One way to get closer to Allah is by doing *tafakkur*, humans can see forms of virtue, beauty, and miracles or vice versa. So that humans can know the essence and secrets of Allah to the events in the surrounding environment. In the Qur'an, there are many verses that instruct people to use their intellect to think (*Tafakkur*

² Desri Ari Enghariano, Jurnal, "Tafakkur Dalam Perspektif Al-Qur'an", *Urnal El-Qanuny Volume 5 Nomor 1 Edisi Januari – Juni*, (2019), h.134.

³ Taufiq Pasiak, *Revolusi IQ/EQ/SQ Antara Neurosains Dan Al-Qur'an*, Bandung, Mizan, 2002, h.212.

) about the greatness and greatness of Allah SWT, and always remember Him. As mentioned in Q.S: Ali Imran: 191:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ

“Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire.”⁴

From the verse above, it can be understood that people who meditate will remind humans of their creator and the creation of Allah swt, so that we can understand the wisdom and purpose of the creation of the creatures of Allah swt and the nature. The meaning of the Qur'an verse above is to affirm the need for an integrated integrity between thought and dhikr, (intellect and spirituality). People who succeed in physically and mentally are people who have a high level of intellectual and spiritual intelligence in a balanced manner, so that a force of human resources is created that is able to combine the elements of intellectuality and spirituality comprehensively, which in the end forms a solid foundation of self in facing challenges or trials.

The relationship between tafakkur, or continuous thinking activities, and brain development is a subject of considerable interest. It has been demonstrated that the brain is an organ that, when treated, maintained, and nurtured with the utmost care and regularity, has the capacity to endure for more than a hundred years. In contrast to other organs that undergo deterioration and impairment with age, the brain undergoes a process of aging that is accompanied by a concurrent enhancement of its functionality.

⁴ Quran Windows translate by Yusuf Ali

As the human brain undergoes the process of aging, the connections between neurons become more consolidated due to the accumulation of life experiences.⁵ As Muslims, we should continue to ignite the spirit of contemplation of the Qur'an and nature, because basically the source of knowledge in Islam is the Qur'an and the nature. So that by practicing both, it can be a way for humans to achieve the true value of servitude. In this case, the ability to *tafakkur* is one of the most important characteristics, not only distinguishing humans from other creatures, but also making them qualified to carry out an important role as civilization development and mission bearer.

By concentrating the mind during this meditation, it is similar to meditation in the Hindu tradition, making it easier for a person to understand the symptoms around him. In addition to obtaining its own enjoyment from these activities, meditation has two effects: (1) reflection (contemplation) that fosters spiritual consciousness for those who do it and leads to purification of the heart, and (2) relaxation that gives physical pleasure to those who do it.⁶ Allah SWT has repeatedly told us to meditate, because Allah will appreciate those who always meditate on the events of heaven and earth, so that they realize that Allah created this nature not in vain. The Qur'an has mentioned several conceptualities in meditation by involving perceptions, feelings and spiritual imagination that can shape our behavior, consciousness and thoughts. In the surah As Sad verse 27, Allah SWT says:

"Not without purpose did We create heaven and earth and all between! that were the thought of Unbelievers! but woe to the Unbelievers because of the Fire (of Hell)."⁷

⁵ Taufiq Pasiak, "*Revolusi IQ/EQ/SQ Antara Neurosains Dan Al-Quran.*", Bandung, Mizan, 2002, h. 42

⁶ Taufiq Pasiak, "*Revolusi IQ/EQ/SQ Antara Neurosains Dan Al-Quran.*", Bandung, Mizan, 2002, h. 212

⁷ Quran Windows translate by Yusuf Ali

Therefore, humans who contemplate the nature must walk according to God's will and know that Allah SWT created everything with a certain purpose. He must be a servant of God's servants. Furthermore, he must reflect on his responsibility to Allah SWT and try to fulfill his right of servitude earnestly and continuously, because denying the great gift and generosity of Allah is a bitter negligence that is not in line with the honor and price of humanity.⁸

A believer Whoever is able to meditate and recognize the magnificence and strength of Allah SWT in all living things will always feel a sense of closeness to Allah, because he has reached the peak of *ma'rifah*. However, in this modern era, not many people are able to use their intellect and heart to meditate. This is because their minds and hearts are covered by the glittering beauty of the world which causes them to forget their God. They use their wits only to find what they want to achieve. So that they forget themselves and forget the time that they have reason whose function is to use thought to strengthen their belief in the existence of Allah.

Man must not forget that he will be rewarded for the various blessings that have been given. Then you will surely be asked on that day about pleasures (which you boast about in that world). (Q.S. *at-Takatsur*, 8). *Tafakkur* on the nature, as a form of *Tafakkur* that involves reflection on the beauty and complexity of nature, has a very important relevance to human life as a caliph on earth. This practice not only brings humans closer to Allah but also builds awareness of human responsibility in maintaining environmental balance and sustainability. Nature is not only a source of life, it is also a source of spiritual and intellectual inspiration.

In the context of modern life, where humans are increasingly alienated from nature, natural *tafakkur* becomes more and more necessary

⁸ Utsman Nuri Topbas, *Kainat, Insan ve Kur'an'da Tefekkür*, ed. terj. Bakhruddin Fannani, vol. 44 (Daruk Arkam, 2012), h. 107.

to be applied in life. This research aims to delve deeper into natural *tafakkur* through a comparative approach between *Tafsīr Al-Munīr* and *Tafsīr Al-Azhār*. The rapid development of technology has changed people's lifestyles significantly. Based on the Digital Report 2023 report by We Are Social and Hootsuite, the average Indonesian spends between 7,5 to 8 hours a day surfing the internet, with more than 3,5 hours spent on social media.⁹ This dependence not only leads to a loss of time for productive activities but also distances the individual from nature and the environment. This phenomenon can exacerbate spiritual alienation and reduce ecological awareness.

This rapid urbanization causes humans to get further away from nature, thus reducing the opportunity to *tafakkur*. Urbanization and rapid lifestyle changes also have an impact on the connection between humans and nature. Lack of interaction with nature has an impact on mental health, where stress, anxiety, and depression are becoming more common. This research highlights the need to reintegrate *tafakkur* values to maintain life balance.

The phenomenon that has occurred, especially in Indonesia, has caused damage to the value constructs that have been built in life that is united with nature. In addition to spiritual benefits, natural *tafakkur* has the potential to increase ecological awareness. Indonesia, as a country with extraordinary natural resources, faces great challenges in protecting the environment. Data from the Ministry of Environment and Forestry (MoEF) shows that Indonesia's deforestation rate in 2021 reached 115,459 hectares, while public awareness of environmental responsibility is still low¹⁰. In this case, nature *tafakkur* can be an approach to instill ecological values based on spirituality.

⁹ Bambang Mudjiyanto, "Digitalisasi Informasi Dan Keberlimpahan Berita Di Era Pascakebenaran", vol 6, no. 1 (2024), h. 1167–88.

¹⁰ Raden Ariyo Wicaksono, 2024, *Klaim Deforestasi KLHK: Titik Terendah atau Beda Cara Hitung?*, di kutip pada 25 November 2024, (12.44), dari <https://fwi.or.id/klaim-deforestasi-klhk-berbeda-dengan-ngo/>.

However, the main challenge in the practice of natural *tafakkur* is the increasing addiction to gadgets and social media. The phenomenon of nomophobia (fear of not having a mobile phone) is increasingly common among Indonesian people. Research by the Indonesian Internet Service Providers Association (APJII) in 2022 revealed that 70% of internet users in Indonesia feel anxious if they cannot access their mobile phones.¹¹ This dependence inhibits the individual's ability to take time to reflect and connect with nature.

So on the last day we bear the debt, which is the debt of servitude and gratitude, which is infinite to God for all the divine blessings we enjoy, whether we see them or not. How happy is a wise heart, who knows this responsibility, who lives in this awareness, and who strives earnestly to fulfill that responsibility. This research aims to fill this gap by conducting a qualitative and comparative study of *Tafsīr Al-Munīr* by Wahbah Al-Zuhaili and *Tafsīr Al-Azhār* by Buya Hamka. These two interpretations were chosen because of their representation of modernist and contextual perspectives, so they are relevant to contemporary challenges. This research will explore how these two interpretations discuss *tafakkur* on the nature and its relevance in modern technology-dominated life. With this approach, it is hoped that more accurate and representative data can be obtained regarding the understanding and practice of nature *tafakkur*.

Based on the background that has been presented above, the author is interested in studying further about the *tafakkur* on the nature in the Qur'an. The discussion of " *THINKING (TAFAKKUR) THE NATURE IN THE TAFSĪR AL-MUNĪR AND TAFSĪR AL-AZHĀR*)" is very interesting to study considering that human life in this modern era is addicted to gadgets and is very far from the nature.

¹¹ Labbaika Fadhilah, Elli Nur Hayati, Khoiruddin Bashori "Nomophobia di Kalangan Remaja", Jurnal Diversita, Vol 7, no. 1 (Juni 2021), h. 21–29.

B. Research Question

Related to the description of the background of the problem above, the author of this study formulated the following problem:

1. How is the interpretation of *Tafakkur* on the nature in the *qur'an* according to Wahbah Zuhaili in *Tafsīr Al-Munīr* and Buya Hamka in *Tafsīr Al-Azhār* ?
2. What are the similarities and differences in the interpretation on the meaning of *Tafakkur* on the nature between to Wahbah Al-Zuhaili *Tafsīr Al-Munīr* and Buya Hamka *Tafsīr Al-Azhār*?

C. Research Objectives and Benefits

In conducting research, of course, pay attention to the goals and benefits that will be achieved in the research. The objectives of this research include:

1. To find out the interpretation of the Wahbah of Az-Zuhaili and Buya Hamka in the *Tafsīr Al-Munīr* and the *Tafsīr Al-Azhār* about the *Tafakkur* on the nature.
2. To find out the similarities and differences in the interpretation on the meaning *Tafakkur* on the nature in the *Tafsīr Al-Munīr* and the *Tafsīr* of Al-Azhar

In terms of benefits, this research can be useful academically and practically as follows:

1. Theoretical Benefits
 - a. This scientific research is expected to contribute data when wanting to study the interpretation of Wahbah Az-Zuhaili and Buya Hamka about the *Tafakkur* on the nature.

- b. This scientific research hopefully can answer the problems of people related to the distance of humans from nature.
- c. And it is used to complete the thesis which is part of the final course.

2. Practical Benefits

The outcomes of this study are anticipated to offer an understanding and description of a concept of universal *tafakkur* and be able to provide output in order to be able to practice the wisdom of the meaning of universal *tafakkur* by Wahbah Az-Zuhaili and Buya Hamka in modern times and can increase faith as well as the quality of worship to Allah swt for every reader and writer in particular.

D. Literature Review

The study carried out by the author is an investigation on the verses of the nature in the Qur'an which uses a comparative method using the *Tafsīr Al-Munīr* and *Tafsīr Al-Azhār* as the objects to be studied in this study. According to the author's research, there are no other works that address the issues raised in this study. Among the previous researches are as follows:

1. The title of the thesis " *Tafakkur* dalam al-Qur'an " was written by Eko Juhairi Rismawan, 2014, a student majoring in Qur'an and *Tafsīr* at UIN Sunan Kalijaga.¹² This thesis focuses his research on who is ordered to meditate, the object of meditation, the purpose of meditation, the risks and rewards for people who meditate and those who do not. This study uses a thematic approach using analytical descriptive methods

¹² Eko Juhairi Rismawan, "Tafakkur dalam al-Qur'an", skripsi, UIN Sunan Kalijaga, (Yogyakarta 2014).

2. The journal with the title " *Tafakkur* dalam Perspektif al-Qur'an " was written by Desri Ari Enghariano, 2019¹³. This journal explains the definition of *Tafakkur* , the term al-Qur'an about *Tafakkur* and the term semakna, the tracking of *Tafakkur* verses in the Qur'an, and the specification of the primary components of *Tafakkur* . This study uses a analytical and descriptive method.
3. The thesis with the title " Makna *Tafakkur* dalam al-Qur'an (Metode Komparatif antara *Tafsir Ibnu Katsir* dan *Tafsir Al-Azhār*)" was written by Herman Alfarisi, 2013¹⁴, a student majoring in hadith interpretation UIN Sultan Syarif Kasim Riau. This study used a comparative approach between the interpretation of *Tafsir Ibn Katsir* and *Tafsir Al-Azhār* in researching verses of *Tafakkur* .
4. The thesis with the subject of "Konsep *Tafakkur* dalam Prespektif al-Qur'an (Kajian Semantik)" was written by Dewi Ailam Ifa Asma, 2021¹⁵, a student majoring in Qur'an and *Tafsir* UIN Sunan Gunung Djati Bandung.10 This study uses the semantic approach of Toshihiko Izutsu's theory encyclopedic model, in which this study explains the fundamental and contextual significance of *Tafakkur* in the Qur'an and the concept of *Tafakkur* in the Qur'an.
5. The thesis with the title "*Tafakkur* Sebagai Metode Menemukan Makna dalam Kehidupan (Studi Pemikiran Imam al- Ghazali)" was written by Fikri Muhamad Iliyin, 2019¹⁶, a student majoring in Sufism and psychotherapy at UIN Walisongo Semarang. This research study was a

¹³ Desri Ari Enghariano, "Tafakkur dalam perspektif alQur'an", Jurnal el-Qonuny, vol 5 no 1, (Januari-Juni 2019)."

¹⁴ Alfarisi, " Alfarisi, "MaknaTafakkur Dalam Al-Qur'an (Metode Komparatif Antara Tafsir Ibnu Katsir Dan Tafsir Al-Azhar,"), Skripsi, UIN Suka Riau,(Riau, 2013).

¹⁵ Dewi ailam ifa Asma, " Konsep Tafakkur Dalam Perpektif AlQur'an (Kajian Semantik)", Skripsi, Universitas islam negeri sunan gunung djati, (Bandung, 2021).

¹⁶ Fikri Muhammad iliyin, "Tafakkur sebagai Metode Menemukan Makna Kehidupan (Studi Pemikiran Imam Al-Ghazali)", Skripsi, Universitas Islam Negeri Walisongo, (Semarang 2019).

research library, this research explains the concept of *Tafakkur* according to Imam al-Ghazali and explains how *Tafakkur* can be used as a method in finding the meaning of life.

6. The thesis with the title " Konsep *Tafakkur* Sufistik Menurut Imam al-Ghazali " was written by Mulyadi Batubara, 2010¹⁷, a student of the Department of Islamic Religious Education UIN Syarif Hidayatullah Jakarta.¹² This research explains the concept of *Tafakkur* according to Imam al-Ghazali on the process of *Tafakkur* in the world of Sufism and its application in the academic world.

E. Research Methods

The research method is simply an attempt to look into and track out an issue using careful and meticulous scientific work to collect, process, analyze data and draw conclusions systematically and objectively to solve a problem or test hypotheses to obtain knowledge that is useful for human life.¹⁸ With the demiration, this research is carried out with the following approach:

1. Type of Research

The type of research used in this research is a qualitative research model. Qualitative research is research that intends to understand the phenomena of what is experienced by the research subject, for example, behavior, perception, motivation, action, etc., holistically and by way of decipition in the form of words and language, in a special context that is natural and by utilizing various natural methods.¹⁹ This type of research is library research, namely research that focuses on literature

¹⁷ Mulyadi Batubara, "Konsep Tafakkur sufistik Menurut Imam Al-Ghazali", Skripsi Universitas Islam Negeri Syarif Hidayatullah, (Jakarta, 2010).

¹⁸ Rifa'i Abu Bakar, *Pengantar Metodologi Penelitian* (Yogyakarta: SUKA-press, 2021), h. 2.

¹⁹ Ipa Hafsiyah Yakin, *Metode Penelitian Kualitatif, Jurnal EQUILIBRIUM*, vol. 5 (Garut: CV. AKSARA GLOBAL AKADEMIA, 2023), h. 5.

discussions. The sources used in this research are book, articles and other scientific works related to the topic and has two data sources, namely primary and secondary data sources based on literature.

2. Data Source

In this research, data was collected from various sources that are still connected to the object of research research projects that The writer of this paper will conduct. In the preparation thesis, the author uses two types of data as support in order to achieve comprehensive research results. Data sources include the following:

A. Primary data

Primary data sources are data sources that directly provide data to data collectors.²⁰ The primary data sources needed for the research are *Tafsīr Al-Munīr* by Wahbah Az-Zuhaili and *Tafsīr Al-Azhār* by Buya Hamka.

B. Secondary Data

Secondary data sources are data sources that do not directly provide data to data collectors.²¹ The data that is included in the secondary data sources in this study are literature related to related discussions in the thesis as support to strengthen the theme and content of the research, for example referring to books, journals, magazines, articles and other references that discuss the *Tafakkur* on the nature.

3. Data Collection Techniques

Researchers will not succeed in obtaining data in accordance with the predetermined standards if they do not master the data collection method. The process that was used for gathering data by the author in this

²⁰ Ipa Hafsiyah Yakin, Metode Penelitian Kualitatif, (Garut, CV.AKSARA GLOBAL AKADEMIA, 2023), h. 85.

²¹ Ibid, h. 85.

study is the documentation method, which is a way to collect data through the study of written sources such as books, reports, meeting minutes, diaries and so on that contain data or information needed by the researcher.²²

The method used by the researcher in this study is the library research method (literature study), thus, in research in this type of literature study will focus on collecting data from the results of reading, it can be in the form of meeting minutes, agendas, books, magazines, newspapers, and other documents that have a correlation with the problem raised, namely about the *Tafakkur* on the nature.

4. Data Analysis Method

Data analysis is the process of systematically searching for and compiling data obtained from the results of interviews, field notes, and documentation, by organizing data into categories, describing it into synthesis units, compiling it into patterns, choosing which ones are important and what will be studied, and making conclusions so that they are easily understood by yourself and others.²³ Qualitative data analysis is an inductive process, whereby data obtained is subjected to analysis and subsequently developed into an inductive analysis. This analysis is then formulated into a hypothesis. The hypothesis is then tested through the collection and repetition of data, allowing for the determination of its acceptance or rejection. The conclusion regarding the acceptance or rejection of the hypothesis is derived from the data collected. If the hypothesis is supported by data that can be repeatedly collected using triangulation techniques, it will evolve into a theory.²⁴ Using a comparative method, namely by examining the quality or character to

²² Rifa'i Abu Bakar, *Pengantar Metodologi penelitian*, (Yogyakarta: SUKA-press, 2021), h. .114

²³ Yakin, *Metode Penelitian Kualitatif*, h. 103.

²⁴ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D*, (Bandung, Alfabeta. CV, 2013), h. 245.

see the differences and similarities. The author tries to explain how Wahbah Az-Zuhaili's opinion is compared with Buya Hamka's opinion regarding *Tafakkur* on the nature. Then it is presented based on the analysis and analysis that has been carried out so that a conclusion is obtained. In addition, the analysis will include the results of the interpretation, the sources used, and the methods and approaches used by both figures. by both figures. The steps in conducting comparative research are as follows:

- a. Determine the topic to be studied.
- b. Identify the aspects to be compared.
- c. Look for relationships and influencing factors between concepts.concepts.
- d. Show the uniqueness of each thought of the character, madhhab, or region under study, or region being studied.
- e. Provide in-depth and critical analysis supported by data-based arguments.
- f. Formulate conclusions that address the research problem of the research.²⁵

F. Systematics of Writing

Systematics is a general overview of the elements contained in each chapter, shown so that the reader can know the overall important points of this research before reading the writing chapter by chapter completely. This research will be described systematically which will be elaborated in detail as follows:

CHAPTER I, contains an introduction, namely an explanation of what is behind this research so that it is to be done by understanding what

²⁵ Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir* (Yogyakarta: Idea Press, 2014), h. 137.

phenomena will be elevated. Afterwards, the problem's formulation, regarding what is the question or what we want to know from this research. The purpose of the research is to provide a concise statement to what constitutes The development of the question written afterwards. A literature review is also carried out on previous studies that have relevance or similarity with the subject to be researched, then what research method is chosen and finally the systematics of writing.

CHAPTER II, contains the theoretical foundations that explain the definition of natural *Tafakkur* , the meaning of the nature in general, the urgency of natural *Tafakkur* , various types of natural *Tafakkur* and the concept *Tafakkur* in Islam.

CHAPTER III, in this chapter the author will explain about the figures who are the object of this research, namely his life history, scientific activities, and works. Then the explanation of the book of *Tafsīr Al-Munīr* and *Tafsīr Al-Azhār* as well as the background of its writing, the method and systematics of its writing and the interpretation of Wahbah Zuhaili and Buya Hamka about *the verses of Tafakkur on the nature* are also the object of study.

CHAPTER IV, contains an analysis of Wahbah Az-Zuhaili and Buya Hamka's interpretation of the tafakkur on the nature, and actualization of the modern era. In this chapter, we will discuss the analysis of the interpretation of the verses of nature *tafakkur* contained in the two books. Then the differences and similarities of the interpretation of the verses of nature *tafakkur* contained in the two books of *tafsīr* .

CHAPTER V, the concluding chapter containing conclusions and suggestions. This is the author's last step in conducting research, in which in this chapter the author hopes to make a meaningful contribution to the conclusion of the research as well as suggestions that provide innovation and inspiration for future researchers.

CHAPTER II

TAFAKKUR THE NATURE

A. Definition of *Tafakkur*

In the al-Munawwir dictionary, the word *Tafakkur* comes from the word فكر which is fi'il from the word تفكر – يتفكر which means to think of something. According to Ahmad Warson Munawwir, فكر is the same as the word ذكّر which means to remind, think.¹ The term at-*Tafakkur* comes from the word fakara: الفكرة (mind) meaning the potential that leads to know something that can be known, which means the power or power that leads to knowledge.² In other words, *Tafakkur* is the process of using the power of reason (*'aql*) to find knowledge. The term *fikr* has several adjacent meanings. Among them are al-*Tafakkur* , al-*Tadhakkur*, al-*Tadabbur*, *Madhar*, *Ta'ammul*, *I'tibar*, and *istibshar*.³ Ibn al-Qayyim said that *Tafakkur* is the process of understanding the truth of a command between the good (*al-khair*) and the bad (*al-sharr*) to benefit from the good and the danger of a bad.⁴ The object of the study of thinking (*Tafakkur*) is science. Because, thinking means also has a relational meaning with the concept of science (*'Ilm*) in the Qur'an. For this reason, people who always think about a science are called '*ārif* or '*ālim* have the opposite of *jāhil* (ignorant). Meaning that an uneducated person cannot be used as a reliance on the truth because he does not know the essence of knowledge.

Tafakkur is a process of reflection that is carried out to achieve clarity of mind and heart, so that life becomes more valuable and is used for goodness

¹ A.W. Munawwir, *Kamus Al-Munawwir Arab-Indonesia* (Surabaya, Penerbit Pustaka Progressif, 1997), h. 1068.

² Ar-Raghib Al-Ashfahani, *Al-Mufradat Fi Gharib Al-Qur'an: Kamus Al-Qur'an Jilid 3, Terj. Ahmad Zain Dahlan* (Pustaka khazanah fawa'id, 2017), h. 85.

³ Muhammad Ismail, "*Menalar Makna Berpikir Dalam Al-Qur'an*" (Ponorogo, unida gontor press, 2016), h. 77.

⁴ *Ibid.*, h. 77

and closeness to God. *Tafakkur* involves observing, analyzing, and reflecting on God's creation in this world, so that it can strengthen one's faith. *Tafakkur* is based on verses of the Qur'an that invite us to reflect on the signs of Allah's greatness in the nature.⁵

Ar-Raghib al-ashafahany in *al-Mufradat fi Gharib al-Quran* argues that thinking (*Tafakkur*) is the activity of the heart (*qalb*) in understanding the sciences of Allah to find the meaning conveyed through His verses that will show the truth (*haqq*).⁶ In *AL-Mu'jam Al-Wasit*, it is also said that *Tafakkur* means using reason (*i'mal al-'aql*) in a problem with the aim of finding a solution to the problem.⁷ This is in line with Ibn al-Qayyim's conclusion that thinking activities (*Tafakkur*) are the duty of the heart (*al-qalb*), and worship is the work of the limbs (*jawarib*), including the brain which is the place of ratio. The liver (*qalb*) is a noble human organ and the activity of the liver is nobler than the work of other limbs. Therefore, thinking (*Tafakkur*) should lead a person to faith and not to error because faith is more noble.⁸ So thinking is the key to goodness (*al-khair*) and salvation (*al-sa'adah / al-salamah*).

In essence, *Tafakkur* is an awareness to get proof of the existence of Allah SWT. and His power which boils down to belief, then with *Tafakkur* man can place himself in nature by knowing good and bad conditions only with the power of reason and faith that helps to receive goodness that gives birth to tranquility. Faith and reason also reject evil and something that is hated, this is the core of Islamic teachings.

With the above explanation, it can be concluded that *Tafakkur* is to reflect on all the creations of Allah SWT as proof of Allah's greatness and

⁵ Muhammad Akbar Thoha, Zainuddin Abdillah Hasibuan, and Siti Ardianti, "Studi Literatur : Tafakkur Dan Syukur Dalam Kehidupan", *ANWARUL*, vol 3. no 5 (2023), h. 858.

⁶ Ar-Raghib Al-Ashfahani, "*Al-Mufradat Fi Gharib Al- Qur'an Kamus Al-Qur'an Jilid 3*", Terj. Ahmad Zain Dahlan (Pustaka khazanah fawa'id, 2017), h. 85.

⁷ Muhammad Ismail, "*Menalar Makna Berpikir Dalam Al-Qur'an*", (Ponorogo, unida gontor press, 2016), h 78

⁸ Ibid, h 79

consider the hereafter to be more important than the world. The Qur'ān uses another term for *Tafakkur* ; *Nazhar* (calculating, thinking, paying attention), *tadabbur* (contemplating), *tafaquh* (fully understanding, grasping, truly understanding), *i'tibar* (studying, taking or learning from the history of other nations and the experiences of others and not repeating their mistakes), *ta'aqqul* (using the mind correctly), *tawassum* (reading the signs/implicit), *tadzakkur* (remembering, remembering in mind or heart).⁹

Actually, the object of thought has been determined by the Lord (as the owner of knowledge). And the creator has the power to determine what knowledge can be learned by humans and what knowledge cannot be known directly, such as supernatural knowledge. This shows that not all of God's knowledge can be thought and understood by human reason. Rather, it is only a small part of God's knowledge. So *tafakkur* is the process of thinking through contemplation to find a meaning of a problem that can bring confidence in Allah swt and strengthen faith.

1. Purpose of *Tafakkur*

Some of the goals of *Tafakkur* include¹⁰:

1. By *Tafakkur* in the creation of the nature, it will encourage confidence and faith in Allah SWT. For a believer, *Tafakkur* will strengthen his faith.
2. *Tafakkur* can be directed to understand the messages contained in the Qur'an, so that it can be practiced in all aspects of life.
3. *Tafakkur* can be directed to the purpose of introspecting oneself to change for the better and as a form of accountability for oneself to Allah SWT.

⁹ Rani Liani, "Tafakkur Dalam Perspektif Al-Qur'an: Studi Tafsir Tematik", Jurnal Al-Fath, Vol. 10 No. 01 (Januari-Juni 2016) , h. 44.

¹⁰ Dwi Widyaningrum, "Tafakkur dalam Al-Qur'an (Studi Komparatif Tafsir A-Tabari dan Tafsir Al-Misbah)", Skripsi, Universitas Islam Negeri Walisongo, (Semarang 2022), h.16.

4. By meditating, it will be easier for a person to solve problems in the future. As the story of the Prophet Yusuf in interpreting dreams from the king.

2. Types of *Tafakkur*

There are not a few thoughts that discuss *Tafakkur*, one of which is the figure of Al-Ghazali and Sheikh Muhammad Nawawi al-Bantani:

According to Al-Ghazali, basically *Tafakkur* to get closer to Allah is grouped into two parts, namely:¹¹ *Tafakkur* towards one's own attitude and deeds, divided into two types, namely:

First, distinguishing attitudes and conversations, between good or bad behavior of a person to fellow human beings contained in the science of *Al-Mu'amalah* (i.e. knowledge that discusses social ethics).

Second, actions and deeds that can distinguish between good and bad behavior towards Allah Ta'ala, as explained in the science of *Al-Mukashafah* (i.e. the science of learning about *ma'rifat*), meditating on the majesty and greatness of Allah which is done by observing and contemplating every natural event that He has arranged, so as to give birth to actions that justify Allah's power over all His creations.

Sheikh Muhammad Nawawi al-Bantani said, according to the scholars of *Tafakkur* there are five types, including:¹²

1. *Tafakkur* in order to contemplate the verses of Allah, because it contains instructions that Allah has instilled in the nature to lead His servants to Him.
2. *Tafakkur* by contemplating the blessings that Allah has given, so as to grow mahabbah or love in a person to Allah.

¹¹ Muhammad bin Ahmad al-Ghazali, *Ihya' Ulumiddin Jilid 9, Terj. Ibnu Ibrahim Ba'dilah, Republika* (2019), h. 368.

¹² Ibnu Zuhri, 'Terjemahan Kasyifatus Saja Syarah Safinatun Naja Karya Syekh Nawawi Al-Bantani, Jilid 1', *Pondok Pesantren Al-Yaasin*, (2012), h. 30.

3. *Tafakkur* by contemplating Allah's promises will increase the spirit of the servant to always do righteous deeds and do good.
4. *Tafakkur* by contemplating Allah's warning, so that it will foster fear of Him.
5. *Tafakkur* by reflecting on one's own negligence when carrying out Allah's commands, thus causing shame in one's heart to Allah.

3. Object of Study of *Tafakkur*

There are several objects of *Tafakkur* as stated in the Qur'an, for example:

1. The nature (Qs. Ar Rūm [30]:8). Humans are equipped with the intellect to think about Allah's verses about the earth, the sky, the sun, and the stars. Likewise everything that exists in the earth, such as animals, plants, mountains, rivers, and oceans. The entire nature, with all its contents, is a place for human beings to think about as widely as possible. The earth and the sky with all their contents are the kingdom or power of Allah that is very good, orderly, orderly and perfect. There is not the slightest defect in it. Creatures of various types and numbers, all subject to Him. All get their food and can live in an orderly, harmonious, sustainable manner in a measured and precise manner.
2. Thinking about the Tanziliyah Verses (Revelation). The study's focus of reason is not only the words from the nature but also the sentences revealed in the form of revelation. The first is the visible verses, while the latter is the audible and readable verses, (Qs. al-Baqarah [2]:219)
3. Thinking about the Dimensions of Meaning Thinking is not only limited to the material aspects, but also touches the aspects of the meaning (immaterial). Such as the relationship between husband and wife which is included by the Qur'ān as one of the signs of the greatness of Allah SWT.

4. The form of amtsal (example) that Allah SWT mentions in the Qur'ān. The Qur'ān has called on mankind to pay attention to the tamsils, because that is where the true truth about the power of Allah SWT will be found. The Creator is the Almighty over all things. Besides that, tamsil is also a means to interpret problems or events that have not been understood by mankind. Not a few people who go astray become aware after paying attention to the verses of tamsil. Because in this verse there are many very valuable lessons, especially those related to science and faith. In the verses of tamsil, various human characters can also be found in defending their respective ideologies.
5. The Qur'ān is a very broad object of *Tafakkur* . Imam al-Ghazali explained about the object of thought: the creations of Allah SWT. divided into several parts. First, the unknown and this is impossible to think about. We will find many creations of Allah SWT. which we do not know. This is in accordance with the statement of Allah SWT Qs. An-Nah}l [16]:8 Second, the origin and number are known, but not known in detail. We can only find out the details by thinking. This section is further divided into what we can know with our eyes and what we cannot see with our eyes. Therefore, we better concentrate on the objects that can be digested by the intellect, that is, what can be grasped by the sense of sight, such as the seven heavens, the earth and what lies in between.¹³

¹³ Rani Liani, "Tafakkur Dalam Perspektif Al-Qur'an: Studi Tafsir Tematik", 2016, h. 44-46

4. Difference *Tafakkur* and *Tadabbur*

a. The Concept of *Tadabbur*

Tadabbur is an Arabic term. The term *tadabbur* is a derivation of the word *dabara*, which means to see what is behind a problem.¹⁴ as stated by Abu Bakaq al-Ajiri that *tadabbur* is the practice in life of what results from the process of thinking about the verses of Allah.¹⁵

In several verses of the Qur'an, the term *tadabbur* is often associated with the Qur'an as a concept of revelation, such as the term *yatadabbarun al-Qur'an*, which means thinking or understanding (*tafakkur*) the meaning and paying attention to the causes of the verses revealed in the Qur'an. In the Qur'an, the word *tadabbur* related to the process of thinking is found 4 times, each in 4 letters and 4 verses.¹⁶ And if one examines about the object that is the target of this *tadabbur*, then the object of study in some of these verses includes the revelation of God (*al-Quran*) and other signs of God's greatness. The terms used in the verse are *afala yatadabbarun al-quran* and *afala yatadabbaru al qaula*. That is, both forms of thinking indicate the command to think about the meaning contained (either explicitly or implicitly) in the verse of the Qur'an.

So the process of thinking in the context of *tadabbur* means understanding (*tafakkur*) by heart the meanings conveyed by Allah swt through signs of His power, both those written in the Quran and those not written (implied), with the aim of uncovering and understanding new meanings from the sciences of Allah swt.¹⁷

Muhammad Fathullah Gülen underscored the necessity of *tafakkur* to be informed by a range of preliminary information. This preliminary information is

¹⁴ Ismail, *Menalar Makna Berpikir Dalam Al-Quran*, h. 88.

¹⁵ *ibid*, h. 89-90.

¹⁶ Lihat Q.S. an-Nisa': 82, Q.S. Muhammad: 24, Q.S. al-Mu'minun: 68, dan Q.S. Shad: 29.

¹⁷ Ismail, *Menalar Makna Berpikir Dalam Al-Quran*, h. 91.

what al-Ghazali referred to as bringing in two sciences to find the third. In the absence of this element, tafakkur risks devolving into a state of intellectual stagnancy, characterized by a lack of critical thinking and creativity. This deficiency in critical thinking is often accompanied by a failure to produce any meaningful results. Gulen further posits that the information is an object of thought that has been provided, which is positive in reading and analyzing the book of nature. As for the primary habit, according to Gulen, it is tafakkur in reading the book of this universe. In addition, it is imperative for individuals to adopt an open and receptive stance towards various divine inspirations, while also engaging their rational faculties to comprehend the tenets of the sacred Islamic legal code, known as the sharia. This approach enables individuals to perceive the inherent wisdom within nature, which is illuminated by the principles articulated in the Qur'an, regarded as the sacred text that provides a comprehensive understanding of the universe.¹⁸

b. The Concept of tafakkur

A morphologic investigation of the word "tafakkur" reveals that it is derived from the root "tafakkara," which is also the source of "yatafakkaru" and "tafakuran." The root "fakkara" is defined by the following: The expression "to have thought about something" is used to convey the idea of having given consideration to a particular matter or concept. Concomitantly, the term "tafakkur" is defined as the continuation of cognitive activities that solely employ the brain to solve problems that are exclusively utilized to satisfy physical needs.

Tafakur is a practice that aims to facilitate the realization of the "true self," a concept that is found in many Eastern religions and philosophies and is often pursued by Westerners. In contrast to the relaxation response, which is known to induce physical and mental relaxation, tafakur offers a means to address conditions

¹⁸ Muhammad Ismail, *"Menalar Makna Berpikir Dalam Al-Qur'an"*, Ponorogo, unida gontor press, 2016, h. 88

of restlessness, meaninglessness, and alienation (alination) by offering a path to tranquility. The relaxation response is not a panacea for the existential crisis experienced by many contemporary individuals. Tafakur, however, has the capacity to integrate the physical, emotional, mental, and spiritual dimensions of the human being. One illustration of this integration is the enhancement of moral principles or akhlak.¹⁹

B. Definition of the Nature

The word "Nature" can really provide many descriptions and discussions for something that we are living in, both on the earth and everything in between. The nature still holds many mysteries, both in its creation and development, the nature includes everything from the smallest particles below the atom to a group of galaxies that cannot be described. The word "*nature*" (العالم) linguistically means the entire nature. If it is said *al-kauny* (الكوني): *al-"alamy* (العالمي) means that it covers the whole world.¹ In Greek, the nature is referred to as "cosmos," which means "harmonious, harmonious." In terms of the root of the word, "*alam*" (nature) has the same root as "*ilm*" (science, knowledge) and "*address*" (address, sign). It is called so because this nature is a sign of the existence of the Supreme Creator, namely Allah Swt. The nature is also referred to as verses that are a source of knowledge and lessons for humans. One of the lessons and teachings that can be drawn from the observation of the nature is harmony, harmony and order, not chaos. Because of its purposeful nature, the study of the nature will guide a person to positive conclusions and an attitude of appreciation.²⁰

About what is the essence of the nature according to the Qur'an, in several places in the Qur'anic letters it is mentioned about what the nature is. Once the

¹⁹ Taufiq Pasiak, *Revolusi IQ/EQ/SQ Antara Neurosains Dan Al-Qur'an*, Bandung, Mizan, 2002, h.181

²⁰ Muhammad Zaini, 'Alam Semesta Menurut Al-Qur'an', *TAFSE: Journal of Qur'anic Studies*, Vol 3. no 1 (2018), h. 30.

Qur'an explained that, the nature is heaven and earth. The information mentioned in the verse about day and night that are closed to each other contains the right information about the shape of the earth. This statement is only true if the earth is spherical. This means that in the Qur'an, which has been revealed in the 7th century, it has been hinted at the spherical shape of planet Earth. But keep in mind that astronomy at that time understood the earth differently. In those days, the earth was believed to be a flat plane, and all scientific calculations and explanations were based on this belief. On the contrary, the verses of the Qur'an contain information that we have only been able to understand in the last century. On that basis, the nature is in reality the nature and the whole that is in it visible to the unaided eye, in addition to its natural stability and regularity as far as it can be identified within the limits of the human mind. Meanwhile, the nature is essentially nothing but a form of "the oneness of Allah" which refers to His creations and the laws of Allah that are thought of by humans (sunnatullah) and the laws of Allah that are absolute or absolute in nature (destiny). In other words, the essence of the nature is visible to the eye, and there are also those that are invisible or exist only in a logical frame of mind, or even unthinkable at all.²¹

In the Qur'an, there are many verses that discuss the creation of the nature in various different ways. The Qur'an says that Allah is the creator of all things, both in the realm of heavens and on planet earth. God is the creator Of everything, it is His greatest and most manifest nature, there is no other creator besides Him. As a writer, the Qur'an introduces several names of Allah such as al-Khaliq, al-Bari, al-Mushawwir, and al-Badi. Therefore, Muslims agree that Allah is al-Khaliq, the creator, and the nature is Makhluq, His creation.

The Qur'an also often explains about the miracles of the nature and His creatures that can be observed directly such as the cycle of each day and night, the brightness of the sun, the sign of the moon, and planets. However, the explanation of

²¹ Ade Jamarudin, "Konsep Alam Semesta Menurut Al-Qur'an", *Jurnal Ushuluddin*, vol 16.no 2, (July, 2010), h. 137.

how the nature was created in the Qur'an is not presented systematically like that contained in scientific books. This issue is spread across various parts of the Qur'an, not concentrated in one single part. In the Qur'an, it is stated that Allah did not only create the nature by using the word *khalaqa*, but also by using other words such as *ja'ala*, *bada''a*, *fathara*, *shana''a*, *amara*, *nasya''a*, and *bada'a* which have the same outward meaning but different intentions.

Among the verses of the Qur'an in surah al A'raf verse 54 that talk about the process of the creation of the nature are as follows:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِ اللَّهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Meaning : " Your Guardian-Lord is Allah, Who created the heavens and the earth in six days, and is firmly established on the throne (of authority): He draweth the night as a veil o'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds!." ²²

In surah Hud verse 7 :

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ

Meaning: " He it is Who created the heavens and the earth in six Days - and His Throne was over the waters - that He might try you, which of you is best in conduct. But if thou wert to say to them, "Ye shall indeed be raised up after death", the Unbelievers would be sure to say, "This is nothing but obvious sorcery." ²³

In verse Qs. Al-Anbiya 21:30 ²⁴

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

²² Quran Windows translate by Yusuf Ali

²³ Quran Windows translate by Yusuf Ali

²⁴ Quran Windows translate by Yusuf Ali

Meaning: " Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not then believe?"²⁵

In surah Fushilat verse 9-12

"And it is He who created all the heavens and the earth in six mass ." (base verse 7).

Regarding making all the heavens and the earth in these six days, we have also interpreted it in Surah Yunus verse 3. That is, the number of six days, for Allah whose creation encompasses all the high heavens, together with the earth where we dwell, we cannot determine the number of six days, which is the number of Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and then rest on Saturday. It is very likely that what is meant by the six days is not our six days, that is, the calculation of the rotation of the earth around the sun 24 days a day. Because apart from this earth there is another satellite star of the sun, whose circulation around the sun is not 24 hours of our number, but many years. And millions more stars on the horizon, in distant space that orbit thousands of years. Therefore, the best thing about the number of days that six days created all the earth and space realm is left to the knowledge of Allah god Almighty.²⁶

So it can be concluded that nature is anything that exists in the heavens and on the earth, while the nature includes the whole that exists in the sky and on the earth in an intergranular union with various elements, forces, and accompanying laws. The Islamic view of the the nature creation is closely related to fundamental belief in Allah as the creator, maintainer, and regulator of everything that exists. This concept is a central aspect of the Islamic faith and influences Muslims' view of the nature, the role of humans in it, and their existential purpose as believing beings. The concept of the creation of the nature in the Islamic view is one of the central

²⁵ Quran Windows translate by Yusuf Ali

²⁶ Prof. Dr. H. Abdulmalik Abdul Karim Amrullah, 'Tafsir Al-Azhar Juz 10', (Singapura , Pustaka Nasional PTE LTD), jilid 5 (1990), h. 3436.

aspects in the framework of this religious belief. Islam, as one of the major religions in the world, has a rich and profound perspective on how the nature and all its contents come from the hands of a wise creator, namely Allah SWT. This belief has been a focal point of contemplation, reflection, and research for Muslims for centuries.

1. Purpose of the creation of the nature

From the entire series of objects created by Allah that appear in this nature, the Qur'an always mentions natural phenomena repeatedly in the context of its benefits to humans. Such as the sky, sun, moon, stars, night, day, wind, rain, earth, roads, seas, rivers, water sources, mountains, plants, certain fruits such as dates, grapes, pomegranates, minerals (iron), animals, and so on. There are no less than 750 verses that expressly describe this natural phenomenon.

In the Islamic perspective, the purpose of the creation of the nature is basically a means to lead humans to knowledge and proof about the existence and omnipotence of Allah. The Qur'an expressly states that the purpose of the creation of the nature is to show humans the indicators (Father) of the Existence and Allah's Supreme Being Power. As Allah said in surah. Fushshilat verse 53: We will show them our signs (presence and power) in all horizons (macro realm) and in themselves (micro realm), so that it will be clear to them that it is al-haq. In the Islamic perspective, the nature and everything in it were created for humans. In order for humans to easily understand the nature, Allah created a definite measure or provision (sunnah of Allah) in the nature, so that it is predictable. Then, in order for humans to easily understand and interact with this nature, Allah created it with a lower degree than humans. For this reason, man must not submit to the nature, but must submit to God, the god who created and subdued this nature.²⁷

²⁷ Rizqi and others, 'Terciptanya Alam Semesta Dalam Pandangan Islam', *Journal Islamic Education*, Vol 1.No 3 (2023), h. 303

C. Types of Interpretation Methods and Their Meaning

Abdul Hay Al-Farmawi in his book *al-Bidayah fi al-Tafsīr* al-Maudui mentions the number of *Tafsīr* methods into four types, namely:²⁸

1. Tahlili *Tafsīr* Method (Analytical)

The method of *Tafsīr* tahlili is a method that seeks to explain the content of the verses of the Quran from all aspects contained in it and is also called the analysis method, which is an interpretation method that tries to explain the meaning of the verses of the Quran in various aspects, based on the order of verses and letters in the Ottoman mushaf by highlighting the meaning and content of the verses, the relationship of the verses with the verses, The reasons for the descent, the hadith of the Prophet (peace be upon him), which are related to the verses that are interpreted, as well as the opinions of the companions and other scholars Judging from the tendency of the interpreters, this method of tahlili can be distinguished into: a. *Tafsīr* bi al-Ma'tsur b. *Tafsīr* bi al-Ra'yi c. *Tafsīr* al-Sufi d. *Tafsīr* al-Fiqhi e. *Tafsīr* al-Falsafi f. *Tafsīr* al-Ilmi g. *Tafsīr* al-Adab al-Ijtim'i.

2. Ijmali *Tafsīr* Method (Global)

The *Tafsīr* ijmali is a method that approach of interpreting to informs the writings of the Quran by expressing globally meaning. In the description's systematics, an interpreter will discuss verse by verse according to the order in the mushaf, then state the global meaning referred to by the verse. The meaning that is revealed is usually placed in a series of verses or according to patterns that are recognized by the majority of scholars, and are easily understood by all people. Thus, the interpreter of This method follows

²⁸ Abdul Syukkur, "*Metode Tafsir Al-Qur'an Komprehensif Perspektif Abdul Hay Al-Farmaw*"i, (El-FURQANIA), Vol 06 No 1, Februari, 2020, h. 116.

The path that Qur'an is organized and generated gives each meaning interrelated with the other.

3. Maudu'i *Tafsīr* Method (Thematic)

The method of *Tafsīr* maudū'i is a method of interpretation by compiling all Qur'anic verses that share a common meaning in terms of describing the same topic and arranging it based on the timeline and the cause of these verse' descent. The interpreter then starts to give details, explain things, and make judgments..²⁹

According to Abdul Hay al-Farmawī, the *Tafsīr* of maudu'i is divided into two, namely:

- a. An interpretation that discusses the content of a particular letter is accompanied by information about the letter in general and in particular, and is also accompanied by information about the relationship between one theme and another, so that the letter seems like a whole theme.
- b. Collecting verses of the Qur'an that are covered in one theme, then making one theme as the central theme, then interpreting them according to the thematic interpretation method.³⁰

4. Muqaran *Tafsīr* Method (Comparison)

What is meant by this method is to present the analysis of the verses of the Qur'an written by several interpreters. An interpreter works to collect a number of verses of the Qur'an, then he studies and researches the meaning

²⁹ Ibid p.36

³⁰ Abdul Syukkur, *Metode Tafsir Al-Qur'an Komprehensif Perspektif Abdul Hay Al-Farmawī*.

of each interpreter of the verse through their Tafsīr manuscripts, whether their interpretation is Tafsīr bi al-Ma'tsur or al-Tafsīr bi al-Ra'yi.

In this case, in order to clearly identify the exegetes who are affected by the differentiation in the madhhab and who have a tendency to strengthen a madhhab, a researcher also tries to compare the inclination and direction of each person and to determine what opposition makes an exegete go in that direction and choose a particular inclination.

In addition, the researcher will clarify that among these interpreters there are greatly influenced by the specialization of the scientist, so that the tendency of each interpreter is clear. For example, how an interpreter tends to present discussions on the aspects of i'rab and balaghah, there are those who like to present illogical narratives and incidents and insufficiently supported by the postulates of naqal, and how some of them are influenced by the spirit of their sharia or their tashawwuf or their muktazilah and their sharia, and how an interpretation is loaded with the ideas of natural sciences. Scientific theories and philosophical ideas. In light of the above tendencies, an interpreter usually expresses only what he likes, and likes to criticize what he does not accept..

a. Definisi Metode Muqaran

The Tafsīr Muqāran (Comparative) method is an analytical technique that compares the interpretations of the Qur'ān from different sources. An analytical technique that compares the interpretations of the Qur'ān from different sources with the aim of finding similarities and differences. sources with the aim of finding similarities and differences in the interpretations. sources with the aim of finding similarities and differences in interpretation, improving the understanding of the Qur'anic verses, explain the exact meaning, and promote critical and analytical thinking. Critical and

Analytical Thinking. From various existing literature that, what is meant by the comparative method is as follows:³¹

- 1) Comparison of Qur'anic texts
 - a. Identifying verses with similarities or editorial similarities.
 - b. Analyzing the context and meaning of the verses.
 - c. Comparing the editing of verses in similar or different cases.
- 2) Comparison with Hadith
 - a. Identify the verses of the Qur'an that seem to contradict the hadith.
seem to contradict the Hadith.
 - b. Analyze the context and meaning of the hadith.
 - c. Comparing and clarifying differences or agreement.
agreement.
- 3) Comparing Scholarly Opinions
 - a. Identifying the opinions of the exegetes on certain verses.
 - b. Analyze the arguments and reasoning used.
 - c. Compare and clarify differences or agreement.

b. Advantages and disadvantages of the Muqāran method

The advantages of this method include

1. The Tafsīr Muqāran method provides a broader and deeper insight into the interpretation of the text. The Tafsīr Muqāran method provides a broader and deeper insight into the interpretation of the text by different aspects of the verse, thus making the quran appear more comprehensive and diverse in terms of ideas and opinions.
2. The Tafsīr Muqāran method opens the door to tolerance by training individuals to accept the diversity of opinions and madzhab,

³¹ Nashruddin Baidan, Metodologi Penafsiran Al-Quran (Yogyakarta: Pustaka Pelajar, 1998), h. 65.

avoiding fanaticism and extremism, and developing critical thinking and open minded thinking.

3. The Muqāran method is very useful for those who want to understand different perspectives on quranic verse.
4. The Muqāran method encourages mufassirs to explore and analyze Quranic verses, hadiths, and the opinions of other scholars critically and comprehensively.

The disadvantages of this method include:

1. The Muqāran method has limitations because not all people are willing to accept different opinions, and not all people are willing to accept different opinions, so that its application is limited to certain circles that are ready and mature .
2. The Muqāran method has limitations in providing direct solutions to community problems because its focus on comparison and analysis, not direct problem solving.
3. Muqāran method tends to be descriptive and analytical, more focused on tracing and comparing exiting opinions, rather than providing new understanding or innovative solutions.

CHAPTER III

INTERPRETATION OF *TAFAKKUR* THE NATURE IN *TAFSĪR AL-MUNĪR* AND *TAFSĪR AL-AZHĀR*

A. Biography of Wahbah Az-Zuhaili and the book of *Tafsīr Al-Munīr*

1. Curriculum vitae and History of education

Wahbah az-Zuhayli was born in Dair 'Atiyah, Faiha district located in the northern part of the city of Damascus, Syria, in 1351 AH/1932 AD. His full name is Wahbah bin Mustafa az-Zuhayli. He was the son of Shaykh Musthafa az-Zuhayli, a simple farmer who memorized the Qur'an, was diligent in worship, and liked to fast. Under the guidance of his father, Wahbah received the basics of Islam. After that, he attended Madrasah Ibtidaiyah in his village, until the next level of formal education.¹ Meanwhile, her mother's name is Fatimah binti Mustafa Sa'da, who is famous for her obedience in worship.

He began his studies in Sharia at the high school level at one of the schools in Damascus for 6 (six) years, where he graduated in 1952 with the highest predicate. At the same time, he also studied literature at the same school. Later, he continued his studies at the prestigious al-Azhar University, Egypt and also graduated with the highest honors in 1956. In the same year, he also obtained a diploma of Tadris al-Lughah al-'Arabiyyah (teaching Arabic) from the Faculty of Arabic Language, al-Azhar University, Cairo.²

At the student level after attending lectures at the Faculty of Sharia at al-Azhar University, he obtained a bachelor's degree in 1956, in the same place he also received a special study diploma at the Faculty of Arabic

¹Moch. Yunus, "Kajian Tafsir Munir Karya," *Jurnal Humanistika* Vol 4, no. No 2 (Juni 2018), h. 57.

² Ummul Aiman, "Metode Penafsiran Wahbah Az-Zuhayli: Kajian Al-Tafsir Al-Munir", *MIQOT: Jurnal Ilmu-Ilmu Keislaman* Vol 36, no. No 1 (2012), h. 3.

Language, so that the international diploma he received was at the same time as his study diploma. While studying at Al-Azhar University, he also attended lectures at Univ. Ain al-Syams, Faculty of Law until he completed and received a bachelor's diploma with *the title of jayyid* in 1957. And obtained a master's degree in the diploma class of the Institute of Sharia Sciences from the Faculty of Law, Cairo University in 1959.³

Not only that, after successfully obtaining a bachelor's degree, he continued his education to the doctoral level. And successfully completed his doctoral studies in 1963. And in that year he also became a lecturer at the Faculty of Sharia in Damascus and even served as vice dean. Then after that he was trusted to become the head of the Department of Fiqh and Islamic madzhab. In addition, he became a flying lecturer at various private and national universities. And it lasted more than 7 years.⁴

Wahbah was a student of prestigiousness, his genius in the world of academia was undoubted. So it is not surprising that he is always ranked at the top of all levels of education. For him, the secret to success in learning lies in his seriousness in pursuing his lessons and staying away from everything that interferes with learning. His motto in life was, "*Inna sirra an-Najāh fī al-Hayāh ihsān ashshilahlillāh 'azza wa Jallā*" (Indeed, the secret of success in life is to improve the relationship with Allah Azza wa Jalla).⁵

2. Teachers and Students of Wahbah al-Zuhaili

Among Wahbah's teachers were, Shaykh Muhammad Hasyim al-Khatib Ay-Shafi'i a jurist scholar, the permanent khatib of al-Umawi Mosque

³ Muhammad Hasdin Has, "Metodologi Tafsir Al-Munir Karya Wahbah Zuhaili," *Al-Munzir* Vol 7, no. no 2, h. 44.

⁴ Islamiyah Islamiyah, "Metode Dan Corak Kitab Tafsir Al-Tafsir Al-Munir," *Al-Thiqah : Jurnal Ilmu Keislaman* Vol 5, No 2 (2022): h. 27–28.

⁵ Andy Hariyono, "Analisis Metode Tafsir Wahbah Zuhaili Dalam Kitab Al-Munir," *Al-Dirayah*, Vol 1, No 1 (2018): h. 20.

and one of the founders of Jam'iyah at' Tahzīb wa't Ta'līm in the city of Damascus. Sheikh Abdu'r Razzāq al-Himshy, a jurist and mufti of Syria in 1963. Shaykh Muhammad Yasin, a figure in literary studies and the unity movement of scholars in Syria. Shaykh Hasan as-Syathi was a scholar of Hambali jurisprudence and the first rector of the University of Damascus. Wahbah teachers in Egypt include, Sheikh Muhammad Abu Zahrah, the author of the book *Tafsīr* az-Zuhrah. Reportedly, Wahbah was greatly influenced by Abu Zahrah's style of thought. Sheikh Mahmud Syaltut, an Islamic reformer and the supreme leader of Al-Azhar University in Egypt (Shaykh Al-Azhar) who was greatly influenced by Muhammad Abduh's thoughts. In addition, Wahbah's teachers are Shaykh Dr. Abdu'r Rahman Taj, Shaykh Isa Mannun, Shaykh Ali Muhmmad Al-Khafif, Shaykh Jadurrah Ramadan, Shaykh Mahmud Abd.ad-Daim, Shaykh Abdu'l Ghani abdu'l Khaliq, Shaykh Abdu'l Maraziqi, Shaykh Zhahawir Ash-Shafi'I, Shaykh Musthafa Mujahid, Shaykh Hasan Wahdan, Shaykh Muhammad Salam madkur, Shaykh Muhammad Hafiz Ghanim.⁶

As a scholar and a great figure in Islam who has an ocean of knowledge, of course Wahbah al-Zuhaili has a very large number of students. Among his students were Muhammad Faruq Hamdan, Muhammad Na'im Yasin, 'Abdul al-Satar Abu Ghadah, 'Abd al-Latif Farfur, Muhammad Abu Lail, and including his own son, Muhammad al-Zuhaili, as well as many more students when he taught as a lecturer at the Faculty of Shari'ah and other universities.

3. Career and Works

After his third degree education at al-Azhar University in Egypt, Wahbah al-Zuhaili devoted himself as a lecturer at the Faculty of Sharia at the University of Damascus. Because of his very high knowledge, he was

⁶ Ibid, h. 20

soon appointed as an assistant dean in the same faculty. He held the position as assistant dean for a short time, it was because he was appointed as the dean as well as the head of the al-Islami fiqh department. The peak of his career at the University of Damascus was as a professor in the field of Islamic law.⁷

Wahbah al-Zuhaili grew up in an environment where the community and scholars adhered to the Hanafi madzhab, so his mindset followed the Hanafi madhhab. However, in the development of da'wah and his thoughts, Wahbah al-Zuhaili did not prioritize the madhhab that he adhered to, instead he was neutral and proportionate and respected the opinions of different madhhabs. We can see this from the form of interpretation of the Qur'anic verses that he peeled. In the process, he eventually became one of the comparative experts of contemporary madhhab fiqh. Wahbah al-Zuhaili was awarded the age of 83 years (AD), right on August 8, 2015 he returned to Rahmatullah.⁸

Wahbah al-Zuhaili is a very energetic young man in the field of Islamic science. This is proven by his various scientific works, both articles and papers, which are quite numerous, namely around 500 themes. Not only that, he also wrote 133 books before he entered the age of 30. He started his writing from the theme of religious themes such as ushul fiqh, criticism of hadith and interpretation of the Qur'an. Furthermore, he wrote several figures of the Prophet's companions such as Usamah bin Zaid and Ubadah bin al-Samit, tabi'in figures such as Sai'd bin al-Musayyab and prominent Islamic figures such as Umar bin Abdul Aziz. Among the famous works are the following:⁹

⁷ Mokhammad Sukron, "Tafsir Wahbah Al-Z Uhaili Analisis Pendekatan, Metodologi, Dan Corak Tafsir Al-Munir Terhadap Ayat Poligami," *TAJDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan* Vol 2, No 1 (2018): h. 263.

⁸ Ibid, h. 263

⁹ Ibid, h.263

1. Al-Fiqh al-Islami wa Adillatuhu, (1997) in 9 thick volumes. The work was then perfected in several volumes and given the new name Mausu'at al-Fiqh al-Islami.
2. Usul al-Fiqh al-Islami, in 2 large volumes.
3. Al-Wasit fi Usul al-Fiqh, Damascus University, 1966.
4. Al-Fiqh al-Islāmi fi Uslub al-Jadid, Maktabah al-Haditsah, Damascus, 1967.
5. Fiqh al-Mawāris fi al-Syari'āt al-Islāmiyyah, Dar al-Fikr, Damascus, 1987.
6. Al-Qur'ān al-Karim; Bunyātuhu al-Tasyri'iyyah aw Khasā'isuhu al-Hasāriyah, Dar al-Fikr, Damascus, 1993.
7. Al-Asas wa al-Masadir al-Ijtihād al-Musytarikah Bayna al-Sunnah wa al-Syi'ah, Dar al-Maktabi, Damascus, 1996.
8. *Tafsīr Al-Munīr* fi al-'Aqidah wa al-Shari'ah wa al-Manhaj, consists of 16 volumes. Dar al-Fikr, Damascus, 1991.
9. *Tafsīr* al-Wajiz is a summary of *Tafsīr Al-Munīr*.
10. *Tafsīr* al-Wasit in 3 thick volumes, and other works.

Of some of his works, especially in the field of *Tafsīr*, there are three books of *Tafsīr*, namely *Tafsīr* al-Wajiz, *Tafsīr* al-Wasit, and *Tafsīr Al-Munīr*. These three last works of *Tafsīr*, namely *Tafsīr Al-Munīr*, *Tafsīr* al-Wajiz and *Tafsīr* al-Wasit, each have their own characteristics and characteristics. The three use different interpretation methods and different backgrounds. *Tafsīr Al-Munīr*, which includes aspects of the Faith and Sharia (16 volumes), is intended for experts or the upper class. Meanwhile, *Tafsīr* al-Wajiz is intended for most people and the general public. The *Tafsīr* al-Wasit is intended for people with an intermediate level of knowledge. While the similarity is that the three of them both strive to explain and express the meanings of the Qur'an so that they are easy to understand and then can be realized in daily life by people with different layers.

4. *Tafsīr Al-Munīr* Background and History of Writing

Wahbah Az-Zuhaily gave the name to his book of *Tafsīr* with at-*Tafsīr Al-Munīr* Fi Al-Aqidah Wa As-Shari'ah Wa Al-Manhaj, which means "Brilliant (luminous) *Tafsīr* related to creed, sharia, and living Pedonamm", this book of *Tafsīr* is known as *Tafsīr Al-Munīr*. This book of *Tafsīr* is a work of monumental. *Tafsīr Al-Munīr* was written over a period of approximately 16 years (1975-1991 AD), and was completed at exactly 08.00 am on Monday 13 Dzulqa'dah 1408 H/27 June 1988 AD¹⁰. At that time Wahbah Az-Zuhaily was 65 years old. *Tafsīr Al-Munīr* was first published by Dar al-fikr, Beirut, Lebanon and Dar al-Fikr in Damascus, Syria, which consists of 16 large volumes in 1991 AD/1411 H. Meanwhile, the translated books have been translated in various countries, one of which is in Turkey, Malaysia, and Indonesia which has been distributed by Gema Insani Jakarta 2013 consisting of 15 volumes.

Compared to the two *Tafsīr* al-Wajiz and *Tafsīr* al-Wasir, *Tafsīr Al-Munīr* is more complete in its discussion, especially examining the verses thoroughly, and covering different points of view needed by society. Because in the discussion it includes asbab al-Nuzul, Balaghag, I'rab and includes the provisions contained in it. Moreover, in the use of his narration he collected anrata ma'tsur with ma'kul. Thus, the explanation of these verses becomes a unity and is in accordance with the explanation of valid narrations and does not have the authority of the wrong sciences, for example the use of the miracle of logic and language style.

Wahbah Az-Zuhaily said in his preface that the writing of his *Tafsīr* book aims to create a scientific bond between a Muslim and the Azza wa Jalla book because the Quran is a guideline for all mankind, especially

¹⁰ Ali Musolli Sohibi Harahap, Syafruddin Syafruddin, and Syofyan Hadi, "Pengaruh Munāṣabah Terhadap Penafsiran Dalam Kitab Tafsīr Al-Munīr Karya Wahbah Az-Zuhaili," *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir* Vol 7, no. 2 (2022): h. 118–139.

Muslims. The reason for writing the book of *Tafsīr Al-Munīr* is the saturation of the community in reading the book of *Tafsīr* that is long-winded and too long, as well as the premise that the book of classical *Tafsīr* cannot provide solutions to modern problems, in addition to the contemporary mufasirs many deviate in interpreting the verses of the Quran for the reason of renewal.¹¹ So that with the book of *Tafsīr Al-Munīr* with a simple, comprehensive, and focused method on the purpose of deriving the Quran.

The word *al-Munir* which is isim fa'il from the word *anara* (from the word *nur*; light) which means that which illuminates or that which shines. As the name implies, perhaps Wahbah Zuhaili intended to name this book of *Tafsīr* with the name *Tafsīr Al-Munīr* because he wanted this book of *Tafsīr* to be able to illuminate those who study it, to illuminate those who read it, and to be capable of offering wisdom to everyone who desires to obtain an enlightenment in understanding the meaning of the verses of the Quran in this book of *Tafsīr*.¹²

The book of *Tafsīr Al-Munīr* was written after the author completed the writing of two comprehensive books in their respective themes, namely *Usul fiqh al-Islami* (2 volumes) and *al-Fiqh al-islami wa Adillatuhu* (11 volumes). At that time, he had been teaching at university for more than 30 years and conducted research in various disciplines, including fiqh and hadith. By then, he had produced more than thirty books and articles. After that, he began writing the book *Tafsīr Al-Munīr*, which was first published by Dar *al-Fikr* Beirut Lebanon and 'Ual-Fikr Damascus, Syria which totals 16 volumes to coincide with 1991 A.D./1411 A.H. Thus, this *Tafsīr* was written when he had reached the peak of his intellectual career. This book

¹¹ Wahbah Az-Zuhaili, *Tafsir Al-Munir Fi Al-Aqidah Wa Ash-Shari'ah Wa Al-Manhaj*, Kata pengantar, terj. Abdul Hayyie al-Kattani, et al. (Jakarta, Gema Insani, 2013) Vol. Vol 16, p.XVI.

¹² Baihaki, "Studi Kitab Tafsir Al-Munir Karya Wahbah Al-Zuhaili Dan Contoh Penafsirannya Tentang Pernikahan Beda Agama," *Analisis* XVI, no. 1 (2016): h. 132.

has been translated in various countries, including Turkey, Malaysia, and Indonesia.¹³

There are several points that can be identified as the background of Wahbah Al-Zuhaily in writing the *Tafsīr Al-Munīr*, among which the more accurate is as stated by Wahbah Az-Zuhaily himself in his *Tafsīr* ((Wahbah Zuhaili, "*At' Tafsīr Al-Munīr fi'l Aqida wa's Syariah wa'l Manhaj*" vol. 1 p. 9), among which are as follows:

- a. Scientifically, there is a strong bond between Muslims and the Qur'an and it is a guideline for human life, especially Muslims. Therefore, Wahbah does not limit the problems of fiqh law with a narrow meaning as among jurisprudence experts. However, Wahbah actually wants to clarify that these laws are taken from the verses of the Qur'an which have a more general meaning than the meaning that has been understood by certain fiqh, even including creed, morals, methods, wisdom and so on.
- b. Islam is a religion that calls for confidence and thinking that animates the heart and intellect, as well as liberates them from ignorance and error. In the sense of the word, Islam frees humans from servitude to anything other than Allah swt.
- c. The Qur'an's call to always do justice, truth, compassion between fellow humans, a peaceful way of life, and a universal perspective on all forms that clarify the relationship between humans, Allah swt, nature and life.
- d. The invitation to the Qur'an (Islam) is based on valid science and does not contradict reason.
- e. The beliefs built with the Qur'an are not affected in the slightest by various obstacles, even in the midst of the materialistic progress of civilization. This is because the appeal of the Qur'an not only meets the

¹³ Az-Zuhaily, *Tafsir Al-Munir Fi Al-Aqidah Wa Asy-Syari'ah Wa Al-Manhaj*.

needs of the literary, nor is it an empty fantasy of philosophy, but it balances between the external and the inward. Not only that, even the beliefs that are built motivate humans to prosper nature and build life in this world and the hereafter, as well as interact with nature that has been subdued by Allah swt to be used properly and correctly.

- f. Helping Muslims to appreciate and meditate on the Quran and strengthen the relationship of a Muslim with The sacred text of the Qur'an that is working as *Hudan li'n Nās* (Guidance for humans).¹⁴

5. Methods and Patterns and sources of Interpretation

Wahbah Az-Zuhaily wrote his method in the introduction to the *Tafsīr Al-Munīr*. As he explained, he emphasized his interpretation by collecting Ma'tsur (narration) and Ma'qul (Rational). The meaning of Ma'tsur is the sunnah and the opinions of the pious classical generation, while Ma'qul is to adhere to the basics that are already popular, among the most important are 3 things, namely:

1. The explanation of the Prophet (peace be upon him) is followed by in-depth study as a guide to understand the verses of the Qur'an, the meaning of the verses, the causes of his descent, and the practices of the mujtahid as well as senior interpreters, hadith experts and trusted scholars.
2. It is very important to pay attention to the content of the Qur'an, such as putting the position of Arabic as the best language.
3. Comparing opinions on several different interpretations regarding the laws up to the *maqashid shari'ah*.¹⁵

Regarding the methodology used by Al-Zuhaily in interpreting the verses of the Qur'an, it is more likely to take a contemporary pattern,

¹⁴ Hariyono, "Analisis Metode Tafsir Wahbah Zuhaili Dalam Kitab Al-Munir."

¹⁵ Ibid, h. 23

namely the tahlili (analytical) method of "footnote". Although it slightly combines the semi-maudu'i (thematic) method. *footnote. The steps taken by al-Zuhaili in his *Tafsīr* are arranged as follows:

- a. Interpreting the verses of the Qur'an in the order of the mushaf.
- b. First explain the elements related to everything contained by the verse, such as linguistic aspects including *i'rab*, *balaghah*, the meaning of vocabulary, *asbab al-nuzul* and *munasabat* (the correlation of a verse with the previous verse). In explaining his linguistic aspects, al-Zuhaili always mentions his reference books such as the book *al-Bayan fi Gharib I'rab al-Qur'an* by Abu al-Barakat bin al-Anbari, the book *Shafwah al-Tafasir* by Muhammad 'Ali al-Shabuni, the book *Tafsīr al-Kasysyaf* by Imam Zamakhsyari and the *Tafsīr* al-Qurtubi.
- c. When mentioning *the asabab al-nuzul* verse, al-Zuhaili assured that the narrations shown are the most *authentic*, without elaborating on the disagreements in the narrations. In this case, what is often used as a reference to explain *the asabab al-nuzul* verse is the book *Tafsīr* al-Thabari and al-Qurtubi, in addition to the book *Asbab al-Nuzul* by al-Wahidi.
- d. When explaining the (*reasonable*) correlation of the verses, al-Zuhaili was very moderate. Sometimes this point is coupled with the reason for dropping a verse in the same subheading to get a closer understanding, such as in *al-Munasabah wa asabab al-nuzul* group of verses al-Baqarah:116-118. The correlation of this verse states that the preceding verse has shown the Jewish people's assumption of a heaven specially made for them. In this verse they also claim that 'Uzair is the son of Allah. This is in contrast to the view of Christians who think that 'Jesus is the son of God. It is different from the Polytheists, who claim that angels are the

daughters of God. Finally, this verse comes down to refute all these accusations.¹⁸

- e. In his commentary, al-Zuhaili is more likely to explain the content of each surah globally and discuss the reasons for naming a surah and its virtues (*fadilah*). For example, in discussing surah al-Fatihah, al-Zuhaili emphasized that it is a makkiyah surah which consists of 7 (seven) verses and was revealed after surah al-Mudatstsir. The content of this surah is globally related to the meaning (content) of the Qur'an as a whole, covering the main points (teachings) of religion and its branches which include creed, worship, determination of law and faith to the Day of Resurrection as well as the attributes and names of Allah al-Husna, purification of faith, worship and prayer, guidance in seeking guidance to the true religion and the right path, and also to be kept away from the path of those who deviate from the guidance of Allah SWT.¹⁹
- f. Al-Zuhaili also tried hard to apply the thematic method by interpreting different verses but still having one theme, such as jihad, *hudud*, inheritance, marriage law, riba and khamr.²⁰ In this case, he applied the semi-thematic method by dividing groups of Qur'anic verses (in one surah) and establishing a clear theme that represents the content of the verses.
- g. In describing the interpretation of a verse, al-Zuhaili elaborates on it broadly by emphasizing matters that are often debated among scholars in a section called "*al-Tafsīr wa al-bayan*."

Al-Zuhaili in describing the laws contained in the understanding of the verse or the explanation of the content of the verse that is contemporary in nature that accompanies the interpretation of the verse in the section named "*fiqh al-hayah aw al-ahkam*". As far as the scope of the content goes, this section sometimes describes the legal aspects contained in the verse

according to the portion of study that is common among scholars, but if there is a lot of debate, then it will be elaborated in particular, such as in explaining the verse on the provisions of the nasakh (al-Baqarah/2: 106-108) with an adequate and in-depth description.²¹ However, the discussion may contain a description of other matters that can be distilled from the understanding of the verse if the content of the verse is not has a certain legal content, but only needs to understand the verse in the current context.¹⁶

By looking at the pattern of interpretation, as expressed by Abd. al-Hay al-Farmawi in his book *Muqaddimah al-Tafsīr al-Maudhu'i*, that there are seven examples in it. Among them are *Tafsir bi al-Ma'tsr*, *Tafsir bi al-Ra'yi*, *Tafsir al-Shufi*, *Tafsir al-Fiqh*, *Tafsir al-Falsafi*, *Tafsir al-'Ilm*, and *Tafsir adab a-Ijtimā'i*. Likewise with *Tafsīr Al-Munīr* which also has its own style. By looking at the manhaj and the style used as well as the assessment of other scholars that the pattern of interpretation of *Tafsīr Al-Munīr* is literary ('adabi) and social (ijtima'i) and fiqhian (fiqh) which is a direct result of the explanation of the rules contained in it. Indeed, as mentioned earlier, although in the discussion it is also fiqh, the explanation adjusts to the development and needs of society. Thus, it tends to be considered that the pattern of *Tafsīr Al-Munīr* is an ideal pattern. Because it is a pattern between 'adabi, ijtima'i, and fiqhi. The characteristic of *Tafsīr Al-Munīr* when compared to other books of *Tafsīr* is in its delivery and study which directly uses the subject of discussion. For example, about hypocrites and their nature, then this topic can be traced in several verses in Surah al-Baqarah.¹⁷

¹⁶ Sukron, "Tafsir Wahbah Al-Z Uhaili Analisis Pendekatan, Metodologi, Dan Corak Tafsir Al-Munir Terhadap Ayat Poligami." Jurnal Tajdid, Vol 2 No 1, April 2018, h. 268.

¹⁷ Ma'bad Fathi Mu'tazza, "Konsep Tabattul Menurut Az-Zamakhshari dalam Tafsir AL-Kasyaf dan Wahbah AZ-Zuhaili dalam Tafsir Al-Munir (Analisis Hermeneutika Gadamer) SKRIPSI, Universitas Islam Negeri Walisongo" (2022), h.49..

6. Sources of Interpretation

The following are some of the reference sources used by Wahbah az-Zuhaili in writing the book *Tafsīr Al-Munīr*¹⁸:

- In terms of creed, morals, and explanations of the majesty of Allah in the nature, Wahbah az-Zuhaili refers to several reference sources, including *Tafsīr al-Kabir* by Fakhruddin al-Razi (died in 606 AH), *Tafsīr al-Bahr al-Muhit* by Abu Hayyan al-Andalusi (died in 1344 AD), and *Tafsīr Ruh al-Ma'ani* by al-Alusi (died in 1270 AH).
- In explaining the stories of the Qur'an and history, he referred to *Tafsīr al-Khazin* by al-Khazin (741 AH) and *Tafsīr al-Baghawi* by al-Baghawi (d. 516 AH)
- Regarding the explanation of fiqh laws, he refers to several literatures such as *Tafsīr Jami' al-Bayan* by al-Thabari (d. 310 H), *Tafsīr Jami' Fi Ahkam al-Qu'an* by al-Qurthubi (d. 671 H), *Ahkam Al-Qur'an* by Ibn al-'Arabi (d. 543 H), *Ahkam al-Qur'an* by al-Jassas (d. 370 H), *Tafsīr Al-Qur'an al-'Azhim* by Ibn Katsir (d. 774 H)).
- In the field of linguistics, he refers to *Tafsīr al-Kasysyaf* by az-Zamakhshari (d. 1144 AD).
- In the field of qira'at he referred to *Tafsīr al-Nasafi* by al-Nasafi (d. 711 AH).
- In the field of science and theories of natural sciences, he referred to *Tafsīr al-Jawahir* by Tantawi Jauhari (d. 1940 H), and many other references.

¹⁸ Baihaki, "Studi Kitab Tafsir Al-Munir Karya Wahbah Al-Zuhaili Dan Contoh Penafsirannya Tentang Pernikahan Beda Agama.", dalam *Jurnal Analitis*, Vol. 16, No. 1 (Juni 2016), h. 138-139.

7. Interpretation of Wahbah Az-Zuhaili on the Verse of *Tafakkur* on the nature

1. QS. Ar-Rum: 8

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ ۚ مَا خَلَقَ اللَّهُ السَّمٰوٰتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ
وَأَجَلٍ مُّسَمًّى ۚ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَآئِ رَبِّهِمْ لَكَفِرُونَ

Meaning: " Do they not reflect in their own minds? Not but for just ends and for a term appointed, did Allah create the heavens and the earth, and all between them: yet are there truly many among men who deny the meeting with their Lord (at the Resurrection)!." ¹⁹

Wahbah Az-Zuhaily gave the theme to QS. Ar-Ruum verses 8-10 with the motivation to pay attention to the various creations of Allah that lead to the Allah's existence and Oneness.²⁰

In the sentence *أَوَلَمْ يَتَفَكَّرُوا* contains denial and reproach. Do they not think about themselves and then say to themselves , "Indeed, Allah could not have created all of nature. and creatures in vain and without purpose". This verse contains an encouragement to use the mind clearly to arrive at the knowledge of Allah swt and His Oneness, by paying attention and reflecting on oneself and the surrounding nature.²¹

2. QS. Ali-Imran : 191

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ
رَبَّنَا مَا خَلَقْتَ هَٰذَا بَاطِلًا سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ

¹⁹ Quran Windows translate by Yusuf Ali

²⁰ Prof. Dr. Wahbah Az-Zuhaily, *Tafsir Al-Munir* Vol. 11, (Jakarta: Gema Insani, 2013), p. 74

²¹ Az-Zuhaily, *Tafsir Al-Munir Volume 11...*, h. 76.

Meaning: " Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire."²²

Wahbah Az-Zuhaily gave the theme to QS. Ali-Imran verses 190-195 with a Briefing contemplating how heaven and earth were created, a reward for those who do charity, both men and women. A sensible person is a person who collaborates between thinking and dhikr. They always dhikr in all circumstances, whether it is when standing, sitting, or lying down. They always think and contemplate everything on earth and in the sky, all the wisdom that reveals the majesty, power, and mercy of Allah swt. objects of thought in QS. Ali-Imran verse 191 is to reflect on the creation of the Almighty and not on His Substance. Because as a human being it is impossible to be able to achieve the essence of the substance and the attributes of Allah swt.²³

Indeed, in the creation of the heavens and the earth, how high and vast the heavens are, the earth with its flatness, the density of its elements and its worthiness to be used as a place for life and the wonders that exist in the heavens and the earth, in the form of such an amazing solar system, planets, stars, galaxies, the earth with its seas, mountains, rivers, trees, plants, plants, both fruitful and non-fruitful in various forms of natural resources. contained in it and in various forms of its natural wealth, the alternation of day and night is accompanied by the alternation of length and shortness between the two, sometimes the day is longer than the night and vice versa or sometimes it is balanced according to the season and the geographical location of the earth, in all of this there are verses that

²² Quran Windows translate by Yusuf Ali

²³ Az-Zuhaily, *Tafsir Al-Munir Vol. 2...*, h.540

affirm the form of Allah SWT the perfection of His power, greatness, His majesty and oneness.²⁴

3. QS. Yunus 24

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ
النَّاسُ وَالْأَنْعَامُ ۚ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُونَ عَلَيْهَا
أَتَاهَا أَمْرُنَا لَيْلًا أَوْ هَجَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَبِ بِالْأَمْسِ ۚ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ
لِقَوْمٍ يَتَفَكَّرُونَ

Meaning: " The likeness of the life of the present is as the rain which We send down from the skies: by its mingling arises the produce of the earth- which provides food for men and animals: (It grows) till the earth is clad with its golden ornaments and is decked out (in beauty): the people to whom it belongs think they have all powers of disposal over it: There reaches it Our command by night or by day, and We make it like a harvest clean-mown, as if it had not flourished only the day before! thus do We explain the Signs in detail for those who reflect.²⁵

Wahbah Az-Zuhaily gave the theme to QS. Yunus verse 24 with life easily disappears and is not eternal.²⁶ This verse gives a real parable of the state of the world and its rapid disappearance, this explains the arguments and postulates of monotheism and retribution that contain goodness and benefits in it for humans in this life and the hereafter. Man is encouraged to use his intellect and take lessons from the parable so that he is not deceived by the life of the world which is only temporary.²⁷

²⁴ Az-Zuhaily, *Tafsir Al-Munir Vol. 11...*, h. 545.

²⁵ Quran Windows translate by Yusuf Ali

²⁶ Az-Zuhaily, *Tafsir Al-Munir Vol. 6...*, h. 151.

²⁷ Az-Zuhaily, *Tafsir Al-Munir Vol. 6...*, h. 154

4. QS. Ar-Ra'd: 3

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا رِجَافَيْنِ
اثْنَيْنِ يُغِشَى اللَّيْلُ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Meaning: " And it is He who spread out the earth, and set thereon mountains standing firm and (flowing) rivers: and fruit of every kind He made in pairs, two and two: He draweth the night as a veil o'er the Day. Behold, verily in these things there are signs for those who consider!..²⁸

Wahbah Az-Zuhaily gave the theme to QS. Ar-Ra'd verse 3 with Several phenomena and manifestations of Allah SWT's almighty in the earth and heaven.²⁹

In the sentence *إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ* it is a must to contemplate everything in earth and heaven. For those who Think, there are indications and proof from the creatures of Allah swt, His favors, and His miraculous creations. Then make these signs as a guide to the existence of Allah swt, His Power, His will, and His unparalleled Perfection. Which of these requires to worship Allah swt.³⁰

5. QS. Al-Jatsiyah: 13

وَسَخَّرَ لَكُم مَّا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Meaning : " And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are Signs indeed for those who reflect."³¹

²⁸ Quran Windows translate by Yusuf Ali

²⁹ Az-Zuhaily, *Tafsir Al-Munir Vol. 7...*, h. 105

³⁰ Az-Zuhaily, *Tafsir Al-Munir Vol. 7...*, h. 105

³¹ Quran Windows translate by Yusuf Ali

Wahbah Az-Zuhaily gave the theme to QS. Al-Jatsiyah verses 12-15 with various pleasures of Allah for His servants.³² Allah SWT subdues for you everything that is in the form of planets in the sky and the earth and their paths, as well as everything that is on the earth in the form of mountains, oceans, rivers, wind, rain, and various other benefits as gifts and mercy from Him. Indeed, in all of it there is really evidence of the power and oneness of Allah SWT to those who are willing to think and make it as proof of the oneness of Allah SWT.³³

B. Buya Hamka Biography of Buya Hamka and the Book of *Tafsīr Al-Azhār*

1. Curriculum Vitae and History of Education

Buya Hamka has the full name Haji Abdul Malik bin Abdul Karim Amrullah which is popularly called HAMKA, which is an abbreviation of his long name. He is an Indonesian scholar, political activist and writer who is very famous in the archipelago. He was born on Sunday, February 16, 1908 AD with an Islamic date on 13 Muharram 1326 H in the Batang river, Molek, Maninjau, West Sumatra. He is known as Buya Hamka. The term buya usually refers to a respected person or a designation for father, which means buya in Minangkabau is our father. The name buya is taken from the Arabic language, namely *Abuya*, which translates to "my father" or "a admired person."

His father, Dr. H. Abdul Karim Amrullah, known as Haji Rasul, is a descendant of Abdul Arif titled Tuanku Pauh Pariaman Nan Tuo, one of the Heroes of the Pastor who is also known as Haji Abdul Ahmad. Dr. H. Abdul Karim Amrullah is also one of the prominent scholars who is included in the

³² Az-Zuhaily, *Tafsir Al-Munir Vol. 13...*, h. 246

³³ Az-Zuhaily, *Tafsir Al-Munir Vol. 13...*, h. 248

triad, namely Shaykh Muhammad Jamil Djambek, Dr. H. Abdullah Ahmad and Dr. H. Abdul Karim Amrullah himself, who became the pioneer of the "Youth" movement in Minangkabau. His father was a pioneer of the Islamic Movement (Tajdîd) in Minangkabau, after he returned from Makkah in 1906, while his mother, Shafiyah bint Bagindo Nan Batuah, died in 1934.³⁴

Abdul Malik, the nickname of HAMKA as a child, began his education by learning to read the Qur'an at his parents' house until khatam. Then the family moved from Maninjau to Padang Panjang which was the base of the Minangkabau youth movement in 1914 AD. Like most children his age, at the age of 7 HAMKA was enrolled in a village school. In 1916, when Zainuddin Labai el-Yunusi established the Diniyah (afternoon) school in Pasar Usang Padang Panjang, HAMKA was admitted by his father to the school. Finally in the morning HAMKA went to study at the village school, in the afternoon he studied at the newly established Diniyah school, and in the evening he studied to recitation. That was what HAMKA's daily activities were like in her childhood.³⁵

Finally, after studying up to the fourth grade for four years, Hamka escaped and spent his time in the Zainaro library built by Zainuddin Labai el-Yunusi and Bagindo Sinaro. This escape is a useful thing because by reading a lot of books in Zainaro's library, Hamka became acquainted with various scientific fields so that he could contribute to the development of imagination in storytelling and writing in the future where he gave birth to many extraordinary works.

Buya Hamka's education began at Maninjau Elementary School until Second Level, then he continued his education to Sumatra Thawalib Padang Panjang which was founded by his own father, at that time he was 10 years

³⁴ Avif Alfīyah, "Metode Penafsiran Buya Hamka Dalam Tafsir Al-Azhar," *Jurnal Ilmiah Ilmu Ushuluddin* Vol 15, no. 1, Januari (2016): h. 26.

³⁵ Ibid, h. 26

old. There, he learned Arabic and recited religious knowledge in surau and mosques which were nurtured by a number of famous scholars such as Sutan Mansur, RM. Surjoparonto, Ki Bagus Hadikusumo, Sheikh Ahmad Rasyid and Sheikh Ibrahim Musa.³⁶

At the age of 16 when Hamka was in the city of Yogyakarta in 1924, he lived with his uncle Ja'far Amarullah in Ngampilan Village. There he studied and studied until he discussed and exchanged ideas with Ki Bagus Hadikusumo about the interpretation of the Qur'an, or learned about Islam and Socialism with HOS Cokroaminoto. In addition, he studied and understood the ideas of reform from Islamic reform figures, namely "Rashid Ridha, Jamaluddin al-Afghani, and Muhammad Abduh." After a long time in Yogyakarta, Hamka headed to Pekalongan and lived with A.R. Sutan Mansur, his brother-in-law. It is generally agreed that the environment also shapes and sets a person's personality, so it becomes understandable that by gathering with a number of national figures, they are involved and participate in the world of Islamic movements and struggles.

Hamka's tendency towards Arabic is what a number of writers, including Hamka himself, admits to him, makes him understand Arabic better than other languages—apart from Malay and his mother tongue (Minang). If it is considered by some writers as a weakness, perhaps it is also Hamka's strength according to others. As for his exploration of Java, it was the beginning for him to get acquainted with a number of leaders or scholars who helped shape his personality; both in his capacity as a scholar and as an activist of the Muhammadiyah Islamic community movement. In addition to inheriting some of his father's traits, he was also influenced by the personalities of a number of figures as mentioned above.

³⁶ MA Dr.H.Saifuddin Herlambang Munthe, *STUDI TOKOH TAFSIR* (PONTIANAK: IAIN Pontianak Press, 2018), h. 102.

2. The Works of Hamka

Hamka is a writer, and his writings have led him to become a poet. With his knowledge of writing, he produced many works. With his productivity in writing, he managed to produce 76 books, while other sources say 50 books. Some of his works are in the form of literature (novels or short stories), socio-political critiques, and religious studies.

Among the literary works he wrote are: *Under the Protection of the Kaaba*, *The Sinking of the Vanderwijck Ship*, *Migrating to Deli*, *Si Sabariah* (in Minangkabau language), *Laila Majnun*, *Four Months in America*, *Wandering in the Nile Valley*, *In the Valley of Life*, *By the Banks of the Dajlah River*, *The Mirror of Life*, *The Director*, *From the Old Treasury*, *A New Light*, *Picked Up by His Uncle*, *Waiting for the Drum to Sound*, *Bathing in the Light in the Holy Land*, *The New Generation*, *Between Fact and Imagination of Tuanku Rao*, *His Own Mistake*. Religious Studies Books, including: *Summary of Islamic History*, *Divine Justice*, *History of Islam in Sumatra*, *Tafsīr Al-Azhār*, *Modern Sufism*, *Development and Purification of Sufism*, *Defender of Islam (History of Sayidina Abu Bakar)*, *Islamic Studies*, *Creed*, *Worship*, *Sharia*, *Some Challenges Facing Muslims Today*, *History of Muslims*, *Zeal and Challenges Facing Muslims*, *Sullam al-Wushul: Muhammadiyah in Minangkabau*, *Introduction to Usul Fiqh*, *Islamic Q&A*, *Faith and Good Deeds*, *Sufi Reflections*, *Philosophy of Divinity*, *Guidelines for Fasting*, *Tarawih*, and *Eid al-Fitr*, *Position of Women in Islam*, *Principles and Policies of Islamic Da'wah*, *Social Justice in Islam*. Writings in social and political criticism, namely: *The Ideological Revolution and Social Justice*, *The Doctrine of Islam that Brings Freedom and Courage*, *Minangkabau Customs Facing the Revolution*, *Islam*, *The Development of Spirituality in Indonesia*.

Then in the book *Sejarah Indonesia Klasik*, he also introduced them, among others: *Sejarah Cirebon (History Of Cirebon)*, *Sheikh Nur al-Din ar-*

Raniry Hikayat Raja-raja Pasai (Tale Of Pasai King), by Raja Ali Haji Tuhfat al-Nafs (The Precious Gift), by Tun Sri Lanang Sejarah Melayu (Malay History), Babad Giyanti. (Tale Of Giyanti). Sheikh Nur al-Din ar-Raniry, Sejarah Cirebon (Cirabon History) Tun Sri Lanang's Hikayat Raja-raja Pasai (The Tale of Pasai King) by Raja Ali Haji Tuhfat al-Nafs (The Precious Gift) Babad Giyanti, Sejarah Melayu (Malay History). (The Giyanti Tale).⁵¹ Hamka also translated Marguerite Gautier, a book by French author Alexandre Dumas. Hamka also translated the work of the French writer Alexandre Dumas titled Marguerite Gautier.

3. *Tafsīr Al-Azhār* Background and History of Writing

Tafsīr Al-Azhār is a monumental work of Hamka among his other works. This book was compiled in 1962. The publication of this book was carried out in stages, namely first printed and published by the Supervisor of Time chaired by H Mahmud from juz 1 to juz 4, then also published by the publisher Pustaka Islam Surabaya from juz 15 to juz 30, then the publisher of the Nurul Islam Foundation Jakarta from juz 5 to 14. It needs to be understood early on that, in intellectual genealogy, every thought is always an action as well as a reaction to an existing discourse.³⁷ This statement, when associated with *Tafsīr Al-Azhār*, will create a question. Why and what was Hamka's motivation in compiling the *Tafsīr* work?

If you look back, the content of *Tafsīr Al-Azhār* actually comes from Hamka's dawn lecture delivered at the Al-Azhar Grand Mosque, Jakarta, since 1959. Hamka's commentary on the interpretation of the Qur'an after the dawn prayer was then published regularly in the *Gema Islam* magazine led by General Sudirman and Colonel Muchlas Rowi. Although on his way, Hamka then

³⁷ Husnul Hidayati, "Metodologi Tafsir Kontekstual Al-Azhar Karya Buya Hamka," *El- 'Umdah* Vol 1, no. 1 (2018): 25–42, <https://doi.org/10.20414/el-umdah.v1i1.407>.

continued and completed the interpretation in custody because he was arrested by the ruler of the new order for two years.³⁸

As Hamka himself admitted in his *muqaddimah*, that the naming of his *Tafsīr* work with *Tafsīr Al-Azhār* was based on several factors, including that the *Tafsīr* was a study at the Great Mosque of Al-Azhar itself, and the second reason was an appreciation and a form of gratitude to Al-Azhar Egypt for conferring on him a scientific title called *Ustdziyah Fakhriyah* (Doctor Honoris Causa).³⁹

In writing this book of *Tafsīr*, Hamka was motivated by several things, namely: (1) he saw that the classical mufasssirs were very fanatical towards the madhhab they held, so that some of them still led the understanding of a verse to the madhhab they held even though the redaction of a verse was closer to a certain madhhab, (2) there was a new condition in Indonesia where the majority of the population was Muslim and they needed religious guidance and wanted to know the secrets of the Qur'an, (3) "he wants to leave an inheritance in the hope of having a price to leave behind for the nation and Muslims in Indonesia, and (4) "he wants to fulfill as best as Husn Al-Dzan (good thoughts) al-Azhar and a deep debt of gratitude to him who has given him a very high degree" (Honorary Doctorate Degree).⁴⁰

At the time when Hamka wrote the book of *Tafsīr Al-Azhār* until he completed it, he was languishing in prison. Precisely after he gave a lecture in front of about 100 people "at the Great Mosque of al-Azhar on Monday", January 27, 1964 – January 21, 1967. Hamka was arrested by the Old Order leaders on charges of betraying his own country until he was put in prison for approximately 2 years and 7 months. However, he was not desperate and never gave up in writing his work, he took advantage of the time to complete and perfect his interpretation up to 30 juz in prison.

³⁸ Ibid, h. 31

³⁹ Ibid, h. 31

⁴⁰ Malkan, "Tafsir Al-Azhar," *Jurnal Hunafa* Vol. 6, No (n.d.): 1–7.

The greatest contribution of Buya Hamka's work to science in Indonesia, *Tafsīr Al-Azhār*, has made it of important value in the history of *Tafsīr* writing in the archipelago. Based on the rules of the Arabic language, taking clear manhaj, Hadith, Fiqh, salaf interpretation, asbabun nuzul, nasikh mansukh, and so on which also become ijtihad and reinforcement in comparing and analyzing the thoughts of the madhhab.⁴¹

4. Methods and patterns of interpretation

The method used in *Tafsīr Al-Azhār*, in general, is actually not much different from other works of *Tafsīr* that use the tahlili method. By applying the systematics of Tartib Mushafī. However, because of its emphasis on the operationalization of the Qur'an's instructions in the lives of Muslims in real life, this interpretation can be said to be different from the previous interpretations. Especially in relating interpretation by giving a larger portion to history and contemporary events.⁴²

In addition, as Howard M. Federspiel concluded, Hamka's *Tafsīr* has characteristics like the works of Indonesian *Tafsīr* of his time, namely by presenting the text of verses of the Qur'an with their meanings, and the presentation and explanation of religious terms that are certain parts of the text as well as additions with other supporting materials to help readers better understand the meaning and content of the verse.⁴³ In this interpretation, Hamka seems to demonstrate the breadth of knowledge he has from various angles of religious science, plus historical knowledge and non-religious knowledge which is full of objectivity and information.

⁴¹ Putri Hana Puspita, "KONSEP MURĀQABAH MENURUT HAMKA DALAM TAFSIR AL- AZHAR" (UIN walisongo semarang, 2023).

⁴² Ibid, h. 33

⁴³ Howard M. Federspiel, *Popular Indonesian Literature of the Qur'an*, Terj. Tajul Arifin, *Kajian Al-Qur'an Di Indonesia : Dari Mahmud Yunus Hingga Quraish Shihab* (bandung: Mizan, 1994).

Then, if we examine and look intensively at the flow of interpretation of *Tafsīr Al-Azhār*, then we will immediately justify the thesis while many researchers who have succeeded in sitting that there is a similarity in methods and flows between Hamka and Muhammad Abduh and Sayyid Rashid Ridha when writing *Tafsīr Al-Manar*-his. Regarding this similarity, earlier Hamka actually emphasized that in the preparation of his *Tafsīr* he 'pivoted' on the interpretation method used in *Tafsīr Al-Manar*, so it is not surprising that the pattern of interpretation is also similar to the figure of *Tafsīr Al-Manar*.

"The interpretation that is very interesting to the interpreter to use as an example is the *Tafsīr al-Manar* by Sayyid Rasyid Ridha, based on the teachings of his teacher Muhammad Abduh. His *Tafsīr* apart from explaining knowledge related to religion, about hadith, fiqh and history and others, also adapts the verse to political and social developments that are in accordance with the times at the time the *Tafsīr* was composed".⁴⁴

It is clear that, with the flow of interpretation used, *Tafsīr Al-Azhār* has a pattern - as in the science of *Tafsīr* - classified into the pattern of *adab al-ijtima'i* (social literary style), which is a style of interpretation that focuses on the explanation of the verses of the Qur'an in terms of editorial accuracy, then compiles its content in a beautiful editorial by highlighting the aspects of the Qur'an's instructions for life, as well as associating The meaning of verses with natural laws (*sunnatullah*) that apply in society.⁴⁵

Hamka uses the preparation of mushafī in *Tafsīr Al-Azhār*, which is the preparation of the book of *Tafsīr* in an orderly manner according to 30 juz from surah Al-Fatihah to surah An-Nas. In each surah that he will interpret, Hamka mentions the name of the surah and writes it along with its meaning in Indonesian, then mentions the number of the surahs according to the order in the Mushaf,

⁴⁴ Hamka Tafsir Al-Azhar,...,41.

⁴⁵ Husnul Hidayati, "Metodologi Tafsir Kontekstual Al-Azhar Karya Buya Hamka," *El-'Umdah* Vol 1, no. 1 (2018), h. 34.

mentions the number of verses in the surah, and writes down the place where the surah is derived.

5. Systematics of writing

As for his presentation, he wrote a verse that will be interpreted consisting of several verses along with an Indonesian translation. He gave his interpretation by arranging verses in a surah and then grouping them according to the provisions of the subject matter. Each subject in the group of verses to be interpreted is given a title. Before Hamka gives his interpretation, he lists an introduction at the beginning of each surah he interprets that contains a glimpse of information about the place of descent, the relationship with the past surah, and so on.

Then he interpreted verse by verse from a group of verses that had been given the title. Hamka mentions contemporary history and phenomena in his interpretation. In addition, he mentions *asbabbun nuzul* in many narrations and is reasonable between verses for the whole verse he interprets. He also presented and wrote several hadiths. Sometimes he took the opinions of his companions and *tabi'in* to strengthen his interpretation. Hamka gave a note of wisdom on problems that he considered important in the form of points, as Hamka said in the book *Tafsīr Al-Azhār* on the page of the *Tafsīr* direction, he was very interested in the book *Tafsīr al-Manar* by Muhammad Abduh and Rasyid Ridha, *Tafsīr al-Maraghi* by Ahmad Musthafa al-Maraghi, *Tafsīr al-Qasimi* by Jmaludin al-Qasimim and *Tafsīr fi Zilal Al-Qur'an* by Sayyid qutub. According to Hamka, these *Tafsīr* books are interesting to be used as examples to greatly influence him in writing *Tafsīr Al-Azhār*.

6. Source of Interpretation

After paying attention to the rhetoric of interpretation in interpreting the Qur'an, the ins and outs and sources of interpretation, the author concludes that the sources of interpretation in *Tafsīr Al-Azhār* are divided into two

categories, Primary and Secondary. The primary is intended that, Hamka cannot be separated from the rules of *Tafsīr* bi al-ma'tsur, namely interpreting the Qur'an with the Qur'an, the sunnah and the words of the companions. Then secondary data is a reference source used by Hamka in explaining the meaning of verses taken from qaul tabi'in, previous conventional *Tafsīr* books, and also several Indonesian *Tafsīr* works that are not spared from comparative studies.

Reference sources of *Tafsīr* used by Hamka can be read in his preface, including: *Tafsīr* al-Thabari by Ibn Jarir al-Thabari, *Tafsīr* Ibn Katsir, *Tafsīr* al-Razi, Lubab al-Ta'wil Fi Ma'ani al-Tanzil, *Tafsīr* al-Nasafi-Madariku al-Tanzil wa Haqa'iqu al-Ta'wil, by al-Khazī, Fath al-Qadir, Nailu al-Athar, Irsyad al-Fuhul (Ushul Fiqh) by al-Syaukani, *Tafsīr* al-Baghawi, Ruhul Bayan by al-Alusi, *Tafsīr* Al-Manar by Sayyid Rasyid Ridha, *Tafsīr* al-Jawahir by Tanthawi Jauhari, *Tafsīr* Fi Zhilal al-Qur'an by Sayyid Qutb, Mahasin al-Ta'wil by Jamaluddin al-Qasimi, *Tafsīr* al-Maraghi by Shaykh al-Maraghi, Al-Mushaf al-Mufassar by Muhammad Farid Wajdi, al-Furqan by A Hassan, *Tafsīr* al-Qur'an by H. Zainuddin Hamidi and Fahrudin H.S, *Tafsīr* al-Qur'anul Karim by Mahmud Yunus, *Tafsīr* An-Nur by TM Hasbi as-Shiddiqie, *Tafsīr* al-Qur'anul Hakim by HM Kassim Bakri, Muhammad Nur Idris and AM Majoino, al-Qur'an and Translation of the Indonesian Ministry of Justice, *Tafsīr* al-Qur'anul Karim by Shaykh Abdul Halim Hasan, H. Zainal Arifin Abbas and Abdurrahim al-Haitami, Fathurrahman Lithalibi ayati al-Qur'an by Hilmi Zadah Faidhullah al-Hasani, Fath al-Bari by Ibn Hajar al-'Asqalani, Sunan Abu Daud, Sunan al-Tirmizi, Riyadh al-Shalihin, Syarh al-Muhazzab by Shaykh Nawawi, Al-Muwaththa' by Imam Malik, Al-um and al-Risalah by Imam Shafi'i, al-Fatawa, al-Islam 'Aqidah wa al-Shari'ah by Shaykh Mahmud Syalthut, Subulussalam fi Syarh Bulug al-Maram by Amir Ash-Shan'ani, al-

Tawassul wa al-Wasilah by Ibn Taimiyah, Al-Hujjatul Balighah by Shah Waliyullah al-Dihlawi, and others.⁴⁶

7. Buya Hamka's Interpretation of the Verse of *Tafakkur* on the nature

1. QS. Ar-Rum: 8

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ ۚ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَائِ رَبِّهِمْ لَكَافِرُونَ

Meaning : " Do they not reflect in their own minds? Not but for just ends and for a term appointed, did Allah create the heavens and the earth, and all between them: yet are there truly many among men who deny the meeting with their Lord (at the Resurrection)!"⁴⁷

According to Hamka, And do they not think of themselves? (base verse 8). At the end of verse 6 it is said that most of the disbelievers do not know or do not want to know. At the base of verse 7 it is said that to his knowledge only so that the skin is born from the life of this world. Because they don't think.

So at the base of this verse it is asked to them, do they not think about their own situation? The question contains encouragement: "Think, use your mind. Especially think and reflect on yourself!"⁴⁸

If a person has time to think, especially first thinking about what is in him, how he is created by God, he will surely meet with the Almighty of Allah and His Most Beauty. The first thing that will impress him is that his form is extraordinarily beautiful compared to other creatures. The arrangement of his body, the balance of his face, the size of the two eyes between the nose, the small mouth to tap food and juda there is located the versatile tongue, to distinguish spicy and sour and salty food and also to speak. An even

⁴⁶ Ibid, h.33

⁴⁷ Qur'an Kemenag in MS Word by LPMQ

⁴⁸ Prof. Dr. Hamka, Tafsir Al Azhar vol. 7, (Singapore: Pustaka Naionnal PTE LTD), h. 5486

arrangement of teeth, face, growl, molars and competitive teeth for chewing. It is also beautiful to both hands the balance of the nails, the linkage of the five fingers, the four are separated and powerful, but the meeting of the five fingers is strong to grasp. The difference between the use of the mouth and the use of the nose, both go inward, the mouth is more towards the maidah where food is digested. The nose is more towards the heart and lungs. Food that enters the body is filtered, the pulp comes out through a certain door. The exit is divided into two, the door for the exit of food waste and the exit door for urine that is no longer used. The filter from food and drink enriches the blood, blood alternates in and out of the heart. The heart is always moving, from the time man is born into the world until man dies. Death is when the heart is no longer moving.⁴⁹

It is surprising that we look and think about the makeup of our own bodies. The arrangement of the liver and heart, spleen and lungs. The spleen filters the blood, the blood divides the power. From the heart he goes up to the brain and the brain to think. The stretching of the veins in the body, which drain the blood very quickly and give rise to activity. The compiler of this commentary is not an output of the medical faculty who has studied the anatomy of the human body carefully. But if we look at the creation of our bodies, we must be amazed if we think. There will be no cessation of awe if this thought is used.⁵⁰

Too much and it would not stop if we talked about ourselves human beings with all these kinds of wonders. But after thinking of himself with his order, with a very admirable, uncertain state of affairs leads the sensible man to the conclusion that man does not arise by himself or made himself.⁵¹

⁴⁹ Ibid, h. 5487

⁵⁰ Ibid, h. 5487

⁵¹ Ibid, h. 5487

After that, people are told to continue thinking: "Allah did not create all the heavens and the earth and what is between them, except with the truth".⁵²

2. QS. Ali-Imran : 191

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ
هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Meaning: " Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire."⁵³

According to Hamka, the Thinking One: "those who remember Allah while standing, sitting or lying down." (Ayat 191). It means a person who has never escaped Allah from his memory. Here it is called *yadzkuuna*, which means remember. Based on the sentence of *dhikr*. The meaning of *dhikr*, remember. And it is also mentioned that *dhikr* should be tied between the name and memory. We call the name of God with our mouths because he has first been remembered in his heart. So he was remembered when he was standing, sitting pensively or sleeping lying down. After the vision of the events of heaven and earth, or the alternation of day and night, immediately recall to the Creator of them, for it is clear from the causes of science that nothing happens in vain or by chance. Remembering or *dhikr* to Allah is once again tied to thinking. So came the continuation of the verse: "And they thought of the events of the heavens and the earth"⁵⁴

⁵² Ibid, h. 5488

⁵³ Qur'an Kemenag in MS Word by LPMQ

⁵⁴ Prof. Dr. Hamka, Tafsir Al Azhar vol. 1, (Singapore: Pustaka Naionnal PTE LTD), h. 1032

Here two inseparable things meet, namely *dhikr* and thought. Thinking about everything that happened, then it was thought that memories arose as a conclusion from thinking, namely that all of this did not happen by itself, but there was God the Creator, that is Allah. Because thinking of the real, think of the more real. Just thinking about this natural event, all that will be encountered is arid and barren science. Science that leads to faith is dead-end knowledge. He must evoke memories. Especially the memory of weakness and smallness. This is in front of the greatness of the Creator. Therefore, there comes the continuation of prayer because of *dhikr* and thought.⁵⁵

"O our lord, you did not make this (all) in vain". This saying is a continuation of the feeling after *dhikr* and thinking, namely *tawakal* and *ridho*, giving up and acknowledging one's weaknesses. Therefore, as a person's knowledge increases, he should remember him to Allah more. As an address of confession of self-weakness, in the presence of God's greatness, devotion and worship arose to him. "Most Holy Thy! So protect us from the punishment of hell." (End of verse 191).⁵⁶

The end of this prayer, as the end of the verse, is the continuation of confession for the greatness of God, who was found after thinking about how great the events of the heavens and the earth were. The sun, the moon, the stars, the nature appear to be manifestly obedient according to the Divine will. Never has the space-filler denied what had been determined, whether it was the sun, or the moon, or the star. How much more we are weak humans. Isn't it appropriate for Allah to punish and torture us if we disobey, while the environment around us has never disobeyed God's will? It is also stated in Surah 17, al-Haj, verse 18 that all those in the heavens and on the earth, the sun, the moon and the stars, to the hills, mountains, wood in the forest, creeping animals and many among humans, all *besujud*, meaning obedience, loyalty to

⁵⁵ Ibid, h. 1033

⁵⁶ Ibid, h. 1034

Allah. So why do we meaningless human beings also disobey Allah, when we cannot avoid Allah's provisions that have been set for us? Isn't it natural for a person who disobeys to be tormented by God? At the end of this verse we ask God for forgiveness and ask to be spared from the torment of hell, because sometimes by the impulse of our passions we forget our obligations.⁵⁷

3. QS. Yunus 24

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنِ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ

Meaning: "The likeness of the life of the present is as the rain which We send down from the skies: by its mingling arises the produce of the earth-which provides food for men and animals: (It grows) till the earth is clad with its golden ornaments and is decked out (in beauty): the people to whom it belongs think they have all powers of disposal over it: There reaches it Our command by night or by day, and We make it like a harvest clean-mown, as if it had not flourished only the day before! thus do We explain the Signs in detail for those who reflect."⁵⁸

Hamka named verses 24-27 "The Parable of Life in the World". according to Hamka, think about it and it often happens. We must not say that this parable is only for Arabs, as said by those whose faith has been shaken by pagan propaganda. In our own country, in this vast Indonesia, many times and almost every year we face floods. Not in Java, of course in Sumatra not in Sulawesi, of course in Kalimantan. Often the government's own hope, which has estimated that this year's production will be enough to eat, so that there is no need to import from abroad

⁵⁷ Ibis, h. 1034

⁵⁸ Qur'an Kemenag in MS Word by LPMQ

anymore, from the plan that has been arranged on paper every month, in just one night is destroyed by the arrival of floods.

Think of this, that the life of the world should not be too dependent. Hope should not be hung on nature. Earlier, the above verse has mentioned that all of them are "the jewels of the world". The rice that is in the rice field, not necessarily we have it. The flood can come in the middle of the night, and tomorrow morning it can be all destroyed, and we suffer again. Or comes the danger of locusts in the middle of the day, as is often the case in the Middle East, in India, Pakistan, Iran and in Africa. Millions of locusts came, it landed in only ten minutes and then it flew back, so there was a stump of corn left, while the contents of the corn had run out. There are only wheat stalks, while the wheat fruit has been carried away by grasshoppers.⁵⁹

This verse does not mean that we are forbidden to overcome floods, by maintaining the reserve forest or dredging rivers so that they do not become shallow, or to eradicate locust pests, rat pests and so on. Finally, it was self-inflicted. The heart is attached to the mortal so that it forgets that in this world it is only a stopover, to strengthen the preparation for the hereafter.⁶⁰

4. QS. Ar-Ra'd: 3

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ

اِثْنَيْنِ يُعِشِي اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Meaning : "And it is He who spread out the earth, and set thereon mountains standing firm and (flowing) rivers: and fruit of every kind He made in pairs, two and two: He draweth the night as a veil o'er the

⁵⁹ Prof. Dr. Hamka, Tafsir Al Azhar vol. 5, (Singapore: Pustaka National PTE LTD), h. 3271

⁶⁰ Ibid, h. 3273

Day. Behold, verily in these things there are signs for those who consider."⁶¹

According to Hamka “And it is He who spread out the earth and made therein mountains and rivers.” (beginning of verse 3). God first states that the earth was spread out for us, so that we could sleep, make houses in which to dwell, make highways and railroads on it, and the seas are part of it. and that the seas, as part of the earth, are navigable. Although the earth is round, but because of the size and smallness of us humans, only the earth as an expanse that we feel. But so that the conditions for us to live complete, God also created mountains and rivers on the earth. rivers. Mountains and rivers are inseparable from human life. from human life. Mountains hold back the wind, as islands block the waves. And the clouds gather to the top of the mountain, and because of the great cold cold, they freeze the snow on their peaks. Because of this, rain and snow in the snowy countries fall from the tops of the mountains, and the snow melts in an orderly manner, forming rivers. In the areas where the rivers flow that people live, make dwellings, create fields and farms, Remember the mountains and rivers in the history of man since the human history from ancient times to the present day. Said historians, the cultures of mankind have grown up with their on the banks of rivers. “And of every fruit, He made and of every fruit He made pair up with each other.” That is, on the earth. The growth of fruits with pairs, males, and females, is due to the flowing of the water of the of the river. Sometimes female flowers and male flowers are mated by beetles or bees or rama. by beetles or bees or rama-rama. Sometimes they are mated by breeze. So man on earth tries to adapt himself to the climate around him, to the climate of his surroundings. “He closes the night with noon.” At night man rests, but the plants continue to grow, and after daylight he works, and after night he rests again. day he works, and after night he rests again. So it goes on

⁶¹ Qur'an Kemenag in MS Word by LPMQ

and on. This everything is told to man to pay attention and ponder, because: “Verily in such things are signs for those who willing to think.” (end of verse 3). All these are signs that there is someone driving this world. It is organized because there is someone who organizes it. Nothing happens by by chance. Only humans who do not think cannot feel it. We are led to think in an organized way.”⁶²

5. QS. Al-Jatsiyah: 13

وَسَحَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ جَمِيعًا مِّنْهُ ۗ اِنَّ فِيْ ذٰلِكَ لَآيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ

Meaning : " And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are Signs indeed for those who reflect." ⁶³

This verse is even more moving, it provides you with what is in all levels of the sky, whether it is the sky that is just within reach of the human eye, with its mega clouds! Or the sky in the sense of the supernatural, with its angels; to the heavens, the Prophet Muhammad PBUH has mi'raj to the heavens, there our spirits will be registered after we die and the gates of heaven will be closed for the evil rooh. ⁶⁴

The sun is for us, make good use of its benefits. When Dhuha (a fork of the sun rises), the sun carries Ultra-Vioiolet light that nourishes the body. Under the sunlight we work hard to earn a living. The same is true for the moon. The stars also thought. In fact, if we are able, we can travel into space in search of the secrets of the heavens, some of which can be sought. To find that secret we have been given reason. It's just that we are not old enough to know a little. God always provides. And God is always helping.

⁶² Prof. Dr. Hamka, *Tafsir Al-Azhar*, vol 5..., h. 3725.

⁶³ Qur'an Kemenag in MS Word by LPMQ

⁶⁴ Prof. DR. HAMKA, *Tafsir Al-Azhar* Volume 9,(*Singapore, National Library of PTE LTD*), 1990, p. 6608.

The same is true on earth; all reserved for humans. Everything that exists in our midst is provided and facilitated for humans. All colors can be enjoyed with his eyes. All the sounds of the dao were absorbed with his ears. Plants, from trees to plants, to fruits and vegetables; all for humans. Likewise cattle and wild animals, fish in salt water and fresh water, gold and silver from mines, kerosene from the earth, gemstones from mountains; Allahu Akbar! Everything is reserved for humans; "Indeed, such things are signs for those who think."

Indeed, after knowing that all these things are provided for man, a question arises in our minds: "If all these things were provided for man, surely man is a very important creature in nature. And if all of this is assigned to man, the question will inevitably arise: "I, as a man, what is my duty in this realm?"⁶⁵

⁶⁵ Ibid, p. 6608

CHAPTER IV
COMPARATIVE ANALYSIS OF *TAFAKKUR* NATURE IN *TAFSĪR AL-*
MUNĪR* AND *TAFSĪR AL-AZHĀR

A. Analysis of the Interpretation of *Tafakkur* on the nature in *Tafsīr Al-Munīr*

1. Surah Ar-Rum verse 8

According to Az-Zuhaili about the sentence of *Tafakkur* in *Tafsīr Al-Munīr*, that there is no thought in their brains or do they not think about themselves and say in their hearts, "surely Allah SWT could not have created everything in this world, both the sky, the earth, all the creatures that exist in it (which are warnings in the upper or lower realms), as well as all the creatures that exist between them in various forms and types, in vain or without purpose.¹ On the contrary, Allaah SWT created all these things with haq, accompanied by wisdom, and with a predetermined time level that will certainly end at that time, namely on the day of the Apocalypse and the occurrence of counting, retribution, and punishment. When that time comes, the entire earth and sky will be replaced with another earth and sky and all creatures will be brought before the court of Allah, the One and Mighty."

In this verse there is encouragement for them to use their clear minds which will lead to the knowledge of Allah SWT and His oneness by paying attention to themselves and the nature around them. So what this means is that the path to true knowledge and the key to guidance depends on the use of the intellect and that it is available to them. It is just that they neglect it and do not use it for what it should be used for. Most of the people, especially the

¹ Prof. Dr. Wahbah Az-Zuhaili, *Tafsīr Al-Munīr* Vol. 11, (Jakarta: Gema Insani, 2013), p. 74

disbelievers, deny the existence of the day of resurrection and reckoning because they do not think about themselves.

In this verse recommends contemplating and obliges to think about everything in this nature. In the creation of this nature, it is recommended to contemplate because every creation of the heavens, the earth and human beings has a lot of wisdom, benefit and justice and has a certain period of time that is certain to end, all of which are manifestations, oneness, power of the Creator and evidence of the resurrection. In his words **إِلَٰهٌ بِالْحَقِّ** shows his oneness because the creation that is perfect and free from all defects means that there cannot be several gods. This is because the existence of many gods will result in damage, defects, and many imperfections. One way to use the mind to the fullest is by paying attention and contemplating ourselves and the nature around us. Paying attention to the nature around us makes us know the existence of Allah and his greatness so that we realize the importance of preparing for the last day.

2. Surah Ali-Imran verse 191

Wahbah Az-Zuhaili Wahbah Az-zuhaili gives the theme to QS. Al-Imran verses 190- 195 with "direction to think about the creation of the heavens and the earth, the reward for those who do good deeds, both men and women".² "The qualities of this verse are explained by numerous sources, among which is the hadith narrated by Murdaawaih's mother and 'Abd ibn Humaid from Atha'. The hadith tells the story of Bilal who was about to call to prayer, then Bilal said to Beilau, "O Messenger of Allah, what makes you cry, when Allah SWT has forgiven your past and future sins." Then he said, "Woe to you, O bilal, how can I not cry, when mini mala, Allah

² Az-Zuhaily, *Tafsir Al-Munir Vol. 2...*, h.540

SWT revealed to me (verse 190 surah ali Imran)." Then he said, "Woe to the one who recites this verse but does not think and reflect on it."

Here, Wahbah Az-Zuhaili explains in his tafsinya *Al-Munir* that reasonable people are those who combine dhikr and thought. Whether in a state of standing, sitting or lying down they always think and think, both with the heart and the tongue. They always think, contemplate and understand everything in the earth and the heavens as mysteries, various forms of benefits and wisdom that show the greatness, power, knowledge and mercy of the Creator.

The intelligent person here is the one who, after doing dhikr and contemplating creation and its greatness, prays and says: "O our Lord, You did not create all of this in vain, for You are most holy from all that is vain and without benefit. All of Your creations are beneficial and show wisdom and power." This means that the thinking believer, after thinking, contemplating and researching, then presents himself to his Lord by praying earnestly and humbly while pledging belief in the wisdom of Allah SWT in the creation of all creatures. And ask for prayers for protection from the punishment of hell.

3. Surah Yunus verse 24

In QS. Yunus verse 24 "which gives a parable of worldly life that is ephemeral like rainwater that grows lush plants that are eaten by humans and animals, after the earth is perfect in beauty, the owner believes that he will benefit from it, but suddenly comes a very cold typhoon that destroys the plants,"³

Wahbah Az-Zuhaili explains the meaning of this verse is that man should not rely on the pleasures of the world continuously, and

³ Az-Zuhaili, *Tafsir Al-Munir Vol. 6...*, h. 151

let him not be deceived by its beauty that makes him forget the hereafter and he becomes a very lost person and there is no substitute because then he will incur losses in this world and the hereafter. The life and beauty of the world is like rainwater that falls from the sky to grow crops and food for livestock, and humans think they are in control of it all, but it can disappear in an instant. The allusion here is to punishment and destruction. So the excessive attitude of enjoying the pleasure that makes forget the hereafter is very dangerous for humans, especially believers. So this verse makes parables and natural signs so that people understand for people who reflect and take lessons from the fast disappearance of the world.

4. Surah Ar-Ra'd Verse 3

In this verse, “among the signs of the greatness of Allah SWT is the spread of the earth, the mountains that rise high and firmly stuck, the rivers that flow as springs and water the plants, trees, and fruits, making them in pairs”⁴.

Wahbah Az-Zuhaili explains in the interpretation of al-Munir about this verse that all the creatures of Allah SWT, the miracles of His creation, His favors, and all His wisdom are indeed signs and evidences for people who think and live it and take I'tibar from the greatness of everything. These are signs and evidences for those who think about them and learn from them, and then take them as proofs that lead to conclusions about the existence of Allah, His power, the purity of His knowledge, and His incomparable will. All this requires us to worship Him solely in submission to His authority and commitment to His commands.

There are many different evidences of clues, in the heavens and on earth. There are three clues in the heavens. First, the heavens

⁴ Az-Zuhaili, *Tafsir Al-Munir Vol. 7...*, h. 105

are exalted without pillars and columns. Second, that He resides on the Throne. Third, the submission of the sun and moon for a specific purpose for a specific period of time, for the benefit of the creatures and the benefit of the servants while they are still in the world until the coming of the Hour.

There are six instructions on the earth: First, the spreading out of the earth so that living creatures can live on it. Secondly, strengthening and stabilizing the earth with mountains that are firmly planted and towering. Thirdly, flowing rivers and emitting springs. Fourth, to make fruits of two kinds in pairs, such as male and female, sweet and sour, solid and cold, white and black. Fifth, closing the night during the day and removing the darkness of the night with the day. Sixth, the variety of agricultural products in the form of grains, crops, fruits and trees that have trunks branching out from one main root, and trees that have only one trunk.

All that is mentioned shows and proves conclusively that everything is due to the arrangement of Allah SWT who acts and has free will, does not happen naturally by itself and does not happen by chance.

5. Surah Al-Jasiyah Verse 13

Among The indications of Allah's magnificence described in this verse is that “Allah swt subdues everything in the heavens and the earth, namely: the sun, moon, stars, planets, rivers, mountains, plains, trees, vegetation, and mines. Allah also subdued the seas so that ships could sail and be taken advantage of.”⁵

Wahbah Az-Zuhaili in his *Tafsīr Al-Munīr* explains that Allah SWT gives grace to His servants by subduing everything in the sky and earth, in the form of the sun, moon, stars and planets, mountains, plains, fertile ones, rivers, mines, plants, trees,

⁵ Az-Zuhaily, *Tafsir Al-Munir Vol. 13...*, h. 248

vegetation and others. Indeed, there is clear evidence of the oneness and power of Allah SWT. All of his creations can be contemplated and meditated on to increase faith and in Allah SWT.

Through the interpretation of Wahbah Az-Zuhaili, the interpretation of these verses emphasizes the importance of using the intellect and heart to contemplate the greatness of Allah's creation, making it a means to know Allah, strengthen monotheism, and cultivate gratitude. Deep mindfulness can lead people to the recognition of the oneness of God and keep him away from the futility and negligence in the temporary life of the world.

According to Wahbah Az-Zuhaili's view, the *Tafakkur* on the nature explains a lot about the greatness of the nature. Along with the advancement of science and technology, modern humans often face challenges in finding a balance between scientific understanding and spiritual needs. Therefore, interpretations that connect natural phenomena with God's greatness are very important in providing a relevant perspective for human life today. In this chapter, we will compare how these two interpretations interpret the nature in a modern-day context, as well as their impact on human understanding of life's purpose, search for meaning, and relationship with God.

B. Analysis of the interpretation of *Tafakkur* on the nature in the *Tafsīr Al-Azhār*

1 Surat Ar-Rum verse 8

In Buya Hamka's interpretation of QS. Ar-Rum: 8, there is a deep emphasis on the importance of *Tafakkur* (reflection) as the first step to understanding the greatness of Allah. This verse asks a rhetorical question, "Do they not think of themselves?"⁶ which serves as an encouragement for humans to use their minds and think deeply. Hamka

⁶ Prof. Dr. Hamka, *Tafsir Al Azhar* vol. 7..., h. 5486

relates this question to the condition of the disbelievers, who tend to ignore the wonders of creation around them. Thus, this interpretation invites readers to reflect on their own circumstances as part of the process of understanding Allah's existence and power.

Hamka explains that by thinking and contemplating the creation of the self, humans will find beauty and wonder in themselves. He describes various aspects of human anatomy, such as the balance of the body, the composition of the face, and the function of the organs, which show that the creation of human beings is the result of God's wisdom and power. This explanation emphasizes that humans should feel amazed and grateful for this perfect creation.

Furthermore, Hamka invites humans to continue their contemplation from the self to the wider nature. He emphasized that the earth's and heavens' creation, as well as everything in between, did not happen without purpose. Every element of the nature, from the smallest to the largest, is proof of Allah's greatness and oneness. Hamka also highlights the uniqueness of each individual as a creature, indicating that every life is the result of a destiny determined by Allah.

In illustrating the creation of humans, Hamka uses the analogy of a car factory in Detroit to illustrate the difference between humans and mass-produced products. Although cars can be produced in large numbers, every human being born is unique and no two are alike. This confirms that human creation is the result of God's infinite will and wisdom.

Finally, Hamka concludes that after contemplating the self and the nature, humans should come to the conclusion that they could not have happened by themselves. This contemplation is expected to bring people to the realization of God's greatness and encourage them to deepen their faith and spirituality. Thus, *Tafakkur* becomes an important tool in strengthening man's relationship with the Creator and understanding the greater purpose of life.

Overall, Buya Hamka's interpretation of QS. Ar-Rum: 8 emphasizes the importance of *Tafakkur* for self-reflection, understanding the perfection of creation, and realizing that this nature did not happen by itself. *Tafakkur* of self and nature is a means to recognize oneself, admire the greatness of Allah, and realize that every creation has a purpose, role, and deep meaning.

2 Surah Ali imran verse 191

In Buya Hamka's interpretation of QS. Al-Imran: 191, there is a deep emphasis on the importance of *dhikr* (remembering Allah) and *Tafakkur* (contemplating) as two complementary aspects in understanding the creation and existence of Allah. Hamka begins by explaining that those who think are those who always remember Allah in various circumstances, whether standing, sitting, or lying down. The concept of *dhikr* here is not only limited to verbal recitation, but also includes deep recollection in the heart. Thus, *dhikr* becomes a bridge that connects thoughts and feelings, leading to an awareness of the greatness of Allah.⁷

Hamka explains in his book that after contemplating the creation of the heavens and the earth, one should remember their creator. He argues that nothing happens by chance or in vain. In his view, *dhikr* and *fikir* are inseparable; when one contemplates natural events, the remembrance of Allah will emerge as the conclusion of the thought. In other words, deep thinking about the nature will lead one to the realization that everything has a creator, namely Allah.

In addition, Hamka's interpretation explains that thinking that is not accompanied by the remembrance of God will result in knowledge that is "arid and barren." True knowledge must lead to faith and awareness of one's weakness before the greatness of God. He emphasized that the higher one's knowledge, the greater their awareness of God's

⁷ Prof. Dr. Hamka, *Tafsir Al Azhar* vol. 1, (Singapore: Pustaka Naionnal PTE LTD), h. 1032

greatness. In this context, Hamka links *dhikr* and *fikir* with the recognition of one's weakness and *tawakkal* (surrender) to God.

Hamka also highlighted that after contemplating the wonders of creation, humans should realize how great Allah's creations are, such as the sun, moon, and stars that always obey His commands. He reminds us that the nature has never disobeyed God's will, so humans who have reason and the ability to think should be more obedient. In this regard, Hamka quotes a verse from Surah Al-Hajj which asserts that everything in the earth and heavens bows down to Allah., indicating that all creatures, including humans, should submit to Him.

At the end of his interpretation, Hamka emphasizes the importance of asking Allah for forgiveness and seeking protection from the punishment of hell, especially when humans are swayed by lust that can distract from spiritual obligations. He also links scientific thought with spiritual views, quoting Isaac Newton on the forces of attraction in nature, but adding that behind the laws of physics lies the “force of love” that drives everything. In Hamka's view, this love is a manifestation of the relationship between God and His creatures, where God is not only the Creator, but also the Sustainer who keeps watch over His creation.

Overall, Buya Hamka's interpretation of QS. Al-Imran: 191 emphasizes that *Tafakkur* and *dhikr* are the keys to understanding Allah's creation and existence, as well as enhancing the spiritual connection with the Creator. Through deep reflection on oneself and the nature, humans are expected to realize the greatness of Allah, acknowledge their weaknesses, and strengthen their faith.

3 Surah Yunus Verse 24

Based on Buya Hamka's interpretation of QS. Yunus verse 24, he uses the simile of rainwater to describe human life and the uncertainty that accompanies it.”⁸ Hamka explains that life is similar to rainwater

⁸ Prof. Dr. Hamka, Tafsir Al Azhar vol. 5, (Singapore: Pustaka Nasional PTE LTD), h. 3271

falling from the sky, which brings great hope to humans, animals and plants. Rain is a symbol of life and fertility, which farmers, cultivators, and ranchers depend on. When the rain falls, the plants that were previously withered will return to fertility, giving hope for a bountiful harvest.

However, Hamka also highlights that this hope can turn into disappointment. After the rain falls and the earth looks beautiful, there are often unexpected provisions from God. Excessive rain can cause flooding, which destroys crops and results in huge losses. In this context, Hamka describes how floods can destroy fertile rice fields, eliminate crops, and even threaten the safety of humans and animals. He emphasizes that after a disaster, there is no longer any trace of the beauty that once existed, as if there had never been life in that place.

Hamka invites the reader to reflect that the life of this world should not be over-staked. He reminds us that hope should not rely solely on nature, as everything in this world is temporary and can change in an instant. He emphasized that this parable does not only apply to Arabs, but is also relevant to people in different regions of the world, consisting of Indonesia, which often faces natural disasters such as floods.

Furthermore, Hamka emphasized that this verse does not prohibit human efforts to overcome disasters, such as protecting forests and managing rivers. However, he warned that humans should not get too attached to the adornments of the world and forget about the afterlife. He emphasized the importance of realizing that this world is only a transitory place, and humans must prepare themselves for life after death. Hamka also warns that too much faith in one's own strength can lead to disappointment. He invites readers not to forget the power of Allah in every effort and hope made.

Overall, Buya Hamka's interpretation of QS. Yunus verse 24 can be seen that the meaning of *Tafakkur* nature here is to think about the creation of humans and the creation of the nature that God says in the

Quran in the form of parables. This parable reminds us that life in the world is only temporary and not to be too enamored with the beauty of the world. Hamka emphasizes contemplating the uncertainty of life, the importance of surrendering to Allah, and preparing for a more eternal life in the hereafter.

4 Surah Ar-Ra'd verse 3

In Buya Hamka's interpretation of QS. Ar-Ra'd: 3, he explains that Allah created the earth as an expanse that supports human life. This verse emphasizes that “the earth, although round, is perceived as a flat surface that allows humans to perform activities, such as sleeping, building houses, and creating infrastructure. Hamka highlighted the importance of mountains and rivers in human life, where mountains serve as barriers to wind and waves, as well as playing a role in the hydrological cycle by collecting snow and generating river flow.”⁹

Hamka also noted that human culture developed around rivers, which were the source of life and agriculture. He attributes the growth of fruits to the pollination process that involves various living creatures, showing the interconnection between nature and human life. In this context, he emphasized that humans must adapt to the climate and surrounding environment.

Furthermore, Hamka explains that night and day have their respective roles in the cycle of life. Night is a time of rest for humans, but plants continue to grow, showing that life on earth runs in an organized rhythm. He invites readers to contemplate all these phenomena as signs of the greatness of Allah, who carefully organizes the nature.

Hamka emphasizes that all events in nature do not occur by chance, but there is a regulator who controls them. He invites humans to think and contemplate the order and beauty of nature as evidence of an

⁹ Prof. DR. HAMKA, *Tafsir Al-Azhar* Volume 9,(Singapore, National Library of PTE LTD), 1990, p. 6608.

almighty creator. In his view, only those who do not think cannot feel this wonder.

Overall, Buya Hamka's interpretation of QS. Ar-Ra'd: 3 emphasizes the importance of *Tafakkur* (reflection) on nature as a means to understand the greatness of Allah. He invites people to realize that life on earth is the result of a planned and orderly creation, and encourages humans to think and contemplate the signs of God's greatness in every aspect of life.

5 Surah Al-Jasiyah verse 13

In Buya Hamka's interpretation of QS. Al-Jasiyah: 13, he emphasizes that Allah has provided everything in the heavens and the earth for the benefit of humans. This verse illustrates how extensive the gifts given by Allah are, both those visible to the human eye such as the sun, moon and stars, as well as the supernatural such as angels. Hamka relates this phenomenon to the spiritual experience of the Prophet Muhammad during mi'raj, where he was lifted to the sky to receive revelation.¹⁰

Hamka explained that the sun and moon have important roles in human life. The sun, for example, not only provides light, but also has health benefits through ultraviolet rays that can refresh the body. He encouraged humans to utilize these natural resources wisely, including in seeking sustenance. In addition, Hamka highlighted that humans have the ability to explore space and search for the secrets of the nature, which shows the potential of reason given by God.

On earth, everything is also provided for humans, from plants and animals to mineral resources such as gold, silver and oil. Hamka emphasizes that all these are signs of God's greatness for those who are willing to think. He invites readers to reflect that the existence and abundance of these resources show the importance of man's position in God's creation.

10

After explaining the gifts given, Hamka asks a reflective question: if all of this is provided for man, what exactly is man's duty in this world? This question leads to the understanding that humans are not only the recipients of grace, but also have the responsibility to maintain and utilize these resources wisely.

Overall, Buya Hamka's interpretation of QS. Al-Jasiyah: 13 emphasizes the importance of *Tafakkur* (reflection) on nature and the gifts given by Allah. He invites people to realize the important position of humans in creation and encourages them to think about the responsibilities that come with it. Thus, this interpretation not only invites people to appreciate nature, but also to understand the role and duty of humans in maintaining the balance and sustainability of life on earth.

C. Differences and Similarities in the Interpretation of the Verse of *Tafakkur* on the nature According to *Tafsīr Al-Munīr* and *Tafsīr Al-Azhār*

Regarding the verse of the nature *Tafakkur*, the two interpretations above have similarities and differences both in terms of interpretation, sources of interpretation, methods, and patterns of interpretation. The following are the similarities and differences in the interpretation of Wahbah Az-Zuhaili in the *Tafsīr Al-Munīr* and Hamka in the *Tafsīr Al-Azhār* regarding the verses of the *Tafakkur* on the nature as follows:

1. Similarities

Both interpreters by Wahbah Az-Zuhaili and Buya Hamka emphasize the importance of *Tafakkur* (reflection) as a means to understand the nature and recognize the greatness of Allah. They both encourage believers to contemplate the signs of Allah in creation, highlighting the purposefulness of existence and the necessity of using intellect to grasp spiritual truths. Each *Tafsīr* underscores the transient nature of worldly life and the importance of preparing for the hereafter,

while also linking the act of contemplation with the remembrance of Allah (dhikr).

The interpretations of *Tafakkur* of the univers in both *Tafsīr Al-Munīr* and *Tafsīr Al Azhar* reflect a profound engagement with the Quranic text, demonstrating how contemplation serves as a bridge between the material and spiritual realms. Both scholars employ a method of hermeneutics that integrates rational thought with spiritual insight, aligning with the Islamic epistemological framework that values both reason and revelation.

The emphasis on the purposefulness of creation in both *Tafsīr* s resonates with the philosophical discourse on teleology, where the existence of the v is seen as intentional and meaningful. This perspective not only affirms the monotheistic belief in a singular, purposeful Creator but also invites believers to engage actively with their environment and their faith.

Moreover, the shared focus on the transience of worldly life aligns with Islamic teachings on the impermanence of the material world, encouraging a shift in focus towards the eternal. This thematic convergence highlights the role of *Tafakkur* as a transformative practice that fosters spiritual growth and ethical responsibility.

In conclusion, the similarities in the interpretations of *Tafakkur* in *Tafsīr Al-Munīr* and *Tafsīr Al-Azhār* underscore a unified approach to understanding the nature through reflection, emphasizing the interconnectedness of knowledge, faith, and ethical action in the life of a believer. Both *Tafsīr* s serve as valuable resources for contemporary Muslims seeking to navigate the complexities of modern existence while remaining grounded in their spiritual beliefs.

2. Differences:

a. Approach to *Tafakkur* :

Tafsīr Al-Munīr: Wahbah Az-Zuhaili emphasizes the rational and intellectual aspects of *Tafakkur* . He encourages believers to use their intellect to contemplate the nature and recognize the wisdom behind creation. His interpretation often highlights the logical necessity of understanding Allah's oneness and the purposefulness of existence.

Tafsīr Al-Azhār: Buya Hamka, on the other hand, adopts a more emotional and spiritual approach. He emphasizes the importance of self-reflection and personal experience in understanding Allah's greatness. Hamka's *Tafsīr* encourages readers to connect their contemplation with their feelings and spiritual state, making it a more holistic experience.

b. Responsibility and Stewardship:

Tafsīr Al-Munīr: Az-Zuhaili emphasizes the intellectual responsibility of humans to recognize the signs of Allah and act accordingly. His interpretation encourages believers to engage with the world through a lens of rational understanding and ethical action.

Tafsīr Al-Azhār: Hamka highlights the moral and ethical responsibilities that come with the gifts of creation. He emphasizes that humans are not only recipients of Allah's grace but also stewards of the earth, responsible for maintaining balance and sustainability. His interpretation encourages a more active engagement with the environment and a sense of duty towards creation.

c. Epistemological Approaches

The differences in the interpretations of *Tafakkur* in *Tafsīr Al-Munīr* and *Tafsīr Al-Azhār* reflect distinct epistemological approaches within Islamic thought. Az-Zuhaili's emphasis on rational contemplation aligns with a more traditional Islamic philosophy that values intellectual engagement with the divine. This approach resonates with the rationalist

tradition in Islamic scholarship, where the use of reason is seen as a pathway to understanding faith.

Conversely, Hamka's holistic approach integrates emotional and spiritual dimensions, reflecting a contemporary understanding of spirituality that values personal experience and emotional connection to the divine. This perspective aligns with modern spiritual movements that emphasize the importance of personal introspection and emotional well-being in religious practice

CHAPTER V

CLOSING

A. Conclusion

Considering the explanations provided in the earlier chapters, this research is the application of the comparative method (*muqarin*), regarding the interpretation of the verses of the nature in the *Tafsīr Al-Munīr* and *Tafsīr Al-Azhār*, it can be concluded as follows:

- 1 Based on Az-Zuhaili's interpretation, *Tafakkur* is thinking, contemplating, using reason and developing it to achieve the benefits of the world and the hereafter. Wahbah Az-Zuhaili also explained that the preaching of the Qur'an centers on the invitation to use the mind, sharpen the brain, exploit talent for truth, and fight ignorance and backwardness. In his interpretation of the verses related to *Tafakkur* in *Tafsīr Al-Munīr*, Az-Zuhaili underscores the essential role of contemplation in recognizing the existence and oneness of Allah. He emphasizes that the act of thinking deeply about oneself and the surrounding nature is not merely an intellectual exercise but a spiritual obligation that leads to a greater understanding of divine wisdom and purpose. Az-Zuhaili encourages believers to reflect on the intricate design and order of creation, which serves as evidence of Allah's power and majesty. He warns against the transient nature of worldly life, urging individuals to remain mindful of their ultimate accountability to Allah. Furthermore, Az-Zuhaili highlights the signs of Allah's greatness found in the natural world, advocating for a holistic approach that integrates both intellect and spirituality. Ultimately, his interpretation presents *Tafakkur* as a vital practice for deepening one's faith, fostering gratitude, and preparing for the hereafter, thereby bridging the gap between scientific understanding and spiritual fulfillment in contemporary life. while according to Buya hamka

with *Tafakkur* nature, he emphasizes the profound significance of reflection as a means to comprehend the greatness of Allah and the purpose of creation. He highlights that the rhetorical question posed in Surah Ar-Rum (8) serves as a call for individuals to engage in deep contemplation of themselves and the nature, recognizing the intricate design and wisdom behind their existence. Hamka further illustrates that true understanding arises from the integration of *Tafakkur* and dhikr, where remembrance of Allah enhances one's awareness of divine power and purpose. Through various analogies and examples, he underscores the transient nature of worldly life, urging believers to remain mindful of their ultimate accountability to Allah. By contemplating the signs of Allah's greatness in the natural world, Hamka encourages a holistic approach that fosters gratitude and responsibility towards creation. Ultimately, his interpretation positions *Tafakkur* as an essential practice for deepening one's faith, enhancing spiritual connection, and fulfilling the moral obligations that come with being a steward of Allah's creation.

- 2 The interpretation of *Tafakkur* in the nature by Wahbah Az-Zuhaili in *Tafsīr Al-Munīr* and Buya Hamka in *Tafsīr Al-Azhār* shows significant similarities and striking differences. Both scholars emphasize the importance of *Tafakkur* (reflection) as a means to understand the nature and recognize the greatness of Allah, encouraging believers to contemplate the signs of creation and the purpose of existence. They highlight the importance of using the intellect to understand spiritual truths and underline the transitory nature of worldly life, linking contemplation with remembering Allah (dhikr). This shared focus reflects a deep engagement with the Quranic text, showing how contemplation serves as a bridge between the material and spiritual realms, affirming a monotheistic belief in a purposeful Creator. However, their approaches differ in several key areas. Az-Zuhaili emphasizes the rational and intellectual aspects of *Tafakkur*, encouraging believers to use their intellect to recognize the wisdom behind creation, while Hamka adopts a more emotional and spiritual approach, which emphasizes self-reflection and

personal experience. In addition, Az-Zuhaili focuses on the intellectual responsibility of humans to recognize the signs of Allah and act accordingly, whereas Hamka highlights the moral and ethical responsibility of stewardship over creation, encouraging active engagement with the environment. Moreover, their epistemological approaches differ, with Az-Zuhaili aligning with a traditional rationalist perspective that values intellectual engagement, while Hamka integrates emotional and spiritual dimensions, reflecting a contemporary understanding of spirituality that prioritizes personal introspection. Ultimately, while both commentaries provide valuable insights into the practice of *Tafakkur*, they offer different paths for believers to navigate their relationship with the nature and the Creator.

B. Advice

Interpretive studies on the study of the Qur'an will never stop being done, because the Qur'an itself will never be exhausted. The study of *Tafsīr* studies with the comparative method is not a new part in the world of interpretation, many methods can be used to study the Qur'an. Nevertheless, the research that has been done by the author is expected to be able to provide benefits for academics.

After a brief explanation from the author about the study with a very limited analysis, due to many previous researchers who have studied related themes about *Tafakkur*, the author is just continuing. The research conducted is not final, so it needs to be continued by researchers afterwards using different studies. The study of the *Tafakkur* on the nature is not only limited to the book of interpretation, but the study of hadith is also very potential to be studied more deeply, both in terms of the validity of hadith narration or others. Given the many shortcomings in the writing and presentation in the thesis, criticism and suggestions for this work are highly expected to support the perfection of the author's views and objectivity.

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