

CHAPTER I

INTRODUCTION

A. Background of the Study

Guidance, comport and beauty. For the believing Muslim the Holy Qur'an is all this and much more: the heartbeat of faith, a remembrance in times of joy and anguish, a fountain of precise scientific reality and the most exquisite lyricism, a treasury of wisdom and supplications. Its verses hang from the walls of shops and living rooms, lie etched in the minds of young and old, and reverberate through the night from minarets across the globe.¹

The Qur'an is the ground work of Islam. Its authority is absolute in all matter of policy, ethics, and science, equally as in matters of religion.² The Qur'an ("Koran" in archaic spelling) is the sacred scripture of Islam. The term of Qur'an means "recitation" or "reading". It is reflecting the Moslem belief that it is the word of God.³ The Qur'an is the last holy book which God sent down to the last prophet, the Prophet Muhammad through the angel Gabriel as. It is the law of God almighty creator for the good and improvement of His creatures. Allah covered the sharia by the Qur'an, learning it will obtain the resurrection and by practicing it, kindness will be obtained.

¹Muhammad Mustafā al-A'zamī, *The History of Qur'anic Text*, (England:UK Islamic Academi, 2005), 3. See also in Indonesian translate, Muhammad Mustafā al-A'zamī, *Sejarah Teks Al-Qur'an*, (Jakarta: Gema Insani, 2005), 1.

²Sir William Muir, *The Coran*, (New York: Pott, 1878), 7.

³Andrew Rippin, *The Blackwell Companion to The Qur'an*, (Australia: Blackweel Publishing, 2006), 3.

The Qur'an was revealed to Prophet Muhammad fifteen centuries ago it is a historical fact.⁴ The Qur'an is a guide, which became the main reference for people in deciding a problem in life.⁵ The nature of the Qur'an was revealed essentially as universal moral reference for humanity (*huda li- nâs*) in the midst of society.⁶ The Qur'an in category and thematic, through its various themes has been addressed to solve various problem faced by people.⁷ The main function of Al-Quran is a guide and it is for all humanity in their approach towards life. Guide or guidance of the Qur'an can be known by the following measures: First, the Qur'an must be read and understood. Second, after being read, the holy Qur'an should also be understood and internalized its meaning. Allah said in the holy Qur'an sura an-Nisa verse 82.⁸

أَفَلَا يَتَذَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

Will they not, then, try to understand this Qur'an? Had it issued from any but God, they would surely have found in it many an inner contradiction.

The language style of the Qur'an make the Arabian people at that time was amazed and fascinated, not just the believers, but for unbelievers. Subtlety of expression language makes many of them converted to Islam. In fact, Umar bin

⁴Nashruddin Baidan, *Wawasan Baru Ilmu Tafsir*, (Yogyakarta: Pustaka Pelajar, 2005), 13.

⁵Badri Khaeruman, *Sejarah Perkembangan Tafsir al-Qur'an*, (Bandung: CV. Pustaka Setia, 2004), 11.

⁶Quraish Shihab, *Wawasan al-Qur'an: Tafsir Tematik atas Pelbagai Persoalan Umat*, (Bandung: Mizan, 2013), 17.

⁷Muhammad Djarot Sensa, *Komunikasi Qur'aniyah: Tadzabbur untuk Pensucian Jiwa*, (Bandung: Pustaka Islamika, 2005), 33-36.

⁸Abdullah Karim, *Pengantar Studi Al-Qur'an*, (Banjarmasin: KAFUSARI PRESS, 2011), 1-2.

Khattab was originally known as the most hostile to the prophet Muhammad, and even tried to kill him, decided to convert to Islam and faithful to the apostolic Muhammad just from reading excerpts of the verses of Al-Quran-an. The composition of Al-Qur'an cannot be identified by the work as good as any.⁹

Like the ocean seas, the content of the Qur'an is endless for review. As far as it is being studied, there are more things can be explored in the Qur'an. This is one of the miracles of the Qur'an at the same time that distinguishes it from other holy books. No one if the Prophet describes the Qur'an like the endless sea (*bahr la sahila lah*). Al-Qur'an is like a magnet that attracts many people to dig. Not only Muslims who are interested in him, even those non-Muslims did not lose his interest in the Qur'an. The proof, we inherited a lot of literatures about the Qur'an written by orientalist.¹⁰

Exegesis is the key to get understanding of the Qur'an properly in its various aspects. Without exegesis, someone (with its very broad contextual) is of course impossible to understand the Qur'an properly. Without exegesis, textual and contextual understanding of the meaning of the Qur'an could not be developed and disseminated-practice publications Qur'an will not run smoothly. So, exegesis has

⁹Muhammad Ali ash-Shabuni, *At-Tibyan Fi 'Ulum Al-Qur'an*, (Damaskus: Maktabah Al-Ghazali, 1390), 105.

¹⁰The deliver speech by Prof. Dr. H. Muhtar Solihin as a dean of Ushuluddin faculty in UIN Sunan Gunung Djati at Bandung. See also Rosihan Anwar, *Pengantar Ulumul Qur'an*, (Bandung: CV. Pustaka Setia, 2009), 6.

functions that are very important and strategic in efforts to understand the Qur'an that the ideal society was created in accordance with the instructions of the Qur'an.¹¹

Furthermore, along with the development of the period nowadays, the various interpretations emerged against of al-Qur'an from various aspects, especially science, have been shown up. The interpretation of the verses of the Koran has sprung related to science and developments and discoveries in the modern world. Among those figures are Harun Yahya and Zakir Naik. Harun Yahya with a lot of researches and perseverance has been made hundreds of books, booklets, posters, documentaries, and CD. His books are made from luxurious, with high-quality paper and full color images, and are sold in Islamic bookshops around the world, especially in the area of al-Qur'an and science, a person of the same nationality turkey and experts of philosophy.

Likewise with Zakir Naik, whose real name is Zakir Abdul Karim Naik is an Indian Moslem public speaker, and author of things about Islam and comparative religion. In a profession manner, he is a medical doctor, obtained his Bachelor of Medicine and Surgery (MBBS) from Maharashtra, but since 1991 he has been a scholar involved in the propagation of Islam and comparative religion. He stated that his goal is to revive the essential basics of Islam that most teenagers of Moslem do not realize it or only have a little understanding in the context of modernity. Zakir Naik is the founder and president of the Islamic Research Foundation (IRF), a

¹¹Ahmad Izzan, *Metodologi Ilmu Tafsir*, (Bandung: Tafakur, 2009), 12.

nonprofit organization that owns and broadcast network TV channels Free Peace TV from Mumbai, India.

From the two figures, the author wanted to conduct a research on methods or get understanding of what they did to al-Qur'an by using scientific approaches or the most recent discoveries in the modern world through a book that they both has written. Harun Yahya with his book titled Miracle of the Qur'an which has been translated into Indonesian named *Pesona al-Qur'an* then. While Dr. Zakir Naik with his book, the Qur'an and Modern Science is also has been translated into Indonesian by the title *miracle of the Qur'an and Sunnah*. Under the title ***Scientific Verses (A Comparative Study between Harun Yahya's Thoughts in his book "The Miracles of the Qur'an" and Zakir Naik's "The Qur'an and Modern Science"***.

B. Problem Statements

Based on the above background, the problems to be studied and formulated as follows

1. What is the methodology of Harun Yahya and Zakir Naik in interpreting scientific verses in their books?
2. What are the differences of their interpretations about scientific verses?

C. The Purpose and Significance of Research

1. The purpose of research

A. To know in detail their methodology in interpreting scientific verses in their books.

- B. To know difference differences of their interpretations about scientific verses.

2. Significance of research

- A. Provide scientific contributions expected to be beneficial for people and the subsequent researchers
- B. Provides information on the comparative approach of Harun Yahya and Zakir Naik on their book
- C. As a new paradigm in understanding the Qur'anis more comprehensive and is expected to further capture the basic message of the Qur'an as a guide to mankind as a whole.
- D. As a manifestation of truth and aunthenticity Qur'an in the realm of aesthetics both in terms of language, composition, and the message it contains is based with paradigm Harun Yahya and Zakir Naik.

D. Definition of Term

To avoid misunderstanding in understanding the purpose of this paper, it will be explained in advance of understanding confirms the title of this paper:

1. Scientific

According to language, the scientific is the nature of science, in science are eligible (the rule) of knowledge.¹² According to the term, knowledge can be said to be

¹²Sumbawa Ramu Pandoyo, *Ilmu Alamiah Dasar*, (Surabaya: Usaha Nasional, 1987), 18.

scientific when knowledge meets four conditions, namely the objective, methodical, systematic and universal applicable.¹³

So, scientific truth is a knowledge gained by research and critical inquiry and held argument, comparison, classification, analysis and so the answers or results found that precise and responsive, and others can receive with satisfied over the outcome of the study.

Contemporary science is typically subdivided into the natural sciences which study the material world, the social sciences which study people and societies, and the formal sciences like mathematics. The formal sciences are often excluded as they do not depend on empirical observations. Disciplines which use science like engineering and medicine may also be considered to be applied sciences.

2. Verses

Verse literally means sign. And Imam Suyuti said that verse is a category (part) of al-Qur'an disconnected from what the before and after. Verse is a many amount or part of the al-Qur'an. Parts or pieces are named paragraph as a sign of the truth of the person who brought it (the prophet) and a sign of weakness to those who oppose it. It is also said that is called verse as a sign of its discontinuity of the sentence before and

¹³Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, Ed. III, (Cet. I; Jakarta Balai Pustaka, 2001), 130.

after.¹⁴ The existence of a verse in the Qur'an is a provision (*tauqifi* / توقيفي). This is made clear by Imam Suyuti, he explained that the paragraph is a bunch of letters of the Qur'an are known limitations with *tauqif* the prophet of Allah. as well as the surah. Imam Suyuti postulate with the opinion of al-Zamakhshari saying the verses of the Qur'an is' *ilmun tauqifiyyun* that there is no way to do *qiyas* because scholars calculate paragraph *muqattha'at* such as *alif lam mim* (الم), *alif lam mim shad* (المص), *ha mim* (حم), and *ya sin* (يس) as a paragraph, and does not calculate *such alif lam mim ra* (المراء), and *alif lam ra* (الراء), and *tha sin* (طس) as paragraph.¹⁵

3. Comparative

In linguistics, the comparative is a syntactic construction that serves to express a comparison between two (or more) entities or groups of entities in quality, quantity, or degree; it is one of the degrees of comparison, alongside the positive and the superlative.¹⁶ In this study the authors use the method of comparison or comparative study. *Muqaran* methods also have the same editorial, but talk about different topics. or conversely, the same topic with different editors. There were also among

¹⁴Jalaluddin asy-Suyuthi, *Al-Itqon fii Ulumul Qur'an*, Tahqiq M. Abul Fadhl Ibrahim (Beirut: Al-Maktabah Al-Ashrah, 1408/1998 M), part 4, 68.

¹⁵Jalaluddin asy-Suyuthi, *Al-Itqon fii Ulumul Qur'an*, 68.

¹⁶<https://en.wikipedia.org/wiki/Comparative>.

commentators that the comparison between the verses of the Qur'an with the hadiths the prophet who outwardly seems different.¹⁷

Muhammad Quraish Shihab argued, "in this method, especially comparing between verses with paragraph (paragraph also hadith) interpreters usually just explain things related to differences in the content that is meant by the verse or differences in case or the problem itself.¹⁸

4. Miracle

The miracle by language means to weaken, while the signs means something extraordinary, miraculous or amazing. According to the terms, miracles are something of great value and bias to outperform across a growing problem.¹⁹ And also comes from the word miracle *ajaza yu'jizu i'jazan*, which means weaken or incapacitated. While the term, the miracle can be defined by some scholars, namely:

1. Ali al-Shabuni, defines a miracle as "evidence comes from Allah. Given to His servants to confirm the truth of the gospel mission and his prophetic
"This definition confirms that function miracles strengthened the position of the prophets and messengers, so no one was able to destroy the position.
2. Muhammad Bakar Ismali defined that miracles are as "exceptional cases accompanied-and followed-with a given challenge from Allah swt. to His

¹⁷ Abd. Muin Salim, *metodologi Ilmu tafsir*, (Yogyakarta:Teras, 2010), 46-47.

¹⁸ Nashruddin Baidan, *Metode Penafsiran Al-Qur'an*, (Yogyakarta:Pustaka Pelajar, 2002), 59-60.

¹⁹ Muhammad Mutawally, *Mukjizat al-Qur'an*, (Bandung: Risalah, 1984), 9.

prophets as evidence and strong evidence of the mission and the truth of what is entrusted, who comes from Allah.²⁰

So we can conclude that the miracle is is a thing or extraordinary events that happened through somebody who claimed the prophet as proof of his Prophethood that challenged the right to doubt, to do or bring something similar, but they are not able to serve the challenge " Miracle as an extraordinary event can not occur in any person. Historically, miracles always find the moment own based on the will of Allah SWT. "While it's a miracle that was revealed to the prophet Muhammad is the Qur'an that has a timeless character and in accordance with the age and place of every human knowledge and science of growing, then the miracle of the Quran is clear.²¹ miracle is defined by the religion of Islam, among others, as a matter or extraordinary events that occur through a self-proclaimed prophet, as proof of his prophethood were challenged right to the people who doubt, to do or bring something similar. miracle is defined as something extraordinary also shown God through the prophets and His apostles, as proof of the correctness of the recognition of the prophetic and apostolic.²²

E. Review of Related Literature

Literature review related to the theme it is necessary as a previous study of the studies that have been conducted. This is in addition to contribute to the preparation

²⁰Muhammad Ali, *Ulumul Quran*, (Bandung: Al Ma'arif, 1987), 32-33.

²¹Manna' al-Qathan, *Pembahasan Ilmu Al-Quran*, (Jakarta: PT. Renika Cipta, 1995), 62.

²²Said Agil Husain Al-Munawwar, *I'jaz Al-Qur'an dan Metodologi Tafsir*, (Semarang: Dimas, 1994), 1.

of research approaches theoretical framework, is also an attempt to give an affirmation and strengthening of that theme of research for this thesis.

There is some research about Zakir Naik and Harun Yahya thought, and a glimpse of the Qur'an and Modern Science, among others:

1. Mashudi, *'Konsep Kosmologi Harun Yahya'*. Madura, 2014.

This study focussed to how and what the concept of cosmology on Harun Yahya Thought and the relevance approach this concept with science modern, as well as to know the comprehension or ideology who is embraced on Harun Yahya thought.

2. Mohammad Khadafi, *'Kritik dan Pandangan Harun Yahya terhadap Teori Evolusi Manusia (Evolusionisme)*, Yogyakarta, 2008.

The above study focussed to know framework of Harun yahya thought in evolution theory of human and to know and understanding the wrong which is lead astray from evolusionisme.

3. M. Jazuli, *'Materi dan Metode Dakwah dalam VCD "Persamaan-Persamaan antara Islam aan Kristen" Karya Zakir Naik'*, Semarang, 2008.

This approach focused to know whatever the religious proselytizing on VCD (the similiarity between Islam and Christian of a designer Zakir Naik) and how the method of the religious religious proselytizing on VCD (the similiarity between Islam and Christian of a designer Zakir Naik) and as well

as what the overbalance and shortage of material and the religious religious proselytizing.

4. Subhi Rosyad, *'Nilai-Nilai Pendidikan Akhlak dalam Buku "Keajaiban Semut" Karya Harun Yahya*, Yogyakarta, 2013.

This above study focused to know whatever the moral value character education on the book *the miracle of ant* and to know how about relevance between the moral value character education on the book *the miracle of ant* and Islamic religion education.

Some of the above study the authors assumed that this study differs from review of related literature because the author wants to study related to Harun Yahya and Zakir Naik thought on their books and comparing between both figures.

Thus the writer felt the need to do this research with a different character that is Harun Yahya and Zakir Naik thought on their book. Poured in a paper.

F. Research Methods

1. Kind of research

This research was conducted in the form of Library Research. With some stages as follows :

- 1) To Describe the scientific verses and scientific exegesis.
- 2) To Describe the biography of Harun Yahya and Zakir Naik.
- 3) Researching their interpretation and classifications the verses about scientific verses of the Qur'an.

- 4) Compare Harun Yahya and Zakir Naik interpretation on their books about scientific verses.
- 5) Concluded.

2. Sources of Data

Sources used in this study were grouped into two , namely:

- 1) Primary sources (principal): Harun Yahya's book titled Miracle of the Qur'an which has been translated into Indonesian named *Pesona al-Qur'an*. While Zakir Naik's book, the Qur'an and Modern Science is also has been translated into Indonesian by the title *miracle of the Qur'an and Sunnah*. And as well as the work of them like article, book, public speaking, orator, VCD and etc.
- 2) Secondary sources (complementary) data source were taken from writing, research, information and other relevant sources as which suitable with research. namely books related to the subject matter covered biography of Harun Yahya and Zakir Naik, a book of social commentary, research methodology books commentary, the books of scientific verses interpretation, and etc.

3. Engineering of data collection.

To collect research data, the author uses the stage as follows;

- 1) collect data from a variety of sources as well as associated with the studies that examined by the author. certainly with regard to the interpretation of the contemporary as well as matters relating to the understanding of Harun yahya

and Naik as well as make note of anything that is considered important and relevant to the study.

- 2) Critically evaluate all the sources have been collected (source criticism).
- 3) Compile the results of his research into a particular pattern or systematic, then interprets and presents them with the descriptive analysis.

3. Analysis of data

This type of research is a library research, because the researchers browse the data in the form of written sources are printed (published), to then be described critically in research reports. While the nature of the research is qualitative, given the focus of this study is to compare the understanding or interpretation of both the characters in their books each namely Harun Yahya with his book titled *Miracle of the Qur'an* which has been translated into Indonesian named *Pesona al-Qur'an*. While Zakir Naik with his book, the *Qur'an and Modern Science* is also has been translated into Indonesian by the title *Miracle of the Qur'an and Sunnah*.

To analyze the data, the writer uses *descriptive analysis*, because according to the authors *descriptive - analytical* method is felt to be more appropriate for use in this study, because it is not only limited to the collection and compilation of data, but also includes business data classification, data analysis and interpretation of the meaning of the data obtained so as to produce a complete and comprehensive picture.

To find the relevant data, the writer obtain them through library research, consultation and discussion. Here, the data were described one by one and then were analyzed it in order to answer the question. There are several steps used in this

preparation of this thesis. The collecting data phase, the interpretation of data phase, and finally, the writing phase. Collecting data is initial activity in research for collecting relevant sources information to research needs. Interpretation of data is the step preparation in the fact within the framework of a logical and harmonious.

The activities in interpretation of data also called with the synthesis process, logical, harmonious, and consistent, both from the aspects of the word or line of discussion.

G. Structure of Contents

To arrange all of discussion in this thesis systematically, I have arranged it into five chapters. The writer arranges them as follows:

The first chapter, introduction, covering the background of the problem to provide an academic explanation why this research needs to be done and what the underlying - back to her. Then the formulation of the problem which is intended to reinforce the main points to be studied in order to be more focused. After that, proceed with the research objectives to outline the importance of this research. The method and steps of research intended to explain how the writer used in this study. What methods are used and how the steps of research that will be done. While the literature review, the base of theory, to give an idea of the location of the new - to - late this study when compared to studies that have been there.

The Second chapter, describe the scientific verses and what related with it like a scientific exegesis (*tafsîr al-‘ilmî*), pro and contra about scientific exegesis with interpretation methods analysis science sentences and social or scientific exegesis (*tafsîr al-‘ilmî*) and analysis principles of scientific exegesis.

The Third chapter, biography of Harun yahya and Zakir naik, covering socio - depth peeling religious family background, life and their activities with authorship. the surrounding areas, then education and activities that include Career of the two figures in academia and staffing. Then followed by a discussion of the works of Harun Yahya and Zakir Naik thought. And as well as about General Description on their books that are “*Miracles of the Qur’an and the Qur’an and Modern Science*” . consist of background, and Its Contents.

The fourth chapter, in the last talking about interpretation of scientific verses on Harun Yahya and Zakir Naik thought in their books. And then the writer would like to explain about comparative study of their books consist of similarity and difference. The analytical study with the author would like to write or explain about analyze with of *madzâhib tafsîr*, contemporer interpretation and etc.

The fifth chapter, is closing chapter, the writer show the conclusion that is taken by the writer from the research before. In this chapter, the writer also give the suggestion that can be developed for the next research and knowledge development, especially knowledge of interpretation. especially on matters relating to scientific

verses of their book that are “*Miracles of the Qur’an and the Qur’an and Modern Science*” from Harun Yahya and Zakir Naik.