

CHAPTER I

INTRODUCTION

A. Background

Al-Qur'an, which literally means "perfect reading" is the right choice name by Allah, because no one else since people have known reading-writing about five thousand years ago that could rival *Al-Qur'an Al-Karim*, the perfect and more precious reading. There is no kind of reading like Al-Qur'an that is read by hundred millions of people who do not understand the meaning and can not write the script. Even it is memorized letter by letter by adults, teens, and children.

Al-Qur'an is the holy book for Muslim. It's the main source of everything in their life. The Muslims believe that it's the word of God revealed to the last prophet, namely Muhammad. In everyday life they recite it loudly and slowly. They read it even though they don't understand the Arabic for they believe that who recites Al-Qur'an will be given a reward from Allah. There are a lot of books written by Muslim scholars to discuss the position of Al-Qur'an in Muslim life. They say that Al-Qur'an is the recited words of God.¹

No more interesting than Al-Qur'an pretentiously, not only the history generally, but also verse by verse, in terms of time, seasons, and while descending, even to the causes and descend times. Nothing like Al-Qur'an is learned, not only the composition and diction of vocabulary, but also its explicit meaning, implicit meaning even to the resulting impression.

¹See Shabir Akhtar, *The Quran and the Secular Mind: A Philosophy of Islam*, (USA: Taylor and Francis Group, 2007), p. 119.

All written in millions of volumes, from generation to generation. Then what is written from a limitless source, it varies according to the differences in their abilities and tendencies, but all contents is true. Al-Qur'an is like a jewel that spout the varied lights according to the perspective of each.²

The science of interpretation is the principal key to understand Al-Qur'an well from many aspects. Without the science of interpretation, a person (with the wide range of its context) will be impossible to understand Al-Qur'an properly and well. Thus, the science of interpretation has a very important function and strategic in understanding Al-Qur'an to make the ideal society according to the instructions of Al-Qur'an.³

In studying the science of interpretation, we need the certain steps that must be learned in order to understand the science well. We need to know, the study of Al-Qur'an interpretation cannot be separated from the method, namely an orderly way and thought well to achieve a true understanding of what is meant by Allah in the verses of Al-Qur'an that were revealed to Prophet Muhammad saw.

The method of interpretation of Al-Qur'an also contains a set of rules and regulations that must be adhered to when interpreting Al-Qur'an verses.⁴ If someone wants to interpret Al-Qur'an without applying the methods, interpretation will be wrong absolutly. When someone wants to interpret Al-Qur'an, he should be able to apply the methods of interpretation well and properly.

²M. Quraish shihab, *Wawasan Al-Quran*, (Bandung : PT Mizan Pustaka, 2007), p. 13

³Ahmad Izzan, *Metodologi Ilmu Tafsir*, (Bandung: Tafakur, 2007), p. 12-13

⁴Ahmad Izzan, *Metodologi Ilmu Tafsir*, p. 97

The method of interpretation is a framework or rules of interpretation that the technique is used when applying the rules contained in the method. The position method of interpretation, which is a medium or a way to go if you want to achieve instructional objectives from the interpretation, and that purpose is called the style of interpretation.

Related to the style of interpretation Al-Qur'an, there are several types of methods commonly used by interpretation scholars, such as the interpretation of *Fiqhy* (style of law), the interpretation of *falsafy* (style of philosophy), the interpretation of *ilmy* (scientific style), the interpretation of *tarbawy* (education style), the interpretation of *akhlaqy* (morals style), the interpretation of *i'tiqady* (theological style), and the interpretation of Sufy. Among the interpretation style mentioned, the interpretation of *ilmy* included in a warm conversation and controversial.

This study will use the pattern and style of *ilmy* interpretation (scientific style), the interpretation of *ilmy* is the interpretation of Al-Qur'an that use the approaches of terms in the scientific (the terms) to uncover Al-Qur'an.⁵ This interpretation tries hard to produce a variety of different disciplines and involves philosophical thinking and has also become a hot discussion and controversial, and controversial it self appeared when we talk about the doomsday.

Many words that used Al-Qur'an to describe the Afterlife, for example *yaum Al-Ba'th* (day of resurrection) *yaum Al-Qiyamah* (the end of the day), *Al-Fashl yaum* (day of separation between good and evil doer). And many more. *Al-*

⁵ Ahmad Izzan, *Metodologi Ilmu Tafsir*, p. 207

Qur'an Al-Karim describes the problem of rise at length by using multiple methods and approaches.

The word "*Al-Yaum Al-Akhir* " only repeated 24 times, in addition to the word " Afterlife " is repeated 115 times as much. No mention the counterpart words. It shows how much attention Al-Qur'an and how important this problem.⁶ Al-Qur'an has given the particular attention to the Afterlife views relating to revival and calculations (*hisab*), reward and punishment.

So Afterlife promised to man will come after the present nature is not discover in the form of more nature, but even expressed in concrete picture that can be felt, alive and moving, clear and real. The Muslims live in this world with a perfect life. They see breath taking scenery and affected by it.

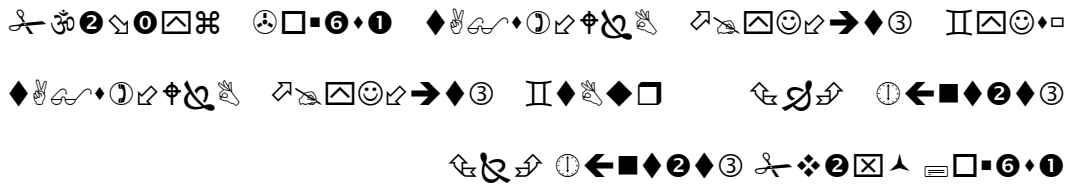
Afterlife is so simple and clear as Islamic theology: the death and resurrection, reward and punishment. So those who believe and work right teousness, for them paradise with all enjoyment. As for the disbelievers who deny the meeting with Allah, for them to hell with a very hot fire.⁷

On the day of Afterlife there was no helping each other except hanging with his own good deeds during life on earth, no ransom punishment, and justice will be fair. Good and evil will be responded in detail, where as the children with their parents cannot helping each other except by their deeds.⁸ The Lord said in the Qur'an surah *Az-Zilzal: 7-8*:

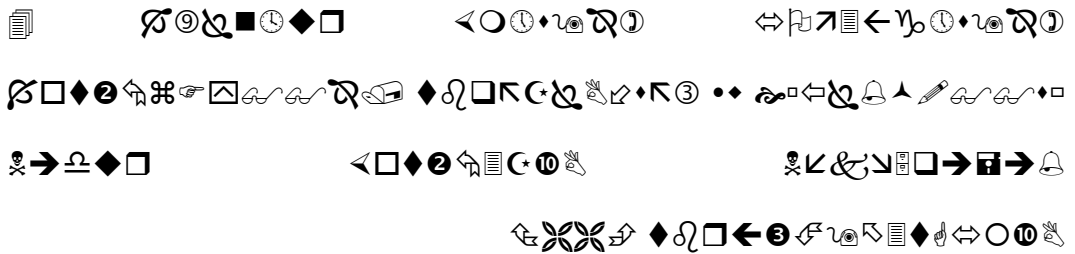
⁶M. Quraish shihab, *Wawasan Al-Quran*, p. 81

⁷Sayyid Qutub, *Hari Kiamat Peringatan Sebelum Mati*, (Bandung : Husaini, 1987), p. 33

⁸Hussein Bahreisy, *Kehidupan di Akhirat*, (Surabaya: Al-Ikhlash,1978), p. 37



A Muslim believes that life in this world will run out and have the expiry time, and then will be changed with the second life in the Afterlife. The word of Allah in the Qur'an *surah An-Nahl: 22*



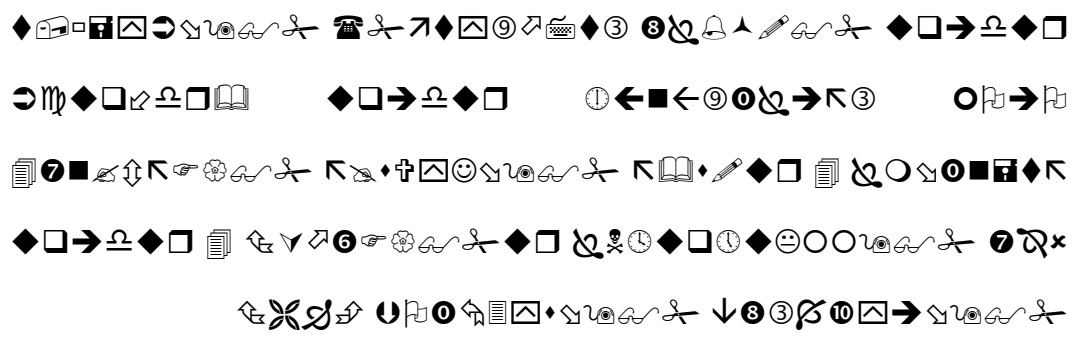
At the time and the day, the Almighty Allah will stir up all His creatures. All will be gathered facing the Supreme court of Allah the Most High. Each person is counted their deeds. Devout and pious man, would receive the reward of happiness in a life of eternal bliss of Heaven. Where as those sinners to Allah, must have felt a painful punishment in Hell Jahannam.

Evidence of Afterlife is derived from revelation (verses) of Allah and Hadith Prophet. The basic understanding is based on the proposition *Nakli*, not arguments *Akli*, because Afterlife is something that is not affordable human senses. Therefore, the intelligence was not able to find it with certainty based sensing effort towards something. Thus seen that belief in God is closely related with belief of day later.

Indeed, belief in God is not perfect but the belief in the end of the day, this is due to belief in Allah requires deeds, while the perfect new deeds motivated by beliefs about the existence of day later. Because, the perfection reward and return only found in later day later.⁹

So, the Afterlife will happen surely and it is one of the pillars of faith we must believe. In addition and shall certainly be trusted, the Afterlife and the here after we shall see hereafter that is also the case that many supernatural mentioned in the verses of Al-Qur'an. But in understanding the Afterlife, not only with the general theory of course but we can also understand the scientific theory.

Al-Qur'an is not a science text book, but as a way of life, it should also contain guidelines are very influential in the field of human life, namely science and technology. In the book of Science in Al-Qur'an, work of Ir H. Bambang Pranggono, MBA., IAI, he said that the universe is repeated as the word of Allah in the Qur'an surah *Ar-Ruum: 27*



During this time, we always assume that our universe is only once created by Allah, developed, and destroyed in the Day of Resurrection. Completed. Then

⁹M. Quraish Shihab, *Wawasan Al-Quran*, p. 81

continued with the eternal spiritual life in the Afterlife. The God asserted that He created and then repeated creation. In the books of interpretation, such as The interpretation of *al-Wasith*, the work of *Wahbah Zuhaily*, he says that God created man and then repeated when the time of raise in the Afterlife later.

What about the universe? why do we limit the power of Allah that He should only create the universe once? Allah is able to repeat it to an infinite number. It was easy for him. We are familiar with the theory of creation of the universe is called the Big Bang, which states that the beginning everything was a big explosion. Then inflate continuously without end.¹⁰

Bambang Pranggono has explained that the universe is repeated, then there was other figure that was quite popular and many of his books were published about an understanding between my sticism and science then the themes that he also was pointed out in the discussion of the present warm .

Finally someone who calls himself as a person who has done a mix of my sticism and science then produce typical unique thinking to himself, which he calls the 'Modern My sticism', is Sufism in the present approach. He is Agus Mustofa, a writer of books of modern my sticism discussion series every 3 months is determined to continue to write and convey Allah's sciences. One of his titles is "*Ternyata Akhirat Tidak Kekal*".

Here the writer will attempt to cover his thoughts of the Afterlife with his own perspective, with a view from Scientific and Quranic side. Scientifically Al-

¹⁰Bambang Pranggono, *Sains Dan Al-Quran*, (Bandung: Ide Islami, 2008), p. 23-24

Qur'an as well as information we have certainty that the Afterlife is going to happen. There is no opportunity to distrust on the Doomsday. However, we would have to agree about the definition of Doomsday firstly. In general, the Doomsday is the destruction of our world.

In the scientific context, our world will experience twice the doomsday: the destruction of the Earth and the destruction of the universe. Apparently, our religions also recognize two doomsdays, the *Kiamat Sughra* (Small Doomsday) and *Kiamat Kubra* (Great Doomsday). Thus, both understanding that actually go in line. So we can conclude that the Small Doomsday is the destruction of the Earth. While the Great Doomsday is destruction of the universe.

Scientifically, our Earth is predicted to destruction. There are at least two mechanisms that could lead to the destruction of the Earth. The first is the extinction of the Sun and the second is a collision between the Earth and space rocks. However, in general, this Earth is certain to be devastated naturally.

So if the Earth experienced a tremendous destruction, all lifes on the surface will also be extinct. Similarly, in the Qur'an. Allah repeatedly says that the Doomsday will surely comes. There should be no doubt about the coming doomsday, the Earth will experience a very devastating and fatal destruction.

God is still keeping the affair, but it definitely came!¹¹ That may be a glimpse of the Afterlife by Agus Mustofa. In the book, he talked about the impermanence Afterlife based on the surah of Qur'an Hud: 107 and 108:



Where according to Agus Mustofa's understanding, their eternity is happy in heaven and the damned in hell hung "to the other conditions, namely the existence of heaven and Earth or the universe. In other words, he explained, "eternal Afterlife would be if the heavens and the Earth or the universe is also eternal. So if the universe was under going destruction, the Afterlife is also going through the same thing, destruction."¹² This opinion is reinforced with quote from Surah Al-Qasas: 88:



¹¹Agus Mustofa, *Ternyata Akhirat Tidak Kekal*, (Surabaya: PADMA Press, 2004), p. 135-136

¹²Agus Mustofa, *Ternyata Akhirat Tidak Kekal*, p. 20-21

Then he also said, how long the process of rolling the sky that happen? An estimated 15 billion years, during the period of the Afterlife. The logic is: if the universe evolved from the initial conditions (the Big Bang) to stop takes billions of years, it takes to shrink from a stop condition to the point of beginning over billions of years.

Therefore, the authors feel that need to do research about the Afterlife according to Agus Mustofa's thought, to be more aware of things pertaining to the truth of the Afterlife it self, whether it is from the Qur'an or the science because the character that the author examine has a background in the field of modern mysticism. By this reason, the writer, take this topic as object of research under the title: The Scientific Reading on The Qur'an (The Study of Agus Mustofa's Thought on The Afterlife)

B. Research Questions

Based on the background, it can simply be formulated some main problems of this research as follows:

1. What is the Afterlife according to Agus Mustofa?
2. How is the process of Afterlife according to Agus Mustofa?
3. Why does Agus Mustofa say that Afterlife is not eternal?

C. Prior Researches

Many scholars have written, studied and researched about the thought of Agus Mustofa, generally concerned with his book "Ternyata Akhirat Tidak Kekal". This is a phenomenal book, got quite extensive attention from

the public in various Muslim region, both in the Middle East as well as in Indonesia.

Among the writing on Agus Mustofa's thought that can be mentioned to my knowledge here is: Agorsiloku, (2010) "Kajian Metodologis Ilmiah dan Tasawuf Ala Agus Mustofa". This article converse about the considerable of methodological science and tasawuf by Agus Mustofa's thought, Argorsiloku try to explain how that science and tasawuf can be united thought so we making a pitch for benefit and also magical power in that thoughts.

And then, there is a thesis about "*Pemikiran Keislaman Modern Agus Mustofa*" written by Amrozi student of IAIN Sunan Ampel Surabaya 2010. The thesis explain what have done Agus Mustofa is as means to inherit intellectual tradition and freedom think the blossomed in the world of Islam as early. With setting out tradition of freedom think.

From the writings that mentioned above as the prior research on the topic, there is no researcher taken Agus Mustofa's thought about doomsday is mortal as the object of research. This research offers a different object that deeply discuss about the scientific reading in the Qur'an (Study of Agus Mustofa's Thought In The Afterlife).

D. Definitions

To make this research more cleaner and aimed, the writer gives the limitation of terms as follows:

1. Scientific Reading

Scientific reading means read scientifically. Especially in this research, it means understanding the Al-Qur'an through scientific reading. Actually, Al-Qur'an is science lesson but there are some verses in Al-Qur'an that is written in literature either scientific term. Scientific verse should be read and thought in scientific language. So it is necessary to read Al-Qur'an in scientific side.

2. Al-Qur'an

Al-Qur'an that literally means "perfect literature" is the accurate name which given by Allah, because there are no literature can rival the perfect and glorious literature, *Al-Qur'an Al-Karim* since human know read-write five thousands years ago. There are no literature like Al-Qur'an that read by hundred billions people who don not understand the meaning neither can write with the character. Even memorized every letter by adult, teenager and children. There are no literature more noticed than Al-Qur'an, not only the main history, but also the verses, until the cause and the time of the delivery.

3. Afterlife

Afterlife death is really simple and clear, as well as Islamic theology, the death and a wakening, reward and punishment.¹³ Afterlife also called a wakening day, the end of the life of every creature in the universe and then Allah must be re-create all dead creature, a waking the broken bones, reverting the dead bodies, and sending back the souls to the bodies as the origin.

¹³Sayyid Quthub, *Bukti-Bukti Hari Kiamat Dalam Al-Quran*, (1995: CV. PUSTAKA SETIA, Bandung), p. 34

E. Purpose of Research

Based on the problem statement above, the purpose of this reasearch are:

1. To describe The Afterlife according to Agus Mustofa.
2. To describe the process of the Afterlife according to Agus Mustofa.
3. To analize Agus Mustofa's argumentation who says that afterlife is not Eternal.

While the benefits of the Study are:

1. Theoretically, it is hoped that this thesis will enrich the discourses about contemporary issues of Qur'anic Studies and add the literatures of the interpretation study. Especially, this thesis is hoped to expose how is theideaof Agus Mustofa about scientific reading in the Qur'an.
2. Practically, this thesis can be used not only for academician but also for the large society especially Muslims concerning the cases the Scientific Reading In The Qur'an.

F. Research Method

This research is a library research. The data sources are divided into two: the primary and the secondary sources. The primary sources are taken from the books written by Agus Mustofa: *Ternyata Akhirat Tidak Kekal: (2004)*, *Terpesona Di Sidratul Muntaha (1994)*, *Tak Ada Azab Kubur (1996)*, *Bersatu Dengan Allah (2000)*. While the secondary data source were taken from writing, research, information and other relevant sources as which suitable with research.

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. Thesis Structure

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 that contains operational design of this research.

The second chapter that contains observation about doomsday. In this chapter, the writer elaborate about the definition of doomsday, the perspective of Al-Qur'an about doomsday and perspective of *Hadits* about doomsday.

The third chapter contains Biography of Agus Mustofa and his tendency in interprating by seeing from both Al-Qur'an and science side in his book "*Ternyata Akhirat Tidak Kekal*". This chapter include the biography, The Works of Agus Mustofa and Agus Mustofa's Idea in The Discourse of Contemporary Muslim Thought.

The fourth chapter contains thinking of Agus Mustofa about Afterlife. In this chapter, the writer will tell about what Afterlife is according to Agus Mustofa, how the process of Afterlife is according to Agus Mustofa, why Agus Mustofa says that Afterlife is not eternal.

The fifth chapter, the closing chapter, the writer shows the conclusion that is taken by the writer from the research before. In this chapter, the writer also gives the suggestion that can be developed for the next research and knowledge development, especially knowledge of interpretation.