

CHAPTER IV

INTERPRETATION OF SCIENTIFIC VERSES OH HARUN

YAHYA'S BOOK AND ZAKIR NAIK'S BOOK

A. The Interpretation from Each Book

1. Scientific verses in Harun Yahya's Book

There are so many scientific verses on Harun Yahya's Book that divided to some part. The first part is scientific miracle of the Quran. The second part is the information given about the future in the Quran. The third part is the historical miracles of the Quran. And the last part is the evolution misconception.

This study bellow, the writer would like to show some example of scientific verses in Harun Yahya's book. Talk about the returning sky, in the verse 11 of Sura *thâriq* in al-Qur'an, refers to the "returning" function of the sky.

وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿١١﴾

"By Heaven with its cyclical systems.,,(The Qur'an, 86:11).

Harun Yahya explains about the verse on his book that.

This word interpreted as "cyclical" in Qur'an translations also has meanings of "sending back" or "returning".

As known, the atmosphere surrounding the Earth consists of many layers. Each layer serves an important purpose for the benefit of life. Research has revealed that these layers have the function of turning the materials or rays they are exposed to back into space or back down to the earth. Now let us examine

with a few examples of this "recycling" function of the layers encircling the Earth.¹

Seen from the explanation of the verse that the book is categorized as a scientific interpretation (*tafsîr al-‘ilmî*), because the verse is explained using collaboration between verses and science fact. The method that is used in this book is thematic interpretation (*tafsîr maudhû’î*), because Harun Yahya has explained the verses with containing an indication of science (*âyat kauniyah*) and discovering all of the scientific verses in the Quran.

Harun Yahya is one of many figures which arguably famous in the modern world. Harun Yahya with a lot of his books which deals about the Qur'an as well as with other sciences and side by side with modern research in order to understanding the Qur'an.

In understanding the scientific verses, Harun Yahya gives an example with the scientific discoveries that are found on the modern century in order to open or add our belief to the Holy Qur'an.

As for the method that was performed in his interpretation of the science verses is thematic interpretation (*tafsîr maudhû’î*). This method is a method of interpretation that interpret Qur'an thematic way by discussing the verses of the Qur'an that fit the theme and title. In other words, the interpreter uses this method will examine the verses of the Qur'an and perform analysis based on science, which is used by the discussants to explain the problem, so he can understand these problems easily and completely control those, making it possible to understand the deepest

¹Harun Yahya, *Miracles of the Qur'an*, 26.

meaning and can reject any criticism.² The interpretation of thematic aims to resolve problems raised completely so found a conclusion which can be used as a handle; good for myself, exegetes or for the reader and the listener even by the people as a whole. Because the goal of being able to solve problems that were being experienced by the people, then in this modern century scholars often use the thematic method than other methods.³

The example of the verse bellow about the layers of the atmosphere; One fact about the universe revealed in the verses of the Qur'an is that the sky is made up of seven layers.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ
فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

*It is He who hath created for you all things that are on earth;
Moreover His design comprehended the heavens, for He gave order and
perfection to the seven firmaments; and of all things He hath perfect
knowledge. (The Qur'an, 2:29)*

فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا
السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

*So He completed them As seven firmaments In two days, and He
assigned to Each heaven its duty and command. and we adorned the lower*

²Hamka Hasan, *Tafsir Gender: Studi Perbandingan antara Tokoh Indonesia dan Mesir*, (Jakarta: Badan Litbang & Diklat Departemen Agama RI, 2009). 111.

³Nashruddin Baidan, *Wawasan Baru Ilmu Tafsir*, (Yogyakarta: Pustaka Pelajar, 2005). 383.

heaven with lights, and (provided it) with guard. such is the Decree of (Him) the Exalted In Might, full of knowledge. (The Qur'an, 41:12).

Harun Yahya explains that the word “heavens” actually so many mentioned in the Quran, is used to refer to the sky above the Earth, as well as the entire universe. Given this meaning of the word, it is seen that the Earth's sky, or the atmosphere, is made up of seven layers. Indeed, today it is known that the world's atmosphere consists of different layers that lie on top of each other. Furthermore, it consists, just as is described in the Qur'an, of exactly seven layers. In a scientific source, the subject is described as follows: If we count the number of layers cited in this source, we see that the atmosphere consists of exactly seven layers, just as stated in the verse.

1. Troposphere

2. Stratosphere

3. Ozonosphere

4. Mesosphere

5. Thermosphere

6. Ionosphere

7. Exosphere⁴

⁴Harun Yahya, *Miracles of the Qur'an*, 30.

From the statement above was clearly that Harun Yahya in the specify the theme he posited several related verses in it, then interpret it with scientific approaches and with a variety of the latest inventions in modern times. The pattern of interpretation in the interpretation of history of literature are usually termed in Arabic as "*al-laun*" which is essentially the meaning is colors.⁵ The pattern of interpretation of what is meant here is the special nuances or specific properties that give the colors individually on the interpretation.⁶ Quraish Shihab, said that the pattern of interpretation that is known for this, among other things: the pattern of the literary language, the pattern of philosophy, theology, the pattern of scientific interpretation of the pattern, the pattern of jurisprudence or legal, the pattern of Sufism, and the pattern of literary culture.⁷

From here the writer analyzes the pattern of the interpretation that Harun Yahya do is scientific interpretation (*tafsîr al-‘ilmî*) which use approaches terms (thematic) scientific in order to reveal the Qur'an. According to supporters of this model, the interpretation of this interpretation opens up vast opportunities for exegetes to develop various scientific potential that has been and will be established in and from the Qur'an.⁸ According to Husayn adz-Dzahabî, the interpretation of style "*al-‘ilmî*" is the interpretation which sets the terms of the utterance in the

⁵ Ahmad Izzan. *Metodologi Ilmu Tafsir*. (Bandung: TAFAKUR, 2011). 199.

⁶ Abdul Mustaqim, *Aliran-Aliran Tafsir; Dari Periode Klasik hingga Kontemporer*, (Yogyakarta: Kreasi Warna, 2005). 69.

⁷ M. Quraish Shihab. *Membumikan al-Qur'an*. (Bandung: Mizan. 1992). 72.

⁸ Ahmad Izzan, *Metodologi Ilmu Tafsir*, 201.

Sciences of the Qur'an.⁹ The opinions of 'Abd al-Majîd 'Abd al-Salâm al-Mahrasî also gave the same restrictions against "*tafsir bi al-Ilmî*", namely: a the interpretation of its interpreter tried to unveil like the Qur'an regarding some scientific views and the term as well as exerting all ability to dig the various problems of science.¹⁰

An example of the interpretation made by Harun yahya about the roundness of the earth.

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ
النَّهَارَ عَلَى اللَّيْلِ

"He has created the Heavens and the Earth for Truth. He wraps the night up in the day, and wraps the day up in the night. (The Qur'an, 39:5).

Harun yahya explains the scientific verse begin with the language approachment. As for example the scientific verse above, the words used for describing the universe are quite remarkable. The Arabic word that is translated as "to wrap" in the above verse is "*takwir*". In English, it means "to make one thing lap over another, folded up as a garment that is laid away". (For instance, in Arabic dictionaries this word is used for the action of wrapping one thing around another, in the way that a turban is put on). In modern interpretation the language approach is very important, because the language approachment or semantic, and as well as linguistic be a part in the

⁹Muhammad Husein al-Dzahabî, *Tafsîr wa al-Mufasssîrîn*, (Maktabah Wahbah: Al-Qahirah, 2000). Part II. 349.

¹⁰Badri Khaeruman, *Sejarah Perkembangan Tafsir Al-Quran*, (Bandung: Pustaka Setia, 2004). 108.

analysis method interpretation of the scientific interpretation and the language as a symbol of semiotic.¹¹

After that, Harun Yahya given the information about the scientific verses above with a scientific modern discoveries which related with this approach. Harun Yahya said that the information given in the verse about the day and the night wrapping each other up includes accurate information about the shape of the world. This can be true only if the earth is round. This means that in the Qur'an, which was revealed in the 7th century, the roundness of the world was hinted at. It should be remembered, however, that the understanding of astronomy of the time perceived the world differently. It was then thought that the world was a flat plane and all scientific calculations and explanations were based on this belief. The verses of the Qur'an, however, include information that we have learned only in the past century. Since the Qur'an is God's word, the most correct words were used in it when it comes to describing the universe.¹²

From the studies above is conducted by Harun Yahya in his book entitled "The Miracles of The Qur'an" after determining the themes for research relating to the scientific verses in the Qur'an as well as scientific discoveries in this modern age, sometimes after Harun Yahya reconsiderate to the verse, he analyses it in terms of vocabulary which became part of the core in an interpretation of the particular interpretation of scientific texts. After examining the vocabulary related to the invention then summed up

¹¹Andi Rosadisastra, *Metode Tafsir Ayat-Ayat Sains dan Sosial*, 127.

¹²Harun Yahya, *The Miracles of The Qur'an*, 21.

one of the various views to perpetrated by Harun Yahya in order to unlock the secrets or miracle existing in scientific texts in the Quran.

From some approachment above the writer would like to write the methodical steps that is used by Harun Yahya in writing the scientific in his book as follows:

1. Before interpreting a verse, Harun Yahya explains the indications about what he would explain in the text, such as themes or scientific explanations contained.
2. Sometimes Harun Yahya suggested the verse firstly, after that break it up with scientific discoveries, or vice verse, he elaborated the scientific discoveries advance after that connect it with the paragraph relating to the matter.
3. Some verses that he described, he uses a language approach for understanding a verses are related to the modern scientific discoveries.
4. Give illustration in the form of images of plants, animals, animal anatomy, scientific table, which was intended to let readers can understand what he described in his book.

2. Scientific verses of Zakir Naik interpretation in his book.

Interestingly, Zakir Naik's book contains many aspects, including astronomy, physics, geography, geology, oceanography, biology, Physiology, embryology, and science in general. Equipped with scientific facts accompanied by illustrations. some expert testimony also adds to the

strength of the script, along with the evidence for the true good of the Qur'an and Hadith course.

Bellow, the writer would like show a scientific verse of Zakir Naik's book, namely; the light of the sun is due to a chemical process on its surface that has been taking place continuously for the past five billion years. It will come to an end at some point of time in the future when the sun will be totally extinguished leading to extinction of all life on earth.

Regarding the impermanence of the sun's existence the Qur'an says:

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾

And the sun runs His course for a period determined for him: that is the Decree of (Him), the Exalted In Might, the All-Knowing. (Al-Qur'aan 36:38).

Such is the case of Harun Yahya, Zakir Naik also uses language approach. This is clearly visible in some interpretation advanced by zakir naik to the scientific verses in the Qur'an written wick was writed in his book. About the scientific verse above, zakir Naik said about the language approachment, the Arabic word used here is *mustaqarr*, which means a place or time that is determined. Thus the Qur'aan says that the sun runs towards a determined place, and will do so only up to a pre-determined period of time – meaning that it will end or extinguish.¹³

¹³Zakir Naik, The Qur'an and Modern Science, 15.

Zakir Naik's book was using thematic interpretation (*tafsîr maudhû'i*) too like the scientific of Harun Yahya, because Zakir Naik has explained the verses in especially on the verses containing an indication of science (*âyat kauniyah*) with a various scientific discoveries which discusses the issues of al-Qur'an which has unity of meaning or purpose which the texts are brought together in a way then do reasoning (analysis) against implies according to certain ways, and based on certain terms to describe the meanings and its elements, as well as connecting and sought between one and the other with a correlation that is komfrehensif. But not all the same with thematic interpretation (*tafsîr maudhû'i*) which is based on the revelation of verses or put forward the interpretation of earlier, but based on modern discoveries in this century.

As for the advantages of the method is among other things; answer the challenge of the times, a practical and systematic, dynamic, and create an understanding being intact. Whereas lack of this method is to chop the verses of the qur'an as well as limit the understanding of the verse which applied to the interpretation of the title, then the understanding a verse be limited to the issues discussed. As a result the exegetes bound by that title. Though not impossible one verse can be reviewed from various aspects, since it is stated that *Darraz*, the verse of the Qur'an is like a jewel which

every angle reflects light. So, with the applied title of the discussion, which will be examined just one corner of the jewel.¹⁴

And the pattern which is used by Zakir Naik is Scientific interpretaion (*at-tafsîr al-‘ilmî*). and the interpretation that fall into the category of scientific interpretation (*tafsîr al-‘ilmî*), because in it much elaborated about science and scientific discoveries. There is bellow, the example of scientific verses of Zakir Naik about There was an initial gaseous mass before the creation of galaxies by Zakir Naik.

Scientists say that before the galaxies in the universe were formed, celestial matter was initially in the form of gaseous matter. In short, huge gaseous matter or clouds were present before the formation of the galaxies. To describe initial celestial matter, the word ‘smoke’ is more appropriate than gas. The following Qur’aanic verse refers to this state of the universe by the word *dhukhan* which means smoke.

ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿٣١﴾

Then He Istawâ (rose over) towards the heaven when it was smoke, and said to it and to the earth: "Come both of You willingly or unwillingly." they both said: "We come, willingly." (al-Qur'an: 31:29).

Again, this fact is a corollary to the ‘Big Bang’ and was not known to the Arabs during the time of Prophet Muhammad (pbuh). What then, could have been the source of this knowledge?¹⁵

In the another example, Zakir Naik told about the water cycle;

In 1580, Bernard Palissy was the first man to describe the present day concept of ‘water cycle’. He described how water

¹⁴Rohimin, *Metodologi Ilmu Tafsir dan Aplikasi Model Penafsiran*, (Yogyakarta: Pustaka Pelajar, 2007). 75.

¹⁵Zakir Naik, *The Qur'an And Modern Science*, 9-10.

evaporates from the oceans and cools to form clouds. The clouds move inland where they rise, condense and fall as rain. This water gathers as lakes and streams and flows back to the ocean in a continuous cycle. In the 7th century B.C., Thales of Miletus believed that surface spray of the oceans was picked up by the wind and carried inland to fall as rain. In earlier times people did not know the source of underground water. They thought the water of the oceans, under the effect of winds, was thrust towards the interior of the continents. They also believed that the water returned by a secret passage, or the Great Abyss. This passage is connected to the oceans and has been called the 'Tartarus', since Plato's time. Even Descartes, a great thinker of the eighteenth century, subscribed to this view. Till the nineteenth century, Aristotle's theory was prevalent. According to this theory, water was condensed in cool mountain caverns and formed underground lakes that fed springs. Today, we know that the rainwater that seeps into the cracks of the ground is responsible for this.¹⁶

The water cycle is described by the Qur'aan in the following verses:

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِيعَ فِي الْأَرْضِ ثُمَّ
خُجِرَ بِهِ زُرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيَجُ فَتَرَهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَمًا
إِنَّ فِي ذَلِكَ لَذِكْرًا لِّأُولِي الْأَلْبَابِ ﴿٣٩﴾

Seest thou not that Allah Sends down rain from the sky, and leads it through springs In the earth? then He causes to grow, therewith, produce of various colours: then it withers; Thou wilt see it grow yellow; then He makes it dry up and crumble away. truly, In this, is a Message of remembrance to men of understanding. [Al-Qur'aan 39:21].

وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ السَّمَاءِ مَاءً
فِيُخْرِجُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يَعْقِلُونَ ﴿٤٠﴾

¹⁶Zakir Naik, *The Qur'an And Modern Science*, 18.

And among His Signs, He shows you the lightning, by way both of fear and of hope, and He Sends down rain from the sky and with it gives life to the earth after it is dead: Verily In that are Signs for those who are wise. [Al-Qur'an 30:24].

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَهُ فِي الْأَرْضِ وَإِنَّا عَلَىٰ

ذَهَابٍ بِهِ لَقَادِرُونَ ﴿١٨﴾

And we send down water from the sky according to (due) measure, and we cause it to soak In the soil; and we certainly are able to drain it off (with ease). [Al-Qur'aan 23:18].

Zakir Naik said no other text dating back 1400 years ago gives such an accurate description of the water cycle.

From the example above was raised by Naik in his book the qur'an and modern science and a variety of other examples that may not be mentioned by the author. Sometimes the Zakir Naik determine themes related to scientific texts in accord with scientific discoveries in modern times and break it with a language that is easy to understand and create our beliefs against the verses of God growing in the presence of clear evidence. After that, Harun Yahya given the information about the scientific verses above with a scientific modern discoveries which related with this approach. From the above statement clearly that Harun Yahya in the specify the theme he posited several related verses in it, then interpret it with scientific approaches and with a variety of the latest inventions in modern times. And

the pattern which used by Zakir Naik is Scientific interpretation (*tafsîr al-‘ilmî*).

In this approach, the scheme of this interpretation that studied by Zakir Naik as follows;

1. Determine the title of the scientific verses.
2. Interprets the verse with a linguistic or from language
3. Refer the discoveries modern which related to the scientific verse.
4. Show the picture as a illustration and give the statement of it.
5. Give the analysis of the study as a conclusion and the wisdom from the interpretation.

B. The Similarity and Difference Study of Them

1. The similarity

A. Determining the scientific verses

From the both of book written by Harun Yahya and Naik that writer had read, there are several verses which are quoted based on the theme that is examined or relating to scientific discoveries in this modern century as well as the various references in the explanation that the same could be said or exactly. and below will explain the authors of similarity in determination of scientific texts.

1. The creation of this universe

In his book Harun Yahya chose the title by The coming of the universe into existence and suggested the sura *al-an'am* 101.

The origin of the universe is described in the Qur'an in the following verse:

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ

"He is the Originator of the heavens and the earth.,(The Qur'an, 6:101).¹⁷

In explaining the new paragraph relating to the creation of the universe that are specifically related to the heavens and the Earth, Harun Yahya added with scientific discoveries as propounded by the famous scholar with the theory of "the big bang".¹⁸ the most modern theories about the growth of the heavens and the Earth, namely that the heavens and the Earth, it is at the beginning of the unified ECE in the mist loads, then split up as a result of loud blasts happened in the fog and an explosion that is mentioned in the verse be perfect after both unified i.e. met each other in terms of intelligence or the sign against the blasts in nature Hence the natural material scattered in space vacuum the surrounding air and ended with the formation of a wide variety of celestial objects that are variegated.¹⁹

While Zakir Naik in his book entitled the Qur'an and Modern Science in the creation of the universe he uses surah *al-anbiyaa* verse 30;

¹⁷Harun Yahya, *the Miracles of The Qur'an*, 6.

¹⁸The sensitive sensors on board the Cobe space satellite which was launched by NASA in 1992, captured evidentiary remnants of the Big Bang. This discovery served as evidence for the Big Bang, which is scientific explanation of the fact that the universe was created from nothing. See too at Harun Yahya, *the Miracles of The Qur'an*, 7.

¹⁹Muhammad Ismail Ibrahim, *Sisi Mulia: Agama dan Ilmu*, (Jakarta: CV. Rajawali, 1986), 86-87.

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا^ط
وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, Then we parted them? and we have made from water Every living thing. will they not Then believe? (QS. Al-Anbiya: 30)

In the determination of different verses but the actual essence is the same that is revealing about the creation of the universe. now in terms of uptake of explanation or scientific discoveries, they are both using the theory of "the big bang". Then there was a 'Big Bang' (Secondary Separation) which resulted in the formation of Galaxies. These then divided to form stars, planets, the sun, the moon, etc. The origin of the universe was unique and the probability of it occurring by 'chance' is zero.²⁰

2. The seas not mingling with one another;

In his book Harun Yahya told the verse which related to the scientific verse about The seas not mingling with one another, namely;

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾

²⁰Zakir Naik, *The Qur'an and Modern Science*,... P. 12.

He has let free the two bodies of flowing water, meeting together;, between them is a barrier which They do not transgress. (The Qur'an, 55:19-20).

Harun Yahya said that they come together yet do not mingle with one another at all, has only very recently been discovered by oceanographers. Because of the physical force called "surface tension", the waters of neighboring seas do not mix. Caused by the difference in the density of their waters, surface tension prevents them from mingling with one another, just as if a thin wall were between them.²¹

In interpreting this verse, harun Yahya just did a picture briefly with regard to the oceans to one another could not coalesce. Furthermore contains some related research such scientific as well as verse make a statement about it.

While in Zakir Naik's book the verses about this, consist of some verses that are related.²²

Firstly, The Qur'an surah ar-rahman,19-20.

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ﴿٢٠﴾

He has let free the two bodies of flowing water, meeting together;, between them is a barrier which They do not transgress. (The Qur'an, 55:19-20).

²¹Harun Yahya, *Miracles of the Qur'an*, 48.

²²Zakir Naik, *the Qur'an and Modern Science*, 22-23.

Secondly, the Qur'an, surah an-nahl, 61.

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ
وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا أَلَيْسَ اللَّهُ بِأَكْثَرُهُمْ لَا يَعْلَمُونَ



Or, who has made the earth firm to live in; made rivers In its midst; set thereon mountains immovable; and made a separating bar between the two bodies of flowing water? (can there be another) god besides Allah. Nay, Most of them know not.

Thirdly, the Qur'an, surah al-Furqan, 53.

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ
بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا



It is He who has let free the two bodies of flowing water: one palatable and sweet, and the other salt and bitter; yet has He made a barrier between them, a Partition that is forbidden to be passed.

In interpreting the verses that relating to the sea, Zakir Naik argued the verses of the Qur'an that relate to things that will be examined. From the interpretation made by Zakir Naik, he started with a language approach namely by understanding a word related to the phenomenon in modern discoveries relating to the above paragraph and link it with another verse that relating to the text. For example in sura ar-Rahman verses 19-20 above,

In the Arabic text the word *barzakh* means a barrier or a partition. This barrier is not a physical partition. The Arabic word *maraja* literally means ‘they both meet and mix with each other’. Early commentators of the Qur’aan were unable to explain the two opposite meanings for the two bodies of water, i.e. they meet and mix, and at the same time, there is a barrier between them. Modern Science has discovered that in the places where two different seas meet, there is a barrier between them.

B. The language approachment, pattern, and method of interpretation

Harun Yahya first with expressed the theme or particular paragraph scientific term relating to scientific verse contained in the Qur'an, which has compatibility with the latest scientific discoveries. After that Harun Yahya sometimes start with scientific texts related to scientific discoveries and sometimes he started it by telling me the background of the scientific discoveries and afterwards he suggested verse related to the study. With the scientific facts that qualified as well as an adequate illustration of the successfully developed or make its readers will be amazed about the miracle of the Qur'an. Which is certainly true.

Furthermore he also uses linguistic rules in understanding the intent of the meaning of a word contained in the text. As well as a verse relating to the creation of the heavens and the Earth, as follows;

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا
فَفَتَقْنَاهُمَا^ط وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٢٠﴾

“Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, Then we parted them? and we have made from water Every living thing. will they not Then believe?” (al-Qur’an, 21:30).

The word *ratq* translated as "sewn to" means "mixed in each, blended" in Arabic dictionaries. It is used to refer to two different substances that make up a whole. The phrase "we unstitched" is the verb *fataqa* in Arabic and implies that something comes into being by tearing apart or destroying the structure of *ratq*. The sprouting of a seed from the soil is one of the actions to which this verb is applied.

Let us take a look at the verse again with this knowledge in mind. In the verse, sky and earth are at first subject to the status of *ratq*. They are separated (*fataqa*) with one coming out of the other. Intriguingly, when we remember the first moments of the Big Bang, we see that a single point included all the matter in the universe. In other words, everything, including "the heavens and earth" which were not created yet, were included in this point in a condition of *ratq*. This point exploded violently, causing its matter to *fataqa* and in the process created the structure of the whole universe. When we compare the expressions in the verse with scientific findings, we see that they are in perfect agreement with each other. Interestingly enough, these findings were not arrived at until the 20th century.²³

Of the exposure is done above in Harun Yahya to understand a verse related to the creation of the heavens and the Earth. In understanding the text, he posited a verse related to the creation of the heavens and the Earth, after which she uses language approach, which aims to find out the meaning of the verse with stored related to scientific discoveries, even he uses a very

²³Harun Yahya, *The Micacles of The Qur'an*, 16.

powerful illustration by using the image as evidence of the fact raised by scientific discovery, and also he is using the image in a description as any of the above , he contains a picture and a caption suggests that the findings of modern concrete.

While the language approachment conducted by Zakir Naik affordable more performed by Harun Yahya, here the author wanted to expose examples of how language approach done by Zakir Naik about the spherical shape of the earth, consider the following Qur'anic verse regarding the alternation of day and night:

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ
الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ



Seest Thou not that Allah merges night into Day and He merges Day into night; that He has subjected the sun, and the moon (to His law), Each running its course for a term appointed; and that Allah is well-acquainted with all that ye do? [Al-Qur'an 31:29]

Zakir Naik told about the language approachment, the world of “Merging” here means that the night slowly and gradually changes to day and vice versa. This phenomenon can only take place if the earth is

spherical. If the earth was flat, there would have been a sudden change from night to day and from day to night.²⁴

The following verse also alludes to the spherical shape of the earth:

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ
عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ أَلَا هُوَ
الْعَزِيزُ الْغَفُورُ ﴿٥٠﴾

He created the heavens and the earth In true (proportions): He makes the night overlap the Day, and the Day overlap the night: He has subjected the sun and the moon (to His Law): Each one follows a course for a time appointed. is not He the Exalted In power - He who forgives again and again? [Al-Qur'aan 39:5]

The Arabic word used here is *Kawwara* meaning 'to overlap' or 'to coil' the way a turban is wound around the head. The overlapping or coiling of the day and night can only take place if the earth is spherical.²⁵

Explanation was explained above it can be concluded that to understand a paragraph which deals with scientific texts or scientifically discoveries all is not apart rather than linguistic rules that must be understood by an interpreter who will do the science verse studies.

2. The difference

²⁴Zakir Naik, *The Qur'an And Modern Science*, 15.

²⁵Zakir Naik, *The Qur'an And Modern Science*, 15.

A. Determination and of the theme and the systematic discussion

In a lot of thought contained in hundreds of books, Harun Yahya many offensive issues, materialism, evolutionism, signs of God's power, wisdom, the value of the deity and so on. the terms were synonymous with the thought of harun yahya and his thinking in relationship between each other so closely related.²⁶

In determining the themes or headings that are discussed on the basis of systematic State and type for example about astronomy, Zakir Naik presents various verses which deals about astronomy such as the creation of the universe, a huge amount of gas before the formation of the galaxies, Earth's spheres, rays of the Moon, Sun, stars and others. As for a related discussion of Systematics as well as written above by researchers about the discussion is written in the book. In addition to his book in "The Qur'an and Modern Science" Zakir Naik does not only contain scientific texts related to the Qur'an, but at the end of loading the wonders of Zakir Naik on sunnah (hadits) which adapts to the Hadits of the Prophet Muhammad. As well as sneezing: scientific miracles full of blessings, the whole anggpta crushed, dried dates, olives and blessing etc. But the focus of the study authors, namely about the verses said that is indicated in the Qur'an along with understanding and scientific discoveries.

²⁶Harun yahya much wear tadabbur approach. i.e. musing on all the creation of God that is in the heavens and on Earth, to refute any claims of Darwinism, atheism, and materialism. Shobirin, *Faham Humanisme Atheistik Dalam Pemikiran Harun Yahya, Thesis*. (Yogyakarta:UIN Sunan Kalijaga, 2009). 70. See to at Harun yahya, *Menyingkap Rahasia Alam Semesta*. (Bandung: Dzikra, 2004). 45.

While the determination of the theme performed by Harun Yahya tend to be based on Science texts commonly rendered in General that deals with modern research and mixed with other verses in the diffuse sense not arranged as done by Naik as examples such as sub chapter based on astronomy or marine issues. And in the theme made after verse regarding the hosts continued with the paragraph about the Earth as well as on marine. As for systematics, discussion in the first part of Harun Yahya discuss scientific texts which carries with it a miracle or inventions that do. More of that in the next part, Harun Yahya contains about the information given about the future in the Qur'an, like a the victory of Byzantium as well as on the next part of the historical of the Quran consist of the word "Hammam" in the Qur'an and titles of the Egyptian rules in the Quran and in the next part discusses the Qur'an is the word of God and in the last section discusses the evolution issue misconception. But the author focus study on the early part of which is about verses of science as well as an understanding of him accompanied by scientific discoveries.

C. The analytical study with *Madzhâhib tafsîr*.

Etymologically, in *Arabic-English Dictionary*, *madzhab* defined as the *manner followed, adobted procedure or policy, road entere upon, opinion, belief, doctrine, teaching school*. *Madzhab* can also be interpreted as a school of thought (school of thought) or the *madrasah fikriyyah* in Netherlands as *richtungen*.

In terminology, *madzhab* is defined as *ijtihad* or reasoning, the interpretation of scholars that compiled and amongst the characters, ascribed to his preference, or the period. In studies of social science sect, *madzhab* referred to as backward projection. This theory is used to explain the existence of order-order that developed in Islam that a opinion, flow, and the two become easily accepted by the public if coming from or refer to the character or group popular in the community.²⁷

While The word of *tafsir*, in the language, is a form of *isim mashdar* (abstract noun) of *fassara-yufassiru-tafsîran* which means understanding, explanation, and the details. The interpretation usual also means *al-ibânah* (explanations), *al-kasyf* (unveiling), and *al-idzhar* (the apparition). In the interpretation of the term can be interpreted as the result of human understanding (read; exegetes) against al-Qur'an by using certain methods or approaches chosen by the exegetes to clarify the meaning of the text of the verses of the Qur'an.

The term *madzhâhib tafsîr*, for the first time, used by Ignaz Goldziher in his book *Die Rictungen der Islamischen Koranaoslegung* translated by Dr. Ali Hasan Abdul Qadir became *Madzhâhib at-Tafsîr al-Islâmi* (1995) which was then edited by Abdul Halim al-Najjar. Since then, numerous works about the history of the interpretation of *madzhâhib tafsîr* by a muslim scholars such as Muhammad Husain adz-Dzahabi with the work *Tafsîr wa al-Mufasssirûn* (1961) and others.

²⁷ Ahmad Izzan, *Metodologi Ilmu Tafsir*,... P. 47.

About *madzhâhib tafsîr* or view of the interpretation that developed at this time, the cleric have a different in the pattern of the mapping. Some scholars divide it based on the time periods or chronology then appear three *madzhâhib tafsîr*; classical, medieval, and modern (contemporary). Some other split based on the inclination or tendency and then gave rise to the term *sunni*, *mu'tazili*, and *syi'i* interpretation. There is also a viewing or share them from the approach uses the term then appears the interpretation of *sufi*, *fiqhy*, *falsify*, *'ilmy* and *tafsir adabi ijtima'y*. in fact, there are scholars who see and share them on the basis of the pattern of the development of human thought which then came the view that interpretation of mythic period, ideological, and scientific. Division or mapping it legitimate to do all have arguments-scientific argumentation support it. Of course, any mapping has advantages and disadvantages, characteristics and tendency of certain dissimilar from each other.

The object of *madzhâhib tafsîr* study of can be mapped into two: formal and material objects. The material object is a field of inquiry a science question. So, the material of the object *madzhâhib tafsîr* is historical data products and valuable historical interpretation of his writing that has emerged since the Prophet Muhammad to the present day. While his formal object is the viewpoint of science against their material objects. On that basis it could be said that the formal object of study *madzhâhib tafsîr* is something that becomes a point of press from the study of *madzhâhib tafsîr*, is the tendency of livery, mainstream approaches emerged in the

interpretation of the Qur'an was interpreted and consumed by the exegetes of the Muslims.²⁸

The study of *madzhâhib tafsîr*, in usage has a very important meaning, especially for the students, who study the Quran and Muslims. Examine *madzhâhib tafsîr*, means also examine throughout the growth and development of the interpretation of the interpretation, as well as researching how one understands and interprets the Qur'an.

Here the author will expose the study or scientific texts analysis with Studies *madzhâhib tafsîr* and some of mapping patterns;

A. The development and period of thought.

Based on the development of the mind, study of Harun Yahya and thoughts on Zakir Naik in their respective books, with his book The Harun yahya Miracles of the Qur'an while Zakir Naik with his book The Qur'an and Modern Science. As it is known that both figures are contained on the era or the century and recorded approach Quran verses with new discoveries which are associated with the miracle of the verses of the Qur'an.

In terms of *madzhâhib tafsîr* study based on period or mindset, harun Yahya and Naik including the *madzhab tafir bi ad-Dirâyah* as well as in the modern period (contemporary). Which moslem thinkers both figures are still alive in our century as well as with the various works that they create to the corpus of scientific knowledge in this modern century. The word of *dirayah*

²⁸Ahmad Izzan, *Metodologi Ilmu Tafsir*,... P. 54.

is a synonym of the word *ra'yun* which comes from the word *ra'ya-yar'i-ra'yan-wa-ru'yatan* meaning seen (*bashara*), understand (*adraka*), suppose and thought. The Word *ra'yu* also refers to define with *al-Itiqâd*, sense-mind, *ijtihad*, and *qiyas* (analogy).

Both Harun Yahya or Zakir Naik from understanding aspect the verses do scientific approach which when interpreting or understanding the verses of Qur'an verses relating to scientific research they perform *ijtihad* with as well as discoveries in this modern era. In the book they were both respectively, revealed a wide range of the latest scientific discoveries. Briefly, this interpretation as more hinting-oriented reasoning is *aql* (rational) and approach the language basic to be explanation.

D. The Analytical Study with Contemporary Interpretation

The word of "contemporary" in the dictionary of Large Indonesian Language is defined as the same time, during the period, while, in the present, or adults. So, the contemporary sense related to the ongoing period. In the context of the development of interpretation, the contemporary term closely related with a condition interpretation of the moment, but it is different with modern times. Actually, the idea of interpretation of the Qur'an which was developed at the time of this contemporary have started since Muhammad Abduh and Muhammad Rashid Ridha. However, there are many substantially the time difference between the two reformist and

exegetes development interpretation of contemporary.²⁹ Then it can be inferred that the interpretation of the contemporary ' Tafsir or explanation of the verses of the Qur'an that are adapted to the conditions of the present or current '. Such a notion is in line with the sense of '*tajdid*' effort to adapt religious teachings with contemporary life with the mentakwilkan or interpret in accordance with the development of science and the social conditions of the community.³⁰

1. Make the Qur'an as a book of guidance

According to reformist figures, books of interpretation that developed during the previous average has lost its function as a book which explains that the Qur'an is the guidance of mankind (*hudan lin nâs*). For those of Abduh, books of tafseer of his time and the previous time does more than just exposure to varying opinions of scholars are different – at loggerheads are finally moving away from the goal of a decrease in the Qur'an itself.³¹

Most books of interpretation, according to assessment of Muhammad Abduh is very arid and rigid due to its interpretation only directs attention to the linguistic elements. And also some other interpretation's book tends to only make a practical linguistic exercise, rather than the interpretation. This means, the exegetes have not been fullest

²⁹ Ahmad Izzan, *Metodologi Ilmi Tafsir*, 209.

³⁰ M. Quraissy Shihab, *Membumikan Al-Qur'an* (Bandung: Mizan, 1998). 93.

³¹ Ahmad Izzan, *Metodologi Ilmi Tafsir*, 210.

in makes the Qur'an as guidance (*hudan*) interpretive blurb because of the content of the verses of the Qur'an is very relative "shallow".³²

The interpretation of al-Qur'an should serve as a tool of evocative human consciousness in order to render the Qur'an as a source of guidance. The following authors will analysis scientific approach made by Harun Yahya and Zakir Naik.

A. Harun Yahya

In introduction (*muqaddimah*) book where the author scrupulously in this study i.e. The Miracles of the Qur'an In his introduction Harun Yahya.said that:

“In the 7th century, when the Qur'an was revealed, Arab society had many superstitious and groundless beliefs where scientific issues were concerned. Lacking the technology to examine the universe and nature, these early Arabs believed in legends inherited from past generations. They supposed, for example, that mountains supported the sky above. They believed that the earth was flat and that there were high mountains at its both ends. It was thought that these mountains were pillars that kept the vault of heaven high above.”³³

Furthermore, in the introduction to the book publisher which translated into language Indonesia titled charm of the Qur'an. To say that this book will open our eyes about the various events about what is in this nature and verses in the Qur'an about it. And we will come to the conclusion that a Quran was really a perfect Scripture was revealed God, then we will not hesitate again take it as a guideline.

³² Ahmad Izzan, *Metodologi Ilmi Tafsir*, 210.

³³ Harun Yahya, *The Miracles of The Qur'an*, 11.

On the other hand, the thought of Harun Yahya does really want that what has been spoken solely to strengthening the Qur'an as miracles of all time as well as open the human heart will be the beauty of his creation and his meditation upon which we as Muslims will never hesitate again, because scientific discoveries it is true with regard to the existence of the Qur'an that the decline in the past. This proves that the Qur'an is indeed (*shohîhun likulli zamân wa makân*) scripture to suit all ages and place, of the Scriptures applicable universal that transcends time and place experienced by humans. The instructions are perfect for fixing things for the better.

B. Zakir Naik

While the figure of thought regarding Zakir Naik about understanding or interpretation that uses scientific research as well as conducted by Harun Yahya. Some people assume that what is done by zakir Naik is not full what he did to open the understanding that indeed becomes a function of in the Qur'an as guidance, but rather tear down religious opinions or the opinions of others who immediately want to debate with Zakir Naik. Zakir Naik is indeed famous orator as well as debates in comparative religion, it is not impossible cross-religion debate into the food each time. In addition to his background instead of expert interpretation of or directly related to science in the field of Qur'an and associated with it.

He is in addition to the famous as orator or a cross-religion debate expert, is also the founder of the Organization in the field of scientific

research of the Qur'an namely Islamic Research Foundation. Even if undeniable Zakir Naik performs studies such as *The Qur'an and Modern science* which the book discuss various scientific discoveries surrounding the verses of the Qur'an that are associated even more than that, it also contains scientific discoveries about the Hadith he great prophet Muhammad P.B.U.H.

In his introduction Zakir Naik said that;

Al-Qur'an, the main source of the Islamic faith, is a book believed by Muslims, to be of completely Divine origin. Muslims also believe that it contains guidance for all mankind. Since the message of the al-Qur'an is believed to be for all times, it should be relevant to every age. Does the al-Qur'an pass this test? In this booklet, I intend to give an objective analysis of the Muslim belief regarding the Divine origin of the al-Qur'an, in the light of established scientific discoveries.³⁴

From the explanation above, it can be concluded that in his book *The Qur'an and modern science* it aims to hang on to the Muslims that what is contained in the Qur'an is in accordance with the conditions of the age as well as with scientific discoveries related to the State of the universe which has been described in scientific texts contained in the Qur'an.

2. Discover the Spirit of the Qur'an

If by the interpreters of the classics this is meant as a literal meaning of "coercion" to different context of the situation and the human condition, then the contemporary *mufasssir* trying to see what is behind the text of the verses of the Qur'an. Therefore, the contemporary *mufasssir* do not take it for granted what is acknowledged by the verses of the Qur'an literally, but

³⁴Zakir Naik, *The Qur'an And Modern Science*, Vii.

rather try to look beyond what you want to go by the literal expression of the verses. In other words, you wish to search by contemporary musaffir is "*Ruh*" or the moral message of the Qur'an itself.³⁵

The interpretation of contemporary paradigm seems to find his relevance. For the development of the science of knowledge so rapidly so that the musaffir should also be able to respond to the new development of the theories of science. However, in the context of the interpretation of the Qur'an is of course no need to happen "coercion-imposition" of interpretation only to justify and legitimize the theory of science.³⁶

Al-Qur'an as a guide to life of mankind from God Almighty, was supposed to contain instructions, paths, ways and patterns of living in the world. While the man who at first did not know anything about his life, claimed to be and able to live, and meet the needs of a life of its own. However, as social beings, humans are ever prosecuted not to disturb other human interest in the fulfillment of these needs. So the presence of the Al-Qur'ân expected to be a rule that can regulate the life of the whole people of the world as efforts of devotion to his Lord---which in the end becomes a condition for living in the afterlife

Al-Qur'an came up with the perfect guidance to meet the needs of human life. This includes the improvement of belief, worship, morals, tribal

³⁵Ahmad Izzan, *Metodologi Ilmi Tafsir*, 213.

³⁶Dr. Mustaqim Abdul *Epistemologi Tafsir Kontemporer* (LKIS), (Yogyakarta,2010). 86.

fanaticism, economic and political role of women. He was also present to deliver reasonable thought, prevent coercion in the matter of religion.³⁷

Harun yahya or Zakir Naik alike want to uncover what should be revealed in the Qur'an that where it is to make the people of Qur'an who still haven't understood and understanding has not been perfect against the Qur'an so that his heart be more open as well as making what is in the Qur'an whom he turned the guidance in living life in the world and become for her afterlife.

3. The Analytical Study with the Classification of nterpreter.

The scholars from ancient to the present has been widely posited some qualifications or who are familiar is called as a condition that must be met by the person who will perform to interpret al-Qur'ân (exegetes).³⁸ The scholars have mentioned the terms that should be owned by every exegetes, such as the opinion of the Abû Thâlib al-Thabarî in his introduction interpretation cited by Jalâl al-Dîn al-Suyûthî (1445-1505 M.) in his book *al-Itqân fî ' Ulûm al-Qur'ân*, that the terms of a exegetes is must have the correct *i'tikad* and adhere to the *sunnah*, not based on lust, there is no contradiction between al-Qur'ân and method of Sunna (the Prophet and his companions) , believes the purpose of the desired God Almighty, do not

³⁷Rachmat Syafe'i, *Pengantar Ilmu Tafsir*, (Bandung: Pustaka Setia,2012). 60.

³⁸M. Quraish Shihab, *Kaidah Tafsir* (Tangerang: Lentera Hati, 2013). 394-395.

insist with his opinion of his own, has a purpose that is straight, as well as mastering the Arabic language.³⁹

A interpreter of the Qur'an need to have qualifications (the terms) and various fields of science in depth. To be a recognized exegetes, then it should have the ability in all areas. Experts have been formulated on the basis of the conditions that are necessary for a interpreter.⁴⁰ To be able to interpret al-Qur'an, then required by the exegetes. People can interpret the Quran only people who have the skills and mastered the Sciences of tafsir (science about the Quran), whereas people who have not much to understand about the paragraph and the procedures to interpret the Quran and not master the science of Tafseer is not allowed interpret al-Quran, it is intended in order not to scripture be interpreted only in accordance with the lusts of the desires of the exegetes, so that does not correspond to the desired intent of God in his word.⁴¹

We know that the interpretation is one way to understand us that God was revealed to the Prophet Muhammad the beloved, highly improbable someone would acknowledge al-Qur'an; an otherwise perfectly knew about the interpretation and other related sciences. the attack on the al-Qur'an a rollicking done performed by the western orientalists. They try to criticize and cast doubt on the authenticity and the sacredness of the Qur'an.

³⁹Jalâl al-Dîn al-Suyûthî, *al-Itqân fî 'Ulûm al-Qur'an*, terj. Team of Editor Indiva, *Studi al-Qurân Komprehensif*, part II (Surakarta: Indiva Pustaka, 2009). 896.

⁴⁰ Husain Bin aly Bin al-Harby, *Qawâ'id al-Tarjîh 'Inda al-Mufasssîrîn*, (Riyâd, Dâr al-Qasim, 1996). 17.

⁴¹Manna' al-Qattan, *Mabâhith fî Ulûm al-Qu'ân* , (ttp, Mansurat al-asri' al-Hadith,1973), 15.

However be very tragic and ironic if the assault was committed by the person who revealed himself as a muslim; even evolved from and at the Islamic College.⁴²

Problems that occur with the current very many exegetes of various aspects, then how about the terms, ethics and Sciences that should be owned by a exegetes that enabled him to interpret the Qur'an correctly in accordance with the suggestion that exemplified dala-al-Quran and Hadith of the Prophet. Does everyone have the authority to interpret al-Qur'an; an? Rose, who has the authority to interpret the Qur'an and what are to be met. So from that analysis this time will discuss about the terms, the ethics and the science that is ruled by a interpreter and relation to interpretation are doing a contemporary approach to science, particularly that done by both the authors took approach currently i.e. Harun Yahya and Zakir Naik.⁴³

Manna' al-Qathan explains some of the terms that should be owned a exegetes, namely:

1. The true creed. Creed has a very big role towards its owner. When he had the creed sidetracked, of course he would interpret the Quran with many irregularities, that would ruin the an understanding of the Quran itself.
2. Can master the lust. Not rarely triggers the owner desires to defend the interests of his order.
3. Before interpreting the Quran with Qur'an.

⁴²Ahmad Ustuhru, *Qawaid tafsir*, 19.

⁴³Ahmad Ustuhri, dkk. *Qawaid Tafsir*. (Yogyakarta: Aswaja Pressindo, 2014). 19-20.

4. Interpret the Quran with the Sunnah, sunnah serve as identifiers because the Qur'an and explain it
5. Interpret the Quran with the views of the companions if not obtained in the interpretation of the Quran and sunnah.
6. Interpret the Quran with a view of the tabi'in (if it is not found in the interpretation of the Quran, the Sunnah as well as in view of the companions)
7. Have a working knowledge of Arabic.
8. Possess a knowledge of the principles of the science related to the Quran, such as the recitation, *Usul al-tafsir*, *asbab nuzul*, *nasikh mansukh* verse, etc.
9. careful Understanding.⁴⁴

As for for a contemporary interpreter, according to Ahmad Bazawiy Adh-Dhawiy, then he must master three other additional knowledge requirement in addition to the fifteen above. Three conditions knowledge are;

1. Knowing perfectly the contemporary sciences until able to provide interpretation against the Quran who build true civilization in order to materialize the universality of Islam.
2. Knowing the philosophical thinking, social, economic, and political world to dominate the exegetes are able to answer any questions directed to Islam and gave rise to the nature and attitudes of the Koran against

⁴⁴Mana' Khalil al-Qatthan, *Mabâhis fî 'Ulûm al-Qur'an* (translated edition) Mudzakir AS (Bogor: Pustaka Litera Antar Nusa, 2009). 463-465.

3. Have an awareness of contemporary problems. This knowledge is very urgent to show how the attitude of Islam towards the problem and solution.⁴⁵

Regarding the terms of a exegetes, Jalâl al-Dîn al-Suyûthî in *al-Itqân fî 'Ulûm al-Qurân* expressed his opinion, that there are fifteen terms of science that must be mastered by the exegetes, namely: Linguistic, the science of *nahwu*, science *tashrîf* (sharaf), science of *Isytiqâq* (root words/etymology), science of *al-Ma'âni*, science of *al-Bayân*, ilmu *al-Badî'*, science of *al-Qirâ'at*, science of *Ushûl al-dîn*, science of *Ushûl al-Fiqh*, the science of *Sabâb al-Nuzûl* (the cause of the decline of the verse), science of *al-Nâsikh wa al-Mansûkh*, science of *al-Fiqh*/Islamic law, Hadith identifiers to interpret the *mujmal* (global) and *mubham* (unknown), Science of *mauhibah* (talent).⁴⁶

Ahmad Syurbasyi in the book *Qishshat al-Tafsîr* adds one more to science terms controlled exegetes, namely Science and technology, science and technology, thinks very necessary to interpret al-Qur'ân, especially in an effort to find new theories, as in the al-Qur'ân found a cue-cue about science and technology. Syurbasyi argues, if a exegetes do not know about the

⁴⁵ Ahmad Bazawî al-Dhâwî (born on 1957 M.) is a Professor of the science of tafseer al-Qur'ân and on the Faculty of Adab and Humanities (الآداب والعلوم الإنسانية) Shoaib Douk kâli University Maroko. source: http://ar.wikipedia.org/wiki/أحمد_يزوي_الضاوي. (27 may 2016).

⁴⁶ Jalâl al-Dîn al-Suyûthî, *al-Itqân fî 'Ulûm al-Qur'ân*, Tim Editor Indiva, *Studi al-Qurân Komprehensif*, part II (Surakarta: Indiva Pustaka, 2009). 911-912.

science of science and technology, the contents and the contents of al-Qur'ân said it was difficult to scientifically.⁴⁷

Courtesy or ethics is one of the most important exegetes in the aspect of a personality. The intent of this aspect of the personality is the morals and values of *ruhiyyah* which must be owned by an exegetes to be worthy in explaining a fact from al-Qur'ân against the less know. Nashruddin Baidan in Methodology of interpretation of al-Qur'ân has been indirectly broached regarding the *adab* and personality an exegetes, exegetes must obey sincere, honest, noble character, soundness, and others.⁴⁸ Meanwhile, Badr al-Dîn Muhammad al-Zarkasyî (d. 1391 M.) held in the *al-Burhan fî 'Ulûm al-Qur'ân* as quoted by Jalâl al-Dîn al-Suyûthî in *al-Itqân fî 'Ulûm al-Qur'ân*, that if in your heart there is still innovation exegetes a, arrogance, lust, love, the world is always sin, weak in faith, worship, lazy, based upon the opinion of people who are not clear, and only bound to brain/logically only, then it is not possible to know and see the secrets of the revelation of Allah.⁴⁹

From the above explanation about the terms, ethics and science that must be controlled by an exegetes. The authors assume that in this contemporary era variety of science emerged as a form of development that is increasingly going forward. Harun Yahya and Zakir Naik, as we know that the record is two figures that are located in the our contemporary era. As for regarding the interpretation done by earlier people would have been

⁴⁷Ahmad Syurbasyi, *Qishshat al-Tafsîr*, Zufran Rahman, *Studi Tentang Sejarah Perkembangan Tafsir al-Qur'ân al-Karîm* (Jakarta: Kalam Mulia, 1999). 40.

⁴⁸Nashruddin Baidan, *Metodologi Penafsiran al-Qur'ân* (Yogyakarta: Pustaka Pelajar, 2000). 9.

⁴⁹Jalâl al-Dîn al-Suyûthî, *al-Itqân fî 'Ulûm al-Qur'ân*, 912-913.

very different from that done by people now, especially in the field of science as well as the latest discoveries made.

In terms of the conditions of the author's more agree with the opinion of Quraish Shihab in his book "Kaidah Tafsir". In response to this, he is dividing it in four important points need to be underlined in the line. Quraish Shihab commenting against the terms proposed by previous scholars such as Imam Suyuti and others. Quraish Shihab said the terms were for exegetes interpret that will perform the entire verse al-Qur'ân. For those who would interprets the verses just astronomy for instance, then it is not an absolute for him to know the science of *ushûl al-fiqh* or the science of *al-nâsikh wa al-mansûkh*. However, one of the absolute for him is to have qualified knowledge pertaining to astronomy and science language. So also is the case made by Harun Yahya and Zakir Naik, although insufficient from a variety of terms above but focusing on one study that is effected by the study as well as educational and adequate to understand the science of scientific texts are examined.⁵⁰

In addition, according to Quraish Shihab need any additional requirement, i.e., "knowledge of the object descriptions". A person is not possible will understand well the verses that talk about, for example, scientific texts that deal with the latest discoveries, if he does not have sufficient background knowledge regarding the science disciplines. As with Harun Yahya and Naik, they are both equally has a background in the field

⁵⁰Quraish Shihab, *Kaidah Tafsir* (Tangerang: Lentera Hati, 2013). 397-398 .

of research and is already engaged in research as well as the latest scientific discoveries.

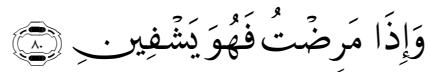
In terms of etiquette a exegetes, Shakir also mentioned that some of the conditions put forward by scholars of *tafseer and ulûm al-Qur'ân* above, needs to be revised or given a different, such as the definition of the terms "correct belief" for a exegetes, these terms make the orientalist interpretation of non-Muslims is not acceptable. However, when the terms were replaced with the words "objectivity", then anyone who objectively, he potentially understand the verse al-Qur'ân well as long as the terms of the minimum.

M. Quraish Shihab concluded that the terms of a exegetes is, he does not give rise to confusion in interpreting the verse of al-Qur'ân. The point is, a exegetes should not be subjective in interpreting paragraph, do not understand the context of the clause (history/cause down, verse), not knowing who the speaker or partner, and who is discussed, superficial knowledge concerning science-science tools and languages, erred in applying the methods and rules, and superficial knowledge about the material description text. If it would have been avoided, then according to him, then the interpretation will not be judged deviant.⁵¹ The above statement of the author's analysis that is Both Harun Yahya Or Zakir Naik during their studies and don't stray away from provisions that are already

⁵¹M. Quraish Shihab, *Kaidah Tafsir*, 398-399

listed on what should be done to understand the verses of the Qur'an properly and correctly.

The writer also agrees with the opinions which is expressed by al-Ghazali, he explains that in *Ihya Ulumuddin*, advocate scientific interpretation of moslem scholar attack follower of Ibnu Abbas and other interpreter. He tell *akhbar* and *atsar* of indicating that Al-Qur'an have more meaning of bare than found on boldness which is *manqul*. If Ibnu Mas'ud tell, " Whom wish to know former people science and later; then, contemplate al-Qur'an." Al-Ghazali said, how can us obtain; get it with only interpretation comes into the world it even.⁵² Al-Ghazali give some sentence example of Al-Qur'an which cannot comprehend by *manqul*, but can only understand by one who have expertise knowledge. Sentence



"And when I am ill, it is He who cures me; (QS. 26:80).

This verse can only comprehend by doctor man of science. Sentences depicting circulation of moon, sun and star, only understood by astronomy and physicist. To comprehend sentence about occurrence of human being, needed by science about human being (good of psychology and also physiology).⁵³

⁵² Al-Ghazali, *Ihyâ Ulûmuddîn*, I, 260-261.

⁵³ Al-Ghazali, *Jawâhir al-Qur'an*, 29-30.