

❖ **Tafsîr Khuluqun 'Adzîm: A Methodological Studies****Saadatul Jannah**

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Abstract: *Since 16th century until the recent age, study commentary is increasing gradually in Indonesia. It was characterized by the spirit of produce commentaries from scholars of Indonesia (pre-modern) such as works of Abd al-Raûf al-Sinkilî (Tarjumân al-Mustafid), Syaikh Nawawî (Tafsir Marah Labid) and Ahmad Sanusî (Tafsir al-Qurân al-Karîm), and modern era explicitly Quraish Shihab (Tafsir al-Misbah) and Didin Hafidhuddin (Tafsir al-Hijri). On the other hand, Quranic exegesis is magnetizing the modern society, academia, and the government. Two things are a sign that Indonesia necessitates developing new outlooks contained in the works of interpretation, so the view of Indonesian society are to be more extensive and varied without being limited by one of his Indonesian commentators. Yunan Yusûf, one of the Indonesian Muslim philosopher, within Tafsir Khuluqun 'Adzîm endeavors coloring Indonesian elucidation by creating distinctive work that is an interpretation of the Quran from the short chapters (Madanî) to the extended chapters (Makî). This article discovers specifically the explanation of the al-Mulk to find a methodology, sources, references and pattern of his works. This paper depicts qualitative method with the analytical comparative approach through the two references commentaries Indonesia Tafsir al-Azhâr and al-Misbah. Yunan interprets the Quran critically and decisively utilizing the color philosophy. He is able to convey the message of the Qur'an by using the correlation of the Quran (munâsabah al-Qurân bi al-Qurân) either on his work title or his clarification content. This article concludes that the better sources is preferred the more authentic the exegesis is and the more dominant the type of commentaries is the more pattern work is.*

Keyword: *Indonesian Commentaries, Tafsir Khuluqun 'Adzîm, Yunan Yusûf, philosophical view, Methodological studies.*

Introduction

Enthusiasm study of Quran was born since Indonesian cleric traveled to the Middle East by the spirit of Islam. They convey new outlook as projected in the commentaries. Based on the history, the first texts written by Indonesian scholars were discovered in Aceh in the 16th century. The manuscript has never

known who the author was, thus it was brought to Netherlands and exalted by Cambridge University Library.¹

A Few years later, some Indonesian commentators such as Abd al-Raûf al-Sinkilî (*Tarjumân al-Mustafîd*), Syaikh Nawawî (*Tafsîr Marahî Labîd*) and Aḥmad Sanusî (*Tafsîr al-Qur'an al-Karîm*) produced exegesis by using the different style, charisma and message. These entries were innate in the same century (pre-modern), and were examined frequently in several Islamic Boarding or non-boarding. For a long time, Moslem may be strongly influenced by Indonesian exegetist cleric running Islamic law. Study of interpretation raise significantly characterized by some commentaries were existent to answer public turbulence in life. The message was the same objectives of the Quran that is *sallih likulli zamân wa makân*. It means that Quran should be able to response and be human guidance either for individual or community.

Today, *Tafsîr al-Miṣbah* able to hypnotize the reader both in academia, teaching and political environment. However, it has been rather effective in solving any problems of society particularly in the fields of theology? The answer will be relative in which Abdul Moqsiṭ Ghazalî, one of the Indonesian liberal member started that academics should be able to clear out of the Quraîsh Shihab's thinking and have the courage to make a difference in the interpretation. Hence Indonesian pupil should not only uplifting interpretation through him, but also need other colors to improvise these insights. That is why each interpretation emerged at a different time and context, so interpretation emphasis will create simplified answer each other accordance the changing times. The next interpreter who will expand Indonesian Islamic resources is Yunan Yusûf. He furnishes new exegesis by using philosophical view. The article will observe his methodology by utilizing qualitative and comparative analysis of the two Indonesian interpreters namely Quraîsh Shihab and Hamka. By using this approach will be seen original interpretation through the Philosophical attitude.

Biography of Yunan Yusûf

a. Education

Prof. Yunan is the greeting on the College of Graduate School of State Islamic University (UIN) Jakarta. He was native in Sorkam, Central Tapanuli North Sumatera,²19th July 1949. His childhood was spent in the village by studying at elementary school. He learned religion in the School of *Tarbiyah Fî Ikhwân al-Dîn al-Islâm* for six years starting from 1957. Subsequently, he

continued his education in the school of First Religion Teacher Education (PGAP) Muḥammadiyah, Sibolga until 1967.

He absorbed in *Ma'had Kuliyyat al-Muballighîn Muḥammadiyah* established by Buya Hamka (1908) in 1935. At the same time, he sticks to *extranai exam* Higher Religion Teacher Education (PGAA) in Bukit Tinggi Padang 1970. After graduating from boarding and PGAA School, he maintained education in University of Muhammadiyah focused on Islamic Missionary and obtained a Bachelor of Art (BA) in 1973.

The following years, Yunan migrated to Jakarta for continuity his studies at the Faculty of Islamic Theology of State Islamic University (UIN) Jakarta and became a lecturer in the faculty. For three years, he was given an opportunity to complete his Master level by using non-thesis and able to accomplish his Doctoral program for three years dissertation “*Corak Pemikiran Kalam Tafsir Al-Azhar: Sebuah Telaah Atas Pemikiran Hamka dalam teologi Islam*”.

b. Activities and Career

Yunan Yusûf dynamically was involved in research activity. First performed in 1979 focus on religion and social change in *Litbang Departemen Agama*, produced a monograph, the effect of TVRI broadcast Against Religious Awareness among Students PGA Muḥammadiyah in Ciputat. Presently, he performed another study that is closely related to his concentration namely *Hamka dan Tasawufnya* and he was involved in leading a journal that is *Journal of Religious Studies and Society* in the Faculty of Uşuluddîn UIN Jakarta, *Member of Mesta Bestari Jadid, Journal of Islamic Studies and Muḥammadiyah, Journal of UHAMKA, As-Syafi'iyah University, Spektra Expert Editor, Dewan Redaksi Risalah Dakwah* (editorial board), *Journal of communication and writers Muḥammadiyah column*.

In the course of achieving career, Yunân was accompanied by Hj. Iriannis Tanjung, B.A, his sons and daughters namely (Zuhairan Yummi, Zahraini Yumna, Zulfahmi Yasir and Zuhdayanti Yufna). Nowadays, he has been blessed by five grandchildren including (Fatihin Faris, Mumtaz Muflihîn, Kamelia Dinar, Rijal Sabiq and Aischa Hutari). He teaches actively at several universities such as Graduate School and Faculty of Communication UIN Jakarta, Graduate School of Muḥammadiyah Hamka University, University of Muḥammadiyah Jakarta, University of Muḥammadiyah Tangerang and As-Syafi'iyah Islamic University Jakarta.

From 1995 to 2000, he was the head office in the two institutions to be precise *Lembaga Pengkajian dan Pengembangan Pimpinan Pusat Muḥammadiyah*

(Institute for Research and Development of Central Muhammadiyah) and *Majlis Pendidikan Dasar dan Menengah Pimpinan Pusat Muhammadiyah* (Central Board of Elementary and Secondary Education Council of Muhammadiyah). Five years later, he became deputy chairman of the Advisory Council and the development of Religious Education and Ministry of Religious Affairs. At the same time, he concurrently served as a Board Member of the National School Accreditation (BASNAS) The Ministry of Education and Culture and worked for chairman of the Consultative Council of the Private Institution for one period 2001-2006. He also converted the members of Education National Standards Agency (BSNP) during the period ended in 2007, served as the leader of the Treasurer of Assistance Team Central Muhammadiyah 2011-2015 and Committee Member Non-text book in the Ministry of Education and Culture started from 2010 up till now.³

c. The works of Yunan Yusûf

Muhammad Yunân Yusûf's works are *Cita dan Citra Muhammadiyah, Kemuhammadiyah Kajian Pegantar, Al-Islâm I, Alam Pikiran Islam Pemikiran Kalam, Masyarakat Utama: Konsepsi dan Strategi, Corak Pemikiran Kalam Tafsir al-Azhar, Teologi Muhammadiyah; Cita, Tajdid dan Realitas Sosial, Filsafat Pendidikan Muhammadiyah, Agama di Tengah Kemelut, Kehampaan Spiritual Masyarakat Modern, Ensiklopedi Muhammadiyah, Ensiklopedi Islam Indonesia, Ensiklopedi Islam, Ensiklopedi Hukum Islam, Pendidikan Holistik, Tafsir Juz 'amma: Sirâjun Wabhâjâ, Juz Tabarak: Khuluqun 'Adzîm, Juz Qad Sami'Allah: Bûn-yânûn Marsûs, Pemikiran Kalam; Dari Khawarij hingga Buya Hamka ke Hasan Hanafi, dan Dakwah Rasulullah saw. Sejarah dan Problematikanya.*

Some of these works which are frequently referred become are the work of His dissertation, entitled "*Corak Pemikiran Kalam Tafsir Al-Azhar: Sebuah Telaah Tentang Pemikiran Hamka Dalam teologi Islam*". This text depicts verses of theology such as sense, free will and God's revelation in perspective Hamka. In conclusion, he argued that Hamka (1908) in view of the theory of free will as equivalent as Mutazilite which recognizes their freedom of action or choose either chooses believers or unbelievers. On the other hand, Hamkâ acknowledges the laws related to the provision or providence of God specified to his creation.⁴

d. The Motivation of Interpretation

As expressed by Yunan in the Introduction of his work, since he was able to complete the final work of his first academic written by using the Arabic

language, that's flourishing his desire to write a commentary.⁵ Although he succeeded completion the task ended up by using the Arabic language, it does not make him courageous to write commentaries early. For him, interprets the Qur'an is an incredible point that cannot be done by everyone if someone has not mastered Arabic and 'Ulûm al-Quran. Hence his attention constantly buried because of several factors such as knowledge, fear, courage and seriousness.⁶

There is a significant changes in the Islamic world particularly public and academic interest to the study of interpretation in Indonesia. This is marked in the number of communities review Quran exegesis, so Quranic texts were appeared and best-selling. Yunân said the distinctive point that youth Moslem generation in Indonesia cogitated that they can interpret the Quran by using works of the Religious Department team "*Terjemahan Tafsir Departemen Agama*" in which its usages *tafsîr bi al-ma'tsûr* approaches method.⁷

The situation is not only conveying new spirit but also affecting anxiety in which there would be a new interpretation that is not easily accounted for scholarly, scientific, and moral. This condition formulates Yunan established serious and consistent care to produce commentaries. As a final point, he writes commentaries a Juz of 30th (*Bun Yânûn Marşus*) that can be completed in less than one year started from March to December 2009. The work of this commentary was published by Azzahra Pustaka Prima cooperated by Penamadani publishers. His desire was powerful to transcribe the next Tafsîr then he elucidates Juz 29th (*Khuluqun 'Adzîm*) and 28th (*Tafsîr Qad Sami' Allah*).

The three commentaries discovered by the author, they have different name of interpretations. It shows that there is a hidden hopefulness of the author described in the title of tafsîr. The expression has the intent to make easier the readers for understanding his works specifically Indonesian colleges. Thus he gave the title of interpretation Juz 29th "*Tafsîr Khuluqun 'Adzîm*" (great character) taken from Verses *وانك لعلى خلق عظيم* Al-Qalam:4. The selection is determined based on general themes contained in verses of al-Qalam,⁸ al-Muzzammîl⁹ and al-Mûdatsîr¹⁰ in which three of this chapter specify to discuss the figure of the prophet Muhammad as a man chosen to convey the values of the Qur'an to the entire human being. Thus, the idea of the author in the case is not directly drawn from the title of his work of creating individual having astonishing character (*akhlâk al-karîmah*).

Another commentary is Juz 28th entitled "*Tafsîr Bun-yânûn Marsûs*"¹¹ intentionally taken from the editorial verses of the Quran sura al-Shaff:61 بنين مرصوص (substantial building). This is ascertained because of the correlation between Sura talking about the same theme. The main theme is the formation and development of Islamic societies directly implemented by the Prophet in his preaching build Islamic civilization based on the Quran.

In addition, he cites Sayyîd Quṭb's view (1906) that the true values of Islam which are expected to create an orderly and neat community is indispensable to the realization of the growing generation. For him, the provision of this title is extremely appropriate in order to give a message that the embodiment of the values of Islam performed by the Prophet¹² can be used as a role model for the modern generation.

The writer believes though he did not write directly his motivation to make commentaries, it seems the emergence of the exegesis trying to minimize the creation of works un-authoritative interpretation. In addition, an interest changes assessment commentary on modern society makes inspiring him to create works of new elucidations that are typical of Indonesia previous commentaries, so that its interpretation is able to circulate and can be read by all of the Indonesian people especially for Indonesian students.

The Highlight of Tafsîr Khuluqun 'Adzîm

a. Interpretation Sources

Scholars divide the sources of interpretation of the Qur'an in terms of interpretation approach into two types.¹³ First, referring to the history (*tafsîr bi al-ma'tsûr*),¹⁴ second, using the ratio (*tafsîr bi al-ma'tsûr*).¹⁵ To determine exegesis sources in the category of *bi al-ma'tsûr* or *bi-al-ra'yî* must be the relevance of the explanation of meaning itself. Consequently, the author concludes that *Khuluqun 'Adzîm* is a combination of *tafsîr bi al-ma'tsûr* and *tafsîr bi al-ra'yî*. The determination is based on several considerations, namely:

First, Yunân uses interpretation method by using *al-Quran bi al-Quran*. As the interpretation of meaning الملك "kingdom" in the Al-Mulk: 1.¹⁶ He makes clear that; "*There is no power and dominion that are beyond His hold. He gives power to the people he hopes, otherwise, he would revoke the authority of the person who he requires*". The meaning of *al-mulk* is interpreted based on Ali-Imran: 26.¹⁷ The next verse speaks of الذي خلق سبع سموات "the creation of the seven layers heavens" and ما ترفى خلق الرحمن من تفوت "command to repeatedly see", something

that is not perfect of God's creation is interpreted by several other verses namely An-Nahl: 11- 12 and Al-Zumar: 9.¹⁸ He concludes that the main point of the exegesis is God's command for seeing gradually reproach of His imperfections.

For Yunan, surveillance activities require some observations repeated precisely so that the data collected would be authentic and real. To prove the greatness of God can be seen through His creatures (Nature, sky, rain, day and night). It proves there is no shortage of anything created by God.

As a point of comparison of Quraish Shihâb's work, he describes the meaning of "heavens creation and commands repeatedly see" deeply, but he does not use *munasabah* much more as Yunan does.¹⁹ Meanwhile, Hamka interprets the meaning of "creation of the heavens" only to give disagreements about previous interpretations and take a relevant opinion. Making it clear that Yunân almost never escaped from the interpretation of *al-Quran bi al-Quran (munasabah)*.²⁰

Second, Yunân frequently refers to the history of Ibn 'Abbâs to strengthen his interpretation. For example the interpretation of meaning كَفَرُوا in Al-Mulk: 6,²¹ he defines it by Jewish, Christian, Zoroastrians and Polytheists Arabic.²² Other citations are found in interpreting the alphabet of ن as the opening of al-Qalam.²³ The goal is to find better meaning and more rational. However, he disagrees of Ibn Abbâs' (619) argumentation associated the meanings of *Nun* in which its grounds is exceedingly confusing.

Thirdly, He confers asbâb al-nuzûl on the few verses. For instance, on the interpretation of Al-Mujadalah: 11, Yunân seized two pieces of history that can be relied upon interpretation, namely; *"Muslims, when they see one coming to them to confront themselves, they tighten the seat in front of the Prophet. Then this verse came; "O believers, if be told you; let's expand in the mosque ", then make bigger"*.

Another is: *"On that day there came a class of people who ever fought in the battle of Badr, but the seating is limited and narrow. While those present did not vacate his seat for the new arrivals. Finally, the Prophet asks some persons sitting to standing, while the other group who had arrived were asked to sit down. They did not agree with the Prophet's attitude so that this verse came; "O believers if it is said to you to expand sitting in assemblies, then expanded"*. Yunan argues that it is part of Islamic ethics in the communities.²⁴

Fourth, this interpretation includes commentary category *bî al-ra'yî*.²⁵ this is evidenced by Yunan's exegesis of the word القلم by Al-Qalam:1. Although he illustrates an idea of the meaning of القلم is widely,²⁶ but the most appropriate

definition for the modern age now is a pen that can be used to write and create works including computers. For him, it gives the marvelous meaning to the progress of human civilization. By reading and writing, writing can be able to complete the perfection of understanding and making science will increase significantly.

Other interpretation is **بيده** "God's hand" in which Yunan interprets critically. He depicts some of the views of theology Ash'arite, Maturidiyah, and Mu'tazilite stating that they reject the meaning of *tajsîm* in interpretation which leads to material or *tajsîm*. In his opinion, the word "God's hand" should not be interpreted as such as a human's hand, but is defined as a substance. By using the metaphor understanding, it will be spared of understanding leads to *tajsîm*.²⁷

In addition source of interpretation that became his trademark, reference is also able to contribute in influencing patterns of thought and an exegesis color of commentators. Therefore, the more authentic commentary referral sources are, the better the work of commentary is. In the introduction, Yunan referred on some of the classical and modern exegesis as a reference. The references are *Tafsîr al-Qur'ân al-'Azîm* (Jalaluddîn As-Suyutî), *Tafsîr al-Qur'ân al-'Azîm* (Ibn Katsîr), *Tafsîr al-Qur'ân al-Karîm Juz 'Amma* (Muhammad' Abduh), *Tafsîr al-Azhar* (Hamka), and *Tafsîr al-Misbah* (Quraish Shihab).

b. Interpretation Method

Based on the agreement of scholars, a method of interpretation is divided into four kinds; Global (ijmālî),²⁸ analytical (tahlilî),²⁹ comparison (muqārîn)³⁰ and thematic (maudhū'î).³¹ Each method has advantages and disadvantages in forming commentaries. For instance, if the global method has general characteristic exegesis, then the upside is understood. However, the side that cannot be achieved from the use of this manner is a lack of the analytical side in revealing dialectics considered problem in the Qur'an. Furthermore, the most distinction from the analytic technique is deeply exploring Quran by using ratios, but it does not negate the principles and law. Moreover, the comparison and thematic method have certain characteristics in which one is able to prove that the verse of the Quran is not contradictory, while the thematic way able to provide actually answers Quran was able to react problems that exist in society by presenting commentary with certain themes.

From the description, the author categorizes *Tafsîr Khuluqun 'Adzîm* as the interpretation by using the analytical method (tahlilî). Why is not the general method? Because the interpretation is identic by *munasabah* which the character

is close to the analytical method. As well as interpretation of al-Mulk: 3-5 discussion about the meaning of سبع سموات (the seven heavens), Yunan furnishes various meaning of its referred to in that paragraph. Started from science which states the real sky is a phenomenon that does not have real space, so he called the atmosphere. While the view of classic and modern are different which is previously regarded as the top of the sky that stretched above the earth, while at this time the sky recognized as a spacious room or known as space.

Yunan views that it is not sufficient to know how are true and widespread the skies in seven figures referred to in the Qur'an. Therefore, it is not yet final definition because there are other clusters that have not been able to be reached by the human in space, so as to reach the truth of meaning interpretation still needs to do research to know for certain about space science. In the next verse al-Mulk:5, God provides an explanation regarding what is meant by the seven layers of the sky. Here's an example of Yunan's interpretation;

"After depicts the seven layers of the atmosphere, then God elucidates information about it. The information was given in parable form, depicting the nearest heaven on earth. Indeed, we have adorned the lower heaven creation, the heavens are close to the earth that can be regarded as the sky on the first layer, with the lights of the giant essentially incarnated as the stars; and we make the stars throwing tools or as a tool for archery and stoning the devil, and we provide for them, the demon, the punishment of the blazing fire a very large".

In the end of his works, he refers to the rational knowledge that is consistent with science concluded that *"perhaps what is meant by the nearest heaven or first heaven it is a cluster of stars in the Milky Way that sun witnessed every day by humans"*. The author views there is the usage method of *munasabah* in interpreting the three verses from 3 to 5 on al-Mulk. Those depict the same topic namely the creation of paradise in which each paragraph will clarify each other.

Another example of *munasabah*, Yunan explained that there is a correlation between al-Mulk and al-Qalam. It is located at the end of Sura "God threatens people who are not grateful for the favor of God by making their land became dry and barren". At the beginning of al-Qalam, "God presents a clear penalty will be given to people who are ungrateful".³²

The next Argumentation associated with the establishment of an analytical method can be seen Yunan's analysis in interpreting the existence of God through the verse of ربهم بالغيب (QS.Al-Mulk: 12). This describes *tanzir* containing elements of threats for the infidels who do not believe and people

who commit major sins. They were asked to repent and return to the path of God so that they get His forgiveness.

Regardless of sharia purpose tucked in the verse, Yunan elucidates the meaning of God in Islam by "substances" (supernatural existence), mercifulness and love. For Muslims to carry out His commands and avoid His prohibitions. In terms of philosophy, he cites ibn Sina the form is divided into three namely *mumtani' al-wujûd* (impossible form), *mumkîn al-wujûd* (perhaps or may not tangible and intangible), dan *wajîb al-wujûd* (the existence of which must be tangible).³³

The differences invite people to think and prove the existence of God on the basis of rational logic. If the Lord is positioned as *wajîb al-wujûd*, then God is there truly but unseen and He is not in the sense of the concrete or in the abstract sense. For Yunan, although God is forced into "abstract position", it is only a grasp of the human mind to prove the existence of Lord. While "unseen existence" can only be captured by the heart, cannot be captured by the senses. That's why this paragraph using the editor ربهم با الغيب (their Lord unseen) which cannot be seen by them and heard by the ear. Yunan arranges God as an impossible seems by the senses that are *mumtani' al-wujûd*.³⁴ This is one of his critical in describing the meaning of God through a philosophical point of view.

c. The Pattern of Exegesis

There are several types of patterns in the commentaries both from the Middle East and Asia, including Indonesia. Some of them are Sufi, jurisprudence, philosophy, languages, social and sciences interpretation. The shades are usually motivated by many things the two of an education background and culture characterizing the lives of commentators. For instance, the communities, so its exegesis is known as *adâbî ijtimâ'î*.

As academics active in the field of thought, Yunan can never be separated from the issues of theology both in terms of the views and the practice of daily life. However, the author does not justify his interpretation patterns as a philosophical interpretation because al-Mulk does not explain divinity generally but talking about the creation of nature and natural phenomena will be occurred after death.

The following is an example of the interpretation of "natural phenomena", *"And what they do not pay attention to the bird's wings outspread and folded on top of them? No one held him in the air other than the Merciful, verily He is seeing everything"* in the Al-Mulk: 19. In this interpretation, Yunan describes the human mind stimulated to pay attention to the phenomenon and symptoms of

what is happening on earth so that humans keep thinking and God asks man understanding of the symptoms and phenomena taken place³⁵ on Earth that often witnessed every day, such as "the phenomenon of fly bird".

By referring Fuâd Abd al-Baqî's opinion (1882), Yunan stated that bird is a kind of animal that can fly in the air. Why cannot other animals fly? The question requires careful thought. But finally, he tries to answer by taking the findings of Harun Yahya (1956) in the book "*Design in Nature*". The emphasis is rational sciences interpretation in which it is the point of engineering perfect creator.

In science, why birds can fly? It is not only the feathers factor but the chief is designed smaller than on the body. It is purposed that the bird is not only leaning forward during a flight.³⁶ Through the stimulation is mentioned above, showing that the paragraph deals with the creation of nature he implicitly emphasizes philosophical mindset in understanding the Qur'an. Therefore, through the interpretation of the evidence, the writer tries to classify Yunan's interpretation in *al-Mulk* as the interpretation is patterned philosophy.

Another argument found by the author is that eleven themes groups contained in Surah Al-Mulk comprising introduction, seven themes (the transcendent, sacred, metaphors), two of topics explaining about (creation of the heavens and the phenomena of nature) and closing. Hence topics of transcendent are more dominant than science themes.

d. Systematical Work

As performed by commentators generally put introduction at the beginning, Yunan Yusûf, he opened his commentary by long introduction containing about his motivation to write commentary, as well as short posts related to the overall topic interpretation of each Sura. In the beginning, he has been grouping several passages in a subject if the discussion is the same theme and interrelated. This matching is done by Didin Hafidhuddin (1951) in the works of *Tafsîr al-Hijrî* in which he splits one Sura in several themes.³⁷

In the early interpretation of Sura, Yunan depicts the position and meaning of the name of Sura and illustrates the number of verses, words and the number of letters in each Sura. It is frequently poured in "iftitah" of each chapter". In addition, he explains the first verse positioned in sura and describes correlation each verse and cites the history to support its interpretation.

He interprets the verse-by-verse and expresses munasabah of the previous paragraph. It will produce the theme of harmony in which the Qur'an describes other verses of the Quran. He does not interpret each word but he makes clear

one word that became the focus of the discussion of the verse. For example the interpretation of Al-Mujadalah:1 discussion about *zihar*. In this case, Yunan only defines what is *zihar*? After he had explained previous events by using descriptive explanations.³⁸

While Quraish Shihab, his professor, explains in detail the definition clause.³⁹ The writer argues generally systematical interpretation between Quraish Shihab and Yunan Yusûf almost the same in which they interpreted the verse-by-verse and included *munasabah* either in the sura or verse. At the end of interpretation, he stressed the message and the lessons contained in the verses of the Quran itself and gave a summary in each Sura.

e. Novelty of Yunan's works

It has been described previously *Khuluqun 'Adzîm* is one of the Indonesian texts having distinctive characteristics in different sides. They are; First, commentators interpret the verse based on the following sura from al-Fatihah to An-Nâs but Yunan explained Quran started from the last juz 30, 29 and 28 respectively. Its difference is absolutely prominent of his work compared in other commentaries both classical, modern and contemporary exegesis.

Secondly, the determination of titles works is extremely different and unique. For instance, Quraish's work consisted of twelve volumes named by *Tafsîr al-Miṣbah* in order to its work to be a light and guidance to readers in Indonesia. However, each juz of his texts is given different names according to the message and wisdom contained in the Sura. It means he was desired Indonesian Muslims understanding the message of Quran and being Quran as regulation to their life. In this case, he intends to explore the message of the Quran through his works and intentions to re-open the insight of the text benevolent through observation and critical opinion.

Third, contrary to the previous interpretation both *al-Miṣbah* and *al-Hijrî*, the differences is located on an explicit description of the sequence of Sura, the number of verse and letter. he illustrates the benefit of those and identifies the reasons name of each juz. Fourth, he adopts *munasabah* which has been applied by classical and modern scholars both in terms of title and the interpretation of the verse.

Conclusion

Tafsîr Khuluqun 'Adzîm is one of exegesis that must be voiced by the reviewers to unearth contemporary Indonesian commentaries. According to the authors, the work is an answering of his curious of the problems faced by

particular communities and occurred generally in some state bureaucracy. Therefore, the exegesis is contained the much moral message for any individual to have a certain character as the Prophet's attitude. The other messages for Indonesian leader are available on juz 28 in which they have to imitate the Prophet's attitude as the leader of the State which is capable of the creation of peace and prosperity.

At the first glance of the previous explanation, the author finds and defines some of the methodologies used by Yunan Yusûf associated with sources, methods, and style of commentary. The writer is learning to analyze the works of commentary so that the determination is far from the truth and need to be investigated. The doubt is certainly due to the writer has never discovered the reviewer commentary discussing interpretations related Yunan's methodology. This article concludes that the better sources are referred the more authentic the exegesis is and the more dominant the type of commentaries is the more pattern work is.

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Endnote:

¹ Islah Gusmian, *Paradigma Penelitian Tafsir di Indonesia*, Jurnal Empirisma Vol.24, No.1, 2004, h.1

² Tapanuli is a district in North Sumatra Province. In the Dutch East Indies the region was led by Resident of Dutch. Yunan Yusūf was born four years independence of the Province. It means that the prosperity of the district is still low because there is intervention of Netherlands rulers. However North Sumatera is categorized as the fourth biggest populations after West, East and Central Java. So to serve the public, government build some infrastructure can be accessed by the community. Kementrian Kesehatan, *Ringkasan Eksekutif Data dan Informasi Kesehatan*, Sumatera: Bakti Husada, 2014, P.10

³ Yunan Yusūf, *Alam Pikiran Islam Pemikiran Kalam; Dari Khawarij ke Buya Hamka Hingga Hasan Hanafi*, Jakarta: Kencana, 2014, P.257-259, See also Yunan Yusūf, *Corak Pemikiran Kalam Tafsir Al-Azhar: Sebuah Telaah Tentang Pemikiran Hamka Dalam teologi Islam*, Jakarta: Pusat Studi Sekolah Pascasarjana, 1989, P.262

⁴ Yunan Yusūf, *Corak Pemikiran Kalam Tafsir Al-Azhar: Sebuah Telaah Tentang Pemikiran Hamka Dalam teologi Islam*, Jakarta: Pusat Studi Sekolah Pascasarjana, 1989, P.242

⁵ The first work of Yunan Yusūf is "*Al-Qur'an Al-Karim A'zhamu Mu'jizat Li An-Nabi Muhammad Shallallahu'alaihi Wasallam*". He intentionally writes by using Arabic hoping the next that he will be able to interpret Quran. Yunan Yusūf, *Tafsir Juz Tabarak (Khuluqun 'Adzim)*, Jakarta: Lentera Hati, 2013, P.xvi

⁶ Yunan describes that there are three obstacles that make him fail to write commentary since a young age. First, he feels that there interpretations written and made reference by Muslims both Classical and Modern works and the famous commentaries that have become a general reference of academics and the general public such as *Tafsir al-Miṣbah* and *Tafsir Jalālain*. Therefore, he is concerned about the repetition of interpretation in which it will produce the same views and forms of commentary. For him, the repetition of interpretation is wasting time and will not add to the uniqueness of the form of interpretation and the treasury of Islamic scholarship especially in the interdiscipline Quran will be static. Second, the requirements proposed by the earlier commentary scholars are highly tight in which an

interpreter must be expert on the Arabic, the *asbâb an-nuzûl*, the social history of the Qur'an, the science of hadith and Islamic law. If there is no strict requirements so it will appear an inaccurate interpretation based on Islamic values desired by the Qur'an itself. The third, the great concern is to avoid mistakes in understanding and interpreting the Qur'an. Yunan Yusûf, *Tafsir Juz Tabarak (Khuluqun 'Adzîm)*, Jakarta: Lentera Hati, 2013, p.xv

⁷ Yunan Yusûf, *Tafsir Juz Tabarak (Khuluqun 'Adzîm)*, Jakarta: Lentera Hati, 2013, h.xviii

⁸ This chapter speaks of the defense of the prophet Muhammad who is accused of madness due to the attitude of the prophet who forbade the ignorant to worship the idols of *Laata, Uzza, Manat, Hubal and Shams*. According to Quraish Shihab this Sura aims to consolidate the heart of the Prophet Muhammad. in upholding and affirming the straightness of the prophet himself. Therefore, he was required not to surrender in the face of some of the people of Christian. it talks about the role of the Prophet in introducing to the world what is meaning of *al-qalam*. Although there is a debate about it but some scholars agree it means ink. Meanwhile *nun* is the tub of the ink. Mushtofa al-Maraghi, *Tafsir al-Maraghi Juz 29*, Semarang, Toha Putra, 2003, p.57 See also Quraish Shihab, *Al-Qur'an dan Maknanya*, Jakarta: Lentera Hati, tth.p,44 See also Sayyid Quthb, *Tafsir Fi Zilâl al-Qur'an chapter 12*, Beirut: Dar asy-Syuruq, 1992,p.23

⁹ This chapter depicts the powers of had by Prophet to convey the Quran revealed to him for people in the world. It is described in the Quran by Muhammad through the evening prayer and recitation of the Qur'an at the night. This explanation is available on the first verse of *al-Muzzammil* in which God commands everyone specifically the Prophet to wake up praying in the evening. See Syaikh Ahmad Mustafa al-Farran, *Tafsir Imam ASyafi'i*, Riyadh, Dar at-Turmudiyah, 2006, p.608 See also Gunter Luling, *A Challenge to Islam For Reformation: The Rediscovery Reliable Reconstruction of Comprehensive Pre Islamic Christian Hymnal Hideen in The Kuran Under Earliest Islamic Interpretations*, Delhi: Motilal Barnasidas, 1993, p.506

¹⁰ In this chapter, there is discussion about the role of Muhammad to address a warning to man to always glorify God, to cleanse the body and spirit, to abstain from sin, to be patient and consistent in carrying out God's commands. See Ibnu Hajar al-Atsqalâni, *Fath al-Bari*, Mesir: Dar al-Kutub,1994,p.351, see also Ghufron A. Masudi, *Fikih Mua'malah kontekstual*, Jakarta: Raja Grafindo Persada, 2001,p.175 see also Sulaeman Jazuli, *Kepastian Hukum Gadai Tanah dalam Islam*, Yogyakarta: Dee Publish, 2015,p.68

¹¹ *Bun-yanun Marshus* is symbolic of a society that is capable of walking in accordance with the Islamic system. Islam is not only a starting point of an individual action but also as a role model of social space. Therefore, by using Islamic rules will create a creative society with the creation of a virtuous movement and able to spread benefits for fellow human beings. This form of society was ever created by the prophet Muhammad for Mekka and Medina period. See Fatmawati, *Sejarah Dakwah Rasulullah saw di Makkah dan Madinah*, Pontianak: Jurnal IAIN Pontianak, 2013,p.3 See also Larry Poston, *Islamic Dakwah in The West, Muslim; Missionary Activity and Dynamics Conversion to Islam*, New York: Oxford University Press, 1992, p.55

¹²One of the great action of Prophet was able to unite a plural people, multi-etnik, and multi-religious community a common platform by using the Medina Charter. In this agreement it is mentioned that the basics of a multi-ethnic and multi-religious community are egalitarian and participatory. They have to build cooperation as a citizen, maintain common security, and the guarantee of freedom of religion and enforcement of deliberation in any decision that can

accommodate all aspirations of society. Compared by Syu'aibi and Raghīb Sirjani's opinion who expressed more deeply about the Medina Charter which is not only the security and freedom of religion but also regulate the mechanism of reconciling, transacting, trying, associating and agreeing with the parties involved in one country. See Ahmad Qaid Asy-Syu'aibi, *Watsiqah Al-Madinah: Al-Mazmun Wa al-Dilalah*, Beirut:tth,p.228 See also Raghīb As-Sirjani, *The Harmony of Humanity*, translation of *Mustarak Insan*, Jakarta: Pustaka Al-Kautsar,2015,p.606 Zuhairi Misrawi, *Madinah: Kota Suci, Piagam Madinah, dan Teladan Muhammad saw*, Jakarta: Kompas Media Nusantara, 2009, p.459

¹³ Hasan Yunus 'Ubaidi, *Dirāat wa Mabāhith fi Tārikh al-Tafsir wa Manāhij al-Mufasssirin*, Kairo: Markaz al-Kitāb li al-Nasyr, 1991, p.18 See also M. Quraish shihab, *kaidah Tafsir (Syarat, KetentuandanAturan yang Patut Anda Ketahui dalam Memahami Ayat-ayat Al-Qur'an)*, Ciputat: Lentera Hati, 2011,p.349

¹⁴ *Tafsir bi al-ma'tsūr* is the interpretation of the Qur'an by the Quran or Hadith through the narrative of sahaba. The interpretation of the Companions deserves to be a source for several reasons namely the companions are directly alive and comfortable, learned and taught by the Prophet and they are known as fair people whose testimony can be trusted by Muslims in several generations. In addition they have a high qualification in truth and perfection in deepening and understanding the verse of Quran. They have a higher awareness in capturing the secrets of the verses of the Qur'an than anyone else. Some scholars argue that *Tafsir bi al-ma'tsūr* is the best type of commentary because the source is directly from the Qur'an itself, Al-Hadith and the words of the Companions. Manna' Khalil al-Qattan, *Mabāhith fi 'Ulum al-Qur'an*, Beirut: Dar al-Rasyid, tth, p.482. See also Thaheem Ushama, *metodologi Tafsir al-Qur'an*, Jakarta: Riora Cipta, 2000, P.8 See also Ali Muhammad As-Sabuni, *al-Thibyan fi 'ulum Al-Qur'an al-karim*, Kairo: Dar al-Shuruq, 1983, p. 61, Jalaluddin as-Suyuti, *Tabaqat al-Mufasssirin*, Beirut: Dar al-Fikr, tth.p.74

¹⁵ M. Quraish shihab, *kaidah Tafsir: (Syarat, Ketentuandan Aturan yang Patut Anda Ketahui dalam Memahami Ayat-ayat Al-Qur'an)*,Ciputat: LenteraHati, 2013, p.349

¹⁶

تبارك الذي بيده الملك وهو على كل شيء قدير

¹⁷ قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمُلْكَ مَن تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعْزِزُ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ

بِيَدِكَ الْخَيْرُ

See Yunan Yusûf, *Tafsir Juz Tabarak (Khuluqun 'Adzim)*, Jakarta: Lentera Hati, 2013, h.25

¹⁸ يَنْبِت لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ (11) وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ
أَمَّنْ هُوَ قَبِيْتُ ءَأَنَاءَ أَلْيَلٍ سَاجِدًا وَقَائِمًا يَحْذَرُ الْأَخْرَةَ وَيَرْجُوا رَحْمَةَ رَبِّي وَالْقَمَرَ وَالنَّجْمَ مَسْخَرَتَ بَأَمْرِهِ

¹⁹ Quraish Shihab, *Tafsir al-Misbah*, Jakarta: Lentera Hati, 2001, p.199

²⁰ Hamka, *Tafsir Al-Azhar*, Jakarta: Pustaka Panjimas, 1983,p.11

²¹

وللذين كفروا بربهم عذاب جهنم

²²Yunan Yusûf states that he categorizes "kafir" in four types. First, people who are unbelievers in the field of faith (acknowledging the existence of Lord other than God), worship

(offerings made to God and besides God at the same time), morals (morally reprehensible that resulted in disharmony among humans), sharia (using transactions not taught by Islamic rules). The fourth category is the same meaning given by Ibn Abbas widely. Yunan Yusûf, *Tafsir Juz Tabarak: Khuluqun 'Adzim*, Jakarta: Lentera Hati, 2013, p.46

²³ According to Ibn Abbas *Nun* is the name of a large that dwells on the bottom of seven earth layers. On the top wall and on the back of the fish, it was a big cow to have 40000 horns. Meanwhile based on classical commentary like Ibn Katsîr says that *Nun* is a letter of *muqattaah* and only God knows its meaning. Then other commentators such as Ath-Tabari, al-Qurtubi and Zamakhsyari state that the meaning is the place of ink or ink container. See Ibn Katsîr, *Tafsir Ibn Katsir*, h.564

²⁴ Yunan Yusûf, *Tafsir al-Qur'an Qad Sami 'Allah: Bûn-Yânûn Marsûs*, Jakarta: Lentera Hati, 2014, h.82-85

²⁵ Ash-Shabuni states that *tafsîr bi al-ra'yî* is a method based on the right foundations and can be followed because it is not only the basis of ratios or the heart but its interpretation is based on Islamic sharia. The same point expressed by al-Qattan that *tafsîr bi al-ra'yî* is a method of interpretation that is based on reason and interpreter's understanding itself as a foundation in explaining something. The following are exegesis by using this method namely *Mafatih Al-Ghaib* (Fakhr Al-Din Al-Razi), *Al-Bahr Al-Muhibh* (Abu Hayan Al-Andalusi), *Al-Kasyshaf 'an Haqa'iq Al-Tanzil Wa 'Uyun Al-Aqawil f Wujuh Al-Ta'wil* (Al-Zamakhsyari). See Manna' Khalil al-Qattan, *Mabâhith fî 'Ulûm al-Qur'ân*, Beirut: 1973.p.351. See also Abu Abdillah Muhammad bin Ahmad al-Qurtûbî, *Tafsîr al-Qurtûbî*, Kairo: Dar Sya'b, 1372, chapter 1, 33 Gerhard Bowering, *The Mystical Vision of Existence*, New York: Walter the Gruyter, 1980, p. 45

²⁶ Yunan describes various meaning of pen. First, pen is used to write good fortune or not. Second, the pen is used by angels to record the human deeds. Third, the pen is used by the Companions of the Prophet to write the Quran. Fourth, the pen is the sense of stationery, including computers. Yunan Yusûf, *Tafsir Juz Tabarak: Khuluqun 'Adzim*, Jakarta: Lentera Hati, 2013, p.120

²⁷ Yunan Yusûf, *Tafsir Juz Tabarak: Khuluqun 'Adzim*, Jakarta: Lentera Hati, 2013, p.25

²⁸ A method is used to interpret the Quran by raising the global context of themes. The steps are taken by interpreters through several ways; First, giving mark on the verse that is described. Secondly, utilize the same language of the Qur'an, it will be easily understood by the reader. Some commentators who adopt this method are Jalâl al-Dîn al-Maḥallî and Jalâl al-Dîn al-Suyûṭî (*Tafsîr al-Jalâlain*), Muḥammad Farid Wajdi (*Tafsîr al-Qur'an al-Karîm* and *al-Tafsîr al-Wasîṭî*). See Ahmad Syukri Saleh, *Metodologi Tafsîr al-Qur'an Kontemporer Dalam Pandangan Fazlur Rahman* Ciputat: Gaung Persada, 2007, p. 49

²⁹ This method is intended to explain the content of the verses of the Quran from various its aspects. In the view of Farmawî, this Quran is highly unique because it always expressed *munasabah* both between verses and Suras. It illustrates *asbab an-nuzul*, analyzes the word and explains the purpose law contained in the verses of the Quran. Al-Farmawî, *al-Bidâyah fî al-Tafsîr al-Maudlû'î: Dirâsah Manhajîyyah Maudlû'îyyah*, tth.p.24

³⁰ According to Quraish Shihab, comparison method is used to interpret the Qur'an by collecting other interpretations as well as providing comparisons of the source data. A commentator collects a number of verses of the texts, then reviewed and examined. While the

targets of in this method are comparison of verses of the others, comparison of verses of hadith, and comparisons of interpretations of exegetes with other commentators. See Quraish Shihab, *Sejarah dan 'Ulūm al-Qur'an*, Jakarta: Pustaka Firdaus, 1999, p.86

³¹ Thematic method is interpretation of the Qur'an by interpreting sura as a whole by explaining the specific meaning, and describing the problems of a particular theme. In addition, it is used by commentators to collect various verses of the Qur'an with the same theme in one discussion. Quraish Shihab, *Wawasan al-Qur'an*, Jakarta: Lentera Hati, tth, p.12

³² Yunan Yusûf, *Tafsir Khuluqun 'Adzim*, p.116

³³ Ibn Sina states that the form is the important that has a position above all other properties. Everything that exists has a dimension of essence and being. The dimension of the essence is located on rationale, while the being is beyond reason. Beings that make the essence of the mind have a reality beyond reason. That is why form becomes more important. As Ibn Sina said, Ibn Arabi also states that existence is a form that cannot be perceived as phenomenal reality cannot be perceived by people who are sleeping in a dream. See Toshihiko Izutsu, *Sufism and Taoism: a comparative study of Key Philosophical Concepts*, English: Iwanami Shoten, 1993, p.3 See also William C. Chittick, *Makers of The Muslim World: Ibn Arab Heir To The Prophets*, Oxford: One World, 2005, p.29

³⁴ Yunan Yusûf, *Tafsir Khuluqun 'Adzim*, p.63

³⁵ In the long explanation of birds, the most urgent is on the part of bird feathers. Furs are contained in birds serve to protect his body. Because the plumage is comprehended elements of protein that not only can protect the bird's body but also able to make it survive. Birds breathe through the lungs. The shape of the bird's lungs is extremelly unique, because the air gradually flows in one direction. It is able to provide more oxygen reserves to meet their needs. The unique structure of the bird's lungs shows a perfect design. This shows that the lungs of a bird are proof that all life is God's creation. See Harun Yahya, *Design in Nature*, London: Ta-Ha Publisher, 2004, p.45

³⁶ Yunan Yusûf, *Tafsir Juz Tabarak: Khuluqun 'Adzim*, Jakarta: Lentera Hati, 2013, h.85

³⁷ Didin depicts more than two letters in a theme, such as *al-Maidah* from 8 to 10 verses verbalize of the principle of justice in sharia. Another theme is about the rebellion of the Children of Israel contained in 20 verse. See Didin Hafidhuddin, *Tafsir Al-Hijri: Qur'anic Al-Qur'an Review Surat Al-Maidah*, Jakarta: Kalimah Foundation, 2001, p.vii

³⁸ Yunan Yusûf, *Tafsir Al-Qur'an Qad Sami' Allah; Bun-Yanun Marsus*, Jakarta: Lentera Hati, 2014, p.53

³⁹It can be seen in Quraish Shihab's interpretation on Ad-Dukhon:1 in which he explains the meaning of the word *lailah al-mubâarak* and *innâ kunnâ mundzirîn*. Meanwhile Yunan interprets the meaning of al-Mulk:2 only describing the sens of alive and died. See Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian al-Qur'an*, Jakarta: Lentera Hati, 2003, p.5 and Yunan Yusûf, *Tafsir Juz Tabarak: Khuluqun 'Adzim*, Jakarta: Lentera Hati, 2013, p.27