

**REDISCOVERING LIFE'S CYCLES: EXPLORING THE MEANING OF
NUNAKKISHU IN Q.S. YĀSĪN VERSE 68**

Qomariah Nur Mujahidah

University of Muhammadiyah Surakarta, Indonesia
g100221085@student.ums.ac.id

Ahmad Nurrohim

University of Muhammadiyah Surakarta, Indonesia
an122@ums.ac.id

DOI 10.32505/at-tibyan.v10i1.10760		
Submitted: 13-01-2025	Revised: 28-04-2025	Accepted: 28-04-2025

Abstract

This study delves into the concept of *nunakkishu* in Q.S. Yāsīn verse 68, which reflects the cyclical nature of human life—from the vulnerability of infancy, the strength of adulthood, to the eventual return to a weakened state in old age. By integrating Quranic exegesis with contemporary scientific perspectives on aging, cognitive decline, and Erik Erikson's psychosocial development theory, this research provides a comprehensive understanding of biological and psychological regression in later life. Utilizing a qualitative library research method, the study examines classical and contemporary interpretations of the verse alongside modern findings on aging. The results reveal that the term *nunakkishu* embodies not only the physical and cognitive transformations of aging but also serves as a profound reminder of human dependence on the Creator. Furthermore, it underscores the ethical and social dimensions of caregiving for the elderly, rooted in the Quranic values of compassion, respect, and social responsibility. This study contributes to a deeper understanding of life's cycles, offering recommendations to foster empathy and holistic care for the elderly, encompassing their spiritual, physical, and psychological needs.

Keywords: *Life's Cycles, Nunakkishu, Yāsīn*

Abstrak

Penelitian ini mengkaji konsep *nunakkishu* dalam Q.S. Yāsīn ayat 68, yang mencerminkan siklus kehidupan manusia—dari kerentanan masa bayi, kekuatan masa dewasa, hingga kembalinya manusia pada kondisi lemah di usia lanjut. Dengan mengintegrasikan tafsir Al-Qur'an dengan perspektif ilmiah kontemporer tentang penuaan, penurunan kognitif, dan teori perkembangan psikososial Erik Erikson, penelitian ini memberikan pemahaman yang komprehensif mengenai fenomena regresi biologis dan psikologis di usia tua. Menggunakan metode penelitian kepustakaan kualitatif, penelitian ini menganalisis interpretasi klasik dan modern terhadap ayat tersebut serta temuan ilmiah terkini tentang penuaan. Hasil penelitian menunjukkan bahwa istilah *nunakkishu* tidak hanya menggambarkan transformasi fisik dan kognitif akibat penuaan, tetapi juga menjadi pengingat mendalam akan ketergantungan manusia kepada Sang Pencipta. Selain itu, penelitian ini menekankan dimensi etika dan sosial dalam merawat lansia, yang berakar pada nilai-nilai Al-Qur'an tentang kasih sayang, penghormatan, dan tanggung jawab sosial. Penelitian ini memberikan kontribusi untuk pemahaman yang lebih dalam tentang siklus kehidupan, serta menawarkan rekomendasi untuk mendorong empati dan perawatan holistik terhadap lansia, mencakup kebutuhan spiritual, fisik, dan psikologis mereka.

Kata Kunci: *Siklus Kehidupan, Nunakkishu, Yāsīn*

Introduction

Surah Yāsīn is one of the special surahs in the Qur'an that is frequently recited by Muslims, both for spiritual purposes and to seek blessings in life. One of the fascinating verses to study is Q.S. Yāsīn, verse 68, which discusses the phenomenon of an individual undergoing physical changes, from old age to a state resembling that of childhood. The verse reads:

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ

Translation: "Whoever We prolong in life, We will reverse their creation (from strength to weakness). Do they not understand?" (Q.S. Yāsīn: 68).

The phrase *nunakkishu*, found in the verse, describes the profound changes that occur in humans as they age. A strong and healthy body in youth eventually weakens with age.¹ In this context, God depicts an elderly person who, in his later years, becomes like a child again, with all of his limitations and dependencies. This concept encourages deep reflection on aging, the aging process, and human proximity to the Creator. From a psychological perspective, aging is not merely a physical change; it

¹ Usmani and Usmani, "Life Span Development: A Journey through Human Growth and Change."

also involves psychological transformations.² For instance, Erik Erikson's theory of psychosocial development offers insights into how a person's identity and social relationships evolve through various life stages.³

This research is important because it provides a deeper understanding of the interpretation of Q.S. Yāsīn, verse 68, while also linking it to scientific discoveries about aging and cognitive decline in old age. Additionally, the study offers a broader social perspective, emphasizing the significance of respecting elderly parents, as part of social responsibility in religion. The main objective of this study is to analyze the phrase *nunakkishu* in Q.S. Yāsīn, verse 68, by exploring its connection with biological and psychological phenomena that occur in humans as they age.⁴ In this analysis, the research will integrate the Qur'anic text with relevant scientific literature and interpret the meaning of the verse in a real-life context.

This study aims to contribute to a more comprehensive understanding of the human life cycle described in Q.S. Yāsīn, verse 68, and its relevance to daily life. Within the existing literature, this study will examine interpretations related to the verse, including those by Ibn Kaṣīr, Al-Qurṭubī, Al-Baghāwī, and Wahbah al-Zuhailī, to understand how they interpret physical and mental regression in old age, as well as the relationship of this verse to the concept of human weakness after a period of strength.⁵

Musthafa Muslim also explains the categorization of the various forms of the *maudhu'i tafsir* method into three types: thematic interpretation of words, thematic interpretation of the Qur'an, and thematic interpretation of the Qur'anic theme.⁶ The central question of this study is how the phenomenon of biological and psychological regression in old age can be explained through the phrase *nunakkishu* in Q.S. Yāsīn, verse 68, and how Qur'anic interpretations provide an understanding of the physical and mental changes that occur in old age.

Broadly speaking, research that specifically and comprehensively examines the interpretation of Q.S. Yasin verse 68 as an independent study has yet to be found. Classical exegetical works employing *tahlili* or *ijmali* methodologies have interpreted this verse in their discussions of the Quranic text. However, these exegetical works have not integrated the verse with the theories of biological or psychological regression. This indicates an academic gap in the exploration of this theme, underscoring the necessity for further research and in-depth study.

² UTAMA, "KESEHATAN JIWA DALAM AL-QUR'AN."

³ Erikson, "Childhood and Society, New York (WW Norton) 1950."

⁴ Ubaidillah et al., "THE CONCEPT OF YUGAYYIRUNNA KHALQALLĀH IN THE VIEW OF MUFASSIR."

⁵ Paloutzian and Park, *Handbook of the Psychology of Religion and Spirituality*.

⁶ Ayu novita sari, "Reevaluation of the Study of the Thematic Tafsir Method (Mustafa Muslim in His Work 'Mabahits Fii Tafsir Maudhu'i')."

The Term of *Nunakkishu*

The primary keyword analyzed in this study is the term *nunakkishu* (نُنَكِّشُهُ). Linguistically, the term "نُنَكِّشُهُ" is derived from the root word *nakkasa* (نَكَّسَ), which denotes "to reverse" or "to return." This term is particularly significant within the context of the human life cycle, as it describes the process by which an individual, whose life is prolonged by God, returns to a state of frailty, akin to that experienced during childhood.

The term "نُنَكِّشُهُ" appears only once in the Qur'an, specifically in Surah Yāsīn, verse 68. In this context, it serves as a derivation of the root word *nakkasa* to depict the physical and mental decline that accompanies a prolonged lifespan, emphasizing the natural regression of human strength and vitality over time.

Word derivation	Position	Surah and Verse
وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ	Fi'il Muḍāri'	Q.S. Yāsīn ayat 68

In Ibn Manẓūr's *Lisān al-‘Arab*, the term *nakkasa* (نَكَّسَ) is defined as "to turn something upside down so that the top becomes the bottom." This definition is illustrated by examples such as inverting a container or altering a person's position.⁷ Additionally, it conveys the idea of "regression" or the reversion of a state from perfection to weakness.

In the context of human life, the word "نُنَكِّشُهُ" reflects the natural process of aging, whereby an individual experiences physical, mental, and emotional transformations that lead to a state of weakness. This notion underscores the Qur'anic portrayal of the human life cycle, emphasizing the inevitability of decline after reaching a stage of maturity and strength.⁸

Ibn Manẓūr elaborates that when a human being is "reversed" to a weak state, it signifies the loss of abilities once possessed, such as physical strength, mental sharpness, or independence. The term *al-naksu* (النَّكْسُ) literally means "to turn something on its head." This concept is exemplified in the phrase *nukisa al-waladu* (نَكَّسَ الْوَلَدُ), which describes a child being born feet-first instead of head-first.⁹

This meaning is further illustrated in the Qur'an, where Allah states

ثُمَّ نَكَّسْنَا عَلَىٰ رُءُوسِهِمْ

⁷ Ibnu Manẓūr, "Lisān Al-'Arāb."

⁸ Ibnu Manẓūr, "Lisān Al-'Arāb."

⁹ Ibnu Manẓūr, "Lisān Al-'Arāb."

Translation: "Then their heads were bowed." (Q.S. Al-Anbiyā': 65)

The word *al-naksu* (النكس), commonly used for those who have recovered from illness, signifies revisiting the state of weakness. In the context of aging, the term *al-naksu* appears in verses that describe the reversal of strength to frailty. For example, in Surah Yāsīn, Allah declares:

وَمَنْ نُّعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ

Translation: "And whoever We prolong his life, we will return him to his former state." (Q.S. Yāsīn: 68)

A similar theme is reflected in Surah An-Nahl:

وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْدَلِ الْعُمُرِ

Translation: "And among you is he who is returned to the most decrepit age." (Q.S. An-Nahl: 70)

Regarding the phonetics of *nunnakis-hu* (نُنَكِّسْهُ), some variations in recitation have been noted. For instance, Al-Akhfas explains that the shiddah (نُنَكِّسْهُ) is rarely applied unless the term explicitly conveys the notion of reversal, with the head below and the feet above. The term *al-naksu* is also metaphorically used to describe an arrow whose head is broken and reversed, rendering it of little value. By extension, the word also signifies contempt or humiliation, reflecting a state of reduced dignity.¹⁰

Classification and Asbab Nuzul of Q.S. Yāsīn Verse 68

Surah Yāsīn is the 36th surah of the Qur'an, comprising 83 verses. It is classified as a *Makkiyah* surah, indicating that it was revealed in Makkah before the Prophet Muhammad's Saw. migration (*hijrah*) to Madinah. This surah is often referred to as the *Qalb al-Qur'ān* (the heart of the Qur'an) due to its profound messages about faith, the Resurrection, and the signs of Allah's omnipotence.

The *asbabun nuzul* (occasions of revelation) for Surah Yāsīn generally pertain to the Quraish's rejection of the Prophet Muhammad's Saw. message, particularly their denial of faith in Allah, the Day of Resurrection, and the Hereafter. However, Surah Yāsīn does not possess a unified *asbabun nuzul* for all its verses; instead, only specific verses have recorded occasions of revelation.

Imam Al-Qurṭubī elucidates that Q.S. Yāsīn verse 68 was revealed as a warning to the Quraish, who persistently rejected the truth of the Prophet Muhammad's Saw. message. This verse underscores Allah's power over human creation, specifically highlighting the progression of human life from strength to weakness as one ages. It serves as a reminder of human vulnerability and a rebuke to the Quraish's arrogance and opposition to divine truth.¹¹

¹⁰ Al-Ashfahani, *Al-Mufradat fi Gharib al-Qur'an: Kamus al-Qur'an Jilid 3, terj. Ahmad Zain Dahlan*.

¹¹ Al-Qurṭhubi, *Al-Jami'li Ahkam Al-Qur'an*, Juz 15, p. 68.

Ibn Kaṣīr interprets this verse as a cautionary message to humanity, emphasizing Allah's sovereignty over the human life cycle. The aging process, characterized by a decline in physical and mental faculties, is presented as unmistakable evidence of human frailty and God's omnipotence. This verse also conveys that a prolonged life is both a blessing and a test from Allah, intended to inspire gratitude rather than arrogance.¹²

The Relationship of the Verse with the General Themes of the Surah

Surah Yāsīn is renowned as the *Qalb al-Qur'an* (the heart of the Qur'an) because it encapsulates fundamental teachings of Islam. These include belief in Allah, the role of messengers, the reality of life after death, and the oneness of Allah in the act of creation.

The central themes of Surah Yāsīn revolve around three primary aspects: *Tawhid* (the oneness of Allah), *Risalah* (prophethood), and the *Akhirah* (the Hereafter). These themes collectively reinforce the foundation of Islamic faith, urging reflection on Allah's omnipotence and the divine wisdom behind His creation.

Q.S. Yāsīn verse 68 holds a pivotal position in aligning with these themes. The verse underscores Allah's absolute power over the creation and progression of human life, serving as a reminder of human dependence on Him. It also directs individuals to reflect on their purpose and prepare for the Hereafter, emphasizing the transient nature of worldly life.

Furthermore, the verse conveys profound insights into Allah's wisdom in designing the life cycle, from strength to frailty, as a testament to His greatness. This encourages humanity to ponder the signs of Allah's majesty that are evident within their own existence. As such, this verse integrates seamlessly into the broader themes of Surah Yāsīn, reinforcing its message of faith, accountability, and submission to Allah.¹³

Hadith Explanation of Q.S. Yāsīn Verse 68

The explanation of Q.S. Yāsīn verse 68 is reinforced by several hadiths of the Prophet Muhammad Saw, which address themes of human frailty in old age, humility, and submission to Allah's power. Below are key hadiths relevant to the verse:

1. Hadith on Seeking Protection from the Weakness of Old Age

The Prophet Saw. often sought refuge in Allah from a state of old age marked by weakness and humiliation:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُحْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمُرِ

¹² Nasib Ar-Rifa'i, *Ringkasan Tafsir Ibnu Katsir*.

¹³ Atabik, *Tafsir Surah Yāsīn, Metode Mudah Memahami Kandungan "Hati Al-Qur'an."*

Translation: "O Allah, I seek refuge in You from miserliness, cowardice, and being returned to a state of decrepit old age." (HR. Bukhari, no. 6390)

This hadith aligns with Q.S. Yāsīn: 68, describes the process of aging as a return to a state of weakness similar to childhood. The Prophet's prayer underscores the challenges of old age, urging believers to seek Allah's protection from such a condition.

2. Hadith on the Cycle of Life and Its Wisdom

Another relevant hadith discusses the cycle of human life as a divine test:

إِنَّ اللَّهَ قَبَضَ قَبْضَتَيْنِ قَبْضَةً فِي الْجَنَّةِ وَقَبْضَةً فِي النَّارِ

Translation: "Indeed, Allah grasped two groups: one for Paradise and one for Hell. He said, 'This is for Paradise, and this is for Hell.'" (HR. Bukhari and Muslim)

This hadith highlights life's trials, including the frailty of old age, as determining factors for one's ultimate destiny. Q.S. Yāsīn: 68 serves as a reminder of human dependence on Allah and the impermanence of worldly strength.

3. Hadith on the Importance of Using Reason

Q.S. Yāsīn: 68 concludes with the phrase "*Afala ya'qilun*" (*So do they not understand?*), emphasizing the need to reflect on Allah's signs. The Prophet ﷺ also emphasized this:

لَا عَقْلَ كَالْتَذَبِيرِ وَلَا وَرَعَ كَالْكَفِّ

Translation: "There is no intellect better than thoughtful reflection, and no caution better than restraint." (HR. Tirmidhi)

This hadith complements the Qur'anic verse, encouraging believers to use reason to recognize Allah's greatness through life's journey, including the phases of strength and weakness.

4. Hadith on the Obligation to Utilize Each Life Phase Wisely

The life cycle described in Q.S. Yāsīn: 68 urges believers to use their youth and strength for good deeds before the frailty of old age arrives:

اغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ: شَبَابَكَ قَبْلَ هَرَمِكَ، وَصِحَّتَكَ قَبْلَ سَقَمِكَ...

Translation: "Take advantage of five before five: your youth before your old age, your health before your illness..." (HR. Hakim, no. 7846)

This hadith reinforces the importance of maximizing one's capabilities in youth and health, as old age limits physical and mental capacities.

5. Hadith on Old Age and Dependency on Allah

The Prophet Saw. highlighted the need for reliance on Allah in old age through this supplication:

اللَّهُمَّ اجْعَلْ أَوْسَعَ رِزْقِي عِنْدَ كِبَرِ سِنِّي، وَأَنْقِطَاعِ عُمْرِي

Translation: "O Allah, make my sustenance most abundant in my old age and at the end of my life." (HR. Hakim and Baihaqi)

This prayer acknowledges the physical and financial dependencies of old age, encouraging believers to turn to Allah for support and sustenance. Q.S. Yāsīn: 68 parallels this message by emphasizing human vulnerability and dependence on Allah in the later stages of life.

Mufasssir's Explanation of Q.S. Yāsīn Verse 68

Tafsir At-Ṭabarī

Abu Ja'far explains Allah's statement: "وَمَنْ تُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ" ("Whoever We grant a long life, We reverse him in creation"). This refers to the process by which Allah restores individuals to a state resembling childhood as they age, characterized by declining physical and mental faculties.¹⁴

The interpretation aligns with the views of leading exegetes, who cite narrations describing this regression as part of the natural aging process.¹⁵ Variations in recitation of the phrase "ننكسه" by *qirā'āt* scholars reflect differences in emphasis, yet all point to the same divine decree: the inevitability of human frailty with age.¹⁶

Based on the explanation above, this tafsir explores the process of aging as a return to a child-like state, marked by physical and cognitive decline. It further presents the variations in *qirā'āt* (readings) of the verse, highlighting the nuanced differences in understanding and recitation among scholars. Theologically, the tafsir affirms that the phenomenon of aging serves as a manifestation of Allah's power and as evidence of the reality of the Hereafter.

Tafsir Ibn Kaṣīr

Allah describes the human condition in this verse, stating that as life extends, individuals regress from strength to weakness and from vitality to frailty. This serves as a reminder of the temporary and fleeting nature of worldly existence, emphasizing that the ultimate destination is the Hereafter—a realm of permanence and accountability.

The verse challenges humans to contemplate the stages of life and understand their purpose. The One who orchestrates these transformations has the power to resurrect and judge.¹⁷

¹⁴ Ibn Abi Hatim in tafsir (10/320 and al-Mawardi in An-Nukat wa Al Uyun (5/29).)

¹⁵ The majority of qira'at scholars read it *ننكسه* with fathah on the first letter mun, sukus on the second letter nun, and dhammah on the word "kfakran". Ashim recited it with dhammah on the first letter mun, fathah on the second letter mun, and kasrah-tasydid on the kaf. See Ibn Athiyah in Al-Muharrar al-Wajiz (4/461)

¹⁶ Nafi and Abu Amr in the narration of Ayyasy read it *ننكسن* with the letter ta for the first person. Ahl qira at the rest read it *ننكسون* with the letter yes for the third person. See Ibn Athiyah in Al-Muharrar al-Wajiz (4/461)

¹⁷ Nasib Ar-Rifa'i, *Ringkasan Tafsir Ibnu Katsir*.

Based on the explanation above, this tafsir discusses how the process of aging signifies the impermanence of worldly life. It suggests that human existence is intentionally designed to remind individuals of their ultimate destiny in the Hereafter. Furthermore, it reinforces the notion that life on earth is transient and serves primarily as a preparation for the eternal life in the Hereafter.

Tafsir Al-Qurtubī

Allah's words, "وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ" ("Whoever We grant a long life, We reverse him in creation"), emphasize the physical and mental decline accompanying old age. Qatadah notes that aging mirrors a return to the vulnerabilities of infancy. Sufyan adds that this typically occurs when a person reaches their eighties, marking a phase of weakness and diminished strength.¹⁸

The Prophet Muhammad Saw. sought protection from being returned to such a state, referred to in Surah An-Nahl.¹⁹ The verse concludes with a reminder: "*A falā ya'qilūn*" ("Do they not think?")—that the Being capable of creating and reversing life also holds the power to resurrect.²⁰

Based on the aforementioned explanation, this tafsir elucidates the linguistic roots and interpretations of the term *nankishu* (reversal or returning of creation). It describes aging as a process of regression toward a state of dependence and vulnerability similar to that of infancy. Moreover, the tafsir reflects on the inevitability of decline associated with aging and emphasizes the importance of recognizing Allah's omnipotence manifested through this natural progression.

Tafsir Al-Munīr

Allah SWT warns against wasting youth and age. Regarding the phrase: "And whomever We grant a long life, We reverse him in creation; will they not understand?" This verse highlights that as people age, they transition from strength to weakness and from energy to frailty. It urges reflection on how prolonged life without meaningful actions or faith becomes futile.

Allah reminds that humans are given ample time in their lives to research, study, and reflect properly. If their lifespan is extended after this, it serves no further benefit unless used wisely. This serves as a response to those who claim they need more time to ponder and observe.

The verse mirrors another in the Quran: "It is Allah who created you from weakness, then made (you) strong after weakness, then made (you) weak and gray-

¹⁸ Qurtubi, *Jami' Li Ahkam Al-Quran Jilid 5 / Abi 'Abdullah Muhammad Ibn Ahmad Al-Anshari Al-Qurtubi*.

¹⁹ [Lih. Tafsir surah An-Nahl, verse 70. 203 Qira'ah with Taa']

²⁰ Qurtubi, *Jami' Li Ahkam Al-Quran Jilid 5 / Abi 'Abdullah Muhammad Ibn Ahmad Al-Anshari Al-Qurtubi*.

haired after strength. He creates what He wills. He is All-Knowing, All-Powerful." (Q.S. Ar-Rūm: 54)

The verse underscores that extending human life beyond what Allah SWT has decreed offers no advantage. As age increases, physical strength and abilities diminish. The phrase "ومن نعيمه" also alludes to the transient nature of this worldly life—an abode of impermanence and transition, not one of eternity. In conclusion, Allah SWT challenges humans to reflect on their creation, aging process, and ultimate purpose in preparation for the Hereafter. He, who has control over such transformations, surely has the power to resurrect.²¹

Based on the explanation above, this interpretation elaborates on the emphasis that Allah (SWT) warns against squandering youth and the prime of life. The process of aging is depicted as a transition from strength to weakness, illustrating the transient nature of worldly life and the futility of prolonging life beyond its intended purpose. It reflects on the opportunity granted to humanity to contemplate creation and to prepare for the eternal life in the Hereafter.

Tafsir An-Nūr

"*Wa man nu'ammirhu nunakkis-hu fil khalq*" translates as: "Whoever We grant a long life, We reverse him in creation." Disbelievers often claim that, given more time, they would perform better deeds. However, Allah reminds them that as life extends, physical strength weakens, and they grow increasingly incapable.²²

"**A falaa ya'qiloon**" ("Do they not understand?") challenges them to recognize that the passage of time reduces their abilities, even as they are provided ample opportunities for reflection, thought, and good deeds. Despite sending messengers to guide them, they chose not to follow, rendering the extension of life futile.²³

Based on the explanation above, this interpretation highlights that as people age, they become weaker and increasingly dependent, serving as a reminder of the limitations inherent in worldly pursuits. It emphasizes that prolonging life without deriving spiritual or moral benefit from it is ultimately futile. Furthermore, it challenges disbelievers to recognize and make use of the opportunities granted to them by Allah.

The verse thus calls upon humans to ponder over their creation, the process of aging, and their eventual return to Allah, reinforcing the importance of spiritual readiness and understanding the transient nature of life.

Analysis with a Psychological Approach

The phenomenon of "returning like a child," as described in Q.S. Yāsīn verse 68, can be attributed to both biological and psychological regression (Erik Erikson)

²¹ Aaz-zuhaili, *Tafsir Al-Munir*.

²² Hasbi Ash-Shiddieqy, *Al-Quranul Majid An-Nuur*.

²³ Hasbi Ash-Shiddieqy, *Al-Quranul Majid An-Nuur*.

that occurs with aging. This regression is supported by scientific literature on biological aging and cognitive decline, and is further integrated with Qur'anic interpretations that provide insights into the meaning of the verse.

Biological Regression

Biological regression refers to the decline in bodily functions that typically occurs as individuals age. This decline encompasses several aspects, including muscle weakening, reduced bone density, and diminished motor abilities, all of which are common in elderly individuals.

A study published in *The Journal of Gerontology* (2020) explains that biological aging is characterized by both structural and functional changes in the human body. Muscles tend to lose mass and strength, leading to reduced mobility and physical endurance. Bones also become more fragile, increasing the risk of fractures and injuries. Additionally, motor skills and balance deteriorate, resulting in difficulties in performing daily activities.²⁴

This decline in bodily function aligns with the depiction in Q.S. Yāsīn verse 68, which describes humans returning to a state of weakness as they age. In the interpretation of Al-Mishbah, this phenomenon illustrates the natural physical changes associated with aging, drawing a parallel to the condition of infants, whose bodies are weak and dependent on others for support.

In this context, biological regression not only refers to the physical decline but also to the psychological regression that often accompanies aging. As individuals grow older, they may experience a sense of vulnerability or dependence, much like the helplessness experienced during infancy. This cyclical regression emphasizes the frailty of the human body and highlights the inevitable decline that accompanies the passage of time. Therefore, the regression described in the Qur'anic verse can be understood as a reminder of the transient nature of life and the return to a state of dependency, much like the early stages of human development.

Psychological Regression

Psychological regression refers to the decline in cognitive abilities that typically accompanies aging. This decline affects various cognitive functions, including memory, logical thinking, and information processing.

An article published by *Psychology Today* (2019) highlights cognitive decline as one of the primary characteristics of the aging process.²⁵ Older individuals often experience a reduction in short-term memory and abstract thinking abilities. This decline impacts their capacity to perform tasks that require concentration, problem-solving, and planning, which are crucial for daily functioning.

²⁴ Suciawati, "Hubungan Faktor Biologis Dan Psikologis Dengan Perilaku Seksual Pada Wanita Menopause Di Kecamatan Limo Depok Tahun 2011."

²⁵ Toomela, "Psychology Today: Still in Denial, Still Outdated."

This phenomenon of psychological regression aligns with the depiction in Q.S. Yāsīn verse 68, which states that humans will return to a state of weakness, both physically and mentally. The interpretation of Al-Mishbah supports this view, suggesting that the decline in mental and physical functions is part of the natural process that occurs with aging. This regression underscores the vulnerability and dependency experienced in later life, paralleling the early stages of human development when individuals are similarly dependent on others for support.²⁶

Correlation with the Text of the Qur'an

In Q.S. Yāsīn verse 68, the term *nunakkishu* is employed, which signifies the reversion of a human's condition to a state of weakness. This phrase is interpreted as referring to the physical and mental regression experienced by individuals as they age, aligning closely with the phenomena of biological and psychological decline observed in elderly individuals.²⁷ The tafsir of Ibn Kaṣīr elucidates this verse by emphasizing that in old age, humans inevitably return to a state of both physical and mental frailty, an interpretation that parallels the scientific understanding of decline in later life stages.²⁸ Similarly, Tafsir al-Qurṭubī reinforces the notion of cyclical human existence, transitioning from strength to weakness, beginning with birth and culminating in old age. Tafsir al-Baghāwī extends this interpretation by incorporating a social perspective, highlighting the dependency of elderly individuals on others, akin to the reliance of an infant on caregivers. This interpretation underscores the interconnectedness of human conditions and the ethical imperative to show respect and care for the elderly.

The human life cycle, as described in Q.S. Yāsīn verse 68, can thus be divided into three distinct stages. The first stage is infancy, characterized by physical weakness and complete dependence on others. The second stage is adulthood, marked by the peak of physical strength and mental capability. The final stage is old age, in which individuals experience a return to physical frailty and cognitive decline, resembling the vulnerability observed during infancy. Such integrative perspectives between Qur'anic interpretations and scientific observations provide a profound understanding of the human aging process and its spiritual, psychological, and social implications.

Conclusion

This study reveals a significant correlation between the phenomena of biological and psychological regression described in scientific literature and the concept outlined in Q.S. Yāsīn verse 68. The verse illustrates the human life cycle,

²⁶ Nurrohim, Setiawan, and Sweta, "The Concept of Islamic Moderation in Indonesia: A Comparative Study in Tafsir an-Nur and Tafsir of the Ministry of Religious Affairs (Mora)."

²⁷ Ranti, "Psikologi Lansia Dalam Al-Quran."

²⁸ Nurrohim, "Antara Kesehatan Mental Dan Pendidikan Karakter: Pandangan Keislaman Terintegrasi."

from the frailty of childhood to the strength of adulthood, and finally returning to weakness in old age. This process reflects not only biological phenomena such as cellular degeneration, motor function decline, and cognitive impairments but also offers profound spiritual lessons about human dependence on the Creator.

Through the lens of Quranic exegesis, as interpreted by scholars like Ibn Kašīr and Al-Qurṭubī, this phenomenon is understood as a natural life cycle that reminds humanity of its transient nature and ultimate reliance on Allah. This perspective aligns with modern scientific discoveries, which portray aging as a natural regression, both physically and mentally. Thus, this research presents a synthesis of religious and scientific insights, offering a holistic understanding of the aging phenomenon.

The study also has significant social and ethical implications. The regression experienced in old age underscores the importance of respect, compassion, and empathy toward the elderly who are entering the final phase of life. Additionally, the findings emphasize the societal responsibility to address the physical, mental, and spiritual needs of the elderly population.

This study recommends practical steps and policies to support the well-being of the elderly, including community education programs to raise awareness about the importance of respecting and caring for older individuals, strengthening holistic healthcare and psychological services for the elderly, and integrating values of empathy and compassion into religious and social education curricula. Moreover, future research could further explore the relationship between the concept of aging in the Quranic perspective and modern strategies for accompanying the aging process, thereby enriching knowledge and practices across various disciplines.

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