Jurnal At-Tibyan: Jurnal Ilmu Alqur'an dan Tafsir
Volume 8 No. 2, December 2023 (p. 250-271)
P ISSN 2442-594X | E ISSN 2579-5708
http://journal.iainlangsa.ac.id/index.php/tibyan

ASTRONOMICAL VERSES IN THE QUR'AN (ANALYTICAL STUDY OF IBN ĀSYŪR'S THOUGHT IN KITAB AL-TAḤRĪR WA AL-TANWĪR)

Nur Ahmad Irfai
Universitas Islam Negeri Raden Intan Lampung, Indonesia
nurahmadirfai123@gmail.com

Bukhori Abdul Shomad
Universitas Islam Negeri Raden Intan Lampung, Indonesia
bukhoriabdulshomad@radenintan.ac.id

Septiawadi
Universitas Islam Negeri Raden Intan Lampung, Indonesia
septiadi365@yahoo.co.id

Adilah Hasna Astuti
Universitas Islam Negeri Raden Intan Lampung, Indonesia
Adilahhasna88@gmail.com

DOI 10.32505/at-tibyan.v8i2.6580		
Submitted: 09-07-2023	Revised: 21-12-2023	Accepted: 21-12-2023

Abstract

This article aims to analyze Ibn 'Āsyūr's understanding of astronomical verses in his tafsir al-Taḥrīr wa al-Tanwīr. Indeed, the Qur'an contains scientific cues encouraging Muslim's development and progress in science and technology. The Qur'an mentions the heavens and the earth, the sun, the moon and its rotation, east and west, galaxies, stars and planets, the symptoms of day and night, dawn and dusk, darkness and light, the sea, rivers, springs, wind, thick clouds containing rain and thin clouds, lightning and rain. The subject of this research is described using thematic and historical approaches, and the research method is library research. The results of this study indicate that Ibn 'Āsyūr uses a scientific approach to understanding astronomical verses in the Qur'an, which allows an

understanding of the relationship between natural phenomena and theological aspects of God's power. His contribution to the science of contemporary interpretation is to encourage the study of scientific facts in interpreting the Quran and take lessons from the creation of the universe. Ibn 'Āsyūr emphasized using other sciences to explore the meaning of the Quran but still follow the rules of interpretation. This approach strengthens the theological dimension in interpretation and helps understand the theological implications of glorifying the power of God as the Creator and Ruler of the Universe.

Keywords: *Astronomical Verses, Ibnu ʻĀsyūr, at-Taḥrīr wa al-Tanwīr*

Abstrak

Artikel ini berusaha menganalisis pemahaman Ibnu ʻĀsyūr terhadap ayat-ayat astronomi dalam tafsirnya *al-Taḥrīr wa al-Tanwīr*. Sejatinya, al-Quran mengandung isyarat ilmiah yang mendorong perkembangan dan kemajuan umat Islam di bidang sains dan teknologi. Al-Qur'an banyak menyebutkan langit dan bumi, matahari, bulan dan rotasinya, timur dan barat, galaksi, bintang dan planet, gejala siang dan malam, fajar dan senja, gelap dan terang, laut, sungai, mata air, angin, awan tebal yang mengandung hujan dan awan tipis, kilat dan hujan. Bahasan penelitian ini diuraikan dengan pendekatan tematik dan historis serta jenis penelitiannya adalah penelitian pustaka (*library research*). Hasil penelitian ini menunjukkan bahwa Ibnu ʻĀsyūr menggunakan pendekatan saintifik dalam memahami ayat-ayat astronomi dalam Al-Quran, yang memungkinkan pemahaman tentang hubungan fenomena alam dengan aspek teologis mengenai kekuasaan Allah. Kontribusinya terhadap keilmuan tafsir kontemporer adalah mendorong kajian fakta-fakta ilmiah dalam penafsiran Al-Quran dan mengambil hikmah dari penciptaan alam semesta. Ibnu ʻĀsyūr menekankan penggunaan ilmu pengetahuan lain untuk menggali maksud Al-Quran, akantetapi tetap mengikuti kaidah-kaidah penafsiran. Pendekatan ini memperkuat dimensi teologis dalam penafsiran dan membantu memahami implikasi teologis dalam memuliakan kekuasaan Allah sebagai Pencipta dan Pengatur Alam Semesta.

Kata Kunci: *Ayat-ayat Astronomi, Ibnu ʻĀsyūr, al-Taḥrīr wa al-Tanwīr*

Introduction

The Quran is a scripture source for various scientific disciplines because it encourages observation and research.[1] In that context, there is an effort to understand it, thus promoting new scientific disciplines previously unknown or revealed. Various scientific disciplines, whether language, law, philosophy, or science, although different in analysis, terms, and exposure, all make the Quran's texts the focus of view and the starting point of their studies. Therefore, all disciplines of Islamic science are interrelated and complement each other.[2]

Normatively, the Qur'an has claimed itself as a book of guidance. In an effort to seek advice from the meaning contained in the Qur'an, it is required to explain and interpret the meaning of the Qur'an verses to know the explanation of its purpose, the law, and the wisdom contained therein.[3]

The Quran has guided us to the appropriate methods of (scientific) research that can lead to the essence of the essence. It has also laid the foundations of proper scientific methodology, such as astronomy. In Islamic literature, astronomy is called *falak* science, which is the field of science that most attracts Muslim scientists apart from mathematics. This is because this field of science supports Islamic worship, such as determining the beginning and end of the month of Ramadan, Eid al-Fitr, Eid al-Adha, and so on.[4]

Falak (astronomy) as an alternative interpretation of the Qur'an can be said to be a form of interpretation that is scientific or uses natural science. The material's content can help Muslims carry out Islam's teachings and daily worship. The easiest thing is to help show the direction of the Qibla and also become a tool in determining the Eid al-Fitr and Eid al-Adha holidays.

This research explores astronomical verses in the Qur'an. Some previous studies have touched on astronomy, such as Muhammad Hasan's research who wrote about astronomical objects in the Qur'an.[5] Fitri also discusses astronomical verses but uses the analysis of the interpretation of the science of the ministry of religion. [6] Previous

[1] Wali Ramadhani, "INTERPRETASI MAKNA HIDĀYAH DALAM AL-QUR'AN: Telaah Pemikiran Al-Rāghib Al-Aṣfahāni," *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis* 10, no. 2 (2022): 237–50, https://doi.org/10.24235/diyaafkar.v10i02.11401.

[2] Indri sulastri, "Matahari Sebagai Bintang Dan Fungsinya Perspektif Tafsir Sains," *Qaf: Jurnal Ilmu Al-Qur'an Dan Tafsir* 5, no. 1 (2023): 40–61, https://doi.org/https://doi.org/10.59579/qaf.v5i1.3967.

[3] Nurfadzilla Putri and Wali Ramadhani, "Variasi Makna Puasa Dalam Al-Quran (Studi Semantik Al-Quran)," *ALFawatih* 4, no. 1 (2023): 134–55, doi.org/10.24952/alfawatih.v4i1.7651.

[4]Hasrian Rudi Setiawan, Kontribusi Al-Khawarizmi dalam Perkembangan Ilmu Astronomi, Al-*Marshad, Jurnal Ekonomi Islam dan Ilmu-Ilmu Berkaitan*, Vol 1, No 1 (2015), h. 75

[5] Muhammad Hasan, "Benda Astronomi Dalam Al-Quran Dari Perspektif Sains," *Jurnal THEOLOGIA* 26, no. 1 (2016): 93–104, https://doi.org/10.21580/teo.2015.26.1.409.

[6] Fitri Purwanti, "Penafsiran Ayat-Ayat Astronomi Agama (Studi Metode Tafsir Ilmi Kementerian Agama)," *Al-Fath* 12, no. 01 (2018): 2018.

studies have not touched Ibn 'Āsyūr's interpretation of astronomical verses recorded in his tafsir book at-Taḥrīr wa al-Tanwīr.

Ibn 'Āsyūr is one of the *mufassir* who pay great attention to the i'jaz of the Qur'an in his tafsir, because one of the purposes of writing his tafsir is to reveal the i'jāz of the Qur'an. [7] Ibn 'Āsyūr's tendency to use a linguistic approach makes the study of astronomical verses according to Ibn 'Āsyūr interesting to study. Does he use a scientific approach also in explaining astronomical verses or not.

Based on this, researchers are interested in examining Ibn 'Āshūr's thoughts on astronomy in the book of Tafsir al-Tahrīr wa al Tanwīr regarding Ibn 'Āshūr's method in understanding the signs of science in the Qur'an.

This research uses a library research design, referred to as library research or document study. It is said to be library research or document study because this research is mainly done on secondary data in the library.[8] The data used in this research is literature data related to Ibn 'Āshūr's thoughts on astronomy in the book al-Tahrīr wa al Tanwīr.

General Sketch of Ibn 'Asyūr's Biography and his Book *al-Taḥrīr wa al-Tanwīr*

Ibn 'Āsyūr was born into an honorable family in 1296 AH or 1879 AD and died in 1393 AH or 1973 AD. He was born and died in Tunisia.[9] His father's family came from Andalusia, then moved to Sala in Morocco (Magrib) and settled in Tunisia.[10] His mother was named Fatimah, a daughter of the prime minister Muhammad al-'Azíz bin Muhammad al-Habib ibn Muhammad al-Tayyib bin Muhammad bin Muhammad Buatur.[11]

When Ibn 'Āsyūr was born, there was a wave of improvement and renewal of da'wah requiring religious knowledge to get out of the grip of *jumud* (stagnant) and *taklid* towards renewal and improvement.[12] This period wanted to escape colonialism towards progress, freedom, and independence. The thoughts of Jamaluddin al-Afghani, Muhammad Abduh, Muhammad Rashid Ridha led to changes in Tunisia and its ancient University, so the scholars of Zaitunah began to change their university in terms of education before al-Azhar.[13]

---

[7] Muhammad Yasir, dan Ade Jamaruddin, *Studi al-Quran.*, h. 23-32

[8]Suratman dan Philips Dillah, *Metode Penelitian Hukum*, (Bandung: Alfabeta, 2013), h. 51

[9]Abdul Qadīr Muhammad Shālih, *al-Tafsir wa al-Mufassirūn fī al-'Asr al-Hadīts, 'Arad wa Dirāsah Mufassalah, li Ahammi Kutub al-Tafsir al-Ma'asir* (Beirut: dar alMa'rifah, t.t), h. 28.

[10]Muhammad Ṭāhir Ibn 'Āsyūr, *Kasyfu Al-Mugatta Min Al Ma'ani Wa Alfaz Al-Waqiah Fi Al-Muwatta'* (Cairo: Dar al-Salam, 2006), h. 7.

[11]Khalid bin Ahmad Al-Zahrāni, *Mauqif Al-Ṭāhir Ibnu 'Āsyūr Min Al-Imāmiyah Al-Itsna Asyariyyah* (Markaz al-Magrib al-Arabiy li al-Dirasah wa alTadrib, 2010), h. 43.

[12] Muhammad Aga Yudha, "Uncovering the Human and Divine Aspect of Ridha in the Qur'an through the Lens of Tafsir Tahrir Wa Tanwir," *Jurnal Studi Ilmu-Ilmu Al-Quran Dan Hadist* 24, no. 1 (2023): 119–36, https://doi.org/10.14421/qh.v24i1.4291.

[13]Hatim Busmah, *Taqdīm Maqhāsid asy-Syaṛiyyah li Ibnu 'Āsyūr*, (Kairo: Dar al-Kitab al-Misri, 2011), h. 18-19

Ibn 'Āsyūr grew up in an academic environment.[14] Ibn 'Āsyūr began his education at the age of six by learning the Qur'an and memorizing it under the teaching of Sheikh Muhammad al-Khiyāri.[15] He continued by studying *matan al-Ajjurumiah* and fiqh books of the Maliki *Mazhab*. Furthermore, in 1893 AD, he studied at Zaituna College, the oldest institution of Islamic higher education in the Maghribi region that has existed since the 8th century AD. There, he studied the Qur'an, hadith, fiqh, ushul, history, languages, and so on, and studied French, the official language used by the French colonial government in Tunisia then.[16]

Ibn 'Āsyūr became one of the great ulama in Tunisia. He dedicated himself to the religious sciences. His career as a teacher began when he became a second-level *mudarris* (teacher) for the Maliki *Mazhab* at the Zaitunah Mosque. He became a first-level *mudarris* in 1905. From 1905 to 1913, he lectured at *Sadiqi* College. He was elected deputy director of teaching at the Zaitunah Mosque in 1908. The following year, he became a member of the governing board of *Sadiqi* College.[17]

In 1899, Ibn 'Āsyūr lectured at the University of Zaitunah. In addition, in 1904, he also lectured at the Shiddiqiyyah College. In 1932, he was appointed as Shaykh al-Islam al-Maliki and at the same time became Rector of the University of Zaitunah. Ibn 'Āshūr was a prolific scholar.[18]

Ibn 'Āsyūr has many written works, both in the form of books and in the form of papers. His work also covers various fields such as the field of tafsir, history, sunnah, ushul fiqh, fatwas and maqashid. Among his monumental works is Tafsīr *al-Taḥrīr wa al-Tanwīr.*[19]

Tafsir *al-Tahrīr wa al-Tanwīr* is one of Ibn 'Āsyūr's best works that has a significant influence in the history of the development of tafsir. This scholar from Tunisia enriches the treasures of Islamic knowledge in his tafsir by discussing contemporary Islamic studies.[20] Expressly, Ibn 'Āshūr said that the writing of his tafsir work was the culmination of his desire to write a work of interpretation that is useful for the community both in the world and the hereafter. In addition, he hopes that this

---

[14]Abd. Halim, Kitab Tafsir *al-Tahrīr wa al-Tanwīr* Karya Ibnu ‘Āsyūr Dan Kontribusinya Terhadap Keilmuan Tafsir Kontemporer, *Jurnal Syahadah* Vol. II, No. II, Oktober 2014, h. 19.

[15] Dahrul Muftadin, “Perspektif Tafsir Maqashidi Ibnu Asyur Terhadap Kepemimpinan Perempuan Dalam Politik,” *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin Dan Filsafat* 18, no. 2 (2022): 297–321, https://doi.org/10.24239/rsy.v18i2.1032.

[16]Sholikah S, Pengembangan al-*Maqāsid Al-Syari’ah* Perspektif Ṭāhir Ibnu ‘Āsyūr, *International Journal Ihya' 'Ulūm al-Din* (2019) 21 (1) h. 96

[17]Abd. Halim, Kitab Tafsir *al-Tahrīr wa al-Tanwīr* Karya Ibnu ‘Āsyūr Dan Kontribusinya Terhadap Keilmuan Tafsir Kontemporer, *Jurnal Syahadah* Vol. II, No. II, Oktober 2014, h. 20

[18] Delta Yaumin Nahri, *Maqashid Al-Qur’an Pengantar Memahami Nilai-nilai Prinsip al-Qur’an,* (Pamekasan: Duta Media Publishing, 2020), h. 99.

[19] Mujib Rahman Salim, “Konsep Dan Implementasi Keluarga Ideal Dalam Perspektif MaqāṣidSyarī’Ah Ibn ‘Asyur,” *Supremasi Hukum: Jurnal Kajian Ilmu Hukum* 9, no. 1 (2020): 12, https://doi.org/10.14421/sh.v9i1.2060.

[20]Nur, A., Lubis, M., dan Ishak, H, Sumbangan Tafsir *al-Tahrīr wa al-Tanwīr* Ibn ’Ashur dan Relasinya dengan Tafsir al-Mishbah M. Quraysh Shihab. *Jurnal Al-Turath*, *2*(2), (2017). 67–79.

interpretation is able to cover a variety of knowledge comprehensively, as well as reveal the literary side of the Qur'an.[21]

In introducing his book, Ibn 'Āsyūr revealed that his tafsir focused on showing the Qur'an's miracle and revealing the Arabic language's softness. He also explains the connection between one verse and another.[22]

Tafsir Ibn 'Āsyūr uses the *tahlili* method with the source of interpretation *bi al-ra'y*. Ibn 'Āsyūr uses a lot of linguistic logic in explaining the interpretation description. The style of interpretation of this interpretation is an *Adabī-Ijtimā'ī* interpretation, which is a work of interpretation that reveals the height of the language of the Qur'an and dialogues it with the social reality of society.[23]

Ibn 'A'syūr usually refers to a hadith, the words of the companions, tabin, or some classical mufassirs such as al-Qurtubi, al-Suyuti, and so on when explaining the name of the letter. For example, in explaining the name of Surah al-Zumar, Ibn 'A'shūr quoted a hadith narrated by Imam Tirmidhi from 'A'isyah.[24]

Tafsir *al-Tahrīr wa al-Tanwīr* is the first complete Quranic commentary compiled in Africa (Tunisia). Ibn 'Āsyūr named his tafsir *Tanwir al-Makna as Sadid wa Tanwor al Aqli al-Jadid min Tafsir al-Kitab al-Majid* and abbreviated with the name al-Tahrīr wa al-Tanwīr.[25]

Ibn 'Āsyūr, in the muqadimah of his tafsir, explains his manhaj of interpretation as follows: First; Ibn 'Āshūr in explaining each verse, he uses a linguistic approach first. This is done so that readers understand the etymological meaning of a word in a particular verse. Second; he explains the aspects of 'ijāz in the verse. Third, he traces the integration (*munasabah*) between one verse and another. Fourth, he does not leave a surah without mentioning its purpose and its general content. Fifth, he enriches his interpretation by exploring the benefits of the verse and relating it to the lives of Muslims, as well as outlining lessons that can be applied in the context of today's life.[26]

Astronomy in the Perspective of Ibn 'Āsyūr's Tafsir

Ibn 'Āsyūr's tafsir focuses more on interpreting Quranic verses related to Islamic law, theology, and morality. Therefore, astronomy is not the main focus of this interpretation. However, some verses in the Qur'an related to astronomy are interpreted by Ibn 'Āsyūr.

---

[21]Muhammad Ṭāhir Ibnu ‘Āsyūr, *Tafsir al-Tahrīr wa al-Tanwīr* , Jilid I (Tunisia, Dar Souhnoun, t.t), h. 5.

[22]Abd. Halim, *Kitab Tafsir al-Tahrīr wa al-Tanwīr* , h. 23

[23]Penjelasan Ibnu ‘Āsyūr mengenai lafaz *al-Hamdulillahi* ini dalam Muhammad Ṭāhir Ibnu ‘Āsyūr, *Tafsir al-Tahrīr wa al-Tanwīr*, Jilid 1, h. 152-166

[24] Muhammad Ṭāhir Ibnu ‘Āsyūr, *Tafsir al-Tahrīr wa al-Tanwīr*, Jilid 23, h. 311

[25]Iyad Khalid ath-Tabą, *Muhammad ath-Thōhir ibn ‘Āsyūr Alōmatu al-Fiqhi wa Ushūlihi wa Tafsir wa Ulūmihi*, (Damaskus Dar al-Qolam, 2005), h. 96.

[26]Muhammad bin Ibrahim al-Hamd, *at-Taqrib li Tafsiri al-Tahrīr wa al-Tanwīr li Ibni ‘Āsyūr*, Jilid 1, (Riyadh: Dar Ibnu Khuzaimah, 2012), h. 29

Interpretation of Planetary Rotation

The Quran does not provide a detailed explanation of planetary rotation as understood in modern science. Knowledge about the rotation of planets rotating on their axis was obtained through more recent observations and scientific research. However, some verses in the Quran can be implicitly linked to the concept of Earth's movement and rotation, namely QS. Al-Anbiyā' verse 33, QS. Yāsīn verse 38, and QS. Al-An'ām verse 96.

1. Interpretation of QS. Al-Anbiyā' verse 33

وَهُوَ الَّذِيْ خَلَقَ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَۗ كُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ

Translation: "And He it is Who created the night and the day and the sun and the moon. They all swim in their orbit." (Q.S. al-Anbiyạ: 33).

In his tafsir, Ibn 'Āsyūr states:

وَالْفَلَكُ فَسَّرَهُ أَهْلُ اللُّغَةِ بِأَنَّهُ مَدَارُ النُّجُومِ، وَكَذَلِكَ فَسَّرَهُ الْمُفَسِّرُونَ لِهَذِهِ الْآيَةِ وَلَمْ يَذْكُرُوا أَنَّهُ مُسْتَعْمَلٌ فِي هَذَا الْمَعْنَى فِي كَلَامِ الْعَرَبِ. وَيَغْلِبُ عَلَى ظَنِّي أَنَّهُ مِنْ مُصْطَلَحَاتِ الْقُرْآنِ وَمِنْهُ أَخَذَهُ عُلَمَاءُ الْإِسْلَامِ وَهُوَ أَحْسَنُ مَا يُعَبَّرُ عَنْهُ عَنِ الدَّوَائِرِ الْمَفْرُوضَةِ الَّتِي يُضْبَطُ بِهَا سَيْرُ كَوْكَبٍ مِنَ الْكَوَاكِبِ وَخَاصَّةً سَيْرُ الشَّمْسِ وَسَيْرَ الْقَمَر[27]

The word falak, according to linguists, is defined as the place where the stars circulate. Similarly, the commentators interpreted this verse but did not mention that the word *falak* is used for the meaning of circling stars in Arabic sayings. I believe this is one of the terms derived from the Qur'an and taken by Islamic scholars. It is the best way to describe the orbits that govern the movement of a star, especially the movement of the Sun and Moon.

Ibn Ashur also commented regarding this verse:

كُلٌّ فِي فَلَكٍ يَسْبَحُونَ مُسْتَأْنَفَةٌ اسْتِئْنَافًا بَيَانِيًّا لِأَنَّهُ لَمَّا ذَكَرَ الْأَشْيَاءَ الْمُتَضَادَّةَ بِالْحَقَائِقِ أَوْ بِالْأَوْقَاتِ ذِكْرًا مُجْمَلًا فِي بَعْضِهَا الَّذِي هُوَ آيَاتُ السَّمَاءِ، وَمُفَصَّلًا فِي بَعْضٍ آخَرَ وَهُوَ الشَّمْسُ وَالْقَمَرُ، كَانَ الْمَقَامُ مُثِيرًا فِي نُفُوسِ السَّامِعِينَ سُؤَالًا عَنْ كَيْفِيَّةِ سَيْرِهَا وَكَيْفَ لَا يَقَعُ لَهَا اصْطِدَامٌ أَوْ يَقَعُ مِنْهَا تَخَلُّفٌ عَنِ الظُّهُورِ فِي وَقْتِهِ الْمَعْلُومِ، فَأُجِيبَ بِأَنَّ كُلَّ الْمَذْكُورَاتِ لَهُ فَضَاءٌ يَسِيرُ فِيهِ لَا يُلَاقِي فَضَاءَ سَيْرِ غَيْرِهِ.[28]

[27]Ibnu 'Āsyūr, *Al-Taḥrīr Wa Al-Tanwīr*, Jilid 17, h. 61

[28]Ibnu 'Āsyūr, *Al-Taḥrīr Wa Al-Tanwīr*, Jilid 17, h. 60

> The words "Each circulates in its orbit" are a *istinaf bayani*, because when Allah mentions something opposite in terms of essence and time with a global mention of the signs of Allah's power in the sky and mentions in detail in other verses, namely the sun and the moon, then the position of the kalam here is to raise in the hearts of the listeners the question of how their orbits are and how there is no collision or delay in appearance at a known time. The answer is that each of these objects has an orbit that does not meet with the orbits of others.

According to Ibn 'Āsyūr, the Qur'an explains the circulation of the earth around the sun in the form of a hint. Therefore, the tafsir scholars did not explain or talk about it. They only explained that the earth is moving, not stationary.

QS. al-Anbiyạ verse 33 explains that Allah is the Creator who regulates the circulation and movement of the heavenly bodies such as night, day, sun and moon in orbits that He has determined. This verse shows the majesty and wisdom of Allah in creating an orderly universe. This verse also shows an orderly universe, harmony and order in the circulation of the heavenly bodies. Allah created the sun, moon, and other heavenly bodies to perform certain functions, such as providing light, marking time, and regulating natural cycles. All of these cycles occur according to the rules and laws established by Allah.

2. Interpretation of QS. Yāsīn verse 38

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

Translation: "The sun travels for its fixed term. That is the design of the Almighty, All-Knowing." (Q.S.Yāsīn: 38).

Referring to the preceding verse, Ibn 'Āsyūr said:

> وَأُرِيدَ بِهِ السَّيْرُ فِي مَسَافَاتٍ مُتَبَاعِدَةٍ جِدَّ التَّبَاعُدِ فَتَقْطَعُهَا فِي مُدَّةٍ قَصِيرَةٍ بِالنِّسْبَةِ لِتَبَاعُدِ الْأَرْضِ حَوْلَ الشَّمْسِ. وَهَذَا اسْتِدْلَالٌ بِآثَارِ ذَلِكَ السَّيْرِ الْمَعْرُوفَةِ لِلنَّاسِ مَعْرِفَةً إِجْمَالِيَّةً بِمَا يَحْسِبُونَ مِنَ الْوَقْتِ وَامْتِدَادِ اللَّيْلِ وَالنَّهَارِ وَهِيَ الْمَعْرِفَةُ لِأَهْلِ الْمَعْرِفَةِ بِمُرَاقَبَةِ أَحْوَالِهَا مِنْ خَاصَّةِ النَّاسِ وَهُمُ الَّذِينَ يَرْقُبُونَ مَنَازِلَ تَنَقُّلِهَا الْمُسَمَّاةِ بِالْبُرُوجِ الِاثْنَيْ عَشَرَ، وَالْمَعْرُوفَةِ لِأَهْلِ الْعِلْمِ بِالْهَيْئَةِ تَفْصِيلًا وَاسْتِدْلَالًا وَكُلُّ هَؤُلَاءِ مُخَاطَبُونَ بِالِاعْتِبَارِ بِمَا بَلَغَهُ عِلْمُهُم[29]

> The purpose of the sun's journey is that the sun travels a great distance and then passes through it in a short time, based on the earth's distance from the sun. This interpretation is based on the effect of the sun's journey, which is known to humankind worldwide in the form of the time and length of day and night. Knowledge of the sun's orbit is

[29]Ibnu ʻĀsyūr, *Al-Taḥrīr Wa Al-Tanwīr*, Jilid 23, h. 19

possessed by people who know it by observing the state of the sun, namely certain people. They are the ones who observe the place where the sun moves, which is called *buruj* 12. In addition, the sun's orbit is also known by astronomers in detail and by taking proofs. All of them, laymen and specialists (astronomers), are encouraged to take lessons according to the knowledge that reaches them.

Ibnu ‘Āsyūr said:

وَهَذَا تَمْثِيلٌ وَتَقْرِيبٌ لِسَيْرِ الشَّمْسِ اليومي الَّذِي يبتدىء بِشُرُوقِهَا عَلَى بَعْضِ الْكُرَةِ الْأَرْضِيَّةِ وَيَنْتَهِي بِغُرُوبِهَا عَلَى بَعْضِ الْكُرَةِ الْأَرْضِيَّةِ، فِي خُطُوطٍ دَقِيقَةٍ، وَبِتَكَرُّرِ طُلُوعِهَا وَغُرُوبِهَا تَتَكَوَّنُ السَّنَةُ الشَّمْسِيَّةُ.[30]

The sun goes in its place of circulation is a parable and makes it easier to understand the daily journey of the sun, which begins with the rising of the sun on the part of the earth's sphere and ends with the setting of the sun on another part of the earth's sphere in a faint circular line. With the repeating of sunrise and sunset, the Shamsiyyah year occurs.

QS Yasin Verse 38 contains miracles in terms of science. The word *tajri* (literally meaning 'running'). Modern science states that the sun's circulation is not only in its apparent motion from east to west. Facts proven by math, physics and astronomy prove that the motion of the sun, moon, planets and stars in the celestial dome every day is from west to east. [31]

QS. Yasin verse 38 shows that the sun continues moving in a trajectory Allah determines. This illustrates Allah's power in regulating the circulation of heavenly bodies. This verse confirms that all the movements and order of the universe are regulated and determined by Allah with His mighty power and vast knowledge. This shows that nothing in the universe moves or happens without His will and knowledge.

3. Interpretation of QS. Al-An’ām verse 96:

فَالِقُ ٱلْإِصْبَاحِ وَجَعَلَ ٱلَّيْلَ سَكَنًا وَٱلشَّمْسَ وَٱلْقَمَرَ حُسْبَانًا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ

Translation: “He causes the dawn to break, and has made the night for rest and ˹made˺ the sun and the moon ˹to travel˺ with precision. That is the design of the Almighty, All-Knowing.” (QS. Al-An’ām: 96)

Referring to the preceding verse, Ibn 'Āsyūr said:

وَالْحُسْبَانُ فِي الْأَصْلِ مَصْدَرُ حَسَبَ- بِفَتْحِ السِّينِ- كَالْغُفْرَانِ، وَالشُّكْرَانِ، وَالْكُفْرَانُ، أَيْ جَعَلَهَا حِسَابًا، أَيْ عَلَامَةَ حِسَابٍ لِلنَّاسِ يَحْسُبُونَ بِحَرَكَاتِهَا أَوْقَاتَ اللَّيْلِ وَالنَّهَارِ،

[30]Ibnu ‘Āsyūr, *Al-Taḥrīr Wa Al-Tanwīr*, Jilid 23, h. 20

[31]Muhammad Arifin, et, al., *Dimensi Sains.,* h. 84

وَالشُّهُورِ، وَالْفُصُولِ، وَالْأَعْوَامِ. وَهَذِهِ مِنَّةٌ عَلَى النَّاسِ وَتَذْكِيرٌ بِمَظْهَرِ الْعِلْمِ وَالْقُدْرَةِ، وَلِذَلِكَ جُعِلَ لِلشَّمْسِ حُسْبَانٌ كَمَا جُعِلَ لِلْقَمَرِ، لِأَنَّ كَثِيرًا مِنَ الْأُمَمِ يَحْسُبُونَ شُهُورَهُمْ وَأَعْوَامَهُمْ بِحِسَابِ سَيْرِ الشَّمْسِ بِحُلُولِهَا فِي الْبُرُوجِ وَبِتَمَامِ دَوْرَتِهَا فِيهَا.

Lafazd al-husban is originally masdar from the word hasaba (with dipathah sin) like the words الشُّكْرَانِ ,الْغُفْرَان and الْكُفْرَانُ. The meaning is to make the sun a reckoning, strictly speaking a sign of reckoning for humans who calculate the sun's motion at night and day, the calculation of the moon, seasons and years. This is a gift to man and a reminder of the phenomenon of Allah's knowledge and power. Hence, the sun is a sign of reckoning just like the moon. This is because many people calculate their months and years based on the calculation of the sun's journey in its place in the *buruj* and its complete circulation in the *buruj*.

And Ibnu ‘Āsyūr said:

وَالْعَرَبُ يَحْسُبُونَ بِسَيْرِ الْقَمَرِ فِي مَنَازِلِهِ. وَهُوَ الَّذِي جَاءَ بِهِ الْإِسْلَامُ، وَكَانَ الْعَرَبُ فِي الْجَاهِلِيَّةِ يَجْعَلُونَ الْكَبْسَ لِتَحْوِيلِ السَّنَةِ إِلَى فُصُولٍ مُتَمَاثِلَةٍ، فَمَوقِعُ الْمِنَّةِ أَعَمُّ مِنَ الِاعْتِبَارِ الشَّرْعِيِّ فِي حِسَابِ الْأَشْهُرِ وَالْأَعْوَامِ بِالْقَمَرِيِّ، وَإِنَّمَا اسْتَقَامَ ذَلِكَ لِلنَّاسِ بِجَعْلِ اللَّهِ حَرَكَاتِ الشَّمْسِ وَالْقَمَرِ عَلَى نِظَامٍ وَاحِدٍ لَا يَخْتَلِفُ، وَذَلِكَ مِنْ أَعْظَمِ دَلَائِلِ عِلْمِ اللَّهِ وَقُدْرَتِهِ.

The Arabs made calculations based on the passage of the moon on the spot. This Arabic calculation is something that Islam brought with it. The Arabs of the pre-Islamic era used the leap year as a transition to the corresponding seasons. The time of the revelation of the blessings on which the Arabs relied was more general than the teaching of the Shari'ah in calculating the Qomariyah month and year. It is consistent for mankind that Allah made the movements of the sun and moon based on a unified system that is not different, which is the most significant part of the guidance about Allah's knowledge and power.

In the past, Ibn 'Āsyūr said, people thought that the sun circled the earth, so night and day were born. They thought that the earth did not revolve. Later Greek scholars argued that the earth revolved around the sun, so every time it revolved, about half of

the earth became light and the other half dark, or in other words, there was night and day.[32]

According to Ibn 'Āsyūr, the earth's orbit around the sun is described in the Qur'ān in many of its arguments in the form of signs. Therefore, the scholars of tafsir (in the past) did not explain or discuss it. These scholars mean that the Qur'an also explains that the earth is not a planet that stands still and does not move, but that it moves.

Ibn ‘Āsyūr emphasizes a unified system in the movement of the sun and the moon that is not different. Allah created the movement of both as part of the guidance of His knowledge and power. This illustrates the consistency in human existence, where they can see the greatness of God through the regular movements of the sun and moon. Ibn ‘Āsyūr's opinion emphasizes the importance of observing and understanding the orbits of the heavenly bodies in the context of measuring time and organizing human life.

Interpretation of the Occurrence of Day and Night

The verses that explain the occurrence of day and night are found in QS. Al-Anbiyā’ verse 33, QS. Al-Isrā’ verse 12, QS. Al-Furqān verse 62 and QS. An-Nūr verse 42.

1. Interpretation of QS. Al-Anbiyā’ verse 33

وَهُوَ الَّذِيْ خَلَقَ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَۗ كُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ

Translation: “And He is the One Who created the day and the night, the sun and the moon—each travelling in an orbit.” (Q.S. al-Anbiyạ: 33).

In relation to the verse above, Ibn ‘Āsyūr said:

وَأَمَّا خَلْقُ النَّهَارِ فَهُوَ بِخَلْقِ الشَّمْسِ وَمِنْ تُوَجُّهِ أَشِعَّتِهَا إِلَى النِّصْفِ الْمُقَابِلِ لِلْأَشِعَّةِ مِنَ الْكُرَةِ الْأَرْضِيَّةِ، فَخَلْقُ النَّهَارِ تَبَعٌ لِخَلْقِ الشَّمْسِ وَخَلْقِ الْأَرْضِ وَمُقَابَلَةِ الْأَرْضِ لِأَشِعَّةِ الشَّمْسِ، وَلِذَلِكَ كَانَ لِذِكْرِ خَلْقِ الشَّمْسِ عَقِبَ ذِكْرِ خَلْقِ النَّهَارِ مُنَاسَبَةٌ قَوِيَّةٌ لِلتَّنْبِيهِ عَلَى مَنْشَأِ خَلْقِ النَّهَارِ كَمَا هُوَ مَعْلُومٌ. [33]

> As for the creation of day, it is by creating the sun and directing its rays on the part of the earth's sphere that faces the sun. So, the day's creation follows the creation of the sun and the creation of the earth, exposing the earth to the sun's rays. Hence, mentioning the creation of the sun after the creation of the day is consistent with reminding us of Allah's power based on the timing of the day's creation, as is known.

[32]M. Quraish Shihab, *Tafsir Al-Mishbah : Pesan, Kesan dan Keserasian Al-Quran,* Jilid 10, (Jakarta : L entera Hati, 2002), h. 288.

[33]Ibnu Asyur, *at-Tahrir wa Tanwir*, Jilid 17, h. 59.

Ibn 'Āsyūr described in more detail the process of night and its stages as a result of the earth's rotation.

> وَاللَّيْلُ اسْمٌ لِعَرْضِ الظُّلْمَةِ وَالسَّوَادِ الَّذِي يَعُمُّ مِقْدَارَ نِصْفٍ مِنْ كُرَةِ الْأَرْضِ الَّذِي يَكُونُ غَيْرَ مُقَابِلٍ لِلشَّمْسِ فَإِذَا حُجِبَ قُرْصُ الشَّمْسِ عَنْ مِقْدَارِ نِصْفِ الْكُرَةِ الْأَرْضِيَّةِ بِسَبَبِ التَّقَابُلِ الْكُرَوِيِّ تَقَلَّصَ شُعَاعُ الشَّمْسِ عَنْ ذَلِكَ الْمِقْدَارِ مِنَ الْكُرَةِ الْأَرْضِيَّةِ فَأَخَذَ النُّورُ فِي الضَّعْفِ وَعَادَتْ إِلَيْهِ الظُّلْمَةُ الْأَصْلِيَّةُ الَّتِي مَا أَزَالَهَا إِلَّا شُعَاعُ الشَّمْسِ وَيَكُونُ تَقَلُّصُ النُّورِ مُدَرَّجًا مَنْ وَقْتِ مَغِيبِ قُرْصِ الشَّمْسِ عَنْ مُقَابَلَةِ الْأُفُقِ ابْتِدَاءً مِنْ وَقْتِ الْغُرُوبِ ثُمَّ وَقْتِ الشَّفَقِ الْأَحْمَرِ ثُمَّ الشَّفَقِ الْأَبْيَضِ إِلَى أَنْ يَخْلُكَ السَّوَادُ فِي وَقْتِ الْعَشَاءِ حِينَ بَعُدَ قُرْصُ الشَّمْسِ عَنِ الْأُفُقِ الَّذِي ابْتَدَأَ مِنْهُ الْمَغِيبُ.
>
> Night is the name given to the darkness and blackness that covers about half of the globe that does not face the sun. When the sun is blocked from half of the earth's sphere due to the earth's rotation, the sunlight shrinks from the blocked part of the earth's sphere. The sunlight becomes weak and returns to the darkness that does not disappear except with the presence of sunlight. The shrinkage of the sun's light takes place gradually, from the time of setting of the sun's sphere on the horizon starting from the time of *ghurub,* then the time of red mega, white mega until pitch black at the time of isha, which is when the sun's sphere is getting farther from the side of the horizon of the beginning of setting. When the sphere of the sun approaches the horizon at dawn, the white light appears from its rays, starting from the time of dawn, the time of the appearance of light (the disappearance of darkness), the time of *shuruq* and the time of *dhuha*, where the sunlight that leads to the hemisphere gradually becomes perfect.[34]

In this regard, Ibn Ashur explains the phenomenon of changes in sunlight during the day and night cycle, as well as the importance of sunlight in removing darkness and bringing light. This reflects an understanding of the ways of nature and the beauty of Allah's system of creation in regulating the movement of the sun and the conditions of light on earth.

The Qur'an has not only informed people about the spherical shape of the earth and the fact that the earth is not stationary, but the Quran also shows another miracle. The Qur'an tells us that day and night change slowly in different parts of the earth.[35]

[34]Ibnu ‘Āsyūr, *Al-Taḥrīr Wa Al-Tanwīr*, Jilid 2, h. 79

[35]Aḥmad Maḥmūd Sulaymān, *Tuhan dan Sains.,* h. 35

Allah made night and day by the rotation of the earth on itself. Allah created the sun and the moon, each revolving in its *falak*.[36]

Ibn Ashur explains that night is a term used to describe the dark and black condition that covers about half of the earth's surface that is not exposed to sunlight. When the earth's rotation blocks the sun, the sunlight from the blocked area is reduced. The sunlight becomes dim and gradually turns into darkness that can only be dispelled by the presence of sunlight. The decrease in sunlight occurs gradually from the moment the sun sets on the horizon until the moment of total darkness at Isha, when the sun moves further away from the side of the horizon where it sets. When the sun's orb approaches the horizon at the time of Fajr, a white light emerges from the sun's rays. It gradually becomes brighter at the time of Dawn, the appearance of light (disappearance of darkness), the time of *Shuruq*, and the time of *Dhuha*, when the sun's rays directed toward the hemisphere slowly become perfect.

Based on the above analysis, Ibn ‘Āsyūr's interpretation method is the *bil ilmī* method, which emphasizes the connection of natural phenomena with the theological side. Ibn Ashur combines natural observations with an understanding of God's power. Ibn Ashur, in his interpretation of Q.S. al-Anbiyạ: 33, uses the bil ̣ilmi (rational) method of interpretation by observing the relationship between the creation of the sun, the day, and the earth. He uses an understanding of the sun's role in the day's existence through its rays that lead to a part of the earth's sphere. This is based on human observation and knowledge of the sun's orbit and the day's conditions.

2. Interpretation of QS. Al-Isrā’ verse 12

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِتَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۚ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا

Translation: “We made the day and night as two signs. So We made the sign of the night devoid of light, and We made the sign of the day ˹perfectly˺ bright, so that you may seek the bounty of your Lord and know the number of years and calculation ˹of time˺. And We have explained everything in detail.” (Q.S. al-Isrā’ verse 12)

In the context of the above verse, Ibn ‘Āsyūr said:

وَيَكُونُ مَعْنَى الْمَحْوِ أَنَّ الْقَمَرَ مَطْمُوسٌ لَا نُورَ فِي جِرْمِهِ وَلَكِنَّهُ يَكْتَسِبُ الْإِنَارَةَ بِانْعِكَاسِ شُعَاعِ الشَّمْسِ عَلَى كُرَتِهِ، وَمَعْنَى كَوْنِ آيَةِ النَّهَارِ مُبْصِرَةً أَنَّ الشَّمْس جعل ضوؤها سَبَبَ إِبْصَارِ النَّاسِ الْأَشْيَاءَ[37]

[36]Tengku Muhammad Hasbi ash-Shiddieqy, *Tafsir Al-Quranul Karim.,* h. 2605.

[37]Ibnu Asyur, *at-Tahrir wa Tanwir*, Jilid 15, h. 44.

> The meaning of the removal of the sign of night is that the moon is hindered from its light in the sense that it has no light in its substance, but receives light only by the reflection of the sunlight on the lunar sphere. The sign of illuminating the day means that the sun is used as a light to show people something.

And Ibn ʻĀsyūr said:

> ثُمَّ ذُكِرَتْ حِكْمَةٌ أُخْرَى حَاصِلَةٌ مِنْ كِلْتَا الْآيَتَيْنِ. وَهِيَ حِكْمَةُ حِسَابِ السِّنِينَ، وَهِيَ فِي آيَةِ اللَّيْلِ أَظْهَرُ لِأَنَّ جُمْهُورَ الْبَشَرِ يَضْبُطُ الشُّهُورَ وَالسِّنِينَ بِاللَّيَالِي، أَيْ حِسَابِ الْقَمَرِ.[38]

> It then mentions another wisdom that results from the two signs of Allah's power (day and night), namely the wisdom of calculating the year. The other wisdom is that the signs of Allah's power are more visible at night (than during the day), because most people determine the month and the year by night, i.e., by calculating the moon.

Ibn ʻĀsyūr argues that one of the wisdom resulting from the signs of Allah's power, such as day and night, is the year's calculation. According to him, another related wisdom is that the signs of Allah's power are more visible at night than during the day.

Most people use the night to determine the months and years in their calculations. Ibn Āsyūr's opinion emphasizes the importance of calculating years and months in human life and using night as a more suitable time to perform these calculations. This shows the wisdom of Allah in creating His signs that make it easier for people to manage time and calculate events related to the passage of time.

3. Interpretation of QS. Al-Furqān verse 62:

وَهُوَ الَّذِيْ جَعَلَ الَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنْ اَرَادَ اَنْ يَّذَّكَّرَ اَوْ اَرَادَ شُكُوْرًا

translation: "And He is the One Who causes the day and the night to alternate, ˹as a sign˺ for whoever desires to be mindful or to be grateful." (Al-Furqān verse 62)

In the context of the above verse, Ibn Ashur said:

> الِاسْتِدْلَالُ هَذَا بِمَا فِي اللَّيْلِ وَالنَّهَارِ مِنِ اخْتِلَافِ الْحَالِ بَيْنَ ظُلْمَةٍ وَنُورٍ، وَبَرْدٍ وَحَرٍّ، مِمَّا يَكُونُ بَعْضُهُ أَلْيَقَ بِبَعْضِ النَّاسِ مِنْ بَعْضٍ بِبَعْضٍ آخَرَ.[39]

> This argument is based on the difference in conditions between darkness and light, and between cold and heat, which may suit some people better.

Ibnu ʻĀsyūr also said:

[38]Ibnu Asyur, *at-Tahrir wa Tanwir*, Jilid 15, h. 44.
[39]Ibnu Asyur, *at-Tahrir wa Tanwir*, Jilid 19, h. 65.

فَتُفِيدُ الْآيَةُ مَعْنَى: لِيَنْظُرَ فِي اخْتِلَافِهِمَا الْمُتَفَكِّرُ فَيَعْلَمَ أَنْ لَا بُدَّ لِانْتِقَالِهِمَا مَنْ حَالٍ إِلَى حَالٍ مُؤْثِرٍ حَكِيمٍ فَيَسْتَدِلُّ بِذَلِكَ عَلَى تَوْحِيدِ الْخَالِقِ وَيَعْلَمُ أَنَّهُ عَظِيمُ الْقُدْرَةِ فَيُوقِنُ بِأَنَّهُ لَا يَسْتَحِقُّ غَيْرُهُ الْإِلَهِيَّةَ، وَلِيَشْكُرَ الشَّاكِرَ عَلَى مَا فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ مِنْ نِعَمٍ عَظِيمَةٍ[40]

This verse implies that a thinking person can notice the difference between darkness and light, so he recognizes that transitioning from one state to another has a wise effect. Thus, he uses it to prove the Creator's unity and realizes He has excellent power. He is convinced that no one deserves to be worshipped except Him. He also thanked Him for the great favor found in the difference between night and day.

The main idea that Ibn Ashur conveys in understanding Surah Al-Furqān verse 62 is the importance of observing and contemplating the difference between darkness and light in everyday life. Through observation and thinking, people can see Allah's wisdom in the transition that occurs and recognize His power. This leads them to glorify Allah as the only One worthy of worship and to be grateful for His favors contained in the phenomena of night and day.

4. Interpretation of QS. An-Nūr verse 42

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ ۚ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِأُولِي الْأَبْصَارِ

Translation: "Allah alternates the day and night. Surely in this is a lesson for people of insight." (QS. an-Nur verse 44)

In the context of the above verse, Ibn 'Āsyūr said:

التَّقْلِيبُ تَغْيِيرُ هَيْئَةٍ إِلَى ضِدِّهَا وَمِنْهُ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلى مَا أَنْفَقَ فِيها [الْكَهْف: 42] أَيْ يُدِيرُ كَفَّيْهِ مِنْ ظَاهِرٍ إِلَى بَاطِنٍ، فَتَقْلِيبُ اللَّيْلِ وَالنَّهَارِ تَغْيِيرُ الْأُفُقِ مِنْ حَالَةِ اللَّيْلِ إِلَى حَالَةِ الضِّيَاءِ وَمِنْ حَالَةِ النَّهَارِ إِلَى حَالَةِ الظَّلَامِ[41]

As for the meaning of "change", it means to change the form of something to its opposite. This meaning is like in al-Kahf verse 42, "Then he turned the palms of his hands (a sign of repentance) for what he had spent on it". It means that he turned his palms from the visible to the hidden. The alternation of night and day is a change of perspective from a state of darkness to a state of light, and from a state of day to darkness.

Ibnu Asyur also said:

[40]Ibnu Asyur, *at-Tahrir wa Tanwir*, Jilid 19, h. 65.
[41]Ibnu Asyur, *at-Tahrir wa Tanwir*, Jilid 18, h. 264.

فَالْمُقَلِّبُ هُوَ الْجَوُّ بِمَا يَخْتَلِفُ عَلَيْهِ مِنَ الْأَعْرَاضِ وَلَكِنْ لَمَّا كَانَتْ حَالَةُ ظُلْمَةِ الْجَوِّ تُسَمَّى لَيْلًا وَحَالَةُ نُورِهِ تُسَمَّى نَهَارًا عَبَّرَ عَنِ الْجَوِّ فِي حَالَتَيْهِ بِهِمَا، وَعُدِّيَ التَّقْلِيبُ إِلَيْهِمَا بِهَذَا الِاعْتِبَارِ[42]

What Allah is reversing here are the changes in the weather, which occur with different symptoms. When the weather condition is in darkness, it is called night; when it is in light, it is called day. This describes the weather conditions in both states, and the changes in both states are counted in this context.

Allah explains the verses of the *kauniyah* (natural signs), which show His greatness and power, and the verses of the Qur'aniyyah to those who know the way to infer the existence of the Creator and the benefits of life, and who can distinguish between the right and the wrong. Indeed, in the alternation of night and day or the alternation of the two. When one comes, the other goes, and when one goes, the other comes, which is not delayed. The length and brevity of their time depend on the earth's position about the sun, which has a very orderly system. There is cold and heat in both.[43]

Ibn ʻĀsyūr points out that the change of night and day or the alternation of the two is explained as a regular cycle that is never late. The length and brevity of time depend on the earth's position around the sun, which has an organized and orderly system. During the night and the day, there is a difference in temperature, namely cold and heat.

Interpretation of the Circulation of the Sun and Moon

Interpretations related to the circulation of the sun and moon are found in QS. Yūnus verse 5, QS. Yāsīn verse 39-40 and QS. al-Rahmān verse 5.

1. Interpretation of QS. Yūnus verse 5;

هُوَ الَّذِيْ جَعَلَ الشَّمْسَ ضِيَآءً وَّالْقَمَرَ نُوْرًا وَّقَدَّرَهٗ مَنَازِلَ لِتَعْلَمُوْا عَدَدَ السِّنِيْنَ وَالْحِسَابَ ۗمَا خَلَقَ اللّٰهُ ذٰلِكَ اِلَّا بِالْحَقِّ ۚيُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ

Translation: “He is the One Who made the sun a radiant source and the moon a reflected light, with precisely ordained phases, so that you may know the number of years and calculation ˹of time˺. Allah did not create all this except for a purpose. He makes the signs clear for people of knowledge.” (QS. Yūnus: 5)

In the context of the above verse, Ibn ʻĀsyūr said:

[42]Ibnu Asyur, *at-Tahrir wa Tanwir*, Jilid 18, h. 264.
[43]Wahbah az-Zuhaili, *Tafsir al-Munir* Jilid 6., h. 121.

وَهَذِهِ الْمَنَازِلُ أَمَارَاتُهَا أَنْجُمٌ مُجْتَمِعَةٌ عَلَى شَكْلٍ لَا يَخْتَلِفُ، فَوَضَعَ الْعُلَمَاءُ السَّابِقُونَ لَهَا أَسْمَاءَ. وَهَذِهِ أَسْمَاؤُهَا فِي الْعَرَبِيَّةِ عَلَى تَرْتِيبِهَا فِي الطُّلُوعِ عِنْدَ الْفَجْرِ فِي فُصُولِ السَّنَةِ[44]

These places of lunar travel have signs consisting of stars joined together in a similar shape. Earlier scholars gave names to these signs. And these are the names in Arabic based on their order at dawn in the seasons of the year.

Ibn ʻĀsyūr also said:

وَهَذِهِ الْمَنَازِلِ منقسمة عَلَى الْبُرُوجِ الِاثْنَيْ عَشَرَ الَّتِي تَحِلُّ فِيهَا الشَّمْسُ فِي فُصُولِ السَّنَةِ، فَلِكُلِّ بُرْجٍ مِنَ الِاثْنَيْ عَشَرَ بُرْجًا مَنْزِلَتَانِ وَثُلُثٌ، وَهَذَا ضَابِطٌ لِمَعْرِفَةِ نُجُومِهَا وَلَا عَلَاقَةَ لَهُ بِاعْتِبَارِهَا مَنَازِلَ لِلْقَمَرِ. وَقَدْ أَنْبَأَنَا اللَّهُ بِعِلَّةِ تَقْدِيرِهِ الْقَمَرَ مَنَازِلَ بِأَنَّهَا مَعْرِفَةُ النَّاسِ عَدَدَ السِّنِينَ وَالْحِسَابِ، أَيْ عَدَدَ السِّنِينَ بِحُصُولِ كُلِّ سَنَةٍ بِاجْتِمَاعِ اثْنَيْ عَشَرَ»[45]

The places where the moon travels are divided based on the twelve zodiacs where the sun is in each year's season. Each of the twelve zodiacs has two-thirds of a *manzilah*. This rule for knowing the stars has nothing to do with being the moon's orbit. Allah has informed us of the reason for establishing the place of the moon's circulation, namely as knowledge for humanity of the number of years and calculations, namely the number of years with each year gathering twelve months.

Ibnu ʻĀsyūr said:

وَأَنْ جَعَلُوا تَوْقِيتَهُمُ الْيَوْمِيَّ مُسْتَنِدًا إِلَى ظُهُورِ نُورِ الشَّمْسِ وَمَغِيبِهِ عَنْهُمْ، لِأَنَّهُمْ وَجَدُوهُ عَلَى نِظَامٍ لَا يَتَغَيَّرُ، وَلِاشْتِرَاكِ النَّاسِ فِي مُشَاهَدَةِ ذَلِكَ، وَبِذَلِكَ تُنَظَّمُ الْيَوْمُ وَاللَّيْلَةُ، وَجَعَلُوا تَوْقِيتَهُمُ الشَّهْرِيَّ بِابْتِدَاءِ ظُهُورِ أَوَّلِ أَجْزَاءِ الْقَمَرِ وَهُوَ الْمُسَمَّى هِلَالًا إِلَى انْتِهَاءِ مُحَاقِهِ فَإِذَا عَادَ إِلَى مِثْلِ الظُّهُورِ الْأَوَّلِ فَذَلِكَ ابْتِدَاءُ شَهْرٍ آخَرَ[46]

People-based their daily time on the appearance of daylight and its setting, as they found it, on an unchanging system and involved people in observing it. This is how they organized the days and nights. They also based their monthly time on the appearance of the first part of the moon, called the hilal, until the end of the crescent phase. When the hilal returns to the same initial appearance, it signals the beginning of a new month.

Ibn ʻĀsyūr argues that humans use the appearance of sunlight and its setting as a reference to organize their daily time. This is because the system is stable and

[44]Ibnu Asyur, *at-Tahrir wa Tanwir*, Jilid 11, h. 95.
[45]Ibnu Asyur, *at-Tahrir wa Tanwir*, Jilid 11, h. 95.
[46]Ibnu Asyur, *at-Tahrir wa Tanwir*, Jilid 11, h. 95.

involves human participation in observing it. Thus, they could tell the difference between day and night. In addition, they also used the appearance of the first part of the moon, called hilal, as a benchmark for setting their monthly time. When the hilal reappeared with the same initial appearance, it signaled the beginning of a new month. Thus, people use this system to organize their daily and monthly time.

Ibn ‘Āsyūr’s opinion reflects an understanding of the relationship between the moon, the stars, and time in a broader framework. Although his views are not directly related to the moon's orbit, he emphasizes the importance of knowing where the moon travels in determining time and calculating the year. This analysis also shows that the universe reveals wise arrangements and designs that allow humans to gain knowledge and benefit from such natural phenomena.

The Sun cannot precede the Moon, for both move in a linear motion that cannot possibly meet. Similarly, the night cannot precede the day unless the earth rotates on its axis from east to west instead of moving from west to east as it should. The Moon's orbit around the Earth, and the Earth's orbit around the Sun, must pass through a collection of stars, which then produce the positions (manazil) of the Moon. So the moon looks like an old bundle in the first and second quarter.

2. Interpretation of QS. Yāsīn verse 39-40:

وَالْقَمَرَ قَدَّرْنٰهُ مَنَازِلَ حَتّٰى عَادَ كَالْعُرْجُوْنِ الْقَدِيْمِ لَا الشَّمْسُ يَنْۢبَغِيْ لَهَآ اَنْ تُدْرِكَ الْقَمَرَ وَلَا الَّيْلُ سَابِقُ النَّهَارِ ۗوَكُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ

Translation: “As for the moon, We have ordained ˹precise˺ phases for it, until it ends up ˹looking˺ like an old, curved palm stalk. It is not for the sun to catch up with the moon, nor does the night outrun the day. Each is travelling in an orbit of their own.” (QS. Yasin: 39-40).

In the context of the above verse, Ibn ‘Āsyūr said:

«وَالتَّقْدِيرُ: يُطْلَقُ عَلَى جَعْلِ الْأَشْيَاءِ بِقَدَرٍ وَنِظَامٍ مُحْكَمٍ، وَيُطْلَقُ عَلَى تَحْدِيدِ الْمِقْدَارِ مِنْ شَيْءٍ تُطْلَبُ مَعْرِفَةُ مِقْدَارِهِ مِثْلُ تَقْدِيرِ الْأَوْقَاتِ وَتَقْدِيرِ الْكِمِّيَّاتِ مِنَ الْمَوْزُونَاتِ وَالْمَعْدُودَاتِ، وَكِلَا الْإِطْلَاقَيْنِ مُرَادٌ هُنَا. فَإِنَّ اللَّهَ قَدَّرَ لِلشَّمْسِ وَالْقَمَرِ نِظَامَ سَيْرِهِمَا وَقَدَّرَ بِذَلِكَ حِسَابَ الْفُصُولِ السَّنَوِيَّةِ وَالْأَشْهُرِ وَالْأَيَّامِ وَاللَّيَالِي»[47]

Taqdir (تَقْدِير) is a term used to refer to the establishment of something according to a regular measure and system. It is also used to determine the amount of a thing that requires knowledge of its size, such as timing and measuring quantities in various scales and calculations, both in time and number. Both aspects are meant here. Allah has determined

[47]Ibnu Asyur, *at-Tahrir wa Tanwir*, Jilid 23, h. 22.

the system of movement of the sun and moon, and with it, the calculation of the seasons of the year, month, day, and night.

Ibnu ‘Āsyūr also said:

وَكَانَ النَّاسُ يَعْرِفُونَ تَقَارُبَ الشَّمْسِ وَالْقَمَرِ فِيمَا يَرَاهُ الرَّاءُونَ، وَكَانُوا يُقَدِّرُونَ سَيْرَهُمَا بِأَسْمَاتٍ مُعَلَّمَةٍ بِعَلَامَاتٍ نُجُومِيَّةٍ تُسَمَّى بُرُوجًا بِالنِّسْبَةِ لِسَيْرِ الشَّمْسِ، وَتُسَمَّى مُنَازِلَ بِالنِّسْبَةِ لِسَيْرِ الْقَمَرِ، وَكَانُوا يَعْلَمُونَ شِدَّةَ قُرْبِ الْمَنَازِلِ الْقَمَرِيَّةِ مِنَ الْبُرُوجِ الشَّمْسِيَّةِ فَإِنَّ كُلَّ بُرْجٍ تُسَامِتُهُ مَنْزِلَتَانِ أَوْ ثَلَاثَ مَنَازِلَ، وَبَعْضُ نُجُومِ الْمَنَازِلِ هِيَ أَجْزَاءٌ مِنْ نُجُومِ الْبُرُوجِ[48]

The people of that time knew the close movements of the sun and the moon that were visible to observers. They measured the movement of the two using the names they had been taught, using the signs of the stars called *buruj* about the sun and called *manazil* about the movement of the moon. They also know how close the *manazil* of the moon is to the *buruj* of the sun. Each *buruj* has two or three *manazils*, and some of the stars in the *manazils* are part of the stars in the *buruj*.

Ibn ‘Āsyūr said:

زَادَهُمُ اللَّهُ عِبْرَةً وَتَعْلِيمًا بِأَنَّ لِلشَّمْسِ سَيْرًا لَا يُلَاقِي سَيْرَ الْقَمَرِ، وَلِلْقَمَرِ سَيْرًا لَا يُلَاقِي سَيْرَ الشَّمْسِ وَلَا يَمُرُّ أَحَدُهُمَا بِطَرَائِقِ مَسِيرِ الْآخَرِ وَأَنَّ مَا يَتَرَاءَى للنَّاس من مُشَاهدَة الشَّمْسِ وَالْقَمَرِ فِي جَوٍّ وَاحِدٍ وَفِي حَجْمَيْنِ مُتَقَارِبَيْنِ، وَمَا يَتَرَاءَى لَهُمْ مِنْ تَقَارُبِ نُجُومِ بُرُوجِ الشَّمْسِ وَنُجُومِ مَنَازِلِ الْقَمَرِ، إِنْ هُوَ إِلَّا مِنْ تَخَيُّلَاتِ الْأَبْصَارِ وَتَفَاوُتِ الْمَقَادِيرِ بَيْنَ الْأَجْرَامِ وَالْأَبْعَادِ[49]

Allah added to mankind's knowledge by informing them that the sun's journey does not coincide with the moon's journey, nor does the moon's journey. They do not follow the same path. Allah also informed that what people see when they look at the sun and the moon in a similar atmosphere and size, as well as their feeling of proximity between the stars in the solar column and the stars in the lunar column, are all illusions of sight and variations in scale between the objects and their dimensions.

Ibn ‘Āsyūr's opinion above emphasizes that Allah teaches people a lesson by telling them that the journeys of the sun and the moon are different and do not follow

[48]Ibnu Asyur, *at-Tahrir wa Tanwir*, Jilid 23, h. 23.
[49]Ibnu Asyur, *at-Tahrir wa Tanwir*, Jilid 23, h. 23.

the same path. Although they look similar in atmosphere and size and the human feeling of closeness between the stars in the solar eclipse and the stars in the lunar eclipse, everything is just an illusion of sight and variations in the scale and dimensions of these objects.

3. Interpretation of QS. al-Rahmān verse 5

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ

Translation: "The sun and the moon ˹travel˺ with precision." (Q.S. Ar-Rahman verse 5) Ibnu ʻĀsyūr said:

> وَهَذَا اسْتِدْلَالٌ عَلَى التَّفَرُّدِ بِخَلْقِ كَوْكَبِ الشَّمْسِ وَكُرَةِ الْقَمَرِ وَامْتِنَانٌ بِمَا أَوْدَعَ فِيهِمَا مِنْ مَنَافِعَ لِلنَّاسِ، وَنِظَامِ سَيْرِهِمَا الَّذِي بِهِ تَدْقِيقُ نِظَامِ مُعَامَلَاتِ النَّاسِ وَاسْتِعْدَادِهِمْ لِمَا يَحْتَاجُونَ إِلَيْهِ عِنْدَ تَغَيُّرَاتِ أَجْوَائِهِمْ وَأَرْزَاقِهِمْ. وَيَتَضَمَّنُ الْإِمْتِنَانُ بِمَا فِي ذَلِكَ مِنْ مَنَافِعِهِمْ.[50]
>
> This is an argument about the unity of Allah in creating the sun and the moon, and gratitude for the benefits Allah has placed in them for mankind. It is also about the system of their movement, which directly affects the system of human relationships and their preparedness for changes in weather and sustenance. This gratitude includes the benefits that the creation of the sun and the moon has brought to them.
>
> وَالْحُسْبَانُ كِنَايَةٌ عَنِ انْتِظَامِ سَيْرِهِمَا انْتِظَامًا مُطَّرِدًا لَا يَخْتَلُّ حِسَابُ النَّاسِ لَهُ وَالتَّوْقِيتُ بِهِ . وَاقْتَصَرَ عَلَى ذِكْرِ الشَّمْسِ وَالْقَمَرِ دُونَ بَقِيَّةِ الْكَوَاكِبِ وَإِنْ كَانَ فِيهَا حُسْبَانُ الْأَنْوَاءِ، وَالْحَرِّ وَالْبَرْدِ، مِثْلِ الْجَوْزَاءِ، وَالشِّعْرَى، وَمَنْزَلَةِ الْأَسَدِ، وَالثُّرَيَّا، لِأَنَّ هَذَيْنِ الْكَوْكَبَيْنِ هُمَا الْبَادِيَانِ لِجَمِيعِ النَّاسِ لَا يَحْتَاجُ تَعَقُّلُ أَحْوَالِهِمَا إِلَى تَعْلِيمِ تَوْقِيتٍ مِثْلَ الْكَوَاكِبِ الْأُخْرَى.[51]
>
> The word *Al-Husban* (according to calculation) is symbolic of the regular, continuous journey of the Sun and Moon, which does not interfere with human calculations and schedules. Mentioning only the Sun and Moon is without mentioning other star clusters, although there are weather calculations such as wind, heat, cold, such as Gemini, Cancer, Leo, and Pleiades because these two planets are the most

[50]Ibnu Asyur, *at-Tahrir wa Tanwir*, Jilid 27, h. 234
[51]Ibnu Asyur, *at-Tahrir wa Tanwir*, Jilid 27, h. 235

visible to everyone and do not require unique understanding to know their positions like other planets.

The above statement illustrates that the sun and moon follow a regular cycle based on careful calculations. They play an essential role in human life and provide significant benefits. The word "husband" indicates the importance of analysis in the circulation of the sun and moon. The emphasis is on the precision and perfection of the system. The sun and the moon pass through their appointed paths and places of circulation.

Based on the above three astronomical topics, it is clear that Ibn 'Āshūr uses a scientific approach in explaining astronomical verses without leaving the linguistic approach. Tafsir bil ̨ilmi is used by Ibn 'Ashur to see the connection between natural phenomena and theological aspects of God's power. This approach allows Ibn Ashur to connect the sun's movement, the earth's rotation, the changes of light, and the appearance of day and night with the theological aspects of Islamic teachings. The tafsir bil ̨ilmi approach used by Ibn Ashur in the tafsir *At-Tahrir wa Tanwir* strengthens the theological dimension of his interpretation. This helps the reader to understand not only the linguistic and literal aspects of the astronomical verses, but also their theological implications in glorifying the power of Allah, who creates and governs the universe.[52]

CONCLUSION

Ibn 'Āshūr explains three topics related to astronomy, namely the rotation of the planets, the appearance of day and night, and the orbits of the sun and moon, using a scientific approach. This can be seen in his explanation in the book al-Taḥrīr wa al-Tanwīr. He tries to integrate natural knowledge with theological aspects. This can strengthen faith in Islam and make the Qur'an a book of guidance for all mankind.

REFERENCES

‘Āsyūr, Muhammad Ṭāhir Ibn. *Kasyfu Al-Mugatta Min Al Ma’ani Wa Alfaz Al-Waqiah Fi Al-Muwatta’.* Cairo: Dar al-Salam. 2006.

al-Hamd, Muhammad bin Ibrahim. *at-Taqrib li Tafsiri al-Tahrīr wa al-Tanwīr li Ibni ‘Āsyūr*, Jilid 1. Riyadh: Dar Ibnu Khuzaimah. 2012.

Al-Zahrãni, Khalid bin Ahmad. *Mauqif Al-Ṭãhir Ibnu ‘Āsyūr Min Al-Imãmiyah Al-Itsna Asyariyyah.* Markaz al-Magrib al-Arabiy li al-Dirasah wa alTadrib. 2010.

ash-Shiddieqy, Tengku Muhammad Hasbi. *Tafsir Al-Quranul Karim.*

ath-Tabạ, Iyad Khalid. *Muhammad ath-Thōhir ibn ‘Āsyūr Alāmatu al-Fiqhi wa Ushūlihi wa Tafsir wa Ulūmihi*. Damaskus Dar al-Qolam. 2005.

Busmah, Hatim. *Taqdīm Maqhāsid asy-Syaṛiyyah li Ibnu ‘Āsyūr*. Kairo: Dar al-Kitab al-Misri. 2011.

[52]Ibnu ‘Āsyūr, *Al-Taḥrīr Wa Al-Tanwīr*, Jilid 1, h. 45

Dahrul Muftadin. "Perspektif Tafsir Maqashidi Ibnu Asyur Terhadap Kepemimpinan Perempuan Dalam Politik." *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin Dan Filsafat* 18, no. 2 (2022): 297–321. https://doi.org/10.24239/rsy.v18i2.1032.

Hasan, Muhammad. "Benda Astronomi Dalam Al-Quran Dari Perspektif Sains." *Jurnal THEOLOGIA* 26, no. 1 (2016): 93–104. https://doi.org/10.21580/teo.2015.26.1.409.

Halim, Abd. Kitab Tafsir *al-Tahrīr wa al-Tanwīr* Karya Ibnu 'Āsyūr Dan Kontribusinya Terhadap Keilmuan Tafsir Kontemporer, *Jurnal Syahadah* Vol. II, No. II, Oktober 2014.

Indri sulastri. "Matahari Sebagai Bintang Dan Fungsinya Perspektif Tafsir Sains." *Qaf: Jurnal Ilmu Al-Qur'an Dan Tafsir* 5, no. 1 (2023): 40–61. https://doi.org/https://doi.org/10.59579/qaf.v5i1.3967.

Nahri, Delta Yaumin. *Maqashid Al-Qur'an Pengantar Memahami Nilai-nilai Prinsip al-Qur'an.* Pamekasan: Duta Media Publishing. 2020.

Nur, A., Lubis, M., dan Ishak, H, Sumbangan Tafsir *al-Tahrīr wa al-Tanwīr* Ibn 'Ashur dan Relasinya dengan Tafsir al-Mishbah M. Quraysh Shihab. *Jurnal Al-Turath*, *2*(2), (2017). 67–79.

Purwanti, Fitri. "Penafsiran Ayat-Ayat Astronomi Agama (Studi Metode Tafsir Ilmi Kementerian Agama)." *Al-Fath* 12, no. 01 (2018): 2018.

Ramadhani, Nurfadzilla Putri and Wali. "Variasi Makna Puasa Dalam Al-Quran (Studi Semantik Al-Quran)." *ALFawatih* 4, no. 1 (2023): 134–55. https://doi.org/10.24952/alfawatih.v4i1.7651.

Ramadhani, Wali. "INTERPRETASI MAKNA HIDĀYAH DALAM AL-QUR'AN: Telaah Pemikiran Al-Rāghib Al-Aṣfahāni." *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis* 10, no. 2 (2022): 237–50. https://doi.org/10.24235/diyaafkar.v10i02.11401.

Salim, Mujib Rahman. "Konsep Dan Implementasi Keluarga Ideal Dalam Perspektif MaqāṣidSyari"Ah Ibn 'Asyur." *Supremasi Hukum: Jurnal Kajian Ilmu Hukum* 9, no. 1 (2020): 12. https://doi.org/10.14421/sh.v9i1.2060.

Shālih, Abdul Qadīr Muhammad. *al-Tafsir wa al-Mufassirūn fī al-'Asr al-Hadīts, 'Arad wa Dirāsah Mufassalah, li Ahammi Kutub al-Tafsir al-Ma'asir.* Beirut: dar alMa'rifah, t.t.

Shihab, M. Quraish. *Tafsir Al-Mishbah : Pesan, Kesan dan Keserasian Al-Quran,* Jilid 10. Jakarta : Lentera Hati. 2002.

Sholikah S, Pengembangan al-*Maqāsid Al-Syari'ah* Perspektif Ṭāhir Ibnu 'Āsyūr, *International Journal Ihya' 'Ulūm al-Din* (2019) 21 (1).

Suratman dan Philips Dillah. *Metode Penelitian Hukum*. Bandung: Alfabeta. 2013.

Yudha, Muhammad Aga. "Uncovering the Human and Divine Aspect of Ridha in the Qur'an through the Lens of Tafsir Tahrir Wa Tanwir." *Jurnal Studi Ilmu-Ilmu Al-Quran Dan Hadist* 24, no. 1 (2023): 119–36. https://doi.org/10.14421/qh.v24i1.4291.