

SCIENTIFIC INTERPRETATION STUDY: AL JAWAHIR'S REVIEW OF THE INTERPRETATION OF THE QUR'AN ON THE COMPOSITION OF THE EARTH ELEMENTS IN ADAM'S BODY

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Abstract: *Humans are formed from the process of evolution according to Charles Darwin. The process of the creation of humans from the point of view of the theory of evolution put forward by a famous scientist named Charles Robert Darwin, who stated that humans were the evolution of ape species or a kind of short-tailed monkey. there is a book entitled 'On The Origin of Species by Means of Natural Selection, or The Preservation of Favored Races in The Struggle for Life' which states that humans came from a revolutionary ape species from a very long time ago. Darwin's theoretical paradigm in biological knowledge today is the basic reference in every theory carrying the origin of the development of life (organisms). Even though there are many verses of the Qur'an that mention the elements that make up Humans in several verses. This study aims to criticize the theory. The research method used in this research is a systematic literature review. The results of this study The creation of soil according to Tanthawi, went through the following stages, turab (Ali-Imran: 59), clay mixed with water (al-An'am: 2), then became thin lazib (As-Shaffat: 11), then processed into black mud (hammain) (Al-Hijr: 26), then became dry clay like pottery (ar-Rahman: 14), after that it turned into pottery (fakhkhar) ar-Rahman: 14, then became Adam as the first human, in the interpretation of the Ministry of Religion, through stages starting from soil, starch essence comes from soil (al-Mu'minun: 12), dry clay from shaped mud (al-Hijr: 26), and dry soil such as pottery. (Ar-Rahman:14).*

Keyword: *Human element, tafsir, saintific, Thantawi jauhari*

INTRODUCTION

The process of the creation of humans from the point of view of the theory of evolution put forward by a famous scientist named Charles Robert Darwin, who stated that humans were the evolution of ape species or a kind of short-tailed monkey. There is a book entitled 'On The Origin of Species by Means of Natural Selection, or The Preservation of Favored Races, The Struggle for Life' which states that humans came from a revolutionary ape species from a very long time ago. (Valdés, 2002) (Maurice Bucaile, The Origin of Man According to the Bible and Al-Qur'an, (Jakarta; Mizan), p.1) A

theory that seeks to examine the existence of the creation of man through a process of evolutionary change, from a very simple formation to a theory of formation that is very simple. very perfect. The theory is often known as the theory of evolution. Which means changes or growth processes that occur over a relatively long period of time, changes that occur gradually and slowly. (Humenuk et al., 2019) The polemics generated by the theory of evolution have had a long lasting impact among various great scientists. This theory argues that humans came from the ape species. Because, since the emergence of the theory of evolution Until now, the

pros and cons have always emerged. (Cassel, 2021) Darwin's theoretical paradigm in biological knowledge today is the basic reference in every theory carrying the origin of the development of life (organisms). and this becomes a reality in the insight of human followers of Darwin's theory

Darwin's theory is very contradictory in the knowledge of the origin of man from a religious point of view which states that the first man was the Prophet Adam. Allah Subhanahu Wa Ta'ala has also ordered all mankind to continue to learn, *iqra'* which means read, study, understand, explore, interpret, summarize everything that exists or something in the universe, which is in the study of scriptures and books. -other books. (M. Quraish Shihab, 2003).

In the study of embryology, the stages of human progress are divided into five stages
Step.

1. Gametogenesis phase, the process of formation of Igametes in males and females or the comparison of germicell eggs and sperm
2. The formation phase is the first week of the formation of the ovulation process towards implantation.
3. The formation stage of the second week, the process that forms bilaminar germ disc (embryo with two layers).
4. The formation phase of the third to eighth week, known as mass embryonic, the formation of body mechanisms.
5. The developmental phase of the third month towards the birth cycle, I is a period of The fetus is the role of the placenta in early human growth (M. Quraish Shihab, 2003)

Long before the polemical theory and the discovery of embryology above, the Qur'an has recorded many verses about the process of how humans were created.

(Mahdi et al., 2012) Humans were created with two elements, namely earth and spirit (ruh Illahiyah). So seen from the process of creation, it can be categorized into two, namely the process of creating the first human, namely Adam, Eve and Isa and the process of creating the children of Adam (humans in general).(Nadeem & Adam, 2018) From the background of this problem, it raises one research question, namely How to interpret?

METHOD RESEARCH

This study uses Systematic literature Review and qualitative research methods with the type of library research or can be called library research. This research uses an interpretive descriptive approach. Through an interpretive descriptive approach, this research will examine the interpretation of Thantawi Jauhari and the verses on the process of human creation. The data analysis technique used is descriptive analytical.

RESULT AND DISCUSSIONS

The Process of Human Creation from Earth according to Tantawi Jauhari

Tantawi said that humans were created from several phases (time) which later became semen, a clot of blood, a lump of flesh, flesh and bone.(Hasnah, 2009) As the study of *lafadz turab* contained in Surah Ali Imran: 53 which means dry land. The verse describes the process of the incident of the prophet Isa, who in the process of his creation had similarities with the prophet Adam. Both the prophet Adam and the prophet Isa both did not have a father. Furthermore, the discussion of *turab* in its interpretation is explained that *turab* shows something that is material, visible to the human eye, namely physical. In other words, the prophet Isa was created by Allah with *turab* (dry land) without a father through the holy womb of Mary. The creation is the same as Allah created the father of all humans,

namely the prophet Adam. Meanwhile, in lafadz kun in the snippet of the verse above, it shows that the prophet Isa was created from the spirit of God. That is, God breathed the spirit of the prophet Isa into the holy womb of Mary.(Kiptiyah, 2018)

Then, lafadz tin in Surah Al-An'am verse 2 which is interpreted by clay, this element is the forerunner of the creation of Adam, the father of all humans, as well as his descendants. Humans were created from the same element as the prophet Adam, namely tin. Because tin is a source of human food that can help human growth and development continuously. In other words, humans consume anything that grows from the soil, and these plants help the human reproduction process. (Suwito, 2012)

In another verse of Surah As-Shoffat verse 11 there is lafadz tinun lazib which means wet soil. The verse explains that the origin of all creatures, whether angels, earth, humans and others, are created from the same element, namely clay (tin lazib). In the sense that the element of tin lazib is always attached to all God's creatures

Furthermore, Surah Al-Hijr verse 26 states that humans were created from salsal min hama'in masnun, Tantawi interprets the pronunciation of salsal with dry soil that is not burned, while the pronunciation of hama'in is interpreted with black soil, which smells bad. The word masnun according to Tantawi is interpreted by the smell that is poured so that it dries and

formed like molten metal and placed into a mold until a human form is formed and then it dries up so that when it is hit it makes a loud sound and then Allah changes it from phase to phase until it is complete and then blows the spirit from it(Amin, 2014)

Hama'in is one of the links in the process of Adam's creation which is

understood from the verses of his creation. Creation starts from turab 'pure land' (Ali-Imran: 1). Then if the soil already contains water, it is called tin (al-An'am: 2), then the tin turns into tin lazib and then is formed into salsal (al-Hijr: 28), which is hollow soil which when blown gives off a salsal sound, because Arabs call it salsal. After the hollow soil (salsal) turns into hama'in (pottery or black soil that has been shaped like a human). From hama'in it is formed into al-Fakhkhar which is the process of completing the creation of Adam(Subagiya *et al.*, 2018)

Then the word salsal in sura ar-Rahman verse 14, according to Tantawi lafadz salsal means dry soil like pottery that will sound when blown. While lafadz fakhkhar means burnt land. Tantawi added that the creation of man took place from burnt clay that had dried and hardened, like clay

which was burned. In the word fakhkhar, it means that it is composed of materials from earth and heat elements, until ripe to maintain the results. In the discussion Tantawi adds that humans need these two substances so that in the end humans need to eat, drink, and produce to survive and preserve their offspring.(Oktaviani, 2020)

Then it is written in surah al-Mu'minun verse 12. Tantawi begins by interpreting the humans in the verse as the same as other commentators, namely Adam. Then the pronunciation of the essence of the earth he interpreted with the essence filtered from something dirty. So the starch from the clay filter is what is made into Adam.¹³ According to Tantawi, this is related to the elements of plants and seeds that are eaten by humans and then form semen or these elements as their constituents. Animals too, said Tantawi, their constituents also come from elements of plants and seeds

Logically the prophet Adam and Eve ate what was on earth. Then what is eaten

will turn into blood. After that it turns into nutfah as stated in the following verse. Then continue until the final stage of becoming a small human named baby. Thus, the Qur'an describes the process of human creation in a very amazing way. Thus the process of creating humans from soil can pass through the following stages, soil (turab), then clay mixed with water (tin), then becomes lazib tin then proceeds to become black mud (hama'in), then proceeds again to become dry clay like pottery (salsal), after that it turns into pottery (fakhkhar), then into Adam as the first human.(Abi al-Hasan 'Ali bin Abi Karam Muh}ammad bin Muh}ammad bin 'Abdu al-Karim bin 'Abdu al-Wahid al-Syaibani, Ibn Asir, 1987)(Rosmalizawati et al., 2015)

The Process of Human Reproduction in Al-Jawahir fi Tafsir Al-Qur'an

The first phase is the germ phase, in Surah al-Insan the word amsaj according to Tantawi comes from men and women, which when the semen in both is mixed, a fetus will be formed. Nutfah (semen) also still has a close bond with plants that become daily food ingredients. Nutfah, it is obtained through (sangadah, 2020)

drinks and salt consumed by humans. He added as well as the opinion of most experts that the elements in the nutrition that humans eat come from ten elements including; oxygen, calcium, hydrogen, phosphorus, sulfur, carbon, magnesium, botasia and iron

Tantawi explains the pronunciation of ma'in dafiq (radiating water) in Surah At-Tariq verses 5-6, that humans are created from semen that gushes into the womb of women. Water that comes from men and women. These two waters come out of one of them, namely from a man, the water is a living embryo whose size is so small that it cannot be seen unless using sophisticated tools that can detect it only a microscope.(Subagiya et al., 2018)

The second phase of 'alaqah in sura al-'Alaq verse 2 according to Tantawi explains that every animal is created from an egg. Then Tantawi explained the process of the egg in the womb. He says that the egg is one in ten or twenty that enter or are in the egg sac around a woman's uterus. Between the ovary and the uterus there is a canal(Aniroh, 2017)

or the vessels that connect them to the uterus. When the egg is perfect, it comes out and flows in the vein so that it arrives after great difficulty and with struggle, it goes quickly and asks for help with all the strength it has until after ten days at the door of the womb to enter it. This is what Tantawi explained about the period of conception.(Hulami al-Amin, 2019)

The third phase is the mudgah phase in Surah al-Hajj verse 5 which explains the mudgah phase. Tantawi explains briefly that the mudgah in the verse is a piece of meat which is originally the size of a human chewed meat. Tantawi first talked about the fetus in general. He talks about the law of the fetus or its rules in the womb. When describing the subject of despicable water in the human fetus, he said that it has levels like laws or rules for animals in general. he said that the levels are like weak cells, which are worldly levels then only develop to be more perfect and complex in the second phase, namely in the form of semen and then develop into frogs, then look like vertebrate animals as exemplified by Tantawi with birds. At this stage, the development of the fetus passes between the realms of birds and mammals.(Bustamar & M Dalil, 2020)

Furthermore, the fetus develops to resemble a four-legged animal like an ape. Then this stage has developed further with the presence of a head and preparation for the formation of the most important members of man. Tantawi explained that in the fourth month the gender of the baby appears, while in the fifth month the age of the fetus appears(Dahlia, 2018)

can distinguish between male and female. Then in the following months it becomes more perfect and becomes human. Fetal developments, as described by Tantawi, start from lowly and weak cells and then in their final phase after becoming a perfect being with the complexity they possess.(Muslimin, 2016)

Furthermore, the growth phase of bones and meat According to Tantawi in this phase, the separation between the two, the incoming elements that contain bone-forming substances then make the bones and the incoming elements that contain meat-forming substances then make meat because it is all in the content. food which was all personally scattered randomly in the blood. And in the pronunciation of 'Idzama Lahma he interprets it quite briefly the fetus grows with continuous growth

'Idzama is one of the elements in the human body that functions to strengthen. Bones also protect important organs in the human body. Bones also function as a place to attach the meat found in the human body. In other words, those bones were covered with flesh, this meat was called lahma.

The next phase is the formation of metaphysics. In this phase, Tantawi explains by blowing his soul/life into him and making him a living being that was previously only like an inanimate object. So it can be understood that humans go through a phase of development towards a perfect form. This is confirmed by the hadith of the Prophet.

It was narrated from Abdullah that the Messenger of Allah (SAW) said: "Indeed, Allah, one of you, was created in his mother's belly for forty days, then within forty days it became a clot of blood,

then (the next forty days) became a lump of flesh, (forty days later) next) hooked down to blow the spirit into the fetus." (HR. Muslim)

Based on the hadith above, it can be understood that in the process of human creation there are 4 stages or stages of development, the germ stage, the alaqah stage, the mudgah stage and the metaphysical formation stage or spirit blowing. And clearly in the hadith above explains that the process of human creation in the womb occurs every 40 days. In the first forty days the formation of nutfah and the next forty days successively the creation of 'alaqah and then mudgah. In this case the scholars agree that on the 120th day since the beginning of the creation of humans in the mother's womb, humans are given a spirit

CONCLUSION

The creation of soil according to Tanthawi, passes through the following stages, turab (Ali-Imran: 59), clay mixed with water (al-An'am: 2), then becomes thin lazib (As-Shaffat: 11), then proceeds to become black mud (hammain) (Al-Hijr: 26), then proceeds to become dry clay like pottery (ar-Rahman: 14), after that it turns into pottery (fakhkhar) ar-Rahman: 14, then becomes Adam as the first human , in the interpretation of the Ministry of Religion, through stages starting from the ground, the essence of starch comes from the soil (al-Mu'minun: 12), dry clay from shaped mud (al-Hijr: 26), and dry soil such as pottery. (Ar-Rahman:14)

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