



Journal of Quran and Tafseer Studies

ISSN (Online): 2828-2779

Received: 15-09-2022, Revised: 15-10-2022

Accepted: 15-11-2022, Published: 19-12-2022

DOI: 10.23917/qist.v1i3.2058

THE TERM AL-HADID IN CLASSICAL AND CONTEMPORARY INTERPRETATION (Comparative Study of the Qur'an & its Tafseer and Tafsir Mafatih Al- Ghaib)

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Abstract

This prompted the author to put forward how the interpretation of verses related to Al-Hadid in the Koran according to the book of the Koran and its Tafsir by the Ministry of Religion of the Republic of Indonesia as a book of contemporary commentaries and Mafatih al-Ghaib by ar-Razi as a classical commentator. The goal is how to analyze the similarities and differences in the interpretation of the Koran and its Tafsir and Mafatih al-Ghaib. The type of research that the author uses is (Library Research) which is qualitative in nature which originates from the Koran, commentary books and books related to the studies that the author examines. The results of this study indicate that the similarities between the Qur'an and its Tafsir and Mafatih al-Ghaib in interpreting Qs al-Isra verse 50, Qs al-Kahf verse 96, Qs al-Hajj verse 21, Qs Saba verse 10 and Qs al-Hadid verse 25 are both explain the utilization of iron. Meanwhile, the difference is found in Qs al-Hadid verse 25, Qs al-Kahf verse 96 and Qs Saba verse 10. According to the Qur'an and its interpretation, iron is one of the elements that functions to transport acids from the lungs to all body tissues, known as iron. Meanwhile, ar-

Razi interprets Qs al-Hadid verse 25 that iron is a weapon that can uphold justice and become a sanction for those who violate Islamic law. Then ar-Razi interprets Qs al-Kahf verse 96 that it is a miracle given by Allah to Zulkarnain and finally in Qs Saba verse 10 ar-Razi explains that the iron has been heated with a very hot hell fire.

Keywords: al Hadid, *Mafatihul* Ghaib's Perspective. Contemporary Exegesis

Introduction

The universe is a creation of Allah Almighty with the regularity of the system and the greatness it has contains extraordinary wisdom. The perfection of the laws of the universe shows evidence of God's greatness to be studied, noticed, benefited and increase man's confidence in His power[1]. As caliphs, man has the duty to manage, care, pay attention to, and most importantly maintain the trust given by Allah to him so as not to harm other creatures. In carrying out their duties as caliphs, humans are given instructions in the form of *Kauniyah* verses related to nature and *Qauliyah* verses related to the kalam Allah, namely the Qur'an revealed to the Prophet Muhammad Saw.

Allah Almighty sent down the *Kauniyah* verses with the function of explaining to humans the existence of Allah Almighty as the Supreme Creator. Human study and research on these verses will give birth to various knowledge and knowledge that is certainly very valuable for humans for the welfare of their lives[2]. Man's findings and knowledge of these *Kauniyah* verses lead man to always be firm in faith in the creator of this universe. Furthermore, the values of faith in question can limit human desire to damage the universe and the earth as in surah Ali-Imran [3]: 190.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ

Verily in the creation of heaven and earth, and the alternation of night and day there are signs (of the greatness of God) for the intelligent.

In that verse God affirms that He created the heavens and the earth and everything in between. In addition to these statements, this verse also provides important information that the creation of heaven and earth was done for those who use their intellect. On *lafaz* لَآيَاتٍ لِّأُولِي الْأَلْبَابِ there are signs for intelligent people. This is one of the functions of the intellect given by God to all people so that they can use it to meditate on the signs that God has given them[3]. Knowledge of the purpose of creation, there will be many benefits that can be achieved by man. They will realize that the purpose or wisdom of the creation of heaven and earth and everything in between is for the welfare of man.

In the middle of the 20th century, technological competition between developed countries around the world began to intensify. They compete to be at the forefront of unraveling the mysteries of the universe by studying stars and galaxies[4]. This competition gives the impression of existence as an effort to master science. Uniquely, the further scientists conduct research, the more their confidence in the Qur'anic reasoning increases. Verses in the Qur'an revealed since the 14th century have alluded to these things both metaphorically and definitively and the information can transcend the boundaries of physics, metaphysics, and direction.

It was this reform that influenced the development of Qur'anic exegesis. Various books of tafsir emerged with various styles and methods with the aim of solving problems that arose in the midst of Islamic society in response to the development of various scholars and as an effort to understand the *Kauniyah* verses. One of the *Kauniyah* verses described by the Qur'an is about Al-Hadid (iron)[5]. The word Al-Hadid is a singular word that is not *jamid*. The creation of iron in this world is very important to know, because the Qur'an considers that iron has various benefits for human life. Even Allah specifically enshrines the mention of iron in one of the suras, namely Al-Hadid precisely the 25th verse.

The mention of the word Al-Hadid in the Qur'an contains five verses out of five suras.

Surah	Ayat
Qs al-Isra /17: 50	قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا
Qs al-Kahfi/18:96	أَتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ أَتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا
Qs al-Hajj / 22: 21	وَلَهُمْ مَقَامِعٌ مِّنْ حَدِيدٍ
Qs Saba/34:10	وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَجِبَالٌ أَوْبِي مَعَهُ وَالطَّيْرَ وَالنَّارَ لَهُ الْحَدِيدَ
Qs al-Hadid/57: 25	لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

	وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ
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The verses outline the origin of iron, the benefits of iron, armor, erecting walls during the reign of Zulkarnain, torture for the infidels who would be whipped with whips made of iron, and people who had died could become stone or iron.

In the time of the prophet iron was used for the purposes of war equipment such as armor, swords, arrows, spears, bows, and shields when fighting. Prehistoric human age iron has also been used to make weapons or crafts tools from iron[6]. Iron was used in the time of the prophet until prehistoric times because iron has hardness and melting points that are very easy to forge, then the presence of iron is very abundant in the earth so it is included in materials that are easily obtained. As Allah says in surah al-Hadid [57]: 25.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ
وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

We sent Our messengers with clear proofs, and We have sent down with them the Book and the Balance so that the people may do justice. And We created iron, in which there is great strength and benefits for mankind, and that He may know who helps Him, and His Messengers, when Allah is not seen. Indeed, Allah is All-Powerful, All-mighty.

Regarding this verse there are several interpretations from scholars of tafsir. According to the Indonesian Ministry of Religious Affairs, iron is one of the most easily found elements on earth. An estimated 5% of the Earth's crust contains iron[7]. Without iron, the earth would not have a magnetic field that can withstand gases and liquids. In addition, the earth will also not be able to withstand all forms of life on its surface[8]. So it can be said, that if iron did not descend from heaven to earth, there would certainly never be life on earth[9]. In the knowledge of Biology the element iron (Fe) in the form of iron is needed by all organic things, except a small number of bacteria. As in the human body, iron is used to carry acid (oxygen) from the lungs to all tissues in the human body. Iron deficiency in the blood can lead to anemia.

Iron is a micromaterial needed by the body for the process of blood cell formation that functions as the body's defense system. In an effort to meet iron

needs, the type of iron that is often consumed also needs to be considered. In food, there are two types of iron, namely heme iron and non-heme iron found in vegetable foods such as vegetables and cereals[10]. Quraish Shihab in the book of tafsir al-Misbah explains that the entry of iron in the human body is caused by the iron component involved in the formation of chlorophyll which is the greenery of plants (especially leaves) and most importantly in the process of photosynthesis which makes plants breathable and produces protoplasm (living substances in cells). From this it can be concluded that the substances contained in these plants iron enters the human and animal bodies.

In line with that, Sheikh Ahmad Mustafa al-Maragi also responded in his commentary on this verse.

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ

Meaning: And We sent down iron on which there was great strength and various benefits for men (so that they might use the iron).

Allah created iron to be made into swords, spears, armor, ships, etc., all of which contain power that can subdue the persecuted and protect the persecuted. Iron also contains other benefits for humans for their livelihood needs, such as industrial equipment and household needs, trains and so on[11]. The same is explained by Wahbah az-Zuhaili where the word Al-Hadid (iron) in the above verse implies a restraint and controlling force to ensure the realization of Sharia laws among Muslims and those who live side by side with them in a State and wage jihad against enemies who commit violations and attacks on the sanctity and honor of the religion and Islamic lands, seeks to hinder and hinder the spread of Islam in the world[12]. Therefore, behind the existing power of iron there are tests and dangers for humans in using its existence. Whether they use it well to help the religion of Allah and his Messenger or vice versa for evil.

Imam Fakhruddin Ar-Razi also explained that iron is a weapon that can uphold justice and as a sanction for those who violate justice. Furthermore, ar-Razi also explained about the benefits of iron in the fields of sewing, agriculture and the comparison between iron and gold which most of the world's interests can only be achieved with iron, and it also appears that gold cannot replace the position of iron in its function of the benefit of the world[13]. Even if gold does not exist in the world it is not a problem, and if iron does not exist it will disturb all the interests of the world.

Based on some of the opinions expressed above, it can be concluded that iron is an element sent down by God which has enormous power and various benefits for human life. Human civilization relies heavily on iron both to establish justice, the needs of war, means of communication, transformation and the house

of household tools and others[14]. The tendency of classical exegete scholars to interpret Al-Hadid as a weapon that can be used to uphold justice as well as sanctions for those who violate Islamic law. However, along with the times and technology, Al-Hadid's meaning has been developed by contemporary scholars of exegesis. The purpose of this study is to see the development of Al-Hadid's meaning from classical and contemporary exegesis so that according to the author of this study it is important to do.

In this study, the author uses two books of tafsir as comparison material, namely Tafsir Mafatih al-Ghaib as a classic tafsir book and Tafsir of the Ministry of Religious Affairs of the Republic of Indonesia, as contemporary interpretation by considering several reasons: First. In general, the discussion of iron has the same meaning. Iron was sent down by Allah in which there was great power and various benefits for people so that they used iron in helping the religion of Allah and his Messenger. Second. Ar-Razi is known for his interpretation that explains many verses with Ilmi and theological patterns[15]. Third. Ar-Razi is known as a *mufassir* mastering various kinds of science. So it is not surprising that he became encyclopedia in various fields of science.

While the Tafsir of the Ministry of Religious Affairs of the Republic of Indonesia contains various tafsir experts, Quranic scholars, experts and scholars from various related fields. This is why the study of the Tafsir of the Ministry of Religious Affairs of the Republic of Indonesia needs to be discussed[16]. In addition, this interpretation also interprets verses with ilmi patterns and other features, explaining at the end of each discussion, conclusions so as to make it easier for readers to take the content of the verse.

Various studies on iron have been discussed. From existing studies can at least be mapped into two themes. The first theme discusses the benefits of iron for human life in the perspective of science and Qs al-Hadid/57:25. The study of Muhammad *Ibnul Faizal Bin Miskon* shows that the benefits of iron for human life are extraordinary[17]. Not limited as a material for making equipment that is very helpful to human life, but iron also plays a special role in the life cycle of living organisms[18]. Then the second topic, discusses the origin of iron according to the Qur'an (Study of the Interpretation of Qs al-Hadid: 25 With a Science Approach). The study of A.Ulil Albab, explained that iron according to science is an element of matter created from nuclear reactions that occur in the core of a star from burning hydrogen then into helium and melting into oxygen and silicon then turning into the last element of the fusion process in the core of a star, namely iron. This is in line with the use of *anzalna* redaction used by the Qur'an.

Methods

The interpretation method used in this study is the *Muqarran* (comparative) method. This method is an attempt to interpret Qur'anic verses by comparing several opinions of tafsir scholars in interpreting Qur'anic verses. According to *Nashruddin Baidan*, the aspects compared include[19]. First. Compare the text (*nash*) of Qur'anic verses that have redaction similarities or similarities. Second. Comparing Qur'anic verses with hadiths that are essentially contradictory[20]. Third. Comparing the opinions of tafsir scholars in interpreting Qur'anic verses. In this study, the author focuses more on the last point, which is to compare between the two opinions of *mufassir* figures in interpreting verses about al-Hadid in the Qur'an.

Discussion

Iron in Arabic is named Al-Hadid which means iron or copper. The root of Al-Hadid is (*yuhadduna, yuhaadida, hadd*) meaning decree, provision or rejection of something. In Indonesian dictionary, iron has the meaning of a hard and strong metal and many benefits. In natural science, iron is a chemical element with symbol Fe (Ferrum).

As for iron according to experts is as follows:

1. Merriam Webster, iron is a silver-white soft magnetic heavy metal bonding property that rusts easily in moist air, also occurs in pure form in meteorites combined with most igneous rocks.
2. Cambridge Dictionary, iron is the chemical meaning of which is identical gray in color and is used in the production of steel and some of it in the blood.
3. Collins Dictionary iron is an element that is usually a hard metal that has a dark gray color. It is used to make steel and is also part of many tools, buildings and vehicles. Very small amounts of iron are found in the blood and food[21].

Based on the above understanding, it can be concluded that iron is a hard metal element so that it can be used in human life both for vehicles, buildings, and in blood and others.

Sub Discussion

1. Understanding Iron According to the Qur'an

Iron is the main source sent down by God in human life because iron has both positive and negative potentials[9]. It is like the sentence quoted by Quraish Shihab in Tafsir al-Misbah which explains about iron information for humans, that iron has great power that can harm humans if blamed for bad things and iron can also benefit humans if used for good things in life.

1. According to the Qur'an and Tafsir

Iron in Arabic is named Al-Hadid which means iron or copper. The root of Al-Hadid is (*yuhadduna, yuhaadida, hadd*) meaning to revolve around two things, namely preventing or rejecting something. Iron is said by Al-Hadid because of its hardness so that it can be used by humans in his life. The hard and sturdy texture makes iron very worthy of its role in the field of building constructions and all kinds[22].

Regarding the interpretation of Al-Hadid according to the Qur'an and its *Tafseer* there are several important components as follows:

a. Iron in the Earth

When explaining Qs al-Hadid verse 25 of the Qur'an and its *Tafseer* (Enhanced Edition) the Ministry of Religious Affairs refers to the books Encyclopedia Britannica, Inc. Chicago, London in 2002 and The New American Encyclopedia, Books, Inc. New York in 1959. Both books explain that iron is one of the most easily found elements on earth. An estimated 5% of the Earth's crust is made up of iron. Most iron occurs in the form of iron oxides, as in the minerals hematite, magnetite, and taconite. It is said that the element iron is not a native element owned by the earth but comes from outside the earth[23]. Experts agree that meteorites helped in the formation of nickel iron on earth. Perhaps this is how God brought iron to the surface of the earth long before there were humans. This explanation is in line with research conducted by Salmah and Asep Supriyanto who explained that iron is not a compound that comes from the earth, that means iron was not created by the earth, but was sent down from the sky through celestial bodies (meteor) that fell to the earth, "and we lowered (*anzalna*) iron contained in it, great strength and various benefits for humans" (Qs al-Hadid verse 25).

The scholars of classical exegesis could not yet understand how iron could be sent down from the sky, they only knew that iron content was present on earth[17]. But the scholarly interpretation of the creation of iron is presumably refuted by the findings of modern science which says that iron was derived, this

opinion is based on scientific research conducted by modern scientists by examining the elements contained in iron and possibly not created on earth itself.

Astronomers originally considered iron as a common element formed in geological processes on earth. But a recent study from Nasa (National Aeronautics and Space Administration) USA scientists, Professor Armstrong or Mohamed Asadi is of the view that iron is a unique metal[18]. The formation of the element iron requires very high energy, higher than the energy that exists in the solar system. This means that the energy inside the sun is incapable of forming iron atoms.

Recent astronomical discoveries have shown that the ferrous metal found on Earth comes from supermassive stars in outer space more than the sun. Heavy metals in the universe are formed and found in the cores of supermassive stars, but these giant star systems do not have structures suitable for making iron independently[16]. Iron can only be formed and obtained in stars that are much larger than the sun, and have temperatures reaching several hundred million degrees. When the amount of iron has exceeded the temperature very hot, finally the iron explodes and scatters in space hitting the earth.

The above findings prove that all iron on earth was sent down by Allah from heaven factually not figuratively, and this confirms what the Qur'an Qs al-Hadid verse 25 hints. Thus it can be concluded that iron is a pure metal that cannot be produced by the earth itself[15]. Iron is a metallic element derived from outer space from stellar debris that exploded from violent explosions. It is the fragments of the star that fall to earth and carry iron elements that can be utilized by human life

b. Iron in the Human Body

In this information the Qur'an and its Tafsir (Enhanced Edition) of the Ministry of Religious Affairs of the Republic of Indonesia refers to the book Encyclopædia Britannica, Inc. Chicago, London in 2002. In the book explains that in the human body iron is mostly present in the stable form of stable metalproteins (metalloproteins), otherwise it can cause the emergence of free radicals that tend to be toxic to cells. Iron contained in the human body is involved in the formation of red blood cells[24]. While red blood cells are very important for their existence because they carry acidic substances (oxygen) from the lungs to all tissues of the human body. The more active the tissue, the more acid is needed. Iron deficiency in the blood can lead to anemia.

The explanation above is in line with the research of Ulil Albab which explains that iron is a substance in the human body that is close to the availability of the required amount of blood. The human body really needs iron which

functions to carry oxygen from the lungs to all tissues of the human body[25]. This substance is also indispensable in the process of hemopoiesis or the process of blood formation in the synthesis of hemoglobin (protein), iron deficiency causes anemia. Therefore, iron consumption must be balanced so that unwanted things do not happen and maintain body balance.

Humans are living things that need food, drink, and clothing to carry out all activities related to their lives. Food and drinks consumed by humans should have good nutrition and contain many elements including carbohydrates, proteins, fats, vitamins and minerals. Carbohydrates, proteins and fats are important elements for the body's metabolism, which can produce the body's energy needed to carry out activities[26]. To speed up metabolic processes, the body needs the help of vitamins and minerals. One of the mineral components that play an important role in human life is iron (Fe element), where iron is closely related to oxygen that will be flowed by blood throughout the body.

From the above it can be concluded that iron is very important in the human body. Therefore Allah sent down iron in which there are various benefits for human life. This is a fact of His dominion because nothing that God has created in heaven or on earth has been in vain. Iron deficiency makes the body healthy, for that in meeting iron food consumed daily must also be healthy.

c. Iron Ore

The Qur'an and its *Tafseer* when explaining this verse refer to the 2002 book *Encyclopædia Britannica*, Inc. Chicago, London which explains that iron is generally a metal obtained from iron ore, and is found not in a free state but always in the form of compounds or mixtures with other elements. This is in line with research conducted by Ir Amiluddin Zahri that iron is obtained from iron ores from underground mining which are processed in high kitchens and produce iron that can be used. Therefore, to obtain iron, other elements must be separated which is usually done through chemical processes. As in the steel industry, iron is widely used, namely in the form of alloys (alloys)[27]. Types of mixtures exist consisting of metals and nonmetals. Everything is done with the aim of getting the desired quality according to needs and with consideration to reduce production costs. The use of iron ore has been described in the word of Allah Qs al-Kahf verse 96.

أَتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغَ عَلَيْهِ قِطْرًا

Meaning: Give me pieces of iron until when the iron (pieces) have been (attached) level to the top of the mountain, he (Zulkarnain) said, "blow (the fire) when (the iron) has become (red as) fire, he said, give me copper (which boils) so that I pour it on it (the hot iron). (Qs al-Kahf [18]: 96).

1) Reasonable Verse

Islamic history records the reason for the descent of the Qur'anic verses about *Ya'juj* and Magog was Allah's answer to the question of the Jews of Medina about Zulkarnain. Through the infidels of Mecca's Quraish, the Jews tested the evidence of Muhammad's prophethood by asking questions about Zulkarnain[28]. Allah also answered the question about Zulkarnain, as well as narrating the way this character dealt with *Ya'juj* and Magog.

2) Asbabun Nuzul Ayat

The unbelievers of Quraish once sent a delegation to the Jews to ask what they should ask Muhammad to test his prophetic truthfulness[29]. They said, Ask Muhammad about a group of men who once circumnavigated the world, and about a young man who did not know what they did, and about the nature of the spirit. So came down this surah *al-Kahf*.

3) Verse Interpretation

Bring me iron pieces. When they brought the iron pieces, Zulkarnain assembled the iron and installed it so that the height reached both mountain peaks. Then He said to his workers. "Prepare the fire" and they prepared it with the necessary tools. Blow the fire until the stacked pieces of iron become red as fire, he said: "Pour the molten copper on the heated iron so that the iron sticks together and forms a solid and strong iron fort. Thus, the building was perfect, they *Ya'juj* and Magog were unable to climb it because of its height and smoothness nor were it impassable because it was hard and irredeemable[30]. Zulkurnain said this is a mercy from my Lord and this saying refers to the dam built by Zulkarnain which means this dam is a blessing from God and a mercy for His servants. This explanation is in line with the research of Kustomo, et al, who explained that the material to make the wall is pieces of iron which are then heated, then coated with *qithraan* / copper that has melted to produce a very solid wall. The technique of making the fortress is essentially a blend of metals and has been written in the Qur'an for centuries before the discovery of the modern iron strengthening process as it is today, namely by mixing iron and copper with certain levels or in chemistry called metallurgy.

Qs *al-Kahf* verse 96 explains that the verse contains some stories of Zulkarnain's adventures in establishing Islam. Allah gave many miracles to Zulkarnain so that Zulkarnain was able to explore the Western earth and the Eastern earth. Therefore he was given the title Zulkarnain which means one who has two horns, namely ruling the East and West of the earth[31]. He invited the people of the lands he conquered to put their faith in God. In addition, Allah also bestowed various knowledge, so that Zulkarnain was able to make a fortress

between Gog and Magog with the fortress, Ya'juj and Magog were confined between the walls until the Day of Judgment came until Allah destroyed and also granted him great patience.

d. Properties of the Iron Element

All elements have physical and chemical properties, including iron. The elemental properties of Fe when constantly heated he undergoes a melting phase. In this phase, iron is in a solid state, but it has soft properties[21]. Therefore, iron is easy to form even if only by using simple traditional technology such as blacksmith technology (Black-Smith). With this simple technology, in the history of human development the use of iron has been used a lot in aspects of everyday human life, including war.

The Qur'an explains that in the time of Prophet David, iron was used for defense and protection of the country and believers from the interference of people who did not like the existence of monotheism[32][33]. So, from this story strengthens about Allah's intention to create iron as in Qs Saba verse 10, namely to maintain the existence of *shiar* and tawhid treatise.

وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا يُجِبَالٌ أَوْبِي مَعَهُ الطَّيْرَ ۗ وَالنَّا لَهُ الْحَدِيدَ

Meaning: And indeed, we have given David a gift from us. (We said) "O mountains and birds, pray again and again with David, and we have softened the iron. (Saba [34]: 10)

1) Reasonable Verse

The preceding verse describes natural events that bear witness to God's power, making His faithful servants grow stronger in faith and repent. Therefore, he is always obedient and obedient to Him, always captive and expecting His pleasure and grace. In the following verses it is explained that among the servants of God who were endowed with various gifts and virtues because of their obedience and obedience in carrying out God's commandments was the prophet David.

2) Verse Interpretation

Among the gifts God gave to the prophet David was his very sweet voice. Another blessing that God gave to the prophet David was to be able to make hard iron soft like ink wax used for writing so that it could be formed into tools, especially tools of warfare. David did so without being heated by fire as he usually did.

Even today according to Muhammad Ala'uddin tools for softening iron today are more modern, through the process of iron smelting, burning, casting, forging and other processes. Man learned how to make armor from the Prophet David (as), then humans inherited each other for generations, the favor was evenly felt by all who fought until the end of time. So let you be grateful, in other words thank Allah Almighty for the ease given to you in this work.

In the book *The Story of Father and Son in the Qur'an* written by Adil Musthafa Abdul Halim, it is explained that Allah Almighty made iron soft in the hands of Prophet David (as) so that he did not need to put iron into the fire and hit it with a hammer because the piece of iron when it reached the hands of Prophet David (as) was already soft like cake dough or candles[8]. After the grace given by Allah to the Prophet David, God also gave instructions and ways to call it. As Allah says in verse 11:

أَنْ أَعْمَلَ سَبْعًا وَقَدَّرَ فِي السَّرْدِ وَأَعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ

That is, make a great armor and measure the webbing and work the virtues. Truly, I am All-Seeing of what you do.

In explaining this verse of the Qur'an and its Tafseer (Enhanced Edition) the Ministry of Religious Affairs of the Republic of Indonesia refers to one of the opinions of the ulama, namely Abdullah Yusuf Ali, there it is explained that the transition of the sentence from the singular, "make by thee the garment of iron chains," to the plural form. "And do good to you," has its own meaning. First. Addressed to the prophet David who was good at making protective armor. Second[34]. Addressed to him and also to all his people. The prophet David made a protective armor, which was worn not only by him but also by all his soldiers.

We had iron for him and we inspired the prophet David to make a wide shield. Usually armor in those days was made of thin pieces of iron arranged like shirts. However, the armor is very disturbing to the wearer in addition to causing heat to the body and limiting movement. However, the armor made by the Prophet David was much different from ordinary armor because the iron had softened[35]. The armor is made like rolls of neatly arranged chains so that the armor follows the movement of the body. This allows the user to move freely without feeling any interference so that Prophet David is able to create new weapons to protect his kingdom from enemy attacks.

Then to be grateful for the gifts He gave, God commanded the Prophet David and his people to always do righteous deeds and use all the blessings given to achieve His favor. He always sees and knows what His servants are doing

As explained in the Qur'an, Prophet David (as) was a prophet who had a kingdom. However, before God granted him a kingdom, the prophet David first had to fight together with Thalut against Jalut, as well as fight against other armies. In some of those wars the Prophet David (as) was ordered to use iron as a tool for war (weapons) such as swords, knives, spears, arrows, and armor.

1. According to Tafsir Mafatih al-Ghaib

According to ar-Razi, Al-Hadid is a very powerful source of law and can be a sanction for those who violate justice. Iron can be used as a demanding sword for those who rebel.

Regarding the interpreter of Al-Hadid according to Mafatih al-Ghaib there are several important components as follows:

a. Upholding Justice

In Qs al-Hadid verse 25 it is explained that one of the benefits of iron is to establish justice: "Indeed, we have sent our Apostles with concrete evidences and we have sent down with them the Bible and the balance of justice so that people can administer justice. And we created iron in which there was great strength and various benefits for men, (so that they might use the iron)".

When explaining this verse ar-Razi divides into three problems. First. Allah descended from the Bible (the collection of revelations of Allah) which brings truth as well as being used as the main guide in carrying out a law. Second. al-Mizan is the law to enforce the Shari'ah fairly both to one's family, one's own group and to the enemy even though it is required to be just. Third[36]. Al-Hadid (iron) as a symbol of strength, which will be used when necessary to establish justice and truth, and sanction all kinds of crimes committed by violators of justice. As Allah says in Qs al-Hajj [22]: 21.

وَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ

And (doom) for them whips of iron

In the past verses are mentioned six different classes of people, each of them has different beliefs. This verse explains that the six classes can basically be divided into two classes, the unbelievers and the believers to God. Those who believe and submit and obey Him will be rewarded with Him. They say to the believers, we have more right to Allah than you, the Book, we were sent before your Book, and our Prophet was sent before your Prophet[12]. The believers say that we have more right to Allah than you. We believe in Muhammad, we believe in your Nab, and we believe in the Book which was revealed to him. Whereas you know our Prophet, you leave and disbelieve against him.

They were whipped with whips made of iron until they hit their face, head and whole body and every time they wanted to get out of there they would be brought back into it as in a hadith below:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ رَسُولِ اللَّهِ عَلَيْهِ وَسَلَّمَ قَالَ: لَوْ أَنَّ مِثْمَعًا مِنْ حَدِيدٍ وُضِعَ فِي الْأَرْضِ فَاجْتَمَعَ لَهُ الثَّقَلَانِ مَا أَقْلُوهُ مِنَ الْأَرْضِ (رواه أحمد)

From abi Sa'id al-Khudriy, the Prophet said: If whips and iron were placed on the earth and then humans and *jinn*s gathered, they could not lift them from the earth. (Ahmad's narration).

The punishment that the unbelievers will receive is described by Allah as follows:

1. The unbelievers will be thrown into the blazing fire of hell, until it covers their whole body, like a garment that wraps around and covers the whole body of the wearer.
2. Boiling water is poured over their heads, so hot that their skin becomes twisted.
3. They were whipped with whips made of iron
4. Every time they tried to get out of Hell, they were taken back there, saying to them "feel by you this doom, in return for their disobedience and iniquity

This is the picture of *ukhrawi* doom that Allah explains to man. With this information, people can imagine the great and grievous punishment that will be received for those who disobey Him, so that the picture becomes bad news for them[32]. This is one of the ways the Qur'an convinces people and awakens them to their disobedience and disobedience. What is the true nature of *ukharawi's* doom, only Allah knows.

Research conducted by *Lahmuddin Lubis*, et al explained that Allah sent down the book of the Qur'an that can be used as a guide for humans. We also balance out with them, which is justice in law, meaning that we command that justice to them, that mankind follow the truth and justice they command so that they can interact with each other objectively in all matters both religious and worldly and we create iron that can be a barrier against people who do not accept a truth and even refute it after an argument is given, Because in the iron there is a barrier force.

In Islam, justice is one of the principles that must be upheld. For most people, justice is a noble ideal that must be respected. In fact, every state often states explicitly the purpose of establishing the State, among them to uphold justice so Islam wants everyone to enjoy his rights as a human being by fulfilling his basic needs, namely the guarantee of the security of his religion, himself, his mind, his property, and the safety of his destiny[37]. The main means that ensure the realization of these things is the maintenance of justice in the order of community life. The linkage of justice with the people has implications for the need for strength and power. Without the power symbolized by iron (al-Hadid), of course, justice cannot be optimally served.

b. Fadilah Prophet Daud

وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا ۖ يُجِبَالٌ أَوْبِي مَعَهُ الطَّيْرُ ۚ وَالنَّالُ لَهُ الْحَدِيدَ

Meaning: And indeed, we have given David a gift from us. (We say) "O mountains and birds, pray again and again with David, and we have softened the iron. (Saba [34]: 10).

In explaining this verse ar-Razi refers to the opinion of Zamakshari, who said (جبال) is a substitute for the word (فضلاً), meaning the virtue of the Prophet David (as), which implies that the source of this special gift comes from Allah directly.

Allah has softened the iron in the hands of the Prophet David (as) because previously Allah had burned the iron with hellfire so hot that the iron became like wax or like ink for writing, and it was a decree from Allah so that he did not need fire to form iron as desired Then Allah told the Prophet David to make a large and loose armor to be used as body protection from war (Qs Saba: 11).

The above verse makes it clear that God has bestowed upon the prophet David a special ability that no other prophet possessed. The prophet David was able to soften iron and transform it in any form from his hands without the need for fire[38]. The advantages possessed by the Prophet David were an advantage that at that time was not possessed by anyone in the sense that he was the first to be inspired by God how to soften iron to be used as armor[39], namely shields in battle. It was this knowledge and method that he taught mankind in his time and continues to this day.

Research conducted by Naqiya Salsabila, et al, and Imam Rinaldi explained that Allah had softened the iron for the Prophet David and ordered David to make armor and weapons with the iron that had been softened. Of course, iron that has been softened by God can be useful as a military tool in war

and keep them from being injured when the prophet David fought against his enemies.

c. Miracles of Zulkarnain

أَتُونِي زُبْرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ أَتُونِي أُفْرِغْ عَلَيْهِ قَطْرًا

Meaning: Give me pieces of iron until when the iron (pieces) have been (attached) level to the top of the mountain, he (Zulkarnain) said, "blow (the fire) when (the iron) has become (red as) fire, he said, give me copper (which boils) so that I pour it on it (the hot iron). (Qs al-Kahf [18]: 96).

In explaining this verse ar-Razi refers to the opinion of al-Khalil who states that *زُبْرَ الْحَدِيدِ* is a piece of iron so large that when the iron is level with the two mountain peaks they bring it to Zulkarnain. Then Zulkarnain laid the pieces of iron until they were equal to the two mountain peaks, even higher than the two. Then the piece of copper was blown so that it became like molten copper poured over burning hot iron, Zulkarnain said "give me the copper liquid to pour into iron, so that the iron is attached to each other" which was plugged between two very solid mountains[40]. Know that this was a wonderful miracle, as in this event it was able to turn a blown piece of iron into molten copper, which is impossible for any living thing to do. It was as if God had diverted the influence of that intense heat from the body of the person who blew it.

In explaining this verse ar-Razi also referred to the opinion of Zamakshari in his tafseer al-Kasyaf which states that: First. The distance between the two dams is 100 farsakh. Second. Lafazh (وَالصَّدَفَانِ) means the gap between two mountain peaks as they face each other. Third. Fourth. The pronunciation (قَطْرًا) which is the manshuub of the destined word lafaz *أَتُونِي* means "Give melted copper so that I pour it over the iron that has been hot. Thus, Magog and Magog could not climb it because it was high and slippery and they could not penetrate it. Zulkarnain said this is a mercy from my lord for my servants. So when God's promise comes, His promise of the time of the end of the world, He will destroy the dam, and God's promise will come true.

Based on the explanation above, it appears that ar-Razi argued that Allah had given a miracle to Zulkarnain, namely being able to gather pieces of iron so that they stick to each other and become a very solid mountain and able to make copper liquid, which is impossible for living things to do. This Ha agrees with research conducted by Nurul Hak concluded that no matter how about Zulkarnain's ability to make a solid fortress, it is all inseparable from his knowledge and experience about construction techniques, as well as his

relationship with God so that the fortress still exists today, even able to survive until the coming of the doomsday.

B. Analysis of the Similarities and Differences in the Interpretation of the Qur'an and its Tafseer Enhanced Edition and Mafatih al-Ghaib.

1. Qs Al-Hadid Ayat 25

Surat Al-Hadid is disputed by scholars regarding the time of his descent, whether before or after the Prophet Muhammad (peace be upon him) migrated. The main theme of Al-Hadid is to remind the greatness and power of Allah as well as to remind the importance of the command to *infak* in the way of Allah Almighty and avoid hard-heartedness which is the nature of the Jewish people. In this regard, Ath-*Thabari* operated on the command to help them relax in the days to come. As for the opinion of Sayyid *Quthub* that the theme in this surah aims to achieve the essence of faith in personality so that all totality in humans only to Allah Almighty is not stingy and filial in spending wealth in the way of Allah.

Allah explained the purpose and purpose of Allah sending his Apostles, scriptures and also balance sheets is none other than for human life to be good, in a just society. Similarly, Allah sent down iron with the intention of making it the executor of justice itself, which is in harmony with *infaq* to carry out jihad in the way of Allah Almighty. The content of the verse can also be served as a reminder and advice for everyone who has not carried out the commands of Allah Almighty in accordance with his creator. Allah gave them wealth, so that they could do so that they could do so to defend Allah's religion, so that Allah sent his apostles to be obeyed and respected, and Allah created iron for those who always resisted his Lord.

Regarding the meaning of Al-Hadid in this verse, the Qur'an and its Tafsir and Mafatih al-Ghaib mean iron sent down by Allah Almighty, in which there are enormous powers and benefits so that it can be used by humans in everyday life. According to *Muftie* this verse inspires humans about one of the properties of iron, which is very sharp, so people often use iron in daily activities such as plowing fields, machetes, and looms. The development of the world today is very much supported by iron and therefore Allah Almighty finds anyone from His servants and also his messengers who will defend his religion.

But from the two books of tafsir there is a striking difference, namely the addition of the meaning of iron according to the Qur'an and its Tafsir: First, Iron is one of the elements that are easily found on earth. An estimated 5% of the Earth's crust is made up of iron. Most iron occurs in the form of iron oxides, such as hematite, magnetite, and taconite. However, the element iron is not native to

the earth, but comes from outside the earth. Second. In the natural sciences, iron is a chemical element with symbol Fe (Ferrum) with atomic number 26 in the periodic arrangement table. Third. In biology, iron is known as iron in the human body. This iron serves to transport acid from the lungs to all body tissues.

While ar-Razi interprets the word Al-Hadid in Qs Al-Hadid is an iron **الْحَدِيدُ** that can be used to uphold justice and can be used as legal sanctions for violators of justice. This is in line with asbabun nuzul ayat which commands every Muslim to lift up and slash his sword at those who dare to lie and defy the Qur'an. This jihad should be carried out properly, sincerely, sincerely and most importantly in His favor

The balance of justice sent down by God through His Apostles is a guarantee for people to protect them from the chaos of life that is generally caused by the battle of lust and self-love. To deal with this chaos, there must be a balance of justice in favor of truth and justice. Without the balance of justice established by God, people would never receive the justice they deserve.

Furthermore, there are two opinions when al-Razi interprets the word *anzalna* in Qs Al-Hadid. First. Bringing down Al-Hadid from the sky. Second. Creating something good. Then ar-Razi also explained the meaning of **الْبَيِّنَات** ar-Razi by referring to two opinions of scholars. First. *Muqatil* bin Sulayman who interpreted it as a clear miracle and concrete evidence. Second. *Muqatil* bin Hayyan who meant we sent them (Messengers) with deeds that called for obedience to Allah and turned away from other than Allah. Of the two, the first opinion that is *shahih* because of their prophethood is proved by clear and true miracles. Allah sent prophets and messengers with real revelations and miracles with clear evidences, namely the Samawi books such as the Torah, Zabur, Injil and Qur'an which can be used as references and guidelines in establishing justice between them both religious and worldly matters.

2. Qs Saba Ayat 10

Surah Saba consists of 54 verses, including the *Makkiyya* group of surahs, derived after surah Luqman. The main content of the surah includes telling the story of the Prophet David listed in verses 10 to 14. These verses describe the gift that Allah gave to Prophet David (as) as in the word of Allah in Qs Saba verse 10.

In interpreting the word **وَأَلْنَا لَهُ الْحَدِيدَ** both the Qur'an and its *Tafseer* and *Mafatih al-Ghaib* mean the grace given by Allah to the Prophet David who can soften iron like wax in his hands so that it can be formed into tools, especially tools of war such as bows, swords and armor to protect the body from danger.

The difference between the two interpretations is the steps of interpretation. In the interpretation of the Qur'an and its *Tafseer* interpreting Qs Saba verse 10 is shown to the Prophet David who was good at making protective

armor. Second. Addressed to him and also to all his people. The prophet David made a protective armor, which was worn not only by him but also by all his soldiers.

While ar-Razi when explaining the meaning of iron in Qs Saba he explained several steps: First what ar-Razi did was to explain the grammatical meaning of the position of the word of Allah وَاللّٰهُ لَهٗ الْحَدِيْدُ (and we have softened iron) this verse is positioned as 'athaf by using one of the letters 'athaf i.e. waw while his ma'thuf 'alaih is (فَلَمَّا) which is muqaddar (taqdirkan) in the word of Allah يَا جِبَالُ so the taqdir is (فَلَمَّا يَا جِبَالُ أُوْبٰى وَ اَلْنَا) (O mountains and birds, pray with David). The second step. ar-Razi expounded some of the problems of Qiraat reading. First the word اُوْبٰى awwabi. Here are some of Waw's first readings read tasydid. Both waw اُوْبٰى are reconciled and hamzah is dummahkan. Both readings mean the same prayer beads. Second. The word (وَالطَّيْرُ) contains two laws of nashab reading (fathah). The first is the position of munada (who is called). The second is read rafa' over the sentence. Of the two issues above, ar-Razi does not list the Imam Qiraat to whom he refers. Third step. Ar-Razi refers to Zamakshari's opinion that the word يَا جِبَالُ (O mountains and birds) is badal (substitute) of lafaz (gift) or badal of lafaz اَتَيْنَا (we give gifts)

Ar-Razi explained the reason why iron became like a candle in the hands of the Prophet David because previously the iron had been burned by Allah using a very hot hellfire. Allah taught the Prophet David (as) how to make armor. Before David's time iron was only plates, then circled and knitted, putting some into other parts as God says about the Prophet David (make a large piece of armor and measure the webbing. In line with the information of Mujahid, Qatadah, al-Hakim and Ikrima who explained that Allah gave the expertise of making armor to protect his troops in the face of enemy attacks. God gave instructions and techniques for making it, as he said "And we have softened iron for him". That is, you must not use nails in the manufacture of armor, because that makes the armor break easily[4].

Allah tells the process of making armor that was taught to David (as), to protect you in battle. Imam Qurthubi said, "This verse is a postulate for the necessity of the intelligent, not the opinion of ignorant people who say that it is obligatory on the weak only. The summary of al-Qurthubi's sayings can be understood that having skill, knowledge and protection in war and others, all these are commanded matters shown by the teaching of the Prophet David (as) how to make armor by which all fighters in war can avoid injuries and the like. What al-Qurthubi says and postulates with that verse is the obvious truth, so the leaders are obliged to provide factories and professions, jobs and all the means and what is imperative of war and protection from enemies.

On this basis, the equipment of war and protection from enemies today becomes diverse and requires a lot of mastery and knowledge in addition to the factories that produce it, including those that require Muslims to learn these sciences and create factories to produce the equipment in question.

The ironmaking currently under development is an applied technique once used by the prophet David to make armor. Modern technology has led to the development of lighter protective materials used to produce a variety of clothing adapted to the dangers of modern warfare. Today, with the rise of terrorism and the use of powerful personal weapons by criminals, body armor is often worn by police, private non-military security forces, and even non-combatants to protect themselves from enemies. From the above information it can be indirectly understood that Allah has taught the Prophet how to process iron to be used as armor starting from burning it with fire and then forming as desired, as ar-Razi said that the first to make armor, then humans learned how to make it from it was David (as), then humans inherited each other for generations, Blessings are evenly felt by all those who fight until the end of time. So they should thank Allah Almighty for this blessing, therefore Allah declares, "Then let you be grateful" that is, thank Allah for the ease given to you in this work[33].

3.Qs al-Kahf Verse 96

Surah al-Kahf was revealed when the conditions of Muslims were difficult, when test after test never ceased to come to them. The Meccan polytheists antagonized them with all forms of hatred. Therefore, the descent of Qs al-Kahf, which tells the story of Zulkarnain, revived their spirit and faith.

The word الحديدي in Qs al-Kahf verse 96 both tafsir means Zulkarnain built a fortress from pieces of iron which was then overlapped with copper so that the holes were tightly closed and a strong fortress was formed. The difference between the Qur'an and its Tafseer explains the Asbabun Nuzul verse. While al-Razi understood this verse as a miracle given by Allah to Zulkarnain regarding the fortress built by Zulkarnain[41]. Then al-Razi also expounded some qiraat readings from this verse. First, the qiraat reading of the word is read with alif (أَتُونِي) extended, which means give me boiling copper so that I can pour it over it, and the other part reads it with (أَتُونِي), connecting the letter alif which means come, which means come here so that I pour copper over it. Second. The word has two readings, first with the letters (الصُنْدُقَيْنِ)) shad and dal (الصُنْدُقَيْنِ). Second (الصُنْدُقَيْنِ) in dhmamah on shad and breadfruit on dal. Both of them have the same meaning, namely two mountains facing each other. However, in explaining the Qiraat recitation ar-Razi did not explain the imam of Qiraat. Furthermore, ar-Razi also explained the pronunciation (فَطْرًا) which is the

manshuub of the destined word lafaz *أثوني* meaning "give melted copper so that I pour it over the iron that has been hot.

Regarding the figure of Zulkarnain in this verse the Qur'an does not mention at all clearly, except for some characteristics, traits and characteristics that are still global such as he was given a position (power / kingdom) on earth, endowed with various abilities as a means to achieve travel goals (science, strategy and technology), carried out three routes of exploration (exploration), namely from the West (sunset place), towards the East (where the sun rises) and to the place between two hills/mountains, a man of faith and great obedience to Allah. In the view of commentators (al-Mufasssirun), the explanation of the figure of Zulkarnain is much debated, for example Imam al-Thabari in his tafsir al-Bayan fi Takwil Alquran, mentions that Zulkarnain was Iskandar al-Maqduni, the son of king Phillips of Greece who was none other than Alexander the Great, a king who conquered many territories on the Asian continent and parts of Africa[11]. Furthermore, Imam al-Maraghi mentions that Zulkarnain was a Himyar (Arab) king named Abu Bakr ibn Ifriqash, who once went with his army to the Mediterranean, then to Africa and built a city there under his name.

From the various opinions above, it can be understood that there are two categories of opinions regarding the figure of Zulkarnain. The first category Zulkarnain is identical to Iskandar al-Maqduni (Alexander the Great). The second category, Zulkarnain is synonymous with an Arab king Himyar. The Qur'an tells the story of Zulkarnain's journey in establishing justice by exploring unbelieving lands and idolaters to building iron walls to protect a people from attacks carried out by the people of Gog and Magog.

Regarding who Ya'juj and Magog are, until now their existence is still disputed by scholars. In a hadith from Abu Sa'id al-Khudri, the Holy Prophet (peace be upon him) said:

يَقُولُ اللَّهُ تَعَالَى " يَا آدَمُ، فَيَقُولُ: لَبَيْكَ وَسَعْدَيْكَ، وَالْحَيْرُ فِي يَدَيْكَ، فَيَقُولُ: أَخْرِجْ بَعَثَ النَّارِ، قَالَ: وَمَا بَعَثَ النَّارِ؟ قَالَ: مِنْ كُلِّ أَلْفٍ تِسْعَ مِائَةٍ وَتِسْعَةً وَتِسْعِينَ، فَعِنْدَهُ يَشِيبُ الصَّغِيرُ، وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا، وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى، وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ، قَالُوا: يَا رَسُولَ اللَّهِ، وَأَيْنَا ذَلِكَ الْوَاحِدُ؟ قَالَ: "أَبَشِرُوا، فَإِنَّ مِنْكُمْ رَجُلًا وَمِنْ يَأْجُوجَ وَمَأْجُوجَ أَلْفًا. ثُمَّ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، إِيَّيَّيْ أَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ" فَكَرِهْنَا، فَقَالَ: << أَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ >> فَكَرِهْنَا، فَقَالَ: << مَا أَنْتُمْ فِي نَاسِ إِلَّا كَاشِعِرَةَ السُّودَاءِ فِي جِلْدِ ثَوْرٍ أَبْيَضَ، أَوْ كَشِعِرَةَ بَيْضَاءَ فِي جِلْدِ ثَوْرٍ أَسْوَدَ" (رواه البخاري)

It means: Allah SWT says: O Adam." he replied: "I fulfill thy calling and goodness all in thy hands." Then Allah SWT said: "Get out the army of the inhabitants of the Fire." Adam asked: "how many messengers (occupants) of hell?". Allah Swt said: "out of every thousand bring out 999. " then he was a little gray child and every pregnant woman would abort her contents, and you saw men drunk, while they were not drunk, but the adzab of Allah was so painful." (The Companions) asked: "Then how are we of the one? The Prophet (peace and blessings be upon him) said: "Be clear, for indeed, one of you and a thousand people from Ya'juj and Ma'juj. Then the Prophet PBUH said: "By the sake of the substance that my soul is in His grasp, we will be in takbir. He added: "I hope a third of the members of heaven are from you. We're in the air again. He again said: "I hope half the members of heaven are you. So we had a scuffle. Then he said, "There are not any of you in heaven who are white or white fur in the middle of the black cow (HR. Bukhari)[42].

This hadith explains that Gog and Magog were descendants of the Prophet Adam (as) who disobeyed Allah and there were a great many of them. So great are they that the inhabitants of hell from mankind other than Gog and Magog are 1:1000[43]. This means that for every thousand Gog and Magog who go to Hell, only one of those who is not a descendant of Gog and Magog goes to Hell. The scholars explain that Ya'juj and Magog were descendants of the Prophet Adam, son of Jafith ibn Noah (as). They live in the North Asian Continent of China and they are people who have physical strength, but are very fond of doing mischief on earth. The appearance of Ya'juj and Magog on earth plays a role in creating chaos and destruction with the destiny set by Allah Almighty.

Furthermore, if examined from the historical side, it can be understood that the direction of the text shows how wise the attitude taken by Zulkarnain in resolving disputes and hostilities where two opposing sides could be avoided. Zulkarnain created a wall between the two. In addition, this verse can also be understood that the ratio between evil and good can be said to be 2:1. It is symbolized by Ya'juj and Magog as symbols of evil and the oppressed as symbols of good. However, in the end it is the symbol of kindness that still wins. Zulkarnain's character of helping an oppressed people must be accompanied by sincerity and not half-heartedness. This is reflected in Zulkarnain's success in building a very strong and sturdy fortress[44].

The lesson that can be taken from Zulakrnain's story is the importance of power being held by wise people, and having full awareness that position and power are mandates accountable before Allah in the Hereafter. With awareness of the rights and obligations of the ruler based on the values of faith and Islam, justice and goodness for the people will be realized.

4. Qs al-Isra Verse 50

God will ridicule hypocrites because in the previous verse they denied the resurrection. This is an act that violates the rules of Allah and his Messenger. Humiliation as meant is the lowest humiliation as a result of violating the commandments of Allah and His Messenger. Whereas in this verse Allah answers all their disobedience as Allah says Qs al-Isra verse 50:

قُلْ كُونُوا حِجَابَةً أَوْ حَدِيدًا

In interpreting this verse the Qur'an and its *Tafseer* and Mafatih al-Ghaib explain the resurrection of people after death, even though they are made stone or iron Allah is still able to restore them to their original form. From the two there is no difference in explaining this verse.

According to Khalid bin Abdurrrhman, in general, human life can be divided into four phases that must be passed. First. Phase in the womb (Uterus). Second. Phase in the natural world, here humans are born and develop. This place is a determinant of one's good or bad deeds. Third. The *barzakh* realm (grave realm), which is the realm where humans have died before being resurrected after the doomsday[45]. Fourth. That is the afterlife, where humans who have died after the day of Qiamat will be resurrected to be held accountable while living on earth. However, in reality there are still some groups who deny the day of resurrection with several types of doubts, including the following:

First. Doubt returns the gone. That is, they assume that humans are just material structures that then die and disintegrate, so it is impossible to be held again, because if they are held it means another human being. Second. Doubts due to the impossibility of the body are revived. This is based on the assumption of the impossibility of the return of the soul to the body[46]. Third. The doubt about the ability of the perpetrator is how God can distinguish between so many kinds of beings that have been destroyed and then merged[47].

According to Rahman, believing the day of resurrection is very important for many reasons. First. Morals and justice as a reality constitution to judge human actions. Justice teaches man that all human behavior will be held accountable after he dies. Second. The purpose of life must be explained clearly so that man can see what he has been fighting for and what the real purpose of this earthly life is.

This is where the power of faith in the last day is symbolized by Al-Hadid (iron) to believe in the day of resurrection. Having a firm faith, the day of resurrection will foster a sense of awareness that all actions done while in the world will be accounted for before Allah SWT. For this reason, all human

attitudes and behaviors must be in harmony with the guidance of religious teachings.

5.Qs al-Hajj Verse 21

In this verse there is a lesson for hypocrites in every age that anyone who violates the rules of Allah and His Messenger will have fatal consequences on him in the form of faith that applies not only in the world but even more so in the Hereafter. "And (doom) for them whips of iron." Indirectly this verse instructs his servants to believe and believe in His messengers, and ask for forgiveness with valid repentance (repentance of lust) and always abandon the deeds that have been made, in order to obtain Allah's forgiveness and the wide heaven covering heaven and earth, which is rewarded to anyone who believes in Allah, this is the virtue of Allah Almighty as the hadith of the Prophet below:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَنَّا عَنْ شُعْبَةَ عَنْ عَمْرٍو بْنِ مُرَّةٍ عَنْ أَبِي بُرْدَةَ قَالَ سَمِعْتُ الْأَغْرَ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَدِّثُ ابْنَ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَيُّهَا النَّاسُ تَوْبُوا إِلَى اللَّهِ فَإِنِّي أَتُوبُ فِي الْيَوْمِ إِلَيْهِ مِائَةَ مَرَّةٍ (رواه مسلم)

"Abu Bakar Ibn Syaybah told us, Ghandar told us, from Syu'bah, from Amr Ibn Murrâh, from Abi Burdah said: I heard al-Aghar including one of the companions of the Prophet PBUH discuss with Ibn 'Umar, as he said, the Prophet PBUH said: O people, repent all of you to Allah for I have repented of Him a hundred times a day. (H. R. Muslim)

The above hadith hints that people are generally commanded to repent from all forms of wickedness, tyranny and all sins that have been committed. Since repentance after death comes, there is no benefit and it must be remembered that people do not know when they will die. Therefore, religion recommends repentance to Allah as early as possible to prepare for meeting Allah and death with careful preparation[48][49]. The Qur'an and its *Tafseer* and *Mafatih al-Ghaib* when interpreting this verse both explain that for those who disobey Allah they will be whipped with whips made of iron. This is one picture of the doom that will be received for those who disobey God. The difference between the Qur'an and its The interpretation explains related to *Asbabun Nuzul Ayat*[1].

This verse tells us that God will harm those who disobey him and the Apostle. It is understood that the various Qur'anic verses that reveal Al-Hadid can have the meaning of *uqubah* (sanction) and can be as Allah's rules and limits that must not be violated. The threat is intended to create a conducive climate, so that people can live safely, peacefully and peacefully. Therefore Al-Hadid can be interpreted as a deterrent to someone to perform *jarimah* and despotism. It is

based on the perception that all human beings are initially good people, they are pure babies then polluted and dirty due to a bad environment. Islam came down to save the holy babies by keeping them in their fitrah[50]. From this verse it means that the main purpose of Al-Hadid is to safeguard the interests of mankind, namely by creating a safe and peaceful atmosphere[51][52]. This is in line with research conducted by *Mibahul Khairani* who explained that one of the functions of Al-Hadid is to punish humans who always commit immoral acts and violate the provisions of Allah Almighty that have been determined in his book, namely the Qur'an and hadith.

From this it can be understood that every law imposed by God to be carried out by man contains wisdom and purpose. In general, the purpose of law in Islam is to bring benefit to man and keep him from evil and destruction. Ibn Qayyim mentions that the basis of this religion is built on the concept of bringing all forms of fame that give good and benefit to man, and reject all evil and harm that harm man. To make it easier to find out the similarities in interpretation between the two books of tafsir, the author details it in the following table:

No	Verse	The Qur'an and its Tafsir and al-Razi	Category
1	Qs al-Hadid [57]: 25	Iron sent down by Allah Almighty, in it there is a very great power so that it can be used by humans in everyday life	Benefits of Iron
2	Qs Saba [34]: 10	Interprets hard iron to be soft like wax so that it is easy to form. David did not need to be heated by fire. It is clear, then, that it is very easy for God to do.	The prophet David made armor out of iron to protect himself from enemies
3	Qs al-Kahfi [18]: 96	Zulkarnain made a fortress out of pieces of iron cast with boiling copper so that Gog and Magog could not climb it.	The fort building technique established by Zulkarnain.
4	Qs al-Isra [17]: 50	Even if they are made stone or iron, Allah will be able to restore them to their former form.	The resurrection of man after death
5	Qs al-Hajj [22]: 21	Explained that for those who disobey God they will be whipped with whips made of iron.	Punishment for those who disobey Allah.

As for the differences in interpretation between the two books of tafsir, the author details them in the following table

No	Verse	Alquran dan Tafsirnya	Mafatih al-Ghaib
1	Qs al-Hadid [57]: 25	<ol style="list-style-type: none"> 1. Iron is one of the elements that is easily found on earth. An estimated 5% of the Earth's crust is made up of iron. Most iron occurs in the form of iron oxides, such as hematite, magnetite, and taconite. 2. When explaining the word <i>anzalna</i> the Qur'an and its Tafseer mean creating 3. In biological knowledge, iron is known as iron which functions to transport acid from the lungs to all body tissues. 4. Explains the origin of iron handed down by God from heaven to earth through meteorite. 5. Iron is obtained from iron ore, and is found in a free state but always in the form of compounds or mixtures with other elements. Because to obtain iron, other elements must be separated which is 	<ol style="list-style-type: none"> 1. Iron is used as an enforcer of justice and legal sanctions for violators of justice 2. Explain the comparison between iron and gold, both in terms of position, benefits, and composition found in nature and equipped with wisdom from God's message behind the advantages between iron and gold. 3. There are two opinions when Ar-razi interprets the word <i>anzalna</i>. <i>First</i>. Bringing down al-Hadid from the sky. <i>Second</i>. Creating something good. While the Qur'an and its Tafseer interpret the word create. 4. Explain the benefits of iron in agriculture, building sewing and power 5. Expounding two opinions of scholars when explaining the meaning of البيئات. <i>First</i>. Muqotil bin Sulayman who interpreted it as a clear

		<p>usually done by chemical processes.</p> <p>6. Iron has properties that when heated continuously it undergoes a melting phase. In this phase, iron is in a solid state, but it has soft properties. Therefore, iron is easy to form anything even if it only uses simple terdisional technology such as blacksmith technology.</p>	<p>miracle and concrete evidence. <i>Second.</i> Muqatil bin Hayyan who meant we sent them (Messengers) with deeds that called for obedience to Allah and turned away from other than Allah. Of the two, the first opinion that is <i>shahih</i> because of their prophethood is proved with clear and true miracles.</p>
2	Qs al-Kahfi [17]: 96	<p>Explaining Asbabun Nuzul verses related to the Qurais questioning the Prophet Muhammad to test his prophethood. They said, "Ask Muhammad about a group of men who once circumnavigated the world, and about a young man who did not know what they did, and about the nature of the spirit." So came down this verse.</p>	<p>Ar-Razi understood it to be a miracle given by Allah to Zulkarnain regarding the construction of a fortress that separated the Muslims and Gog and Magog. Then al-Razi also expounded some qiraat readings from this verse. <i>First, the</i> qiraat reading of the word (اَنْوٰى) is read with alif extended, which means give me boiling copper so that I can pour it over it, and the other part reads it with (اَنْوٰى), connecting the letter alif which means come, which means come here so that I pour copper over it. <i>Second.</i> The word</p>

			<p>(الصَدَفَيْنِ) has two readings, first with the letters <i>shad</i> and <i>dal</i> (الصُدُفَيْنِ). Second (الصُدُفَيْنِ) in <i>dhamamah</i> on <i>shad</i> and breadfruit on <i>dal</i>. Both of them have the same meaning, namely two mountains facing each other. However, in explaining the Qiraat recitation ar-Razi did not explain the imam of Qiraat. Furthermore, ar-Razi also explained the pronunciation (قَطْرًا) which is the <i>manshuub</i> of the destined word lafaz <i>أَتُونِي</i> means "give melted copper so that I pour it over the iron that has been hot;</p>
3	Qs Saba [34]: 10	<p>Understanding the first two meanings was shown to the prophet David who was good at making protective armor. Second. Addressed to him and also to all his people. The prophet David made a protective armor, which was worn not only by him but also by all his soldiers.</p>	<p>ar-Razi when explaining the meaning of iron in Qs Saba he explained several steps: <i>The first thing</i> ar-Razi did was to explain the grammatical meaning of the position of the word of Allah وَأَلْنَا لَهُ الْحَدِيدَ (<i>and we have softened iron</i>) this verse is positioned as <i>'athaf</i> by using one of the letters <i>'athaf</i> i.e. <i>waw</i> while <i>ma'thuf</i> <i>'alaih nya</i> is (فُلْنَا) the <i>muqaddar</i> (<i>taqdirkan</i>) in firman</p>

			<p>Allah so the يَا جِبَال taqdir is وَقُلْنَا يَا جِبَالُ أَوِّبِي وَ أَلَّنَّا (O mountains and birds, pray with David). The second step. ar- Razi expounded some of the problems of Qiraat reading. First the word أَوِّبِي <i>awwabi</i>. Here are the first few readings of Waw read tasydid أَوِّبِي. Both <i>waw</i> are reconciled and hamzah is dummahkan أَوِّبِي. Both readings mean the same prayer beads. <i>Second</i>. The word (وَالطَّيْرُ) contains two laws of nashab reading (fathah). The first is the position of <i>munada</i> (who is called). The second is read <i>rafa'</i> over the sentence. Of the two issues above, ar-Razi does not list the Imam Qiraat to whom he refers. Third step . Ar-Razi referred to Zamakshari's opinion that the word يَا جِبَال (O mountains and birds) is badal (pengganti) dari lafaz فَضْلًا (karunia) atau</p>
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			<p>Badal of Lafaz أَتَيْنَا (We give gifts. The fourth step . Ar-Razi understood that previously the iron had been heated with a very hot hellfire.</p>
4	Qs al-Hajj [22]: 21	<p>Lists 3 narrations of Asbabun Nuzul verses.</p> <p>1. Ibn Jarir and Ibn Mardawaih narrated from Ibn 'Abbas that he said: The believers argued with the Jews, and the Jews said: We are more important in the sight of Allah, our Book is revealed first than your Book, our Prophet was sent before your prophet." The believers say, "We have more right in the sight of Allah SWT, we believe in Muhammad saw, we believe in your Prophet, we believe in the books which Allah has revealed., while you know our Book and our prophet, then you leave it and disbelieve in him out of envy." So this verse comes down.</p> <p>1. From the companions and tabi'in who explain that what is meant by two hostile factions in this verse is the group involved in the battle of Badr and the believers are Hamzah, Ali and 'Ubaidah dab from the kafir, they</p>	<p>The explanation is very detailed. However, it is given information to be linked to Qs al-Hajj verse 21</p>

		<p>are 'Utbah and Sayibah were both sons of Rabi'ah and Walid ibn 'Utbah (Narrations of al-Bukhari and Mulsim. However, this verse also covers all the conflicts and enmities between believers and infidels from the time of Ali and his companions to the present day. All these conflicts and enmities will be judged by God on the Day of Judgment and will be given a just decision according to their respective deeds.</p> <p>1. According to Al-Bukhari and other Imam of Ali's hadith, he said: "This verse was revealed about us and we will be the first to be examined on the day of resurrection about enmity before God.</p>	
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Conclusion

Based on the description of the thesis discussion above, the author can conclude some important things about al-Hadid in the Qur'an, as follows: (1.)

According to the Qur'an and its *Tafseer* Al-Hadid comes from the word (*yuhadduna, yuhaadida, hadd*) meaning it revolves around two things, namely preventing or rejecting something. Iron is said by Al-Hadid because of its hardness so that it can be used by humans in his life. The hard and sturdy texture makes iron very worthy of its role in the field of building constructions and all kinds. While Tafsir Mafatih al-Ghaib interprets Al-Hadid as a very strong source of law and can be a sanction for people who violate justice. Iron can be used as a demanding sword for those who rebel.

In interpreting the related verses Al-Hadid both explain as follows: First iron in the earth. Second. Iron in the human body. Third. Bjih iron. Fourth.

Properties of iron. Fifth. Fadilah the Prophet David and the Six Miracles of Zulkarnain. (2.) The similarity of the Qur'an and its *Tafseer* and Mafatih al-Ghaib in explaining Qs Isra verse 25, Qs al-Kahf verse 96, Qs al-Hajj verse 21, Qs Saba verse 10 and Qs al-Hadid verse 25 are both explaining that iron was sent down by Allah in which there is power and various benefits for human life. While the difference is found in Qs al-Hadid verse 25. According to the Qur'an and its Tafsir, iron is one of the elements that functions to transport acid from the lungs to all body tissues known as iron. Ar-Razi defines it as a weapon that can uphold justice and become a sanction for those who violate Islamic law.

Credit author statement

Ira Saputra Milsih: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Widia Fitri:** Methodology, Writing – review & editing, Investigation. **Mowafg Abraham Masuwd:** Conceptualization, Methodology, Writing – review & editing, Investigation.

Acknowledgement

I would like to thank for several anonymous reviewer for providing valuable input on this paper

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