



The Process of Human Creation in The View of HAMKA With The Nazhariyyat Al-Siyaq Approach (Analysis of The Book of Al-Azhar)

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Abstract: This research tries to elaborate on the interpretation of HAMKA in his book *Tafsir al-Azhar* (تفسير الأزهر) on the verses of the process of human creation, especially in Q.S. Al-Mu'minun/23:1-17. Most researchers seem more inclined to approach the Kauniyyah verses from the standpoint of scientific explanation, including when interpreting verses related to the process of human creation (embryology) in Q.S. Al-Mu'minun/23:1-17. If scrutinized, HAMKA's interpretation of these is present in disputing disbelievers' rejection of the phenomena of physical resurrection (Ba'tsu al-Ajsad) on the Day of Judgment. This study is qualitative in form and was created using a literature review using the Nazhariyyat al-Siyaq approach (نظريّة السباق) to see the substance of these verses from the context of their appearance in Surat al-Mu'minun while considering the similarity of their context which exist in Chapter al-Hajj and al-Ghafir. The results of this study indicate that HAMKA interprets the verses in Q.S. Al-Mu'minun/23:1-17 by dividing them into two clusters. First, verses 1-11 are about the characteristics of a believer person. Second, verses 12-17 are about the process of human creation, which ends with a warning about the day of resurrection. HAMKA combines verses 12, 13, and 14, which discuss the process of human creation, into one cluster with verses 15-17 about the day of resurrection. In the writer's opinion, through the Nazhariyyat al-Siyaq approach (theory of context), it appears that the presence of verses 12, 13, and 14 (which talk about the process of human creation) is more of an invitation to reflect on the origin of human beings, where did they come from, how did they live and where will they return? In other words, HAMKA's interpretation of verses 12, 13, and 14 has more of an eschatological nuance (i.e., belief in the existence of a physical resurrection [ba'tsu al-ajsad] on the Day of Resurrection) rather than a scientific nuance.

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Keywords: Embryology, Day of Resurrection, Theory of Context (Nazhariyyat al-Siyaq), Kitab al-Azhar

Abstrak: Penelitian ini mencoba mengelaborasi tafsir HAMKA dalam kitabnya Tafsir al-Azhar (تفسير الأزهر) tentang ayat-ayat proses penciptaan manusia, khususnya dalam Q.S. Al-Mu'minun/23:1-17. Sebagian besar peneliti tampaknya lebih cenderung mendekati ayat-ayat Kauniyyah dari sudut pandang penjelasan ilmiah, termasuk ketika menafsirkan ayat-ayat yang berkaitan dengan proses penciptaan manusia (embriologi) dalam Q.S. Al-Mu'minun/23:1-17. Jika dicermati, tafsir HAMKA tentang hal ini hadir dalam memperdebatkan penolakan orang-orang kafir terhadap fenomena kebangkitan jasmani (Ba'tsu al-Ajsad) di Hari Kiamat. Kajian ini bersifat kualitatif dalam bentuk dan dibuat dengan menggunakan kajian pustaka dengan pendekatan Nazhariyat al-Siyaq (نظريّة السيّاق) untuk melihat substansi ayat-ayat tersebut dari konteks kemunculannya dalam Surat al-Mu'minun dengan tetap mempertimbangkan kesamaan ayat-ayat tersebut. konteks yang ada dalam Bab al-Hajj dan al-Ghafir. Hasil penelitian ini menunjukkan bahwa HAMKA menafsirkan ayat-ayat dalam Q.S. Al-Mu'minun/23:1-17 dengan membaginya menjadi dua kelompok. Pertama, ayat 1-11 tentang ciri-ciri orang beriman. Kedua, ayat 12-17 tentang proses penciptaan manusia yang diakhiri dengan peringatan tentang hari kebangkitan. HAMKA menggabungkan ayat 12, 13, dan 14 yang membahas tentang proses penciptaan manusia, menjadi satu rumpun dengan ayat 15-17 tentang hari kiamat. Menurut hemat penulis, melalui pendekatan Nazhariyat al-Siyaq (teori konteks), tampak bahwa kehadiran ayat 12, 13, dan 14 (yang berbicara tentang proses penciptaan manusia) lebih merupakan ajakan untuk merenungkan asal muasal manusia, darimana asalnya, bagaimana mereka hidup dan kemana mereka akan kembali? Dengan kata lain, tafsir HAMKA terhadap ayat 12, 13, dan 14 lebih bernuansa eskatologis (yakni keyakinan adanya kebangkitan fisik [ba'tsu al-ajsad] pada hari kiamat) ketimbang bernuansa ilmiah.

Kata Kunci: Kekuatan Multipolar, Demokratisasi-peradaban, Islam, dan keindonesiaan, Keadilan Global

Introduction

Religion and science will always be an exciting topic to discuss. During the Covid-19 pandemic some time ago, debates about religion and science reappeared in Indonesian public spaces. There was a reasonably severe exchange of opinions among scientists, scholars, and academicians (G. Mohammad, n.d.). Although the Qur'an is not a book of science, there are several -not the majority- verses with a scientific dimension, usually called Kauniyyah verses. With the Qur'an he brought, Prophet Muhammad was sent to the Bedouin community (rural society) and present-day scientists in modern laboratories (urban organizations). The presence of Kauniyyah verses in the Qur'an proves that the treatise of the Prophet Muhammad is not only to the bedouins in the rural hinterland but also to modern scientists in urban areas (Kiptiyah, 2014). At least 750 to 1000 verses are classified as Kauniyyah verses. While the

law-related verses only amount to about 250 (Prasetia, 2021). Therefore, some Mufassir is encouraged to interpret the Qur'an with scientific theories approach, or what is commonly called tafsir 'limit (scientific exegesis).

Spaciously, there are two categories of Kauniyyah verses or scientific verses. First, the Kauniyyah verse talks about faq (macrocosm). Second, the Kauniyyah verse talks about Anfus (microcosm) (Taufiq, 2006). The verses included the campus-type Kauniyyah verses that talk about the process of human creation or the issue of human embryology. At least three chapters in the Qur'an discuss the process of man's creation. First, Chapter al-Hajj, verse 5. Second, Chapter al-Mu'minun, verse 12 to verse 14. The third is Surat al-Mu'min, also called Chapter Ghafir, verse 67.

The verses about human creation are almost always discussed with Tafsir's limit approach. Similarly, when we discuss the verses about the process of human creation in HAMKA's interpretation of al-Azhar, the average researcher approaches it with the tafsir 'limit approach. This is understandable because the figure of HAMKA is known as a modernist-reformer, and his work, al-Azhar, interprets what much modern knowledge contains.

There is a gap that previous researchers still need to fill regarding the understanding of verses about the process of human creation in Tafsir al-Azhar by HAMKA. The empty gap, in the author's opinion, is related to the approach used by researchers in reading verses about the process of human creation. So far, as mentioned in the previous paragraph, the approach used by most researchers is the tafsir 'limit approach. In this paper, the author offers a novelty related to the approach used to read verses about the process of human creation contained in Tafsir Al-Azhar by HAMKA. The approach is nazhariyyat al-siyaq.

Through the Nazhariyyat al-Siyaq approach, the research question to be sought for answers in this study is as follows; first, how does the Qur'an talk about verses about the process of human creation? Second, more specifically, how does HAMKA, in his Tafsir al-Azhar, discuss the phenomenon of the human creation process? Those research questions produce a temporary hypothesis in the author by looking at the context of the series (Nazhariyyatal-Siyaq) verses 1 to 17 in Chapter al-Mu'minun. The verses are not. Exist to present the data and scientific facts about the process of human creation \neg an sich; instead, the verses exist in the context of countering. The unbelievers refuse the concept of the day of physical resurrection day in the doomsday (Yaum bats al-Ajsad). All verses about the process of human creation in Chapter al-Mu'minun (also in the other two chapters, namely al-Hajj and Ghafir) are presented to invite human beings to think and ponder the processes that occur in the small universe of the human body or microcosm (the process of human creation) and are connected with an invitation to Tafakkur (provoking) the great universe or macrocosm (the 17th verse in Chapter al-Mu'minun). Because the series context of verses in Chapter al-Mu'minun is as it is, so HAMKA, in his interpretation book, al-Azhar, when interpreting or giving explanations, also adapts to the nuances of context (Siya) in the series of verses.

Study of QS. Al-Mu'minun: 12-14 (or 1 - 17, if you look at the context of the verse series more fully) has been written by many researchers. There are at least two patterns of study in this verse. First, the thematic study of the "process of human creation" with the tafsir 'limit as its approach by attributing these verses to modern science. Second, the study of the practice of educational values or scientific attitudes, taking inspiration from QS. Al-Mu'minun: 12-14.

Most of the previous research about the stages of human reproduction repeats itself in using the Tafsir 'limit (scientific exegesis) approach. The differences are only found in the book of interpretation

(Tafsir) studied or the figure studied. The research results in the first pattern examine the verses of the stages of reproduction with terms that revolve around some keywords; embryology, reproduction, and creation. The result is not far from linking it to modern science or present-day findings. Wan Helmy and Awang wrote down the results of their research on embryology in the Qur'an according to HAMKA's view by conducting an inventory of embryological verses, then outlining each process and associating it with modern science (AHMAD & AWANG, 2022). Research on this verse was also carried out by Abida through the interpretation by Tanthawi Jauhari vis a vis Darwin's theory of evolution. Furthermore, one of the legal institutions in Indonesia, the Ministry of Religion of the Republic of Indonesia (Kemenag), in collaboration with the R&D agency, LPMQ (Lajnah Pentashihan Mushaf Al-Quran), and LIPI, also published a tafsir 'Ilmy book regarding human creation (LPMQ, 2016).

Meanwhile, this scope's second focus is research that examines the value of exploring the verses of human reproduction stages. Scientific attitudes can be developed by studying reproduction verses thematically (Hanifah, 2020), especially in teaching the reproductive system using the Qur'anic approach, which has a positive impact. Islamic educational values include; (1) the value of social education, (2) the value of scientific education, and (3) the value of moral education (Agusti et al., 2020).

Based on the explanation above, several studies or papers have been carried out related to the interpretation that discusses the stages of human reproduction or the issue of human embryology. However, as outlined above, stagnancy was found in previous studies of the human reproduction stages, particularly QS. al-Mu'minun: 12-14, which is always studied and discussed through one perspective, scientific interpretation (tafsir 'Ilmiy). Tafsir's limit can be understood as an interpreter's effort to understand the Quran through the lens of modern science as a tool (Ichwan, 2004). At the same time, the existence of the tafsir 'limit itself is still disputed by experts (Hamdan & Miski, 2019).

HAMKA, in his kitab al-Azhar, has a different point of view regarding these verses on the stages of human reproduction by presenting an eschatological side (in this case, it is the faith of the physical awakening [ba'ts al-ajsad] in the doomsday) of these verses. Departing from this information, the author considers that these verses need to be studied more deeply through different points of view to obtain a more comprehensive understanding of this theme. The authors put their position on this study through the approach of Nazhariyyat al-Siyaq to see the content of this verse in terms of the context in the Chapter al-Mu'minun while looking at the similarity of context with verses such as those found in Surat al-Hajj and Ghafir.

The interpretation of the Verses about the process of human creation in HAMKA's Tafsir al-Azhar is critical to be studied. First, the Kauniyyah verses are closely related to the verses about creed and faith. This connection between religion and science can be read in the book written by Osman Bakar (given a foreword by Seyyed Hossein Nasr) (Bakar, 2008). Second, because of the figure of HAMKA itself, who is known as a scholar-intellectual with an extensive and deep scope of knowledge (Mutabahhir).

Several studies have been written related to the kauniyyah verses, because of the interesting factor, specifically related to the verses about the process of human creation in HAMKA's Tafsir al-Azhar. Akan tetapi beberapa penelitian tersebut lebih banyak -untuk tidak mengatakan seluruhnya- memakai pendekatan tafsir 'ilmiy atau tafsir saintifik.

Through this study, the author offers a new approach (as a novelty in research) to reading verses that talk about the process of human creation in HAMKA's Tafsir al-Azhar. The new approach used is Nazhariyyat al-Siyaq. This Nazhariyat as-Siyaq approach (further discussion of Nazhariyat as-Siyaq will

be discussed in the "discussion" section) was chosen to analyze in depth the verses of the stages of human reproduction, not in order to explore the facts of modern science, but rather by looking at the context of the series of verses. By using the *Nazhariyyat al-Siyah* approach, it will be possible to know what the main topic (*maudlu'*) is to be addressed by a particular series of verses in the Qur'an, in this case, a series of verses 1 to 17 Surat al-Mu'minun, in HAMKA's *Tafsir al-Azhar*.

This research is qualitative research with a library research model, using a content analysis strategy in the form of reading and then sorting out verses in the Qur'an that talk about the process of human creation. The author reads some references from primary sources, namely *Tafsir Al-Azhar* by Haji Abdul Malik Karim Amrullah (HAMKA), especially his interpretation of human reproduction stages. Supporting reading (secondary sources) is also essential to support this paper, including journals, books, conference results, and news related to the discussion.

Answering the research questions presented in the introduction, the author uses thematic methods to get a practical description of this topic of the human creative process. After determining the topic of study, the process of human creation, the author made an inventory of correlated verses. This process is one of the most crucial stages because it is part of the author's *ijtihad* in presenting a concept in the Quran. The sorting of the verses is done using keywords '*alaqah* (blood clots) to obtain verses that explicitly address the stages or processes of human reproduction. Through the keyword '*Alaqah*,' three chapters in the Qur'an are relevant to the topic studied: Chapter al-Hajj, al-Mu'minun, and Ghafir. With the approach of *Nazhariyyat al-Siyah*, this study is limited to verses 1 to 17 in Chapter al-Mukminun, while looking at the similar contexts found in the 5th verse of Chapter al-Hajj and the 67th verse of Chapter Ghafir.

The consequence of using the *Nazhariyyat al-Siyah* approach in this study is reading the verses explaining the process of human creation in Chapter al-Mu'minun as a whole, beginning from verse 1 to verse 17 of Chapter al-Mu'minun, not only focusing on verses 12, 13 and 14, although indeed verses that talk about the process of human creation is found in verses 12 to 14. The purpose of a comprehensive reading of verses 1 to 17 is to capture the original context of verses 12, 13, and 14 (where these three verses speak of the process of human creation) in Chapter al-Mu'minun.

Results and Discussion

In this discussion section, we will review the following subjects. First, the biography of HAMKA. Second, the history and style of *Tafsir al-Azhar*. Third, the opinions and views of figures about HAMKA. Fourth, *Nazhariyyat al-Siyah* is an instrument of the approach used in this study. Fifth, the history of embryological development and the opinion of Mufassir on it. Sixth, the author's reading of verses 1 to 17 of Chapter al-Mu'minun in *Tafsir al-Azhar* by HAMKA.

HAMKA: Biography, Intellectual Journey, and His Works

Haji Abdul Malik Karim Amrullah, well known as Buya HAMKA, was born in Maninjau, West Sumatra, on February 17, 1908, and died in Jakarta at the age of 73 on July 24, 1981 (Al-Fathoni, 2015). HAMKA is an Indonesian scholar, writer, and political figure. He was also a highly prolific writer. During his lifetime, he wrote 113 books with various themes; literature, religion, history, and philosophy (Yusuf, 1995). These are some of HAMKA's books written by him; *Tafsir Al-Azhar*, *Pembela Islam* (Tarikh Sayyidina Abubakar), *Ringkasan Tarikh Ummat Islam*, *Adat Minangkabau dan Agama Islam*,

Tenggelamnya Kapal Van Der Wijck, Di Bawah Lindungan Kabah, Tasauf Modern, Falsafah Hidup, and much more. People know Buya HAMKA as a prominent writer and scholar in Nusantara (HAMKA, 1981).

HAMKA was cared for and raised by his father, Abdul Karim Amrullah (known as Haji Rasul), and his mother, Safiyah HAMKA grew and developed when a significant conflict occurred between young and older people (Hamka, 2017). This made him accustomed to hearing debates about religious beliefs between the two groups, so he grew into a figure of an Indonesian scholar, litterateur, and political figure (Yusuf, 1995). In 1919, HAMKA began his intellectual journey at the Sumatran Thawalib school. Competent teachers taught him they were; Shaykh Ibrahim Musa Parabek, Tengku Muda Abdul Hamid, Zainuddin Labay, and his father HAMKA himself (Hidayati, 2018). On April 5, 1929, at 21, HAMKA married a woman named Siti Rahma, who was 15 years old (Jamarudin et al., 2019). In 1924 was an important year for HAMKA. He began his intellectual journey to Java, Jogjakarta, and met the figures who shaped his ideology and mindset. He met and learned about the modern Islamic movement from H.O.S Tjokroaminoto, Ki Bagus Hadikusumo, R. M. Soerjopranoto, and H. Fakhruddin. HAMKA knows deeply about Islamic political movements and compares between East Indies Islamic Sharia and Muhammadiyah social movements (Hamka, 2017). At the same time, HAMKA learned from Ki Bagus Hadikusumo about a new method of learning Tafsir. Unlike what he had learned in Padang Panjang, he was taught to prioritize the content of Quranic verses rather than understanding the verses grammatically correct (by Ilm Nahwu). (Hidayati, 2018).

Three years later, in February 1927, HAMKA left for Makkah and stayed there for seven months, working in a printing house. With the Arabic he learned, HAMKA studied Islamic history and literature independently. Back in Indonesia, HAMKA started his journalism career while working as a religious teacher in Deli. After marriage, he was elected chairman of the West Sumatra Regional Muhammadiyah leadership council (Hamka, 2017). HAMKA's career is increasingly brilliant, as evidenced by the awarding of the title of Doctor Honoris Causa (Ustaziyyah Fakhriyyah) in 1958 by Al-Azhar University, Cairo, for his services in preaching Islam in Indonesia (Jamarudin et al., 2019).

During the Indonesian physical revolution, to rally unity against the return of the Dutch, Buya HAMKA fought guerrillas in West Sumatra with Barisan Pengawal Nagari dan Kota (BPNK). In 1950, HAMKA brought his family to Jakarta. He initially got a job at the Ministry of Religious Affairs but resigned because he entered politics. In the 1955 general election, HAMKA was elected and sat in the Constituent Assembly, representing the Indonesian Muslim Syuro Council Party (Masyumi). Buya HAMKA was involved in the reformulation of the state policy. The Masyumi Party's political stance against communism and anti-“Terpimpin” Democracy influenced Buya HAMKA's relationship with President Soekarno. After the Masyumi Party was dissolved based on the Presidential Decree of July 5, 1959, HAMKA published the magazine Panji Masyarakat. However, the magazine was short-lived, as President Soekarno banned it. The banning came after Panji Masyarakat published a paper by Mohammad Hatta, who has resigned as vice president, titled “Demokrasi Kita” (Our Democracy). Unfortunately, in 1964, HAMKA was imprisoned by Sukarno on charges of violating the Antisubversive Presidential Decree (Jamarudin et al., 2019). After the overthrow of the old-order regime, HAMKA was released. HAMKA passed away on Friday, July 24, 1981, with pride, leaving behind many works that benefitted this country.

Figure Views on HAMKA

With the fame of his name, the figure of HAMKA indeed invites many comments, responses, and mixed responses from many circles. There is one book written specifically to commemorate the figure of

HAMKA. It collects comments and responses from many figures with different professional backgrounds and expertise. Interestingly, the book's beginning features an extended writing (about 30 pages) containing Gus Dur's response (KH. Abdurrahman Wahid) to the figure of HAMKA. Even though Gus Dur's extended writing, almost all of its contents (only at the end, Gus Dur expressed his appreciation) made critical comments on HAMKA (Tamara et al., 1983).

It is surprising and impressive that Gus Dur's knowledge about the figure of HAMKA is so detailed. Gus Dur commented on the figure of HAMKA as a litterateur, culturalist, scientist, expert in Islamic religious sciences, scholar, missionary, politician, advocate of ethnic assimilation, mentor of people who want to embrace Islam, educator, and leader.

Gus Dur began his response by stating that he was astonished and incomprehensible by people's admiration and praise for Buya HAMKA. Gus Dur stated that there is nothing special in Buya HAMKA's literary works, considering that Buya HAMKA's literary works were written when he was young and still needed to have a unanimous view of humans. Gus Dur assessed while comparing Buya HAMKA's literary works with works written by world writers such as Dostoievski, Ernest Hemingway, Leo Tolstoy, John Updike, Etc (Tamara et al., 1983).

Critical comments related to the authorship of HAMKA also emerged from Prof. Andries Teeuw. He said, "HAMKA cannot be considered a great author, even by any measure; In terms of psychology, the romances are weak, and the plots are often sentimental, if not to say melodramatic." (Tamara et al., 1983).

Then, Gus Dur commented on HAMKA's position as a culturalist. For Gus Dur, HAMKA also does not show anything special. Except, continued Gus Dur, if the word culture is meant as memorization, because indeed the memorization treasury of HAMKA is famously legendary, even though it is ordinary among the world of traditional education, which is the background of HAMKA's life (Surau in Sumatra and pesantren in Java). Still, in the context of HAMKA's culturalism, Wahid said that the area of cultural issues concerning HAMKA is limited to cultural developments in the Middle East. This is due to the limitations of HAMKA in mastering foreign languages. The only international language that HAMKA speaks is Arabic (Tamara et al., 1983).

HAMKA as a scientist, in Gus Dur's view, there is nothing special about a HAMKA there. HAMKA's self-taught ability to learn and collect information and knowledge deserves thumbs up. However, because the completeness of methodological equipment does not accompany it, the wealth of knowledge must be successfully transformed into a complete frame of mind with depth (Tamara et al., 1983). Regarding HAMKA's mastery of the field of Islamic religious sciences, Gus Dur did admit it. Even so, Gus Dur still noted that the contribution made by HAMKA in the field of Islamic sciences still seemed small when compared to what had been done by Nusantara scholars such as K.H.M. Nawawi Banten, K.H.M. Hasyim Asy'ari (who died in 1947), Tengku Hasbi Ash-Shiddieqy, Etc. (Tamara et al., 1983).

Wahid also praised HAMKA in his position as a scholar. Gus Dur said, "A career as a scholar is the only profession that Buya HAMKA consistently pursues with no decision throughout his life." (Tamara et al., 1983).

Tafsir Al-Azhar: History, Methods, and Style of Interpretation

Tafsir Al-Azhar is one of HAMKA's masterpieces in the field of religion. The name Al-Azhar comes from the name of Al-Azhar Mosque, where he studied Tafsir with worshippers. This mosque is located in

Kebayoran Baru, South Jakarta. HAMKA's study of the interpretation of the Quran in this mosque was carried out after morning prayers. Through this ceremony, the embryo of the book of Tafsir Al-Azhar began to be seen (Hidayati, 2018; Jamarudin et al., 2019). It was named by Shaykh Mahmud Syaltut of Al-Azhar University (Jamarudin et al., 2019). HAMKA started writing the Tafsir Al-Azhar in 1962. However, he completed most of these interpretations in prison for over two years and seven months (HAMKA, 1981). This incident greatly influenced HAMKA's interpretation of the Quran. Instead of complaining about what happened to him, HAMKA reflected QS. At-Taghabun: 11 that no calamity befalls a man but by the permission of Allah. For people who are firm in their faith, God will give guidance. The ordeal was away from his children and wife for two years and separated from society, apparently by God's permission. HAMKA used this time productively doing a job that was not easy, namely interpreting the Quran. HAMKA also said that if only he had been outside (not behind bars), this work would have continued until his passing. The soul of Hamka is so wonderful that it interprets each experience in his life (HAMKA, n.d.-a).

In the introduction to Tafsir Al-Azhar, HAMKA tells the writing background of his Tafsir. He compiled at least two reasons for this interpretation; first, for young people. HAMKA sees the enthusiasm of young people, especially those in the Malay region, who are passionate about learning religious knowledge. Then this tafsir book was written for those who needed help understanding Arabic texts. Second, for groups of Muballigh or preachers. Many of them have good rhetoric and a lot of little Arabic skills, but their knowledge in the field of general knowledge needs to be higher. This situation caused the preachers to become less compassionate when delivering their da'wah material. HAMKA, through its Tafsir Al-Azhar, wanted to bridge the gap and facilitate a comprehensive reference at that time. The preachers get a complete reference source from him, so the da'wah material is more comprehensive (HAMKA, n.d.-a). HAMKA's anxiety about what is happening around him is because he has been in an environment responsive to these issues since childhood. However, a person's ideology will influence him in responding and responding to his environment (Affandi et al., 2022).

The writing system of Al-Azhar's exegesis is similar to the interpretations in general. It was written using the Tahlili method with starting Mushafi. While its interpretation style is adapt intimate (Hidayati, 2018). The intimate adobe style promotes interpretation by relating the Qur'an with social reality and cultural systems (Al-Farmawi, 1994). With this style, Tafsir symbolizes the life pattern of the interpreter, As HAMKA wrote in the chapter "Haluan" in his Tafsir. So HAMKA's life journey, which since childhood has been close to the world of modern Islamic movements, inevitably also affects his thinking orientation (HAMKA, n.d.-a). One of the most influential figures in Tafsir Al-Azhar's writing is the author of Tafsir Al-Manar, Muhammad Abduh (HAMKA, n.d.-a). HAMKA's closeness to Egypt began with its presence to fulfill Mu'tamar Islamy's invitation. The Egyptian Embassy in Indonesia, which knew the work of HAMKA, became a bridge for him to get to know Al-Azhar to join the same association with Muhammadiyah. Although Hamka was never a student of Egypt's Al-Azhar, he inherited the spirit of the Islamic renewal movement from the Egyptian scholar. It is known that the progressive ideology and Islamic spirit brought by Muhammad Abduh, Rasyid Ridha, and Jamaluddin Al-Afghani influenced Indonesian society a lot, especially in gaining independence against colonialism (W. Fogg, 2015).

"The interpretation that attracts the interpreter, for example, is Tafsir Al-Manar, written by Sayyid Rashid Ridha, based on the tafsir teachings of his teacher, Shaykh Muhammad Abduh. His commentary, apart from expounding the knowledge of religion, of Hadith, Fiqh, and history, Etc., also adapted these

verses to political and social developments following the times in which they were written.”(HAMKA, n.d.-a).

Inspired by the Tafsir of Al-Manar, HAMKA interprets the Quran not only to quote the narrations of Salafussholih but also to review its experience, put forward reason, and pay attention to contextualize Qur'anic verses with the situation of society. This is to ground the Quran as the original purpose of HAMKA, compiling this Tafsir (HAMKA, n.d.-a) (Amir, 2021; Hidayati, 2018).

Nazhariyyat al-Siyaq

In language studies, the theory of Siya (context) needs much attention. Because Siyaq (context) significantly contributes to determining the meaning of a sentence, a reader must analyze its context to know the meaning of a word or sentence correctly and correctly. A reader must know and understand Siyaq (context) to experience difficulties and errors in understanding the meaning of a word or sentence because the meaning of a word/sentence follows the context behind the word. A reader or receiver can only understand the intent or purpose of a language's sentence (al-kalam), phrase, and text with a good knowledge of the context and situation surrounding the kalam or text.

Thus, Siya is a series of sentence coherence and a speech situation indicating or clarifying the speaker's intention. Siyaq, based on a series of sentences, is called Siyaq Lughawi or language context. While Siyaq, which is based on the situation of the speech, is called Siyaq al-Hal or the context of the situation. These two Siyaq play a significant role in determining the meaning or intent of a sentence.

Siyaq (context) is a significant foothold in pragmatic analysis. This context includes speakers, places, times, and everything involved in the speech. In the semantics area, context plays an essential role in semantic analysis. In a language, lexical elements that manifest meaningful concepts are inseparable from intratextual and extratextual relationships in the language concerned. Contextual theory (Nazhariyyat al-Siyaq) implies that a word has no meaning regardless of context.

Linguists distinguish context into four kinds: language context (al-Siyaq al-Lughawi), emotional context (al-Siyaq al-'Athifi), situation context (Siyaq al-Mauqif), and cultural context (al-Siyaq al-Tsaqafi). However, some divide it into two categories, namely: language context (al-Siyaq al-Lughawi or al-Siyaq al-Maqali ('Umar, 1985)) and non-language context (al-Siyaq Ghair al-Lughawi or al-Siyaq al-Maqami).

Among the four types of Siyaq above, in the author's opinion, the one relevant to this study is the Siyaq which is the magnify or Siyaq al-Maqis (context of the situation). Therefore, we will briefly mention the explanation of Siyaq al-Mauqif (the context of the situation). The context of the situation is the meaning related to the time and place of a conversation. So, in this context, a speech is associated with a question of when, where, and in what situation it is spoken. Place, time, and condition influence the meaning of a sentence. Therefore, understanding this is essential. If this is not the case, there will likely be misunderstandings between speakers and listeners. This was put forward by Mustansyir by quoting Wittgenstein's opinion, which asserts that the meaning of a word depends on its use in sentences (Mustansyir, 2001). It means we can get caught up in language confusion when we explain the meaning of a word by separating it from the surrounding situation.

Contemporary linguists affirm the importance of context's contribution to determining the meaning of language. To know the word's meaning correctly and precisely, one must analyze its context, as affirmed by 'Audah Khalil Abû 'Audah. According to him, to understand the meaning is not enough to look

at and open the dictionary, but also look at the context behind the word, such as the environment in which the word is pronounced ('Audah, 1985).

In this regard, Imam 'Izzuddin Ibn 'Abd al-Salam also states that the Siyaq gives instructions for explaining common words (al-Mujmalat), corroborating words that contain the possibility of various meanings (al-Muhtamilat). This context of the situation (Siyaq al-Mauqif) was hinted at by the early Arab linguists - or known as Balagha experts - with the term al-Maqam so that the word. maqam became a famous parable: (لكل مقام مقال ، ولكل مقال مقام) (Nashif, 2008),

History of Embryological Development and Previous Mufassir Opinions

Much of early embryology came from the work of Aristotle and the great Italian anatomists, such as Aldrovandi, Aranzio, Leonardo da Vinci, Marcello Malpighi, Gabriele Falloppia, Girolamo Cardano, Emilio Parisano, Fortunio Liceti, Stefano Lorenzini, Spallanzani, Enrico Sertoli, Mauro Rusconi, and others. Other notable contributors include William Harvey, Kaspar Friedrich Wolff, Heinz Christian Pander, Karl Ernst von Baer, and August Weismann. Modern embryological pioneers include Gavin de Beer, Charles Darwin, Ernst Haeckel, J.B.S. Haldane, and Joseph Needham.

In the development of embryology, after Aristotle, the person who studied embryology was William Harvey (1578-1657), who in 1651 wrote the book *About the Generations of Animals*. It is said that all animals come from eggs. This statement was reinforced by the discovery of R. de Graaf (1641-1673), who stated that the ovaries in birds are the same as in rabbits. He was also the first researcher to recognize the union of egg and sperm cells to form embryos. De Graf also proved that egg and sperm cells carry genetic material for offspring. In addition, A. Van Leeuwenhook (1677) saw spermatozoa of people in semen. The "cell theory" reads: "The cell is the basic unit of life." All animals and plants are built on cells. While R. Virchow (1859) also formulated the famous term: "Omne cellula e cellula," cells derived from existing cells. That means everybody's cell comes from sex cells (gametes), and every cell that exists now on earth, whether animal or plant, comes from cells that existed relatively in ancient times. Meanwhile, Spallanzani (1729 – 1799) said that male and female results are necessary for the start of embryogenesis.

Along with developing knowledge about embryology, many scientists issued their theories. An example is the theory put forward by Jan Swammerdam. This theory adheres to the theory of preformation; it was said: that the embryo is already in the egg and has been fully formed as a miniature contained in the seed. In the 18th century, the theory of preformation developed well. It formed several streams, which among other things, stated that there is a vital force in the seed of an organism and that this force causes the growth of embryos according to previously established development patterns. To prove it, empirical observations must be made (experiments). C. F. Wolff (1738-1794) carried out these observations and proposed the theory of embryological epigenesis in 1759. He criticized the theory of formation in his book *Theory of Generation*.

In this modern era, when science is widespread, and many of the facts associated with previously unknown Qur'anic signs have gradually been revealed, people have become closer to them. Muslim and non-Muslim scientists explicitly conduct many studies. One of the wonders of the Qur'an is about the process of human creation, which was proven true by modern science after fourteen centuries the Qur'an was revealed. It is mind-opening that we find the Qur'an explaining the stages of human embryonic formation in a way that was never known before the 19th and 20th centuries.

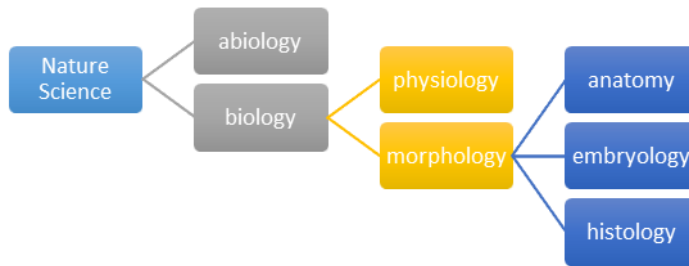


Figure (1) Position of Embryology

One of the reforms in Islam was brought by Muhammad Abduh. First, Abduh acknowledged a significant gap in European progress with Islam. Abduh tried to bridge this gap by accepting change and developing those principles with Islamic values (Yusuf, 1995). In line with that, Al-Maraghi, who was also Abduh's ideological student, also wrote his writings integrated with modern knowledge, namely about the creation of man through his Tafsir. Al-Maraghi's style of interpretation has scientific nuances because it explains these verses through the lens of modern embryology. Al-Maraghi grouped the interpretations of QS. Al-Mu'minun verses 12-16 in one discussion. First, Al-Maraghi explains the vocabulary of the creation of man. Al-Maraghi then divided it into several phases:

Thin phase: The origin of man is the essence that comes from the soil, or in other words, a man comes from semen, which is formed from some elements that come from the soil (Al-Maraghi, 1956). The Nuthfah phase is where male and female gamete cells meet in the female's uterus (Al-Maraghi, 1956). This fusion then coalesces, developing into a zygote that then splits continuously into something we know as a morula, then a blastula (A. Mohammad, 2020).

'Alaqah phase: Al-Maraghi defines 'Alaqah as al-dam al-Jamid, which can indicate the development of the fluid consistency of these two substances. Previously it was semen, then developed into a thick blood clot (Al-Maraghi, 1956).

Mudghoh phase: or in our sense, a lump of flesh in chewable size -- chewed substance or a chewed lump -- (al-Qith'ah min al-Lahm Biqadri ma Yamaha). In another verse, QS. Al-Hajj: 5, in this phase, also mentioned the creation of man in a normal state (Mukhallaqah) or abnormal state (chair Mukhallaqah).

HAMKA's Interpretation of the Verse on the Stages of Human Reproduction (Reading of Verses 1 - 17 of Chapter al-Mu'minun)

RAs the author has mentioned in the section "Research Methodology," this study uses the approach of Nazhariyyat al-Siyaq (precisely: Nazhariyyat al-Siyaq al-Maquis). The consequence of using this Nazhariyyat al-Siyaq approach is that the researcher must look at all the series of verses that are relevant to the verse being studied. Therefore, although the verses in Chapter al-Mu'minun that explicitly talk about the stages of human reproduction/creation are only verses 12, 13, and 14, the author must look at the series of verses in Chapter al-Mu'minun from the 1st verse to the 17th verse, because the series of verses is one. By looking at (context) the series of verses that belong to one unit (verses 1 to 17 of Chapter al-Mu'minun), we will arrive at a comprehensive understanding (nuances, dimensions, Etc.). We will finally grasp the true meaning of the series of verses.

This Nazhariyyat al-Siyaq approach appeared in the author's mind after reading the Tafsir HAMKA directly on verses 1 - 17 of Surat al-Mu'minun in Tafsir al-Azhar. Ultimately, the author was encouraged

to use the Nazhariyyat al-Siyah approach in this study. There are at least two things from how HAMKA interprets the series of verses 1 - 17 in Chapter al-Mu'minin that encourage the author to use the approach of Nazhariyyat al-Siya. First, HAMKA's way of clustering the verses. Second, HAMKA interprets verse 12 (about the stages of human reproduction) by relating it to the previous series of verses (1 - 11) that discuss the central theme of faith. Similarly, when HAMKA interprets verse 17 of Chapter al-Mu'minin, HAMKA explicitly says it would be more appropriate if verse 17 is not interpreted with scientific interpretation. That means HAMKA suggests that in dealing with Kauniyyah verses or scientific verses, the reader/researcher has to consider the context of the verse; do not rush to interpret it with a scientific approach, especially if the verse falls into the category of Mutasyabih verses, as verse 17 in Surat al-Mu'minin (HAMKA, n.d.-b).

Regarding clustering in verses 1 - 17, Chapter al-Mu'minin interpretation, he divided the series of verses (1 - 17) into two clusters. The first cluster is from verse 1 to verse 11. This first cluster speaks of the central theme of Surat al-Mu'minin, which is faith and the characteristics of believers. The second cluster is from verse 12 to verse 17. This second cluster can be called scientific verses (those verses talk about the stages of human creation [microcosm] and extraterrestrial phenomena or faq [macrocosm]); however, verses 15 and 16 invite the reader to reconnect with the theme of faith (the last day and the event of physical resurrection in the last day- you al-bats) through the entrance of deep thinking to scientific verses.

The first cluster speaks about the character believers. There are 6 (six) characters in believers. The first character is the one whose prayer permeates and penetrates the term in verse: *Khusyu'*) into his soul. The information is located in the 2nd verse of Chapter al-Mu'minin: *الذين هم في صلاتهم خاشعون*. Second, people who do not want to be invited to do something, word or action, that is futile. That is in the 3rd verse of Chapter al-Mu'minin: *والذين هم عن اللغو معرضون*. Third, people who practice self-purification, both outwardly and mentally, or *Tazkiyatun Nafs* (the term in verse: *al-zakat*) informed in the 4th verse of Chapter al-Mu'minin: *والذين هم للزكاة فاعلون*. Fourth, the person who takes care of his genitals and honor, written in the 5th verse of Surat al-Mu'minin: *والذين هم لفرجهم حافظون*. Fifth, the person who keeps well his mandate and promises, informed in the 8th verse of Surat al-Mu'minin: *والذين هم لأماناتهم وعهدهم راعون*. Sixth, a person who keeps all his prayer times well. That is in the 9th verse of Surat al-Mu'minin: *والذين هم على صلواتهم يحافظون*. Then the discussion about the characteristics of believers is concluded with a statement that they are people who have a valid mandate to inherit *Jannat ul Firdaus* (heaven) (HAMKA, n.d.-b).

HAMKA's interpretation of the characteristics of a believer, verses 1 - 11, is interesting to note. The first, second, and third characteristics of faith (a *Khusyu's* soul; rejection of meaningless words and actions; constant cleansing of the soul), he relates to the problem of establishing a good order at the individual level. After becoming a good individual who can participate in society, the next level is forming a good-quality family. By HAMKA, the fourth characteristic of faith (maintaining gender), he associated with the problem of forming a good family order. If a suitable family has been formed, a good society and state will be born (*Baldatun Thayyibah*). In his interpretation book, HAMKA associated the fifth characteristic of faith (good stewardship of messages and promises) with the broader social order, the state. According to him, in the broader social arena (the state and all social institutions and institutions in it), there is a place where mandates and promises appear and take place as well as a place to prove loyalty to fulfill commissions and promises as one of the characteristics of a believer.

The following verses describe the stages of the human creation process, located in verses 12, 13, and 14. However, in clustering or grouping these verses, HAMKA combines the three verses (12, 13, 14) about the stages of the human creation process with verses 15, 16, and 17 into one cluster. Verses 15 and 16 speak of the end day (the event of death) and the phenomenon of the resurrection of the physical body again, while verse 17 talks about the phenomenon of outer space or faq (ولقد خلقنا فوقكم سبع طرائق وما كنا عن الخلق غافلين). Looking at how HAMKA categorizes verses like this, it can be understood that he is aware of the context aspect of clustering. Because if he is not aware of the context aspect, HAMKA may make verses 12, 13, and 14 separate clusters, verses 15, 16, 17, and so on as other separate clusters (HAMKA, n.d.-b).

Therefore, the approach of *Nazhariyyat al-Siyāq al-Massif* is used to understand the occurrence of verses 12, 13, and 14 (which speak of the process of human creation) in the second cluster while still understanding the maqis of the three verses relating to the first cluster. Since the first cluster is the principal (asylum), the second cluster (verses 12, 13, 14), which is a branch (*Far'un*), must be based on the first cluster. It means that the appearance of verses 12, 13, and 14 support the main discussion found in the first cluster, which discusses faith and the characteristics of believers, not in order to talk about the process of human creation per se. This kind of understanding is supported by evidence from how HAMKA interprets verse 12 (HAMKA, n.d.-b). When HAMKA is about to start interpreting the second cluster, he begins its interpretation with the following interpretation.

"After God has revealed how much a believer's attitude is so that faith grows and flourishes, He remembers that the believer reflects on Himself, how it came from, where it came from, how much he lives, and where he will return. This is necessary to remind man because the tide of life often causes man to forget." (HAMKA, n.d.-b). That means, in verses 12, 13, and 14, HAMKA looks more at the dimension of its eschatological content (invitation to *Tafakkur* about sang an-parenting-damage) than at its scientific content. Another broader context that must be considered is the letter's name (because the name of the letter indicates the central theme) and the letter's category (whether it belongs to the category of *Makkah* or *Madaniyyah* letters). The character of the *Makkiyyah* letters is more concerned with matters of faith and building individuals with a strong character of faith. The name of the Chapter studied is *al-Mu'minun*, which is included in the category of *Makkah* verses. Thus, we become increasingly aware that the most fundamental substance of *Surat al-Mu'minun* is the "faith" theme. The understanding and interpretation of verses 12, 13, and 14 must be connected to the context discussed in the previous discussion. So, we conclude that the most relevant approach to look at verses 12, 13, and 14 is first the approach of *Nazhariyyat al-Siyāq* and then the approach of *tafsir 'limit* -- provided that the verse does not fall into the category of *Mutasyabihat* verses, as warned by HAMKA himself in this regard.

In short, using the approach of *Nazhariyyat al-Siyāq*, it appears that the presence of verses 12, 13, and 14 has more of an invitation dimension to reflect on "how human events come from, where they come from, how he lives, and where he will return." Through this reflection, it will strengthen believers' faith in God and the last day (when the body is resurrected) rather than approaching these verses with scientific nuances.

Conclusion

The Qur'an, in explaining scientific verses (*kauniyyah*), is divided into two; About *Afaq* (*Macrocosmos*) and About *Anfus* (*Microcosmos*). The *microcosm*-type scientific verse talks about the

process of human creation or embryology. At least three suras in the Qur'an speak of the process of human creation. First, Chapter al-Hajj, verse 5. Second, Chapter al-Mu'minun, verses 12 to 14. Third, Chapter al-Mu'min, also Chapter Ghafir, verse 67.

Many researchers have conducted studies on verses about human creation through the lens of Tafsir's limit (scientific exegesis). Unlike the mainstream interpretation (using a scientific approach), HAMKA tends to interpret these verses (verses about the process of human creation) by considering a series of verses (Siyaq al-ayat, سياق الآيات) that accompanies the verses of the stages of human creation. The study of the human creation process in HAMKA's Tafsir al-Azhar through the Nazhariyyat al-Siyaq approach to verses 1-17 of Chapter al-Mu'minun is divided into two clusters. First, verses 1-11 discuss the characteristics of the believer; who prays solemnly, who refuse vain deeds, who performs self-purification practice, both outwardly and mentally, or Tazkiyatun Nafs (the term in verse: al-zakat), who takes care of his genitals, who keeps suitable regard to his commissions and promises, and those who keep all his prayer times. Second, verses 12-17 speak of the process of human creation associated with the day of resurrection. On a broader level, the name of Chapter Al-Mu'minun is quite representative of its central theme. According to the author, the style of HAMKA's interpretation of this verse about the process of human creation is more eschatological than scientific. If you look at his interpretation more broadly, he invites us to reflect on "how the human event came from, where it came from, how much it lives, and where it will return" or about sang an-parenting-damage.

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