

Correlation of Man and the Universe Perspective of Surah Ar-Rahman Verses 10-33: A Study of Tafsir Al-Jawahir Fi Tafsir Al-Qur'an Al-Karim by Tantawi Jauhari

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ABSTRACT

This article examines the correlation between humans and the universe from the perspective of Surah Ar-Rahman, verses 10-33. A study of Tantawi Jauhari's Tafsir Al-Jawahir, which explores the lack of harmony between humans and the universe, driven by apathetic and individualistic groups, who disregard environmental sustainability and even natural disasters, is no longer new information. The research used in this paper is a qualitative descriptive research. This descriptive research is intended to describe existing events that are still happening today or in the past. And the method used in this research is the Library Research method or library research by observing various journal literature, theses, the book Tafsir Al Jawahir by Tantawi Jauhari which discusses the issue of his interpretation of humans and the universe. In this case, the researcher wants to describe and understand a social reality as explained in the text of the Qur'an.

INTRODUCTION

In the history of the interpretation of the Qur'an, various approaches have emerged to understand this sacred text in a context relevant to human life. One of the approaches that attracts attention is scientific interpretation that tries to integrate scientific principles with the verses of the Qur'an. Tantawi Jauhari, through his work *Tafsir Al Jawahir* became one of the figures who played an important role in the development of scientific interpretation. This work not only offers an explanation of the meaning of the verses of the Qur'an, but also relates it to scientific findings from classical to modern. In this context, it is important to examine the views of scholars on scientific interpretation, the characteristics of interpretation carried by Tantawi Jauhari, and the significance of *Tafsir Al Jawahir* in the dialogue between religion and science. And readers are expected to find new insights into the relationship between humans and the universe in this *tafsir al jawahir* according to Tantawi Jauhari and its relevance in facing the challenges of the times.

The universe is God's creation with all its precision. The sky and its contents without pillars do not collapse, the tides of the sea water do not overflow to the land, the salty nature of the water also has fresh water, the details known to man are the perfect creation of Allah, and the explanation of this is stated in the Qur'an.

It is enough evidence that 17 centuries ago the Qur'an described in detail the creation of the universe and in the Qur'an also affirmed an intrinsic bond of harmony between humans, plants, and animals which is categorized as the microcosm.

To explain the collection of historical socio-historical facts as a reading of the birth of Tantawi Jauhari's thought in this paper is very important. Because the birth of a *tafsir* text produced in his book is a projection of Tantawi's ideas or insights that cannot be separated from these factors. The world of context is a complex historical dimension and the truth also needs to be explained. To understand the text as an object of research, the approach that is often used is hermeneutics.

In hermeneutic theory, what is relevant to be used as a binoculars tool in seeing the socio-historical dimension of the book *Al-Jawahir fi Tafsir Al Qu'an Al-Karim*, is the methodological hermeneutics of Wilhelm Dilthey. Dilthey's theory is a theoretical framework approach to uncovering the meaning behind the text, which has a methodological function by understanding the socio-historical context of the author's life as well as the specific period when the text was born. In this context, it will be described how Tantawi's point of view in the historical period of the birth of his book is based on what is related to its interpretation.

First, the book *Al-Jawahir fi Tafsir Al-Qur'an Al-Karim* was written and completed in the 20th century. This period, as is well known, was a period in which sciences were projected and developed massively.

The advancement of science is the center of modern civilization where Europe is the driving promoter. Second, the educational factors that Tantawi possessed formed the pattern of his interpretation of thinking. In addition,

Tantawi's Tafsir Al Jawahir consists of 25 juz with appendices that he added, so that a total of 26 juz in 13 volumes, which was printed for the first time by Muassasah Mushthafa al-Babi al-Halabi in 1350 H/1929 AD with a size of 30 cm. At first the tafsir

This was written while he was still teaching at the Dar al-'Ulum school to be delivered to his students, and some of it was written and published in the magazine al-Malaji al-'Abbasiyah, until it could be completed at the age of 55, at dawn on Tuesday 21 Muharram / August 11, 1925 AD.

In Surah Ar-Rahman, the correlation of man and the universe is a relationship of interdependence in which Allah created the universe and all its contents (sun, moon, stars, plants, rivers, seas) as a favor and sign of His greatness that is subordinated for the benefit of man, making man a caliph who is obliged to be grateful, manage, and utilize all natural resources for good, not to destroy them, as a form of worship and recognition of the majesty of the Prophet Creator. Tafsir Al-Jawahir by Tantawi Jauhari emphasizes this aspect by explaining that the verses about nature are an invitation to meditate, understand the greatness of Allah, and realize the role of humans as the managers of these blessings.

From these two historical backgrounds, Tantawi then applied based on his scientific discipline in a proportional manner. The interpretation that is scientifically based on the style of writing is also a tahlili tafsir (based on tartibul mushaf), and is reasoned in bil ra'yi (rationality) representing correspondence with the socio-historical context of his life.

The content in Tantawi's book includes supporting images related to animals, plants, celestial bodies or research results to explain more comprehensively the meaning of interpretation in the Qur'an.

It can be concluded that Tantawi's book of tafsir has the purpose of helping Muslims to think about the wonders of nature that were originally negated, refuting the view that makes the Qur'an and science confrontational. For this reason, Tantawi found the spirit in writing the book Al-Jawahir fi Tafsir Al-Qur'an Al-karim.

THEORETICAL REVIEW

Since centuries ago, from time to time, humans have always questioned the process of creating the universe. Starting from that simple question then many theoretical speculations about the creation of the universe, among the most known as the Big Bang theory—Big Bang theory. This is of course because the existence of reason in man, in accordance with the commands of Allah in the Qur'an Surah Al-Alaq verse; 1-5 that as a Muslim one must continue to —read, not only reading the Qur'an which is considered worship and getting rewards when reading it, but reading anything that can be read, is nothing but everything about His creation. The existence of the universe from the beginning is full of enigma, man thinks hard to answer the riddles of the creation of nature the universe, and the relationship between humans and their environment. The Qur'an and science are sufficient representative to satisfy that question. Until now, the earth has space and time for humans, the phenomenon of the

destruction of the universe is also became a hot discussion that continues to be held. The catastrophes of the universe begin sprung up with its own logic. To understand it, it is necessary to have predictions from humans that explain scientifically based on the Qur'an as the answer to the phenomenon of natural destruction.

METHODOLOGY

The type of research used in this study is qualitative descriptive research. This Descriptive Research is intended to describe existing events that are still happening today or in the past. And the method used in this study is the Library Research method or literature research by observing various journal literature, the book *Tafsir Al Jawahir* by Tantawi Jauhari which discusses the problem of interpretation of humans and the universe. In this case, the researcher wants to understand a social reality as explained in the text of the Qur'an. In addition, this research method aims to show how *Tafsir Al-Jawahir* uses science and natural observation to deepen the theological understanding of man's obligation to maintain the balance of the universe.

RESULTS AND DISCUSSION

The Socio-Historical Context of Tantawi Jauhari's Interpretation

Understanding *Tafsir al-Jawahir* requires us to enter the historical horizon of Egypt in the late 19th and early 20th centuries comprehensively. Based on Wilhelm Dilthey's hermeneutic framework, a text should not be separated from the socio-historical context of its creator because the text is the objectification of the author's soul influenced by his world. Tantawi Jauhari (1862-1940) lived in what is known as the era of intellectual Nahdah (awakening) in the Arab world, but on the other hand, Egypt was politically under the shadow of British colonialism which was very hegemonic.

Tantawi's life experience as an educator at prestigious institutions such as Dar al-Ulum gave him a unique perspective on the backwardness of Muslims compared to Western nations.

He witnessed how Western civilization dominated the world through the power of science and technology, while Muslims were caught up in classical fiqh debates and textual verbalism that often ignored the realities of the rapidly changing universe.

In Dilthey's view, the expression of human life has always had a connection with the mental structure of its environment. Tantawi was concerned to see that the Islamic education curriculum at that time was very minimal in touching on aspects of natural science. For him, the Qur'an is not only a skeptical book of instructions for mahdhah worship, but a manual for humans to manage nature scientifically. The condition of Egypt, which is undergoing forced modernization from colonialism, gives rise to educational dualism; secular public schools and traditional madrasas. Tantawi saw a wide gulf between the text of revelation and the findings of Western science laboratories. This phenomenon creates an identity crisis for Egyptian youth; Those who study science tend to abandon religion, and those who study religion tend to be blind to science. Therefore, he compiled al-

Jawahir as an intellectual bridge to prove that Islam is the most pro-science religion on earth.

He often criticizes traditional scholars who focus only on the verses of the law (ahkam) and ignores hundreds of kauniyah verses that command humans to examine the cosmos as a form of devotion to God.

Egypt's sociopolitical situation, which was depressed by British hegemony, fueled a very strong apologetic spirit in Tantawi's work. He wanted to show the world and especially to Muslims who feel inferior that the progress made by the West has actually been alluded to in its basic principles in the Qur'an centuries ago. However, unlike thinkers who simply match verses roughly, Tantawi has a sincere and systematic educational mission. He wants to awaken the self-esteem of Muslims through an integral epistemology. In the historical context, the writing of this tafsir also coincided with the spirit of Pan-Islamism brought by Jamaluddin al-Afghani and Muhammad Abduh.

Tantawi continued Abduh's vision to free Islamic intellect from the shackles of taklid and kejumudan. For him, studying astronomy, botany, and geology is an inseparable part of monotheism. Without science, man will not be able to carry out his function as a caliph on earth to the fullest, and without science, the sovereignty of Muslims over their territory and resources will continue to be deprived by foreign powers.

More deeply, Tantawi's "Tafsir Ilmi" method was greatly influenced by his professional background as a teacher of natural sciences in government schools. He consciously deconstructed the tradition of classical interpretation which tended to be linguistic-philosophical. Tantawi inserted anatomical drawings, data tables, and scientific illustrations into his commentary sheet, something that was considered revolutionary, even controversial, because it was considered to mix the sacred (revelation) with the profane (changeable scientific data). However, from Dilthey's perspective, this action is Tantawi's attempt to carry out the "objectification of the soul" into the text so that God's message becomes concrete.

He wants every reader to feel the same awe for God's creation that scientists feel when they look at the miracle of cells through a microscope. Tantawi believes that the economic and military decline of Muslims is directly proportional to their ignorance of the laws of nature (sunnatullah).

He argued that the nation that controls the secrets of nature is the nation that will lead history, and Muslims should be the leaders because they have the guidance of the Qur'an.

The context of global scientific developments in the early 20th century, such as the theory of evolution and new physical discoveries, is also a troubling and challenging background for Tantawi. He seeks to reinterpret the verses of creation to be in line with scientific discoveries without damaging the foundations of the faith.

For him, the universe is the "Book of God Unfolded" whose validity is the same as the "Book of God Written".

al-Jawahir's presence in Egyptian society served as a mental bulwark against the movement of materialism and atheism that began to penetrate the educated middle class. Tantawi emphasized that science without the guidance of

revelation would end in moral decay and environmental destruction (as seen in colonial ambitions), while religion without science would be blind and helpless in the face of world realities. Tantawi's interpretation of God's favor in Surah Ar-Rahman, for example, has always been associated with the potential of abundant natural resources in Muslim lands but is managed by foreign hands due to the ignorance of the ummah. He called for "scientific jihad" as the main path to true independence.

In addition to Egypt's internal factors, the influence of global thinking on positivism and rationalism also shaped Tantawi's perspective. Although he criticized secularism, he greatly admired the consistent method of rational thinking.

He saw that the glory of science in the West was the result of the diligence of observing natural phenomena, a tradition that classical Muslim scientists such as Al-Biruni and Ibn al-Haytham had but which were later lost. Al-Jawahir's writing was an attempt to revive the lost "scientific spirit". Tantawi spent years collecting scientific articles, dissecting plant specimens, and observing constellations to ensure that each explanation in his commentary had an empirical basis.

This shows that the sociology of Tanawi knowledge is driven by a strong desire to do a total reconciliation between faith and ratio. He was convinced that truth would not be possible to contradict any other truth, and that true revelation would certainly be in harmony with true science.

Finally, the sociocultural context of Egyptian society that highly values literature is also addressed by Tantawi in a unique way. Although he presents rigid scientific data, he packs it with a poetic and reflective style of language in some parts of his interpretation to touch the emotional side of the reader.

He realized that to move the Muslim community, an intellectual approach alone was not enough; A deep spiritual touch is required.

Thus, his discussion of the relationship between man and the universe in Surah Ar-Rahman is not just a lecture on botany or geography, but a symphony of praise to the Creator. This historical context proves that Tafsir al-Jawahir is a multidimensional response to the challenges of the times: the challenge of political colonialism, the challenge of Western scientific hegemony, and the challenge of the internal stagnation of Islamic thought. Through this work, Tantawi Jauhari has laid the foundation for what we now call Islamic ecology and the integration of science, the goal of which is to create human beings who are not only ritually pious, but also intellectually intelligent and ecologically caring.

Correlation of Man and the Universe in Surah Ar-Rahman Verses 10-33

In his commentary discourse on Surah Ar-Rahman verses 10 to 33, Tantawi Jauhari presents an integrative cosmological paradigm, in which the universe is not seen as a dead entity, but as a living organism subject to mathematical divine laws. This interpretation begins with an emphasis on verses 10-12:

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ
وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ

"And He has spread out the earth for His creatures, in it fruits and palm trees that have sweet petals, and skinned grains and fragrant flowers." (QS. Ar-Rahman: 10-12)

Tantawi emphasized that the term "creature" (al-anam) here is universal, encompassing humans and all their supporting ecosystems. For him, the fundamental correlation between man and nature lies in man's existential dependence on the life support system that God has provided on earth.

He interpreted the existence of the date palm tree with its petals (al-akman) not only as an aesthetic description, but as a cue about the botanical and biochemical wonders of plants in processing solar energy into nutrients for humans.

This correlation is Existential-Organic; Humans cannot live without the availability of oxygen and glucose produced by the flora mentioned in this verse. Tantawi emphasized that humans must see plants not just as objects of consumption, but as biological partners.

Tantawi Jauhari deepens his review by discussing the concept of balance (mizan) that God has placed in the universe. This is related to Allah's warning:

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ
أَلَّا تَطْغَوْا فِي الْمِيزَانِ

"And He has exalted the heavens and He created a balance (mizan). So that you don't upset that balance." (QS. Ar-Rahman: 7-8)

In his interpretation, the balance of the universe is a manifestation of Divine justice. If humans want to live prosperously, then humans must respect this balance. This correlation is ethical-practical; Human beings as leaders on earth have a moral responsibility not to overstep the boundaries (Tatghau fi al-Mizan). Tantawi attributed this verse to natural phenomena such as climate change and ecological damage that he witnessed in the early days of industrialization. Nature is a mirror of human behavior; if man acts justly to nature by taking care of it, then nature will give an abundance of His favor.

On the contrary, greedy exploitation is a form of denial of the blessings of Ar-Rahman.

Furthermore, regarding the verse that mentions the creation of human physical matter:

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ
وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ

"He created man out of dry ground like pottery, and He created the jinn from a smokeless flame." (QS. Ar-Rahman: 14-15)

Tantawi made an intellectual leap by connecting it to the chemical elements of the universe. He interpreted that humans are physically part of the elements of the earth (minerals, water, carbon), so biologically, humans are the "biological children" of nature. This correlation creates a bond of cosmic brotherhood between man and earth matter. Tantawi wants readers to realize that hurting nature is the same as harming oneself biologically.

This explanation he completed with a comparison between the composition of the human body and the composition of the soil, showing the accuracy of the Qur'an in describing the origin of matter which was later justified by modern science. This relationship gives birth to the awareness that protecting the earth means maintaining the molecular integrity of our own bodies.

The most revolutionary part of his interpretation of this segment is the interpretation of verse 33:

يُمْشِرَ الْجِنَّ وَالْإِنْسَ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ

"O the jinn and the people! If you are able to penetrate (cross) the corners of heaven and earth, then penetrate it. You will not be able to penetrate it except by the strength of the sultan." (QS. Ar-Rahman: 33)

Tantawi sees this verse as an intellectual challenge or provocation for humans to get out of the geophysical boundaries of the earth. He interprets the "Sultan" not as a political power, but as a force of science and technology (al-'ilm wa al-quwwah). The correlation between man and nature here rises to a higher level: the universe is a laboratory waiting to be explored. For him, the ability of humans to create means of transportation that can cross space or penetrate the depths of the ocean is a form of practicing this verse. Tantawi envisioned a future in which Muslims lead the exploration of space because they understand the cosmic cues in the Qur'an. This shows an Intellectual-Teleological correlation, in which the universe is not only to be "enjoyed" passively, but to be "explored" through mastery of the laws of physics. (Saputro, 2022).

In relation to the blessings that are mentioned repeatedly through the rhetorical question "Then which of your God's blessings are you lying?", Tantawi Jauhari interprets that the question is a rebuke for humans who ignore scientific research. Whenever Allah mentions a natural phenomenon, such as the confluence of two ocean currents:

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ
بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ

"He let two seas flow which then meet, between them there is a limit that is not exceeded by each of them." (QS. Ar-Rahman: 19-20)

Tantawi explained this phenomenon with seawater density and the correlation of the marine economy. He argues that not mastering science to manage the resources of pearls and marjans from the ocean is a real form of functionally denying God's favor. Nature is the capital given by God, and science is man's way of being grateful for it. This economic-science correlation is strongly emphasized by Tantawi to awaken the dignity of the people. Overall, Tantawi's analysis of Surah Ar-Rahman 10-33 builds a philosophy of "Ecology of Tawheed". Humans are the subjects who are given the mandate, and nature is the scope of the mandate. The relationship between the two is bound by the law of Mizan (balance) and is driven by the Sultan (knowledge). (Musyafa, 2024).

Integration of Images and Scientific Data

Tantawi Jauhari was the sole pioneer in the history of modern classical interpretation who radically changed the face of interpretive texts through the use of visual media. The images inserted in *Tafsir al-Jawahir*, ranging from constellations, microscopic cells, to anatomical schemes of living beings, are not just aesthetic decorations, but are an integral part of the "Tafsir Ilmi" methodology that he carries. If we look at it from the perspective of Wilhelm Dilthey's hermeneutics, Tantawi's actions are a tangible form of the "objectification of the soul" (*Objektivierung des Geistes*).

Tantawi realizes that words alone sometimes fail to represent the majesty of the empirical reality he wants to convey. By presenting images, he seeks to transfer his (*Erlebnis*) life experience as a natural observer directly into the horizon of the reader's understanding. Images serve as a bridge that connects the abstract text of revelation with the concrete material reality, so that the reader can reach a more comprehensive stage of understanding (*Verstehen*). (Saputra, 2023).

The philosophy behind this use of images is rooted in Tantawi's belief that the Qur'an is a book that commands serious sensory observation. He often feels disappointed with the learning methods at Al-Azhar or other traditional institutions that rely only on memorizing texts without inviting students to see the natural wonders firsthand.

For him, the microscopic image of a plant cell in the explanation of Surah Ar-Rahman, for example, is a "verse" that is just as valid as a written sentence. By presenting data visualizations, Tantawi wants to stimulate the reader's cognition to move from a dogmatic mindset to an investigative mindset.

He believed that looking at the intricate structure of cells would give birth to a deeper fear and reverence for Allah than just reading the definition of "creation" in a language dictionary. The image in his commentary is a means to awaken "scientific faith", a faith based on verified empirical knowledge, not just a follow-up (*taqlid*).

Furthermore, the integration of scientific data in the form of tables and statistics in *al-Jawahir* shows Tantawi's thoroughness in responding to the development of positivism in his time. He included astronomical data on the planet's distance, speed of light, and orbit of the earth to explain the verses about the order of the universe. Tantawi wants to show that the "balance" (*mizan*) mentioned in the Qur'an has a precise numerical value in science.

The use of this data also has an apologetic-educational function; he wanted to prove to Western scientists and secular scholars in Egypt that Islam was not in conflict with laboratory truth. For Tantawi, the truth is one, both found through revelation and found through telescopes. If there is a contradiction, it is not because one of the two is wrong, but because of the limitations of human reason in understanding the interrelation of the two. Therefore, scientific data in its interpretation serves as a modern explanatory tool (*bayān*) for ancient texts that for centuries were only understood literally.

In the context of pedagogy, Tantawi's visual-rich methodology is actually ahead of its time. He understood that modern audiences needed a more "sensory-friendly" approach to understanding complex metaphysical concepts. By looking

at images of the anatomy of the human heart when discussing the center of consciousness, or images of cloud formations when discussing rain, readers are invited to take an intellectual journey from the micro to the macro. This integration creates a new correlation between the reader, the text, and nature. Nature is no longer considered as a passive background, but rather as a partner in dialogue in understanding God's message. Tantawi often inserts reflective questions under these images, forcing the reader to pause and think:

"How could such a complex system be created without the Almighty Designer?". This strategy was particularly effective in countering the tide of dialectical materialism that became popular among young Egyptian intellectuals in the early 20th century.

However, Tantawi's innovation cannot be separated from sharp criticism. Conservative scholars accused him of "tarnishing" the sanctity of interpretation by inserting things deemed "foreign" and "profane" into the scriptures. They consider that images of living things or diagrams of science have no place in sacred religious literature. In response to this, if we use Dilthey's perspective, Tantawi is actually carrying out structural reforms to the Islamic "system of expression". He believes that religious expressions must always be relevant to the context of the times so that his soul remains alive.

If the age has changed into an age of visuals and data, then interpretation must adopt the language of visuals and data so that the message still reaches the human soul. Tantawi emphasized that Allah Himself often uses visual imagery in the Qur'an, so the use of images in tafsir is actually an extension of the rhetorical method of the Qur'an itself.

The impact of the integration of images and data was felt in the development of "Tafsir Ilmi" in later periods, including in Indonesia. Tantawi's work became the main reference for modernist movements that wanted to synchronize the madrasah curriculum and general science. In Indonesia, the influence can be seen in how modern interpretations have begun to include explanations of popular science to bring the Qur'an closer to the millennial generation and Gen Z. Tantawi has laid down the standard that a modern mufasir must not only master Arabic grammar (*nahwu-sharaf*), but must also be literate with global scientific developments. The scientific awareness he built through data visualization changed the paradigm of interpretation from "textual-passive" to "visual-active", making him one of the most revolutionary intellectual contributions in the history of modern Islamic thought.

In addition, the integration of scientific data also serves as a form of "civilizational jihad". Tantawi was aware that Muslims at that time were experiencing intellectual inferiority in the face of Western nations. By presenting advanced scientific data in the guise of interpretation, he wants to say that Muslims also have the right to own science. He wants to break the claim that science belongs exclusively to the West. For him, science is a "wisdom" that has been lost from the hands of Muslims and must now be taken back. The images of technological tools in his interpretation are a symbol of hope that one day Muslims will return to being producers of science, not just consumers. This is the ultimate correlation between

image, data, and faith: a grand vision to awaken the dignity of humanity through intellectual enlightenment rooted in Divine revelation.

CONCLUSIONS AND RECOMMENDATIONS

Based on the above discussion, it can be concluded that:

Harmonious Interrelationships: In the perspective of Tafsir Al-Jawahir, the relationship between man and the universe is a harmonious partnership relationship. Nature was created as a prerequisite for human life, while humans serve as managers based on science.

Modern Relevance: Through Dilthey's hermeneutic view, this work remains relevant as a critique of human groups that are apathetic to the preservation of nature. Scientific awareness based on faith is the key to human survival on earth.

Modern civilization is often seen as the culprit of environmental damage. The will to power systematized by Western patterns of thinking finally sees nature as an infrastructure of knowledge and technological advancement. In this tafsir al jawahir tantawi jauhari, of course, in terms of its pattern, also discusses a lot of kauniyah verses related to the correlation between humans and the universe. In Tantawi Jauhari's view, the relationship between God and nature is the creator-creature relationship (khaliq-makhluk). Therefore, nature and what is in it are theocentric. Everything in nature is centered on God's power and control, either directly or through the laws of nature that God has established. Meanwhile, the relationship between humans and nature structurally has an equal relationship, namely as a creature.

The correlation of man and the universe in Ar-Rahman, according to Al-Jawahir's perspective, is a conditional creation relationship: Allah created nature for man (favor), so that man is obliged to be grateful, manage properly, and make it a means of drawing closer to Him, understanding that both are manifestations of the affection and power of Allah Almighty.

Therefore, it can be concluded that Tanthawi in his tafsir uses the tahlili (analytical) method, which compiles the tafsir based on the order of the mushaf broadly. He also puts forward the reasonableness (correlation) of the verses and explains the relationship of the meaning of the verses to each other.

If you look at the content, this Jawahir Tafsir is classified as tafsir'ilmy because in this tafsir there are many discussions about scientific verses using modern scientific theories and the results of scientific research to explain the verses of the Qur'an and combine the interpretation of the Qur'an with the explanation of science. Wallahu A'lam.

Recommendations

In Tafsir Al Jawahir, the correlation between man and the universe is displayed through a scientific approach, where the universe is a sign of the greatness of Allah and was created for man, but man must keep it as a trust. Humans as caliphs throughout the earth have an ethical responsibility to maintain the balance of the ecosystem and not exploit nature.

The study of Tafsir Al Jawahir by Tantawi Jauhri Fi Tafsir Al Qur'an Al Karim needs to be improved in order to answer the problems that develop in society

considering that Muslims are a pluralistic and pluralistic people. Furthermore, to all readers who read this paper, considering that the struggle of contemporary environmental issues is very striking and included in the urgent problems in the midst of today's people's lives.

FURTHER STUDY

Future research is recommended to explore broader interpretations of human-nature relationships in the Qur'an by incorporating interdisciplinary perspectives such as environmental ethics, theology, and contemporary scientific studies.

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