



Al-Marad: Sheikh Tantawi's Jauhari perspective in the interpretation of al-Jawahir

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ABSTRACT

Illness, known as al-Marad in Arabic, is a phenomenon every human experiences. Illness is a subject that can be scientifically explained rather than something supernatural or abstract in the realm of science. Similarly, the Quran, while primarily a religious text, addresses various scientific phenomena to some extent, including the phenomenon of illness. The Quranic perspective on the issue of illness can be explored through the exegesis (tafsir) of Sheikh Tantawi Jauhari, who titled his work "al-Jawahir fi Tafsir al-Quran: al-Musyamil 'ala 'Aja'ib Bada'i' al-Mukawwanat wa Ghara'ib al-Ayat." Sheikh Tantawi Jauhari follows in the footsteps of scholars like al-Razi, al-Ghazali, and Muhammad 'Abduh, advocating for a scientific approach to interpreting the Quran. Suppose illness is an occurrence related to the field of science, particularly medical science. In that case, this paper aims to bridge the perspectives of medicine and the Quran, focusing on discussing illness by exploring Sheikh Tantawi Jauhari's interpretations of the term "al-Marad," its derivations, and synonyms within the Quran. The research method employed in this study is descriptive-analytical. The initial steps involve collecting primary and secondary data, classification, description, and analysis. The results of this research indicate that, according to Sheikh Tantawi Jauhari, "al-Marad" is related to heart diseases, including hypocrisy, doubt, jealousy, and arrogance in accepting the teachings of Islam. Meanwhile, the derivations of the term "al-Marad," such as "married," "marda," and "maridtu," as well as its synonyms, namely "saqim," "dur," "nusb," and "alam," are associated with physical illnesses. One distinguishing feature between Sheikh Tantawi Jauhari's exegesis and other commentators lies in the comprehensive discussion of physical illnesses, which includes the causes, prevention, treatment, and a healthy lifestyle to avoid diseases.

Keywords: al-Marad; perspective; Sheikh Tantawi Jauhari; Tafsir al-Jawahir

1. INTRODUCTION

In the present day, the world is still preoccupied with combating the COVID-19 pandemic. As this pandemic has spread across all nations, its status has evolved from endemic¹ to pandemic². In Indonesia, COVID-19 data has reached 6.74 million cases, with a death toll of 160,905 cases.³

The arrival of a pandemic caused by a disease-carrying virus is mentioned in the Quran. According to some scholars, small entities referred to as viruses, germs, or bacteria are indicated by the term "ba'ūdāh" in Surah Al-Baqarah, verse 26. These viruses, germs, and bacteria are responsible for bringing about diseases. In the Quran, the term "maraḍ" or "marīḍ" is used to describe the condition of illness. Similarly, other terms such as "alam," "saqam," "nuṣb," and "ḍurr" are used to describe similar conditions.

In facing all conditions, including illness, Muslims are advised to adopt a comprehensive approach, considering various aspects of their actions. The Quran unquestionably serves as the primary and fundamental guidance in the life of Muslims. However, interpreting the Quran's perspective on an issue cannot be done casually and superficially. This interpretation requires a set of tools known as "qawā'id al-tafsīr," in addition to a range of disciplines encompassed within "ulūm al-Qur'ān." Reading the works of reputable scholars who possess competence in understanding "qawā'id al-tafsīr" and "ulūm al-Qur'ān" is especially important if the reader lacks a deep understanding of these principles.

Since illness or "al-maraḍ" falls within the realm of medical science, the most appropriate interpretation that represents issues related to "maraḍ" in the author's view is a scientific interpretation. Speaking of scientific interpretations, "Tafsir al-Jawāhir" is recognized by critics of exegesis, such as "al-Ẓahabī" in "al-Tafsīr wa al-Mufasssīrūn," as an exegesis with a scientific orientation.⁴

In this research, "Tafsir al-Jawāhir" will be employed to explore Sheikh Ṭanṭāwī Jauhārī's perspective on "al-maraḍ" in the Quran, where "al-maraḍ" serves as the main variable. This research is classified under the method of "tafsir mauḍū'ī," which is a method of exegesis that gathers all verses related to the chosen theme (in this study, the theme is "al-maraḍ"), arranges them according to the order of "asbāb al-nuzūl" if applicable, considers the aspect of "munāsabah," collects the opinions of other exegetes and then derives the exegesis product based on how the Quranic verses tend to speak about the researched theme.⁵

¹Endemicity denotes the proliferation of an epidemic within a specific geographical region. Refer to: William C. Shiel Jr. (2018), "Medical Definition of Endemic," MedicineNet. Accessed on March 23, 2021.

²The pandemic is the widening of an epidemic originating from its initial discovery to extending its reach into increasingly expansive regions. Refer to: Taro Yamamoto (2013), "Pandemic Control Measures," Japanese Medical Association Journal. Accessed on March 24, 2021.

³Covid19.go.id. Accessed on 26th, February 2023.

⁴Muḥammad Ḥusain al-Ẓahabī, *al-Tafsīr wa al-Mufasssīrūn* (Kairo: Maktabah Wahbah, 2003), Vol. II, h. 379.

⁵Abd al-Ḥayy al-Farmāwī, *al-Bidāyah fī al-Tafsīr al-Mawḍū'ī* (Mesir: Dirāsah Manhajiyah Mawḍū'iyah, 1997), h. 41.

The term "al-marad" and all related terms to be discussed, in accordance with the primary reference, which is the book "Tafsir al-Jawāhir," have several interesting discussion aspects. The condition of illness, to some extent, affects the smoothness of our daily activities. This is especially significant in the current post-pandemic situation, which has caused polarization and extraordinary uncertainty among the Muslim community. Therefore, as the guiding book for Muslims, the Quran informs us about various aspects of "al-marad" to ensure that Muslims do not err in their conduct when faced with illness.

2. METHODS

The research methodology employed in this study is library research. It relies on data from published materials such as books, magazines, and similar written works.⁶ Additionally, this research is descriptive⁷-analytical⁸. Its primary function is to systematically, meticulously, and accurately trace, depict, and expound upon the term "al-marad" within the book of Tafsir al-Jawahir.

The research adopts a multidisciplinary approach. A multidisciplinary approach entails examining a subject matter through the lenses of various academic disciplines. The specific approaches utilized in this research are as follows: (1) Tafsir Approach: This approach incorporates the discipline of Tafsir and the study of Quranic exegesis. It is a reference point, model, form, and paradigm for understanding Islamic teachings; (2) Linguistic Approach: This approach involves the linguistic aspects of the Arabic language and is utilized as the initial step to approach, discuss, and analyze the text or legal sources. It aids in arriving at a correct understanding of emerging phenomena; (3) Scientific Approach: This approach emphasizes a systematic endeavor employing scientific methods in developing and organizing knowledge. It is substantiated by tested explanations and predictions, which constitute human understanding of natural phenomena; (4) Cultural Approach: This approach adopts a humanistic perspective, regarding humans as holistic entities encompassing both physical and spiritual aspects. The cultural approach is closely associated with character education in regulating human behavior.⁹

The data collection process in this research entails direct reading and examination of primary data from the exegesis book "al-Jawahir" authored by Sheikh Tantawi Jauhari, which comprises 13 volumes, 26 parts (each volume consisting of 2 parts), covering the entirety of the 30 sections of the Quran. Any data related to the theme of "al-marad" (illness) in the "al-Jawahir" exegesis book will be meticulously recorded on data cards. Similarly, suppose there is data frequently employed by Sheikh Tantawi Jauhari in his exegesis. In that case, its intensity will be noted, such as citations of scientific theories in a verse, group of verses, or surah. The researcher will also review other relevant literature as secondary data for this study. Subsequently, data will

⁶Suharsimi Arikunto, *Prosedur Penelitian Suatu Pengantar Praktek* (Cet VII; Jakarta: Rineka Cipta, 1992), h. 10. And see Joko Subagyo, *Metode Penelitian* (Cet. IV; Jakarta: Rineka Cipta, 2004 M), h. 109.

⁷ Sumadi Suryabrata, *Metodologi Penelitian* (Cet. II; Jakarta: Rajawali Pers, 1985 M), h. 19. Bandingkan Cholid Narbuko dan Abu Achmadi, *Metodologi Penelitian* (Cet. III; Jakarta: Bumi Aksara, 2001 M), h. 44.

⁸ Lihat: Burhan Bungin, *Metode Penelitian Kualitatif: Aktualisasi Metodologis ke Arah Ragam Varian Kontemporer* (Jakarta: Raja Grafindo Persada, 2006), h. 187-188.

⁹Condon, E. c., *Introduction to Cross Cultural Communication* (New Brunswick, NJ: Rutgers University Press, 1973), h. 4.

be classified by categorizing it according to its type and formulating statements proportionally using inductive and deductive logical patterns.

Qualitative research methods necessitate data interpretation techniques.¹⁰ The data interpretation techniques employed in this study are as follows: 1) textual interpretation technique, which involves understanding the data by directly examining the texts; 2) contextual interpretation technique, which involves understanding primary data in the form of texts by considering socio-historical aspects or the meaning behind the words, 3) intertextual interpretation technique, which involves understanding primary data by referring to other data as points of reference and for comparison.

To locate verses related to the theme of "al-marad," the author considers two indicators used by Sheikh Tantawi Jauhari in his book, namely the exegesis of the vocabulary related to "al-marad" and its derivatives, as well as the exegesis of words synonymous with "al-marad." Additionally, the interpretations of other scholars regarding the theme of "al-marad" are also considered. The research steps are as follows: 1) gathering verses that contain the term "al-marad," 2) classifying them into several categories of verses, including verses with synonymous words with "al-marad," verses with similar meanings to "al-marad," and verses related to issues of "al-marad" such as verses about "al-syifa" (healing), 3) examining and analyzing these verses within each classification by referring directly to the "al-Jawahir" exegesis book, 4) comparing Sheikh Tantawi Jauhari's interpretation with that of other exegetes regarding the theme of "al-marad," 5) drawing conclusions.

3. RESULTS AND DISCUSSION

Elaboration of Qur'anic Verses Concerning "al-Marad" (Disease)

The term "al-Marad" and its derivatives and synonyms are recurrently mentioned in the Qur'an, totaling 31 occurrences. The derivatives of this term encompass the word "marad" itself, which appears 13 times, "marid" occurs 5 times, "mardaa" appears 5 times, and "maridtu" is mentioned once. Additionally, there are synonymous terms or synonyms for "marad," including "saqim," occurring twice; "durr," occurring twice; "nusib," mentioned once; and the words "ya'lamun" and "ta'lamun," each appearing once within the same verses. For a more precise overview, please refer to the following table:

No.	Term	Verse Location	Makkiyah / Madaniyyah
1.	<i>Marad</i>	QS. Al-Baqarah/2: 10 (2x) QS. Al-Mā'idah/5: 52 QS. Al-Anfāl/8: 49 QS. Al-Taubah/9: 125 QS. Al-Hajj/22: 53 QS. Al-Nūr/24: 50	Madaniyyah Madaniyyah Madaniyyah Madaniyyah Madaniyyah Madaniyyah

¹⁰Teori dan aplikasi teknik interpretasi peneliti uraikan berdasarkan buku Abd. Muin Salim dkk., *Metodologi Penelitian Tafsir Mauḍū'iy* (Yogyakarta: al-Zikra, 2011), h. 131-196.

		QS. Al-Aḥzāb/33: 12 QS. Al-Aḥzāb/33: 32 QS. Al-Aḥzāb/33: 60 QS. Muḥammad/47: 20 QS. Muḥammad/47: 29 QS. Al-Mudassir/74: 31	Madaniyyah Madaniyyah Madaniyyah Madaniyyah Madaniyyah Makkiyyah
2.	<i>Marid</i>	QS. Al-Baqarah/2: 184 QS. Al-Baqarah/2: 185 QS. Al-Baqarah/2: 196 QS. Al-Nūr/24: 61 QS. Al-Faṭḥ/48: 17	Madaniyyah Madaniyyah Madaniyyah Madaniyyah Madaniyyah
3.	<i>Marda</i>	QS. Al-Nisā'/4: 43 QS. Al-Nisā'/4: 102 QS. Al-Māidah/5: 6 QS. Al-Taubah/9: 91 QS. Al-Muzzammil/73: 20	Madaniyyah Madaniyyah Madaniyyah Madaniyyah Makkiyyah
4.	<i>Maridtu</i>	QS. Al-Syu'arā'/26: 80	Makkiyyah
5.	<i>Saqim</i>	QS. Al-Şaffāt/37: 89 QS. Al-Şaffāt/37: 145	Makkiyyah Makkiyyah
6.	<i>Durr</i>	QS. Al-Anbiyā'/21: 83 QS. Al-Anbiyā'/21: 84	Makkiyyah Makkiyyah
7.	<i>Nusb</i>	QS. Şad/38: 41	Makkiyyah
8.	<i>Ya'lamun</i>	QS. Al-Nisā'/4: 104	Madaniyyah
9.	<i>Ta'lamun</i>	QS. Al-Nisā'/4: 104	Madaniyyah

Based on the table above, it can be understood that the discussion of the verses of the Qur'an in the maraḍ style, classified as Madaniyyah verses, is more dominant than the Makkiyyah verses. There are 22 Madaniyyah verses, whereas there are only 8 Makkiyyah verses.

The author believes a consistent theme connects the maraḍ style with the prevailing Madaniyyah characteristics. It is important to note that the characteristics of Madaniyyah surahs include detailed Shariah laws, social and community aspects, and matters related to the state. They also emphasize the call to utilize rational thinking when examining things (empirical-rational), inviting the People of the Book to discuss their erroneous religious understandings and explaining the deviation of the hypocrites and the concealed animosity they have harbored for so long. Regarding the People of the Book and the hypocrites, specifically in terms of the term maraḍ, the deviation of the People of the Book and the jealousy of the hypocrites are the editorial focus.

2. Syeikh Ṭaṇṭāwī Jauhārī' Interpretation about *al-Marad*

a. *Marad*

The Interpretation of Sheikh Tantawi Jauhari Regarding al-Marad

a. Al-Marad

The first lexical term examined in this paper is "al-Marad." The term "al-Marad," when viewed from an etymological perspective, is derived from the root word "marida," which means "to be sick" and has derivatives such as "yamradu" and "maradan." In *Mu'jam al-Maqāyis fī al-Lughah*, it is explained that the term "al-Marad" is derived from the root word "marida," consisting of the letters mīm, ra, and ḍād, which signifies a person's departure from a state of health due to illness.¹¹ According to Raghīb al-Aṣḥānī, "al-Marad" specifically denotes deviating from righteousness in the context of human behavior.¹²

Based on the understanding derived from the etymological aspect above, it can be elaborated within a terminological framework by quoting the definition proposed by Isma'il Ḥaqqī al-Burūsawī that "marad" or sickness is related to things that disturb the body, causing an imbalance, leading to death, giving rise to abnormal behavior, sinfulness, and various forms of disbelief that can result in spiritual destruction.¹³ P. Initially, the term "marad" was used to describe illnesses that afflict the physical body, making it unhealthy. However, metaphorically, this term is also used for spiritual ailments that afflict an individual, causing them to deviate from truth and virtuous behavior, such as hypocrisy, envy, and other heart diseases.

The term "marad" is mentioned 13 times in the Qur'an. The thirteen verses containing the term "marad" are interpreted by Sheikh Tantawi Jauhari as follows: 1) jealousy, 2) arrogance, 3) ignorance, 4) doubt, 5) hypocrisy, 6) lack of solidarity with fellow Muslims, 7) fear of facing enemies, 8) weak faith, 9) indulging in sinful behavior. These nine traits mentioned are directed toward hypocrites, People of the Book, and sinful individuals.

In comparison with the interpretations or opinions of other exegetes, there is not much disparity. For instance, al-Baghawī interprets "marad" in Surah Al-Baqarah/2:10 as doubt, hypocrisy, and weakness, wherein doubt weakens religion just as illness weakens the body.¹⁴ Al-Baidawī interprets "marad" by stating that the illness here is a figurative representation of moral ailments afflicting the soul, such as ignorance, a flawed belief system, envy, hatred, and indulgence in sinful acts. These illnesses, as mentioned, can ultimately hinder one's understanding

¹¹Abī al-Ḥusain Aḥmad ibn al-Fāris ibn Zakariyyā, *Mu'jam Maqāyis al-Lughah*, (Beirut: Dār al-Fikr, 1979), Juz V, h. 249. Lihat pula: Ahmad Warson Munawwir, *Kamus al-Munawwir, Arab-Indonesia* (Yogyakarta: Pustaka Progresif, 1997), h. 1327.

¹²Abī al-Qāsim al-Ḥusain al-Rāghib al-Aṣḥānī, *Mufradāt fī Ghārīb al-Qur'ān* (Kairo: Muṣṭafā al-Bāb al-Ḥalabī, 1961), Juz I, h. 466.

¹³Ismā'īl Ḥaqqī al-Burūsawī, *Rūḥ al-Bayān fī Tafṣīr al-Qur'ān* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2018), Juz 1, h. 196.

¹⁴Abū Muḥammad al-Ḥusain al-Baghawī, *Ma'ālim al-Tanzīl fī Tafṣīr wa al-Ta'wīl*, Juz I, (Beirut: Dār al-Fikr, 2002), h. 26.

of the essence of life.¹⁵ Furthermore, al-Tabari, in the context of Surah Al-Ma'idah/5:51-52, where the term "marad" also appears, explains that Allah does not bless those who form alliances with the People of the Book who oppose the religion of Allah because within the People of the Book and the hypocrites lie characteristics of hypocrisy and doubt (marad) in their hearts.¹⁶

Regarding the response to the revelation of these verses as guidance (hudan), according to al-Biqā'i, the hypocrites increase in their hypocrisy when the guidance in the form of Quranic verses descends and eventually dies in disbelief. Therefore, preserving faith involves dispelling doubt, while the persistence of the ailment results from a failure to exercise sound judgment.¹⁷ Imam al-Razi says the cure for heart ailments lies in continually renewing one's knowledge and faith and upholding virtuous conduct.¹⁸

b. *Mariḍ*

Mariḍ is a form of ism fā' il (active participle) selected by the Qur'an, signifying a person experiencing illness. Derived from the verb *marīḍa-yamraḍu-maraḍ* (plural: amrāḍ), there is also the form of ism fā' il (subject) māriḍ, as is commonly applied to šulāsi verbs. The Qur'an prefers the form mariḍ (ṣifat al-musyabbahah), with its plural form being *marḍā*. Mariḍ is referred to as ṣifat al-musyabbahah because marīḍa is a form of lāzim verb (intransitive verb) that does not require a direct object (maf'ūl), and similarly, mariḍ is not a form of mubālaghah (intensive form) because semantically, it does not convey a sense of tafḍīl (more significant) or takṣīr (lesser).¹⁹

The word mariḍ is repeated five times in the Qur'an. These five instances of mariḍ are interpreted by Sheikh Ṭanṭāwī Jauhārī as follows: A sickness that worsens if fasting is forced. Illness serves as a concession for not fasting. Headaches or injuries that allow shaving of hair while in the state of iḥrām, but the sick person must pay fidyah (compensation). The sick person is allowed not to participate in warfare.²⁰ These indicators lead to the provision of rukḥṣah (concession) or leniency in performing or postponing religious duties for those who are physically ill.

One of the verses that includes the term mariḍ and has asbāb al-nuzūl (occasion of revelation) is Surah Al-Baqarah/2:184. This verse descended concerning the incident involving Qais bin al-Šāib, where he forced himself to fast even though he was very old.²¹ Responding to

¹⁵Nāṣiruddīn Abū Sa'īd 'Abdullāh ibn Abī al-Qāsim al-Baiḍāwī, *Anwār al-Tanzīl wa Asrār al-Ta'wīl*, Juz I, (Beirut: Dār Iḥyā' al-Turās al-'Arabīy, 2016), h. 81.

¹⁶Abū Ja'far Muḥammad ibn Jarīr al-Ṭabārī, *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*, Juz I, (Kairo: Badār Hijr, 2001), h. 504-508.

¹⁷Burhānuddīn Abī al-Ḥasan Ibrāhīm al-Biqā'i, *Naẓm al-Durar fī Tanāsuh al-Āyāt wa al-Suwar*, Juz IX, (Kairo: Dār al-Kutub al-Islāmī, 1984), h. 52.

¹⁸Fakhruddīn al-Rāzī, *Mafātīḥ al-Ghaib*, Juz XVI, (Beirut: Dār al-Fikr, 1981), h. 174

¹⁹Fuad Ni'mah, *Mulakhkhaṣ Qawā'id al-Lughah al-'Arabīyyah* (Cct. XXIII, Kairo: al-Maktab al-'Ilmi li al-Ta'līf wa al-Tarjamah, 1998), h. 44, 48.

²⁰Ṭanṭāwī Jauhārī, *al-Jawāhir fī Tafṣīr al-Qur'ān al-Karīm*, Juz I h. 175-176, 187-188, Juz XII h. 121, Juz XXII h. 13.

²¹Ṭanṭāwī Jauhārī, *al-Jawāhir fī Tafṣīr al-Qur'ān al-Karīm*, Juz I h. 175-176, 187-188, Juz XII h. 121, Juz XXII h. 13.

Surah Al-Baqarah/2:184, Quraish Shihab mentions in his tafsir al-Miṣbāḥ that if someone is ill, and fasting would worsen their condition and hinder their recovery, or if someone is genuinely on a journey and chooses to break their fast, then it is obligatory for them to fast on other days outside of Ramadan, consecutively or not.²²

c. *Marḍā*

The term "*marḍā*" is the plural form of "*marīḍ*," which signifies unwell individuals. The term "*marḍā*" is repeated five times. These five instances of "*marḍā*" are interpreted by Sheikh Ṭaṇṭāwī Jauhārī as follows: 1) the ailment of the sick person worsens upon contact with ablution water, 2) concessions are granted to the sick when performing the congregational prayer of fear (in wartime), allowing them to participate to the best of their ability, 3) concessions are given to the sick to abstain from participating in Jihad.²³ These three indicators also point towards the provision of rukḥṣah or leniency to exempt or delay religious duties for those who are physically ill, akin to the context of "*marīḍ*."

d. *Marīḍtu*

The term "*marīḍtu*" is the past tense form of the verb "*māḍī*" and is connected to the singular first person pronoun "*mufraḍ*," conveying the meaning "I fell ill." The term "*marīḍtu*" appears once in the Qur'an, specifically in Surah Al-Syu'arā'/26: 80. This verse containing "*marīḍtu*" is interpreted by Sheikh Ṭaṇṭāwī Jauhārī, who states, "Healing is attributed to Allah for us to broaden our understanding of discussions and perspectives on the topic of healing and medical science. There is indeed a verse in Surah Al-Naḥl/16: 69 where Allah says, 'From the belly of the bee emerges a drink, varying in colors, containing healing for mankind.' Understand that scholars, when they initially delved into the origins of medicine, were perplexed about its inception. However, after some time, they reached a consensus on three conditions, namely, 1) experimentation, 2) inspiration, and 3) serendipity or divine grace. These conditions are the origins of the discovery of medicines or medical techniques."²⁴

e. *Saqīm*

The term "*saqīm*" is a form of isim fa'il sifat musyabbahah derived from the root word "*saqama*." According to Ibn Fāris, the word "*saqama*," composed of the letters sīn, qāf, and mīm, is interpreted as illness.²⁵ Similarly, according to al-Rāghib, it is affirmed that the word "*saqam*" primarily pertains to the physical ailment.²⁶ The term "*saqīm*" appears twice in the Quran. The phrase "*saqam*" can be found in Surah Al-Ṣaffāt/37: 89, which narrates the story of Prophet Ibrahim, and in Surah Al-Ṣaffāt/37: 145, which recounts the tale of Prophet Yunus. In both verses, "*saqīm*" is interpreted by Sheikh Ṭaṇṭāwī Jauhārī as follows: 1) Prophet Ibrahim feigned being

²²Quraish Shihab, *Tafsīr al-Miṣbāḥ*, Vol. 1, (Jakarta: Lentera Hati, 2017), h. 486.

²³Ṭaṇṭāwī Jauhārī, *al-Jawāhir fī Tafsīr al-Qur'ān al-Karīm*, Juz III h. 47, 68, dan 122, Juz V h. 126, Juz XXIV h. 280.

²⁴Ṭaṇṭāwī Jauhārī, *al-Jawāhir fī Tafsīr al-Qur'ān al-Karīm*, Juz XIII, h. 45.

²⁵Ibn Fāris, *Mu'jam Maqayis al-Lughah*, Juz III, h. 84.

²⁶Al-Rāghib al-Aṣfahānī, *al-Mufradāt fī Gharīb al-Qur'ān*, Juz I, h. 310.

afflicted by a contagious disease, and 2) Prophet Yunus was physically ill after being swallowed by a fish for three days.²⁷

When interpreting Surah Al-Şaffāt/37: 89, based on Ibn 'Abbās' narration, al-Ṭabari explains that after Prophet Ibrahim argued with his people to propagate monotheism, sometime later, the day of celebration of his people, who worshipped idols, arrived. Prophet Ibrahim strategically attended this celebration when invited by his people. He intended to destroy the idols worshipped by his people while he was in their place of worship. He justified his presence by saying, "innī saqīm" (indeed, I am afflicted with a contagious disease), to feign illness. Contagious disease, specifically the plague, was greatly feared by his people at that time. Consequently, his people turned away from him, and it was during their negligence that Prophet Ibrahim demolished the idols.²⁸

It is narrated that Prophet Ibrahim lied on three occasions. The first was when he claimed, "innī saqīm" (indeed, I am afflicted), the second was when he said that "qāla: bal fa'alahū kabīruhum" (he said: instead, the most prominent idol did it, referring to the destruction of the smaller idols), and the third was when Prophet Ibrahim declared that Sarah was his sister rather than his wife.²⁹

According to Quraish Shihab, the phrase "*innī saqīm*" in this context, in the field of Balaghah (eloquence), can have two meanings: firstly, a literal illness, and secondly, metaphorical illness, where the sickness symbolizes Prophet Ibrahim's concern for his people who preferred paganism over monotheism.³⁰

f. *Durr*

The term "ḍurr" is the verbal noun form of the word "ḍarra." According to Ibn Manẓūr, the word "ḍurr," composed of the letters ḍād and ra, signifies anything that brings harm, difficulty, or illness to the body.³¹ The word "ḍurr" appears twice in the Qur'an. This term can be found in Surah Al-Anbiyā/21: 83 and 84, which narrates the story of Prophet Job (Nabi Ayyub). Surah Al-Anbiyā/21: 83-84 states: "And [mention] Job when he called to his Lord, 'Indeed, adversity has touched me, and you are the most merciful of the merciful.' So, we responded to him and removed what afflicted him with adversity. And We gave him [back] his family and the like thereof with them as a mercy from Us and a lesson for people of reason."³²

²⁷ Ṭanṭāwī Jauhārī, *al-Jawāhir fī Tafsīr al-Qur'ān al-Karīm*, Juz XVIII h. 20 dan 22.

²⁸ Abū Ja'far Muḥammad Ibn Jarīr al-Ṭabari, *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*, h. 75. Penafsiran *saqīm* sebagai penyakit sampar/pes merujuk pada penafsiran al-Ṭabari.

²⁹ Yaḥyā ibn Syarf al-Nawawī Muḥyiddīn Abū Zakariyyā, *al-Minhaj fī Syarḥ Şaḥīḥ Muslim*, Juz XV, (Giza: Muassasah Qurṭubah, 1994), h. 509-511.

³⁰ M Quraish Shihab, *Tafsīr al-Misbah*, Vol. XII, h. 274.

³¹ Abū al-Faḍl Jamāl al-Dīn Muḥammad ibn Mukrim ibn Manẓūr al-Afriqī al-Miṣrī, *Lisān al-'Arab* (Beirut: Dār al-Ḥadīs, 2010), Juz IX, h. 33.

³² Majma' Malik Fahd, *al-Qur'an dan Terjemahnya*, (Madinah: Maktabah Malik Fahd, 1418 H.), h. 503.

These two verses with the term "*ḍurr*" are interpreted by Syeikh Ṭaṇṭāwī Jauhārī, who explains that if the letter "ḍād" is pronounced with a "ḍammah" (ḍurr), it means physical illness, while if it is pronounced with a "fathah" (ḍarr), it signifies danger that encompasses everything.³³

When interpreting these verses, Ibn Kaṣīr, citing a narration from Ibn Abī Ḥātim from Mūsā ibn Ismā'īl from Ḥammād from Abū 'Imrān al-Jūnī from Nauf al-Bikālī, states that Prophet Job's wife advised him to pray to Allah for healing. However, Prophet Job hesitated out of modesty before Allah. One day, a group of the Children of Israel passed by and witnessed Prophet Job's condition. They commented, "Look at the affliction that has befallen him due to a grave sin he committed." Then, Prophet Job uttered the words mentioned in Surah Al-Anbiyā/21: 83.³⁴

Prophet Job's expression in verse 83 does not imply a direct plea to Allah for immediate healing. Instead, it reflects his acceptance and contentment with the fate he was enduring. He expressed gratitude and believed that Allah had granted him more blessings and a longer life than the suffering he had endured. This is evident from the wording used, "nādā" (called) rather than "da'ā" (prayed). Prophet Job felt embarrassed to ask Allah for healing because he believed that Allah had bestowed upon him 80 years of blessings compared to the 18 years of suffering he had recently faced. In the subsequent verse, verse 84, the term "*ḍurr*" also appears. Ibn Kaṣīr, in verse 84, cites a narration from Wahb ibn Munabbih, explaining that when Prophet Job patiently endured the trials for 18 years, his condition was restored to its original state. This included his health, family, and wealth.³⁵

g. *Nuṣb*

The term "nuṣb" is the verbal noun (masdar) form of the word "naṣiba." According to Ibn Manẓūr, citing the opinion of al-Lais, the word "nuṣb," composed of the letters nūn, ṣād, and ba, conveys the meanings of "dā" (disease), "balā" (calamity), and "syarr" (evil).³⁶ The term "nuṣb" appears only once in the Qur'an, specifically in Surah Ṣād: 38/41, which also discusses the condition of the Prophet Ayyub (Job). The verse reads: "And remember Our servant Ayyub when he called to his Lord, 'Indeed, Satan has touched me with hardship and torment.'"³⁷

This use of "*nuṣb*" in the verse is interpreted by Sheikh Ṭaṇṭāwī Jauhārī as denoting the exhaustion resulting from prolonged illness, as well as other calamities attributed to Satan due to his envy of the great wealth of Prophet Ayyub. Satan thus implored Allah to test Prophet Ayyub with various trials. Allah then sent the Angel Gabriel (Jibril) to convey His message, instructing Ayyub to strike the ground with his foot, causing a spring of cool water to gush forth, which could be used for bathing and quenching his thirst physically and spiritually.³⁸

When interpreting this verse, the majority of scholars, including al-Baghawī, who cites the narrations of Qatādah and Muqātil, explain that "*nuṣb*" refers to the diseases that afflicted

³³Ṭaṇṭāwī Jauhārī, *al-Jawāhir fī Tafsīr al-Qur'ān al-Karīm*, Juz V, h. 223.

³⁴Ismā'īl ibn 'Umar ibn Kaṣīr ibn Dura' al-Qurasyī al-Dimasyqī, *Tafsīr al-Qur'ān al-'Aẓīm*, Jilid V, (Cet. II, Riyadh: Dār al-Ṭayyibah, 1999), 361.

³⁵Ibn Kaṣīr, *Tafsīr al-Qur'ān al-'Aẓīm*, Jilid V, h. 362.

³⁶Ibn Manẓūr, *Lisān al-'Arab*, Juz XIV, h. 267.

³⁷Majma' Malik Fahd, *al-Qur'an dan Terjemahnya*, h. 738.

³⁸Ṭaṇṭāwī Jauhārī, *al-Jawāhir fī Tafsīr al-Qur'ān al-Karīm*, Juz XVIII, h. 82.

Ayyub's body. In contrast, "‘azāb" refers to the destruction of his wealth and the deaths of his children. These calamities were brought about through the agency of Satan, with all of them occurring by the permission and decree of Allah as a test for Prophet Ayyub.³⁹

h. *Ta'lamūn* dan *Ya'lamūn* (*Alam*)

The terms "ta'lamūn" and "ya'lamūn" represent forms of the verb "*fi'il muḍāri*" derived from the root word "*Alima*," which is connected with the letter "*waw al-Jami*" (the conjunction of the five verbs). According to Ibn Manẓūr, the word "*alam*," composed of the letters alif, lām, and mim, has a fundamental meaning of "*al-waja*" (pain or suffering).⁴⁰ In line with Ibn Manẓūr, al-Raghib concurs, defining "*alam*" as "*al-waja' al-syadīd*" (severe pain).⁴¹ The phrase "*ta'lamūn*" and "*ya'lamūn*" is found in Surah Al-Nisa'/4:104, which reads: "And do not weaken in pursuit of the enemy. If you are suffering, they are suffering as you are, but you hope from Allah what they do not hope for. And Allah is Knowing and Wise."⁴²

The verse containing "*ta'lamūn*" and "*ya'lamūn*" is interpreted by Sheikh Taṅṅāwī Jauhārī, who asserts that both disbelievers and Muslims experience the same pain and they endure it patiently. So, are the Muslims incapable of patience when they have been distinguished for standing upon the truth, and in their hearts, they hope for aid in this world and rewards in the Hereafter? They hope for goodness: victory or martyrdom (Surah Al-Tawbah/9:52).⁴³

When interpreting the term "*ta'lamūn*" and "*ya'lamūn*" in Surah Al-Nisa'/4:104, al-Qurṭubī cites the opinion of al-Qusyairī, stating that these words in the verse signify the fear of pain or injury resulting from the enemy's attack in a battle where the enemy's forces outnumber them. However, the verse also provides encouragement and motivation that the goal of Allah's soldiers is His pleasure, while the enemy follows their desires. Therefore, the fear of defeat and the risk of pain from injury or wounds are proportional to the possibility of victory.⁴⁴ This aligns with the statement in Surah Al-Baqarah/2:249: "How many a small group has overcome a large group by permission of Allah."⁴⁵

i. The uniqueness of Tafsir *al-Jawāhir*

The uniqueness of Sheikh Taṅṅāwī Jauhārī's interpretation regarding the theme of "al-marād" lies in his discussion of several aspects that are unlikely to be found in other exegetical works. For instance, he delves into the danger of rats spreading diseases over four pages, immediately following his discussion of Surah al-Nūr, verse 50, which contains the term "marād,"⁴⁶ in this context, the discourse focuses on physical ailments rather than the spiritual disorders commonly associated with the term "marād."⁴⁶ Similarly, before he analyzed Surah Muḥammad,

³⁹Abū Muḥammad al-Ḥusain al-Baghawī, *Ma'ālim al-Tanzīl fī Tafsīr wa al-Ta'wīl*, Juz VII, h. 96.

⁴⁰Ibn Manẓūr, *Lisān al-'Arab*, Juz I, h. 22.

⁴¹Al-Rāghib al-Aṣṣḥānī, *Mufradāt fī Gharīb al-Qur'ān*, Juz I, h. 21.

⁴²Majma' Malik Fahd, *al-Qur'an dan Terjemahnya*, h. 139.

⁴³Taṅṅāwī Jauhārī, *al-Jawāhir fī Tafsīr al-Qur'ān al-Karīm*, Juz III, h. 69.

⁴⁴Abū 'Abdullāh Muḥammad ibn Aḥmad ibn Abī Bakr ibn Farḥ al-Anṣārī al-Qurṭubī, *Tafsīr al-Jāmi' li Aḥkām al-Qur'ān*, Jilid V, (Beirut: Dār al-Kutub al-Miṣriyyah, 1387 H.), h. 375.

⁴⁵Majma' Malik Fahd, *al-Qur'an dan Terjemahnya*, h. 61.

⁴⁶Taṅṅāwī Jauhārī, *al-Jawāhir fī Tafsīr al-Qur'ān al-Karīm*, Juz XXI, h. 209-216.

verses 20 and 29, which contain the word "marad," he elaborates on malaria mosquitoes and cholera/ebola fleas for seven pages.⁴⁷ This discussion occurs even before commencing the initial interpretation of Surah Muḥammad, which is unique since "marad" is typically associated with spiritual connotations but begins with a discussion of physical aspects.⁴⁸

In another instance, after addressing the narrative of Prophet Ayyub and his affliction (*referred to as "ḍurr"*), he expounds on dietary patterns for seventeen pages. Furthermore, Sheikh Ṭanṭāwī Jauhārī's interpretation of the term "*marīḍtu*" involves a comprehensive discussion of treatments spanning forty-one pages. This particular discussion aligns most fittingly with the thematic context of the Quranic verses, as the preceding discourse centers on the acknowledgment of Allah as the Ultimate Healer.⁴⁹

3. The Impact Analysis of Sheikh Tantawi Jauhari's Interpretation on al-Marad

From Sheikh Tantawi Jauhari's interpretation, several conclusions can be drawn, including:

a. Types of Diseases

Based on the Quranic text, reinforced by Sheikh Tantawi Jauhari's interpretation, and the context accompanying the verses about al-Marad, both in terms of derivation and synonyms, it can be concluded that according to the Quran, there are two types of diseases: physical and spiritual diseases. When the Quran uses the term "*marad*," the verse refers to heart diseases. Referring to the textual and translational aspects, the word "*marad*" is consistently linked to the phrase "*fi qulubihim*" - "in their hearts." The Quran connotes "*marad*" as a substantive expression of the heart or spiritual illness concept. Meanwhile, the other seven terms, namely "*marīḍ*," "*marḍa*," "*marīḍtu*," "*saqīm*," "*ḍurr*," "*nūṣb*," "*ya'lamūn*," and "*ta'lamūn*," are closely related to physical illnesses.

b. Allah, the Healer

This statement is derived from the Quranic verse: "*wa iza marīḍtu fahuwa yashfīn*."

c. Rewards, Ease, and Forgiveness for the Afflicted

The statement that there are rewards and ease for the sick is obtained from the Quranic text using the words "*marīḍ*" and "*marḍa*."

d. The Danger of Heart Diseases

After examining various verses, especially those addressing heart diseases with the term "*marad*" and their interpretations, the author attempts to connect them with a well-known hadith to conclude the dangers of heart diseases. The hadith states: "Know that there is a piece of flesh in the body; if it is sound, the whole body is sound, and if it is corrupt, the

⁴⁷Ṭanṭāwī Jauhārī, *al-Jawāhir fī Tafsīr al-Qur'ān al-Karīm*, Juz XVIII, h. 114-131.

⁴⁸Ṭanṭāwī Jauhārī, *al-Jawāhir fī Tafsīr al-Qur'ān al-Karīm*, Juz XIII, h. 43-84.

⁴⁹Ṭanṭāwī Jauhārī, *al-Jawāhir fī Tafsīr al-Qur'ān al-Karīm*, Juz XIII, h. 43-84.

whole body is corrupt. That piece of flesh is the heart.⁵⁰ This also supports an adage that suggests a diseased heart may contribute to bodily illness. Conversely, a healthy heart plays a role in maintaining physical well-being, "*mens sana in corpore sano.*"

e. Socio-Cultural Impact

Sheikh Tantawi Jauhari is an Egyptian scholar who opposed the understanding of a dichotomy that prioritizes Islamic jurisprudence over scientific knowledge. For him, Islamic jurisprudence and science are essential fields of study for Muslims, all leading to the prosperity of the Islamic community. His position as an educator and writer serves as an appropriate medium to propagate his thoughts continuously. Until 1950, al-Azhar University only offered three faculties: Usul al-Din, Sharia, and Adab. Only in 1960, or 30 years after Sheikh Tantawi Jauhari's commentary was first published, al-Azhar opened several new faculties oriented towards science and technology, including faculties of medicine, engineering, agriculture, exact sciences, sociology, commerce, and pharmacy.⁵¹

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⁵⁰Abū Muḥammad ibn Yazīd al-Qazwīnī, *Sunan Ibn Mājah*, Juz XII, (Beirut: Dār al-Fikr, 2004), h. 131.

⁵¹Ensiklopediaislam.id. Diakses tanggal 18 Juni 2023.

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