

The Tufan Nuh in Surah Al-Ankabut Perspective of Syeikh Tantawi Jauhari's Scientific Interpretation

Desma Kurniawan¹, Muh Nur Rochim Maksum², Hafidz³

¹ Universitas Muhamamdiyah Surakarta ;o100230010@student.ums.ac.id

² Universitas Muhamamdiyah Surakarta ;mnr127@ums.ac.id

³ Universitas Muhamamdiyah Surakarta ;haf682@ums.ac.id

ARTICLE INFO

Keywords:

*Nuh's Tufan
Surah Al-Ankabut
Scientific Interpretation.*

Article history:

Received
Revised
Accepted

ABSTRACT

The Qur'an is a book of guidance for science, modern science, law, wisdom, truth, justice, aqidah, and morality that has been applied to straighten out human actions as a way of salvation in the world hereafter. How to understand the Qur'an is by the method of tafsir, which has been written by many mufassir, one of which is tafsir ilmi. The purpose of this study is to describe the great flood at the time of Nuh from the perspective of scientific explanation of Sheikh Tantawijauhari, the primary source of his tafsir book entitled Al-Jawahir fi Tafsir Al-Qur'an Al-Karim. This research uses a library research method with a descriptive analysis approach. The data collection method used is documentation. The result of the study is Tufan Nuh in Surah Al'-Ankabut referred to as tasliyah the sadness of the Prophet Muhammad SAW, steadfastness in preaching tawhid, filling the age of human life with mujahadah, Allah saves believers and punishes those who disbelieve, the loss of several continents and the extinction of several species of animals on earth. So it will be revealed that the great flood turned out to have extraordinary wisdom for humans.

This is an open-access article under the CC BY-SA license.



Corresponding Author:

Desma Kurniawan

Universitas Muhamamdiyah Surakarta ;o100230010@student.ums.ac.id

1. INTRODUCTION

Nuh alaihi salam was the first Messenger sent by Allah Subkhanahu wa Ta'ala to his people who had deviated from the natural religion (Islam), in conveying da'wah he faced very difficult challenges. Nuh's people cursed him, lied to him, arrested him, beat him, and even thought he was crazy. In this way, he handed everything over to Allah SWT by praying to Him to destroy them so that a generation would be born who believed and obeyed His commands. Then Allah SWT told Nuh alaihi salam to build a ship (ark) to save himself and the believers. After the boat was finished, Allah had water gush out from all corners of the earth, bringing a very powerful typhoon and

raining down from the sky for 40 days and 40 nights. Thus the entire surface of the earth experienced major flooding. All the inhabitants of the earth were destroyed, the only survivors were Nuh alaihi salam and the believers with him on the ship (Muhammad, 2018).

The discussion regarding the phenomena of the universe as stated in the verses of the Qur'an seems to never end and will always be interesting to discuss, because it is a source of knowledge so it will always be interesting to research (Abdullah, Rahim, & Omar, 2021). Until now, there are many phenomena in the sky and on earth that modern scholars and scientists are still exploring in their research laboratories. On the earth alone, where we stand, there are many natural secrets that have not yet been fully exposed, not to mention in the vast sky (Madkan & Mumtahana, 2022).

Research into Tantawi Jauhari's interpretation of the flood that occurred during the time of the Prophet Nuh is important to pay attention to. Because Tantawi not only tries to correlate scientific findings about nature in the Qur'an but also contains a message about the importance of studying nature from the creator's own perspective. The Qur'an thus has natural cues that should be used as a study for everyone, not only to elevate their own level of knowledge but also to become acquainted with the appearance of the Creator in nature. This type of interpretation is built on the assumption that the Qur'an contains various kinds of knowledge, it does not only contain religious knowledge or matters related to ritual, but also contains worldly knowledge in the form of knowledge that can be proven through scientific research, then the approach method used in the interpretation is scientific interpretation (Akmal, 2018).

According to Husain al-Dhahabi, what is meant by tafsir 'ilmi is: a style of interpretation that uses scientific nomenclature in interpreting the Koran, while trying to raise new modern science from it. Meanwhile, Qardhawi appeared with a slightly different editorial; Tafsir 'ilmi is interpretation that adopts several modern scientific disciplines as tools in interpreting Divine verses. This means that all non-religious knowledge in the world is free to be used to interpret the Koran scientifically (Aniah, Darmayanti, & Arsyad, 2023; Armainingsih, 2016; Shihab, 1997).

Tafsir ilmi is understood as a form of effort made by a mufasssir to find a relationship between the Kauniyyah verses and the scientific discoveries of modern science in order to show the miraculous side of the Qur'an, both in terms of the source of the Qur'an and in terms of its suitability. Qur'an for every time and place. Science is the strongest tool to prove the scientific truth of the Koran, not many realize that science is a very effective means of Islamic da'wah (Ivo Rikawanto, Mohammad Zakki Azani, 2022).

Tantawijauhari is a contemporary interpretive scholar who supports scientific interpretation. He argued that the Koran "and contains more than 750 verses relating to science and 150 verses relating to jurisprudence, he believes that the Qur'an is used as a guide and encouragement for the development of science, therefore Muslims can improve their fate (Dede Hamidin, 2024). Based on the background description above, the researcher is interested in analyzing the meaning of the Nuh tufan in Surah Al-Ankabut from the perspective of Sheikh Tantawijauhari's scientific interpretation in the book Tafsir Al-Jawahir Fi Tafsir Al-Qur'an Al-Karim. His argument explains that the interpretation of several verses of the Koran needs to use several scientific disciplines, such as: astronomy, geography, medicine, nature and so on.

2. FINDINGS AND DISCUSSION

2.1 Biography of Tantawijauhari

Tantawijauhari's full name is Sheikh Tantawi bin Al-Jauhari Al-Misri. Tantawi was a mufassir and also an expert in modern scholarship. He was born in the village of Kafar Hijazi, eastern Egypt, 1287 – 1358 H/1870 – 1940 (M.(Jauhari, 2016). Tantawi's parents both worked as farmers, but they were also well-known as religious figures in the village where they lived. So, in educating their children, they always support and encourage Tantawi knowledge. He began his education in al-Ghar Village, then continued his studies at the Hukumiyah madrasah and Al-Azhar University, Cairo, Egypt. The school of jurisprudence is Shafi'i and al-'Ash'ari is the school of theology.

Tantawi met many Egyptian reformers who were able to spur the development of his thinking. One of the reformer figures who could influence Tantawi's thinking was Muhammad Abduh, a mufassir who wrote the book of tafsir Al-Manar (NITA, 2019)

After leaving al-Azhar, Tantawi continued his scientific pursuits at Darul Ulum University. He completed his studies in 1311 AH/1893 AD. Muhammad Abduh's guidance which had opened up such broad horizons of his thinking while studying at al-Azhar made him dissatisfied with the study program at Darul Ulum, especially in the field of tafsir. After his studies were completed, Tantawi began his work as an educator. At first he was a teacher at the Ibtidaiyah and Tsanawiyah madrasahs. Not long after his teaching activities at this school, he was then entrusted with lecturing at Darul Ulum University, his former alma mater. From this campus, he was then trusted to lecture at al-Jami'ah al-Misriyyah in 1912 AD.

2.2 Tantawijauhari's work

In fact, Tantawi grew up amidst the turbulent socio-political conditions after World War I, and because of this, Tantawi was aware of how far behind western nations were in the fields of science and technology. This is what makes him try to catch up by using a scientific approach, namely an approach used to understand the verses of the Qur'an through a scientific or scientific perspective (Yusufa & Firdausiyah, 2021) Tantawi became an intellectual in his country, and was known throughout the world for his scientific interpretive works. Imam Tanthawi is also placed in a position as an Islamic expert who interprets the Koran according to the modern era. This statement is clear from his various works.

Among the works of Tantawijauhari are Jawahir al-'Ulum, Al-Quran wa al-'Ulum al-'Asriyah, al-Nizam wa al-Islam, al-Taj wa al-Murassa, Nizam al-'Alam wa al- Umam, Aina al-Insan, Ashlu al-'Alam, al-Hikmah wa al-Hukama', Bahjah al-'Ulum fi al-Falsafah al-'Arabiyah wa Muwazanatuha bi al-'Ulum al-'Asriyah, al-Qawa'id al-Jauhariyah fi al-Turuq al-Nahwiyah, Jamal al-'Alam, al-Arwah and al-Jawahir fi Tafsir al-Qur'an al-Karim (Rafi, 2020) One of the most famous books from the works above is al-Jawahir fi Tafsir al-Qur'an al-Karim. This book of tafsir is named al-Jawahir because in it Tantawijauhari tries to see the Al-Qur'an as a collection of verses about all the wonders and beauty of the appearance of the universe which he describes as sparkling pearls (al-Jawahir) and sparkling.

The name al-Jawahir above philosophically means that the Qur'an contains a collection of kauniyah verses like pearls which contain scientific instructions for exploring all kinds of shiny (precious) knowledge. The author interprets this meaning from the small title of the book of tafsir,

namely al-Musytamil 'Ala 'Ajaib Storm' al-Mukawwanat wa Ghara'ib al-Ayat al-Bahirat. Tafsir al-Jawahir or Tafsir Jauhari is an explanation of various natural phenomena and discusses the meeting point between Greek philosophy, modern science and the text of the Koran, so we can know that the form of Tafsir Al-Jawahir is Tafsir bi al-ra'yi. Tafsir bi al-ra'yi is an interpretation of the Qur'an where the interpreters when explaining the Qur'an use ijtihad. Meanwhile, the manhaj or method of expressing Al-Jawahir's interpretation uses the tahlili method ((FAISAL, 2003) In tahlili language it means explaining something in its elements in detail. Al-Jawahir's interpretation also has a scientific character because it has a scientific nuance in the explanation presented. It contains 24 juz of the Qur'an in 11 volumes, in the last juz he attached it with pictures of natural beauty, this tafsir was published in Musthafa al-Bab's printing press, Balabi Egypt in 1305 AH. On the first page he explains the purpose The main reason he interpreted this verse of the Qur'an was because he wanted humanity not to forget the blessings that Allah has given, and so that Muslims would not immediately forget knowledge such as natural science, mathematics, astronomy, medicine, philosophy and so on ((Kunut, 2022)

According to Tantawi, it is not surprising that Islam is experiencing setbacks amidst the frenzied progress made by Western countries because so far the study of the Qur'an by Muslims has only emphasized the fiqh (formal legal) aspect, not the reading of al-Qur'an. Quran through a modern and scientific approach. In fact, the scientific miracles of the Koran will continue to be revealed day by day as science develops and new discoveries emerge. The Qur'an was revealed as ibrah (lessons), advice, and to influence human minds and hearts ((Wakhidia Rahmatu A,Muh.Nur Rochim Maksum, 2023)

One example of the Ministry of Religion's Scientific Tafsir is the disclosure of several scientific facts about the Prophet Nuh, including: QS. al-Qamar (54): 13 regarding the size of the Prophet Nuh's ark which scientists estimate was 150 meters long, 75 meters wide and 15 meters high. QS. Hūd (11): 44 regarding the anchorage of Nuh's ark on Mount Judi. In 1994, this fact was revealed by an expedition team led by David Fasold, an American geophysicist and Salih Bayraktutan, director of the geology institute at Ataturk University, Turkey, through a photo of a ship-shaped object buried at a depth of 2,300 meters on Mount Judi. QS. al-'Ankabut (29): 14-15 concerns the age of the Prophet Nuh, who reached 950 years, based on the opinion of Balsiger and Sellier who stated that before the great flood the atmosphere was still covered by a layer of water canopy which functioned to protect humans from ultraviolet radiation. After the big flood, this canopy descended to the earth, causing the atmospheric layer to become thinner and causing human lifespan to be shorter, such as the Prophet Abraham, only 100 years old, even the Prophet Muhammad SAW only lived 63 years ((Nafisah, 2023)

The systematic presentation as described above places scientific findings as explanations for verses of the Qur'an that are considered relevant. However, it needs to be emphasized that not all verses of the Koran, including kauniyah verses, can be explained through science. This could be caused by scientific limitations that may not yet be able to be revealed. Apart from that, it could also be caused by the characteristics of the verses of the Koran which factually cannot be explained empirically through science.

2.3 Prophet Nuh, Scientist and Visionary Leader

Prophet Nuh *alaihihsalam* is a prophet who preached for 500 years, and was sent by Allah *Subkhanahu wa ta'ala* among the idol worshipers. (Fitrianto, 2024) They believe that worshiping idols can bring goodness and ward off evil. Prophet Nuh *alaihihsalam* preach with all his might to his stubborn people. However, during his preaching he only got 70 to 80 followers. This story teaches us that the person who is patient is the one who will win ((Jauhari, 1971b) It was narrated from Ibn Abbas regarding the verse above in which he said. As for the distance between Nuh *alaihihsalam* with the prophet Adam *alaihihsalam* was ten centuries. Those who lived at that time were all based on Allah's law *Subkhanahu wa ta'ala*, when the people after them started to go against Allah's Shari'a then the apostle was sent to return them to the right path. The apostles were *mubasyirin* and *mundzirin*.

Long before the flood came, Prophet Nuh *alaihihsalam* had a vision of the disaster that would come. So, armed with information and orders from Allah *Subkhanahu wa Ta'ala*, we have long ago started planting trees that will be used as raw material for building ships. This ship would be an important means for Prophet Nuh to save his people from a very devastating flood disaster. (Anwari, 2023) When the tree was ripe and ready to be used as ship-building material, Prophet Nuh, assisted by his followers, began working on this truly extraordinary project. The boat was built on high land. Far from rivers, let alone the ocean. Done during the dry season too. Not all of the followers of the Prophet Nuh also understand why their prophet asked them to build a boat on a hill in the dry season.

This is different from the attitude of the Nuh people, and especially the elite, who were hostile from the start to the Prophet Nuh's preaching movement. What Nuh *alaihihsalam* did for them was pure madness. The hill, which was initially quiet, became busy with people who wanted to pass around the Prophet Nuh's boat science project. Not to see the work of Nuh and his followers, but simply to make fun while provoking the followers of the Prophet Nuh to immediately realize about Nuh's madness, *alaihihsalam*. For the leaders of the Nuh *alaihihsalam* group, building a boat far from the river and sea was an act without vision. This assumption is actually not too wrong, because their analysis is based on science about shipping technology whose main goal is to make ships that are good and easy to use. Their idea of building a ship on a hill, far from rivers and the sea, would be complicated and would require high costs just to be able to carry it into the sea without it being damaged. They both build ships but have different visions about what the ships should be used for. The officials of the land of the Prophet Nuh only saw ships as a mere mode of transportation. With all technical and short term considerations too. Nuh's Ark had a very distant destination. It was instructed to be created in order to save the human species on earth, as well as other living creatures, in pairs so that life on earth remains sustainable after a major disaster strikes.

For Prophet Nuh, who had a divine vision, building a boat on a hill was the right choice. Once the water is high, the ship will float perfectly without heeling or bumping, because the others have sunk. Meanwhile, for his people and the leaders of those people who did not have any information about what would happen in the future, of course they saw the activities of Prophet Nuh as strange. The divine vision of Prophet Nuh may not have been shared by the leaders of this people. Generally, leaders are people who are respected by their people because of their intelligence and other competencies. Because they are smart, leaders are generally people who are visionaries beyond most people. This vision generally arises from scientific maturity and mastery of science

which is supported by life experience. With this ability, leaders are generally able to read trends that will occur in the future through data and scientific analysis.

Leaders need to have a divine vision, so that in providing policy direction for their people, apart from having scientific considerations, they also have spiritual considerations guided by the guidance of Allah Subkhanahu wa Ta'ala. Leadership is the ability and skills of a person who occupies a leadership position in a work environment to influence the behavior of others ((Alamsyah, Maksum, & Azani, 2024) Prophet Nuh is an example of a visionary leader who had divine vision and wisdom. In the event of a great flood that drowned the country, Prophet Nuh built a boat which later became a place of salvation for his believing people. Nuh's vision of building a boat on a hill was the right choice because the boat could float perfectly without tipping or colliding when the water was high. This vision shows that Nuh has the ability to read future trends through scientific data and analysis, and has the wisdom to make the right decisions in dealing with unusual situations. Prophet Nuh was a leader who had a strong monotheistic faith, before boarding the ship he prayed to Allah for protection "Bismillaahi majrahaa wa mursaahaa inna robbii laghofuurur rohiim." ((Jauhari, 1971a)

The characteristics of visionary leadership invite the attention of experts to formulate them. Burt Namus, said that a visionary leader is an effective leader based on characteristics including ((Budiman, 2017)(1). Always have a plan; (2). Fully results oriented; (3). Raising new visions that are challenging, necessary and affordable; (4). Communicate the vision; (5). Influence others to gain support; and (6). Passionate about utilizing resources to realize the vision.

Discussion

Nuh's Tufanin Surah Al-'Ankabut

Nuh's Tufan (طوفان نوح) which is often interpreted as the great flood in the time of Nuh, is explained in 5 places in the Book of Al-Jawahir fi Tafsir Al-Qur'an Al-Karim, namely: in volume 6 of Surah Hud verses 25 – 48, volume 10 of Surah Al-Anbiya' verse 76 – 78, volume 14 Surah Al-Ankabut verses 14-15, volume 18 Surah As-Saffat verses 72 – 82, volume 24 Surah Nuh verses 1-28. Prophet Nuh alaihi salam had 4 sons, namely Syam, Kham, Yafits, and Kan'an. Sam became the father of the Roman Persian Arabs, Kham became the father of humans in the Sudan region from east to west, and Yafits became the father of the Turks and the Ya'juj Ma'juj region ((Jauhari, 1971c). As a father, his job is to introduce his child to the words of monotheism so that he and his family can be safe ((Kisdayani, Maksum, & Jinan, 2024)Straight monotheism is that which is in line with divine fitrah, that is, it has been inherent in the soul of every human being since the spiritual realm ((Masruroh Haryanti Syamsul Hidayat Muh.Nur Rochim Maksum, 2023)When the flash flood occurred, all of the children of the Prophet Nuh alaihi salam were on the ship, except Kan'an. He was one of the dissidents who rejected the invitation of the Prophet Nuh, his own father. "Hey my son, come with us. "Don't join the disbelievers," said Prophet Nuh alaihi in greeting to Kan'an. However, Kan'an arrogantly refused his father's invitation. When the flash floods got higher, Kan'an did not escape being swayed. He only used a piece of wood to stay afloat. Prophet Nuh alaihi salam shouted for his son to get on the ship. "Come into the boat with me," said Prophet Nuh alaihi salam. However, Kan'an still refused and continued swimming towards the mountain. Even though the Prophet Nuh alaihi salam had warned Kan'an that no one would survive the punishment of Allah

Subkhanahu wa ta'ala. Until finally he drowned along with other disobedient people who opposed the teachings of the Prophet Nuh alaihi salam.

After the great flood ended *Nuhalaihi greetings* together with his followers landed on Mount Judi Mousul Iraq. They got off the ship on the day of 'Ashura or the tenth of Muharram. Then *Nuhalaihi greetings* fasting on that day as a sign of his gratitude for his salvation from this great disaster. Nuh's Tufan occurred when he was 600 years old. Then he lived after the typhoon for 350 years. According to the story in the Torah, Nuh's *agealaihi greetings* reaches 1350 years. Meanwhile, according to the Qur'an, it only explains the period of his preaching with his people for 950 years. As for his age, it is certain that Allah knows best. The main purpose of the story of Tufan Nuh in Surah Al-Ankabut according to Sheikh Tantawijauhari is as follows ((Jauhari, 1971b) 1) Comforting the Prophet Muhammad SAW, and to strengthen him and what he suffered from the disbelievers. 2) The command not to waste age, to fill human life with mujahadah, is not a long age span for humans to be able to struggle, but how humans can struggle a lot with a short age. 3) Unjust people will perish like the enemies of the Prophet Nuh 4) The story of Tufan Nuh is not only a historical story but also a position of jihad, patience and politeness, and no one can achieve happiness except through perseverance and jihad. 5) Allah will save those who believe in Him and His Messengers

Continents are sinking and Animal Species are Disappearing

Sheikh Tantawi explained that the Earth consists of 26 different general layers, and these layers were formed in six epochs, as has been mentioned many times before, each of which lasted hundreds of millions, or even thousands of millions of years, namely the original epoch, era, transitional era, secondary era, tertiary era, flood era, post-Flood era, or current era. In each of these six epochs, layers formed on Earth, and the layers were different, as mentioned above in the Explanation ((Jauhari, 1971a) Instead, what concerns us in this case is the Flood Era. Today's scientists say: There was a large and sudden change in the position of the earth's axis and its poles, as a result of which water rushed to the earth. The surface was destroyed by the great waves, and many animals became extinct in this flood, and some of them took refuge to avoid drowning in the crevices and caves on the tops of the mountains, and they perished there from hunger, or from prey. on each other, or from suffocation in the water rushing over them (El-Hussari, 2022; Mukhtar, Rubino, & Ritonga, 2023; Shihab, 2006).

Scientists have discovered that many of these caves contain bones. Many predatory animals lived before this tragedy occurred, and it is this opinion that makes us understand how the temperature suddenly decreased in the polar regions. This was a common and terrible disaster that changed the face of the earth, and with it, animal species became completely extinct, and the waters suddenly changed direction and rushed down the highest rocky lands, uprooting forests, eroding mountains of their sandstone, and leaving behind new deposits which in geology is called (flood strata). The temperature of the earth, and this decrease occurs suddenly and is not gradual.

Geologists reveal that in ancient times there was a large sea that stretched from the Black Sea to northern Oceania, and the impact of this sea included the Caspian Sea, the Ozov Sea, and many lakes in Russia, and spread within it when the mountains The Caucasus rose, part of its waters flowed into the Northern Ocean, and part turned into the Indian Ocean, so that Mesopotamia and all the countries inhabited by human ancestors were submerged ((Jauhari, 1971a) Some scientists currently believe that the continent called (Lemuria) is located in the Southern Ocean and is connected to Asia on one side and Africa on the other, and another continent called "Atlantis" faces

Gibraltar and is as large as Africa and Asia, then sea water covered it and sank. The other continent was in the Pacific Ocean, twenty-four hundred miles west of the coast of South America, and was flooded and disappeared. It was previously mentioned in Surah Hud which explains that floods in the Koran are partial, not total. This is a flood that drowned continents in ancient times unknown to history.

A scientific mission went to the island of Madagascar to study the island's animals and fossils, and to explain some of the Western biological phenomena there, including the relative lack of relationships between the animals there and other animals. They are very different from each other, and although this island is no more than three hundred miles away from the coast of Africa, there is a huge gap between this island and the animals of the African continent, including the absence of a large population. four-legged animals, it is home to many animals found nowhere else in the world. Not only that, fossils on the island show that in ancient times it was home to animals, birds and reptiles that do not exist except in myth, including the bird "Epiornis", perhaps the largest bird to fly in the earth's atmosphere. She lays very large eggs, thirteen inches long and ten inches thick. This bird is much larger than an ostrich and resembles a moa, one of New Zealand's extinct birds. In Madagascar there is a group of very large lizards of the lizard family, each sixty or seventy feet long. The island of Madagascar is close to the African Coast, the animals there are different from the animals in Africa because they are similar to the animals in Asia at some distance explains this by saying: "In ancient times there was a continent in the southern part of Oceania which was connected with Asia and Africa, and they called it "Lemuria" (Jauhari, 1971b)

Talking about these so-called continents, we say: Many writers and historians believe that the geography of the ancient world was different from the geography of today, and that there were continents and countries that were lost because sea waters flooded them, including the continent of "Atlantis," which Plato once called in past. The ancients said that the continent was behind the Pillars of Hercules, Gibraltar. They claimed that the continent was bigger than Asia and Africa combined, and some of them still say that the continent exists today. Some geographers claim that there was also a continent in the Pacific Ocean that was invaded by the tyranny of the sea, and they support this claim (Mahjoob, Nejati, Hosseini, & Bakhshani, 2014). There is some evidence, including inscriptions on several rocks on Yester Island, an island in the Pacific Ocean about two thousand four hundred miles west of the coast of South America. In fact, on this island there are hundreds of carefully crafted inscriptions and statues, most of which represent human heads, none of which is more precise in its execution. There are ancient Greek statues, and on the small island there are also many signs of civilizations that have died, stories of floods, holding hands (Dewi, 2018; Muawanah, Said, Furqoni, Muzayanah, & Mustolehudin, 2022).

When one continent has completed its task, there will be an eclipse of the earth and its inhabitants, as well as another continent that is better than it seems. Continents, cities, and countries are like people, each has a limited period of usefulness known to it and unknown to others, and the destruction of a continent or nation is like the destruction of an individual. Tantawijauhari explained that the flood of Prophet Nuh was an example of a natural disaster that was punished by God on the disobedient people of Prophet Nuh. In Tantawijauhari's interpretation, Nuh's flood is considered an example of a natural disaster that was punished by Allah as punishment for the mistakes of Nuh's people. Allah punished them with a huge and deadly flood, which destroyed their entire land. This flood is considered an example of a natural disaster that was punished by Allah as punishment for human mistakes.

3. CONCLUSION

From the story of Tufan Nuh, lessons learned are: Prophet Nuh preached to his people for hundreds of years with extraordinary patience and fortitude until he received the title of ulul azmi. Prophet Nuh's efforts to maintain physical and psychological health until he was 950 years old. Becoming a visionary scientific leader who was honed by monotheistic faith, (4) Prophet Nuh was a scientific leader who was able to create modern technology for transporting large, sturdy ships that could save all species on earth, (5) Geographically, several continents on earth This has been lost and changed, several animal species have become extinct after the flood of Nuh.

REFERENCES

- Abdullah, N. M. S. A. N., Rahim, F. N. B. A., & Omar, R. A. B. M. I. @. (2021). Exploring the Challenges of Sustaining Qur'anic Memorization: A Case Study. *Journal of Islamic Educational Research*, 6, 1–17.
- Akmal, R. (2018). Makanan yang Halal, Tayyib dan Berkah dalam Al-Quran Perspektif Tantawi Jauhari. *Makanan Yang Halal, Tayyib Dan Berkah Dalam Al-Quran Perspektif Tantawi Jauhari*, 2–3.
- Alamsyah, F. D., Maksum, Muh. N., & Azani, M. Z. (2024). *Implementation of Leadership in Education According to Al-Mawardi's Perspective*. Atlantis Press SARL.
- Aniah, S., Darmayanti, N., & Arsyad, J. (2023). Pengaruh Minat dan Gaya Belajar Terhadap Kemampuan Menghafal Alquran Siswa Program Tahfizh. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 4(3), 634–644. <https://doi.org/10.31538/munaddhomah.v4i3.465>
- Anwari, H. T. (2023). Perahu Nabi Nuh dan Pentingnya Visi Ilahiah bagi Pemimpin.
- Armainingasih, A. (2016). Studi Tafsir Saintifik: A; Jawahir fi Tafsir Al Qur'an Al Karim Karya Syeikh Tantawi Jauhari. *Journal At Tibyan*, 1(1), 144.
- Budiman, H. (2017). Kepemimpinan Visioner Dalam Perspektif Islam. In *Fakultas Tarbiyah dan Keguruan UIN Raden Intan Lampung*.
- Dewi, T. S. R. (2018). Analisis Keterampilan Membaca Pada Mata Pelajaran Al-Quran Hadits Bagi Peserta Didik Madrasah Aliyah Negeri 3 Palembang. *Muaddib: Islamic Education Journal*, 1(1), 43–52. <https://doi.org/10.19109/muaddib.v1i1.3044>
- El-Hussari, I. A. (2022). Allegorical Language in the Holy Quran A Semiotic Interpretation of Surat Al-Hujurat. *Tafkir: Interdisciplinary Journal of Islamic Education*, 3(2), 105–118. <https://doi.org/10.31538/tijie.v3i2.132>
- FAISAL, Y. (2003). *Tafsir 'Ilmi Studi Perbandingan Penafsiran Tantawi Jauhari Dan Achmad Baiquni Tentang Penciptaan Alam Semesta*. Universitas Islam Negeri Sunan Kalijaga Yogyakarta.
- Fitrianto, A. (2024). KISAH SINGKAT NABI NUH.
- Ivo Rikawanto, Mohammad Zakki Azani, N. R. M. (2022). *Pada Mata Pelajaran Tafsir Kauni Di Sma Trensains*.
- Jauhari, T. (1971a). *Al-Jawahir fi Tafsir Al-Qur'an Al-Karim Jilid 6* (2nd ed.). Beirut Lebanon: Dar Al-Kotob Al-Ilmiyah.
- Jauhari, T. (1971b). *Al-Jawahir fi Tafsir Al-Qur'an Al-Karim Jilid 14* (2nd ed.). Beirut Lebanon: Dal Al-Kotob Al-Ilmiyah.
- Jauhari, T. (1971c). *Al-Jawahir Fi Tafsir Al-Qur'an Al-Karim Jilid 18* (2nd ed.). Beirut Lebanon: Dar Al-Kotob Al-Ilmiyah.
- Jauhari, T. (2016). *Al-Jawahir fi Tafsir Al-Qur'an Al-Karim Jilid 1-2*. Libanon: Dar Al-Kotob Al-Ilmiyah.

- Kisdayani, A. N., Maksum, M. N. R., & Jinan, M. (2024). *Implantation of Tauhid Values Nasih Ulwan's Perspective*. Atlantis Press SARL.
- Kunut, N. (2022). Penafsiran Tantawi Jauhari dalam Surah Yunus Ayat 3 dan Al-Fatihah Ayat 3. *Al-Mustafid: Journal of Quran and Hadith Studies*, 1(1), 31–38.
- Madkan, & Mumtahana, L. (2022). Islam dan Tradisi Perspektif Al-Qur'an dan As-Sunnah. *At-Tadzkir: Islamic Education Journal*, 1(1), 55–62. <https://doi.org/10.59373/attadzkir.v1i1.5>
- Mahjoob, M., Nejati, J., Hosseini, A., & Bakhshani, N. M. (2014). The Effect of Holy Quran Voice on Mental Health. *Journal of Religion and Health*, 55(1), 38–42. <https://doi.org/10.1007/s10943-014-9821-7>
- Masruroh Haryanti Syamsul Hidayat Muh.Nur Rochim Maksum. (2023). *Nilai-Nilai Pendidikan Tauhid Pada Anak Dalam Al-Qur'an Surat At-Tahrim Ayat 6 Dan Al-Baqarah Ayat 255 Menurut Tafsir The Holy Qur'an Dan Tafsir Al-Azhar*. Universitas Muhammadiyah Surakarta.
- Muawanah, S., Said, A., Furqoni, R., Muzayanah, U., & Mustolehudin, M. (2022). Evaluating Mandatory Tahfīz Quran Program Implementation at Madrasah. *Jurnal Pendidikan Islam*, 8(2), 239–254. <https://doi.org/10.15575/jpi.v8i2.20330>
- Muhammad, M. T. (2018). Kisah Daud a.S Dalam Perspektif Al-Qur'an. *Jurnal Ilmiah Al-Mu'ashirah*, 15(2), 191. <https://doi.org/10.22373/jim.v15i2.5295>
- Mukhtar, G., Rubino, R., & Ritonga, H. J. (2023). Islamic Communication of Rumah Quran Aisyah In Increasing Interest In Learning The Quran In The Community of Tanjung Morawa. *Nazhruna: Jurnal Pendidikan Islam*, 6(3), 356–371. <https://doi.org/10.31538/nzh.v6i3.3815>
- Nafisah, M. (2023). Tafsir Ilmi: Sejarah , Paradigma dan Dinamika Tafsir. *Al-Fanar : Jurnal Ilmu Al-Qur'an Dan Tafsir*, 6(2), 63–80.
- NITA, A. F. (2019). Penafsiran Tantawi Jauhari Dalam Qs Al-Mu'Minun (23): 12-14 Dan Implikasi Terhadap Teori Evolusi Darwin.
- Rafi, M. (2020). Syekh Tantawi Jauhari: Sang Pelopor Tafsir Ilmi Modern.
- Shihab, M. Q. (1997). *Mukjizat Al-Quran: Ditinjau dari Aspek Kebahasaan, Aspek Ilmiah, dan Pemberitaan Gaib*. Mizan Pustaka.
- Shihab, M. Q. (2006). *Rasionalitas Al-Qur'an: Studi Kritis atas Tafsir Al-Manar*. Lentera Hati.
- Wakhidia Rahmatu A,Muh.Nur Rochim Maksum, S. H. (2023). Studi Komparasi Tentang Setān Menurut Penafsiran Buya Hamka Dan Penafsiran Asy-Sya'rawi. *Risalah: Jurnal Pendidikan Dan Studi Islam*, 9(4), 1716–1730.
- Yusufa, U., & Firdausiyah, U. W. (2021). Menelisik Ayat-Ayat Gempa Pada Hari Kiamat (Analisis Tafsīr Al-Jawāhir Fi Tafsīr Al-Qurān Al-Karim karya Tantawi Jauhari). *Al-Manar: Jurnal Kajian Al-Quran Dan Hadits*, 7(1), 19–40.