

SCIENCE FOOTPRINTS IN HAMKA'S INTERPRETATION

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ABSTRAK

Hamka dengan tafsirnya sebenarnya lebih dikenal dengan tafsir bi *al-matsur*, dan karenanya mungkin saja tidak mungkin menemukan isu sains dalam tafsirnya. Terlebih hal tersebut bukan kajian utama para peneliti ketika mengkaji tafsir Hamka. Namun jika dilihat lagi dengan seksama tafsir ini justru kaya dengan corak dan metode dari berbagai referensi tafsir sehingga memungkinkannya memasukan berbagai hal dalam tafsirnya, tak terkecuali isu sains. Jenis penelitian ini adalah penelitian kualitatif dengan pendekatan analisis teks, data dari penelitian ini di ambil dari tafsir al-Azhar karya Hamka dan sumber yang bersesuaian dengan tema penelitian. Hasil penelitian menunjukkan bahwa Hamka meskipun tafsirnya tidak menggunakan metode sains murni tetapi ditemukan beberapa ayat kauniah yang ia ditafsirkan dengan penjelasan sains.

Kata Kunci: Hamka, Alqur'an, Tafseer, Science

ABSTRACT

Hamka and his interpretation is popularly recognized as bi al-matsur interpretation and thus, it might be impossible to find science issues in his interpretation. Moreover, the issues are not main study of researchers when analyzing Hamka's interpretation. However, if we review at his works carefully, the interpretation is interestingly rich of features and method of various tafseer interpretation which enables them to insert many things in the tafseer including science issues. The study was qualitative in type with text analysis approach and the data were taken from al Azhar tafseer by Hamka and other related sources. The study result revealed that even though Hamka's interpretation does not use genuine science method but some of kauniah verses which he interpreted were involving science explanation.

Keywords: Hamka, Alqur'an, Tafseer, Science

INTRODUCTION

As a book of *al-Munajjal minallah*, Al-Qur'an possess tons of unlimited meanings and approaches. Language richness in Al-Qur'an often brings various types of meanings in its verses. Thus, there are numerous interpretation books with different colors and perspectives. This must have been influenced by the wide range of meanings, terms and languages in Al-Qur'an.

In Qur'anic studies world, we can find interpretations' analysis writings with countless features and approaches. Mention many of them are philosophy, language and literature, *fiqh* or laws, *tasawuf* as well as sciences. Considering those numerous interpretation forms, there are several pros and cons among academicians. Science

interpretation model is one of the most polemic makers. However, the study does not discuss about the validity of science interpretation model but the study tries to trace the existence of interpretation in an unspecific interpretation which does not specifically use science model.

Not all interpretations contain science element especially when referring to classic interpretation in the early periods. The reason is not only because the science observation and invention era had not been developing but also most of interpretations are narrated through *bil ma'sur* in which if the interpretation does not exist in Prophet's sayings or companions, the interpretation is refused.

In Indonesia, the development of interpretation has been more creative since 1960s until 2000 marked with the various kinds and features as well as approaches. The condition is caused by the developing social culture and public's more urgent needs. Interpretation in the era might not be specially featured by science but because of the wide range of the writers and ongoing social symptoms, science issues may be inserted to the interpretation especially if the matter is related to *kauniyah* verses.

Among all Indonesian interpretation published in 1960s and contain science footprints is Al Azhar interpretation by Hamka. Interestingly, the interpretation does not have science features. However, researches by Anas Rolli and Kairun Nisa mention that Hamka is not the only one in which other interpretation namely An Nur interpretation by Hasbi As-Shidiqie also mention about science feature in the interpretation even though Hasbi's interpretation is general and the quantity of science is still limited. Nevertheless, the proof signs that science can help understanding verses anytime.

Interpretation meanings are abundant and some of them mentioned by Luwica Ma'lul tafseer are *takwil*, explanation, note, and commentary. Meanwhile, *ilmi* or knowledge according to Ahmad Warson Munawir means knowledge based method. Science itself means knowledge about universe in the forms of technic, astronomy, mathematics, biology, chemistry, social economy, flora and fauna, geology, and many more.

Al Azhar interpretation by Hamka is regarded as unique with the feature of *ijtima'* which enables the accommodation of various perspectives and even the interpretation is admired not only in Indonesia but also in Malaysia, Brunei, Singapore, and Thailand.

Therefore, it is obvious to state that there are science footprints in Al Azhar interpretation considering that the references of the interpretation, many of them, mention science in their interpretation such as Al Manar, Maraghi, Ar Razi, and Tantawi Jauhari, which is this model also exist in Hamka's interpretation. Consequently, it is possible that their interpretation types are "rewritten" by Hamka in his interpretation especially interpretation related to science matters. In their analysis, Wan H.A Wan Ahmad, Sharifah Norshah Bani Syed Bidin, and Kamarul Syukri M who cite Masithah Ibrahim's argument mention that Hamka tries to give explanation in *kauniyah* verses and ask the readers to ponder over in order to strengthen the *aqidah* and use them as inspiration for knowledge development in the future.

From the description, it can be said that the interpretation covers many perspectives not only Qur'an and Hadits as the foundation but also companion's opinion, *tabiin*, references of al Muktabarah interpretation, and social influence and at the same time, gives scientific explanation especially related to *kauniyah* verses. Therefore, Al-Azhar interpretation does not only provide religious perspectives but also non-religious

perspectives which is rich and informative. The fact is also acknowledged by Karel Steenbrink in which he said that Hamka imitates Al Manar and Al Jawahir (Science interpretation) interpretation in his interpretation technique. And also because al-Azhar tafseer written by *tahlili* method it may explain many aspect in it, include science, as Nurdin Zuhdi said in his research “*that tahlili method is a method of interpretation that the exegete tries to explain the contents of verses of the Quran from various aspect*”. The same opinion mention by Faizan Amin that tahlili method using by most exegeter to explain verses of Quran with all aspect. Al-Azhar Tafseer no doubt try to use that various aspect in his tafseer.

Therefore, based on the fact above, the researcher focuses on the analysis on science footprints in Al Azhar interpretation by Hamka. The object the study is not all the surah in the interpretation but only some verses with kauniyah feature.

Biography of Hamka and al-Azhar Interpretation

Hamka was born in Molek Maninjau village of West Sumatra on February 17th 1908. Hamka's original name was Abdul Malik Karim Amrullah and after the pilgrimage in 1927, his name received additional degree of “Haji” or Haji Abdul Malik Karim Amrullah and to simplify the addressing, his name was shortened to HAMKA. Hamka died in Jakarta on April 24th 1981 in 73 years old.

Since he was a child, besides learning from his mother and father at nearby prayer house, his sister, Fatimah, also taught him reading Qu'ran. He enrolled at village school at the age of 7 and in the afternoon, he studied at Diniyah School. In 1918, when he was 12 years old, Hamka enrolled at his father's school, Thawalib School. However, because the learning system was boring, Hamka did not stand to stay in the school. The condition brought him to spend more time often at library owned by Zainudin Labai El-Yunusi. In the library, he started to grow his imagination and passion possibly due to his readings on many historical and story books even though his father was against his habit.

Since he was a child, Hamka had been fluent in speech and even his first book was a speeches collection of his friends which he had compiled. His ability has been carried until he grew up and his speeches were able to touch anyone. When Hamka was 16 years old, he had left his hometown and went to Jogjakarta even though the journey was failed because Hamka was ill during the journey and had to go back to his hometown. However, after he had recovered, he went back to Jogja in 1924. In the city, he met and became close to some national figures such as HOS Cokroaminoto, Ar Sutan Mansur, and Bagoes Hadikusumo. Hamka learnt about religion, social movement, and politics from them which puts him closer to Sarekat Islam and Muhammadiyah. From Jogja, Hamka went to Pekalongan to meet his brother in law and joined Muhammadiyah's meeting and in 1925, he went back to Padang Panjang and built *tabligh* Muhammadiyah.

In 1929, Hamka married Siti Raham in a young age in which he was 21 years old and his wife was 15 years old. In the early period of marriage, they did not live well, “*We lived in a poor situation in which we had to change our turn for praying because there was only 1 sarooong but our mother was a very loyal woman and she never asked for anything which could not be fulfilled by father*”.

Since Hamka was a child, he had been very active in organization in which in 1925 he had joined the founding of Muhammadiyah Padang Panjang and in 1928 he became the leader of Muhammadiyah. In the same year, he built Muhammadiyah preachers training

centre and in 1930, he became Muhamadiyah consultant in Makassar. He was appointed as the head of Muhammadiyah board members of Sumbar and in 1953, he was chosen to be the advisor of Muhammadiyah central board members. In politics, he was actively participated in Sarekat Islam party in 1925 and in 1947, he was nominated as parts of national barricade.

Hamka's career was started when he worked as religion teacher at Tebing plantation in 1927 in Medan and continued his career as religion teacher at Padang Panjang in 1929. He was nominated as *pensyarah* at Universitas Islam Jakarta and Universitas Muhammadiyah Padang Panjang from 1957 – 1958. Then, he was inaugurated as the rector of Islamic University of Jakarta and Professor at Mustofa University of Jakarta from 1951 – 1960. He had also been inaugurated as religious officials and religious minister.

During his lifetime, Hamka had received many national and international recognition such as honorary doctorate from Al Azhar University of Egypt in 1958, honorary doctorate from Universiti Kebangsaan Malaysia in 1974, and appellation of Datuk Indomo as *ninik mamak Minangkabau* and Prince of Wiroguno from the government of Indonesian Republic.

Hamka was also productive in writing books in various genre both fiction and nonfiction. More than 118 books he had written during his lifetime and many articles spread on magazines and newspaper. Hamka is a gentle person and he never spoke harshly to them who did not like him. Even if he had to criticize, he would do that through articles. Hamka read a lot of translated books both in English and France and he could do that for hours. His Arabic is also very good because he also read magazines published by Egypt such as *Siyasah*, *ar-Risalah* and *Tsaqafah*.

By means of his broad knowledge, he could not be directed by anybody and he even loudly criticized government's policies at that time which brought him to prison in 1964 – 1966. He regarded the prison as blessings because inside the prison he could finish Al Azhar interpretation. After the regime fell down, he was appointed as the first head of MUI and officiated from 1975 – 1981. Even though he finally resigned, 2 months after his resignation, Hamka died.

Al-Azhar Interpretation

There are some reasons why Hamka wrote his interpretation and one of them is the increasing interest of society especially youths to learn about religion mainly the content of Qur'an. Second, many preachers felt lack of confidence in preaching probably due to the low knowledge in religion matters especially Qur'an. In fact, their rhetoric was considerably good.

According to Yusuf and also Malkan, the naming of Al Azhar interpretation cannot be separated from Al Azhar mosque naming by Syeikh Azhar, Mahmud Syaltut which was named Kebayoran Baru mosque. The interpretation was written completely 30 chapters using Tahlili method and by applying tartib mushofi and *adabi ijtimai'* or *ra'yu* feature.

Many exegesis books influence Al Azhar interpretation such as al-Alusi, al-Rasyid Ridha, Muhammad Abduh, Maragi, ar-Razi, Sayyid Qutb, Zamaksyari, Jawahir, Thabari, Ibn Katsir and many more interpretation. In addition, the interpretation is also based on Sunnah, sahabah and Tabi'in sayings. Before interpreting all the verses, Hamka initially delivers his *muqaddimah* and in this part he writes I'jaz Quran, the miracle of Quran, lafadz and meanings of Al Quran, and historical and direction of interpretation. After translating

Qur'an globally, he directly gives explanation thoroughly but initially, he explains the words which is going to be interpreted. Hamka and his interpretation tries to balance teks and konteks and he does not only explain his interpretation from the perspectives of *fiqh*, hadits, history, and many more but also mentions about social humanity and politics. In brief, the systemization of Al Azhar interpretation is arranged in verses, translation, *munâsabah*, verse or words interpretation, *asbâb al-nuzûl* or *historical context*, and verse's content respectively.

Al-Azhar interpretation, according to Howard M. Federspiel has a unique feature as Indoensian interpretation works in the era namely the presentation of Al-Qur'an verses and the meanings and the narration and explanation of religious terms which becomes specific parts of the text as well as the addition of supporting material to help readers understand the aim and content of the verses. The interpretation has wider discussion in which many verses are involved by using general approaches such as languages, history, social interaction, social culture, and even geographical aspects as well as certain community stories to support the intention of his interpretation analysis. In his era, his interpretation is very complete and speaks from various views.

Compliment to his interpretation is also declared by Moh. Syauqi Md Zahir, "*Al Azhar interpretation is a complete Al Qur'an interpretation in Malay which can be regarded as the best one has ever been made for Moslem Malay*". Undoubtedly, the interpretation is very popular in many South Eastern countries.

Among all compliments and strengths, Al Azhar interpretation also has weakness in which sometimes the explanation of hadiths is not written clearly without inserting the hadiths text and source. In addition, when Hamka translates Al Qur'an, he seems to translate the verses literally, a technique which makes his interpretation sometimes becomes unclear and difficult to understand, according to Kiki M. Hakiki in his research.

Al-Azhar interpretation is written in a historical setting which is full of conflict, renewal, and rebellion. Thus, social values in the interpretation is very typical. He does not only present social life portrayal of foreign countries but also local ones and especially Minang land with its typical stories. The interpretation exists as social portrayal of the time and tries to present solution of existing problems.

RESEARCH METHODS

This research is intended to find out whether Hamka in his interpretation uses the scientific method in interpreting the verses of the Quran, especially those that talk about nature, because the Hamka style in his interpretation uses *adabi ijtimai*, then it might happen, and this too can be used to answer that science method in any way of interpretation can be used. Therefore this writing research uses a qualitative approach, with descriptive methods to get clear information from Hamka's interpretation of the forms of science in his interpretation including who influences his scientific interpretation.

Therefore, to see the phenomenon of scientific interpretation in Hamka's interpretation, the primary data taken would certainly come from Hamka's own interpretation, namely the al-Azhar interpretation. Because it is the aim to seek this information in its interpretation. Meanwhile, other data is taken from several studies on Hamka's interpretation and trends along with several books on Hamka. For this reason, the

technique used in data collection in this study is to present several documents related to it and analyze them so as to produce a conclusion that the scientific method is used in Hamka's interpretation.

RESULT AND DISCUSSION

Hamka does not focus on defining his interpretation through *ilmi* method and many scholars recognize Al Azhar interpretation by Hamkas as *bil ma'sur* interpretation (only based on prophet's sayings) and so, it is impossible that his interpretation inserts scientific features. However, if it is examined closely, especially when Hamka brings *kauniyah* verses, he strengthens his views on scientific theory and basis and some of them will be discussed such as verses on the creation of the sky, day and night rotation, human creation, and animal creation and the similar kinds.

1. Day and night rotation

"He created the heavens and the earth for a purpose. He wraps the night around the day, and wraps the day around the night. And He has subjected the sun and the moon, each orbiting for an appointed term. He is truly the Almighty, Most Forgiving." (Az-Zumar: 5)

Hamka interprets:

"That all things have Allah created in a perfect composition. Thus, the truth of His sayings causes everything should be knowledge to learn. The day goes by and suddenly the sun goes down by itself. The dark of night passes and suddenly the sun sets and the day turns to a bright light. Every season change and also days. A day is still 24 hours but sometimes the night is longer; 14 hours, and the day remains only 10 hours. The sun rises at 7 in the morning and at 5 pm, the sun sets already. Sometimes the day is longer so that at 9 the day still felt as if it is a day light which is in fact, it is already night. This means that wrapping night around the day in which the night is longer and the day is shorter. Wrapping the day around the night means that the day is longer and the night is shorter. The cycles change every year according to the season.

On its rotation, the sun and the moon follow its orbit so that we can determine the sun year calculation which orbits the earth for 365 days and not 354 days in a year of orbiting the earth.

Similar verse mentions:

"The sun travels for its fixed term. That is the design of the Almighty, All-Knowing. As for the moon, We have ordained 'precise' phases for it, until it ends up like an old, curved palm stalk." (Yasin: 38-40)

Hamka says:

"Human through investigation proves the explanation of the verse in which the sun walks, but it walks on its place and the sun rotates. Initially, people thought that the sun remains still, it is the earth which orbits the sun. The advanced research shows that the sun rotates or walks and keeps walking into one direction only and never turns in a speed which according to the astronomers is 12 miles per second. Astronomers mention that the sun weight is more than 1

million earth's weight. The similar thing is that we can view the moon on its orbit. On the early days, the moon looks small like a crescent but still on the orbits, on the next night, a little bit to the upwards, the moon has been bigger than the previous night and can be viewed from far away and the cycles keep processing until the 14th month, the full moon is seen until the moon comes back to the the first position.

In interpreting verse 40, Hamka lays the foundation on astronomy and he mentions:

"The calculation of the sun and the moon can be measured on the smallest calculation of solar eclipse in the future, for example in 500 years later, the time can be measured today because the circulation or journey is not back away. The distance between one star and another is very distant for example the distance between the earth and the sun is approximately 93 billion (93.000.000) miles. The distance between the moon and the earth is around 240.000 miles. The closest one from the sun family takes 4 years of light travel, while the light speed is around 186.000 miles per second meaning that stars family which is the closest to our planet is 104.000.000.000 miles. If we want to travel there, we need a rocket with the light speed of 186 thousand miles per second and 8 years of time commuting travel".

We can observe when Hamka interprets Az Zumar: 5 and Yasin 38 – 40 on the orbit of the sun and the moon, Hamka clearly refers to scientific calculation and he does not interpret literally but the description of knowledge about the sun and the moon is strengthened in scientific calculation and astronomy becomes his interpretation's foundation. Moreover, Hamka tries to clarify common view at the time mentioning that the sun stays still which is untrue because the sun also rotates. The interpretation would not emerge without scientific knowledge involvement.

2. Human Creation

"And indeed, We created humankind from an extract of clay, then placed each 'human' as a sperm-drop in a secure place, then We developed the drop into a clinging clot 'of blood', then developed the clot into a lump 'of flesh', then developed the lump into bones, then clothed the bones with flesh, then We brought it into being as a new creation. So Blessed is Allah, the Best of Creators." (Al-Mu'minun: 12-14)

Hamka interprets:

"What can be proud of by humans in this world when his origin is from soil. He eats from vegetables, fruits, rice, corn, and many more and the plants grow and take nutrition from soil. The rain comes and fertilizes rice, grow leaves and bloom flowers and thus, fruits are produced. When the dry season comes, everything are withered. Inside those food, there are many nutrition such as iron, eggwhite, vitamin, calorie, hormone, and etc. Because of the food, blood can be produced and humans are unable to live if it is not because of the earth's materials, the planet where they are born. Their body become healthy and the blood flows strating from the heart and from heart, blood flows to the whole body. Inside the blood, there are many substances which creates cum. In a drop of cum, there are thousand and even billion of forms which will become human being and are stored inside male's loin and female's taraib. By God's will, male's cum in the form of a very tiny worm and it meets cum in female in the form of a very tiny egg. The integration of both materials is called nutfah which grows day by day and after 40 days, it becomes a cloth of blood and remains inside the safe and guaranteed place, a

balance heat and cold temperature, and a protected place called womb. In the next 40 days, things changed inside the mother in which she becomes grumpy and moody and loses appetite sometimes. After 40 days, it changes into flesh and turns the nature into bones. At the beginning, it is only a bone but then on the next day, there are head, feet and hands on all body bones, until the day of the soul is blown into it.

In interpreting human creation, Hamka seems to feel reluctant if he has to only base on the verse mentioning that human is created from cum which turns into cloth of blood, flesh, bones and becomes human. He also tries to give biological feature in his interpretation on how cum is made in which he explains that, cum is not automatically exists in human body but it is created from food essence consumed by human. If it is read thoroughly, Hamka's explanation is obviously colored by scientific theory. In explaining fetus creation process in the womb, Hamka does not clarify deeper according to scientific perspectives but he also mentions psychological aspects of mothers during pregnancy as a result of hormonal changes in their body. The description is in line with the empirical facts experienced by most pregnant women.

3. The Heavens and The Earth are Created in Six Days

“Indeed your Lord is Allah Who created the heavens and the earth in six Days, then established Himself on the Throne. He makes the day and night overlap in rapid succession. He created the sun, the moon, and the stars—all subjected by His command. The creation and the command belong to Him ‘alone’. Blessed is Allah—Lord of all worlds!” (Al-A’raf: 54)

Hamka interprets:

“In order to understand the meaning of Allaah has made the heavens and the earth in 6 days, we should take from the Al Qur’an itself with the nature interpretation based on science and knowledge. This is the relevant way in our modern era nowadays. Studies on the universe gradually grow beyond human hereditated belief. Due to the relation of Arabs and Jews which is close, thus, the influence of The Old Testament has affected Islamic interpreting scholars in the era of backwards knowledge range. Therefore, it is unsurprisingly to see that in some Al Qur’an interpretation are mostly interpreted by people according to Old Testament and Israel’s stories. According to the Old Testament, Allah created the heavens and the earth in 6 days starting from Sunday and is finished on Friday and on Saturday, Allaah takes some rest. What was meant by days in Al Qur’an is not what we know in this modern era. Science development has shown us that what we call as a day and a night is the earth’s rotation in orbiting the sun. Nowadays, people have known that besides the earth, there are some other stars orbit the sun and they are bigger and more far in size and distance from the sun than the earth. This means that the stars’ orbit is not 24 hours similar to the earth. Mars, Mercurius, Saturnus, Neptunus, and some other stars called the sun’s satellites also orbit the sun according to more far distance from the earth. Hence, the day and night there is different from the day and night in the earth. In fact, the creatures called “all heavens” are abundant. The sun along with the earth and the moon as well as the satellites are only one small family group. Therefore, the fact clarifies that the 6 days in the Al –Qur’an is not 6 days of 24 hours.

If Hamka's basis in interpreting the verse on the verses is not science, he would have interpreted 6 periods based on the time calculation of that era but Hamka related to verse, obviously uses astronomy and physics knowledge on the earth's orbit. Moreover, he refuses to interpret the verse based on Israiliyat stories. Science and knowledge development can enrich people in analyzing the meanings of above verse and scientific research foundation is what has been used by Hamka in interpreting the above verse.

4. The Integrating Earth and Heavens

"Do the disbelievers not realize that the heavens and earth were 'once' one mass then We split them apart? And We created from water every living thing. Will they not then believe?"(Al-Anbiya: 30)

In interpreting the verse, Hamka lays his foundation on Tantawi Jauhari's interpretation in which he mentioned:

"This is what you see by yourself what has been explained by Al Qur'an since hundreds years ago that the heavens and the earth mean that the sun and the stars and other things inside, all of them were integrated and Allah divided them. And we emphasize that this is a miracle because the knowledge has never been recognized until now. Do not you notice that most interpreters mention that the disbelievers at that time did not have knowledge? According to Hamka, the disbelievers do not believe that the heavens and the earth were united and because they had limited knowledge, the verse becomes the answer their false accusation about the union. The Islamic scholars also takwil and define the verse in many ways. Recently, it is as if Al Qur'an spoke to them that what has been mentioned inside is true because now they have learnt 13 nature laws, look by your knowledge, do not you want to believe? And the knowledge they have created about nature has been a guideline both for non believers and believers and God has mentioned, "The non believers have understood various knowledge and will they believe in me! Because knowledge/science has proven My might and My blessings, and the perfection of My creation and My beauty and My Strength on My acts.

Hamka continues:

"That the origin of the heavens and the earth was an integration and Allaah has divided them both. This is what has been said by the researchers on universe that in the past, it was a chaos and then it formed itself into the sun, as the main origin, then the stars were made and among the stars was the earth, the earth itself was a gas which flames through millions of period and by the time goes, it becomes water. As time passes by, the dry nature emerged and created various metals forms, life kinds and plants until the life level became moss and turned into a kind of shell and continued to change into plants. Material which has been given life is called Protoplasma by scientists. This is all based on a determined level and time.

What has been portrayed by Hamka about the earth is in agreement with Hubble's theory of bigbang in which he mentions that in the past the earth and the heavens were used to be integrated and due to a huge explosion, they were spread and formed stars and every time they started to keep a distance one to another. Hamka speaks to them who do not believe in Qur'an's explanation to analyze it using the knowledge they have and are always proud of. By the verse, as if Hamka wants to say to look at the verses by scientific perspectives so they can find the truth from their God.

5. Ants

“And when they came across a valley of ants, an ant warned, “O ants! Go quickly into your homes so Solomon and his armies do not crush you, unknowingly. So Solomon smiled in amusement at her words, and prayed, “My Lord! Inspire me to ‘always’ be thankful for Your favours which You have blessed me and my parents with, and to do good deeds that please you. Admit me, by Your mercy, into ‘the company of’ Your righteous servants.” (An-Naml: 18-19)

Hamka interprets:

“That there are ants called selimbada or semut kerangga which stings painfully. When we get close to catch them and point our finger on them, they get prepared by opening their mouth ready for biting. Salimbada ants sting painfully and if we see they open their mouth ready for biting, they will release poison serum. They are very gentle but they do not have any fear even though they have to face humans which are thousand times bigger than them”.

Hamka tries to widen readers’ perspectives on ants by the help of zoology science in exploring ants’ nature and names. The act is another proof that science inspiration exists in his interpretation.

6. Finger prints

“Do people think We cannot reassemble their bones? Yes ‘indeed’! We are ‘most’ capable of restoring ‘even’ their very fingertips.” (Al-Qiyamah: 3-4)

Hamka interpreted:

“Not only bones will be rearranged by Allaah, but also tip of fingers will be rearranged by Allaah perfectly. What a gentle! Bones on fingertip has 5 fingers which has 15 bones space meaning that 10 fingers have 30 knuckles. 10 toes have 28 knuckles meaning that the 20 toes and fingers have 58 knuckles and all of them are arranged in the best and the most perfect manner. Finger skin also has very smooth surface on each fingertip and on human’s palm there is personal sign. There is no 2 people in the world have similar fingertip. If the total citizens of the world is 4.000 million then there are 4 million types of fingertip. All these humans, both the dead generation and the future generation, they all have different fingertip size. This science is called fingerprint science.

What has been interpreted by Hamka on fingerprint has been a scientific method since a long time ago in identifying individuals. Sir Francis Golt in 1880 examined that fingerprint can be a scientific method in identifying someone. This is the reason why polices around the world use fingerprint to identify criminals because there is nobody having totally similar fingerprint patterns.

CONCLUSION

There are many scientific issues in Hamka’s interpretation if it is analyzed deeper. As an interpretation without scientific feature, Al Azhar interpretation by Hamka does not really ignore knowledge and science explanation especially related to kauniyah verses. From the verses mentioned above, Hamka notice by borrows scientific terms in his interpretation and particularly Hamka quotes interpreters’ arguments who have scientific

interpretation features namely *Jawahir* interpretation by Tantawi Jauhari and ar-Razi. Even though on the other hand, it has to be acknowledged that sometimes Hamka's explanation on scientific theories are not sufficient to show the foundation of where scientific concepts in his interpretation has been taken. The scientific explanation he has mentioned in his interpretation is not adequately deep and this can be understood because the interpretation aims at preachings so he can use all methods he can and use them in his interpretation. By the data, we can also argue that some verses in the Al Qur'an speaking about universe and its phenomenon can only be explained by science, and Hamka, in this point, does not close his eyes from the fact meaning that although the feature is uncommon in an interpretation such as Al Azhar or even is probably refused by many interpreters but sometimes, it is needed specifically in modern times nowadays and the developing technology.

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