

The Problem of Al-muddassir verses 26-31 Interpretation in the Book "Quran a Reformist Translation"

Problematika Penafsiran QS. Al-mudassir Ayat 26-31 dalam Buku "Quran a Reformist Translation"

Ahmad Farih Dzakiy

Institut Agama Islam Khozinatul Ulum Blora
dzakiyboy@gmail.com

Abstract

This research seeks to uncover their criteria in interpreting the Quran as well as understanding and reviewing the results of interpretation, especially in the case of Al-Muddassir verses 26-30. There are two major themes taken from these verses, namely Saqar and On it Nineteen. Regarding the controversy over this interpretation, the research that the authors used was library research using analytical descriptive methods. The results of the research show that some of the interpretation criteria used are based on the five principles mentioned briefly at the beginning of his work. The common thread of these five principles is to seek the true truth of religious understanding without any tendency towards the understanding of a certain group based on reasonable reasons, not blind faith, then the main goal is peace in human relations and relationship with God. Furthermore, Saqar which is conventionally understood as one of the names or doors of hell and On It Nineteen is understood as the number of 19 angels who live in hell, is no longer understood that way by Edip and his colleagues. They reinterpret Saqar as a miracle that is directly related to the number 19. This meaning is also based on Al Muddassir verses 28-29 which are understood differently from the general. Then, according to him, the number 19 is one of the numbers in the Mathematical system which has become the design of the Quran. The initial inspiration for understanding the miracle of this number was the influence of Rashad Khalifa's desert on the discovery he had completed in 1974. The assumption was that the miracle of the Quran could no longer be felt in terms of language by the general public, but could felt through numbers, "Mathematical Evidence for God's existence".

Keywords: saqar; on it nineteen; Al-mudassir

Abstrak

Penelitian ini berupaya untuk mengungkap kriteria-kriteria mereka dalam menafsirkan al-Quran serta memahami dan mengkaji ulang hasil-hasil penafsiran terutama dalam kasus QS. Al-Muddassir ayat 26-30. Ada dua tema besar yang diambil dari beberapa ayat tersebut, yaitu Saqar dan On it Nineteen. Atas kontroversi tafsir ini, penelitian yang penulis gunakan adalah penelitian kepustakaan (Library Research) dengan menggunakan metode deskriptif analitis. Hasil penelitian menunjukkan bahwa beberapa kriteria penafsiran yang dipakai itu berasaskan pada lima prinsip yang tersebut secara ringkas di awal karyanya. Benang merah atas lima prinsip ini adalah mencari kebenaran sejati atas pemahaman agama tanpa adanya kecenderungan terhadap pemahaman suatu golongan tertentu dengan dilandasi atas alasan-alasan yang masuk akal bukan keyakinan buta, kemudian tujuan utamanya adalah kedamaian atas

hubungan kemanusiaan dan hubungan dengan Tuhan. Selanjutnya, Saqar yang secara konvensional dipahami sebagai salah satu nama atau pintu neraka dan On It Nineteen dipahami sebagai jumlah 19 malaikat penghuni neraka, tidak lagi dipahami seperti itu oleh Edip beserta koleganya. Mereka mereinterpretasi Saqar sebagai salah satu keajaiban (Miracle) yang berkaitan langsung dengan angka 19. Pemaknaan ini juga atas dasar QS. Al Muddassir ayat 28-29 yang dipahami berbeda dari umumnya. Kemudian, menurutnya angka 19 ini merupakan salah satu angka Mathematical system yang sudah menjadi Design al-Quran. Inspirasi awal atas pemahaman kemu'jizatan angka ini adalah pengaruh dari gurunya Rashad Khalifa atas penemuan yang telah diselesaikannya pada tahun 1974. Asumsinya, kemu'jizatan al-Quran tidak bisa dirasakan lagi dalam hal kebahasaan oleh masyarakat umum, tapi bisa dirasakan melalui angka, "Mathematical Evidence for God's existence".

Kata Kunci: saqar, on it nineteen, Al-mudassir

Introduction

Al-Quran as a guide for mankind is always challenged to be used as a reference in solving their current problems. In addition, the Quran itself is faced with a static text and a dynamic context. This requires readers to always try to actualize and contextualize the universal messages contained therein. The goal is that the slogan al-Quran Shalih Li Kulli Zaman Wa Makan always keeps flying (Mustaqim, 2012).

Quran A Reformist Translation is one of the works of 21st century commentary that tries to answer current problems and issues, by offering new methods and interpretations that are different from previous interpretations. This interpretation is the work of a group of three people, namely Edip Yuksel, Layth Saleh al-Shaiban and Martha Schulte-Nafeh. However, here Edip Yuksel has more dominance than the others in expressing his thoughts and interpretations.

Here the researcher is more inclined to call it an interpretation rather than a translation, because the content contained in this work essentially contains an interpretation. In accordance with what Abdullah Saeed said that "The Quran is the Quran only in Arabic. when it is translated it becomes an interpretation" (Saeed, 2006). Likewise with Gracia's hermeneutic theory which states that a translation of a text is actually a form of interpretation (Gracia, 1995). However, if the Quran is translated into a language other than the Quran, it shows that this is an interpretation. It's just that this interpretation is set forth in the translation style as in general.

In Surat al-Muddassir Edip Yuksel and his colleagues provide a certain segment, namely Prophecy Fulfilled (*terpenuhinya nubuwat*) starting from verses 24 to 56. This has its own uniqueness in its interpretation. If we look back at the several verses above, there are two main points that form the basic core of Prophecy Fulfilled, namely what is Saqar and On It Nineteen, which are listed in the translation starting from verses 26-31.

Thus, here the researcher will break it down into two big themes Saqar and On It Nineteen. In this case, we will first explain the meaning of a word and its

interpretation, then describe the views offered by Edip in interpreting these two words so that he considers them a Fulfilled Prophecy.

Research Methods

This research is a qualitative research which is based on searching library research data (Library Research) (Kartini, 1996), then library data related to the problem is collected and studied exploratively to obtain significant information. The data sources in this study are divided into primary and secondary data. The primary data in this study is the book *Quran A Reformist Translation* by Edip Yuksel assisted by two of his colleagues Layth Saleh al-Shaiban and Martha Schulte-Nafeh. In this case the focus will be on the Endnote and Appendix which are interpretations of the verses of Surah al-Muddas}shir as the focus of the study. Meanwhile, the secondary data used are commentary literature, journals and articles related to the problem to be studied. Some of them include *The meaning of The Holy Quran Complete Translation with Selected Notes* by Yusuf Ali, *The Meaning of The Glorious Quran an Explanatory Translation* by Mohammed Marmaduke Pickthall, *Quran The Final Testament* by Rashad Khalifa and several other related works.

In this study, the first action taken in data collection was to collect information from all data sources, both primary and secondary sources, and so on. The next step after the data is collected will be selected in accordance with the existing chapter or sub-chapter, then the data is critically analyzed. The data obtained will be analyzed using descriptive-analytical methods. The descriptive method is a method that takes study material from various sources, both from material written by the character under study (primary) or books written by other people related to the character (secondary) (Nata, 2009). The analytical method seeks to analyze and critique existing data so as to obtain the results sought (Surachmad, 1972). This method attempts to explain the data under study by comparing existing data with other data. Either in the form of differences, confirmations or even criticism and then conclusions from the researchers themselves.

The first step in this analysis is to take the big theme to be discussed. In relation to this, the researcher took a sample verse from Surah al-Muddas}shir as the object of study. Second; describe the content or content of the object under study. Here the researcher describes descriptively each verse from Surah al-Muddas}shir by making it into an inseparable unit. Third; inventory of problematic content. Fourth; critically analyze problematic content by using internal criticism, namely criticism by following the author's line of thought and looking for discrepancies. Fifth; provide critical conclusions on the analysis that has been carried out as objectively as possible.

Result and Discussion

A. Saqar

A.1. Saqar Meaning

In *Lisan Al-Arab* it is explained that the word Saqar comes from the word Al-saqr which is a species of bird (falcon) which is sometimes also called al-Saqr or al-Zaqr. Al-Saqr can also mean far. In other usages, the word is also often juxtaposed with the word

al-Syamsu (sun) as in the sentence "وَسَقَرَتِ الشَّمْسُ تَسْقُرُهُ سَقْرًا" which means hot sun that peels off the skin and makes the contents of the head boil in pain. Another example is the word سَقَرَاتِ الشَّمْسِ which means the sun is very hot. Meanwhile, the word سَقَر is one of the names of Hell Jahannam which is derived from the word al-saqru. However, there are also those who say that سَقَر is the name 'ajam to mention a name for hell in the hereafter. Thus it is the ism gairu munsharif because at the same time the word is the ism ma'rifat and the word 'ajam. Some others also say that the word سَقَر is an Arabic word not 'ajam. Although this word is ism gairu munsharif, it has a different reason, namely because of ma'rifat and mu'annas. The word al-Saqar means infidels who like to curse. This is based on a history from Sahal bin Mu'adz that the Prophet once stated that in the end times Saqarah would come. Then the friends asked, "what is saqarah, O Messenger of Allah?" The Prophet SAW replied, "they are humans in the end times who curse each other whenever they meet." (Manzhur).

Thus, from the meaning of saqar and its root words that have been explained above, it can be concluded that saqar means a species of bird (Falcon), far away, hot sun that can peel off the skin and boil the contents of the head, very hot sun, infidels who like to curse, and humans at the end of time who curse each other.

A.2. Saqar in Conventional Qur'anic Interpretation

Before understanding more deeply what Saqar means by Edip Yuksel, it will first be explained how the meaning of the word Saqar is in conventional interpretation. The conventional interpretation desired here is an interpretation that is well known and is widely used as a reference by observers and academics of the Quran and interpretation, both bi al-Ra'yi and bi al-Ma'sur interpretations. But here the researcher will present al-Tabari's interpretation as a representative of bi al-Ma'sur's interpretation and al-Razi as a representative of bi al-Ra'yi's interpretation.

In interpreting surah al-Muddassir verses 26-29, al-Tabari interprets the word Saqar as the name of one of the gates of hell. He left no one to live in it. But at the same time, don't let him die. Every time he renews his creation, the sacred will always burn him. This is as found in several narrations including the narration of Mujahid who interpreted La Tubqi Wa La Tazar with the word La Tunitu Wa La Tuhyi which means neither deadly nor reviving. Besides that, the nature of the Saqar itself is that it exfoliates the skin of the people who are in it and there is also a history of Qatadah saying that Lawwahatun Li al-Basyar means burning the skin (Al-Tabari, 2000). Thus, said Saqar according to al-Tabari, it can be concluded that Saqar is a name of one of the hells which for anyone who occupies it will feel that he is not alive and not dead and the heat will burn and peel off his skin.

Meanwhile, in al-Razi's interpretation of Mafatih al-Gaib as a representative of bi al-Ra'yi's interpretation of the interpretation of the word saqar, the interpretation of the word saqar is not much different from the interpretation of al-Tabari's interpretation. In interpreting the word saqar, al-Razi quotes asar from ibn Abbas who states that saqar is the name for the sixth level of Hell Jahannam. Likewise, in the following three verses, al-Razi's

interpretation in principle is not different from al-Tabari's interpretation above (al-Razi, 1999).

A.3. Reinterpretation of Saqar in the Quran A Reformist Translation

In this work, Edip often divides the two understandings between pre-1974 and post-1974, especially in understanding verses 26-30 in sura al-Muddassir, namely the generational year in which before and after Rashad Khalifa succeeded in completing his discovery of the magic number 19 as Mathematical The design in the Quran which he started in 1969. The year 1974 became an important number in Edip's mind. Why not, Edip feels that he is getting a miracle from this number. According to him, the number 19 as Mathematical Design is only mentioned in sura al-Muddassir (The hidden), the 74th sura of the Qoran, which when combined becomes 1974 (Yuksel & dkk, 2007).

The word Saqar is mentioned 4 times in the Quran, all three of which are in al-Muddassir and one is in Al-Qamar (54:48). One of them is the following verse:

وَمَا أَدْرَاكَ مَا سَقَرٌ ۚ ٢٧

"Do you know what (hell) Saqar is?"

Here Edip translates it with the sentence "Do You Know What Saqar is?". According to him, this verse is understood not to ask and expect readers of the Quran (read: Mufasssir) to rush to define and assign meaning to the word Saqar prematurely without considering the context and refinement of the prophecy¹ Quran. According to him, doing so is a sign of pretension and arrogance.

The Qur'an, which very little mentions Saqar, would be more appropriate for the commentators to wait for the Qur'an itself to explain it. Edip says:

"In brief, rushing to limit/define the meaning of the word Saqar in the verse "Do you know what SaQaR is?" is a disrespectful act against the Quran. When the Quran asks "Do you know what X means?" it does not want us to try to understand the meaning of X in the very question about its meaning! It is a rhetorical question." (Yuksel, 2007)

Edip explained that the question sentence in the verse above is not just a question to be answered. However, this verse is a notification of the lack of respect for the Quran. This verse also does not encourage the mufasssir to rush to give the meaning of the word Saqar in the interrogative sentence. This is what Edip calls the Rhetorical Question. So according to him, God wants to attract the attention of readers and mufasssir to find modifications and new meanings to the word Saqar, just as the same interrogative sentence that is said 13 times also wants a modification of meaning or to make other meanings with different nuances.

With regard to the previous verse:

سَأُصْلِيهِ سَقَرَ ۚ ٢٦

¹ In English Fulfillment Prophecy, it means that the mission of the Qoran has not been completed until now, so there must be fulfillment to fulfill and complete this mission.

"I will put him in (hell) Saqar"

Edip here consistently does not translate the word Saqar with the equivalent of another word "I Will Cast Him In The Saqar", he prefers to leave the word as it is by simply transliterating it. Because, he already has his own views on what Saqar is, as previously explained. Unlike the case with translators or other mufassirs, the majority of whom interpret it as Hell, Hell-Fire, Burning and Scorching which basically only represent hell. Edip believes that one person who can fulfill the noble prophetic message (fulfill great prophecy) is Rashad Khalifa who accurately translated the word Saqar with the common translation of the word, namely Retribution (Yuksel, 2007). A translation that has come out of the mainstream of conventional interpretation.

Rashad Khalifa's translation is not the final meaning. There are still other possible hidden meanings. Because, Edip stressed, "we should not prime our minds or blind ourselves with prejudice by assuming saqar as hell-fire before reading the following verses" (Yuksel, 2007), that in searching for the meaning of words and intentions from Saqar, a mufassir should not prioritize his thoughts and blind oneself by justifying Saqar is another name for hell without looking at the verses after it.

The next verse in this case is Al- Muddassir (74:28) whose contents are as follows:

لَا تَبْقَىٰ وَلَا تَذَرُ ٢٨

"Saqar does not let and does not leave"

In this verse, Edip translates it as "It does not spare nor leaves anything". The translation is not far from the conventional translation. However, regarding this Edip added, "Though the short verse is not generally mistranslated, but its meaning and implication is distorted" (Yuksel, 2007). Here he wants to show that even though the translations contained therein are the same, they have different implications and meanings. Because according to him, the implications and meanings in general have been distorted. However, after the post-1974 discovery, the explanation of the number 19 based on Mathematical Structure as an Exact science by Rashad Khalifa, implies "It Does not spare nor leaves anything" which can also be said as "It is Perfect and Precise; it is not one more nor one less", which means perfect and precise. Here, edip still thinks that the translators and commentators who parroted (read: followed) the mufassirs in the pre-1974 era still conveyed erroneous understandings (Yuksel, 2007).

Then, related to what is the meaning of Saqar, there is still a connection with the next verse Al- Muddassir (74:29):

لَوَاحَةٌ لِّلْبَشَرِ ٢٩

"(Hell of Saqar) is the burning of human skin"

In contrast to the previous verse, in response to this verse Edip emphatically gives a very different translation. He prefers to give the translation "Manifest to All the people" (Yuksel, 2007), which means "real (obvious) for all human beings. In general, this verse is translated "to peel off, burn and change the color of human skin, especially the translation that was completed in the pre-1974 era. In contrast to Rashad Khalifa who is considered a

person who has fulfilled the task of prophecy by Edip. Rashad translates it with "Obvious to All The People" which has a meaning not much different from "Manifest to All The People". There is a common principle here. Because, indeed, it was from Rashad Khalifa that Edip got the inspiration that it was the discovery of the miracle code number 19 that had implications for the different translations in the Al-Muddassir, for example, in translating لَوَاحَةٌ to "Obvious / manifest". This translation has blurred the conventional meaning which is translated as "Burn / scorch / shrivels".

Here edip does not necessarily provide a translation. He is consistent with using the methods that have been discussed in the previous interpretation criterion chapter. Regarding how the translation "manifest to all the people" can be developed, for example, he has his own arguments and point of view. One short way is to be wary of words that have multiple meanings by returning the roots of the words to the logic of the verses of the Quran itself (the Quran itself) and then looking for the suitability of the majority of these meanings.

The first word in the above verse is لَوَاحَةٌ which is translated "manifest". The first step that Edip took to get the meaning of "manifest" was trying to find in advance the possibility of several words that appear in the Quran based on the root word ل - و - ح. He does not use well-known dictionaries such as Lisan al-Arab and Mu'jam Mufradah fi Garibi al-Quran to understand it (Yuksel, 2007), because he is consistent with the basic principle explained in the previous chapter that he wants to understand the Quran in his own language, not a language outside the Quran.

According to Edip, the origin of the word لَوَاحَةٌ comes from ل - و - ح, which in several places is used to display the meaning "Recording Information, Board (board), Flat Wood (flat wood)", not the meaning "Scorch (to peel off) or Burn (to burn)." He added that لَوَاحَةٌ is one sibling with لَوْح (Al-Buruj 85:22) whose plural is أَلْوَح (Al-A'raf 7:145, 150, 154), is a word which means "Tablet (board / sheet)" given to Prophet Musa As and the wide board used by the prophet Noah to build his ship (Al-Qamar 54:13).

After that, the second step that must be taken is to collect how the majority of word meanings from the root word ل - و - ح are in other words. This process astonished and shocked Edip. Because, there is not a single word that means "scorching / burning / shriveling" from the root word. In this case, Edip believes that previous translators and interpreters were too hasty and impatient in understanding this word, especially the pre-1974 generation (Yuksel, 2007). On another occasion, he emphasized:

Commentators who lived in pre-1974 had an excuse to use 'scorch' and 'burn,' but after the discovery of the secret, after the prophecy of this chapter was unveiled, translators and commentators have no excuse for repeating the misunderstanding of previous generations (Yuksel, 2007).

The statement above is a criticism conveyed by Edip Yuksel for translators and interpreters of the post-1974 generation that after the discovery of a secret code that had been found in Al-Muddassir in 1974, they can no longer reason to repeat the misunderstandings of previous generations.

Then, Edip verified it by looking for the possibility of several words in the Quran that represent the meaning of "Scorching or Burning". He found that some of the words

that describe "Burning" are derived from ق - ر - ح derivations. While some words that describe "scorching" come from the derivation of ص - ل - ي.

From the several steps he took, in the end Edip Yuksel concluded that the word *لواحة* is more appropriate to translate with the word "manifest or obvious" rather than "scorching or burning".

What about the word *بشر* which is said 36 times in the Quran. Edip argues that none of these words in all the verses are interpreted as "Skin (skin)", all of which mean "Human Being (human)". However, according to him, translators and mufassir are still insisting on translating "Skin" in the word *بشر* in this verse. Even though the word that represents the meaning of "skin" itself consistently comes from the derivation of the words د - ج - ل - ل (Yuksel, 2007). So according to him the word *بشر* is more accurately translated as "Human Being (human)" as is the case in other verses. From this process, in the end Edip translated *لواحة للبشر* into "Manifest to The All People".

It should be noted that Edip Yuksel's interpretation of Saqar does not only appear in the translation along with the end note, but his interpretation is more detailed in the Appendix. in this section, Saqar is described in a unique way. For example, starting from the title to the subtitle, Edip always uses questions that seem as if Saqar's meaning is not yet clear. This is an implication of a Rhetorical Question discussed earlier that Saqar invites readers to find a new modification of meaning. Therefore, Edip did not translate the word Saqar, he only gave the transliteration in his book. It aims to accept the consequences of new meanings that might appear later.

In essence, the general conclusion from the meaning of Saqar here is still not firm. However, Edip is more inclined to regard it as a Great Miracle according to his statement:

"However, it is important to remember that the verses 74:26-37 contain many words that can be understood both a description of Hell and a description of a great miracle, though the later is a much better fit. This linguistically marvelous aspect is well appreciated by those who witness the mathematical miracle and understand the original language of the Quran (Yuksel, 2007)."

For him, the word Saqar in the verse listed above has two possibilities. On the one hand it can be understood as a description of hell and on the other hand it can also describe the Great Miracle (great miracle). However, he added that it would be more correct to contain the Great Miracle. Because, in his view, only people who understand the wonders of mathematics and understand the original language of the Quran can appreciate this Great Miracle.

B. On it Nineteen

Discussing the number 19 (nineteen) in the Quran will not be separated from a science called mathematics. Mathematics is a basic science that is needed by all humans in everyday life, either directly or indirectly. There is almost no activity that is separated from the use of numbers and numbers (read: mathematics). For example, the noon prayer consists of four cycles, four cycles of Asr, three cycles of Maghrib, four cycles of Isyak and two cycles of dawn. Not only that, when someone transacts with other people, they cannot

be separated from what is called mathematics, such as buying credit at the counter, buying coffee at a shop and so on.

Not a few of the verses of the Quran that allude to numbers and numbers. Starting from ordinary numbers, number relations, number operations, and even up to measurement, estimation and statistics (Abdusysyakir, 2007). One of the several verses of the Quran in which there are numbers and sets, namely in Al-Fatir (35:1) whose description is as follows:

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَكَةِ رُسُلًا أُولِي أَجْنَحَةٍ مِّثْنَى
وَتُلاثٍ وَرُبْعٍ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ١

“Praise be to Allah, the Creator of the heavens and the earth, Who made angels as messengers (to take care of various kinds of affairs) who have wings, each (there are) two, three and four. Allah adds to His creation what He wills. Verily, Allah is Powerful over all things.”

In Al-Fatir verse 1, it is explained that the assemblage of a group, group or group of creatures called angels. In this group of angels there are groups of angels who have two wings, three wings, or four wings. It is even possible that there are groups of angels who have more than four wings if Allah SWT wills.

Based on this verse, it shows that there is a mathematical concept contained in it, namely a collection of objects that have very clear characteristics. This is what in mathematics is called a set (Abdusysyakir, 2007).

Back to the number 19 (nineteen), this number in mathematics is also included in the set. This figure also appears in one of the letters in the Quran, namely Al-Muddassir (74: 30) whose contents are as follows:

عَلَيْهَا تِسْعَةَ عَشَرَ ٣٠

"and above them are nineteen"

Various ways and efforts of I'jaz al-Quran experts to reveal the secret behind this number. Some of them, such as Edip Yuksel, Rashad Khalifa, Abul Hasan (the author of 19 – The Sreet Code of God), Fahmi Basya², Abdusysyakir³, and maybe many other researchers whose works are still not accessible.

Along with the development of today's science and technology, the interpretation of the verses of the Quran relating to the problem of natural phenomena is also growing. If the ancient mufassir interpreted verses related to science only using explanations of other verses, the hadith of the prophet or qoul companions, then today there are many scientists who uncover the contents of the verses of the Quran through the results of their scientific

² A teacher born in Padang who teaches Islamic mathematics at Syarif Hidayatullah State Islamic University, Jakarta. He is known as the founder of the field of Islamic mathematics which he has researched since 1972. Some of his works are Matematika Al-Quran dan Matematika Islam.

³ A person born in Pamekasan who is a permanent lecturer in the mathematics education department of UIN Maulana Malik Ibrahim Malang. Currently he has produced several works including There is Matematika dalam Al-Quran, Kajian Integratif Matematika dan al-Quran, dan Ketika Kyai Mengajar Matematika.

studies (Rahman, 2007). So it is only natural that currently the Quran is widely interpreted using a scientific point of view, including in this case mathematics.

B.1. The Mystery of 19

In the book *Asbab al-Nuzul* by Jalaluddin al-Suyuti it is explained that this verse was revealed due to an incident narrated from al-barra' that some Jews asked one of the Prophet's companions about the guardians of hell. The friend then came to the Prophet Muhammad SAW to ask him. At that time the verse regarding the number 19 was revealed (al-Suyuti, 2013). From several *Asbab al-Nuzul* like this, the previous mufassir understood this verse as the number of guardian angels.

Talking about the mystery of the number nineteen is closely related to I'jaz 'Adadi. There are several i'jaz 'Adadi which have been widely accepted by several groups, including the following:

- The word شهر which is mentioned 12 times in the Quran, corresponds to the number of months in a year in either the al-Syamsiyyah or al-Qomariyyah calendars.
- The word يوم which is said 365 times in the Quran, according to the number of days in one year in general.
- The word أيام which is said 30 times in the Quran, according to the number of days in a month in general (Muftie, 2004).
- The words شيطان and ملائكة are both mentioned in the Quran the same number of times, namely 88 times.
- The words دنيا and آخرة are both mentioned in the Quran the same number of times, namely 115 times (Yuksel, 2007).

A phenomenon that seems coincidental but has become a fact in the Quran. Al-Quran itself does consist of language and writing in this case the letters (verbal) and also the language of numbers (numeric). Both (letters and numbers) are actually a language of symbols. Letters represent language sounds and numbers represent numbers. Someone who is reading, studying and understanding the Quran is part of an effort that does not only understand symbols in the form of letters but also numbers (Soemabrata, 2006).

One of the numbers that is considered a Secret code and is interesting to study is the number 19. Why not, this number is very different from other numbers. In majority, almost all the numbers in the Quran are adjectives rather than nouns, such as 40 nights, 7 heavens, 4 months, 7 heavens and 7 earths. Unlike the number 19 which does not define and describe something (Yuksel, 2007). This is what binds and encourages many people to study the number 19. In fact, until the last 50 years, various articles, papers and studies have endlessly discussed the wonders of this number (Hasan, 2010).

Abul Hasan, as one of the researchers on the number 19 in his book *The Secret Code of God* said that the number 19 is a magic number that can become a unifying umbrella for all people in the world (Hasan, 2010). This is because 19 is included in the set which is part of mathematics, while mathematics itself is a science that is the easiest to agree on (Abdusysyakir, 2007).

The number 19, which is a mysterious number, attracts some people to find out what is behind this number. There are several phenomena in the Quran that have been discovered by Edip Yuksel and other researchers. Some of them are as follows:

- Lafadz basmalah "Bismillah al-Rahman al-Rahim" consists of 19 letters. Furthermore regarding basmalah, the word *Ism* in the Quran is mentioned 19 times, the word *Allah* is 2698 times the same as 19×142 , the word *al-Rahman* is 57 times the same as 19×3 , and the word *al-Rahim* is similar to the number of letters in the Quran 114 times equals 19×6 .
- The total number of verses in the Quran including all basmalahs that are not considered verses is 6346 (19×334). If these numbers add up $6+3+4+6$ equals 19.
- Al-Quran mentions 30 Cardinal Numbers (cardinal numbers) among them; 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 19, 20, 30, 40, 50, 60, 70, 80, 99, 100, 200, 300, 1000, 2000, 3000, 5000, 50000 and 100000. If all of these numbers add up, the total is 1621146 which equals 19×8534 .
- The most phenomenal and unique phenomenon in the Quran that has never been found in any other book is regarding the 29 letters that start with the letter *Muqotto'ah* (Quranic Initial). All letters starting with the Quranic Initial letters have a mathematical system of 19. One example is the letter with the initials *ق* which is found in two letters, namely *Al-Syura* (42) and *Qaf* (50). The number of letters *ق* in *Al-Shura* (42) is 57 (19×3) as well as in *Qaf* (50) the letters *ق* are the same 57 (19×3). If the total of the two becomes $57 + 57$ equals 114 (19×6) equals the total number of letters in the Quran. Lafadz al-Quran is also mentioned 57 times in the Quran, just like the word *Majid*. From the two letters above, *Al-Syura* (42), consists of 53 verses which, if a total of $42+53$ equals 95 (19×5), is exactly the same as *Qaf* (50), which consists of 45 verses, which if a total of $50+45$ becomes 95. Likewise with the letter *ق* in the 19th verse in all the letters in the Quran totaling 76 (19×4). This is one of the mathematical arrangements of number 19 regarding the Quranic Initial, for more details, see Rashad Khalifa's book entitled *Quran: Visual Presentation of the Miracle*.
- Of the 28 Arabic letters, these Arabic letters have 19 forms of writing (Hasan, 2010). For more details, see the following image:

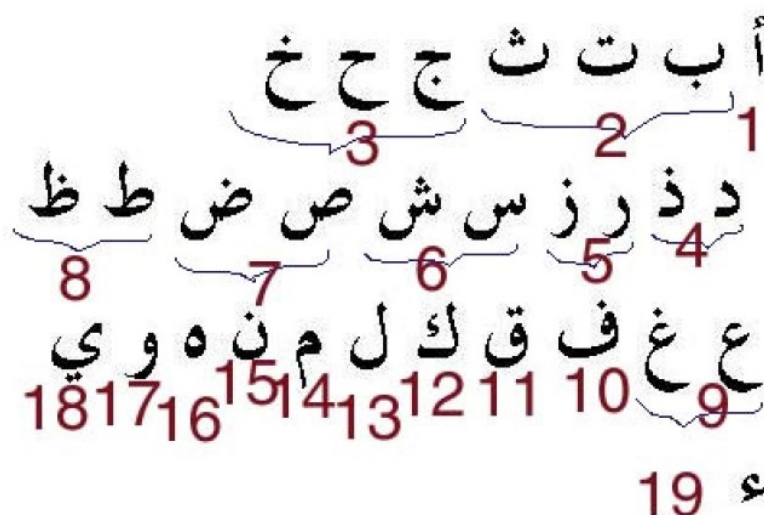


Figure 1. 19 forms of writing

B.2. 19's Codes in sura al-Muddassir

In Al-Muddassir (74:30) Allah conveys His words:

عَلَيْهَا تِسْعَةَ عَشَرَ ٣٠

“And above it are nineteen (guardian angels)”

Here Edip translates it with "On it Nineteen". There is a slight difference from the previous translation. Yusuf Ali for example, translates it with "Over it Nineteen". It may appear that these two translations have the same meaning. However, the intentions and meanings desired by these two characters are very different.

Yusuf Ali in his book *The Meaning of The Holy Quran* says in his Selected note that:

“The figure nineteen refers to angels appointed to guard hell. The mystic significance of numbers is a favorite theme with some writers, but I put no stress on it (Ali, 1997).”

Here Yusuf Ali realizes that the mystical significance of the number 19 is of great interest to many people (read: the author). However, he still did not focus on the number 19. He only used the pre-1974 mufassir's understanding, that the number 19 is a number for the number of guardian angels of hell.

This is similar to the information conveyed by al-Tabari in his book:

يقول تعالى ذكره: على سقر تسعة عشر من الخزنة. (Al-Tabari, 2000).

That above the Saqar there are nineteen guardian angels. Al-Tabari's conclusion on his commentary is based on the history of several hadiths which became the Asbab al-Nuzul of this verse. Very different from Edip Yuksel who understands the Quran with the logic of the language of the Quran itself and does not use hadith as a second authority, he prefers to understand the number 19 not as 19 angels, but as a secret code. Edip Yuksel emphasized that both the letters and numbers in the Quran were designed based on the mathematical structure of the number 19. As he says in his book:

All you need is to hear that the literal and numeral units of the Quran are designed according to a mathematical system based on code 19. If you do your research objectively, with a critical mind, you will discover many features that have already been discovered and witnessed by many (Yuksel, 2007).

This understanding is based on several functions of the number 19 which is mentioned in the verse after Al-Muddassir (74:31):

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ
كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَرْدَادَ الَّذِينَ ءَامَنُوا إِيمَانًا وَلَا
يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ
وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن
يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ ٣١

And We have made none of the guardians of hell but from angels: and We have not made their number but to be a trial for the disbelievers, so that those who have been given the Bible may be convinced and that those who believe may increase in faith and so that those who are those who were given the Al-Kitab and the believers did not hesitate and so that those in their hearts were diseased and those who disbelieved (say): "What does Allah want with this number as a parable?" Thus Allah lets astray those whom He wills and guides whom He wills. And no one knows the army of your Lord but He Himself. And Saqar is nothing but a warning to mankind

Based on this verse, there are at least three main functions for the number 19, namely First; a trial (slander) for disbelievers and those who have a disease in their hearts. Second; strengthen the beliefs of those who were given the Bible (before the revelation of the Quran). Then, Third; increase the faith of the believers. Regarding this verse edip comments as follows:

"Traditional commentators of the Quran had justifiably grappled with understanding this verse. They thought that disbelievers would be punished by the 19 guardians of hell. That was fine. But they could not explain how the number of guardians of hell would increase the faith of believers and convince the skeptical Christians and Jews regarding the divine nature of the Quran. Finding no answer to this question, they tried some explanations: the Christians and Jews would believe in the Quran since they would see that the number of guardians of hell is also nineteen in their scriptures. Witnessing the conversion of Christians and Jews, the faith of Muslims will increase (Yuksel, 2007)."

According to him, traditional interpreters are still grappling with whether their understanding of this verse is right or wrong. They think people who don't believe will be punished by 19 angels of hell. However, based on logic and the language of the Quran itself

which is the basis for Edip's understanding of the Quran ⁴, Edip argues that regarding this verse the mufasssirs cannot explain how the number of 19 angels can increase the faith of believers and convince Christian and Jewish skeptics. of the purity of God's revelation. In essence, the three functions of the number 19 that have been explained previously cannot be fully realized when understood as 19 angels. It is from here that Edip does not understand the number 19 in the Quran as the number of angels, but as a secret code that forms the basis for the design of the mathematical structure of the Quran. It is based on this that Edip thinks the number 19 can realize the functions described in the next paragraph.

There was an event that made Edip even more convinced of this opinion, namely an experience that he felt himself, as he describes in his book:

"None has been persuaded regarding the authenticity of the Quran because the number of guardians of hell is nineteen! I personally communicated and met dozens of Christians or Jews whose doubts about the authenticity of the Quran was removed because of their witnessing the mathematical miracle of the Quran based on the number nineteen. You can find some of these people on Internet forums. This is happening despite the aggressive misinformation and disinformation campaign carried out by numerous Sunni and Shiite groups (Yuksel, 2007)."

Edip said that no one can believe in the authenticity of the Quran because there are 19 guardian angels of hell. Personally, he had communicated with dozens of Christians or Jews who doubted the authenticity of the Quran, and then had no doubts (convinced) because he directly understood the mathematical miracle of the Quran for the number 19.

Edip considers the secret code number 19 to be a message from God for the computer generation. Because only this generation can easily understand it, especially the post-1974 generation (Yuksel, 2007). The post-1974 generation should not have the same understanding as the pre-1974 generation (Yuksel, 2007). For him, anyone who has a tendency to understand Saqar as hell, will naturally understand the number 19 as the number of guardian angels of hell. Conversely, anyone who understands the Saqar as a Miracle will understand the number 19 as part of the hidden structure of the design of the Quran.

In this case, regarding Al-Muddassir 74:31 above, there is no explanation from Edip regarding the relationship between the creation of the guardian angel of hell and the miracle of the number 19. In fact, this verse is a series of sentence structures that are intact and inseparable in understanding it. Then, if indeed the word *عدتهم* means "number/amount", namely the number 19, but why doesn't Edip give any explanation as to where *dlomir هم* returns (referring). There is no exact reference here except to *ملائكة*, which would give the consequence the meaning of "number / number of angels". Edip avoids this problem, he only focuses on understanding the functions contained in this verse.

⁴ See Quran A Reformist Translation, p. 5. In accordance with what is the basic principle of interpretation used by Edip Yuksel and his colleagues. In this case he said, "it uses logic and the language of the Quran itself as the ultimate authority in determining the likely meanings, rather than ancient scholarly interpretations rooted in patriarchal hierarchies".

B.3. The influence of Rashad Khalifa

1974 became a very important year for Edip Yuksel. In this year Rashad Khalifa produced the results of his research which he had started since 1969. Within 5 years Rashad managed to uncover the secret of the number 19 through his book *Quran, Hadith and Islam* and *Quran: Visual Presentation of The Miracle*. According to Edip, who quoted Rashad, the Quran had predicted when the secret number 19 would be revealed. This is in accordance with the fact in the Quran, that the number 19 is only mentioned in the 74th letter which when combined becomes 1974, according to the year the secret of this number was discovered. Then, the 74th letter itself is Al-Muddassir which is translated by Rashad as "The Hidden Secret" or hidden secrets. Starting from here, Edip often distinguishes the generation between pre and post 1974.

Rashad Khalifa was one of the people who introduced the mathematical system in the Quran, he was even the first person to discover the number 19 as God's secret code. Lots of people respond to this discovery, whether the response is positive or negative. Edip Yuksel is one of several people who responded positively to Rashad Khalifa's findings regarding the number 19 as part of the mathematical system in the Quran, he did not even convey a single criticism contained in the book *Quran A Reformist Translation*. However, Edip is aware of the differences in translation between himself and Rashad, some of the differences are as follows:

Verse	Rashad Khalifa (Khalifa, 2014)	Reformist (Yuksel, 2007)
26	I will commit him to retribution . "Aku akan melakukan kepadanya retribusi (ganjaran)".	I will cast him in the Saqar . "aku akan melemparkannya di dalam Saqar".
27	What retribution! Apa retribusi!	Do you know what Saqar is? Apakah kamu tahu apa itu Saqar?
28	Thorough and comprehensive . Cermat dan menyeluruh.	It does not spare nor leave anything . Tidak menghindari dan tidak meninggalkan sesuatu.
29	Obvious to all the people.	Manifest to all the people.
30	Over it is nineteen.	On it is nineteen.

All inspiration regarding the number 19 Edip fully agrees with what Rashad conveyed, even the majority of the content presented in his book is the result of reading Rashad's book. Therefore, when discussing the number 19, almost all of it, either directly or indirectly, comes from Rashad's book. But here, apart from repeating what Rashad said, Edip modified it in such a way as to strengthen Rashad's argument. This is what implies that there is a slight difference between Edip and Rashad in translating This Al-Muddassir.

Some of the differences can be seen in the table above, which are marked with bold font. The details of these differences will be described as follows:

1. Cast and Commit

Edip Yuksel and Rashad Khalifa here do not explain why they took the translation "Cast and Commit" to translate the word "أصلي", in translation both have differences, but in substance both are the same, namely cast and applied to Saqar or Retribution.

2. Saqar and Retribution

The word Saqar here is translated "Retribution" by Rashad Khalifa. There was no explanation at all from Rashad as to why he preferred this translation. Regarding this Edip said:

"However, Rashad Khalifa, as the one who was chosen to fulfill this great prophecy, renders the word SaQar accurately by translating it with a general word, Retribution (Yuksel, 2007)."

Even though there was no detailed explanation from Rashad, Edip still appreciated the translation given by Rashad. This is because, according to Edip, Rashad's translation is a general word and is different from previous translations which still consider Saqar to be a representative word for hell. Meanwhile, Edip prefers not to translate it, but only transliterates it. Because, according to Edip, the verse that follows "وما أدراك ما سقر" is a Rhetorical Question that God wants to attract the attention of the readers of the Quran to modify it and find new meanings.

Both of them have the same principle that Saqar is no longer suitable to be translated as hell. Because, the verses that follow, they do not consider it a description of hell, but describe a miracle, one of which is the number 19.

3. "Thorough and Comprehensive" and "does not Spare nor leave anything"

Rashad Khalifa in this case also does not provide an explanation for this translation, why he translated "لا تبقي ولا تذر" with "Thorough and Comprehensive", a translation that is very far from the literal. Meanwhile, Edip Yuksel prefers a translation that is consistent with many previous translators, namely "does not spare nor leaves anything", but Edip explains: "Though the short verse is not generally mistranslated, but its meaning and implication is distorted (Yuksel, 2007)." there were no translation errors, but the meaning and implications were distorted.

Here Edip has the same intention as Rashad in understanding this verse. Edip said: "In Other Words, It is Perfect and Precise; It is not One More not One Less (Yuksel, 2007)" is exactly what Rashad meant for the "Thorough and Comprehensive" translation. So it can be concluded that here, Rashad and Edip have the same meaning and understanding, but have different ways of translating.

When examined carefully, Edip Yuksel's influence on Rashad Khalifa here is only an initial inspiration regarding the miracle of the

number 19. However, technically and in the results of his translation, Edip can independently explain arguments for his word choices, without being influenced by Rashad Khalifa.

C. Criticism of Interpretation

Revisiting Al-Muddassir (74:26) which reads:

سَأَصْلِيهِ سَقَرٌ ٢٦

the word "أصلي" is a derivation from the word ص - ل - ي which means لزم whose meaning is proper. As explained in Lisan al-Arab:

" قَدْ صَلَّى وَاصْطَلَى إِذَا لَزِمَ وَمِنْ هَذَا مَنْ يُصَلَّى فِي النَّارِ أَيْ يُلْزَمُ النَّارَ "

(Manzhur)

If you look again at the word "أصلي" with the wazan أفعل - يفعل in the Quran, all of them are indeed always side by side with hell, as explained by Ibn Manzur above. Some verses of the Quran regarding this matter are as follows:

- Al-Nisa (4:30)

وَمَنْ يَفْعَلْ ذَلِكَ عُدُوْنَا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ٣٠

- Al-Nisa (4:56)

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ٥٦

- Al-Waqi'ah (56:94)

وَتَصْلِيَةُ جَحِيمٍ ٩٤

- Al-Inshiqaq (84:12)

وَيَصْلَى سَعِيرًا ١

- Al-A'la (87:12)

الَّذِي يَصْلَى النَّارَ الْكُبْرَى ١

- Al-Ghasyiyah (88:4)

تَصْلَى نَارًا حَامِيَةً ٤

However, here Edip Yuksel and even Rashad Khalifa don't pay much attention to discussing Al-Muddassir (74:26). Edip is more focused on discussing his Saqar word as Miracle. Even though his argument for his views on Saqar could fail if you look at the

relation between the word "أصلي" which always goes hand in hand with hell. Because, if we review Edip's principles regarding the method of understanding "the Quran with logic and the language of the Quran itself", it is clear that the majority of the words "أصلي" always have an object or ma'ful hell, but why for Al-Muddassir (74:26) the object is not hell.

In other words, the results of the interpretation offered by EDIP regarding Saqar as a Miracle will be very difficult for many groups to accept, especially for mufassir and academics who are concerned with the study of the Quran and its exegesis. This is because the results of the interpretation that emerge from the process of the interpretation method used are indirectly criticized and invalidated by the results of the conclusion of the process of the same method, namely "using the logic and language of the Quran itself."

Conclusion

However, Edip Yuksel and his two colleagues have contributed to innovative methodologies and new interpretations which are contained in his book *Quran A Reformist Translation*. In Al-Muddassir 74:26-31). The result of this interpretation is an implication of the methodological principle used by Edip in interpreting the Quran. One of the principles is to use the logic and language of the Quran itself, regardless of the meaning of the context of the verse when it was first revealed. This principle arises because Edip really has the understanding that using hadith (Asbab al-Nuzul) in understanding the Quran is no longer appropriate. Various arguments on this matter have been described in several of his works.

Furthermore, what needs to be known is that every thought on methodology and interpretation in this contemporary era will not be separated from criticism. A criticism does not have to be interpreted as blaming and weakening what a thinker or interpreter has gone through. A criticism aims to correct, improve and rebuild a new methodology and interpretation that is always in harmony with the times. So, what Edip and his colleagues have done should be appreciated. It is not appropriate that everything that is done and offered by Edip is rejected and it should not be taken for granted either. The dynamics of interpretation like this must exist in every era so that the Quran remains *Salih fi Kulli Zaman wa Makan*. In relation to this, Abdullah Saeed said that if the issue of refocusing the interpretation of the Quran in the contemporary era is not discussed, then the risk is that the verses of the Quran will slowly be rejected and then Muslims will lose their relationship with al-Quran significantly.

Wa Allahu A'lam bi al-Showab

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