


**Bulletin of Islamic Research**

ISSN (Online): 3031-4526

Received: 25-05-2026, Revised: 12-06-2026

Accepted: 21-06-2026, Published: 02-07-2026

 DOI: <https://doi.org/10.69526/bir.v4i3.431>

## Seven Earths in the Qur'anic Worldview: An Epistemological Study of Classical and Modern Tafsir

A. Sholahudin Akhyar<sup>1</sup>, Lusi Ismayenti<sup>2</sup>

### Abstract

**Purpose** – Cosmological verses of the Qur'an have long been a point of convergence and tension between Qur'anic exegesis and modern scientific thought. Among these, QS. At-Talaq [65]:12 is unique in referring to the "seven earths" (*wa mina al-ardi mithlahunna*). This study aims to compare the interpretations of the concept of the seven earths in the exegeses of Ibn Kathir and Ibn 'Ashur and to examine their epistemological implications for contemporary studies of Qur'anic cosmology. **Design/methodology/approach** – This study employs a qualitative descriptive-comparative approach based on library research. Primary data consist of the exegetical works of Ibn Kathir and Ibn 'Ashur, which are analyzed through comparative textual analysis to identify differences in interpretive methodology, epistemological orientation, and cosmological paradigms. **Findings** – The study reveals two fundamentally different interpretive paradigms. Ibn Kathir, employing the *tafsir bi al-ma'thur* approach, interprets the seven earths literally as layered realms supported by prophetic traditions and reports from the Companions, resulting in a vertically structured metaphysical cosmology. In contrast, Ibn 'Ashur adopts a rational-philological approach, interpreting the expression as referring to seven regions or continents based on linguistic analysis and openness to empirical knowledge, thereby constructing a horizontal and empirically oriented cosmological model. These contrasting interpretations demonstrate that cosmological exegesis is shaped not only by the Qur'anic text but also by the epistemological frameworks and intellectual horizons of the exegetes. **Research implications/limitations** – The study is limited to two major exegetical traditions and does not include broader comparative analysis with contemporary scientific or modern exegetical perspectives. Future research may expand the discussion by incorporating interdisciplinary approaches involving cosmology, philosophy of science, and modern Qur'anic interpretation. **Originality/value** – This study contributes to the field of Qur'anic cosmology by demonstrating that debates over the concept of the seven earths are fundamentally methodological and epistemological rather than questions of scientific correctness. It offers a balanced framework for fostering constructive dialogue between Qur'anic exegesis and modern science while preserving the epistemic integrity of revelation and remaining open to the advancement of human knowledge.

**Keywords:** Qur'anic Exegesis; Seven Earths; At-Talaq 12; Ibn Kathir; Ibn 'Ashur.

<sup>1</sup>Universitas Muhammadiyah Surakarta, Jawa Tengah, Indonesia,  
Corresponding Email: [ahyarsa@gmail.com](mailto:ahyarsa@gmail.com)

<sup>2</sup>Universitas Muhammadiyah Surakarta, Jawa Tengah, Indonesia,  
Email: [ismayenti72@gmail.com](mailto:ismayenti72@gmail.com)

## Introduction

The concept of the “seven earths” (wa minal ardhi mithlahunna) in Surah At-Talaq verse 12 is one of the Qur'anic cosmological themes that has continuously stimulated extensive and multilayered exegetical discussions from the classical period to the contemporary era [3]. The verse states that God created seven heavens and “earths similar to them,” a formulation that opens wide interpretive space regarding the meaning, form, and theological intent of the expression [4]. In the classical tafsir tradition, this verse was commonly understood through the approaches of transmitted reports, Arabic linguistics, and the horizon of classical knowledge, whereas contemporary tafsir shows a tendency toward more reflective, philosophical, rationalist readings, and at times even connections with modern scientific cosmology [5]. This shift reflects an epistemological dynamic in tafsir studies, namely how exegetes from different periods interpret the same text within the frameworks of knowledge and the intellectual concerns of their respective eras [6]. Therefore, the study of the concept of the seven earths becomes an important entry point for tracing changes in methodology, knowledge horizons, and theological orientation in the history of Qur'anic exegesis [7]. This research arises from the awareness that cosmological verses do not merely speak about the universe but also reflect how the language of revelation operates in shaping human theological consciousness [8].

The urgency of this study becomes even more pronounced as contemporary tafsir discourse is often marked by debates between traditional and modern approaches to reading the cosmological verses (ayat kawniyyah). Some modern readings tend to draw these verses into the framework of scientific cosmology, while the classical tafsir tradition emphasizes linguistic meaning, transmitted reports, and theological purpose [9]. In this context, comparing a representative classical tafsir with a methodologically grounded modern tafsir becomes essential for understanding both the continuity and the transformation of exegetical paradigms. The figures selected in this study are Ibn Kathir as a representative of classical tafsir grounded in athar and transmitted reports, and Ibn 'Ashur as a representative of modern tafsir characterized by linguistic analysis, maqasidi perspectives, and rational inquiry. Both are chosen for their strong scholarly authority and clearly articulated methodologies in interpreting Qur'anic verses [10]. By comparing these two figures, this study seeks to highlight differences in approach while also demonstrating the continuity of the tafsir tradition in understanding the concept of the seven earths. This study is therefore important to avoid simplistic readings that place classical and modern tafsir in a rigid dichotomy.

Within the corpus of tafsir literature, interpretations of the concept of the seven earths have been discussed by many exegetes, yet they often appear only as part of broader discussions of cosmological verses without in-depth comparative analysis [11]. Classical works such as *Tafsir al-Qur'an al-'Azhim* present explanations based on reports from the Companions and the Tabi'in, as well as hadiths addressing the structure of the cosmos [12]. In contrast, modern tafsir works such as *al-Tahrir wa al-Tanwir* develop more systematic linguistic and rational analyses of the verse's wording [13]. Although numerous studies on cosmological verses exist, most research still focuses on scientific tafsir approaches or on a single exegete. Studies that specifically compare two exegetes from different historical periods within one focused theme remain relatively limited [14]. This situation indicates an open academic space for more in-depth and targeted comparative research. Accordingly, this study seeks to position itself in dialogue with the existing literature while also filling a gap that has received limited scholarly attention.

The research questions of this study are as follows: how is the concept of the seven earths in Surah At-Talaq verse 12 interpreted by Ibn Kathir and Ibn 'Ashur; what methodological similarities and differences exist between them; and what are the implications of these differences for the interpretation of the concept of the seven earths. From these questions, the objectives of this study are to describe each exegete's interpretation, analyze the methods they employ and the differences in their approaches, and explain the impact of these differences on the resulting interpretations. This study also aims to understand how historical and intellectual changes influence the ways exegetes read cosmological verses. Therefore, the study is not only descriptive but also analytical and comparative. This approach is expected to provide a comprehensive picture of the dynamics of interpreting cosmological verses within the tafsir tradition.

Academically, this study offers several important contributions. First, it enriches thematic tafsir studies by presenting a focused and in-depth comparative analysis of a single cosmological verse. Second, it contributes to the epistemology of tafsir by demonstrating how differences in historical context influence exegetical methods and orientations. Third, the study is expected to serve as a reference for developing studies of ayat kawniyyah that are grounded in language and tafsir methodology rather than in speculative scientific cosmology. Fourth, the findings may strengthen the understanding that cosmological verses carry significant theological and pedagogical functions in the Qur'an. Ultimately, this study aims to make a meaningful contribution to the development of Qur'anic exegesis, particularly in understanding the dynamic relationship between the revealed text, the tafsir tradition, and the development of human knowledge.

## Literatur Review

Studies on cosmological verses in the Qur'an have developed in various research directions, particularly regarding the relationship between revelation, the universe, and the development of modern science. A number of studies have focused on the concept of cosmology in the Qur'an in general, such as research on the concept of the universe according to the Qur'an, studies on the relationship between cosmology and science in the Islamic tradition, as well as discussions on cosmological concepts from the perspective of philosophy [15]. On the other hand, several studies have specifically examined scientific exegesis (*tafsir 'ilmi*) and efforts to harmonize the Qur'an with science, such as research on the creation of the universe from the perspective of *Tafsir Al-Azhar* and modern science, studies on scientific exegesis from the Qur'anic perspective, and research highlighting the scientific miracles of the Qur'an in the field of astrophysics [16]. In addition, comparative approaches examining how exegetes understand cosmological verses have also been conducted, as reflected in studies comparing the interpretations of Tantawi Jawhari and Muhammad Mutawalli Sha'rawi regarding the process of the creation of the heavens and the earth [17]. In general, these various studies demonstrate significant scholarly attention to the relationship between the Qur'an and science, particularly in attempts to explain the compatibility of cosmological verses with the development of modern knowledge.

Nevertheless, previous studies have generally tended to position cosmological verses as objects of dialogue or harmonization between the Qur'an and science, while the epistemological aspects that shape the interpretive process itself have not received sufficient attention. Studies on the paradigm of Islamic knowledge indeed provide a theoretical foundation concerning the structure of knowledge within the Islamic tradition, yet they have not specifically connected this framework to how epistemological paradigms influence the construction of interpretations of cosmological verses [18]. Unlike previous studies, which have largely focused on harmonizing the Qur'an and science, this research positions cosmological verses as a space for examining how paradigms of knowledge shape the interpretive process itself.

Based on this review of the literature, a significant research gap can be identified. First, there are still relatively few studies that specifically examine the concept of the seven earths as the primary object of comparative analysis between classical and modern exegesis. Second, existing studies often emphasize aspects of scientific cosmology while neglecting the methodological and epistemological dimensions of exegesis. Third, differences in approach between classical and modern exegetes are frequently described only in general terms without detailed

textual analysis of interpretations of specific verses. This gap indicates the need for research that systematically combines textual, methodological, and comparative analysis. By focusing on Surah At-Talaq verse 12, this study seeks to make a specific contribution to thematic Qur'anic studies while simultaneously enriching the broader discourse on the epistemology of Qur'anic exegesis.

## Method

This study employs a qualitative research design using a descriptive-comparative approach, focusing on textual analysis of the interpretation of Surah At-Talaq verse 12 concerning the concept of the seven earths. The qualitative approach was selected because the object of study involves the construction of meaning within exegetical works, which cannot be measured quantitatively but must instead be understood through an examination of argumentation, methodology, and the epistemological framework of the exegetes. The descriptive model is used to systematically present the interpretations of each exegete without prior reduction, while the comparative model is employed to identify similarities, differences, and methodological tendencies between them. Conceptually, this study is based on the assumption that Qur'anic interpretation is shaped not only by the text itself, but also by epistemological paradigms that determine the sources of knowledge legitimacy within the interpretive process. The research was conducted in several stages, beginning with a linguistic analysis of the verse and a mapping of the broader spectrum of exegetical interpretations as a theoretical foundation, followed by an in-depth examination of the two exegetes who constitute the focus of this study.

The primary sources of data in this research are *Tafsir al-Qur'an al-'Azhim* by Ibn Kathir and *al-Tahrir wa al-Tanwir* by Ibn 'Ashur, particularly their interpretations of Surah At-Talaq verse 12. Data were collected through library research techniques by transcribing, citing, and classifying relevant interpretive passages directly from the Arabic texts, which were then analyzed contextually. In addition to primary sources, this study also utilizes secondary sources, including works on *'ulum al-Qur'an*, studies on the epistemology of Qur'anic exegesis, research on scientific exegesis, and previous studies concerning cosmological verses in order to strengthen the analytical framework and provide an adequate academic context. The comparative framework of this study is constructed around several main dimensions, namely the epistemic sources of interpretation, methodological approaches in understanding the text, the resulting cosmological constructions, and the relationship between revelation and empirical knowledge as reflected in each interpretation.

Data analysis was conducted through several stages. First, a linguistic analysis of the verse was carried out to identify possible meanings of the phrase *wa minal ardhi mithlahunna* along with its grammatical structure. Second, a systematic description was made of each exegete's interpretation, including their sources of reference, argumentative methods, and theological orientation reflected in their explanations. Third, comparative analysis was undertaken by placing both interpretations within a comparative matrix based on aspects such as exegetical sources, interpretive methods, cosmological constructions, and the underlying epistemological orientations. Fourth, the comparative findings were analyzed through an epistemological approach in order to examine how structures of knowledge, scholarly authority, historical context, and the intellectual horizon of each exegete influence their construction of meaning regarding the interpreted cosmological verse. Through these stages, this study not only presents differences in interpretation, but also seeks to uncover the epistemological dynamics underlying the construction of meaning surrounding the concept of the seven earths within the tradition of Islamic exegesis.

## Results and Discussion

### 1. The Concept of the Seven Earths in Surah At-Talaq Verse 12

Many Qur'anic verses explicitly and repeatedly mention the creation of the seven heavens, making the concept relatively well established in the tafsir tradition. However, the indication of the existence of seven earths appears explicitly in only one verse, namely Surah At-Talaq verse 12. This uniqueness makes the verse a central point of cosmological discussion in tafsir, as its wording is concise yet rich in theological and cosmological implications [19]. Exegetes from the classical to the contemporary period have paid particular attention to the phrase that indicates a similarity between the heavens and the earth in number. Debates have therefore emerged regarding whether this similarity is quantitative, structural, or merely a rhetorical analogy [20].

Allah Ta'ala said:

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

*"Allah is the One who created seven heavens and of the earth the like of them. His command descends among them so that you may know that Allah has power over all things and that Allah encompasses all things in knowledge."*

In general, this verse affirms Allah's power and the vastness of His knowledge through the depiction of a layered cosmos. The closing of the verse clarifies its theological purpose, namely that human beings may recognize

Allah's omnipotence and all-encompassing knowledge [21]. Thus, the cosmological dimension in this verse does not stand independently but functions as a pedagogical and theological means. This serves as an important initial framework before entering a more specific linguistic analysis.

The linguistic focus of the verse lies in the phrase “وَمِنَ الْأَرْضِ مِثْلَهُنَّ” (wa minal-ardhi mitslahunna). The particle *min* in Arabic allows multiple meanings: it may indicate *tab'id* (partitive), *bayan* (explanatory), or *ibtida' al-ghayah* (the beginning of a point). In the context of this verse, the majority of exegetes understand *min* as *bayan*, so the meaning becomes “and from the kind of earth (He created) the like of them.” The word *al-ard* appears in the singular form but functions as an *ism jins* (generic noun), allowing it to convey a collective meaning. The word *mitsl* (likeness) becomes the center of scholarly disagreement, since the similarity may be understood in terms of number, structure, qualities, or merely as rhetorical analogy. The pronoun *hunna* refers back to the “seven heavens,” so the sentence structure literally indicates a form of resemblance between the heavens and the earth in a certain respect [22].

In classical tafsir, the interpretation of this verse generally relies on reports from the Companions and the Successors who understood the phrase literally. Al-Tabari narrates reports from Ibn Mas'ud and Ibn 'Abbas stating that the earths are seven just as the heavens are seven, even mentioning distances between the earths similar to the distances between the heavens [23]. Al-Baghawi affirms a similar meaning by referring to hadith about the seven earths and the warning against unjustly seizing even a span of land [24]. Al-Qurtubi expands the discussion by linking the verse to prophetic traditions about the seven layers of the earth and their legal implications in fiqh [25]. Fakhr al-Razi introduces a rational dimension by discussing the possibility of a layered cosmic structure while emphasizing the limits of human knowledge regarding its true nature [26]. Abu Hayyan al-Andalusi highlights the linguistic aspect of the term *mitslahunna* and the possibility that the similarity refers to number rather than to qualities [27]. In general, classical tafsir tends to understand this verse as a literal indication of the existence of seven earths, while acknowledging that the details and ultimate reality remain known only to Allah.

In modern and contemporary tafsir, the tendency of interpretation becomes more diverse and reflective. Al-Sa'di emphasizes that the verse aims to affirm the greatness of Allah without requiring a detailed explanation of the structure of the earth [28]. Wahbah al-Zuhaili carefully combines classical and scientific approaches, stressing that the number of seven earths should be understood within the framework of faith without excessive scientific speculation [29]. Tantawi Jawhari tends to open the possibility of a scientific reading by linking the verse to geological theories and the modern structure of

the earth [30]. Al-Syinqithi reaffirms the approach of the salaf by rejecting scientific speculation and emphasizing acceptance of the apparent meaning of the verse as it stands [31]. This diversity of interpretations indicates a shift from a strong reliance on transmitted reports toward methodological reflection and epistemological caution.

From this mapping, several key issues emerge as central problems of interpretation. First, whether the resemblance in the phrase *mitslahunna* indicates a literal similarity in number or merely a rhetorical analogy. Second, how the hadith reports about the seven earths relate to the linguistic meaning of the verse. Third, to what extent the verse may be connected to modern scientific cosmology without falling into speculation. This mapping serves as the foundation before moving into a deeper study of the interpretations of the two main exegetes of this research, Ibn Kathir and Ibn 'Ashur, who represent two different methodological horizons within the tafsir tradition.

## 2. Ibn Kathir's Interpretation of the Seven Earths in Surah At-Talaq: 12

Ibn Kathir's interpretation of the concept of the "seven earths" in Surah At-Talaq verse 12 demonstrates his very strong inclination toward the method of *tafsir al-Qur'an bi al-ma'thur*, namely explaining the Qur'an through other Qur'anic verses, hadith, and the reports of the Companions. Ibn Kathir begins his interpretation by affirming that Allah SWT is informing humanity of the perfection of His power and the majesty of His authority so that people may revere the law He has prescribed. When interpreting the phrase "وَمِنَ الْأَرْضِ مِثْلَهُنَّ" (and of the earth the like of them), he explicitly states that its meaning is seven layers of the earth, just as the heavens consist of seven layered and graded levels. He firmly rejects opinions that interpret the "seven earths" merely as seven regions or geographical divisions, describing such views as far from the truth and lacking strong textual evidence. This interpretation establishes the foundation that the seven earths are a real physical existence within the structure of the universe according to the perspective of revelation. Thus, Ibn Kathir concludes that the similarity between the heavens and the earth in this verse lies in their equal number, both being seven [32].

To strengthen the argument regarding the existence of the seven earths, Ibn Kathir refers to the authority of authentic hadiths to provide certainty of meaning. He cites narrations from *Sahih Bukhari* and *Sahih Muslim* which state:

من ظلم قيد شبر من الأرض طوقه من سبع أرضين.

"Whoever zalama takes even a handspan of land unjustly will be encircled by seven earths." [33]

In addition, he includes another narration from *Sahih Bukhari* stating that a person will be made to sink into the “seven earths” as a punishment for zalim [34]. The use of these legal hadiths shows that the concept of the seven earths is not merely cosmological speculation, but a reality with theological and eschatological implications. Ibn Kathir even refers to his historical work *Al-Bidayah wa an-Nihayah* to provide a more detailed discussion regarding the creation of the earth. Through this method, he aims to affirm that information about the number of the earths is part of the truth conveyed by the Messenger of Allah [35].

Furthermore, Ibn Kathir presents reports about the physical dimensions of the seven earths based on narrations from the Companions such as Ibn Mas'ud. He mentions that between each earth there is an immense distance, and that the distance between them equals a journey of five hundred years. This physical description is then compared with the scale of another of Allah's creations, namely the Kursi. He cites a narration in *Tafsir al-Tabari* which states:

ما السموات السبع وما فيهن وما بينهن، والأرضون السبع وما فيهن وما بينهن في الكرسي إلا كحلقة ملقاة بأرض فلاة.

*“The seven heavens and whatever is within them and between them, and the seven earths and whatever is within them and between them, compared to the Kursi, are nothing but like a ring thrown into a vast desert.”*[36]

This explanation aims to lead to the ultimate message of the verse: that human beings should realize that Allah's knowledge encompasses all things and that Allah has power over all things. By presenting this immense cosmic scale, Ibn Kathir connects the textual data with the primary spiritual message of the verse. This shows that his understanding of the seven earths is literal (haqiqi) and includes a vast spatial dimension [37].

Ibn Kathir also includes more detailed and unusual narrations regarding the inhabitants of the seven earths, especially through the route of Ibn 'Abbas. He cites a narration stating that on each earth there are creatures and leaders similar to those on the human earth. The narration states: “Seven earths: on each earth there is a Prophet like your Prophet, an Adam like Adam, a Nuh like Nuh, an Ibrahim like Ibrahim, and an 'Isa like 'Isa.” However, Ibn Kathir adopts a very cautious and critical stance toward this seemingly strange report. He quotes the view of al-Bayhaqi that although the chain of transmission is judged sound, its content (matan) is considered shadh or highly anomalous because it lacks supporting narrations from other routes. Ibn 'Abbas himself, in another narration, is reported to have been reluctant to disclose this interpretation to the general public for fear that they might fall into disbelief by denying such unfamiliar information. Ibn Kathir's decision to include the narration while

simultaneously providing critical commentary demonstrates his precision as a hadith scholar in interpreting the Qur'an [38].

The sharpness of Ibn Kathir's analysis becomes even clearer when he filters narrations that he considers unfounded or extremely weak. He cites a report from Abu Bakr ibn Abi al-Dunya about the existence of a white land in the west whose light comes from its whiteness, inhabited by creatures who never disobey Allah. Regarding this narration, Ibn Kathir firmly states that the hadith is *mursal* and "very munkar" (*munkar jiddan*). He also points out the strangeness of its content, which claims that those creatures do not even know whether Adam or Satan had been created. Through this sharp criticism, Ibn Kathir aims to purify his tafsir from elements of Israiliyyat or legends that lack a valid revelatory basis. He consistently upholds the principle that in matters of the unseen – such as the creation of the universe – only authentic narrations may be relied upon. This method preserves the integrity of his tafsir within the framework of sound creed [39].

Overall, Ibn Kathir's understanding of the meaning of the seven earths combines firm belief in the literal text with a critical stance toward transmitted reports. He understands the "seven earths" as seven layers of physical matter that are truly distinct, not merely a metaphor for Allah's power. This understanding is supported by his comparative method between verses, in which he parallels the creation of the seven earths with the creation of the seven heavens mentioned in other verses such as:

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا

"Do you not see how Allah created seven heavens in layers?"[40]

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ

"The seven heavens, the earth, and whoever is in them glorify Him."[41]

He also employs a simple yet strong linguistic approach to explain that the word مثلهن ( "like them") refers to similarity in number or quantity. According to Ibn Kathir, the seven earths are a real proof of the vastness of Allah's knowledge, which encompasses every detail of His creation, no matter how small. This interpretation provides certainty regarding the structure of the universe according to the Qur'an without falling into endless philosophical speculation [42].

An analysis of Ibn Kathir's method in interpreting the concept of the seven earths reveals a balance between submission to the text of revelation and strength in verifying narrations. He successfully presents a cosmological narrative

grounded in authoritative hadiths while warning against anomalous or weak reports. His interpretation emphasizes that the reality of the seven earths is part of the signs of Allah's greatness that must be believed in and used as a means to increase piety. He does not stop at physical explanation but always returns the meaning of the verse to its ultimate message: *ma'rifatullah*, knowing Allah through His creation. Thus, Ibn Kathir's understanding of the seven earths stands as one of the best examples of a selective and profound narration-based tafsir, ensuring that the verse's primary message about Allah's power and knowledge remains clearly conveyed.

### 3. Ibn 'Ashur's Interpretation of the Seven Earths in Surah At-Talaq: 12

Muhammad al-Tahir bin 'Ashur's interpretation of the concept of the "seven earths" in Surah At-Talaq verse 12 offers an approach strongly characterized by linguistic analysis and geographical rationality. He begins his interpretation by explaining the grammatical structure of the verse, in which the name "Allah" functions as the predicate (khabar) of an omitted subject (mubtada' mahdhuf), indicating divine grandeur and further introduction to God's attributes after the mention of legal rulings in the preceding verses. Regarding the phrase "*wa min al-ardhi mithlahunna*" (and from the earth the like of them), Ibn 'Ashur gives special attention to the use of the word *al-ard* in singular form (mufrad), in contrast to *samawat* (heavens), which appears in plural form. This becomes an important starting point for questioning whether the "similarity" mentioned in the verse truly refers to the number seven or to other aspects. He emphasizes that the singular form of the earth signals a difference in condition between the heavens and the earth. Through this approach, Ibn 'Ashur seeks to move the meaning of the verse beyond a rigid textual understanding toward one that aligns more closely with natural observation [43].

Within his linguistic method, Ibn 'Ashur presents two primary grammatical possibilities for the phrase. The first is to consider the particle *min* as an additional particle (za'idah) for emphasis, making the meaning "Allah also created the earth," while *mitslahunna* functions as a circumstantial qualifier (hal). In this view, the similarity between the earth and the heavens lies not in number, but in their shared capacity to serve as powerful evidence of Allah's majestic creative power. The second possibility treats *mitslahunna* as the object clarified by *min al-ard*, in which the similarity may refer to physical form, such as spherical shape (kuruwiyyah). Ibn 'Ashur even touches upon the aspect of scientific miracle by suggesting the possibility that the earth may be one of seven planets orbiting the sun, resembling the celestial bodies in the heavens [44].

Ibn 'Ashur is also critical of the majority view of exegetes who assert definitively that the earth consists of seven physical layers. He cites the opinion

found in *al-Kashshaf* stating that no Qur'anic verse explicitly indicates seven earths except this verse, yet Ibn 'Ashur himself maintains that the verse does not provide a definitive indication in that direction. He refers to the debate between al-Maziri and his teacher Abu Muhammad regarding whether the hadith of the "seven earths" can serve as a basis for certain belief. Ibn 'Ashur tends to agree that this issue is not a practical ('amali) matter that can be firmly established through solitary reports (hadith ahad) or through the outward meaning of a verse that still allows multiple interpretations. For him, if the Qur'an mentions the earth in singular form while the heavens are plural, then the similarity is more appropriately directed toward the grandeur of creation rather than numerical equivalence [45].

Nevertheless, Ibn 'Ashur attempts to harmonize traditional interpretation with modern geographical realities through the idea of the "seven continents." If one follows the majority opinion that the similarity lies in the number seven, he suggests that it could refer to seven major landmasses separated by oceans. He identifies these as Asia together with Europe as a single landmass, Africa, Australia, North America, South America, Greenland in the north, and Antarctica in the south. He emphasizes that this classification refers to natural divisions of land rather than merely ancient or modern cartographic conventions. In this context, the particle *min* is understood as partitive (tab'idhiyyah), since the continents represent parts of the single entity of the earth [46].

Ibn 'Ashur further stresses that the primary purpose of describing the creation of the heavens and the earth is human cognition, as indicated by the phrase *li ta'lamu* (so that you may know). Allah intends for humanity to understand that His power encompasses all things and His knowledge covers every detail of creation, both visible and hidden. He explains that the immense order of the cosmic system serves as a logical proof for thoughtful people that its Creator is capable of creating other things similar or even greater [47].

Methodologically, Ibn 'Ashur combines *tafsir bi al-ra'y* (rational interpretation) with sharp philological precision. He does not outright reject hadith reports but places them within a different interpretive context, for example, viewing the hadith about being encircled by seven earths as a metaphysical depiction of punishment in the Hereafter. He also considers the scientific advancements of his time, such as geology, while noting that geology had not definitively established the existence of seven layers of the earth. His understanding of the "seven earths" seeks to avoid speculative-imaginary interpretations and instead prioritizes readings that correlate strongly with consistent Qur'anic language and contemporary knowledge [48].

Ibn 'Ashur's interpretation of At-Talaq verse 12 represents a model of exegesis that attempts to integrate classical tradition with a spirit of renewal. He allows room for multiple possible meanings, ranging from similarity in the grandeur of creation, the spherical form of the earth, to the division of continents. He seeks to demonstrate that the meaning of the Qur'an can remain relevant to changing times without losing its linguistic roots. In conclusion, Ibn 'Ashur understands the "seven earths" as a symbol of Allah's vast power, whose physical reality may take various forms according to human discovery, while its message of tawhid remains singular and firm. This interpretation offers a more dynamic and open perspective for Muslims in understanding the natural phenomena mentioned in the Qur'an.

#### 4. Comparative Analysis between the Tafsir of Ibn Kathir and Ibn 'Ashur on Surah At-Talaq 12

The comparative analysis between the interpretations of Ibn Kathir and Ibn 'Ashur regarding the concept of the "seven earths" in Surah At-Talaq verse 12 reveals a fundamental difference in intellectual paradigms between the narration-based exegetical model and the rational-philological model. Several aspects of comparison are as follows:

##### 1) Sources of interpretation

Ibn Kathir relies heavily on the method of Tafsir al-Qur'an bi al-Ma'thur, in which he prioritizes other Qur'anic verses, sahih hadith, and the reports of the Companions as the primary authorities for explaining revelation. In contrast, Ibn 'Ashur in *At-Tahrir wa at-Tanwir* inclines toward Tafsir bi al-Ra'y, emphasizing rational analysis, deep Arabic linguistic principles, and observation of natural reality. Ibn Kathir builds his argument upon accumulated narrations that he considers to provide literal certainty, whereas Ibn 'Ashur constructs his argument through linguistic deconstruction to explore broader and more dynamic possibilities of meaning. This difference in sources automatically creates a gap in how both validate information about the unseen and cosmic phenomena. Thus, Ibn Kathir appears as the guardian of textual tradition, while Ibn 'Ashur emerges as a reformer harmonizing the text with the intellect of his era.

##### 2) Linguistic analysis

Regarding linguistic analysis of the phrase *وَمِنَ الْأَرْضِ مِثْلَهُنَّ*, the two exegetes differ greatly in emphasis. Ibn Kathir simply understands *mitslahunna* as similarity in number—seven, just like the heavens. He does not dwell on the singular form of *al-ard*, instead referring directly to hadith confirming the number seven. Ibn 'Ashur, however, performs a detailed grammatical analysis of the singular form of the earth versus the plural form of the heavens, which he

sees as indicating a difference in condition between them. He proposes two grammatical possibilities: first, that the particle *min* functions as an emphatic addition, meaning the similarity lies in the greatness of creation; second, that *min* serves an explanatory role allowing the similarity to refer to physical form such as the earth's spherical nature. Ibn 'Ashur's approach shows his unwillingness to restrict the verse to a single meaning when language permits broader interpretation.

3) Attitude toward the hadith of the "seven earths"

The contrast becomes clearer in their treatment of hadith. Ibn Kathir accepts the sahih hadith about the seven earths literally as factual truth with legal and eschatological implications, such as the hadith about the unjust person being encircled by seven earths. Although he critically rejects narrations considered anomalous or weak, he firmly upholds the number seven as physical reality. Ibn 'Ashur, on the other hand, is more skeptical and views the number of the earths as not a practical matter that must be established through solitary hadith or the apparent wording of a verse that still allows multiple meanings. He even suggests the number seven in hadith could indicate multiplication of punishment. Ibn Kathir's rigor is textual-verificatory, whereas Ibn 'Ashur's rigor is critical-epistemological.

4) Cosmological model

These methodological differences lead to different cosmological models. Ibn Kathir presents a universe consisting of seven physically separate layers, each separated by vast distances, influenced by reports of the Companions. Ibn 'Ashur proposes a more flexible model compatible with science, where the "seven earths" could refer to seven planets orbiting the sun or the division of the earth into seven continents: Asia-Europe, Africa, Australia, North America, South America, Greenland, and Antarctica. Thus, Ibn Kathir's cosmology is vertical-metaphysical, while Ibn 'Ashur's is horizontal-geographical.

5) The theological function of the verse

Both agree that the ultimate purpose of the verse is *ma'rifatullah* (knowing Allah). Ibn Kathir emphasizes awe before divine power and the surveillance of divine knowledge over all things. Ibn 'Ashur highlights the cognitive function indicated by *لَتَعْلَمُوا* ("so that you may know"), meaning that Allah encourages human reasoning and observation. For Ibn Kathir, the theology centers on faith in divine power; for Ibn 'Ashur, it integrates faith with knowledge.

6) Attitude toward scientific speculation

Ibn Kathir firmly rejects interpretations that reduce the seven earths to geographical regions, considering them baseless without revelatory support. Ibn

'Ashur is more open to scientific developments such as geology and geography, provided they remain consistent with the linguistic foundations of the verse. In conclusion, Ibn Kathir safeguards tafsir from speculative human theories, while Ibn 'Ashur enriches tafsir with human discoveries to keep revelation relevant within civilization's development.

The following is a summary table of the comparative analysis between the interpretations of Ibn Kathir and Ibn 'Ashur regarding the concept of the "seven earths" in Surah At-Talaq verse 12:

**Table 1.** Comparison between the Tafsir Ibn Kathir and Ibn 'Ashur on Surah At-Talaq verse 12

Aspect of Comparison	Ibn Kathir's Interpretation	Ibn 'Ashur's Interpretation
Source of Interpretation	Based on narration (Tafsir bi al-Ma'thur): other verses, sahih hadith, and reports of the Companions.	Based on reason (Tafsir bi al-Ma'qul/Ra'y): linguistic analysis, logic, and observation of nature.
Method of Interpretation	Traditionalist–Athari; prioritizes the authenticity of transmitted reports to determine meaning.	Rational–Philological; harmonizes revelation with linguistic principles and rational inquiry.
Linguistic Analysis	Simple; understands <i>mithlahunna</i> as similarity in number (the number seven).	In-depth; highlights the singular form <i>al-ard</i> as indicating difference in condition or similarity in qualities/form (such as spherical shape).
Attitude toward the Hadith of the Seven Earths	Accepts sahih hadith literally as physical fact; critical of anomalous narrations (shadh).	More skeptical; solitary hadith is insufficient for cosmological doctrine and may be metaphorical.
Cosmological Model	Vertical-layered universe; classical islamic cosmology; seven physical layers separated by vast distances (500-year journeys).	Horizontal–geographical; modern cosmology (globe earth); seven regions or continents separated by oceans.
Theological Function	Emphasizes Allah's absolute power so humans glorify His law.	Emphasizes the cognitive purpose ( <i>li ta'lamu</i> )—knowing Allah through observation and reason.

Scientific Speculation	Strongly rejects; views interpretations like “seven continents/zones” as baseless.	Open and adaptive; integrates geography and astronomy when aligned with linguistic foundations.
------------------------	--	---

This comparison shows that Ibn Kathir seeks to preserve the purity of textual meaning through the authority of transmitted reports, whereas Ibn 'Ashur aims to offer a more dynamic interpretation so the Qur'an remains relevant alongside the development of human knowledge.

### 5. Epistemological Analysis: The Scientific Paradigm in Qur'anic Interpretation

The difference in interpreting the concept of *seven earths* between Ibn Kathir and Ibn 'Ashur demonstrates that the issue at stake is not merely a difference in interpreting a verse, but rather a difference in the structures of knowledge underlying the interpretive process itself. Ibn Kathir operates within the framework of classical exegetical epistemology, which places revelation, the reports of the Companions, and the Islamic scholarly tradition as the primary sources for understanding reality. In contrast, Ibn 'Ashur lived within a modern intellectual environment that had interacted intensively with the development of science and contemporary rationality. This difference in context produced distinct perspectives toward cosmological verses, such that the divergence in interpretation cannot be understood merely as an individual disagreement between exegetes, but rather as a manifestation of two different epistemological horizons [49].

Within the framework of classical exegesis, cosmic reality is not limited by what can be verified through empirical observation. Knowledge derived from revelation and authentic transmitted reports is regarded as a valid source of knowledge, even when the subject being discussed lies beyond the reach of direct human experience. For this reason, the concept of seven earths as understood by Ibn Kathir can be accepted as an actual cosmic reality without requiring scientific observation as proof. The primary concern of this approach is not the physical verification of the objects mentioned in the Qur'an, but rather acceptance of the authority of revelation as a source of knowledge concerning both the visible and the unseen realms. In this context, the theological dimension of the verse becomes more dominant than any attempt to correlate it with a particular cosmological model [50].

In contrast, modern exegesis developed within a different intellectual environment. The development of astronomy, geology, and various modern natural sciences has shaped the way human beings understand the structure of

the universe. Within such an environment, cosmological verses are often read through the lens of widely accepted scientific knowledge. This tendency can be seen in Ibn 'Ashur's willingness to open the possibility that the meaning of *seven earths* may relate to the geographical division of the earth or to cosmic realities more compatible with modern knowledge. Such an approach demonstrates openness toward scientific development, yet at the same time reveals how the intellectual horizon of a particular era can influence the direction of reading revelation. The case of interpreting *seven earths* serves as a concrete illustration of how changes in the horizon of knowledge can shift interpretation from literal acceptance of cosmic reality toward attempts to harmonize the text with modern geographical or cosmological models. It is precisely this shift in intellectual horizon that explains why the concept of *seven earths* in classical exegesis could be accepted as cosmic reality, while in modern exegesis it tends to be reinterpreted [51].

These findings demonstrate that modern cosmology is not, in fact, an entirely neutral framework. Like any other system of knowledge, science possesses assumptions, methodologies, and conceptual boundaries that have been constructed through a long historical process. Therefore, modern cosmological theories cannot be positioned as an absolute representation of final reality, but rather as scientific constructions that remain open to revision and further development. This awareness is important so that the dialogue between exegesis and science does not transform into the subordination of revelation to continuously evolving scientific paradigms. If scientific theories become the primary standard for determining the meaning of Qur'anic verses, then the meaning of revelation risks becoming dependent upon temporary and changing models of knowledge [52].

At this point, it becomes necessary to distinguish between openness to science and the subjugation of exegesis to science. Openness toward scientific knowledge has long been part of the Islamic intellectual tradition since the classical period. However, such openness does not mean that every scientific theory must become the primary basis for determining the meaning of the Qur'an. A proportional relationship places science as a dialogue partner capable of expanding human understanding of the natural world, while revelation continues to function as a source of guidance whose theological, moral, and spiritual objectives extend far beyond merely conveying scientific information. Thus, integration between exegesis and science should not necessarily lead to attempts to force conformity between scripture and particular scientific theories.

In this context, the exegetical tradition itself has already established important methodological boundaries. Many scholars have allowed room for utilizing scientific knowledge in understanding *ayat kauniyyah* (cosmological

verses), yet at the same time they have warned against *takalluf*—the forcing of meanings unsupported by the linguistic structure and contextual framework of the verse. Therefore, the validity of an interpretation cannot be determined solely by its ability to demonstrate compatibility with scientific discoveries, but must also be measured by its conformity with Arabic linguistic principles, the contextual meaning of the verse, and the methodological foundations of Qur'anic interpretation developed throughout the Islamic scholarly tradition. Without such foundations, the relationship between the Qur'an and science can easily degenerate into a search for mutual legitimization lacking strong methodological grounding [53].

This phenomenon has become increasingly relevant in the contemporary era, when various scientific theories and discoveries are frequently used as direct foundations for interpreting Qur'anic verses. In many cases, the meaning of a verse is connected to particular scientific concepts simply because of terminological similarities or superficial correspondences, without prior linguistic analysis or adequate exegetical study. As a result, the process of interpretation risks shifting away from understanding the intended meaning of the text toward seeking justification for previously accepted theories. The case of interpreting *seven earths* demonstrates that differences in exegesis are better understood as questions of methodology and epistemology rather than merely questions of compatibility with particular scientific theories. Therefore, the development of cosmological exegesis in the modern era requires epistemological awareness capable of maintaining a balance between fidelity to the exegetical tradition and openness toward scientific development.

## **6. Relevance and Implications for Contemporary Qur'anic Exegesis Studies**

The findings of this study carry important implications for contemporary Qur'anic exegesis studies by demonstrating that the analysis of an interpretation should not stop merely at linguistic aspects, transmitted reports, or interpretive conclusions, but must also take into account the epistemological structure that shapes the way an exegete approaches revelation. Consequently, exegesis can no longer be understood simply as an effort to explain the meaning of a verse, but also as a study of the relationship between the text, intellectual tradition, and the broader structure of knowledge underlying the emergence of a particular interpretation. In the methodological context of interpreting *ayat kauniyyah* (cosmological verses), this study highlights the importance of maintaining a balance between respect for the classical exegetical tradition and openness toward the development of modern scientific knowledge. Cosmological verses in the Qur'an fundamentally serve theological and pedagogical functions, namely affirming the greatness of Allah while directing human beings toward an awareness of the limitations of their own knowledge. Therefore, science may

function as a dialogue partner in expanding human understanding of natural phenomena, but it should not become the primary authority in determining the meaning of revelation. When scientific theories are positioned as the principal standard of interpretation, there is a serious risk of reducing the meaning of the Qur'an from a book of divine guidance into merely a source of legitimacy for scientific theories that remain dynamic and continuously subject to change.

These findings also carry broader relevance for the relationship between religion and science as well as for the development of Qur'anic studies in contemporary academic discourse. Amid the growing tendency to directly connect Qur'anic verses with specific scientific theories, methodological awareness becomes increasingly necessary, particularly the recognition that the validity of interpretation is not determined solely by its compatibility with scientific knowledge, but primarily by its conformity with Arabic linguistic structure, the contextual meaning of the verse, and the methodological principles of Qur'anic exegesis. Such awareness is essential in ensuring that the dialogue between religion and science continues in a proportional and balanced manner, while preventing the emergence of excessively forced interpretations (*takalluf*) or superficial attempts to establish scientific compatibility without an adequate exegetical foundation.

Based on these findings, the epistemological study of cosmological exegesis still offers substantial room for future scholarly development. Further research may be directed toward comparative studies of other *ayat kauniyyah* by involving a wider range of exegetes from different historical periods in order to observe patterns of shifting epistemological paradigms throughout the history of Islamic exegesis in a more comprehensive manner. In this way, cosmological exegesis studies will not only enrich understanding of Qur'anic verses concerning the universe, but will also contribute to the development of a more mature methodological framework for positioning the relationship between revelation, reason, and scientific knowledge in a balanced manner within the context of the modern world.

## Conclusion

This study demonstrates that the interpretation of the concept of *seven earths* in Surah At-Talaq verse 12 presents two contrasting exegetical models through Ibn Kathir and Ibn 'Ashur. Ibn Kathir represents the traditionalist-*athari* paradigm of Qur'anic exegesis grounded in *tafsir bi al-ma'thur*, in which prophetic traditions and the reports of the Companions function as the primary foundation for affirming the literal and stratified existence of seven earths. In contrast, Ibn 'Ashur represents a rational-philological paradigm that places linguistic analysis, grammatical possibilities, and openness toward empirical knowledge as the

principal interpretive approach. This difference gives rise to two distinct cosmological models of interpretation: a vertical-metaphysical cosmology in Ibn Kathir's exegesis and a horizontal-empirical cosmology in Ibn 'Ashur's interpretation. Despite these methodological and cosmological differences, both exegetes ultimately agree that the final purpose of the verse is the strengthening of *ma'rifatullah* through awareness of Allah's absolute power and the vastness of His knowledge.

From an epistemological perspective, this study finds that differences in interpretation do not arise solely from the Qur'anic text itself, but rather from differences in the paradigms of knowledge that shape the exegete's intellectual framework. Ibn Kathir's exegesis developed within the horizon of revelation-transmission epistemology, in which the authority of tradition functions as the primary source of cosmological knowledge. In contrast, Ibn 'Ashur's exegesis emerged within the context of modernity shaped by the development of empirical scientific knowledge, thereby opening the possibility of reinterpretation through intellectual horizons influenced by modern scientific paradigms. These findings demonstrate that modern science does not always function as a neutral instrument in interpretation, but may instead create epistemological boundaries that determine what is considered possible or impossible in understanding the realities conveyed by revelation.

The primary contribution of this study lies in affirming that debates surrounding cosmological exegesis should be understood primarily as questions of methodology and epistemology rather than simply matters of scientific correctness or error based on empirical verification. Accordingly, this study offers the perspective that cosmological exegesis should be approached as an inquiry into how paradigms of knowledge shape the possibilities of meaning within revelation, rather than merely an attempt to seek scientific legitimacy for Qur'anic texts. In the contemporary context, this study also demonstrates the need for caution regarding the growing tendency to treat scientific theories as the principal standard of legitimacy in interpreting the Qur'an, since such an approach risks shifting revelation from being a source of knowledge into an object that must conform to scientific paradigms that remain tentative and continuously evolving. Therefore, the development of *tafsir kauniyyah* should be grounded in rigorous linguistic analysis, epistemological awareness regarding the different modes of operation between revelation and science, and a proportional dialogue between the two so that the integrity of Qur'anic meaning remains preserved amidst the dynamics of modern intellectual life.

## Acknowledgement

The author(s) gratefully acknowledges the academic support and encouragement provided by the Faculty of Islamic Studies at Universitas Muhammadiyah Surakarta (UMS), especially the Master's Program in Qur'anic Studies and Tafsir, which made the completion of this research and article possible.

## Bibliography

1. Abu Hayyan al-Andalusi, Muhammad ibn Yusuf. *Al-Bahr al-Muhit fi Tafsir al-Qur'an*. Beirut: Dar al-Fikr, n.d.
2. Akhyar, A. Sholahudin. "Mount Qaf in Classical and Modern Exegesis: An Epistemological Analysis of the Scientific Paradigm in Qur'anic Interpretation." *Journal of Qur'anic Inquiry and Review* 1, no. 1 (2026): 85-106.  
<https://yayasanpendidikantafsirhadis.com/index.php/jqir/article/view/425>
3. Akhyar, A. Sholahudin. "Kosmologi Al-Qur'an dalam Perspektif Tafsir Klasik: Analisis Penafsiran Lafazh Terkait Konsep Bumi, Langit, dan Alam Semesta." *Basha'ir: Jurnal Studi Al-Qur'an dan Tafsir* 6, no. 1 (2026): 25-41. <https://doi.org/10.47498/hte1aj88>
4. Akhyar, AS, Sab'ina Alfa Fida, Sania Rahma Harfia, dan Lina Ayu Fitriyyah. "Thematic Tafsir of Scientific Verses on The Earth: Qur'anic Language beyond The Framework of Modern Cosmology." *Proceeding ISETH (International Summit on Science, Technology, and Humanity)* (2025): 1090-1100. <https://proceedings.ums.ac.id/iseth/article/view/6912>
5. Al-Attas, Syed Muhammad Naquib. *Islam and Secularism*. Kuala Lumpur: ISTAC, 1993.
6. Al-Baghawi, Abu Muhammad al-Husayn ibn Mas'ud. *Ma'alim al-Tanzil fi Tafsir al-Qur'an*. Beirut: Dar Tayyibah, n.d.
7. Al-Bukhari, Muhammad ibn Isma'il. *Sahih al-Bukhari*.
8. Al-Dhahabi, Husayn. *Al-Tafsir wa al-Mufasssirun*. Cairo: Maktabah Wahbah, n.d.
9. Al-Jauhari, Tantawi. *Al-Jawahir fi Tafsir al-Qur'an al-Karim*. Cairo: Mustafa al-Babi al-Halabi, n.d.
10. Al-Najjar, Zaghlul. *Tafsir al-Ayat al-Kawaniyyah fi al-Qur'an al-Karim*. Cairo: Maktabah al-Shuruq al-Dawliyya, n.d.
11. Al-Qurtubi, Abu 'Abd Allah Muhammad ibn Ahmad al-Ansari. *Al-Jami' li Ahkam al-Qur'an*. Beirut: Dar al-Kutub al-'Ilmiyyah, n.d.
12. Al-Razi, Fakhr al-Din Muhammad ibn 'Umar. *Mafatih al-Ghayb*. Beirut:

- Dar Ihya' al-Turath al-'Arabi, n.d.
13. Al-Sa'di, 'Abd al-Rahman ibn Nasir. *Taysir al-Karim al-Rahman fi Tafsir Kalam al-Mannan*. Beirut: Mu'assasat al-Risalah, n.d.
  14. Al-Shinqiti, Muhammad al-Amin. *Adwa' al-Bayan fi Idah al-Qur'an bi al-Qur'an*. Beirut: Dar al-Fikr, n.d.
  15. Al-Tabari, Muhammad ibn Jarir. *Jami' al-Bayan 'an Ta'wil Ay al-Qur'an*. Beirut: Mu'assasat al-Risalah, n.d.
  16. Al-Zuhaili, Wahbah. *Tafsir al-Munir fi al-'Aqidah wa al-Shari'ah wa al-Manhaj*. Damascus: Dar al-Fikr, n.d.
  17. Bakar, Osman. *Tawhid and Science: Islamic Perspectives on Religion and Science*. Kuala Lumpur: Arah Publications, 1999.
  18. Guessoum, Nidhal. *Islam's Quantum Question: Reconciling Muslim Tradition and Modern Science*. London: I.B. Tauris, 2011.
  19. Ibn 'Ashur, Muhammad al-Tahir. *Al-Tahrir wa al-Tanwir*. Tunis: al-Dar al-Tunisiyyah li al-Nashr, 1984. <https://shamela.ws/book/9776>
  20. Ibn Kathir, Isma'il ibn 'Umar. *Tafsir al-Qur'an al-'Azim*. Ed. Hikmat ibn Bashir ibn Yasin. Riyadh: Dar Ibn al-Jawzi, 1431 H. <https://shamela.ws/book/1503>
  21. Jamarudin, Ade. "Konsep Alam Semesta Menurut Al-Qur'an." *Jurnal Ushuluddin* 16, no. 2 (2010): 136-151. <http://dx.doi.org/10.24014/jush.v16i2.670>
  22. Khotimah, Husnul. "Kajian Tentang Penciptaan Alam Semesta dalam Perspektif Kitab Tafsir Al-Azhar dan Ilmuwan Sains." *Al Karima: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 4, no. 2 (2020): 61-78. <https://doi.org/10.58438/alkarima.v4i2.57>.
  23. Maryamah, Maryamah, A. S. Ahmad Syukri, Badarussyamsi, dan A. F. R. Ahmad Fadhil Rizki. "Paradigma Keilmuan Islam." *Jurnal Filsafat Indonesia* 4, no. 2 (2021): 160-170. <https://www.academia.edu/download/109543369/19450.pdf>
  24. Mu'iz, Abdul, dan Firman Ata Amrullah. "Proses Penciptaan Langit dan Bumi dalam Al-Qur'an (Studi Komparatif terhadap Penafsiran Thantawi Jauhari dan Muhammad Mutawalli Sya'rawi)." *El-Waroqoh: Jurnal Ushuluddin dan Filsafat* 8, no. 2 (2024): 338-366. <https://doi.org/10.58438/alkarima.v4i2.57>
  25. Muslim ibn al-Hajjaj. *Sahih Muslim*.
  26. Nasution, Hasiolan. "Tafsir Ilmi Mukjizat Al-Qur'an tentang Astrofisika." *Tafakkur: Jurnal Ilmu Al-Qur'an dan Tafsir* 4, no. 2 (2024): 231-250. <https://doi.org/10.62359/tafakkur.v4i2.255>.
  27. Nurjanah, Siti. "Kosmologi dan Sains dalam Islam." *Akademika: Jurnal Pemikiran Islam* 18, no. 1 (2013): 109-122. <https://e-journal.metrouniv.ac.id/akademika/article/view/391>

28. Rahman, Fathur. "Konsep Kosmologi dalam Filsafat." *Tasamuh: Jurnal Studi Islam* 8, no. 2 (2016): 265–281. <http://ejournal.iainsorong.ac.id/index.php/Tasamuh/article/view/206>
29. Sulaiman. "Tafsir Ilmi dalam Perspektif Al-Qur'an." *Al-Bayan: Jurnal Ilmu al-Qur'an dan Hadis* 2, no. 2 (2019): 164–175. <https://doi.org/10.35132/albayan.v2i2.76>

<sup>1</sup> Universitas Muhammadiyah Surakarta, Indonesia, Corresponding Email: [ahyarsa@gmail.com](mailto:ahyarsa@gmail.com)

<sup>2</sup> Universitas Muhammadiyah Surakarta, Indonesia, Email: [ismayenti72@gmail.com](mailto:ismayenti72@gmail.com)

<sup>3</sup> See tafsir Surah at-Talaq 12: Muhammad ibn Jarir Al-Tabari, *Jami' al-Bayan 'an Ta'wil Ay al-Qur'an*; Abu 'Abd Allah Muhammad ibn Ahmad al-Ansari Al-Qurtubi, *Al-Jami' li Ahkam al-Qur'an*.

<sup>4</sup> See tafsir Surah at-Talaq 12: Fakhr al-Din Muhammad ibn 'Umar Al-Razi, *Mafatih al-Ghayb*; Muhammad ibn Yusuf Abu Hayyan al-Andalusi, *Al-Bahr al-Muhit*.

<sup>5</sup> Abu Muhammad al-Husayn ibn Mas'ud Al-Baghawi, *Ma'alim al-Tanzil*; Tantawi Jauhari, *Al-Jawahir fi Tafsir al-Qur'an al-Karim*; Zaghlul Al-Najjar, *Tafsir al-Ayat al-Kawuniyyah fi al-Qur'an al-Karim*.

<sup>6</sup> Husayn Al-Dhahabi, *Al-Tafsir wa al-Mufasssirun*; Sulaiman, "Tafsir Ilmi dalam Perspektif Al-Qur'an," *Al-Bayan: Jurnal Ilmu al-Qur'an dan Hadis* 2, no. 2 (2019): 164–175.

<sup>7</sup> Maryamah et al., "Paradigma Keilmuan Islam," *Jurnal Filsafat Indonesia* 4, no. 2 (2021): 160–170; Osman Bakar, *Tawhid and Science: Islamic Perspectives on Religion and Science* (Kuala Lumpur: Arah Publications, 1999).

<sup>8</sup> Syed Muhammad Naquib Al-Attas, *Islam and Secularism* (Kuala Lumpur: ISTAC, 1993); Khotimah, Husnul. "Kajian Tentang Penciptaan Alam Semesta dalam Perspektif Kitab Tafsir Al-Azhar dan Ilmuwan Sains." *Al Karima: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 4, no. 2 (2020): 61–78.

<sup>9</sup> Sulaiman, "Tafsir Ilmi dalam Perspektif Al-Qur'an," *Al-Bayan: Jurnal Ilmu al-Qur'an dan Hadis* 2, no. 2 (2019): 164–175; Zaghlul Al-Najjar, *Tafsir al-Ayat al-Kawuniyyah fi al-Qur'an al-Karim*; Nidhal Guessoum, *Islam's Quantum Question: Reconciling Muslim Tradition and Modern Science* (London: I.B. Tauris, 2011)

<sup>10</sup> Isma'il ibn 'Umar Ibn Kathir, *Tafsir al-Qur'an al-'Azim*, ed. Hikmat ibn Bashir ibn Yasin (Riyadh: Dar Ibn al-Jawzi, 1431 H); Muhammad al-Tahir Ibn 'Ashur, *Al-Tahrir wa al-Tanwir* (Tunis: al-Dar al-Tunisiyyah li al-Nashr, 1984).

<sup>11</sup> Al-Tabari, *Jami' al-Bayan 'an Ta'wil Ay al-Qur'an*; Al-Qurtubi, *Al-Jami' li Ahkam al-Qur'an*; Fakhr al-Din Al-Razi, *Mafatih al-Ghayb*.

<sup>12</sup> Isma'il ibn 'Umar Ibn Kathir, *Tafsir al-Qur'an al-'Azim*.

<sup>13</sup> Muhammad al-Tahir Ibn 'Ashur, *Al-Tahrir wa al-Tanwir*.

<sup>14</sup> Abdul Mu'iz dan Firman Ata Amrullah, "Proses Penciptaan Langit dan Bumi dalam Al-Qur'an (Studi Komparatif terhadap Penafsiran Thantawi Jauhari dan Muhammad Mutawalli Sya'rawi)," *El-Waroqoh: Jurnal Ushuluddin dan Filsafat* 8, no. 2 (2024): 338–366; Sulaiman, "Tafsir Ilmi dalam Perspektif Al-Qur'an," *Al-Bayan: Jurnal Ilmu al-Qur'an dan Hadis* 2, no. 2 (2019): 164–175.

<sup>15</sup> Jamarudin, Ade. "Konsep Alam Semesta Menurut Al-Qur'an." *Jurnal Ushuluddin* 16, no. 2 (2010): 136–151; Nurjanah, Siti. "Kosmologi dan Sains dalam Islam." *Akademika: Jurnal Pemikiran Islam* 18, no. 1 (2013): 109–122; Rahman, Fathur. "Konsep Kosmologi dalam Filsafat." *Tasamuh: Jurnal Studi Islam* 8, no. 2 (2016): 265–281.

<sup>16</sup> Khotimah, Husnul. "Kajian Tentang Penciptaan Alam Semesta dalam Perspektif Kitab Tafsir Al-Azhar dan Ilmuwan Sains." *Al Karima: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 4, no. 2 (2020): 61–78; Nasution, Hasiolan. "Tafsir Ilmi Mukjizat Al-Qur'an tentang Astrofisika." *Tafakkur: Jurnal Ilmu Al-Qur'an dan Tafsir* 4, no. 2 (2024): 231–250; Sulaiman. "Tafsir Ilmi dalam Perspektif Al-Qur'an." *Al-Bayan: Jurnal Ilmu al-Qur'an dan Hadis* 2, no. 2 (2019): 164–175.

<sup>17</sup> Mu'iz, Abdul, dan Firman Ata Amrullah. "Proses Penciptaan Langit dan Bumi dalam Al-Qur'an (Studi Komparatif terhadap Penafsiran Thantawi Jauhari dan Muhammad Mutawalli Sya'rawi)." *El-Waroqoh: Jurnal Ushuluddin dan Filsafat* 8, no. 2 (2024): 338–366.

<sup>18</sup> Maryamah, Ahmad Syukri, Badarussyamsi, dan Ahmad Fadhil Rizki. "Paradigma Keilmuan Islam." *Jurnal Filsafat Indonesia* 4, no. 2 (2021): 160–170.

<sup>19</sup> Ade Jamarudin, "Konsep Alam Semesta Menurut Al-Qur'an," *Jurnal Ushuluddin* 16, no. 2 (2010): 136–151; Hasiolan Nasution, "Tafsir Ilmi Mukjizat Al-Qur'an tentang Astrofisika," *Tafakkur* 4, no. 2 (2024): 231–250; Akhyar, "Kosmologi Al-Qur'an dalam Perspektif Tafsir Klasik: Analisis Penafsiran Lafazh Terkait Konsep Bumi, Langit, dan Alam Semesta." *Basha'ir: Jurnal Studi Al-Qur'an dan Tafsir* 6, no. 1 (2026): 25–41.

<sup>20</sup> Al-Tabari, *Jami' al-Bayan 'an Ta'wil Ay al-Qur'an*; Tantawi Jauhari, *Al-Jawahir fi Tafsir al-Qur'an al-Karim*; Fathur Rahman, "Konsep Kosmologi dalam Filsafat," *Tasamuh* 8, no. 2 (2016): 265–281.

<sup>21</sup> 'Abd al-Rahman ibn Nasir Al-Sa'di, *Taysir al-Karim al-Rahman*, tafsir At-Talaq 12.

<sup>22</sup> Abu Hayyan al-Andalusi, *Al-Bahr al-Muhit*; Fakhr al-Din Al-Razi, *Mafatih al-Ghayb*, tafsir At-Talaq 12.

<sup>23</sup> Al-Tabari, *Jami' al-Bayan 'an Ta'wil Ay al-Qur'an*, tafsir At-Talaq 12.

- <sup>24</sup> Al-Baghawi, *Ma'alim al-Tanzil fi Tafsir al-Qur'an*, tafsir At-Talaq 12.
- <sup>25</sup> Al-Qurtubi, *Al-Jami' li Ahkam al-Qur'an*, tafsir At-Talaq 12.
- <sup>26</sup> Fakhr al-Din Al-Razi, *Mafatih al-Ghayb*, tafsir At-Talaq 12.
- <sup>27</sup> Abu Hayyan al-Andalusi, *Al-Bahr al-Muhit*, tafsir At-Talaq 12.
- <sup>28</sup> Al-Sa'di, *Taysir al-Karim al-Rahman fi Tafsir Kalam al-Mannan*, tafsir At-Talaq 12.
- <sup>29</sup> Wahbah Al-Zuhaili, *Tafsir al-Munir*, tafsir At-Talaq 12.
- <sup>30</sup> Tantawi Jauhari, *Al-Jawahir fi Tafsir al-Qur'an al-Karim*; Abdul Mu'iz dan Firman Ata Amrullah, "Proses Penciptaan Langit dan Bumi dalam Al-Qur'an (Studi Komparatif terhadap Penafsiran Thantawi Jauhari dan Muhammad Mutawalli Sya'rawi)," *El-Waroqoh: Jurnal Ushuluddin dan Filsafat* 8, no. 2 (2024): 338-366.
- <sup>31</sup> Muhammad al-Amin Al-Shinqiti, *Adwa' al-Bayan*, tafsir At-Talaq 12.
- <sup>32</sup> Ibnu Katsir, *Tafsir al-Qur'an al-'Azim*, (tafsir At-Talaq:12), 7:309-311.
- <sup>33</sup> Al-Bukhari, *Sahih al-Bukhari*, Kitab al-Mazalim, no. 2453; Muslim al-Hajjaj, *Sahih Muslim*, Kitab al-Buyu', no. 1612.
- <sup>34</sup> Al-Bukhari, *Sahih al-Bukhari*, Kitab al-Mazalim, no. 2454.
- <sup>35</sup> Ibnu Katsir, *Tafsir al-Qur'an al-'Azim*, 7:310.
- <sup>36</sup> Al-Tabari, *Jami' al-Bayan 'an Ta'wil Ay al-Qur'an*, tafsir At-Talaq 12.
- <sup>37</sup> Ibnu Katsir, *Tafsir al-Qur'an al-'Azim*, 7:309-310.
- <sup>38</sup> Ibnu Katsir, *Tafsir al-Qur'an al-'Azim*, 7:310-311.
- <sup>39</sup> Ibnu Katsir, *Tafsir al-Qur'an al-'Azim*, 7:311.
- <sup>40</sup> Quran, Nuh:15.
- <sup>41</sup> Quran, Al-Isra':44.
- <sup>42</sup> Ibnu Katsir, *Tafsir al-Qur'an al-'Azim*, 7:310.
- <sup>43</sup> Muhammad al-Tahir Ibn 'Ashur, *Al-Tahrir wa al-Tanwir*, 28:338-339.
- <sup>44</sup> Ibn 'Ashur, *Al-Tahrir wa al-Tanwir*, 28:339-340.
- <sup>45</sup> Ibn 'Ashur, *Al-Tahrir wa al-Tanwir*, 28:340-341.
- <sup>46</sup> Ibn 'Ashur, *Al-Tahrir wa al-Tanwir*, 28:341.
- <sup>47</sup> Ibn 'Ashur, *Al-Tahrir wa al-Tanwir*, 28:341-342.
- <sup>48</sup> Ibn 'Ashur, *Al-Tahrir wa al-Tanwir*, tafsir At-Talaq:12, 28:338-342.
- <sup>49</sup> Fathur Rahman, "Konsep Kosmologi dalam Filsafat," *Tasamuh* 8, no. 2 (2016): 265-281; Maryamah et al., "Paradigma Keilmuan Islam," *Jurnal Filsafat Indonesia* 4, no. 2 (2021): 160-170.
- <sup>50</sup> Ade Jamarudin, "Konsep Alam Semesta Menurut Al-Qur'an," *Jurnal Ushuluddin* 16, no. 2 (2010): 136-151.
- <sup>51</sup> Akhyar, "Mount Qaf in Classical and Modern Exegesis: An Epistemological Analysis of the Scientific Paradigm in Qur'anic Interpretation." *Journal of Qur'anic Inquiry and Review* 1, no. 1 (2026): 85-106.
- <sup>52</sup> AS Akhyar et al., "Thematic Tafsir of Scientific Verses on The Earth: Qur'anic Language beyond The Framework of Modern Cosmology," *Proceeding ISETH* (2025): 1090-1100.
- <sup>53</sup> Siti Nurjanah, "Kosmologi dan Sains dalam Islam," *Akademika* 18, no. 1 (2013): 109-122.

## Copyright

© 2026 The Author(s). This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC-BY 4.0), which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited. See <http://creativecommons.org/licenses/by/4.0/>.