

Heliocentric in the Qur'an: A Comparative Study of *Tafsir Jalalain* and *Tafsir Ilmi* of the Ministry of Religion of the Republic of Indonesia

Opi Yensi^{1*}, Laksamana Naufal Hadi², Kharismah Gulsani³

^{1,2,3}UIN Sunan Kalijaga Yogyakarta

(Jl. Laksda Adisucipto, Papringan, Caturtunggal, Kabupaten Sleman, Daerah Istimewa Yogyakarta 55281)

*Email: 24205031056@student.uin-suka.ac.id

Abstract

The Qur'an contains numerous scientific indications that encourage humans to contemplate the creation of Allah, including the celestial phenomena of the movement of heavenly bodies. One of the verses frequently examined in this context is Surah Yasin, verses 38–40, which describe the motion of the sun and the moon along their respective orbits. These verses are often associated with the heliocentric theory in modern astronomy, which states that the sun is the center of the solar system and that the earth revolves around it. Within the tradition of Qur'anic exegesis, interpretations of these verses have developed according to the scientific context of each era. This study aims to analyze and compare the interpretation of Surah Yasin 38–40 in *Tafsir Jalalain* as a representation of classical exegesis and *Tafsir Ilmi* of the Indonesian Ministry of Religious Affairs as a contemporary scientific-oriented interpretation. Using a qualitative method based on library research, the findings reveal that *Tafsir Jalalain* interprets the verses literally and theocentrically, while *Tafsir Ilmi* relates them to modern astronomy. Both do not contradict one another but reflect the epistemological dynamics of tafsir that affirm the Qur'an's enduring relevance across time.

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A. Introduction

The Qur'an as the holy book of Muslims not only contains theological teachings, laws, and ethics, but also contains various scientific cues (*kauniyah*) that challenge mankind to think, research, and reflect on the creation of Allah Swt. Among the verses that invite scientific contemplation are those related to the circulation of the sun, moon, and planets. Astronomical phenomena that have until now become the object of modern scientific study. One of the most frequently referenced verses in this regard is Q.S. Yasin verses 38–40, which poetically states that the sun travels in its circulation.[1] This verse becomes the meeting point between revelation and science, between text and nature, which opens up the space for hermeneutics in the realm of interpretation and astronomy, especially when it is

associated with the two great theories of cosmology that once dominated the world: **geocentric** and **heliocentric**. [2]

Geocentric theory places the earth at the center of the solar system. This view has been a scientific and religious doctrine for centuries, espoused by figures such as Aristotle and Ptolemy. Meanwhile, **heliocentrism**, popularized by Copernicus in the 16th century, states that the sun is the center of the solar system, and that the earth and other planets revolve around it. [3] However, long before Copernicus proposed the solar system, Muslim scientists had already made significant contributions to the development of astronomy. Figures such as Al-Battani, Al-Zarqali Nashiruddin al-Ṭusi, and Ibn al-Shaṭir created mathematical models that surprisingly bear a striking resemblance to heliocentric formulations. In fact, the theory of "Ṭusi Couple" invented by al-Ṭusi became one of the scientific devices that was allegedly strongly adopted by Copernicus in compiling his theory. [1]

However, interestingly, in the discourse of interpretation of the Qur'an, the debate between geocentric and heliocentric models is not always present in scientific form, but in the form of interpretation that follows the paradigm of its time. Classical interpretations such as the Jalalain Commentary, written by Jalaluddin al-Mahalli and Jalaluddin as-Suyuthi, generally reflect a medieval cosmological view that leaned more towards a geocentric model. This is natural, considering that this interpretation was born at a time when astronomy had not yet developed as it is today. [4] In interpreting the verses of the circulation of the sun and moon, classical scholars often relied on linguistic and theological approaches, as well as the prevailing scientific understanding of the time. [5] In contrast, the Tafsir Ilmi of the Ministry of Religion of the Republic of Indonesia, as a contemporary product, offers an approach that seeks to harmonize kauniyah verses with the findings of modern science. In this interpretation, the verses describing the motion of celestial bodies are not understood literally, but through a contextual and scientific approach. This interpretation is also supported by scientists and astronomical experts who seek to promote harmony between revelation and science, without having to negate the authority of the spiritual meaning of the Qur'anic text. [2]

Various previous studies have provided insight into the study of heliocentric verses, but only focus on proving the miracles of the Qur'an which have already hinted at the concept of heliocentrism before the concept was put forward, as explained by Slamet Hambali, in the Quran there are verses about the earth, moon and sun, such as Surah Jonah verse 5, al-Naml verse 88, Yasin verses 38 and 40, al-Anbiya verse 33, al-Imran verse 190.

Ahmad Mustafa al-Maraghi in Tafsir al-Maraghi emphasized that the Heliocentric theory is in accordance with the Qur'an and the birth of the Heliocentric theory is part of the miracle of the Qur'an.[6]

In contrast to Slamet Hambali, Umul Jazila and Suliyanah in their research entitled *The Sun About Heliocentric Theory In Science Perspective And al-Quran Tafsir al-Maraghi*, focusing more on the study of analysis from the perspective of physics and interpretation of the Quran, they revealed that in the Quran there is also a science that explains heliocentrism which states the sun as the center of the solar system. Based on Nicolaus Copernicus' theory in a book entitled *De Revolutionibus Orbium Coelestium*, it has been published that heliocentric theory is able to collapse the long-established geocentric theory. The Qur'an was revealed long before the astronomical concept of the motion of the earth was presented and is in line with heliocentric theory.[4]

Siti Nur Halimah in her research also has an interesting focus, namely she discusses Muslim figures who are important in the world of astronomy, one of which is Ibn al-Syatir who is actually a pioneer in the formation of heliocentric theories that solve geocentric theories. Halimah wants to bring back who Ibn al-Syatir is and his role in heliocentric studies whose work has been shifted by Nicholas Copernicus. Halimah discovered that Ibn al-Syatir was a figure who criticized Ptolemy's geocentric theory, he mapped the movements of the planets in space until the heliocentric theory was established, about 2 centuries before Nicolas Copernicus. Ibn Al-Shatir succeeded in writing several books such as *Nihayat al-Sul Fi Tashih al Usul* and inventing supporting tools in astronomy and Falak, astrolabe and sundial (sundial).[7]

Hasan al-Asyari, on the other hand, tried to examine several theorems and models of Muslim astronomy formulations and the influence of Muslim astronomical works on Copernicus in compiling heliocentric theories according to some researchers. In his hypothesis, al-Asyari stated that Copernicus was greatly influenced by the works of previous astronomers, in this case the work of Muslim astronomers. Some researchers also do not dare to conclude that Copernicus did indeed follow the models or theorems of the work of Muslim astronomers. On the other hand, there are also those who think that the similarities obtained are just a coincidence.[8] With regard to the literature above, indeed in general the research discusses the topics of Quranic verses, Islam and heliocentric, but it has not been found that discusses aspects of the comparative approach between the two interpretations related to heliocentric verses. Most of them only focus on proving the miracles of the Qur'an and the role of Muslim astronomers in formulating the concept of

heliocentrics, while such aspects of how the interpretation of heliocentric verses in classical and contemporary books of interpretation are compared so that they can lead us to a new perspective in understanding the verses of the Quran.

B. Method

This research uses a qualitative approach with the type of library research. This approach was chosen because the research focuses on the analysis of interpretive texts and thoughts contained in written sources, especially related to the interpretation of Qur'anic verses that discuss the circulation of the sun. The data sources in this study consist of two types, namely primary data and secondary data. Primary data were obtained from two books of tafsir that became the main object of study, namely *Tafsir Jalalain* by Jalaluddin al-Mahalli and Jalaluddin as-Suyuthi, which represented the classical style of tafsir, and *the Tafsir Ilmi* of the Ministry of Religion of the Republic of Indonesia which represented contemporary interpretation with an integrative approach between the Qur'an and modern science.

Data collection techniques are carried out through documentation studies, namely by searching, reading, recording, and classifying information from various relevant references. All the data collected were analyzed based on the suitability of the theme, namely the interpretation of the movement of the sun and the regularity of celestial bodies, as well as how classical and contemporary interpreting texts interpret the verse in the context of scientific development. The data analysis technique used in this study is content *analysis*, which aims to understand the structure of the meaning and methodological approach of each interpretive text. After that, a comparison was made between the two interpretations to see the common points and differences, then it was linked to modern astronomical facts related to the motion of the sun in the solar system and in the Milky Way galaxy.

C. Results and Discussion

Heliocentric at a glance

The concept of the Sun as the center of the universe was first coined by a Greek scientist named Aristarchus. This opinion was later refuted by another Greek philosopher named Aristotle, and thereafter there was no rebuttal for 15 centuries. Later the concept was re-reinforced by a scientist named Ptolemy who lived in 151-127 BC and was not refuted for 12 centuries. Then Nicolas Copernicus who lived 1473-1543 AD read the books

of Aristarchus, which eventually resurrected the theory that the earth and other planets revolve around the sun. Copernicus thought that the Sun-centered solar system was more logical and beautiful, but he had no definitive proof.

Kepler discovered that the laws governing orbit become much simpler if the Sun is at the center. Newton has also shown that this is due to the law of universal gravity. If gravity were to work, the Earth and other planets would have to revolve around the Sun, because much more Copernicus' thought was supported again by Galileo who lived from 1564 to 1642 AD, who until finally still supports today that the earth and the planets revolve around the Sun. In 1543 AD due to the Copernicus revolution, there was a lot of discontent especially among the clergy of the church. The cause was Copernicus's opinion which was contrary to the dogma of the church. Even Martin Luther said, "Copernicus was insane and his theories were considered against the Gospel and unacceptable".[9]

Speaking of heliocentrics, inseparable from the figure of Nicolaus Copernicus, he was one of the philosophical figures of the Middle Ages, before he entered the field of astronomy, he once wrote an essay on stabilizing the value of the currency that was consulted by the two leaders of Prussia and Poland. Copernicus died after officially publishing the book *De Revolutionibus Orbium Celestium*. In 1616 Galileo was condemned by the Inquisition (the court institution of the Roman Catholic Church to suppress heretical teachings) and in 1633 he served life under house arrest. Galileo's sentence was lighter than that of Giordano Bruno, who was executed in Rome by burning by Cardinal Robert Bellarmine on February 17. It is different with Copernicus who during his lifetime had supporters/admirers, as well as critics of his theory who were no more extreme than the two scientists after Copernicus.[10]

Based on astronomy, the heliocentric theory is a theory that conceptualizes the sun as fixed, unchanging and at the center of the universe (Solar System).[11] Derived from the Greek, *helios* = sun and *Kentron* = center. Historically, heliocentrism is the opposite of geocentrism, which puts the Earth at the center of the universe. The following is Copernicus' hypothesis on the heliocentric concept in his book *The Commentariolus*:

- 1) The planets rotate (revolutionize) not just at one point.
- 2) Earth is the center of the Moon's orbital line.
- 3) The Sun is the center of the universe and all celestial bodies revolve around it.
- 4) The distance between the Earth and the Sun is closer than the distance of other stars to the Earth.

- 5) The stars are not moving, it is the movement of the Earth that seems to see the movement of the stars.
- 6) The movement of one rotation of the Earth with respect to the Sun is one year.
- 7) The Earth's orbit around the Sun causes the planets to orbit the Sun in opposite directions.[10]

This Copernicus hypothesis finally succeeded in overthrowing the authority, the scriptures, and the scientists of the church, and this also became the beginning of the recognition of the concept of heliocentrism in modern science, especially in the field of astronomy. However, the heliocentric hypothesis is also not entirely correct in this modern era, because in heliocentric studies it must be clear first what context is being discussed, if heliocentric leads to the understanding of the sun as the center of the universe then that understanding can be said to be incorrect because there are still many other stars that have their own orbits and do not surround the sun. However, if heliocentric is discussed in the context of the sun as the center of the solar system, the center of its orbit of planets, asteroids, comets, rocks, and including the earth, then the term heliocentric in this context is appropriately used[12]

Profile of Mufassir and the Book of Tafsir

1. The Book of Tafsir Jalalain

Tafsir Jalalain is one of the most popular and influential works of tafsir in the Islamic world, especially in the archipelago. This book is not only used as a reference in classical Islamic educational institutions such as Islamic boarding schools, but also as an important reference in the study of interpretation in modern Islamic universities.[13] The speciality of this interpretation lies in its language style that is concise, dense, but still contains depth of meaning. Jalalain is the collective name of the two great scholars who compiled this tafsir, namely **Imam Jalaluddin al-Mahalli** and **Imam Jalaluddin al-Suyuthi**, two prominent figures in the fields of tafsir, fiqh, and other Islamic sciences.[14]

Jalaluddin al-Mahalli is a scholar from Cairo, Egypt, who is known as an intelligent, simple, and productive figure in writing. He began writing Tafsir Jalalain in 859 H/1455 AD, starting from Surah Al-Kahfi to An-Naas, then returning to the beginning of the Qur'an and writing Tafsir Al-Fatihah. Unfortunately, he died in 864 H/1460 AD before completing the entire content of the Qur'an.[13] After the death of al-Mahalli, the writing of Tafsir Jalalain was continued by his disciple, Imam Jalaluddin al-Suyuthi in 911 AH/1505 AD.

He compiled a commentary for the first part of the Qur'an from Surah Al-Baqarah to Surah Al-Isra', completing the parts that had not been written by his teacher. In general, the Tafsir Jalalain is written in one volume, but in modern printing, the Tafsir Jalalain is sometimes printed in two volumes or even 3 volumes.[15]

Jalalain's interpretation uses the *ijmali (global) tafsir method*, which is a method that presents the meaning of the verses of the Qur'an concisely and comprehensively, without too much elaboration or in-depth discussion. The explanation in this commentary goes directly to the core of the meaning of the verse, often with just one or two sentences to explain a verse or a part of the verse. The characteristic of this method is that it provides a thorough understanding of the meaning of the verse while maintaining simplicity and readability.[13] In practice, al-Mahalli and al-Suyuthi also use the method of *tafsir bi al-ma'tsur*, which is an interpretation based on history (from the Qur'an, hadith, atsar of the Companions, and tabi'in), especially in certain parts that require legitimacy from the nash. However, especially al-Suyuthi also made room for a moderate element of *tafsir bi al-ra'yi*, where reasoning was used to strengthen or clarify meaning, but remained within the framework of the discipline of classical interpretation.[14]

In addition, Tafsir Jalalain also emphasizes the linguistic aspect. Each word in the Qur'an is explained briefly but concisely in terms of lexical meaning and context in the sentence structure, this is considering the scientific background of the two interpreters who are strong in the field of nahwu and balaghah.[16] Nevertheless, even though it is not deep in the legal debate, Tafsir Jalalain still shows the tendency of the fiqh **of madzhab Shafi'i**, in accordance with the affiliation of the two madhhab of its authors. This can be seen in the interpretation of legal verses, such as inheritance, marriage, and hudud, although it is conveyed briefly and not polemic[14]. Meanwhile, in the aspect of faith, Tafsir Jalalain adheres to the understanding **of Ahlus Sunnah wal Jama'ah** in the outline of **madzhab Ash'ariyyah**. Although not debated in depth, this tendency is seen in the interpretation of verses related to the attributes of Allah, qadha and qadar, as well as occult matters.[15]

2. Book of Interpretation of Science of the Ministry of Religion of the Republic of Indonesia

Tafsir Ilmi of the Ministry of Religion of the Republic of Indonesia is one of the products of interpretation of the Qur'an that uses a *scientific approach*. This interpretation was born from a collaboration between the Ministry of Religion of the Republic of Indonesia and the Indonesian Institute of Sciences (LIPI) in 2009, with the aim of

integrating the content of the kauniyah verses of the Qur'an with the findings of modern science. This interpretation is constructed by a thematic method (*tafsir maudhu'i*), in which each theme in the Qur'an (such as ocean, food and drink, or time) is systematically traced based on relevant verses, then analyzed using the latest scientific theories. Tafsir Ilmi also involves two teams of experts: the shar'i team (tafsir scholars) and the kauniy team (scientists), who complement each other to produce a scientific and valid interpretation according to shari'i.[17]

Within 7 years, the Scientific Interpretation of the Ministry of Religion of the Republic of Indonesia was successfully completed and published in 19 Titles. Thus, the Ministry of Religion's Scientific Interpretation consists of 19 volumes (specifically titled "Animals in the Perspective of the Qur'an and Science", printed in 2 prints that are too thick),[18] among which are:

- 1) The Creation of the Universe in the Perspective of the Qur'an and Science (2010);
- 2) The Creation of the Earth in the Perspective of the Qur'an and Science (2010);
- 3) The Creation of Man in the Perspective of the Qur'an and Science (2016 revised edition);
- 4) Water in the Perspective of the Qur'an and Science (2010);
- 5) Plants in the Perspective of the Qur'an and Science (2010);
- 6) The Apocalypse in the Perspective of the Qur'an and Science (2010);
- 7) Animals in the Perspective of the Qur'an and Science (2016 revised edition);
- 8) The Story of the Pre-Abrahamic Prophets in the Perspective of the Qur'an and Science (2012);
- 9) Sexuality in the Perspective of the Qur'an and Science (2012);
- 10) The Benefits of Heavenly Bodies in the Perspective of the Qur'an and Science (2012);
- 11) Food and Beverage in the Perspective of the Qur'an and Science (2013);
- 12) Samudra in the Perspective of the Qur'an and Science (2013);
- 13) Time in the Perspective of the Qur'an and Science (2013);
- 14) Rani's Body in the Perspective of the Qur'an and Science (2015);
- 15) The Existence of Life in the Universe in the Perspective of the Qur'an and Science (2015);
- 16) The Extinction of Living Things in the Perspective of the Qur'an and Science (2015);

17) Light in the Perspective of the Qur'an and Science (2016);

18) Mountains in the Perspective of the Qur'an and Science (2016);

19) The Phenomenon of the Human Psyche in the Perspective of the Qur'an and Science (2016).[19]

Of the 19 titles above, in this study the author will focus on discussing the sun contained in title 10, namely "The Benefits of Celestial Objects in the Perspective of the Qur'an and Science".

Comparison of Jalalain's Tafsir and the Scientific Tafsir of the Ministry of Religion of the Republic of Indonesia on Heliocentric Verses

1. Jalalain's Interpretation of the Heliocentric Verses

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

"And the sun walks in its circulation. Such is the decree of the Almighty, the All-Knowing." (Q. S. Yasin: 38).

Tafsir Jalalain states that this verse and so on are part of the *verse wa-ayatul lahum*, or it is a solitary verse, that is, not bound by the previous verse, as well as the verse *wal qamara*. He further explained about the verse (*Wa al-syamsu tajri*): "And the sun continues to walk (circulate) in its circulation." (*li mustaqarrin laha*): "To the place of its predetermined circulation." (*Dzalika taqdir al-'Aziz al-'Alim*): "That is the decree of the Almighty in His kingdom and the All-Knowing of His creatures."

وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ

"And We have appointed for the month of manzilahs, so that (after he reaches the last manzilah) he will return as an old bunch." (Q. S. Yasin: 39).

Tafsir Jalalain states that (And for the moon) it can be read *wal qamaru* or *wal qamara*. When the nasab is recited, it means that it is narrated by *the fi'il* afterwards which serves to interpret it, that is— (We have ordained) for its circulation — (manzilahs) as many as twenty-eight manzilahs for twenty-eight nights for each month. Then hide for two nights, if the number of one month is thirty days: and one night, if the number of one month is twenty-nine days—(until it returns) after reaching the last manzilah, according to the sight of the eye — (as the form of an old bunch) when it is old it is like a patch, and then thinnely, crescent-shaped and yellow.[20]

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

"It is impossible for the sun to chase the moon and the night cannot precede the day. Each one circulates on its distribution line." (Q. S. Yasin: 40).

According to Jalalain (It is impossible for the sun) there will be no (getting moon) that is, the sun and the moon unite at night — (and even night cannot precede the day) the

night will not come before the end of the day. — (And each of them) the sun, the moon, and the stars. This tanwin of the *kullun* is a change from *mudaf ilaih* — (on the circulating line) which is round — (circulating) on its respective distribution lines. In this expression the celestial bodies are likened to sentient beings, hence they are expressed by the utterance *yasbahuna*. [20]

From the explanation above, it can be seen that Jalalain does not explicitly mention the sun as the center of the solar system (heliocentric) or vice versa, the earth as the center of the solar system (geocentric). Jalalain only states that the sun continues to walk around its orbit, which in this case does not mention where the sun revolves (its orbit). In addition, Jalalain also does not bind the interpretation of this verse to one of the astronomical theories strictly, but chooses to **stop at the textual meaning and qadarullah** (decree of Allah). Thus, Jalalain does not reject or support the heliocentric theory, considering that this interpretation was written long before Copernicus (16th century), and is based on classical astronomical knowledge. This does not mean rejecting modern science, but it does show that there are methodological limits to classical interpretation.

2. Scientific Interpretation of the Ministry of Religion of the Republic of Indonesia on Heliocentric Verses

Discussions related to heliocentrism are also contained in the Ministry of Religion's Scientific Interpretation precisely in title 10, namely "The Benefits of Celestial Bodies in the Perspective of the Qur'an and Science" Chapter three which discusses the benefits of the sun, in the sub-chapter of the sun as the center of the solar system. The Ministry of Religion's Tafsir Ilmi does not start the discussion with verses of the Quran, but begins by explaining the sun in general, as follows:

"The Sun is the largest celestial body in the solar system compared to others. It is a giant incandescent ball that has the main content of hydrogen as the fuel for the nuclear reaction. The nuclear reaction at its core becomes a source of radiated energy, with a surface temperature of about 5,800 °K. Such is the great heat that radiates from it to all corners of the solar system. Although the distance between the sun and the earth is very far, about 150,000,000 km, the heat from this sunlight still feels stinging on the earth's surface. In some places, this heat can even trigger extreme droughts, turning the soil barren and arid. But, on the other hand, the benefits of the sun are much more."

Like the interpretation of science, the explanation in the above paragraph is very scientific and based on non-theological data, although the general explanation is also very

important before explaining from the perspective of the Qur'an and can actually further strengthen the theory put forward. Regarding the Quranic verses used, the Ministry of Religion's Tafsir Ilmi chose surah Yasin verses 38-40 as a verse that is said to contain a hint about the heliocentric theory.

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ۝٣٨ وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ۝٣٩ لَا يَسْبِقُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ۝٤٠

"And the sun walks in its circulation. Such is the decree of the Almighty, the All-Knowing. And We have appointed a place of circulation for the moon, so that (after it has reached the last place of circulation) it will return like the form of an old bunch. It is impossible for the sun to chase the moon and the night cannot precede the day. Each one circulates on its distribution line."

The above verse is very often associated as a verse that explains matahri as the center of the solar system or what is called heliocentric teroi, but the verses of the Qur'an are sometimes not as simple as being able to understand it just by understanding its meaning, but there needs to be a more in-depth explanation related to the verse, such as the following explanation of the Ministry of Religion's Scientific Interpretation.

"This verse explains that the sun, with the provisions set by Allah, always moves in its circulation. God carefully established his orbit so that not a single second of the sun would deviate. This decree of God also applies to the moon, the stars, and the planets in space. Everything moves according to the conditions, so that although they are very numerous and perhaps even innumerable, all the celestial bodies rotate in order. Each is on its own path so that one cannot precede the other. Similarly, night, which occurs as a result of the rotation or rotation of the earth on its axis, will not overtake the day that comes after. Each has a distribution line according to God's decrees, which are expressed in the laws of nature which are essentially the laws of God." [12]

The interpretation of Surah Yasin verses 38–40 above strongly reflects the efforts to harmonize sacred texts and science, and shows the relevance of contemporary interpretation approaches in bridging revelation and science, because from their explanations there is a strong tendency to associate these verses with heliocentric concepts. In the explanation quoted, the sun is described as a celestial body that always moves in its regular circulation, in accordance with the law of Allah which is also interpreted as the law of nature.

This interpretation is consistent with modern astronomical findings that the sun moves around the center of the Milky Way galaxy, and not as the center of the universe as in the classical geocentric view. In addition, the statement that night occurs due to the

rotation of the earth on its axis further confirms the acceptance of the heliocentric model, in which the earth rotates and is no longer considered a stationary point. The phrase in the verse *kullun fī falakin yasbahun* is also scientifically interpreted as the movement of celestial bodies in their respective orbits, describing the order of the cosmos as understood in the solar system. Thus, although the Qur'an does not explicitly state that the earth revolves around the sun, through the approach of scientific interpretation, Surah Yasin verses 38–40 can be understood to contain principles that are in harmony with heliocentrism.

Comparative Analysis of Jalalain's Tafsir and Scientific Tafsir of the Ministry of Religion of the Republic of Indonesia on Heliocentric Verses

The interpretation of Surah Yasin verses 38–40, especially regarding the motion of the sun, in the context of modern science shows that there is no contradiction between the text of the Qur'an and the findings of astronomy. One of the important points that needs to be emphasized is that in modern astronomy, the sun is indeed not a stationary celestial body. Not only is the sun the center of the solar system, but it also moves around the center of the Milky Way galaxy at a speed of about 828,000 km/h and takes about 230 million years to complete a full rotation known as a "galactic year". This scientific fact actually strengthens the meaning of the verse *wa al-syamsu tajrī li mustaqarrin lahā* in Q.S. Yasin: 38, that the sun does indeed "walk" to a place determined in its orbital system.[21]

In this case, the Tafsir Jalalain, which is a representation of the classical tradition of tafsir, does not interpret this verse in a scientific or astronomical framework. Their interpretation remains at the level of literal and theological meaning—that the sun walks according to God's decree, without further explaining its circulation structure or the concept of orbit. Jalalain does not deny the existence of the movement of the sun, but also does not associate it with the theory of heliocentrism or the structure of galaxies because indeed the background of astronomical knowledge at that time has not reached the level of understanding that it is now.[2] On the contrary, the *Scientific Interpretation of the Ministry of Religion of the Republic of Indonesia*, by adopting the approach of contemporary scientific interpretation, states that the movement of the sun in the verse is in accordance with modern science which shows that the sun moves in an orbit around the center of the galaxy.[21] This interpretation shows that natural laws such as gravity and the regularity of

the orbits of celestial bodies are a form of *God's destiny* or His definite and precise decrees.[22]

Furthermore, the *verse kullun fī falakin yasbahūn* (Yasin: 40) which means "each (sun, moon, and stars) circulates on its circulatory line," linguistically contains the verb *yasbahūn*, which is derived from the word *sabaha*—meaning to swim or move dynamically in a certain medium. In modern science, this is particularly relevant because all celestial bodies do move in a gravitational field, in a trajectory that does not collide with each other, and they are all subject to the regularity of the laws of physics.[23] In this context, the verse not only speaks metaphorically, but can also be interpreted as a real description of the dynamics of the sky that is full of order and balance. In the astronomical view, this regularity arises due to the interaction of gravitational forces between celestial bodies, as explained by Newton's and Kepler's laws. Thus, the interpretation of science does not simply add scientific data, but shows that the Qur'an is able to speak at a cosmological level that is in harmony with modern knowledge.[24]

It is important to note that this concept of solar motion has also been discussed by Muslim astronomers earlier. In the article *The Influence of Muslim Astronomers on Copernicus*, it is explained that astronomers such as al-Tusi and Ibn al-Shatir had first formulated mathematical models that rejected Ptolemy's geocentric concepts, and their later models are suspected to have influenced Copernicus in formulating his heliocentric theory. This fact shows that in the treasures of Islamic scholarship itself, there has been a progressive reading of the structure of the sky, although not all scholars of interpretation follow it in their works of interpretation. Thus, the approach of scientific interpretation today is a continuation of the integrative and innovative Islamic scientific tradition.[1]

The emphasis that the sun also moves around the Milky Way galaxy is an important key to avoiding the misconception that the Qur'an supports geocentrism absolutely. In contrast, the motion of the sun mentioned in the Qur'an supports the understanding that all celestial bodies move according to their respective orbits. Therefore, there is no contradiction between the Qur'an and modern astronomy. In fact, the contemporary interpretation approach as used by *the Scientific Interpretation of the Ministry of Religion of the Republic of Indonesia* proves that the text of the Qur'an has extraordinary flexibility in meaning and can be read contextually, scientifically, and theologically at the same time.

This shows that revelation is not a product of static culture, but a dynamic text that continues to inspire human civilization and science over time.

D. Conclusion

From the comparative analysis between *Tafsir Jalalain* and *Tafsir Ilmi of the Ministry of Religion of the Republic of Indonesia* on Surah Yasin verses 38–40, it shows that the difference in approach in interpreting cosmic verses is not a form of hermeneutical contradiction, but a representation of the development of the epistemology of interpretation in accordance with the context of the times and the scientific basis of each one. *Jalalain's* interpretation as a classical interpretation takes a textual and theological approach, focusing on the divine decree of the movement of the sun and moon without explicitly associating it with heliocentric or geocentric systems. This shows methodological caution and limited access to astronomical knowledge that at that time was still based on the Ptolemaic system. On the contrary, the *Scientific Interpretation of the Ministry of Religion of the Republic of Indonesia* reflects a contemporary interpretation that is integrative between the text of revelation and modern scientific knowledge, which in this case interprets the verses as a cue of the order of cosmic motion that is subject to the laws of gravity and celestial mechanics as found in heliocentric theory and galactic dynamics.

With the scientific fact that the sun also moves around the center of the Milky Way galaxy, the interpretation of the Qur'an in the framework of scientific interpretation becomes increasingly relevant and profound. The Qur'an, through editors such as *wa al-shamsu tajrī li mustaqarrin lahā* and *kullun fī falakin yasbahūn*, hints at the order and harmony of the universe, which does not contradict modern cosmological reality, but rather reinforces it. Therefore, the approach of scientific interpretation is not a form of coercion on the text of revelation, but an attempt at contextual interpretation that facilitates the connection between the values of faith and the achievement of scientific rationality. In this case, the Qur'an retains its authority as a guidebook, while showing the flexibility of its meaning that is able to adapt to the development of human knowledge. This entire reading confirms that the Qur'an is not just a spiritual book, but also contains an epistemological dimension that is able to dialogue with the development of modern science without losing its sacredness. It also shows the continuity between the intellectual heritage of Islam of the past such as the contributions of Muslim astronomers to Copernicus and the contemporary interpretations that ground kauniyah verses in the modern scientific landscape.

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