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CALAMITY IN QUR'ANIC PERSPECTIVE: AN EXAMINATION OF ASY-SYARAWI'S TAFSIR AND ITS RELEVANCE IN THE MODERN ERA

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Abstract: *This study aims to explore Asy-Syarawi's view of calamity as a form of test, warning, or Allah's compassion for his servants, as well as how human responses should ideally be formed based on Qur'anic values. This research uses a qualitative-descriptive method with text analysis on the tafsir of Asy-Syarawi's, a prominent mufassir known for his in-depth approach to the meanings of the Al-Qur'an. The results show that Asy-Syarawi's interpretation offers a holistic explanation of calamity, which is not only seen as a negative event but also as a means of introspection and spiritual quality improvement. In the modern era, this concept is relevant to building a resilient attitude, maintaining emotional balance, and strengthening social solidarity in the midst of various challenges such as natural disasters, pandemics, and global crises. This study also underlines the importance of implementing Qur'anic values in dealing with disasters, including patience, tawakal, and optimism. Thus, Asy-Syarawi's tafsir makes a significant contribution in offering a Qur'anic perspective that is contextual and applicable to dealing with disasters in the modern era. This research provides new insights by highlighting the understanding of calamity through Asy-Syarawi's interpretation which emphasises that calamity is not only a test or punishment, but also a form of God's love to educate humans. Different from previous studies that often focus on theological or social aspects separately, this research combines both to provide a more complete view. Tafsir Asy-Syarawi's emphasises the importance of patience, tawakkala and introspection in dealing with disasters, as well as their relevance in the modern era in overcoming challenges such as pandemics, natural disasters and social crises. This research offers practical Qur'anic-based solutions to help individuals and communities face disasters with a more resilient and optimistic attitude.*

Keywords: *Disasters in the qur'an; qur'anic values; patience and tawakal; tafsir asy-syarawi's.*

INTRODUCTION

Disasters is an unwanted event, often sudden, and has a significant impact on individuals and society. In a social context, calamity can be interpreted as a test or warning that can occur in various forms, both in the form of natural disasters such as earthquakes, floods, and volcanic eruptions, as well as social disasters such as conflict, poverty, and injustice. This phenomenon not only touches the physical dimension, but also includes psychological, social, and spiritual aspects (Hafiz & Nurfadillah, 2023). In society, disasters often trigger significant social change. For example, natural disasters can result in infrastructure damage, homelessness and psychological trauma, all of which require social solidarity and government intervention for recovery. Similarly, social disasters, such as extreme poverty and horizontal conflict, test social resilience and the ability of communities to unite and find solutions together. This phenomenon also reveals the relationship between humans and the environment. A clear example is the increasing frequency of floods and extreme weather due to climate change caused by human activities. On the other hand, social conflicts are often triggered by economic inequality and unfair distribution of resources. In this situation, disasters are a reflection of the challenges faced by modern societies in maintaining a balance between economic growth, environmental conservation and social harmony (Utomo & Marta, 2022).

Disasters also have a spiritual dimension that is often connected to the meaning of life and human dependence on God. In religious traditions, disasters are seen as a test of faith and an opportunity for self-reflection. Communities facing disasters tend to show increased solidarity, empathy and a spirit of mutual aid, all of which reflect noble values in community life. Thus, disasters are not just events that bring sadness, but can also be a momentum for introspection, strengthening social relations, and creating positive changes in society. A comprehensive understanding of disasters, both in terms of social and spiritual phenomena, is essential for building a society that is resilient, caring and adaptive to the various challenges it faces (Hariyanto & Fathurrahman, 2020).

Disasters are often seen not only as events that bring suffering, but also as a form of test or affection from God that has hidden wisdom. In various religious traditions, disasters are understood as a way to test the firmness of faith, remind humans of their dependence on the Creator, or even as a means of expiating sins. A real example that is often used as a lesson is the story of someone who experiences a major disasters such as losing property due to a natural disasters. In Islam, for example, it is believed that when a person is patient and accepts disasters with sincerity, his sins can be expiated. One concrete illustration is the earthquake that hit the Palu and Donggala regions in 2018. Thousands of people lost their homes, jobs and loved ones. In the midst of the devastation, many victims still showed extraordinary patience and belief that the disasters was part of the destiny that must be accepted. Some revealed that the incident taught them to be more grateful for the little things in life and to get closer to God. In addition, this disasters also showed extraordinary social solidarity, where people from various regions united to provide assistance and support (Fauzi & Mussadun, 2021).

Tafsir Asy-Syarawi's provides an in-depth view of disasters. According to him, calamity is one of Allah's ways to remind people of their dependence on Him. In his tafsir, Asy-Syarawi's explains that disasters often come to improve man's relationship with God and his neighbour. He also emphasises that disasters must be seen in the context of divine wisdom, in which humans are required to be patient and have faith. Asy-Syarawi's emphasises that humans do not have full control over everything in life, so calamity is a lesson about human helplessness before the will of God (al-Sya'rawi, 2004). The relevance of this view is very real in the modern era. In an increasingly connected and complex world, disasters such as the COVID-19 pandemic, natural disasters due to climate change, and social conflicts pose great challenges to humanity. Yet, amidst all these difficulties, the Quranic view of disasters as tests and warnings remains relevant. Pandemics, for example, test not only global health systems but also patience, solidarity and social care. Ash-Shafi'rawi's view can be applied to reflect that behind these disasters, there are important lessons about the importance of returning to spiritual values, maintaining harmonious social relations, and valuing life. The modern era is often characterised by materialism and worldly preoccupations that make people forget the essence of life (Hestina, 2020). Disasters, as described in Asy-Syarawi's interpretation, can be a reminder that true happiness does not lie in material or worldly pleasures alone, but in a solid relationship with Allah and a patient attitude in the face of trials. Therefore, the Quranic view of calamity, as interpreted by Asy-Syarawi's, provides a rich and relevant perspective for understanding and facing the challenges of the modern era with patience, sincerity and wisdom.

Research on calamity in the perspective of Qur'anic tafsir has been widely conducted, with various focuses on the meaning of the verse, the wisdom of calamity, and its relevance in human life. However, gaps arise when comparing classical and contemporary tafsir approaches in studying this phenomenon, especially regarding how these views are applied in the modern context. Asy-Syarawi's tafsir, although widely known for its spiritual depth and pragmatic analyses, has not received enough attention as a primary source in understanding disasters in a relevant manner in the modern era. Most research has focussed on more classical commentaries such as Tafsir Al-Qurtubi or Tafsir Ibn Kathir, which although rich in legal and historical references, sometimes do not highlight the applicative aspects in contemporary life. Tafsir Asy-Syarawi's is unique in its approach to disasters. Sheikh Muhammad Mutawalli Ash-Sya'rawi is known for his ability to relate verses of the Qur'an to the realities of everyday life, making them relevant and easily understood by the wider community. In his tafsir, he not only explains disasters as part of sunnatullah, but also emphasises the psychological and spiritual dimensions that arise when humans face trials. This is different from other commentaries that mostly review the historical context or sharia law related to disasters. This research offers a new approach by making Tafsir Ash-Shafi'rawi the main framework for analysing disasters, especially in seeing their relevance to modern social phenomena such as pandemics, environmental disasters, and moral crises. Previous research tends to underline the theological or ritual aspects of dealing with disasters, while this research seeks to explore how disasters can become a momentum for greater social and spiritual transformation.

As such, this study not only fills a gap in the literature, but also provides new insights that connect Qur'anic exegesis with human challenges and needs in the era of globalisation.

The uniqueness of this research has several important implications, both in academic and practical contexts. Academically, this research fills the gap that exists in contemporary tafsir studies, especially related to the understanding of disasters in the perspective of Tafsir Asy-Syarawi's. In many previous studies, classical tafsir often focuses more on theological and legal aspects, but this research highlights the practical and psychological side of disasters faced by humans in the modern era. The implication of this uniqueness is that it opens up space for a more applicable and relevant approach to tafsir in the context of ever-changing social life. It also enriches the tafsir literature by offering a more holistic perspective, where disasters are not only understood as a test of the firmness of faith, but also as an opportunity for social reflection and strengthening solidarity. Practically, this research can provide people with a deeper understanding of how to deal with disasters from a more constructive perspective. Given the increasingly complex social challenges, such as natural disasters, social conflicts, or the global health crisis, the approach proposed by Tafsir Asy-Syarawi's can be a useful guide. For example, by emphasising the importance of patience, tawakal, and empathy in the face of disasters, people can be better prepared to face these life tests. Another implication is the utilisation of this tafsir in religious education, which can teach students to see disasters not only as suffering, but as an opportunity to get closer to God and improve social relations.

RESEARCH METHOD

This research adopts a qualitative approach with literature study method and maudhu'i tafsir to analyse disasters in Quranic perspective (Qattan, 2011), especially through the interpretation of Asy-Syarawi's. This method was chosen because the aim is to explore and understand the meaning of calamity contained in the verses of the Qur'an and how Asy-Syarawi's tafsir provides an explanation that is more relevant to today's social and spiritual context. This research focuses on collecting and analysing tafseer texts related to musibah, then relating them to social phenomena and the challenges of modern life.

The research process begins with the collection of data from various primary sources, especially Asy-Syarawi's tafsir, which is the main focus of this study. The tafsir is then analysed using a hermeneutic approach, which allows researchers to understand not only the text itself but also the historical, social and psychological contexts that shaped the tafsir. In addition, the researcher also referred to other commentaries as a comparison to assess what distinguishes Asy-Syarawi's commentary, especially in emphasising the practical and applicable side of dealing with disasters. During the analysis process, the researcher examines the verses related to disasters and examines how Asy-Syarawi's interpretation describes disasters as a test of the firmness of faith, a way to improve oneself, and as a means to get closer to God. The researcher also relates this tafsir to contemporary social phenomena such as natural disasters, health crises, and other social

problems, to see the relevance of Asy-Syarawi's tafsir in providing a constructive and solutive view of disasters. This study allows researchers to explore deeply Asy-Syarawi's tafsir, compare it with other tafsir, and relate the understanding with social dynamics and modern life challenges.

RESULT AND DISCUSSION

Asy-Syarawi's Contribution to Qur'anic Interpretation

Asy-Syarawi's is one of the great scholars who is very influential in the world of tafsir and Islamic propagation. His contribution to Qur'anic interpretation is remarkable, and his method of interpretation has provided many new insights into understanding God's revelation. Through his profound and meticulous approach, Asy-Syarawi's managed to interpret the verses of the Qur'an in a way that is not only relevant to the context of the times, but also by paying attention to the spiritual needs of mankind. Asy-Syarawi's interpretation tends to prioritise a comprehensive understanding, combining aspects of language, historical context, and social relevance in the interpretation of the verses. Asy-Syarawi's life full of dedication in the field of da'wah also influenced his approach to tafsir. Asy-Syarawi's is very concerned about the condition of the people, he always tries to make the interpretation he delivers can be accepted by the audience easily, without reducing the depth of meaning contained in the Qur'an. He believes that a good tafsir should be able to raise the awareness of the people to not only understand the Qur'an as a text, but also to live it in their daily lives. In his preaching, Asy-Syarawi's always emphasises the importance of integration between religious knowledge and the context of people's lives, and how the teachings of the Qur'an should be a guide in building a better life order. Through da'wah carried out with a wise and wise approach, Asy-Syarawi's managed to attract the attention of many people, both in the Arab world and outside the Arab world. His contributions in tafsir and da'wah have not only impacted individual understanding of the Qur'an, but also shaped a new paradigm in the way we perceive and practice the teachings of Islam in modern life. By combining profound tafsir and compassionate da'wah, Asy-Syarawi's has shown Muslims that a proper understanding of the Qur'an can be the key to bringing about positive change in personal and societal lives (Nuraini & Eni Zulaiha, 2022).

Asy-Syarawi's life has greatly influenced his approach to da'wah and Qur'anic interpretation. His rich life background with experiences in the field of science and da'wah shaped his distinctive character and method of interpretation. Asy-Syarawi's grew up in a society that was very concerned about religious values and had a desire to improve social conditions through the teachings of Islam. From a young age, he pursued various disciplines, both in religion and philosophy, which helped him understand various social, political and cultural issues of his day. This life of interaction with different walks of life gave him a broad perspective and deepened his understanding of the social context and needs of the people. Asy-Syarawi's life experience, which involved a lot of interaction with various circles, including Western thought, also helped him to see the importance of connecting between Islamic teachings and contemporary social

realities. He believes that the Qur'an is a source of guidance that is not only relevant for Muslims in the past, but also for facing the challenges of modern times. Against this background, he developed a more contextualised method of interpretation that takes into account the dynamics of society.

In his da'wah, Asy-Syarawi's shows a very humanist and pragmatic approach. He realises the importance of conveying the message of Islam in a way that is easily understood and accepted by the wider community, without sacrificing the substance of the teachings. His life full of da'wah trips to various places, both in the Arab world and outside the Arab world, enriched his understanding of cultural diversity and effective ways of da'wah in various contexts. He developed a friendly, thoughtful and non-patronising style of da'wah that prioritises dialogue and mutual understanding. This approach is highly visible in his Qur'anic interpretations, where Asy-Syarawi's not only provides explanations of the textual meanings of the verses, but also emphasises the relevance of the teachings in everyday life. He considered that tafsir should be able to answer practical questions faced by Muslims, both in the spiritual, social, and moral realms. Thus, his life full of experience, both in science and da'wah, greatly influenced the way Asy-Sya'rawi conveyed profound Islamic messages that were easily understood and accepted by the community.

Asy-Syarawi's preaching has had a very significant impact both in Egypt and internationally. As a widely recognised scholar, Muhammad Mutawalli Asy-Syarawi has succeeded in presenting the face of Islam that is inclusive, moderate, and relevant to the challenges of the times. His success in delivering da'wah is not only due to the depth of knowledge he has, but also because of his simple, easy-to-understand, and wisdom-filled delivery style. In Egypt, Asy-Syarawi's lectures, both through television media and directly in mosques, are able to reach various levels of society, from the laity to the intellectuals. Through his preaching, Asy-Syarawi succeeded in reviving the religious spirit in Egyptian society and emphasised the importance of a harmonious relationship between religious knowledge and daily life. At the international level, Asy-Syarawi's influence can be seen from the translation of his works into various languages, as well as his positive impact in building interfaith dialogue. His commentaries and lectures have become important references in many countries, both in the Islamic world and in Western countries, which are seeking a more authentic and contextualised understanding of Islam. His message that emphasises universal Islamic values, such as justice, compassion and respect for fellow human beings, has broadened the scope of his da'wah to a global audience. In a modern era that is often characterised by misunderstandings about Islam, his method of dawah is a great example of how the Islamic faith can be recognised (Gunawan et al., 2024).

One of Asy-Syarawi's most important legacies is his method of interpretation that is very relevant in the modern world. He developed an approach to interpretation that connects the texts of the Qur'an to contemporary realities. Using simple yet profound language, he explained how the verses of the Qur'an can be applied to solve various modern problems, such as social justice, education, and technological progress. His

contextual and wise approach inspired Islamic scholars and educators to develop interpretations that are not only theoretical but also practical and applicable. Overall, Asy-Syarawi's preaching and method of interpretation have left a deep mark in strengthening the understanding of Islam, both in Egypt and globally. His universal message and relevant method provide valuable lessons on how Islam can remain a timeless guide to life amidst the challenges of the modern era (Idris, 2020).

Biography of Mutawalli Asy-Syarawi

Muhammad Mutawalli Asy-Sya'rawi, a great Egyptian scholar, had a life journey that was closely related to his intellectual contributions, especially in the field of Qur'anic interpretation. His formal education at Al-Azhar University, a leading Islamic educational institution, played a significant role in shaping his intellectual approach and methodology of interpretation. Al-Azhar not only provided Ash-Sya'rawi with a deep foundation in religious knowledge, but also instilled in him the ability to understand Islamic texts critically and contextually. Al-Azhar's academic environment, rich in intellectual tradition, allowed Asy-Sya'rawi to study various disciplines, including fiqh, ushul fiqh, Arabic literature, and philosophy. This education shaped his integrative approach to interpretation, in which he not only focused on the literal meaning of the Qur'anic verses but also related them to the historical, social context, and the challenges of the times (Rahmawati, 2022)

His life experiences outside Egypt, such as when he served as a teacher and preacher in Saudi Arabia, also enriched Asy-Sya'rawi's views. There, he interacted with a diverse international community, which broadened his perspective on the needs of da'wah in the modern era. This experience strengthened his belief in the importance of an approach to interpretation that is relevant to everyday life and the challenges of global society. The importance of these events is clearly seen in Asy-Sya'rawi's interpretation method, which is known for its simple yet meaningful delivery. He often uses everyday life analogies to explain Qur'anic concepts, making them more understandable to the general public without losing their academic depth. For example, his educational background at Al-Azhar gave him the ability to refer directly to classical Islamic sources while interpreting them in the context of contemporary realities, such as social, economic, and technological issues. As such, Asy-Sya'rawi's education and life experiences became the main foundation for his intellectual contributions, especially in the field of interpretation. His intellectual and biographical journey illustrates how the combination of solid education, international experience, and sensitivity to society can produce contributions that are not only relevant to Muslims in his time but also provide a lasting legacy for future generations.

Mutawalli Asy-Sya'rawi's Works

All of Asy-Syarawi's books and works were printed by collecting and re-copying the lectures, sermons, and conversations that Asy-Syarawi's had delivered, then printing them into writing. Asy-Syarawi did not have a single work written by himself. Since only Asy-Syarawi's commentary contains entirely the lectures of commentary that Ash-Sya'râwî had delivered on a television show, it is possible that only Asy-Syarawi's commentary is

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legitimately recognized as Asy-Syarawi's work. Under his strict supervision, Asy-Syarawi commissioned the Akhbâr Al-Yawm institution to print his commentary.

The results of Asy-Syarawi's lectures were printed into books, including *Tafsîr Asy-Sya'râwî*, *al-Mukhtâr Min Tafsîr Al-Qur'ân Al-Karîm 3 volumes*, *Mu'jizah Al-Qur'ân al-Karîm*, *Qur'ân al-Karîm*, *Mu'jizah Wa Manhaj*, *al-Isrâ` Wa al-Mi'râj*, *al-Qadhâ` wa al-Qadar*, *as-Sihr*, *as-Sihr Wa al-Hasad*, *ar-Ribâ`, ar-Rihâlât*, *al-Ghaib*, *Qashash al-Anbiyâ`, Qashash al-Hayawân fî Al-Qur'ân*, *1000 Su`âl Wa Jawab*, *Rad 'Ala Al-Mulâhidah*, *Muhammad SAW*, *al-Khoir Wa ash-Shar*, *Al-Mar`ah fî Al-Qur'ân*, *Syubbât Wa Abâthûl*, *Al-Halâl Wa al-Harâm*, *Mu'jizât Ar-Rasûl*, *Al-Haj Al-Mabrûr*, *al-Qashash Al-Qur'ânî Fî Sûrah al-Kahf*, *Khawâthir Ash-Shaykh ash-Sya'râwî Haula 'Umrôn al-Mujtama'*, and so on (Fauziah, 2023).

Asy-Syarawi's Source and Method of Interpretation

Muhammad Mutawalli Asy-Syarawi is known for his unique and contextualised approach to tafsir, much of which is inspired by his education and experiences. This approach can be better understood by referring to some technical terms often used in tafsir studies, such as *Tafsir bil Ma'tsur*, *Tafsir bil Ra'yi*, and *tabliliyy method*. *Tafsir bil Ma'tsur* is a method of interpreting the Qur'an based on authentic narrations, whether from the Qur'an itself, the Prophetic traditions, or the opinions of the Companions and the Tabiîn. This method ensures that the interpretation given has a strong foundation in Islamic tradition. Asy-Syarawi's often refers to bil Ma'tsur to lend authority to his explanations, linking the meaning of the verse to classical scholarly traditions. *Tafsir bil Ra'yi*, is a method of interpretation based on rational thought and ijtihad, as long as it adheres to the principles of sharia and does not contradict authentic texts. This approach allows a mufasir to contextualise the verses of the Qur'an according to the needs of the times. Asy-Syarawi's often uses bil Ra'yi to explain the relevance of Qur'anic verses to contemporary issues, such as social, economic and technological issues. The *tabliliyy method* is an analytical interpretation approach that interprets the Qur'ân verse by verse in detail, exploring every linguistic, historical and contextual aspect. Asy-Syarawi's adopts this approach to provide in-depth explanations of specific verses, but in a simple style that can be understood by a wide audience (Al-Farmawi, 1997).

Muhammad Mutawalli Asy-Syarawi's approach to Qur'anic tafsir has characteristics that distinguish it significantly from many other mufasirs, both in its style of delivery and its relevance to modern life. The speciality of Asy-Syarawi's method of interpretation lies in his ability to bridge the classical Islamic scholarly tradition with the needs of the people in the contemporary era. He not only adheres to a deep scientific heritage, but also dares to provide contextual interpretations, making the Qur'anic message easy to understand and apply in various situations of daily life. Unlike classical mufasirs who often present tafsir in a complex and academic Arabic framework, Asy-Syarawi's uses a simple, straightforward, yet rich style of delivery. He explains the verses of the Qur'an with analogies that are close to the life experiences of the general public. For example, in explaining verses related to social justice or the attributes of God, he uses concrete examples that are relevant to modern life, such as the dynamics of the economy,

technology, or human relations. This makes his tafsir accessible not only to scholars and intellectuals, but also to ordinary people (Gunawan et al., 2024).

In addition, Asy-Syarawi's approach stands out in the way he harmoniously combines *Tafsir bil Ma'tsur* and *Tafsir bil Ra'yi*. He refers to authentic narrations to maintain the authority of his tafsir, but also makes room for critical thinking and rationality to address contemporary challenges. This is different from some mufasirs who tend to focus only on one method, so that their interpretations are often exclusive or limited to certain contexts. Asy-Sya'rawi, on the other hand, shows flexibility that allows his interpretation to remain relevant in various places and times. His ability to relate the Qur'an to modern realities is also a distinguishing characteristic. For example, in discussing verses relating to natural phenomena, he often relates them to recent scientific findings, but without falling into the trap of excessive scientific interpretation. He emphasises that the Qur'an is a book of moral and spiritual guidance, not a book of science, although its contents often inspire scientific reflection. Moreover, Asy-Syarawi's charismatic and empathetic rhetorical style gives his tafsir a strong emotional appeal. He not only talks about the text, but also touches the hearts of his audience, making them feel that the Qur'an is speaking directly to them. This approach is rarely found in other mufasirs who tend to be more academic or formal. With a combination of intellectual depth, simplicity of delivery, and contemporary relevance, Asy-Sya'rawi succeeds in presenting the interpretation of the Qur'an as a living and applicable guide. This method makes his contribution not only stand out compared to other mufasirs, but also a legacy that continues to be relevant for generations of Muslims around the world.

Muhammad Mutawalli Asy-Syarawi's approach to Qur'anic interpretation has strengths that make it unique and relevant, but it also has weaknesses that are worthy of attention, especially in the context of modern interpretations that are increasingly developing (Mappanyompa & Hidayatussaliki, 2021).

The Power of Asy-Syarawi's Approach:

1. Simplicity and Affordability

One of Asy-Syarawi's main strengths is his ability to convey the interpretation of the Qur'an with simple language and analogies that are close to everyday life. This approach makes his tafseer easy to understand for ordinary people without losing scientific depth. This is especially important in the midst of modern society's need to understand the Qur'an in a relevant and applicable way.

2. Tradition Integration and Contextualisation

Ash-Shafi'rawi successfully combines the authentic history-based approach of *Tafsir bil Ma'tsur* with *Tafsir bil Ra'yi*, which emphasises rational thought and contextualisation. In this way, he maintains a balance between traditional authority and modern relevance, making his tafsir not only reliable but also practical to answer the challenges of the times.

3. Charismatic and Strong Rhetoric

Asy-Syarawi's empathetic delivery style and strong rhetoric give him great emotional appeal. He not only speaks to the intellect, but also to the heart, making the Qur'anic messages feel more alive and personal to his audience.

4. Relevance to Modern Issues

Asy-Syarawi's approach of connecting Qur'anic verses with contemporary realities, such as social, economic and scientific issues, makes him one of the mufasirs who successfully bridges the sacred text with the modern world. He provides a fresh perspective, without falling into rigid literal interpretations or overly abstract symbolism.

Weaknesses of Asy-Syarawi's Approach

1. Emotional Narrative Dominance

While his emotional rhetoric is a strength, it can also be a weakness because in some cases, his commentaries lack in-depth academic arguments. This makes her interpretations easier to accept intuitively, but less adequate for readers who want structured academic analyses.

2. Lack of Systematic Approach in Tafsir Writing

Most of Asy-Syarawi's works are recorded lectures that were later transcribed into tafsir books. This approach, while rich in insights, sometimes loses the systematic structure usually found in classical tafsir works. As a result, some readers find it difficult to trace certain arguments or themes consistently.

3. Lack of Interaction with Modern Tafsir Methods

Although thematically relevant, Asy-Syarawi's approach lacks explicit integration of modern tafsir methods developed in academia, such as structural linguistic approaches or critical hermeneutics. This makes his tafsir less explored in the context of wider academic studies.

4. Potential Oversimplification

Because of its strong orientation to reach the lay public, there is a risk that some of Asy-Syarawi's explanations become oversimplified, thus losing important nuances that should be present in Qur'anic exegesis..

Relevance in the Context of Modern Interpretation

Asy-Syarawi's approach still has great relevance in the context of modern tafsir. In an era where Muslims are faced with various challenges, such as globalisation, secularism, and unfamiliarity with Islam, Asy-Syarawi's method offers a balanced solution between tradition and modernity. His emphasis on the accessibility of the Qur'anic messages makes him an important example for today's mufasirs to remain relevant without losing the essence. However, in a more academic context, weaknesses such as the lack of systematisation and exploration of modern exegetical methods need to be rectified. This concept is in line with the results of research Mappanyompa & Hidayatussaliki (2021) which revealed that the combination of Asy-Syarawi's populist approach with a more

systematic academic approach will create a tafsir that is not only relevant to the wider community but also highly valued in international academic discourse. Thus, Asy-Syarawi's approach, despite its weaknesses, remains an important legacy in the treasury of Qur'anic interpretation. It provides inspiration on how the Qur'ān can continue to be a living guide in the midst of changing times, without losing its majesty as divine revelation.

Muhammad Mutawalli Asy-Sya'rawi's has a unique approach in interpreting disasters.

Muhammad Mutawalli Asy-Sya'rawi has a unique approach in interpreting musibah, an event that is considered to bring hardship or suffering. His approach is not only different but also complements the views of other mufasirs, such as M. Quraish Shihab and Al-Alusi, in understanding how the Qur'an provides guidance for dealing with the trials of this life. Asy-Sya'rawi often emphasises that disasters are part of sunnatullah, the laws of nature that have been established by Allah as a test for humans. For him, calamity has a deep spiritual dimension, which is to remind humans to return to Allah and reflect on their weaknesses. In his lectures, he uses simple language and touches the emotions, explaining that disasters are a hidden form of God's compassion. He often reminds us that any suffering experienced by humans is a means to increase patience, faith, and closeness to God. This message is delivered in a style that motivates and evokes optimism, making his teachings easily accepted by the general public who seek solace in adversity (Noh, 2021).

This approach has some similarities with M. Quraish Shihab, who also views disasters as a means of spiritual learning. However, Quraish Shihab puts a greater focus on the balance between the divine and social dimensions of disasters. In his tafsir, as reflected in *Tafsir Al-Misbah*, Quraish Shihab highlights that disasters are often a means of introspection for individuals and communities to evaluate their actions. He also emphasises the importance of human efforts to overcome disasters with reason and hard work, in line with the principle of ikhtiar. If Asy-Sya'rawi emphasises the emotional aspect and spiritual rhetoric, Shihab is more oriented towards a rational approach combined with Islamic values. On the other hand, Al-Alusi, a classical mufasir in *Ruh al-Ma'ani*, tends to interpret calamity in terms of a more theoretical divine wisdom. He emphasises that calamity is a manifestation of Allah's justice and wisdom, which is often incomprehensible to humans. In his tafsir, he reviews at length the concept of destiny and how humans must surrender to Allah without losing the spirit to do good. This perspective is more philosophical than Asy-Syarawi's down-to-earth and contextual approach. The comparison between the three mufasirs shows how Asy-Syarawi's approach complements the views of Quraish Shihab and Al-Alusi. If Al-Alusi provides a theoretical framework on destiny and Quraish Shihab integrates spiritual reflection with social action, then Asy-Syarawi's offers an emotional appreciation that directly touches the hearts of ordinary people. Together, they provide a holistic view of calamity in Islam, encompassing philosophical, spiritual and practical dimensions.

The concept of calamity in Qur'anic exegesis offers a highly relevant outlook for dealing with the challenges of the contemporary world, including the increasingly

frequent global pandemics and ecological disasters. In understanding disasters, Muhammad Mutawalli Asy-Sya'rawi's emphasises that trials and tribulations are Allah's way of reminding humans of their limitations, as well as opportunities to improve themselves and their relationship with the Creator. This view is in line with the modern need for collective reflection amidst the various crises plaguing the world. For example, it has taught humanity about the importance of introspection. This concept is in line with the results of research Cahyono et al., (2024) which revealed that Asy-Syarawi's interpretation reminds us that every test has a hidden wisdom. The pandemic not only tests physical endurance but also mental and spiritual. Tafsir musibah, which focuses on the spiritual dimension, provides a perspective that this situation is a time to reflect on how humans have lived their lives in terms of inter-individual relationships, social responsibility, and respect for nature. By understanding the pandemic as part of sunnatullah, humans are reminded not only to surrender, but also to improve their way of life to be more in line with human values and sustainability.

The same applies to ecological disasters, such as floods, droughts and forest fires, which are often the result of human exploitation of nature. The interpretation of calamity, as explained by Asy-Sya'rawi, can be applied to raise collective awareness of the need to take responsibility for the environment. This view teaches that disasters are not just physical warnings but also spiritual ones, where humans are invited to improve their relationship with nature as part of God's mandate. This calamity-driven introspection can be the foundation for more sustainable policy and behavioural changes, both on an individual and global scale. On the other hand, contemporary approaches to disasters, such as those often associated with modern mufasirs, emphasise the importance of synergy between spiritual reflection and concrete action. In the face of a pandemic, for example, spiritual introspection needs to be matched with concrete actions, such as increasing social solidarity, strengthening health systems, and maintaining public discipline in complying with health protocols. Similarly, for ecological disasters, introspection should encourage concrete changes in the way humans manage natural resources. This view shows that the concept of musibah in Qur'anic interpretation is not just about accepting trials with patience, but also about taking lessons to create improvements. The interpretation of musibah becomes relevant when contextualised in the challenges of the modern world, as it offers a solid spiritual foundation while encouraging meaningful transformation. In this context, Asy-Sya'rawi's teachings inspire humanity to not only survive disasters but also to grow stronger and more responsible in facing the future.

Analysis of Mutawalli Asy-Sya'rawi's Interpretation of the Verses of Calamity as a Test and a Result of Human Actions

Sya'rawi defines calamity as a test from Allah, but it is also often the result of man's own actions. Some verses indicate that disasters come because people violate religious rules and live their lives without paying attention to Allah's commands. This is confirmed in His word which reads as follows:

مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ

Meaning: “*And whatever calamity befalls you is due to the deeds of your own hands, and Allah forgives much (of your faults).*” (QS. Asy-Syura [42] : 30)

Sya'rawi explains that this verse confirms that the disasters that befall a person or people in general are often caused by their own actions. Allah reminds them that disasters are not merely fates that come without cause, but are often the result of mistakes or sins that they commit. However, the verse also emphasises that although people often cause disasters by their actions, Allah is the Most Forgiving. He gives forgiveness and pardon to those who repent and return to Him. This shows the balance between Allah's justice in punishing sin and His compassion in forgiving His truly sorry servants (Al-Sya'rawi, 1991).

Then in QS. Ali Imran [3]: 165, it is explained:

أَوَلَمْ آصَابِكُمْ مِصِيبَةٌ فَدَّأَبْتُمْ مِمَّنْ لَهَا فَلَنْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنفُسِكُمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Meaning: “*And why were you surprised when you suffered calamity (defeat at Uhud) after you had inflicted double damage on your enemies (as at Badr)? 'Where did this come from?' you ask. 'It is from yourself,' you replied. Yes, Allah is in control of everything.*” (QS. Ali Imran [3] : 165)

Sya'rawi explains that in this verse, Allah rebukes Muslims when they are surprised by the calamity that befalls them after they have suffered defeat. This shows how Muslims sometimes regard calamity as something that should not happen, even though it comes as a result of their own actions. Sya'rawi emphasises that the disasters or difficulties that come are the result of their mistakes or negligence in obeying Allah's commands and following His path. Sya'rawi illustrates that disasters come from within ourselves from our actions and decisions that are not in accordance with the will of Allah. This reminds Muslims to always introspect themselves and understand that every event, be it calamity or good fortune, is part of Allah's destiny and is part of the test of life. This calamity should be a moment to increase piety and improve ourselves, not to complain or blame the situation (al-Sya'rawi, 2004).

Likewise in QS. An-Nisaa' [4] : 62, it is explained:

فَكَيْفَ إِذَا آصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَخْلِفُونَ بِاللَّهِ لَنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا

Meaning: “*So what will happen if they (the hypocrites) are afflicted with calamity in the future because of their own actions? Then they will come to you (Muhammad) and swear, 'By Allah, we want nothing but good and peace.'*” (QS. An-Nisaa' [4] : 62)

Sya'rawi explains that in this verse, Allah describes the condition of those who do wrong, then when they are afflicted with disasters due to their own actions, they come to the Prophet or their leader with oaths and promises to do good. They ostensibly want to show remorse and hope for forgiveness, but they do so only to save themselves from more severe consequences. Sya'rawi emphasises that this is an example of how some people do not really understand the cause and effect of disasters, and they only come to seek vengeance or protection without really wanting to repent or improve themselves.

Likewise in QS. An-Nisaa' [4]: 72, it is explained:

وَإِنَّ مِنْكُمْ لَمَنْ لِيُبْتَغَىٰ فَرَأَىٰ مِنْهُم مَّصِيبَةً قَالُوا قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَاهِدًا

Meaning: “Undoubtedly, there is one among you who is very hesitant to fight. In the event of a calamity, he would say, ‘Allah has done me a favour by preventing me from fighting with them.’” (QS. An-Nisaa’ [4] : 72)

Sya'rawi explains that this verse is talking about the attitude of people who are afraid of facing challenges and tests. Those who hesitate to fight or take part in the Muslim struggle, then when the Muslims face disasters, they feel as if they are in a better position because they did not take part in the struggle. This is a form of cowardice and selfishness, trying to justify themselves by assuming that God is doing them a favour by not getting involved. Sha'rawi reminds us that this attitude actually shows unpreparedness and unwillingness to face trials with the ummah, and shows a lack of sincerity in striving in the way of Allah. In difficult situations, they try to show that their decision not to get involved was the right one, when in fact they are avoiding responsibility (al-Sya'rawi, 2006).

Likewise in QS. At-Taubah [9] : 72, it is explained:

إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ قَرِحُونَ

Meaning: “Verily we were from the beginning cautious (not to fight),’ they said, then they went away contented, and they were not pleased that you (Muhammad) were treated well”. (QS. At-Taubah[9] : 72)

Sya'rawi explains that this verse describes the attitude of the hypocrites who only care about their own interests and do not care about the fate of the ummah. When Muslims achieve victory or goodness, they feel jealous and unhappy. On the contrary, when the Muslims face disasters or failures, they feel happy and welcome it with happiness, because this gives them the opportunity to justify their attitude that does not want to join the war or fight (al-Sya'rawi, 2006)

Calamity as Allah's Destiny and Providence

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Meaning: “Those who, when calamity strikes, say ‘Inna lillahi wa inna ilaihi raji'un.’”(QS. Al-Baqarah [2] : 156)”

Sya'rawi explains that the calamity in this verse is a test from Allah that comes to His servants. Disasters are part of life and cannot be avoided. In his interpretation, Sya'rawi emphasises that the response given by believers when facing disasters is key. They say the phrase ‘Inna lillahi wa inna ilayhi raji'un’ as a form of acceptance of Allah's destiny and surrender to Him. The sentence shows that everything in this world belongs to Allah, and everything that happens is part of His will. Thus, calamity is not something that needs to be questioned, but should be faced with patience, tawakal, and sincerity (al-Sya'rawi, 2004).

The interpretation of musibah in Muhammad Mutawalli Asy-Sya'rawi's tafsir offers a relevant and profound perspective to understand modern phenomena such as pandemics and global crises. Musibah, in his view, is not just an event that brings suffering, but a divine message that reminds humans of the importance of introspection, patience, and a closer relationship with God. This interpretation is relevant today as the world faces major challenges, such as the COVID-19 pandemic, climate change, and geopolitical instability, which force individuals and societies to reflect on life values and collective responsibility. During the pandemic, the global community was faced with tests that changed many aspects of life (Sunarsa, 2021). Ash-Shafi'rawi's commentary provides a spiritual framework for viewing the pandemic as a time to reflect on humanity's relationship with God, each other and the environment. He often emphasises that disasters are not only tests, but also opportunities for self-improvement. This view is in line with modern Islamic literature, as expressed by Fazlur Rahman, who highlights the importance of reinterpreting human experience in terms of Quranic values. Rahman mentions that crisis can be a moment of transformation, both spiritual and social, as long as humans understand the wisdom hidden behind it (Firdausiyah, 2022).

This view is also in line with contemporary interpretations such as that presented by M. Quraish Shihab in *Tafsir Al-Mishbah*. Shihab sees disasters as a means of introspection to evaluate human responsibility towards oneself and the social environment. By combining spirituality and rationality, this interpretation helps bridge traditional and modern understandings of the trials faced by humans. Asy-Sya'rawi's approach, which is down-to-earth and emotional, complements Quraish Shihab's more systematic and rational view, providing a broad spectrum of understanding for contemporary society. In the context of the ecological crisis, Asy-Sya'rawi's interpretation of disasters emphasizes that natural disasters are a reminder of humans' mandate as caliphs on earth. This perspective is in line with modern Islamic studies that highlight the importance of environmental ethics, as written by Seyyed Hossein Nasr in his works on the relationship between Islamic spirituality and ecology. Nasr argues that environmental degradation is a result of the spiritual crisis that has hit humanity. Asy-Sya'rawi's commentary enriches this view by highlighting the emotional dimension and man's direct relationship with Allah, which is often lost in theoretical discussions. By connecting Ash-Sya'rawi's interpretation of disasters with modern phenomena and academic literature, it is seen that this interpretation not only offers spiritual comfort but also serves as a guide to facing the challenges of the times. In facing a pandemic, for example, Ash-Sya'rawi's message of patience and introspection provides a moral foundation for building social solidarity and strengthening collective resilience. In facing an ecological crisis, this interpretation encourages humans to act responsibly, see nature as a trust, and strive to create harmony with the environment.

Likewise in QS. Al-Hadid: 22, explained:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

Meaning: "Everything that happens to you and in the world was written in the Book (Lauh Mahfuzh) before We made it. Indeed, Allah considers this easy." (QS. Al-Hadid : 22)

Sya'rawi explains that this verse reminds us that all disasters, whether they befall the earth or a person, have been recorded in the Lauh Mahfuzh (the Preserved Book) before the creation of all things. This shows that the disasters or tests that come to us are not a coincidence, but are already a destiny determined by Allah before all creation existed. However, even though the calamity has been determined, Sya'rawi emphasizes that this does not mean that we just surrender. We are still given the freedom to try and pray. The disasters that come are still tests, and Allah knows when and how they should come to us, according to His infinite wisdom (Al-Sya'rawi, 1991b).

Disasters as a Warning and Lesson

This is confirmed in His Word which reads as follows:

لَوْلَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ مِمَّا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ

Meaning: "So that people do not say: "Our Lord, why did You not send a messenger to us, so that we follow Your verses and so that we are among the believers?" when they will be punished for their actions." (QS. Al-Qashas [28] : 47)

Sya'rawi explains that this verse speaks of the reason for Allah to send His messengers to mankind. When the previous people were faced with punishment, they could have complained and said, "Why were we not given a messenger to follow His guidance?" In this context, Allah reminds us that the messengers had actually been sent, but many of them did not want to accept and follow His guidance. The disasters or punishments that came as a result of their own actions were part of the test that Allah gave to mankind. Sya'rawi emphasizes that every people had been given the opportunity to receive guidance through the messengers, but when they denied and rejected it, the calamity came as a result of their disbelief in Allah's message (al- Sya'rawi, 2011).

Likewise in QS. Al-Maidah [5] : 106, explained:

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ صَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْسِبُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيَقْسِمَنِ بِاللَّهِ إِنْ أَرْتَبْتُمْ لَا نَسْتُرِي بِهِ تَمَنَّا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا تَكْتُمُ شَهَادَةَ اللَّهِ إِنَّهَا إِذَا لَمِنَ الْأَثِمِينَ

Meaning: "Who think that two just men among you or two unbelievers besides you are witnesses when one of you shows signs of death and wants to make a will, if the calamity of death befalls you while you are traveling in the land. After the prayer, if you are in doubt about the testimony of the two witnesses, ask them to swear by Allah, "We will not misuse this oath, even if he is a close relative, and we do not conceal the testimony of Allah." Indeed, we would be among the sinners if that were so." (QS. Al-Maidah [5] : 106)

Sya'rawi explains that this verse talks about the rules and ethics in witnessing a will for someone who is facing death. When a dying person wants to give a will, then the will must be witnessed by two just people, whether from among Muslims or not, if they are

on a journey or in an emergency. This is a way to maintain truth and justice, so that the will is not manipulated or misused. Sya'rawi emphasizes the importance of honest testimony, and emphasizes that everyone who witnesses a will must hold fast to the truth, even if it may be detrimental to them personally or to close relatives (al- Sya'rawi, 2006).

Disasters as a test

Disasters are often understood as tests that Allah gives to humans to test the strength of their faith, patience, and submission. From an Islamic perspective, disasters are not just suffering or events that bring difficulties, but have a deeper meaning as part of the sunnatullah, namely the law of Allah that applies to life (Rokib, 2012). The interpretations of scholars, such as Muhammad Mutawalli Asy-Sya'rawi, emphasize that disasters must be seen as a form of Allah's hidden love, because behind every difficulty there is wisdom that can strengthen the human soul. Asy-Sya'rawi often describes disasters as a means of introspection that reminds humans of their limitations and the need to surrender to Allah. He states that tests in the form of disasters are a sign of Allah's attention to His servants, because Allah only tests those He loves to raise their status. In every disasters, there is an opportunity for humans to draw closer to Him, correct mistakes, and strengthen their faith. This message is a comfort for those who are facing difficult trials, giving hope that every test will certainly bring great wisdom (Irfan, 2022).

This approach has a strong basis in the Qur'an. In Surah Al-Baqarah verses 155-157, Allah says that humans will certainly be tested with a little fear, hunger, and a lack of wealth, lives, and fruits, but good news is given to those who are patient. Patience is the main key in facing disasters, because patience is a form of human submission to the will of Allah, as well as evidence of their belief that everything happens with His wisdom. However, trials in the form of disasters are not only to test patience, but also to remind humans to be more sensitive to the spiritual and social realities around them (Halim et al., 2022). Disasters can be a reminder of human negligence, both in maintaining relationships with Allah and with fellow creatures. In his commentary, Asy-Sya'rawi often emphasizes that disasters are not punishments, but rather a call to return to the truth and improve one's way of life. At the same time, disasters are also an opportunity to show solidarity and compassion between individuals. When someone experiences a disasters, he often needs support from those around him. In Islam, helping those affected by disasters is a highly recommended form of worship, as it reflects the values of compassion and social justice taught by the Qur'an. In this context, disasters are a test not only for the individual who experiences them, but also for society as a whole, to show empathy and togetherness.

Disasters as a warning

Disasters are often understood in Islam as warnings from Allah to humans, a way to raise their awareness of their actions and the lives they lead. In this perspective, disasters are not simply natural phenomena or bad events, but divine messages that remind humans of their limitations and the need to return to the right path (Baidhawiy, 2015). This concept has a strong basis in the Qur'an and the interpretations of scholars,

including Muhammad Mutawalli Asy-Sya'rawi, who emphasized that disasters are a means for Allah to guide His servants so that they do not fall further into negligence or error. Asy-Sya'rawi describes disasters as spiritual alarms that invite humans to reflect on their actions and review their relationship with Allah, fellow humans, and nature. In his interpretation, he states that disasters often come when humans are too caught up in arrogance, luxury, or neglect of their religious and moral obligations. Disasters become a moment of introspection that is very necessary to make humans aware of the true purpose of life, namely to worship Allah and carry out his mandate in the world.

This concept is reinforced in the Qur'an, for example in Surah Asy-Shura verse 30 which states that whatever disasters befalls humans is the result of their own actions, but Allah forgives many mistakes. This verse emphasizes that disasters are a form of Allah's mercy, because in this way humans are given the opportunity to improve themselves before it is too late. In Ash-Sya'rawi's view, the warning that comes through disasters is a sign of Allah's attention to His servants, so that they do not continue to be in a state that is detrimental both spiritually and morally. Disasters as warnings are also relevant in contemporary contexts, such as pandemics, natural disasters or social crises. These events are often a reflection of irresponsible human actions, both towards themselves, others, and the environment. Asy-Sya'rawi's interpretation of disasters teaches that disasters are not only tests, but also a call to repent and improve the way of life. For example, in dealing with environmental damage caused by excessive exploitation, disasters in the form of floods or droughts remind humans to return to the principles of sustainability taught in Islam (Daroini & Hamidah, 2021). At the same time, warnings through disasters also serve as a reminder of the collective responsibility of humans as caliphs on earth. When disasters occur, humans are invited not only to reflect on individual mistakes, but also to work together to improve social and environmental conditions. In this case, disasters as warnings serve as unifiers, reminding humans that they have a shared duty to create justice, balance, and harmony in the world.

Wisdom Behind Disasters

Disasters are often identified with suffering, loss, or sadness, disasters do not only have a negative meaning. Behind every disasters, there is a hidden wisdom, which can only be understood with a patient heart and a clear mind (Paulson & Menjívar, 2012). This wisdom becomes a valuable lesson for those who are able to reflect and interpret it as part of Allah's loving plan. In his commentary, Muhammad Mutawalli Asy-Sya'rawi emphasized that disasters are one of Allah's ways to remind humans of the essence of life. Life in the world, with all its beauty, often makes humans forget their main goal, which is to seek Allah's pleasure and prepare themselves for the afterlife. Disasters are a reminder that this world is temporary, and that everything that humans have is a trust that can be taken back by him at any time (As'ad, 2021).

The wisdom of calamity also lies in strengthening faith and patience. When someone is faced with trials, he is given the opportunity to show his faith in Allah and hone his patience as a form of submission to His destiny (Ikhsan, 2022). In the Qur'an, Surah Al-Baqarah verse 286 emphasizes that Allah will not burden a person beyond his ability.

This verse gives hope that every calamity faced will certainly be accompanied by the strength to overcome it, as well as a way out that brings goodness. Furthermore, disasters are often turning points in a person's life. Many people find strength, potential, or even new meaning in life after facing great difficulties. In his commentary, Ash-Sya'rawi often mentions that disasters are Allah's way of shaping his servants into stronger, wiser, and closer to him. Disasters can open new doors to more authentic happiness, which may have previously been invisible to humans.

Tafsir Sya'rawi offers in-depth guidance for Muslims in facing disasters and challenges in the modern world. Sheikh Muhammad Mutawalli Sya'rawi, with his straightforward and relevant delivery style, emphasized the importance of understanding disasters as part of Allah's plan which is full of wisdom. According to him, disasters is not just a test, but also a tool to get closer to Allah and improve humans' spiritual relationship with Him. In his interpretations, he often relates verses from the Koran to everyday life, emphasizing patience, gratitude and self-introspection. In a modern world full of uncertainty, Muslims face various challenges, such as moral crises, economic pressures and social conflicts. Tafsir Sya'rawi provides guidance to remain steadfast in faith amidst these challenges. He emphasized that disasters must be seen as opportunities to improve one's quality and strengthen dependence on Allah. Through his interpretation, he encouraged people to find solutions to their problems through prayer, endeavor and strengthening social solidarity.

One important aspect of Sya'rawi's interpretation is his down-to-earth approach, explaining that every calamity brings its own lessons and wisdom. For example, he reminds us that disasters can be an expiation of sins or a reminder to improve relationships with others. In a global context, Muslims can draw inspiration from Sya'rawi's interpretation to address major issues such as injustice, climate change, and the disintegration of human values. This interpretation teaches that solutions to these challenges must begin with self-improvement, family, and community, before expanding to a larger scale. However, the implementation of this interpretation in the modern world is not without its challenges. The materialistic mindset that has developed in society often distances people from a spiritual understanding of disasters (Fajar et al., 2021). This is where the important role of Islamic education is to spread the values raised by Sya'rawi, so that people can return to the principles of true religion. By understanding and practicing the messages in the Sya'rawi interpretation, Muslims can not only face adversity with calm but also be able to turn challenges into opportunities to become better individuals and society. The references used in understanding disasters according to Sha'rawi interpretation provide a strong foundation for exploring the deep meaning of this concept in Islam. Sya'rawi's interpretations often refer to verses from the Koran which talk about trials, patience and the wisdom behind every incident. For example, verses such as "*And indeed We will give you a trial with a little fear, hunger, lack of wealth, life and fruit. And convey good news to those who are patient*" (QS Al-Baqarah: 155) become the main basis for this interpretation. Sya'rawi explained that disasters are a tool for humans to reflect on God's power, as well as a reminder not to depend too much on the world.

Contextualizing Sya'rawi's interpretation with contemporary issues shows extraordinary relevance. In the modern era, Muslims face various challenges such as pandemics, global conflicts, climate change, and social injustice. This interpretation helps people see disasters not as punishment alone, but as opportunities for introspection, self-improvement, and strengthening faith. When the world faces a health crisis, for example, this interpretation teaches that patience and collective effort in facing trials are part of worship (Dan et al., 2024). In dealing with social issues such as injustice, Sya'rawi's interpretation reminds us that disasters can be a trigger to build solidarity and fight for the values of truth. Furthermore, the relevance of this interpretation is also seen in spiritual challenges amidst a materialistic lifestyle. Many people lose the meaning of life when facing difficulties, but through the understanding built from these references, they are invited to return to Allah and make every event a means of getting closer to him. Thus, Sya'rawi's interpretation not only provides a deep understanding of disasters, but also offers practical and relevant guidance for Muslims in responding to the problems of the times.

CONCLUSION

The conclusion of Sya'rawi's interpretation of disasters highlights the core message that every trial in life is part of God's plan that contains wisdom. According to Sya'rawi, disasters are not just tests that must be passed, but also an opportunity for humans to reflect, improve themselves, and strengthen their spiritual relationship with God. He teaches that patience, gratitude, and introspection are the keys to facing every difficulty with a calm heart and strong faith. In everyday life, this concept is very relevant, both in personal and social contexts. At a personal level, this interpretation helps one understand that the difficulties faced, such as loss, failure, or illness, are not the end of everything, but a path to spiritual and moral maturity. Accepting disasters as part of God's destiny can bring calm and strength to continue moving forward. In a social context, this interpretation provides guidance for Muslims to build solidarity and concern in the midst of collective challenges, such as natural disasters, economic crises, or conflicts. By understanding disasters as reminders of the importance of human relationships and the obligation to help each other, this interpretation encourages the creation of a more caring and resilient society.

Understanding disasters according to Sya'rawi's interpretation not only provides spiritual insight, but also offers a number of practical steps that can be applied in everyday life. Sya'rawi teaches that every disasters is an opportunity to strengthen faith and hone one's resilience. In this context, there are several practical suggestions that can help readers implement this concept. First, when facing a disasters it is important to immediately respond with patience and trust. This can be started by remembering and reciting prayers such as "*Inna lillahi wa inna ilaihi raji'un*" which reminds us that everything comes from Allah and will return to Him. This attitude helps calm the heart and keep the mind focused on the wisdom behind the disasters. Second, do self-reflection to understand what can be learned from the disasters. Disasters s are often a means to

evaluate oneself, correct mistakes, or strengthen one's relationship with Allah. For example, one can take the time to pray more devoutly, read the Qur'an, or improve the quality of other worship. Third, increase social awareness. Disasters are not only experienced individually, but also often have an impact on the community. By helping others in trouble, such as donating, providing physical assistance, or simply providing emotional support, one can feel inner peace and strengthen social solidarity

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