

IFITIRĀDĪ MAHMUD YUNUS'S INTERPRETATION OF THE PHENOMENON OF FASTING AT THE POLES IN SURAH AL-BAQARAH: 183—185

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Abstract: *This study focused on the reinterpretation of Mahmud Yunus' thoughts in contextualizing Surah Al-Baqarah [2]:183—185 for Muslim communities in the polar regions. The formulation of the problem arises, what was the form of Yunus' ifitirāḍī interpretation of the phenomenon of fasting at the Pole in surah Al-Baqarah 183—185? What factors shape Mahmud Yunus' ifitirāḍī interpretation of the phenomenon of fasting at the Pole in Surah Al-Baqarah 183—185? Based on qualitative data and Gadamer's hermeneutical analysis theory, this article shows Mahmud Yunus' interpretation of Surah Al-Baqarah [2]: 183—185 in five models. First, Yunus' thoughts prioritize the rational and contextual side in understanding the fasting verse in Al-Baqarah [2]: 183—185 which is inspired by 'Abduh's thoughts. Second, Mahmud Yunus firmly stated that there is no obligation to fast in the Polar region because the sunrise and sunset cannot be seen. Third, Mahmud Yunus offers an interpretation of ifitirāḍī by continuing to fast through information about the new moon from countries around Mecca or nearby countries. Fourth, the option of not fasting at the Pole can be replaced by giving fidyah in another place that has a larger population than the population in the Polar region. This research was expected to provide important information regarding rethinking the contextual interpretation offered by Mahmud Yunus in understanding the fasting verses logically and through two alternative interpretations of ifitirāḍī fasting verses in the Polar region with Mahmud Yunus's distinctive futuristic style, it is hoped that it will be able to provide solutions and answers regarding the suitability of the Qur'an in the present and future in a solution, rational, and contextual manner.*

Keywords: *Contextual Interpretation, Fasting, Mahmud Yunus, Polar Region.*

Abstrak: *Kajian ini fokus pada reinterpretasi pemikiran Mahmud Yunus dalam mengkontekstualisasikan Surah Al-Baqarah [2]: 183—185 bagi masyarakat Muslim di wilayah kutub. Rumusan masalah muncul bagaimana bentuk penafsiran ifitirāḍī Yunus atas fenomena puasa di Kutub dalam Surah Al-Baqarah 183—185? Bagaimana faktor pembentuk penafsiran*

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ifitirādī Mahmud Yunus atas fenomena puasa di Kutub dalam Surah Al-Baqarah 183—185? Berdasarkan data kualitatif dan teori analisis hermeneutika Gadamer, artikel ini menunjukkan penafsiran Mahmud Yunus terhadap Surah Al-Baqarah [2]: 183—185 pada lima model. *Pertama*, pemikiran Yunus mengedepankan sisi rasional dan kontekstual dalam memahami ayat puasa dalam Al-Baqarah [2]: 183—185 yang terinspirasi dari pemikiran ‘Abduh. *Kedua*, Mahmud Yunus secara tegas menyatakan tidak ada kewajiban berpuasa di wilayah Kutub sebab tidak terlihat matahari terbit dan terbenam. *Ketiga*, Mahmud Yunus, menawarkan penafsiran *ifitirādī* dengan tetap melakukan puasa melalui informasi hilal dari negara-negara sekitar Makkah atau negara-negara terdekatnya. *Keempat*, opsi tidak berpuasa di Kutub dapat diganti dengan memberikan *fiḍyah* di tempat lain yang memiliki jumlah penduduknya lebih banyak dibandingkan jumlah penduduk di kawasan Kutub. Penelitian ini diharapkan dapat menjadi informasi penting mengenai pemikiran ulang tafsir kontekstual yang ditawarkan Mahmud Yunus dalam memahami ayat-ayat puasa secara logis dan melalui dua alternatif tafsir *ifitirādī* ayat-ayat puasa di wilayah Kutub dengan corak khas futuristik Mahmud Yunus, diharapkan mampu menjadi solusi dan jawaban atas kesesuaian Al-Qur’an di masa kini maupun masa yang akan datang secara solutif, rasional, dan kontekstual.

Kata-kata Kunci: *Interpretasi Kontekstual, Mahmud Yunus, Puasa, Wilayah Kutub.*

Introduction

There is a contextual bias of interpretation in discussing the meaning of “eat and drink until it is clear to you the white thread and the black thread, namely dawn” as a marker of the time for pre-dawn meal and breaking the fast. Generally, fasting during this time is only interpreted as the time from sunrise to sunset, limited to normal areas. It cannot be fully practiced in fasting in abnormal areas such as the North and South Pole regions where the dawn crescent moon is not found. The new moon from dawn also impacts the change of day and night. The unique phenomenon of fasting occurs in many parts of the world with different geographical characteristics.¹

In the classical to middle era mufassir era, very few contextualist interpretations of Surah Al-Baqarah verses 183—185 were found to be practiced at dawn in the north and south pole regions. However, it was different with Mahmud Yunus, one of the mufassir of the 20th century who was able to understand and think in *ifitirādī* (interpretation of the future) by looking at the themes and content of the surah comprehensively. For Yunus, the understanding of the verse, “eat and drink until it becomes clear to you the white thread and the black thread, namely dawn” is included in the *mutashābihāt* verse. So, there is still a gap in understanding the logical and textual meaning of the term dawn. He said that in conditions where

1 We can see the unique phenomenon of fasting in Egypt which lasts for 16 hours. Some people even fast for 17 to 18 hours in the Netherlands and England. However, the longest period of fasting occurred in Iceland, specifically in the Reykjavik area, namely for 22 hours. In contrast to previous countries which have long fasting periods, the country located in the far south, namely Chile in the city of Punta Arenas, has a short fasting period, namely 9 hours. Meanwhile, in the Arctic region, there are only 2 hours of fasting for breaking the fast, tarawih, and pre-dawn meal. In Indonesia itself, it tends to enter the equator to the south. Thus, fasting times in Indonesia tend to be longer than fasting times in Polar regions. See: M. Yunan Yusuf, “Karakteristik Tafsir Al-Qur’an di Indonesia Abad Keduapuluh,” *Ulumul Qur’an: Jurnal Ilmu dan Kebudayaan* 3, no. 4 (1992): 2.

there is no sunrise or sunset, it is very difficult to see the arrival of the new moon.² Seeing the conditions in the Polar regions which have abnormally long days and nights (long days or nights, and vice versa). Not to mention the natural conditions of the Polar regions which are classified as extreme with their cold weather, of course, there is still a bias in understanding Muslim communities in the Polar regions.³ This is Mahmud Yunus's strong reason for offering a pattern of reinterpretation of the fasting verse, which until now was classified as a *muhkam* verse, but instead becomes a *mutashābihāt* verse when contextualized with conditions in the region and abnormal weather.

However, Muslims continue to fast by following the time in their nearest geographical area or referring to the time in Mecca and Medina. The second tendency is almost the same as Saadoe'ddin Djambek and Agus Musthafa, only the method and steps are different. He explained Thomas Djamaluddin's idea that if the arrival of the month of Ramadan coincides with entering the Polar season, then to know the beginning and end of the fast you can calculate local time, namely the time before (normal times) and after (when entering extreme times).⁴ Third, the study focuses on the jurisprudence of fasting and its legal application in the Polar region. The results discuss the fatwa of the Majmu' Al-Islamic Fiqh Council, namely that for areas that experience 24 hours of day and night, the fasting estimates follow the nearest areas that experience daylight. Meanwhile, areas that experience daylight or short hours, continue to fast according to the provisions of the *sharī'ah* from sunrise to sunset.⁵

So far in the study of Jonah's ideas and the phenomenon of fasting in extreme areas such as the Pole, at least three tendencies have tried to emerge in mapping

2 *Hilal* is a special month that only appears on the first and second days at the beginning of each month. After that, it is called *qamar*. For the Muslim community itself, the term *hilal* is often used to recognize the beginning of the month of *qamariyyah*. This determination of the month of *qamariyyah* is related to Muslim worship, such as Ramadhān fasting, Eid al-Adha prayers, Iduh Eid prayers, etc. Regarding the measurement for determining the crescent moon, it is usually calculated from the angular distance from the sun and the height of the crescent moon at sunset. Some argue that the crescent moon can be established when it reaches a certain height so that it can be seen by everyone in the same geographical location. See: Sunarto Sunarto, "Perbedaan Waktu Puasa di Wilayah Abnormal dan Aplikasi Hukumnya," *Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam* 17, no. 2 (April 30, 2019): 283–302, <https://doi.org/10.15408/kordinat.v17i2.9613>.

3 Muslim communities living in the Arctic were detected in Inuvik, the North Pole, whose city is located in Canadian territory. The population is estimated to be 75–80 Muslims out of a total population of 3,700 people. The majority of the Muslim population there comes from Sudan, Egypt, Jordan, Lebanon, and Palestine. One-third of them work as taxi drivers and the rest are self-employed. It is known that the first person to settle in the North Pole was Talal al-Khateeb. See: Wahbah Al-Zuhayly, *Puasa dan Itikaf: Kajian berbagai Mazhab*, trans. Agus Efendi and Bahrudin Fanany (Bandung: Remaja Rosdakarya, 2005).

4 Sunarto, "Perbedaan Waktu Puasa di Wilayah Abnormal dan Aplikasi Hukumnya," 283–302.

5 Mahmud Yunus, *Ibadah Puasa dan Zakat* (Jakarta: PT. Hidakarya Agung, 2021), 75.

Jonah's thoughts and the phenomenon of fasting at the Pole. First, the theme of studying fasting in abnormal regions such as the North Pole and South Pole tends to be discussed from the scientific side of jurisprudence. Second, the various opinions of jurisprudence experts are divided into two things, namely the calculation of fasting time according to the time in the local area or the time in Mecca and Medina. Calculating the start and end times of fasting can be based on nearby areas with normal day and night times. Third, from a literature perspective, the study of the interpretation of the *Qur'an Karim* by Mahmud Yunus has not touched on the uniqueness of Mahmud Yunus' thoughts. Thus, the tendency of studying fasting verses to be understood and practiced logically and contextually in the classical era was ignored by commentators. So, this is a research gap that has not yet been seen and has even failed to be studied specifically regarding the rethinking of contemporary interpretations of fasting verses by Mahmud Yunus, especially the *ifitirādi* and contextualist interpretations of the Q.S. Al-Baqarah [2]: 183—185. This is the important point of this article, which is not present in previous articles, namely examining the reinterpretation of Yunus-style fasting jurisprudence in understanding and contextualizing Q.S. Al-Baqarah [2]: 183—185 through Hans Gadamer's productive hermeneutical analysis. So, the question arises, what is Yunus' *ifitirādi* interpretation of the phenomenon of fasting at the Pole in surah Al-Baqarah 183—185? What factors shape Yunus' *ifitirādi* interpretation of the phenomenon of fasting at the Pole in Surah Al-Baqarah 183—185?

The method in this research is a character study using Hans Gadamer's hermeneutical theory approach to find out how interpretive and socio-historical constructions influence Yunus in interpreting the fasting verses logically, rationally, and contextually. Using Hans Gadamer's hermeneutic theory to understand meaning in analyzing a text of an Al-Qur'an verse. Gadamer does not just reveal the meaning in the text, but also the meaning behind the text. As well as everything surrounding the text, including the historical side of the interpreter. This article starts from the argument that the *ifitirādi* interpretation offered by Yunus has been surrounded by aspects of Muḥammad 'Abduh's ideas since studying in Egypt. Quite a few reference sources in writing the interpretation of the Qur'an Karim were also taken from the opinions of several ulama, including Muḥammad Rashīd Riḍā, Maḥmūd Shaltūt, and Muḥammad 'Abduh.⁶ The essence of Abduh's ideas is related to the purification of faith with the aim of monotheism, and rational and contextual interpretation.

Data sources in this research consist of two types: primary data sources and secondary data sources. Primary data sources are very important for this research because they are the basic material for being able to produce useful insights in answering problems. Moreover, the position of secondary data sources is as a support for the data that has been found in the primary data. The primary sources for this research are the book *Tafsir Qur'anul Karim*, books by Mahmud Yunus, Mahmud Yunus' biography, and Mahmud Yunus' thoughts. Meanwhile, the

6 M. Dalip, "Tafsir Saintifik Tentang Puasa Ramadhan," *Al-Munir: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 2, no. 01 (May 10, 2020): 103, <https://doi.org/10.24239/al-munir.v2i01.47>.

secondary sources for this research are books and articles related to the formulation of the problem in this research, such as literacy books that complement the discussion in this research regarding the relevance of Mahmud Yunus' thoughts to the implementation of fasting in the polar regions. The discussion in this case will be divided into two main points. First, we will explain Yunus' *ifitirādī* form of construction regarding the phenomenon of fasting at the Pole in Surah Al-Baqarah 183—185? Second, to reveal the factors that form Yunus' *ifitirādī* construction of the phenomenon of fasting at the Pole in Surah Al-Baqarah 183—185 through Hans Gadamer's productive hermeneutical approach.

The discussion of this research will be discussed systematically and structurally to make it easier for readers to read the flow of analysis of Mahmud Yunus's interpretation of the phenomenon of Fasting at the Q.S. Al-Baqarah [2]: 183—185.

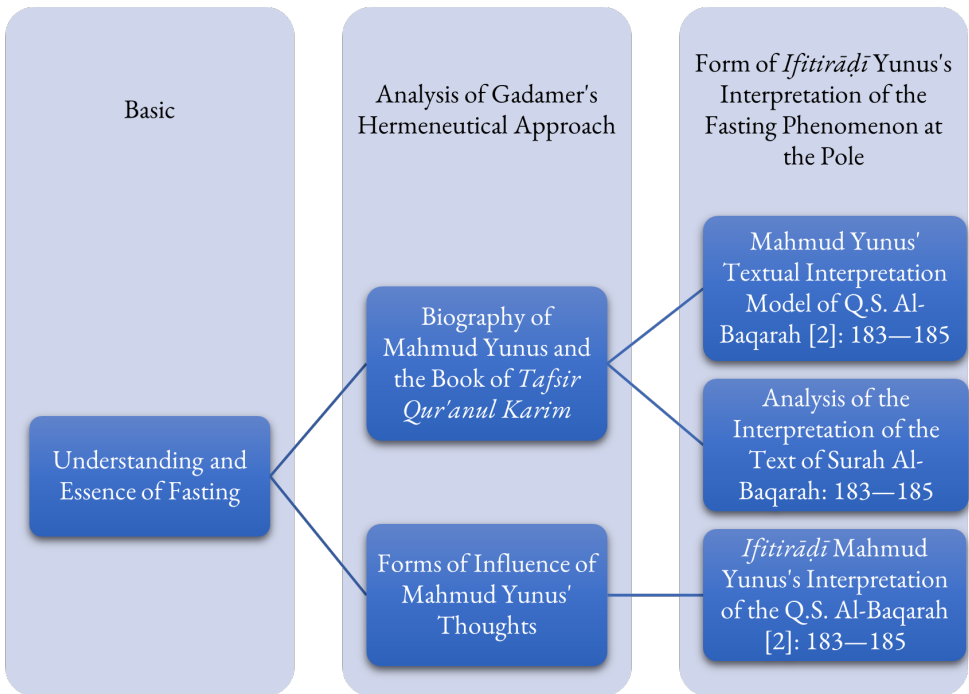


Figure 1. Discussion Framework

Biography of Mahmud Yunus and the Book of *Tafsir Qur'anul Karim*

Knowing Mahmud Yunus is reminiscent of his ideas of reform in the middle of the 20th century. *Tafsir Qur'an Karim* is the work of Yunus's interpretation which has been proven since the 20th century as a reference for many commentators. The way it is presented is also used as a reference by books of interpretation that appeared after it. So much so that his prominence made him the initiator of writing

the interpretation of the Qur'an in Indonesian. Yunus is a commentator from the village of Sungayang, West Sumatra. He was born on February 10, 1899 M, and died on January 16, 1982 M.⁷ His father, Yunus, was a farmer by profession. His mother, Hafisah, was a woven cloth craftsman.⁸ Mahmud Yunus' social and religious affairs were surrounded by religious leaders.⁹

In 1906, at the age of 7, Mahmud Yunus started learning to read and recite the Qur'an at his grandfather's boarding school. It is known that Mahmud Yunus' grandfather was a great cleric as well as the founder and caretaker of a *surau* (Islamic boarding school) in Sungayang.¹⁰ From there, Mahmud Yunus learned about the letters of the Qur'an, jurisprudence, and other Islamic sciences directly from his grandfather. Thanks to his perseverance while studying, Yunus succeeded in reciting the Qur'an in less than 1 year. As a result, Yunus is now trusted by his grandfather to be an assistant teacher at his grandfather's *surau* (Islamic boarding school). Yunus' education began in 1910 at the People's School. Next, he continued his studies at Madrasah School. Where the school was founded by H. M. Thaib Umar. Furthermore, in 1924, Yunus studied at Al-Azhar, Cairo, Egypt.¹¹

Mahmud Yunus is a scholar and prolific writer. Some of Mahmud Yunus's books and works are used as references throughout every level of higher education, especially in Indonesia. One of his works which was very influential in madrasas and Islamic boarding schools was the book *Qur'an Karim* which was published in 1939 and has been printed many times. When Mahmud Yunus studied at Dar al-'Ulum, he wrote volumes 1 and 2 of the Arabic book and it was first published in Cairo (1927—1930). Mahmud's other works include *Arabic-Indonesian Dictionary*, *Muṣṭalah al-Hadith Science in Arabic*, *Muṣṭalah al-Hadith Science* written together with Mahmud Aziz, *Morals According to the Qur'an and Hadith of the Prophet SAW*, *Special Methods for Religious Education*, *History of Islamic Education in Indonesia*, *Translation of al-Qur'an*, as well as the *Zahabi Dictionary* written with H.M.K Bakri while in Egypt.¹²

The ins and outs of the journey of writing the commentary on the *Qur'anul*

7 Jauhar Azizy and Muhammad Anwar Syarifuddin, "Mahmud Yunus: Pelopor Pola Baru Penulisan Tafsir al-Qur'an Indonesia," *Ilmu Ushuluddin* 2, no. 3 (2015): 323–43, <https://doi.org/10.15408/jiu.v2i3.2635>.

8 M. Amursid Amaruddin and Amaruddin Asra, "Studi Tafsir Al-Qur'an Al-Karim Karya Mahmud Yunus," *Syahadah: Jurnal Ilmu al-Qur'an dan Keislaman* 3, no. 2 (2015): 1-19, <https://doi.org/10.32520/syhd.v3i2.78>.

9 Imam Abul Fida Ismail Ibnu Katsir Ad-Dimasyqi, *Terjemah Tafsir Ibnu Katsir Juz I*, trans. Bahrin Abu Bakar (Bandung: Sinar Baru al-Gensindo, 2002), 83.

10 Howard M. Federspiel, *Kajian Al Qur'an di Indonesia; dari Mahmud Yunus Hingga Quraish Shihab, Alih Bahasa Tajul Arifin* (Bandung: Mizan, 1996), 264.

11 Benny Afwadzi and Nur Alifah, "Waktu Puasa Arafah Perspektif Muhammad bin Shalih Al 'Utsaymin: Telaah Kajian Hukum Islam dan Astronomi Islam," *ULUL ALBAB Jurnal Studi Islam* 18, no. 2 (2017): 161, <https://doi.org/10.18860/ua.v18i2.4449>.

12 Rizalludin, "Pemikiran Thomas Djamaluddin Tentang Salat dan Puasa di Daerah Dekat Kutub," *Al-Marshad: Jurnal Astronomi Islam dan Ilmu-Ilmu Berkaitan* 4, no. 1 (June 10, 2018): 130, <https://doi.org/10.30596/jam.v4i1.1938>.

Karim was not a short process. At the time of Mahmud Yunus, interpreting the Qur'an into languages other than Arabic was considered haram. However, when this paper was written, various protests and reactions began to emerge from various groups who opposed translating and interpreting the Qur'an into Indonesian. Many people think that this is rare and haram. Because, at that time, Indonesian Muslims considered Arabic a foreign language to them. However, when Islam entered Indonesia, various books of translations and interpretations of the Qur'an using Indonesian began to appear. This aims to make it easier for Indonesian people who want to study and understand the Qur'an. Although at the beginning translation and interpretation into Indonesian was declared haram by Islamic scholars at that time.¹³

It is based on these problems that Mahmud Yunus trying to interpret the Qur'an in Indonesian is an important thing. Without the help of interpretation in Indonesian, many other Muslims would not understand the meaning, message, and content of the Qur'an. According to Mahmud Yunus, the Qur'an was revealed by Allah so that its contents could be used as guidance and teaching for Muslims. He also translated the Qur'an into Dutch, English, German, and other languages.¹⁴

The writing of this tafsir work has a vision and orientation to explain the meaning, message, and guidance of the verses of the Qur'an for Muslims. Apart from that, this work is also presented for pupils and students to study the language of the Qur'an. On the other hand, writing a translated tafsir book with good and correct spelling and sentence structure is a concise solution to presenting the main contents of the Qur'an in Indonesian.¹⁵ In the introduction to the book of interpretation of the *Qur'an Karim*, Mahmud Yunus wrote that:

Here I should emphasize that this interpretation and the summary of the contents of the Qur'an are not translations from the Arabic book, but the result of the author's research since he was about 20 years old and is now 73 years old. That's why this interpretation is different from other interpretations. In this interpretation, what is more important is explaining and clarifying the instructions contained in the Qur'an to be practiced by Muslims in particular and humanity in general, as universal instructions. Because guidance is the main goal in the holy book of the Qur'an.¹⁶

The journey of writing *Karim's Qur'an* commentary is Mahmud Yunus's

13 Aḥmad Muṣṭafā al-Marāghī, *Tafsīr al-Marāghī*, vol. 1 (Beirut: Dār al-Kutub al-'Ilmiyyah, 1974), 89.

14 Asep Saefullah and Diana Ayu Rostikawati, "Kajian Siklus Waktu Puasa Penduduk Belahan Bumi Utara dan Bumi Selatan," *Newton-Maxwell Journal of Physics* 3, no. 1 (April 25, 2022): 4, <https://doi.org/10.33369/nmj.v3i1.21030>.

15 Imroatul Munfaridah, "Problematika dan Solusinya Tentang Penentuan Waktu Shalat dan Puasa di Daerah Abnormal (Kutub)," *Al-Syakhsyiyah: Journal of Law & Family Studies* 3, no. 1 (July 21, 2021): 39, <https://doi.org/10.21154/syakhsyiyah.v3i1.2985>.

16 Muhajir Muhajir, "Analisis Pemikiran Saadod'din Djambek Tentang Waktu Shalat di Daerah Abnormal (Kutub)," *Madinah: Jurnal Studi Islam* 5, no. 2 (December 1, 2018): 148–58, <https://doi.org/10.58518/madinah.v5i2.1277>.

struggle to realize new ideas for Indonesian interpretive literature. Writing concise translated works of tafsir has become an innovation and new color in the writing of modern Indonesian tafsir of the Qur'an, namely tafsir works that were published starting in the mid-20th century. From this, it is implied that Mahmud wants to make his work a commentary that is easy to understand, practical, and can be studied by all Muslims. The book of interpretations of the *Qur'an Karim* by Mahmud Yunus is included in the category of tafsir *bi al-ra'yi* which places greater emphasis on thought or ijtihad. In the form of tafsir *bi al-ra'yi*, most of the content of the tafsir uses his thoughts. This form of tafsir *bi al-ra'yi* can be found in several places, such as when Mahmud Yunus interpreted Surah Al-Baqarah verses 163—164. As Mahmud Yunus wrote in his book: “Our God is Allah the One God” the proof is:

1. About the events of heaven and earth. If we look at the journey of the earth around the sun, the moon around the earth, and the stars circulating, everything runs in an orderly manner, like a train running on its tracks. According to common sense, there must be someone who organizes it and holds it. If you neglect maintenance for even one minute, your journey will be damaged. There is a force (gravity) of attraction, but that force is also Allah who creates it.
2. Different night and day. Sometimes the night is longer than the day. Vice versa. This situation occurs in countries that are far from the equator.
3. Ships that sail in the ocean without sinking already exist in natural science.
4. Rainwater that falls from the clouds comes from ocean water which evaporates due to the heat of the sun.
5. Blowing winds, such as north and south winds.
6. Fast-moving clouds and many more. Everything runs according to perfect rules as proof of the existence of Allah, the Almighty and Almighty.¹⁷

In fact, from the research results of Howard Federspiel (a tafsir expert from McGill University), the book of tafsir of the *Qur'an Karim* by Mahmud Yunus is classified as the work of tafsir on the translation of the first generation of the Qur'an along with the book of tafsir of *Al-Furqan* by Ahmad Hassan with distinctive characteristics. translation of separate words.¹⁸ Now, Mahmud Yunus's tafsir work has become an innovation and new color for other interpreters in producing tafsir works in languages other than Arabic, even using regional languages such as

17 Muhammad Najib and Dewi Chamidatul Chusna, “Waktu Sholat Daerah Kutub dalam Kitab Al-Ma'ayir Al-Fiqhiyyah wa Al-Falakiyyah fi I'dad At-Taqowiim Al-Hijriyyah: Problem dan Solusinya,” *Miyah: Jurnal Studi Islam* 19, no. 1 (2023): 167–80.

18 Lutfi Fuadi, “Fajar Penanda Awal Waktu Shubuh dan Puasa: (Tinjauan Syar'i dan Astronomi),” *Minhaj: Jurnal Ilmu Syariah* 2, no. 1 (January 5, 2021): 111, <https://doi.org/10.52431/minhaj.v2i1.453>.

Javanese tafsir books, pegon, carakan, Sundanese, and others.¹⁹

Forms of Influence of Mahmud Yunus's Thoughts

The influence of Mahmud Yunus's thoughts is formed and influenced by everything related to self-knowledge and understanding.²⁰ This research gap will also present a new side in that the background and factors that influenced Mahmud Yunus's thinking will also be discussed. These influencing factors gave rise to the rationale for this interpretation of Mahmud Yunus's *bil al-ra'yi*. The search begins with the history of Mahmud Yunus's intellectual journey in Al-Azhar, Cairo, Egypt. Many Indonesian scholars have studied at Al-Azhar to date and have published various works including in the field of Tafsir. At that time, Muḥammad 'Abduh's reformist thoughts had already taken root in Cairo, Egypt. His knowledge in Egypt has brought a breath of fresh air to the field of education in Indonesia. This is where the influence of Yunus's thinking begins to appear, some of his interpretive models are widely adopted from 'Abduh's ideas which tend to emphasize monotheism and rational and contextual interpretation. The author finds evidence of the adoption of 'Abduh's thoughts. Like when Yunus explained the reasons why it is forbidden to eat pork concisely and rationally. From his rational side, Yunus always adds scientific knowledge to embody Q.S. Al-Baqarah [2]: 173. Here Yunus shows the status of the prohibition of eating pork concisely and rationally, as he has explained:

All good and delicious food is halal to eat, except food that is detrimental to bodily health and damages spiritual purity, such as carrion, blood, pus, pork, and other animals that are slaughtered without mentioning the name of Allah. Doctors emphasize that eating pork is dangerous for the body's health. Apart from that, it can also grow dangerous tapeworms in the human stomach.²¹

Likewise, when Yunus interpreted the Q.S. Al-Baqarah [2]: 219 regarding the benefits and harms of drinking *khamr*. Yunus explained that *khamr* (wine) has benefits for the body, such as warming the body. However, the harm from *khamr* is far greater than its benefits due to the dangerous substances it contains for the health of the body. So, to strengthen his interpretation, Yunus included the opinion of a doctor from Germany which he completed in his book of interpretation, namely:

People who drink a lot of *khamr* (wine), when they reach the age of 40, their soul and mind will be like a 60-year-old person.²²

Not only quoting the opinion above, but Yunus also added information in the form of images taken from various research and literature he obtained while studying in Egypt. Yunus also strengthened his opinion by citing the opinion of Imam Hanafi who was of the view that it is haram to drink *khamr* made from grapes, whether a little or a lot. Meanwhile, drinks that come from other than grapes

19 Zuhayly, *Puasa dan Itikaf: Kajian berbagai Mazhab*, 206.

20 Najib and Chusna, "Waktu Sholat Daerah Kutub dalam Kitab Al-Ma'ayir Al-Fiqhiyyah wa Al-Falakiyyah fi I'dad At-Ta'qowiim Al-Hijriyyah: Problem dan Solusinya," 170.

21 Mahmud Yunus, *Tafsir Qur'an Karim 30 Juz* (Jakarta: PT. Hidakarya Agung, n.d), 136.

22 Yunus, 249.

are permissible to drink, but only a little as long as the drink is not intoxicating. From here you can see Yunus' efforts to make the book of interpretation of the *Qur'an Karim* a work of interpretation that is scientific, rational, solution, and easy to understand by all Muslims. Even though at the beginning his efforts to translate the Qur'an into Indonesian were considered haram, now the writing has been written, printed, and distributed widely.²³

Other ideas adopted from Muḥammad 'Abduh's thinking can also be seen and proven in the introduction to the interpretation of the *Qur'an Karim*. It is mentioned that Mahmud Yunus criticized the interpretation of the traditional people who interpret the thunder and lightning found in the hadith history as the voice of angels. Lightning is interpreted as a whip used by angels to drive away clouds. In this regard, Mahmud Yunus rejected the above interpretation and insisted that the interpretation of the Qur'an must be cleansed of *isrā'iliyyāt*. Moreover, the *isrā'iliyyāt* cannot be accepted by the educated and educated human mind as it is today.²⁴

The next form of influence can be seen when Mahmud Yunus interpreted Surah Yunus verses 34—36 which included elements of the teachings of monotheism brought by 'Abduh. Yunus explained that it is not permissible to associate partners with Allah by worshiping other than Him, such as idols, statues, stones, graves, even devils, angels, Isa al-Masih, and so on. Because all of them will not be able to give guidance to the right path because only Allah can give guidance. This is because humans only follow prejudices that are not true and are not based on strong arguments and reasons. Because, prejudice is not enough to search for the truth, but is based on knowledge and belief based on the arguments of the text of the Qur'an.²⁵ Mahmud Yunus's interpretation also proves his rejection of taqlid, *bid'ah*, and *khurāfāt* which then tries to lead to religious purification or monotheism.

After tracing the relationship between Muḥammad 'Abduh and Mahmud Yunus, it can be seen that there was an influence of Mahmud Yunus's reformist thinking in his commentary on the *Qur'an Karim* from Muḥammad 'Abduh's reformist thinking. The author finds this through presenting the scientific insights of Mahmud Yunus's interpretation which has a positivistic dimension, such as strengthening the purification of Islamic creeds and the rationality of interpretation. So, Mahmud Yunus's renewal idea is seen in changing traditional interpretation patterns into rational and contextual interpretation patterns.

23 Alda Attinà et al., "Fasting: How to Guide," *Nutrients* 13, no. 5 (May 2021): 1570, <https://doi.org/10.3390/nu13051570>.

24 Taufik Mukmin, "Nilai-Nilai Pendidikan dalam Ibadah Puasa (Studi Analisis Terhadap Surat Al-Baqarah Ayat 183-187)," *El-Ghiroh: Jurnal Studi Keislaman* 12, no. 1 (March 12, 2017): 42–67, <https://doi.org/10.37092/el-ghiroh.v12i1.27>.

25 Stephen M. Secor, "Integrative Physiology of Fasting," *Comprehensive Physiology* 6, no. 2 (2016): 820, <https://doi.org/10.1002/cphy.c150013>.

Understanding and Essence of Fasting

The etymological meaning of fasting is to prevent and restrain something, which is in line with Maryam's story in Surah Maryam [19]: 26 which Maryam a.s. means to be silent and restrain oneself to avoid talking too much. Fasting means refraining from something that causes the fast to be broken, starting from sunrise to sunset.²⁶

The meaning of fasting is explained in depth in the book *Tafsīr Fayḍ al-Rahmān* by Kyai Salih Darat. He clarifies the meaning of fasting on four things, namely, first, fear Allah Swt. by always drawing closer to Allah (*ilābiyyah*), his heart is always present as a form of servitude that has piety (*muttaqīn*). Second, fasting as a container forms the social soul of humanity (*bashariyyah*), which is manifested in good deeds to fellow creatures and Allah's creation. Third, fasting is a vehicle for fostering a sense of love for fellow beings and forming a high sensitivity of the social soul. Fourth, fasting is a moment of *tazkiyah al-nafs* (purifying the heart, soul, and mind).²⁷

The essence of fasting is *tazkiyah al-nafs* (cleansing the soul). Fasting is also a means of purifying the soul to achieve Allah's pleasure. The essence of fasting is not just an act of *ḡabīr*. But more than that, internally, fasting as an effort to *tazkiyah al-nafs* becomes a place to improve oneself and cleanse the heart from the qualities of lying, envy, dirty talk, and so on.²⁸ Fasting is also a means of self-protection which can relieve lust and reduce its influence and control until it returns to a normal and calm position.²⁹

In *ḡabīr*, fasting trains Muslims to be patient in enduring hunger, even though there is a lot of food and drink available around them. And able to hold back anger even though his body can vent his anger.³⁰ Thus, the wisdom and essence of fasting worship is an effort to maintain the purity of the heart and soul, avoid things that bring harm, and the way to attain the pleasure of Allah.

Textual Interpretation Model of Mahmud Yunus Above Q.S. Al-Baqarah [2]: 183—185

Mahmud Yunus' interpretation of the fasting verses can be mapped into three forms. The first form interprets the fasting verse by following the structure of the Arabic language. Mahmud Yunus in his interpretation explains that the practice of fasting is a practice of worship done by following the previous people. On Q.S. Al-Baqarah [2]: 183 it explains:

You who believe, it is necessary for you to fast, as it was required for those before

26 Yusuf, "Karakteristik Tafsir Al-Qur'an di Indonesia Abad Keduapuluh," 89.

27 Sunarto, "Perbedaan Waktu Puasa di Wilayah Abnormal dan Aplikasi Hukumnya," 283–302.

28 Yunus, *Ibadah Puasa dan Zakat*, 230.

29 Dalip, "Tafsir Saintifik Tentang Puasa Ramadhan," 91.

30 Azizy and Syarifuddin, "Mahmud Yunus: Pelopor Pola Baru Penulisan Tafsir al-Qur'an Indonesia," 323–43.

you, hopefully you will be pious.³¹

The second form, Yunus mentions the provision of the duration of fasting. Regarding the period of fasting, Yunus limited it to 29 or 30 days. On Q.S. Al-Baqarah [2]: 184 it explains:

Fasting is a certain number of days (29 or 30 days). Whoever among you is sick or on a journey, then fast on another day. And for those who can fast, but it is very difficult to do so, it is (obligatory) to give *fidyah* by feeding a poor person. Whoever performs circumcision, is very good for him. And fasting is better for you if you know.³²

The third form is seen when Yunus interpreted verse 185 which relates to fasting conditions in the North and South Pole regions. Especially when Yunus relates to the conditions of fasting in the Poles that experience day and night tends to be short or long. In Q.S. Al-Baqarah [2]: 185 Yunus explained:

In verse 185 it is clear that fasting is obligatory on Muslim communities who see or witness the new moon in the month of Ramadan. Muslim communities are living in the North and South Poles whose days and nights last for 6 months. So, there is no obligation to fast if you only experience daylight hours (6 months), because a day and a night there are the same as one year. However, fasting there can be approximated by following the time of Mecca or the country closest to it.³³

Yunus' three forms of interpretation of the text of Surah Al-Baqarah [2]: 183—185 show that Yunus pays attention to the structure of the Arabic language in understanding the fasting verses textually. Meanwhile, Jonah's contextual understanding of fasting verses tends to include theological and scientific elements. Jonah contextualized this with the natural conditions in the Polar region.³⁴

Analysis of the Interpretation of the Text of Surah Al-Baqarah: 183—185

The author tries to analyze the above interpretation through the analysis of Gadamer's hermeneutical approach, namely the fusion of the horizon of Surah Al-Baqarah verses 183—185 with the horizon of Mahmud Yunus to produce a perfect meaning. So, the author first examines the linguistic side of the verse above. Regarding this linguistic aspect, the author refers to *Tafsir al-Munir* to examine the *balaghah* side. Like *كَمَا كُتِبَ* this is *tashbih* known as *tashbih mursal mujmal*. *Tashbih* here concerns the obligation of fasting, not the method. This means that fasting is obligatory for us as it was obligatory for previous peoples, only the procedure of implementation is different. The meaning is the length of the fasting time that is different, as in a strong narration that Prophet Musa used to fast for forty days.³⁵

Lafaz *لَا يَأْتِيَنَّكُمْ مَعْدُودَاتٍ*, this means that fasting is obligatory only in the month of

31 Yunus, *Tafsir Qur'an Karim 30 Juz*, 209.

32 Yunus, 210.

33 Yunus, 210.

34 Attinà et al., "Fasting: How to Guide," 1570.

35 Wahbah Al-Zuhayly, *Tafsir Al-Munir Jilid I (Aqidah, Syari'ah, Manhaj)*, trans. Abdul Hayyie Al-Kattani (Jakarta: Gema Insani, 2016).

Ramadan. This is the opinion of Ibn Abi Laila and several commentators. The nature of the word *ayyām* with the expression *ma'dūdāt* aims to make it easier for the *mukallaf* by stating that the days when fasting is required are only certain and for a few days, namely during the month of Ramadan. Whereas *lafaz* وَعَلَى الَّذِينَ يُطِيقُونَ, Some scholars think that in the composition of this verse, there is a hidden *ḥarfū nāfi'*, the *taqdīr* is لَا يُطِيقُونَ which means this is intended for people who are unable to fast due to advanced age (elderly), pregnant and lactating women or sick people who have no hope of recovery. In short, the word *ṭāqah* means to bear something with difficulty and weight. So, the meaning of this verse is for those who are willing to fast with difficulty.³⁶

Second, the author looks at the reason for the revelation of verses 183—185. As for the revelation of verse 183, narrated by Ibn Jarīr from Mu'ādh, it was explained that at that time the Messenger of Allah, may Allah bless him and grant him peace, arrived in the city of Medina, then he fasted '*āshūrā*' and in every month he fasted for 3 days. Then this verse was revealed as a command of a person's obligation to fast in the month of Ramadan. Then verse 184 of the narration of its descent is mentioned by Ibnu Sa'ad who narrated from Mujāhid he said, the verse "*and it is obligatory for those who find it difficult to perform it (if they do not fast) to pay fidyah, that is to feed a poor person*" was revealed together with my former employer, namely Qays Ibn Sā'ib. At that time, he did not fast, and he fed a poor person for every day left.³⁷

Third, after the linguistic aspect, the writer must look at the context aspect of the verse, namely the verse before (*sawābiq*) and the verse after (*lawābiq*). Here the writer takes the context of the verse after verse 187, this verse is a *rukhsah* (relief) from Allah for Muslims who break his fast, it is permissible for him to eat, drink, and have intercourse until he goes to sleep. The reason for the revelation of this verse is as narrated by Ishāq from al-Barā' bin 'Āzib, that at that time the companions of the Prophet, peace and blessings of Allah be upon him if a person fasted and went to sleep before breaking his fast, so he did not eat until the following night. Qays bin Şarmah al-Anşārī was once in a state of fasting but still worked all day on his farm, and when the time for breaking his fast came, he accompanied his wife and asked: "Do you have any food?" His wife replied, "No, but I will go find food for you." So, Qays fell asleep so that he fell asleep. When his wife came and saw her husband sleeping, she said, "Why are you sleeping?" At noon Qays fell unconscious. Then it was told to the Messenger of Allah. Then the verse came down.³⁸

According to al-Bukhārī's narration obtained through this line of Abū Ishāq, he said, "I have heard al-Barā' say: when the Ramadan fasting order came down, the companions did not interfere with their wives for one full month of Ramadan."

36 Munfaridah, "Problematika dan Solusinya Tentang Penentuan Waktu Shalat dan Puasa di Daerah Abnormal (Kutub)," 40.

37 Afwadzi and Alifah, "Waktu Puasa Arafah Perspektif Muhammad bin Shalih Al 'Utsay-min: Telaah Kajian Hukum Islam dan Astronomi Islam," 161–83.

38 Mukmin, "Nilai-Nilai Pendidikan dalam Ibadah Puasa (Studi Analisis Terhadap Surat Al-Baqarah Ayat 183-187)," 42–67.

Then Allah revealed His words *أَجَلَ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ* “Permissible for you on the night of the fasting month to mingle with your wives”. It means that *الرَّفَثُ* is interfering with the wife. And verses *هُنَّ لِيَاسٍ لَكُمْ وَأَنْتُمْ لِيَاسٍ هُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ*, “They are clothing for you, and you are clothing for them. Allah knows that you cannot control your lust.” The meaning is that you can interfere with your wife, eat and drink after the *Ishā’* prayer.³⁹ In Mahmud Yunus’s view, the wisdom of the revelation of verse 187 is to educate spirituality and character as well as lust. Because, fasting which is intended solely to follow Allah’s commands, will undoubtedly make us always remember Allah in all times and circumstances, as well as create a sense of shame towards Allah if we commit sins.⁴⁰

***Ifitirāḍī* Mahmud Yunus’s Interpretation of the Q.S. Al-Baqarah [2]: 183—85**

Mahmud Yunus’s trend of thinking in Q.S. Al-Baqarah [2]: 183—185 for Gadamer is formed from two things, namely the fusion of the horizon of the text with the horizon of Mahmud Yunus himself. Through the merging of these horizons, Jonah’s tendency to interpret a text will be revealed. For example, when understanding the real phenomena experienced and felt by some residents at the North Pole and South Pole, Yunus further emphasized that the Qur’an is truly the word of Allah which is appropriate to all conditions and civilizations, even unique phenomena at the Pole. As his interpretation in Q.S. Al-Baqarah [2]: 185 Yunus has explained:

It is very clear that the Qur’an is not written by the Prophet Muhammad but is truly the revelation of Allah. If human writing is based on its origins, time, and knowledge at that time. But the Qur’an is always appropriate to all situations, places, and times of Muslims. Even though science has developed.⁴¹

Yunus’s theological side in interpreting Q.S. Al-Baqarah [2]: 185 gives rise to two tendencies. First, Yunus explained that fasting was a worship practice that had been carried out by previous people. Yunus specifically stipulated that the period of fasting would be 29 or 30 days. Second, the *tawḥīdullah* side emerges when understanding the existence of unique phenomena at the Pole. Yunus emphasized that the Qur’an is purely the word of Allah and not written by the Prophet Muhammad. Thus, the uniqueness at the Pole, such as the abnormal phenomenon of changing day and night, shows that this is indeed true as stated in Surah Al-Baqarah [2]: 183—185.

There are interesting things to note when Yunus contextualizes Q.S. Al-Baqarah [2]: 185. First, in the pronunciation of the verse *“Fa man shahida minkum al-shahr falyaṣumbu”*, Yunus tries to relate it to the abnormal conditions

39 Rizalludin, “Pemikiran Thomas Djamaluddin Tentang Salat dan Puasa di Daerah Dekat Kutub,” *Al-Marshad: Jurnal Astronomi Islam dan Ilmu-Ilmu Berkaitan* 4, no. 1 (June 10, 2018): 129, <https://doi.org/10.30596/jam.v4i1.1938>.

40 Saefullah and Rostikawati, “Kajian Siklus Waktu Puasa Penduduk Belahan Bumi Utara dan Bumi Selatan,” 1–5.

41 Yunus, *Tafsir Qur’an Karim* 30 Juz, 210.

of Muslim society at the North Pole and South Pole.⁴² Yunus explained that fasting is mandatory for Muslim communities for 29 or 30 days. However, this is different from the conditions at the North Pole and South Pole, where the period is more than 30 days. So, this matter is then harmonized with the word of Allah, which states that when you see or know the crescent moon for the month of Ramadan, you must fast. Seeing or knowing that there is a new moon for Ramadan is a sign that you are obliged to fast. So, the meaning of the lafadz verse "*Fa man shahida minkum al-shahr falyaṣumbu*" is that when a Muslim is in his village when the month of Ramadan arrives, he should fast. Hasbi added that things are different for residents in the Polar regions, who are classified as people who do not see the moon (*bilāl*). Because one night at the North Pole is the same as half a year. Meanwhile, one afternoon at the South Pole is equal to half a year. So let them, namely the Muslim community who live there, estimate the time corresponding to the arrival of the month of Ramadan. This estimate is based on the country where Islamic law was born, such as Mecca and Medina or other countries closest to them.⁴³

This is different from the condition of a Muslim who cannot see or know the arrival of the new moon, such as residents of the North Pole whose overnight period is equivalent to half a year.⁴⁴ Likewise, daylight at the South Pole is equivalent to half a year. So, Yunus understands the term martyrdom by relating it to the condition of Muslims in Indonesia who cannot see the Ramadan crescent moon directly with their eyes. Information on the Ramadan new moon is usually obtained from *falakiyyah* institutions from each district or city. This is the same as the condition of Muslim communities around the North Pole and South Pole who cannot see and determine the crescent moon for the month of Ramadan because there is no distinction between mega dawn and mega maghrib. So, for Yunus, his fasting time is still carried out provided that he obtains new moon information from the surrounding country of Mecca or other nearby countries.

Second, Yunus' understanding (and people who are hard at fasting still pay *fiḍyah*). Yunus has an understanding that just like the condition of people who are sick and have hard work, the condition of Muslim communities in areas around the North Pole or South Pole is equivalent to that. So, for Yunus, it is permissible for a Muslim not to fast during Ramadan and replace it with paying *fiḍyah*.⁴⁵

In other words, Yunus views the *rukhsah* (lightening) of the law of fasting by estimating extreme temperatures in areas around the Pole and it is difficult to distinguish between mega dawn and mega maghrib crescent moons which result in fasting periods that tend to be long or short. So, Yunus offers an alternative for

42 Munfaridah, "Problematika dan Solusinya Tentang Penentuan Waktu Shalat dan Puasa di Daerah Abnormal (Kutub)," 37–50.

43 Muhajir, "Analisis Pemikiran Saadod'din Djambek Tentang Waktu Shalat di Daerah Abnormal (Kutub)," 148–58.

44 Najib and Chusna, "Waktu Sholat Daerah Kutub dalam Kitab Al-Ma'ayir Al-Fiqhiyyah wa Al-Falakiyyah fi I'dad At-Taqwaim Al-Hijriyyah: Problem dan Solusinya," 167–80.

45 Fuadi, "Fajar Penanda Awal Waktu Shubuh dan Puasa: (Tinjauan Syar'i dan Astronomi)," 107–20.

Muslim communities living in or around the Polar region by not having to fast and replacing it by giving *fiḍyah*. Regarding the matter of giving *fiḍyah*, Yunus offered a solution by giving *fiḍyah* to residents in other places who have a larger population than the population in the Polar region.

It seems that the interpretation of the verses about fasting at the Pole was not only done by Jonah alone. The opinion of mufassir and fuqaha such as Sayyid Sābiq⁴⁶; Wahbah Zuhaylī⁴⁷; Fatwa Majelis Sharī‘ah al-‘Ālam al-Islāmiyyah⁴⁸; Saadoe’ddin Djambek⁴⁹; Al-Marāghī; Rashīd Riḍā⁵⁰. Several mufassir and *fuqahā*⁵¹ mentioned were used as a comparative study for this research so that there is a comparison with the thoughts of Mahmud Yunus. As follows:

Table 1. Ulama’s Opinion Regarding Fasting for Polar Regions

No	Ulama/Mufassir Figures	Areas that Experience 24 Hour Day/Night	Areas that Experience Day-light Even for a Moment
1	Sayyid Sābiq	1. Follow the fasting time in Mecca/Medina. 2. Follow fasting in nearby areas where night and day are normal.	1. Follow the fasting time in Mecca/Medina. 2. Follow fasting in nearby areas where night and day are normal.
2	Majlis Majma‘ al-Fiqh al-Islāmī	Estimate fasting time by following nearby areas that experience daylight.	Keep fasting by the provisions of the sharia, namely from sunrise to sunset.
3	Maḥmūd Shaltūt	There is no prayer or fasting for people living in Polar regions. So, you can do this by following the time in the nearest country which has normal time.	There is no prayer or fasting for people living in Polar regions. So, you can do this by following the time in the nearest country which has normal time.

⁴⁶ Sayyid Sābiq is a contemporary fiqh scholar whose name is famous among Muslims through his monumental work, namely *Fiqh as-Sunnah*. See: Zuhayly, *Puasa dan Itikaf: Kajian berbagai Mazhab*, 231.

⁴⁷ Wahbah Zuhaylī is a Syrian professor and Islamic scholar specializing in Islamic law and legal philosophy. He was also a preacher at the Badr Mosque in Dair Atiah. (See: Yusuf, “Karakteristik Tafsir Al-Qur’an di Indonesia Abad Keduapuluh,” 98.

⁴⁸ Dalip, “Tafsir Saintifik Tentang Puasa Ramadhan,” 77–106.

⁴⁹ Saadoe’ddin Djambek is an Indonesian scholar, teacher, and figure in astronomy. He is known as an expert in the fields of reckoning and *ru’yāt*. See: Azizy and Syarifuddin, “Mahmud Yunus: Pelopor Pola Baru Penulisan Tafsir al-Qur’an Indonesia,” 323–43.

⁵⁰ al-Marāgi Rasyid Riḍha is one of the scholars and professor of tafsir, writer, former rector of al-Azhar University, and former qadi al-qudat (chief judge) in Sudan. (See: Amursid and Asra, “Studi Tafsir Al-Qur’an Al-Karim Karya Mahmud Yunus,” 1-19.

4	Saadoe'ddin Djambe	Cannot fast during Ramadan. Then the fast must be made up for in the following month. Or you can follow the fasting times in the nearest country.	Cannot fast during Ramadan. Then the fast must be made up for in the following month. Or you can follow the fasting times in the nearest country.
5	Al-Marāghī	1. Estimate fasting time in Mecca/Medina. 2. Follow the time in neighboring countries with moderate seasons.	1. Estimate fasting time in Mecca/Medina. 2. Follow the time in neighboring countries with moderate seasons.
6	Rashīd Riḍā	1. Fast according to the time in Mecca or Medina. 2. Follow the time in the nearest area or country.	1. Fast according to the time in Mecca or Medina. 2. Follow the time in the nearest area or country.
7	Wahbah Zuhayli	Prayer and fasting times follow the nearest area which has normal times during the day and night.	Prayer and fasting times follow the nearest area which has normal times during the day and night.
8	Mahmud Yunus	1. It is not obligatory to fast for areas with 6 months of daylight because the time of day and night is there for a year. 2. You can still fast by calculating the time from Mecca/Madinah or other nearby countries. 3. If it is difficult to fast there, because of the extreme weather, then you can give fiḍyah in another place.	1. It is not obligatory to fast for areas with 6 months of daylight because the time of day and night is there for a year. 2. You can still fast by calculating the time from Mecca/Madinah or other nearby countries. 3. If it is difficult to fast there, because of the extreme weather, then you can give fiḍyah in another place.

Based on the results of a comparison of various interpretations of fasting verses, some scholars tend to provide a solution by following the fasting times in Mecca-Medina countries or following the times in countries closest to it. Uniquely, the ideas conveyed by Yunus tend to be anomalous through odd interpretations that are different from the interpretation of interpreters in general. Yunus dared to state that in the Polar region, there is no obligation to fast due to two things, namely extreme cold weather and abnormal changes in day and night times which result in the sun not appearing crescent. So, does this unique phenomenon around the Polar region occur? Astronomers have confirmed it. The rotational movement of the Earth circulates with a rotation of 27.9 hours and its distance from the Sun

is approximately 150 million km. The Earth has been circulating the Sun with a revolution scale of 365.25 days (1 year) in the opposite direction with an average Earth orbital speed of 18.5 miles/second. So, the distance between the Earth and the Sun is not always fixed but changes.⁵¹

When the northern part of the world enters June 21, the daylight hours tend to be longer. Likewise, when the southern part of the earth enters June 21, the daylight cycle tends to be shorter. Then, when we enter March 21 and September 23, the Sun's position is right on the equator. In this way, the duration of daylight and nighttime will be the same throughout the Earth. Furthermore, when the northern part of the earth enters December 21, it will experience a short daylight cycle. Likewise, when the southern part of the earth enters the 21st, it will experience the longest daylight cycle. These four dates are related to the phenomenon of the four seasons on Earth.

The assumption of extreme weather at the Pole is also clarified by scientific facts. Like the weather on the Antarctic Continent which has higher temperatures than the Arctic Continent. The average temperature at the Pole reaches -49°C . The coldest temperature ever reached -89.6°C at Vostok Station, in the South Pole area. Meanwhile, the Arctic Continent has a higher temperature, namely -34°C . History records that the Antarctic continent is a continent that has never been inhabited by anyone. This is different from the areas in the Arctic Continent where only polar bear species are found. The Arctic continent still has several residents, such as Barrow in Alaska, Tromsø, Norway, Murmansk, Salekhard, and Russia. Meanwhile, the area around the North Pole is a place of residence for the Eskimo people. In contrast to the population in the Arctic, which is very much a minority, most of the polar bears live there. Thus, it is in line with what Yunus meant that conditions in the region around the Pole are classified as areas that have extreme weather. The strong reason is that penguins are found to only live at the South Pole because penguins are animals that can live in even extreme cold conditions or weather.⁵²

The author's opinion in looking at the offer of reinterpretation of the fasting verse by Yunus is that it tends to fall into *iftirādī* interpretation or future interpretation. This means that the futuristic interpretation style for the contemporary era focuses on various sharia problems that have not yet occurred, with the assumption that these problems may occur in the future along with advances in technology and civilization. The futuristic style developed by Yunus when contextualizing Q.S. Al-Baqarah [2]: 185 with the conditions of Muslims around the Polar region, emphasizes that the Qur'an will always be able to answer the challenges of civilization as well as a solution to alternative interpretations in predicting and overcoming problems—Muslim society in the future.

This is very in line with the development of a sophisticated, modern, digital, and robotic world. So, it is possible that in the future, the South Pole and North

51 Sunarto, "Perbedaan Waktu Puasa di Wilayah Abnormal dan Aplikasi Hukumnya," 283–302.

52 Dalip, "Tafsir Saintifik Tentang Puasa Ramadhan," 77–106.

Pole regions will become destinations that will be touched by the world's Muslim community as a place to live or just travel. So, there is no need to worry about visiting the Polar region when it coincides with the arrival of the Ramadan fasting time. Because the Muslim community can use the contemporary re-interpretation of Yunus as evidence when they are in difficult situations and conditions. Natural phenomena like this that occur at the North and South Poles, which according to Mahmud Yunus, increasingly prove that the Qur'an was not written by the Prophet Muhammad PBUH but is solely a revelation from Allah. As he explains in his commentary:

Here it is clear that the Qur'an is not written by the Prophet Muhammad but is simply a revelation from Allah. Because a person's composition must be by his homeland, his time, and the knowledge at that time. But the Qur'an can be adapted to all places and times, even though science has advanced.

Judging from Mahmud Yunus's interpretation of the meaning of Surah Al-Baqarah verses 183—185, according to the author, Mahmud Yunus tried to look at the conditions that exist in the Polar regions. It seems like the Ramadhan crescent moon is not visible because there is no sunrise or sunset in several areas. So, according to the author, Mahmud Yunus is correct in giving evidence that Muslim communities living in the Pole can continue to fast by receiving information about the new moon from nearby countries or observing fasting times in Mecca, Medina, or other nearby countries.

In short, indigenous people living around the Polar region are not obliged to fast if under certain conditions they feel they are unable to fast in extreme temperatures. However, if the body is healthy and is used to the extreme temperatures in the Polar region, then the Muslim community there continues to fast by following the breaking of the fast and *sabūr* times from Mecca or Medina or nearby areas. Meanwhile, non-resident communities in areas around the Pole can choose Yunus' opinion by not fasting if they cannot afford the extreme temperatures and still paying *fiḍyah* at a later date. Regarding giving *fiḍyah*, Yunus offered a solution in the form of doing it when he returned to his place of origin, which has a larger population than the population in the Polar region. Through two alternative interpretations of *ifitirādī* verses on fasting in the Polar region with Mahmud Yunus's distinctive futuristic style, it is hoped that this will be a solution and answer to the suitability of the Qur'an in the present and future in a solution, rational and contextual way.

Conclusion

Through Gadamer's theory of hermeneutic analysis, this article shows Yunus's interpretation of Surah Al-Baqarah [2]: 183—185 in four models. First, Yunus's thoughts prioritize the rational and contextual side in understanding the fasting verse in Al-Baqarah [2]: 183—185 which is inspired by 'Abduh's thoughts. Second, Yunus firmly stated that there was no obligation to fast in the Polar region because the sunrise and sunset were not visible. Third, Yunus offers an interpretation of *iftirāḍī* by continuing to fast through information about the new moon from countries around Mecca or nearby countries. Fourth, the option of not fasting at the Pole can be replaced by giving *fiḍyah* in another place that has a larger population than the population in the Polar region.

This research is only limited to looking at the verses about fasting at the Pole shown by Mahmud Yunus. This study has not touched on other forms of worship such as the five daily prayers which are contextualized in areas at the Pole or other areas that experience abnormal times of day and night. And it is necessary to explore and prove again the extent of the influence of Mahmud Yunus's thoughts on 'Abduh. Both in terms of similarities of thought, evidence of inclusion of reference sources for Mahmud Yunus's interpretations, or other evidence. So, the study of Muslim worship in the Polar region is a further /field of study to see how consistent the contextual, rational, and futuristic elements of Mahmud Yunus are in interpreting the verses of worship. This research is expected to provide important information regarding the re-interpretation of *iftirāḍī* interpretations by Mahmud Yunus in understanding fasting verses logically and not textually.

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