



**THE INTERPRETATION OF VALLEY VERSES IN THE  
QURAN AND THEIR SPECIAL FEATURES  
FOR THE HUMAN LIFE  
(THEMATIC AND ANALYTICAL STUDY)**

**THESIS**

Submitted to complete one of the requirements to obtain a Bachelor of Religion (S.Ag) Degree in the Al-Quran and Exegesis Science Department



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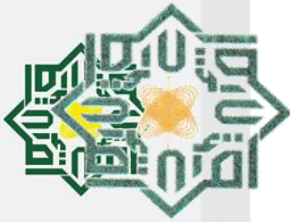
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## MOTTO

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

“Allah does not burden a person except (with that within) his ability.”

إِنَّ اللَّهَ سَائِلٌ كُلِّ رَاعٍ عَمَّا اسْتَرَعَاهُ، حَفِظَ أَمْ ضَيَّعَ

“Indeed, Allah will ask every responsible person about his responsibility, whether he has maintained it or wasted it.”

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**FOREWORD**



Alhamdulillah, praise be to Allah ﷻ who has bestowed His mercy and grace so that the author can complete this thesis to fulfil the final assignment as a requirement to obtain a Bachelor Degree of Religious Study (S.Ag). Shalawat and salam are always poured out to the role model of mankind, precisely the Prophet Muhammad saw, whose compassion for the ummah has never been faded, even until the end of his life.

The discussion of this thesis was aimed to know and understand the verses about the valley that are contained in the Quran and its special features for human life. This paper is included to be used as additional information in the study of Qur'an and Exegesis as well as fulfilling the requirements for completing studies at the Faculty of Ushuluddin, Sultan Syarif Kasim Riau State Islamic University.

The author is fully aware that the writing of this thesis will not be completed without direct encouragement, either moral or material. For that the author expresses the deepest gratitude to:

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13 Finally, to my dearself especially for having struggled in writing this thesis and passing all the obstacles during the process of writing this thesis as well as possible.

The author realises the limited ability that the author has in writing this thesis. Therefore, there are certainly weaknesses and deficiencies that require constructive criticism for the sake of the perfection of this thesis. Hopefully, this thesis will be useful for all of us. To Allahﷻ the author prays that the kindness and the contribution they have made will be considered as good worship, so that they will always receive His Grace and blessings. Amen Ya Rabb al-Amin.

Pekanbaru, 20 June 2023

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## TRANSLITERATION GUIDELINES

The Arabic-Indonesian transliteration in this manuscript is based on the Decree of the Minister of Religious Affairs and the Minister of Education and Culture of the Republic of Indonesia, dated 22 January 1988, No. 158/1987 and 0543.b/U/1987, as stated in the book of A Guide to Arabic Transliteration, INIS Fellow 1992.

### A. Consonants

Arab	Latin	Arab	Latin
ﺕ	A	ﺙ	Th
ﺏ	B	ﺯ	Zh
ﺕ	T	ﻉ	'
ﺕﺱ	Ts	ﻍ	Gh
ﺝ	J	ﻑ	F
ﺡ	H	ﻕ	Q
ﺦ	Kh	ﻙ	K
ﺩ	D	ﻝ	L
ﺫ	Dz	ﻡ	M
ﺭ	R	ﻥ	N
ﺯ	Z	ﻭ	W
ﺱ	S	ﻩ	H
ﺱﻱ	Sy	ﻩ	'
ﺶ	Sh	ﻱ	Y
ﺩﻝ	Dl		

### Vocal

اَ =	a
اِ =	i
اُ =	u

### Long Vocal

اَ =	ā
اِ =	ī
اُ =	ū
اَو =	aw
اِی =	ay

### Example

تَكَاتُر =	<i>takātsur</i>
يَهِيْج =	<i>yahīj</i>
تَعْلَمُوْنَ =	<i>ta'lamūn</i>
سَوْفَ =	<i>sawf</i>
عَيْنَ =	<i>'ayn</i>

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## B. Vowels, Length, and Diphthong

Every Arabic writing in the form of Latin writing, *fathah* vowels are written with "a", *kasrah* with "i", *dlommah* with "u", while the long readings are each written in the following way:

Vocal (a) long = $\hat{A}$	for example	قَالَ	becomes	qâla
Vocal (i) long = $\hat{I}$	for example	قِيلَ	becomes	qîla
Vocal (u) long = $\hat{U}$	for example	دُونِ	becomes	dûna

Especially for the reading of *ya' nisbat*, it should not be replaced with "i" but still written with "iy": in order to describe *ya' nisbat* at the end. Likewise, for the sound of the diphthong, *wawu*, and *ya'* after *fathah* is written with "aw" and "ay". Consider the following example:

Diphthong (aw) = $\text{ـَـو}$	for example	قَوْلِ	become	qawlun
Diphthong (ay) = $\text{ـَـي}$	for example	خَيْرِ	become	khayru

## C. Ta' marbûthah ( ة )

*Ta' marbûthah* is transliteration with "t" if it is in the middle of a sentence, and if *ta' marbûthah* is at the end of the sentence, it is transliterated by using "h". Such as *الرسالة للمدرسة* to *al-risalat li al-mudarrisah*, or when in the middle of a sentence consisting of *mudlaf* and *mudlaf ilayh* arrangement, then transliterated by using t connected with the following sentence, for example, *في رحمة الله* become *fi rahmatillah*.

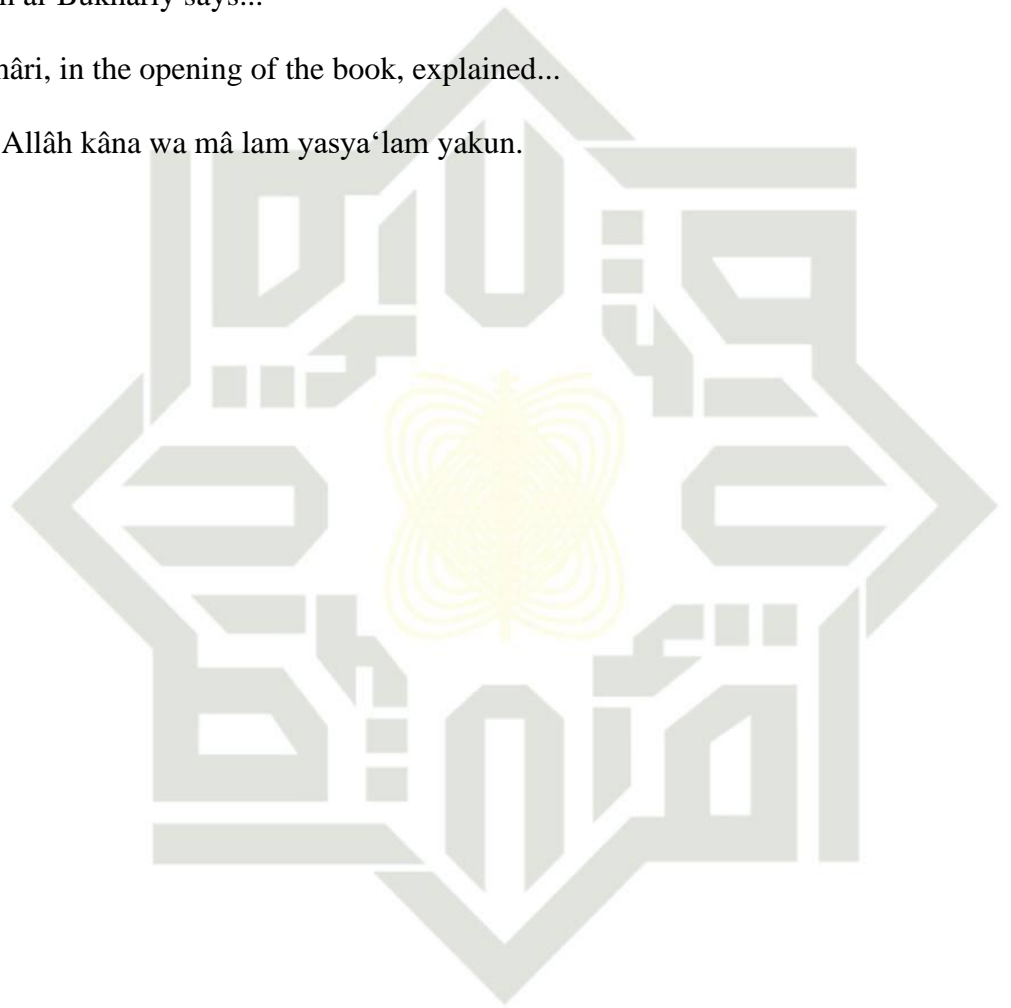
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#### D. Articles and Lafadh al-Jalâlah

The word “al” (ال) is written in lowercase unless it is located at the beginning of the sentence, while “al” in Jalâlah lafadz, which is in the middle of the sentence propped (*idlafah*) is then omitted. Consider the following examples:

1. Al-Imâm al-Bukhâriy says...
2. Al-Bukhâri, in the opening of the book, explained...
3. Masyâ ‘Allâh kâna wa mâ lam yasya‘lam yakun.



UIN SUSKA RIAU





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**ABSTRAK**

Skripsi ini membahas tentang penafsiran ayat-ayat tentang lembah dalam Al-Quran dan fitur-fitur spesialnya bagi kehidupan manusia. Penelitian ini bertujuan untuk memberikan penjelasan yang dalam tentang pentingnya memelihara lingkungan alam kepada setiap lapisan masyarakat dan menanamkan rasa tanggungjawab kepada masyarakat dengan ikut andil dan bertindak dalam menjaga lingkungan hidup yang dimiliki bersama yang sangat penting dan berguna bagi kehidupan manusia. Pokok kajian dalam penelitian ini adalah bagaimana penafsiran ayat-ayat tentang lembah dalam Al-Quran menurut para mufassir dan apa saja fitur-fitur spesialnya bagi kehidupan manusia menurut mufasir. Jenis penelitian ini adalah penelitian kepustakaan (*library research*) dengan menggunakan metode tematik (*maudhu'i*). Sumber data yang digunakan terdiri dari dua bentuk, yaitu data primer dan data sekunder yang memiliki relevansi dengan kajian penelitian ini. Makalah, teknik analisis data dalam penelitian ini menggunakan metode analisis deskriptif. Hasil dari penelitian ini dapat disimpulkan bahwa lembah merupakan tempat mengalirnya air dari celah antara dua gunung. Fungsi lembah adalah untuk mengalirkan air dari daerah dataran tinggi ke daerah dataran rendah. Lembah juga memiliki ukuran dan bentuk yang beragam. Ada yang kecil dan ada pula yang besar. Selain itu, lembah memiliki banyak manfaat dan keistimewaan bagi kehidupan manusia, seperti menjadi sumber air bersih, membawa tanah yang subur, menyediakan sistem drainase yang baik, dan memiliki iklim yang baik untuk usaha pertanian. Hal ini memudahkan manusia untuk mengembangkan area pertanian, peternakan serta iklim yang rendah memberikan kenyamanan bagi kehidupan manusia.

**Kata Kunci:** *Lembah, Penafsiran, Al-Quran, Fitur-Fitur Spesial*



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## ABSTRACT

This thesis discusses the interpretation of the verses about the valley in the Quran and its special features for human life. This research aims to provide a deep explanation of the importance of preserving the natural environment to every level of society and instil a sense of responsibility to the community by taking part and acting in protecting the environment that is owned together which is very important and useful for human life. The subject of study in this research is how the interpretation of the verses about the valley in the Quran according to the mufassir and what are the special features for human life according to mufassir. This type of research is library research using thematic method (*maudhu'i*). The data sources used consist of two forms, namely primary data and secondary data, that have relevance to the study of this research. Meanwhile, the data analysis techniques in this study use descriptive analysis method. The results of this study can be concluded that the valley is a place where water flows from the gap between two mountains. The function of the valley is to drain water from the highland area to the lowland area. Valleys also have various sizes and shapes. Some are small and some are large. In addition, valleys have many benefits and privileges for human life, such as being a source of clean water, carrying fertile soil, providing a good drainage system, and having a good climate for agricultural operations. This makes it easier for humans to develop agricultural areas, livestock as well as the low climate provides comfort to human life.

**Keywords:** *Valley, Interpretation, Al-Quran, Special Features*



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## الملخص

تناقش هذه الرسالة تفسير الآيات القرآنية عن الوادي وخصائصه في حياة الإنسان. يهدف هذا البحث إلى تقديم شرح عميق لأهمية الحفاظ على البيئة الطبيعية لكل مستوى من مستويات المجتمع وغرس الشعور بالمسؤولية تجاه المجتمع من خلال المشاركة والعمل في حماية البيئة التي نمتلكها معًا وهو أمر مهم للغاية ومفيد بالنسبة للمجتمع. الحياة البشرية. موضوع الدراسة في هذا البحث هو كيفية تفسير آيات الوادي في القرآن عند المفسر وما هي السمات الخاصة لحياة الإنسان عند المفسر. هذا النوع من البحث هو البحث في المكتبات باستخدام المنهج الموضوعي (المودة). تتكون مصادر البيانات المستخدمة من شكلين ، وهما البيانات الأولية والبيانات الثانوية ، والتي لها صلة بدراسة هذا البحث. وفي الوقت نفسه ، تستخدم تقنيات تحليل البيانات في هذه الدراسة طريقة التحليل الوصفي. يمكن استنتاج نتائج هذه الدراسة أن الوادي هو مكان تتدفق فيه المياه من الفجوة بين جبلين. تتمثل وظيفة الوادي في تصريف المياه من منطقة المرتفعات إلى منطقة الأراضي المنخفضة. للأودية أيضًا أحجام وأشكال مختلفة. بعضها صغير وبعضها كبير. بالإضافة إلى ذلك ، تتمتع الوديان بالعديد من الفوائد والمزايا لحياة الإنسان ، مثل كونها مصدرًا للمياه النظيفة ، وتحمل تربة خصبة ، وتوفر نظامًا جيدًا للصرف ، ووجود مناخ جيد للعمليات الزراعية. هذا يجعل من السهل على البشر تطوير المناطق الزراعية والماشية وكذلك المناخ المنخفض يوفر الراحة لحياة الإنسان.

الكلمات المفتاحية: الوادي، تفسير، القرآن، سماتها الخاصة

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## CHAPTER I INTRODUCTION

### A. Background of the Research

Since 2021, The United Nations (UN) has warned the world of the risk of a global water crisis. Given that most countries in the world are not prepared for water crises, such as floods and droughts, which are expected to worsen with climate change.<sup>1</sup>

The clean water crisis is an environmental problem experienced by many countries, including Indonesia. This problem is even included in the Sustainable Development Goals (SDGs) agreed upon by 193 countries.<sup>2</sup> According to the World Health Organisation (WHO) (2017), approximately 2 billion people in the world live without access to the clean water. The estimate is that 1 in 4 people lack clean drinking water. The United Nations (UN) in 2019 also noted the same thing, that there are 2.2 billion people or a quarter of the world's population who still lack drinking water that is safe for consumption. The problem of the water crisis is well recognised.<sup>3</sup>

Meanwhile, according to a report by the World Meteorological Organisation (WMO), the number of people with insufficient access to clean water is expected to rise to more than 5 billion by 2050. The limited water supply and the threat of drought have also contributed to the worsening of global food security. On the one hand, the need for food continues to increase as the world's population continues to grow.<sup>4</sup>

<sup>1</sup> Andrian W. Finaka, *Benarkah Indonesia Terancam Krisis Air Bersih?*, quoted from <https://indonesiabaik.id/videografis/benarkah-indonesia-terancam-krisis-air-bersih> on Saturday 10 June 2023 at 17.21 WIB.

<sup>2</sup> Kabar Harian, *Upaya Apa yang Dapat Dilakukan untuk Mengurangi Krisis Air Bersih?*, quoted from <https://kumparan.com/kabar-harian/upaya-apa-yang-dapat-dilakukan-untuk-mengurangi-krisis-air-bersih-1wZ8yXINikM/full> on Saturday 10 June 2023 at 17.27 WIB.

<sup>3</sup> Kristantyo Wisnubroto, *Kerja Bersama Mengatasi Ancaman Krisis Air*, quoted from <https://indonesia.go.id/kategori/editorial/6918/kerja-bersama-mengatasi-ancaman-krisis-air?lang=1> on Saturday 10 June 2023 at 17.25 WIB.

<sup>4</sup> *Ibid.*

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In the book *Introduction to Environmental Engineering* written by David A Cornwel and Mackenzie L Davis, Indonesia has three major challenges regarding water resources and sustainability, including:<sup>5</sup>

1. A growing demand
2. Uneven distribution of freshwater
3. The increasing water pollution.

According to Rohani Budi Prihatin in her journal which entitled “*Problem Air Bersih di Perkotaan*”, the following are some of the factors that cause the clean water crisis in Indonesia, that are:<sup>6</sup>

1. High rate of population growth and migration to urban areas. The use of land that does not pay attention to soil and water conservation.
2. The construction of many buildings in big cities does not comply with the ratio of used land and open land, thus disrupting the process of rainwater absorption into the soil.
3. High population growth and domestic, industrial, erosion and agricultural activities.
4. Over-exploitation of groundwater by office buildings, hospitals, shopping centres, apartments, and others.

Hence, as noble beings who are endowed with mind, humans can think, choose right or wrong, choose good or bad, also with mind, human can develop their lives. Humans must not cause damage to nature and to the other living environments and must even protect them. Allah said in Surah Ar-Rum verse 41:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ

يَرْجِعُونَ

Meaning: “Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of

<sup>5</sup> David A Cornwel and Mackenzie L Davis, *Introduction to Environmental Engineering*, fifth edition, (New York: McGraw-Hill Companies, 2013), p. 102.

<sup>6</sup> Rohani Budi Prihatin, “*Problem Air Bersih di Perkotaan*”, dalam *Info Singkat Kesejahteraan Sosial*, (Jakarta: Pusat Pengkajian, Pengolahan Data dan Informasi (P3DI), 2013), p. 12.


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[the consequence of] what they have done that perhaps they will return [to righteousness].”<sup>7</sup>

The occurrence of damage to nature due to the human actions because of humans are given the responsibility as caliphs on the earth. Humans have the power of initiative, creative, while other creatures do not have. From the beginning God had warned about the consequences of human hands. The damage that occurs because of human greed, it is caused by humans following their lusts and not obeying the guidance and what Allah has commanded in the Qur’an.<sup>8</sup>

For example, M. Quraish Shihab states that the depth meaning contained in the process of human creation (Q.S. 96:2) and the appointment of humans to become caliphs (Q.S. 2:30), which relate to the purpose of nature's creation by Allah SWT (Q.S. 38:27). These three verses show us how the lives of God's creatures are interrelated and influence each other. If there is an extraordinary disturbance to one of them, the creatures in that living environment are also disturbed. Therefore, the balance and harmony must be maintained, so that no damage occurs.<sup>9</sup>

To regulate the continuity of the life of His creatures on this earth, Allah has given trust to the humans to prosper and manage them in a good way so that there is no disaster that will happen on the earth. Allah mentioned in Surah Hud verse 61, He said:

﴿وَالِى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَفْقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۗ هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ ۚ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ ﴿٦١﴾﴾

Meaning: “And to Thamud [We sent] their brother Salih. He said, "O my people, worship Allah; you have no deity other than Him. He has produced

<sup>7</sup> Kementerian Agama RI, *al-Quran dan Terjemahannya*, Edisi Penyempurnaan, (Jakarta: Lajnah Pentashihan Mushaf al-Quran, 2019), p. 408.

<sup>8</sup> Said Agil Husin al-Munawar dkk., *Islam Humanis (Islam dan Persoalan Kepemimpinan, Pluralitas, Lingkungan Hidup, Supremasi Hukum, dan Masyarakat Marginal)*, (Jakarta: Moyo Segoro Agung, 2001). p. 10.

<sup>9</sup> M. Quraish Shihab, *Membumikan al-Qur’an*, (Bandung: Penerbit Mizan, 1994), p. 295.





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*you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive.*"<sup>10</sup>

In this verse, the word (أَسْتَغْفِرُكُمْ) means that humans are ordered to prosper the earth, because humans have the potential and readiness to become the constructive creatures. Prospering the earth is essentially a proper management of the environment by carrying out development and cultivating the earth. Because nature must be protected and preserved so that it does not become extinct. Hence, it can be used by future generations.<sup>11</sup>

Generally, the issue of the environmental crisis is not only because of human activities, who plunders natural resources without limits, which is errors or deficiencies in the pattern and method of managing the sources of human needs. But also, he does not take an advantage of that nature as a learning approach to the God and in fostering harmonious relationships with the fellow creatures.<sup>12</sup>

Therefore, in an attempt to deal with the water crisis problems that many countries are suffering from, the author finds that the valley is the place where the source of clean water is obtained. Therefore, this place needs to be maintained and cared for as well as possible so that the source of clean water can be preserved. Allah SWT says in Surah Ar-Ra'd verse 17:

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا

Meaning: "He sends down from the sky, rain, and valleys flow according to their capacity, and the torrent carries a rising foam."<sup>13</sup>

From a scientific perspective, the formation of water on land follows the rules of hydrology, which is a hydrological cycle involving land (mountains), oceans (sea) and the atmosphere. The cycle starts with the evaporation that occurs in the sea or ocean, then condenses into clouds and

<sup>10</sup> Kementerian Agama RI, *al-Quran*, p. 228.

<sup>11</sup> Mujiono Abdillah, *Agama Ramah Lingkungan Perspektif al-Quran*, (Jakarta: Paramadina, 2001), p. 74.

<sup>12</sup> Nurcholish Madjid, *Islam Doktrin dan Peradaban*, (Jakarta: Yayasan Wakaf Paramadina, 1992), p. 295.

<sup>13</sup> Kementerian Agama RI, *al-Quran*, p. 251.



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carried to the land (mountains), then falls as rain. Some rainwater passes through valleys and flows back to the sea through rivers. Some water is stored on land, either in the form of shallow groundwater or deep groundwater, or often called groundwater. Some of the water in the land comes out or gushes to the surface as springs, which then flow into the valley, merging with the existing rivers. And from this water, Allah grows plants.<sup>14</sup>

In general, a valley is a lowland (depression) surrounded by higher ground, often mountains and the meaning of hills is that a valley can be an area at the foot of two mountains, but they can also be several miles apart. Valleys can have water in them, or they may be dry.<sup>15</sup>

Water-drained valleys are formed through the process that whenever water flows across the earth's surface, it can erode layers of soil and rocks along its path. Through time, it carves out channels and forms valleys. Valleys can be in a U-shaped or V-shaped. The sides or walls of the valley may be steep or sloping. The bottom of the valley is called the Floor. It can be flat or V-shaped as well. There are different types of valleys, known by their features or by the way they are formed.<sup>16</sup>

According to geologists, a valley is a type of landscape that is usually in the form of a lowland between two higher landforms (which can be mountains or hills). Usually, valleys contain of streams or rivers that flow along the valley floor. Hence, according to the history, valleys are the main place where humans start their new life. For example, we can see in the four early human civilizations of the world, which are the Mesopotamian Civilization, the Ancient Egyptian Civilization, the Indus Civilization, and the Huang He (Hwang Ho) Civilization. All these four civilizations began and developed in the river valley areas which played an important role in the formation of early world civilization. The importance of rivers to humans at

<sup>14</sup> Kementerian Agama RI, *Tafsir Ilmi: Gunung Dalam Perspektif Al-Quran Dan Sains* (Jakarta: Lajnah Pentashihan Al-Quran Kementerian Agama RI, 2016) Cet.1, p. 8.

<sup>15</sup> Diah Ainurrohmah, *Pengertian Lembah, Ciri, Manfaat, dan Contohnya*, quoted from <https://dosengeografi.com/pengertian-lembah/> on Tuesday 30 May 2023 at 10.25 WIB.

<sup>16</sup> *Ibid.*



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that time was to supply water for crops, create residential areas and become a medium of transportation.<sup>17</sup>

The similarities found in these four valleys are as follows:<sup>18</sup>

1. Availability of sufficient water for irrigation and transport purposes.
2. The abundance of wild animals.
3. The existence of wild plants that can be used as a food source.
4. The periodic annual overflow of the river means that the population does not need to move around to cultivate agriculture and livestock.
5. The existence of deserts flanking the population concentration areas therefore helps to secure the country.

In a meantime, the author feels interested in studying and exploring this title to bring the awareness of the natural environment to every level of society and to implant a sense of responsibility among the community by taking part and action in safeguarding the environment that we shared together as there are very important and useful for our life. Hence, the main problem of this study is what is the interpretation of the valley verses in the Quran according to the mufassir and what are their special features for the human life according to the mufassir. Therefore, the author has identified the problem in this thesis and devoted it on a theme entitled **THE INTERPRETATION OF VALLEY VERSES IN THE QURAN AND THEIR SPECIAL FEATURES FOR THE HUMAN LIFE (THEMATIC AND ANALYTICAL STUDY)**.

### B. Explanation of Terms

The affirmation of terms is used to emphasize the meaning of several key terms that contained in this study which aims to avoid reader error on the intended meaning. Therefore, to understand the purpose and objectives more clearly in this study, the author feels it is necessary to explain the interpretation of the meaning or words used in this study as follows:

1. Valley

<sup>17</sup> Mohd. Azharudin dan Sharifah Afidah, *Buku Teks Sejarah Tingkatan 1*. (Kuala Lumpur: Dewan Bahasa dan Pustaka, 2016), p. 92.

<sup>18</sup> Susmihara, *Sejarah Peradaban Manusia 1* (Makassar: Alauddin University Press, 2013), p. 56.



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According to the Big Indonesian Dictionary (KBBI), the meaning of the word valley is a low land (on the left and right of a river, at the foot of a mountain). Meanwhile, another meaning of valley is a canyon.<sup>19</sup>

## 2. Al-Quran

It is derived from the word: قرأ - يقرأ - قراءة - وقرانا which means something that is read. This meaning means the recommendation to Muslims to read the Quran. The Quran is also a mashdar form of القراءة which means to gather and collect. It is said so because the Quran collects several letters, words, and sentences in an orderly manner so that they are arranged neatly and correctly.<sup>20</sup>

Meanwhile, according to the scholars of ushul fiqh, the Qur'an in terms is:

"القرآن كلام الله فيه معجزات نزل على خاتم الأنبياء والمرسلين (أي النبي محمد صلى الله عليه وسلم) بواسطة الملاك جبريل مكتوبًا على المصحف رواه لنا متواتر، المتعبد بتلاوته، تبدأ من سورة الفاتحة وتنتهي بسورة الناس."

Meaning: "The Quran is the word of Allah which contains miracles (something extraordinary that weakens the opponent), it was sent down to the last of the Prophets and Messengers (which is the Prophet Muhammad SAW), through the Angel Gabriel, written on the Mushaf, narrated to us mutawatir, reading it is considered an act of worship, starting from surah Al-Fatihah and ending with surah An-Nas".<sup>21</sup>

## 3. Human

Humans are the creature that Allah created with a perfection in the way they think and the way they control themselves. Humans are given passions as well as desires. That is, the desire to achieve goals by fulfilling the requirements to become a human being with character. With the gift of the mind and ethics that Allah has given, humans are able to think about how to live, and how to survive. With the development of a

<sup>19</sup>Indonesian Language Dictionary Editorial Team, *Indonesian Language Dictionary*, (Jakarta: Language Center, 2008), p. 905-906.

<sup>20</sup> Anshori, *Ulumul quran*, (Jakarta: Rajawali Press, 2013), p.17.

<sup>21</sup> Muhammad Ali al-Subhani, *al-Tibyan Fi Ulum Quran*, (Bairut: Darul-Irsyad, 1970),

broad mindset, every form of problem that human beings experience will find its own solution.<sup>22</sup>

#### 4. Thematic

Thematic interpretation is a method of interpretation introduced by the scholars of tafsir to provide answers to the needs of the community for the guidance of the Qur'an. With thematic interpretation, the Qur'an is not interpreted verse by verse, but by combining verses that talk about the same theme.<sup>23</sup>

### C. Identification of Problem

Based on the theme that the author has chosen as the title of this research, the author formulates the identification of the problem so that it can be used as research material, including as follows:

1. What is the interpretation of the valley verses in the Quran according to the mufassir?
2. What are their special features for the human life according to the mufassir?
3. What are the valleys that are mentioned in the Quran?
4. What are some of the verses about valleys in the Quran?
5. Why does Allah mention about the valley in the Quran?

From the various problem identifications above, the author only takes two problems to be discussed, which are: What is the interpretation of the valley verses in the Quran according to the mufassirs? and: What are their special features for the human life?

### D. Problem Limitation

To make this study more focused, perfect, and more in-depth, the author assumes that the problem of study that has been raised needs to be

<sup>22</sup> Angga Dimas Haikal, *Hakikat Manusia Sebagai MakhluK Sosial*, quoted from <http://www.stiepasim.ac.id/hakikat-manusia-sebagai-makhluK-sosial/> on Wednesday 31 May 2018 at 9.10 WIB.

<sup>23</sup> Abdul Hayyi Al-Farmawi, *Al-bidayah Fi at-Tafsir Al-Maudhui*, (Kairo: Al-Hadharat Al-Gharbiyyah, 1977), p. 52.

limited by variables. Therefore, the author only limits the interpretation of the verses that only study about the valley.

### E. Problem Formulation

1. What is the interpretation of the valley verses in the Quran according to the mufassir?
2. What are their special features for the human life according to the mufassir?

### F. Research Objectives and Benefits

In accordance with the formulation of the problem, the objectives of this study are as follows :

1. To determine what is the interpretation of the valley verses in the Quran according to the mufassirs.
2. To determine what is their special feature for the human life.

Meanwhile, the benefits of this research that the author wants to achieve are as follows :

1. To ensure that this research can provide us with a knowledge that there are different views from among the mufassirs in interpreting the verses of the Qur'an.
2. As a reference material for future writers and researchers, in compiling scientific works related to comparative studies of interpretations of verse interpretations in the Quran.
3. To be a reading reference for other students for further developing this investigation.
4. To complete and fulfill the requirements in completing studies in the Department of Al-Qur'an and Tafsir Sciences, Faculty of Ushuluddin, State Islamic University Sultan Syarif Kasim Riau-Pekanbaru.

### G. Writing Systematics

To direct the flow of discussion systematically and facilitate discussion and understanding, a good scientific work requires systematics. This will make

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The scientific work easy to understand and neatly arranged. In compiling the contents of this research, the writing was carried out based on the systematic discussion as follows:

**CHAPTER I:** An introductory chapter, which is an introduction that describes the entire contents of the writing, so that it can provide information about everything related to this research. The introductory chapter covers the background of the problem, which aims to provide an academic explanation of why this research needs to be done and what motivated the author to carry out this research. Next, identify the problem, to describe the problems associated with this title. Then the affirmation of terms, to emphasize the meaning of several key terms contained in this study which aims to avoid reader error on the intended meaning. Limitation and problem formulation, so that in this research it is more focused on what is the main goal, or what will be studied. The purpose and benefits of the research, to explain the importance of this research and the objectives to be achieved, and a systematic writing that will help in understanding the overall content of this research.

**CHAPTER II:** Is a literature review (theoretical framework) which contains the theoretical basis and a review of the literature (relevant research).

**CHAPTER III:** Contains research methods consisting of research types, data sources consisting of primary and secondary data, data collection techniques, namely the stages that the author does in collecting data, and data analysis techniques, namely the stages and methods of analysis carried out.

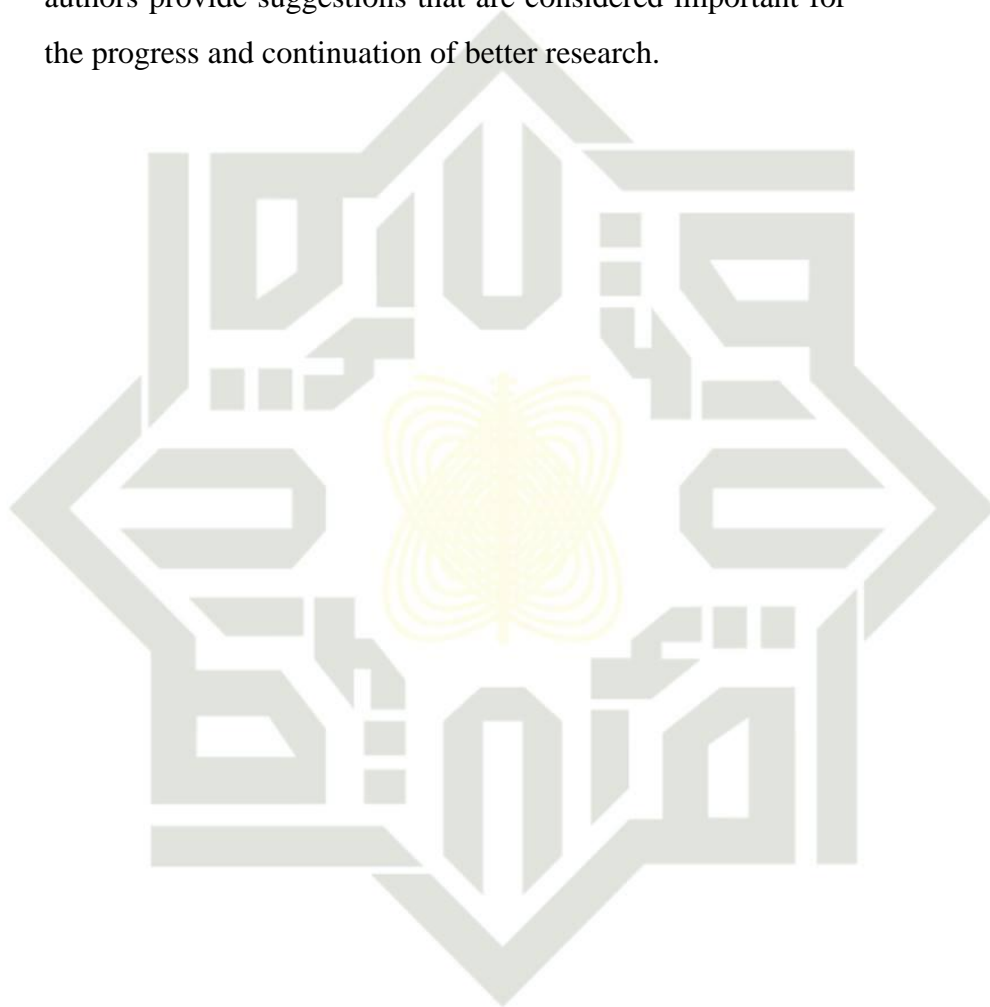
**CHAPTER IV:** Contains data presentation and analysis (discussion and results). In this chapter, the data and analysis will be

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combined in this chapter, where each data presented will be immediately given its respective analysis.

CHAPTER V: It is a closing which contains conclusions. In this chapter the author provides several conclusions from the descriptions presented in the formulation of the problem. After that, the authors provide suggestions that are considered important for the progress and continuation of better research.



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## CHAPTER II LITERATURE REVIEW

### A. Theory Basis

#### 1. The Definition of the Valley

According to the *Mu'jam al-Wasith* the word *wadi* which is a valley is every wide land between the hills and the mountains that become a place where water flows from high level to the low level.<sup>24</sup> In the Quran, the word *wadi* is mentioned with a variety of terms. These include (أودية)، (واد)، (الوادي)، (الواد) and of all these words mean valley. This word is repeated in the Quran about ten times.<sup>25</sup>

Valley or *Wadi* in the Quran is interpreted as a valley that has rivers and lowlands. However, there are some valleys that do not have rivers. But surrounded by hills and mountains. The explanation of the definition of the valley is stated in the book entitled *Bentuk-Bentuk Muka Bumi* written by Drs. Mulyadi (2020: 17) which states that a valley is a depression located between hills or higher ground. Usually at the bottom of an elongated valley is flowed by a river.<sup>26</sup>

According to the experts, Collins English Dictionary, the definition of a valley is a lowland between hills, especially one which has a river flowing through it.<sup>27</sup>

Earth Clipse says that the definition of a valley is a type of landscape that is usually a low-lying area between two higher landforms (which can be mountains or hills). Normally, valleys contain streams or rivers that flow along the valley floor. Meanwhile, Merriam-Webster

<sup>24</sup>Ibrahim Anis dkk, *Mukjam al-Wasith*, (Kaherah: Maktabah Syurouq ad-Dauliyyah, 1982), p. 650.

<sup>25</sup> Muhammad Fu'ad Abd al-Baqi, *Mu'jam al-Mufahras li al-Fazi al-Qur'a al-Karim*, (Al-Qahirah: Dar al al-Fikr, 1996), p. 747.

<sup>26</sup> Drs. Mulyadi, *Bentuk-Bentuk Muka Bumi*, (Semarang Jawa Tengah: Alprin, 2020), p. 17

<sup>27</sup> Diah Ainurrohmah, *Pengertian*.





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states that a valley is an extended depression in the earth's surface that usually lies between a range of hills or mountains.<sup>28</sup>

Besides that, in a book entitled *Get Smart Ilmu Pengetahuan Alam Kumpulan Soal untuk Kelas II Sekolah Dasar* written by Aip Saripudin (2007: 66), it is also explained that a valley is a land that is lower than the plains, generally located at the foot of a mountain.<sup>29</sup>

Subsequently, in the book of *Intisari Ilmu: Planet Bumi* written by John Malam dkk., a valley is a long depression in the earth's surface. Valleys are formed by water and ice eroding the mountains or in some areas the earth's crust has fractured so that a piece of land has fallen away.<sup>30</sup>

Other than that, in the book of *Geografi dan Sosiologi (IPS Terpadu) SMP kls 9* written by Dra. Umasih dkk., mentioned that the valley is between the foot of hills or mountains. Sometimes the height can be less than one metre above sea level (mdpl). The shape of the valley is usually elongated and there is a flowing river.<sup>31</sup>

In addition, valleys are a type of landscape. A valley is a lower section of land, between two higher sections that may be hills or mountains. Valleys often start as a downward fold between two upward folds on the Earth's surface, and sometimes as a rift valley. A valley is made deeper by a stream or river as it flows from highlands to lowlands, and into a lake or sea. Some valleys are created by glaciers which are slow-moving rivers of ice. When water or ice causes a valley to become deeper or wider, this is called erosion. Wind can also make valleys bigger due to the erosion. Many people in the world live in valleys because there

<sup>28</sup> *Ibid.*

<sup>29</sup> Aip Saripudin, *Get Smart Ilmu Pengetahuan Alam Kumpulan Soal untuk Kelas II Sekolah Dasar*, (Bandung: Grafindo Media Pratama, 2006), p. 66.

<sup>30</sup> John Malam dkk., *Intisari Ilmu: Planet Bumi*, (Jakarta: Erlangga, 2005), p. 52.

<sup>31</sup> Dra. Umasih dkk., *Geografi dan Sosiologi (IPS Terpadu) SMP kls 9*, (Jakarta: Geneca Exact, 2007), p. 51.



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is often a river or stream in the valley for fresh water, and there is usually fertile soil in the valley for growing crops.<sup>32</sup>

## 2. The Formation of the Valley

Valleys can form from several geological processes, one of them is the gradual erosion of soil by water and wind. Strong winds that blow continuously can erode the rock on the walls. Water flowing continuously for millions of years can erode the surrounding rock, as happened in the Grand Canyon in America. Similarly, erosion caused by ice called glaciers can crack rocks if the rock crevices are filled with frozen water.<sup>33</sup>

The process of water movement is the most important cause of changes on earth in the form of erosion and sedimentation. The shape of the land undergoes many changes by the water cycle process, in the form of the formation of deep valleys incised by water scouring and vast expanses of lowlands formed by the deposition of eroded material.<sup>34</sup>

Drainage erosion is the process of erosion caused by the action of water on the land surface (terrain) that forms channels with channel valleys ranging in size from a few centimetres to one metre.<sup>35</sup> While valley erosion is the process of water acting on the terrain in the form of channels over ten metres wide.<sup>36</sup> Basically, gully erosion and river erosion are similar, but river erosion changes the land surface only limited to the water flow, except in the cross section where strong lateral erosion will form a meander.<sup>37</sup> The formation of a valley are as follows:

- a. A valley formed by water and ice

A river that flowing strongly down a steep mountain slope will erode the rocks and form a V-shaped valley.<sup>38</sup> In the middle section,

<sup>32</sup> Diah Ainurrohmah, *Pengertian*.

<sup>33</sup> Hendra Wisesa, *Serba-Serbi Bumi (Ensiklopedi Mini Lengkap dan Detail)*, (Jogjakarta: Garailmu, 2010), p. 85.

<sup>34</sup> Kementerian Agama RI, *Tafsir Ilmi: Samudra Dalam Perspektif Al-Quran Dan Sains* (Jakarta: Lajnah Pentashihan Al-Quran Kementerian Agama RI, 2013) Cet.1, p. 27.

<sup>35</sup> Djauhari Noor, *Geomorfologi*, (Yogyakarta: Deepublish, 2014), p. 4.

<sup>36</sup> *Ibid.*, p. 5.

<sup>37</sup> Eko Haryono dkk., *Geomorfologi Dasar Bagian 1*, (Yogyakarta: Gadjah Mada University Press, 2020), p. 135.

<sup>38</sup> John Malam dkk., *Intisari*, p. 52.

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the river valley is usually characterised by a U-shape. This is because the location is no longer steep, but sloping. This resulted in a less heavy flow of water.<sup>39</sup>

If at one time the valley is filled by a glacier, then the glacier moves slowly down the valley, rock fragments trapped in the ice erode the valley, the slopes will become steeper and the bottom will be flatter, forming a U-shaped valley. In some countries such as Norway and New Zealand, glaciers that once reached the ocean have melted so that the narrow and steep valleys that were left behind are filled with seawater. These narrow and steep valleys which filled with seawater are called fjords, which comes from a phrase in Norwegian.<sup>40</sup>

b. Formation of a fracture valley

A fracture valley is formed when a piece of land falls between two fault lines. A fracture valley can only occur if the two faults are parallel to each other. Faults at the edge of the plate are pulled by the movement of the Earth's crustal layers. As the plates move away from each other, the land in the centre slowly slopes down, forming a steep-sided fracture valley.<sup>41</sup>

c. Canyon formation on the land and ocean

A canyon is a steep and narrow valley. On the land, canyons are formed by water processes, where rivers flow over rocks. Whereas at the ocean, underwater canyons are formed by the erosion process of powerful underwater currents. For example, the Grand Canyon in the US is a canyon formed by the erosion of the Colorado River.<sup>42</sup>

<sup>39</sup> Oktavia Rokhimaturrizki, *Pengetahuan Tentang Sungai*, (Jawa Timur: CV. Media Edukasi Creative, 2020), p. 16.

<sup>40</sup> John Malam dkk., *Intisari*, p. 52.

<sup>41</sup> *Ibid.*, p. 53.

<sup>42</sup> *Ibid.*





### 3. The Characteristics of the Valley

There are three general types of valleys which includes V-shaped valleys, U-shaped valleys, and flat-floored valleys, each with their own characteristics:

#### 1) V-Shaped Valley

V-shaped valleys are narrow valleys with steeply sloping sides that look like the letter of "V" from a cross-section. This type of valley is formed by a strong river flow, which over time has cut the rock through a process called downcutting. Continuous erosion by river water can result in the formation of certain geographical objects, namely V-shaped valleys.<sup>43</sup>

These valleys are formed in mountainous and upland areas with water flow in the "young" stage. At this stage, the water flow rushes down the steep slope. In this section, the river valley has a V-shape. The characteristics are that the rivers upstream have a very fast flow, and the rivers are quite deep.<sup>44</sup>

Valley erosion occurs when the accumulation of surface flow becomes so strong that the furrow formed by the furrow erosion gradually widens and deepens.<sup>45</sup> At this stage, the erosion process begins to occur although it is not yet intensive and is dominated by vertical erosion, which is valley deepening. This is due to the large elevation difference between land and base level. The dominant process is the valley deepening process so that the shape of the valley is usually sharp V-shaped.<sup>46</sup>

The rapid flow in the river causes erosion at the bottom of the river (vertical erosion) and towards the side or lateral erosion. As a result of vertical erosion, the river gets deeper and deeper, while lateral

<sup>43</sup> Dra. Umasih dkk., *Geografi*, p. 56.

<sup>44</sup> Oktavia Rokhimaturrizki, *Pengetahuan*, p. 15.

<sup>45</sup> Eko Haryono dkk., *Geomorfologi*, p. 133.

<sup>46</sup> Rika Harini, dkk., *Kompetensi Dasar Olimpiade Sains Nasional Geografi*, (Yogyakarta: Gadjah Mada University Press, 2018), p. 104-105.

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erosion causes the river to get wider. For example, Anai Valley, Sianok Canyon, and the Grand Canyon in the United States.<sup>47</sup>

For example, after millions of years of erosion, the Colorado River cut through the rock of the Colorado Plateau and formed the steep, canyon-shaped gorge now known as the Grand Canyon.<sup>48</sup>

## 2) U-Shaped Valley

U-shaped valleys are valleys with features that are similar to the letter of "U". It is characterised by steep sides that curve at the base of the valley walls. It also has a broad and flat valley floor. If at one time the valley was filled by a glacier, then the glacier moved slowly down the valley, rock fragments trapped in the ice eroded the valley, the slopes would become steeper and the floor would be flatter, forming a U-shaped valley.<sup>49</sup>

The gradual movement of ice towards a valley can cause abrasion and scouring of the rocks in its path. The abrasion process will produce fine sediments.<sup>50</sup>

Sediments that are deposited by glaciers are called glacial sediments. The landscape resulting from deposition by glaciers is the shape of the valley which was originally V-shaped exchange into U-shaped. When spring falls, there is erosion by glaciers that slide down the valley. The eroded rock or soil also slides down the slope and deposited in the valley. As a result, the original V-shaped valley becomes U-shaped.<sup>51</sup>

Large glaciers that form in high latitudes are called continental or ice sheet glaciers, while glaciers that form in mountains are called alpine or mountain glaciers. Due to their large size and weight, glaciers

<sup>47</sup>Dra. Umasih dkk., *Geografi*, p. 56.

<sup>48</sup> John Malam dkk., *Intisari*, p. 53.

<sup>49</sup> *Ibid.*, p.52.

<sup>50</sup> Djauhari Noor, *Geomorfologi*, p. 12.

<sup>51</sup> Hartono, *Geografi: Jelajah Bumi dan Alam Semesta*, (Bandung: Citra Praya, 2007), p.

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can completely change the topography, but it is alpine glaciers that form most of the world's U-shaped valleys.<sup>52</sup>

This is because the glacier flowed down an existing flow pattern or V-shaped valley during the last glaciation and caused the bottom of the "V" to rise upwards into a "U" shape as ice eroded the valley walls, leading to a wider surface and deeper valley.<sup>53</sup>

Therefore, U-shaped valleys are sometimes referred to a glacial valley. One of the most famous U-shaped valleys in the world is Yosemite Valley in California. This valley has a vast plain that now consists of the Merced River with granite walls eroded by glaciers during the last glaciation. In addition, U-shaped valleys are found in high altitude areas and at high latitudes, where glaciation is most prevalent.<sup>54</sup>

Glaciers are rivers of ice that form in a mountain valley and flow down the valley slowly. The force and the rocks that are dragged along are able to erode the land and carve out marvellous landscapes. Most glaciers start in a depression in the mountainside called a cirque. Rock fragments called till fall from the summit into the glacier and are dragged along with the ice. In steep areas, the ice breaks up into wedge-shaped fractures called crevasses. At the end of the glacier, the ice melts and leaves the till on the ground.<sup>55</sup>

Then, the glacier starts to form when fresh snow falls. As long as more snow falls on the mountain tops than melts, the glacier will continue to move forward. As it deposits, the air trapped between the snowflakes is pushed out to become solid snowflakes called firn. As more snow falls, the firn solidifies into glacier ice.<sup>56</sup>

<sup>52</sup> Universitas Lambung Mangkurat, *Lembah*, quoted from <https://www.studocu.com/id/document/universitas-lambung-mangkurat/geologi-dasar/11-ciri-lembah/45049350> on Wednesday 31 May 2023 at 9.13 WIB.

<sup>53</sup> *Ibid.*

<sup>54</sup> *Ibid.*

<sup>55</sup> John Malam dkk., *Intisari*, p. 46-47.

<sup>56</sup> *Ibid.*



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Receding glaciers that leave behind landforms formed by ice. The ice eroded a deep valley with steep sides and a sloping valley floor so that it was shaped like the letter "U". Within the basin (sirka) are lakes (tarn) and jagged ridges (arete) between the valleys.<sup>57</sup>

### 3) Flat-Floored Valley

The third type of valley is called a flat-floored valley and it is the most common type in the world. These valleys, like V-shaped valleys, are formed by streams, but they are no longer in the immature stage and are instead counted as mature. With such flows, as the slope of the river channel becomes smooth, and begins to leave the steep V or U-shaped valley, the valley floor becomes wider. Since the flow gradient is moderate or low, the river starts to erode the edges of its channel instead of the valley walls. This eventually leads to meandering flow across the valley floor.<sup>58</sup>

Over time, the river continued to meander and erode the valley floor, widening further and further. With flood occurrences, material that was eroded and carried down the river was deposited which built floodplains and valleys. During this process, the shape of the valley changed from a V or U-shaped valley to a valley with a broad, flat valley floor. An example of a flat-floored valley is the Nil Valley.<sup>59</sup>

## 4. Valleys in the Quran

There are several verses in the Qur'an that talk about valleys, and some of these valleys are specialised by name, including:

### a. Dry Valley (Makkah)

Allah SWT said in Surah Ibrahim verse 37:

<sup>57</sup> *Ibid.*

<sup>58</sup> Amanda Briney, *An Overview of Valley Formation and Development*, quoted from <https://www.thoughtco.com/valley-formation-and-development-1435365> on Wednesday 31 May 2023 at 11.10 WIB.

<sup>59</sup> *Ibid.*



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رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا  
لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ  
الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٦٠﴾

Meaning: "Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So, make hearts among the people incline toward them and provide for them from the fruits that they might be grateful."<sup>60</sup>

According to Tafsir al-Munir the interpretation of the verse رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ is "O our Lord, I have placed some of my sons and daughters, Ismail and his descendants, in a valley that has no crops, the valley of Mecca, near Your sacred House (Ka'bah) which You have forbidden all forms of insulting and desecrating its honour and sanctity". Hence, it is understood in this interpretation that the valley mentioned in this verse is a dry valley in Makkah.<sup>61</sup>

Makkah area is located at the bottom of the valley surrounded by rows of hills that stretch from the shores of the Red Sea in the West, Makkah is very isolated because it is flanked by hills and plateaus that rise around it, but there are 3 roads that are on the sidelines of the hills that become the entrance to the valley of Makkah and can be visited by trade caravans in the Arabian Peninsula. The first path is in the south that connects Makkah with the Yemeni region, the second path in the west that connects directly to the red seacoast at the port of Jeddah, and the last path is the northern path

<sup>60</sup> Kementerian Agama RI, *Al-Qur'an*, p. 260.

<sup>61</sup> Wahbah Az-Zuhaili, *Tafsir Al-Munir (Aqidah, Syari'ah, Manhaj) Terj. Abdul Hayyie al-Kattani* (Jakarta: Gema Insani, 2013), Vol. 7, p. 252.

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that goes to the Yathrib area until it reaches the interior of the Levant to meet the open paths that connect various regions in Asia.<sup>62</sup>

However, it is certain that this region has been known since thousands of years ago, initially this area as a stopover for trade caravans who will travel from Syam to Yemen as well as those from Yemen to Syam, they set up their tents to take shelter and unwind due to the long journey taken as well as renew their supplies, especially water because in this area there are many sources of fresh water. The most popular history says that Ismail the son of Ibrahim and his mother Hajar were the first people to make Makkah as a place to live which at first this area was just a stopover for trade caravans.<sup>63</sup>

#### b. Thuwa Valley

The valley of thuwa is mentioned in the Quran in three places, which is Allah SWT said in Surah Taha verse 12:

إِنِّي أَنَا رَبُّكَ فَاحْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٢﴾

Meaning: “Indeed, I am your Lord, so remove your sandals. Indeed, you are in the sacred valley of Tuwa.”<sup>64</sup>

Then, in Surah An-Nazi’at verse 16, Allah said:

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٦﴾

Meaning: “When his Lord called to him in the sacred valley of Tuwa.”<sup>65</sup>

And lastly it was placed in Surah Al-Qasas verse 30, Allah said:

فَلَمَّا أَتَتْهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبْرَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمْوِسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٠﴾

<sup>62</sup> Ammu Fathy, *Lembah Makkah*, quoted from <https://www.kompasiana.com/el-fathy/5517051b8133117d52bc70db/lembah-makkah> on Friday 2 June 2023 at 02.10 WIB.

<sup>63</sup> *Ibid.*

<sup>64</sup> Kementerian Agama RI, *Al-Qur’an*, p. 312.

<sup>65</sup> *Ibid.*, p. 584.



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Meaning: *“But when he came to it, he was called from the right side of the valley in a blessed spot - from the tree, "O Moses, indeed I am Allah, Lord of the worlds.”*<sup>66</sup>

It is mentioned in Tafsir Al-Misbah that Al-Wadi al-Muqaddas is located in Palestine under the mountain of Thur Sina'. In QS. al-Qashash [28]: 44 the valley is described as situated to the right of Mount Thur, which according to some scholars is the right direction for those coming from the Madyan region, on the northern side of the Hijaz of Saudi Arabia.<sup>67</sup>

The word *thuwa* is derived from a root which means, fold. Something that is folded becomes multiple folds. A cloth that is spread out is one-fold, and when folded, it becomes two folds and so on every time it is folded it is multiple. Based on this, some people understand the name of the sacred valley as the valley of Thuwa to indicate a valley that has multiple sanctities. Or a valley that once received multiple sanctities because the Prophet Moses (peace be upon him) had a dialogue with Allah in that place twice.<sup>68</sup>

#### c. Ant Valley

Allah SWT said in Surah An-Naml verse 18:

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسْكِنَكُم لَّا تَحْطَمَنَّكُمْ سُلَيْمَنُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾

Meaning: *“Until, when they came upon the valley of the ants, an ant said, "O ants, enter your dwellings that you are not crushed by Solomon and his soldiers while they perceive not.”*<sup>69</sup>

In Tafsir Al-Azhar narrates that in the Prophet's Army, that is the great King Sulaiman, complete with the great people of the Kingdom, His Majesty came to a valley, where there was an anthill. It

<sup>66</sup> *Ibid.*, p. 389.

<sup>67</sup> M. Quraish Shihab, *Tafsir al-Misbah* (Jakarta: Lentera Hati, 2012), Vol. 15, p. 40.

<sup>68</sup> *Ibid.*

<sup>69</sup> Kementerian Agama RI, *Al-Qur'an*, p. 378.

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seems that one ant among the many ants told his fellow ant “community” that the army of the Prophet Sulaiman would pass in their place. These ant nests are sometimes just "dark holes".<sup>70</sup>

#### d. Qura Valley or Hija Valley

Allah SWT said in Surah Al-Fajr verse 9:

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ﴿٩﴾

Meaning: “And [with] Thamud, who carved out the rocks in the valley?”

In Tafsir Al-Misbah, it talks about the people of Tsamud, the people of Prophet Hud (peace be upon him) who cut large stones in the valley to make them into residential palaces and carved them so that it formed reliefs on the walls of their residential palaces. The valley that mentioned in this verse is called Wadi al-Qura and al-Hija which lies between the valleys of Khaibar and Taima' in Saudi Arabia.<sup>71</sup>

### 5. Thematic Interpretations

#### a. Etymological Definition.

Thematic interpretation in Arabic is called *tafsir maudhu'i*. *Tafsir Maudhu'i* consists of two words, namely the word interpretation and the word *maudhu'i*. The word *tafsir* includes the form of *mashdar* (noun) which means explanation, information, and description. The word *maudhu'i* is attributed to the word *maudhu'*, *isim maf'ul* from *fi'il madhi wadhu'a*, which has a variety of meanings, namely: is placed, is delivered, is made, or made up, is discussed / theme / topic.<sup>72</sup>

This latter meaning (theme/topic) is relevant to the context of the discussion here. So, it is literally a particular interpretation or topic.<sup>73</sup>

#### b. Terminological Definition.

<sup>70</sup> Haji Abdul Karim Amrullah, *Tafsir Al-Azhar* (Jakarta: Pustaka Panjimas, 1982), Vol. 7, p. 5212.

<sup>71</sup> M. Quraish Shihab, *Tafsir*, Vol. 15, p. 249.

<sup>72</sup> Abdul-Hayyi al-Farmawi, *al-Bidayah*, p. 525.

<sup>73</sup> Muhammad Baqir al-Shadr, *Pedoman Tafsir Modern*, (Jakarta: Risalah Masa, 1992),

The definition of thematic/*maudhu'i* interpretation terminologically has been put forward by many tafsir experts which in principle leads to the same meaning. One of the definitions of *maudhu'i* / thematic that can be presented here is the definition that was stated by Abdul Hayyi al-Farmawi as follows: *Tafsir maudhu'i* / thematic is a pattern of interpretation by collecting verses of the Qur'an that have the same purpose in the sense that they both discuss one topic and arrange based on the time of verse revelation and pay attention to the background of the causes of its revelation, then given an explanation, description, commentary and the main content of the sentence.<sup>74</sup>

This definition of *maudhu'i* interpretation indicates that the mufassir who used this method and thematic approach is required to be able to understand the verses that are related to the topic discussed, as well as presenting in his mind the understanding of the vocabulary of the verse and its synonyms which are related to the theme set. Mufassir arranges the sequence of verses in accordance with the time of their revelation in an effort to know the development of Qur'anic guidance regarding to the issues discussed, describing a story or event requires a chronological sequence of events. Understanding the background of the verse's revelation (if any) cannot be ignored, because this is very influential in understanding the verses of the Qur'an correctly. To get more information, the explanation of the verse can be supported from hadith, the words of the companions, and others that are relevant. Thematic interpretation positions the Qur'an as a dialogue partner in the search for truth. The Mufassir asks questions, then the Qur'an answers. Thus, it can be applied what is recommended

<sup>74</sup> *Ibid.*, p. 54.

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by Ali bin Abi Talib استنطق القرآن meaning: Bring the Qur'ān into dialogue.<sup>75</sup>

Concepts that are derived by the mufassir from human experience in the external realities of life that contain wrong and right are compared to the Qur'ān.<sup>76</sup> However, this does not mean that the mufassir seeks to impose human experience on the Qur'ān by enacting verses to deny human will, but rather to discover the Qur'ān's view in its capacity as a source of innovation and determinant of divine truth as it relates to the realities of life.

## B. Literature Review

In determining the title, the author has carried out a literature review of libraries on the campus of the Faculty of Ushuluddin and the main library of UIN Sultan Syarif Kasim. After the author made observations of these books, the author did not find a special study of the valley in the surah of the Qur'an. While the study of the valley in other contexts has been carried out by several authors, these include:

1. Syamsidar in his thesis which entitled "*Tanggungjawab Manusia dalam Melestarikan Lingkungan Hidup Menurut Al-Qur'an.*" In his thesis, he described several steps in preserving the environment. For example, living green, that is one of the concepts of environmental conservation in Islam by planting and farming. b). Reducing global warming by always choosing products that can be reused and recycled that will reduce greenhouse gas emissions from the industrial sector. c). Saving energy, by using the energy efficiently or by reducing consumption and activities that use energy.<sup>77</sup> Her thesis and I have a similarity in talking about the nature and environment. But her thesis is more telling about the human

<sup>75</sup> *Ibid.*, p. 24.

<sup>76</sup> *Ibid.*, *Wawasan*, p.114.

<sup>77</sup> Syamsidar, "*Tanggungjawab Manusia dalam Melestarikan Lingkungan Hidup Menurut Al-Qur'an.*" (Palopo: Fakultas Ushuluddin, Adab, dan Dakwah, 2016).



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responsibility in preserving the environment, while my thesis is more concerning one of the phenomena in nature, how it happens and its benefits to the human life. This makes her thesis and I have a difference.

2. Tatik Maisaroh in her thesis entitled “*Akhlak Terhadap Lingkungan Hidup Dalam Al-Qur’an (Studi Tafsir Al-Misbah)*.” In this thesis, the author explains about a view of Muhammad Quraish Shihab in his book of tafsir that having morals towards the environment is by not doing actions that can damage the order of life. This has a broad meaning, such as the prohibition of doing damage on earth, always being grateful for all blessings, being fair / balanced and doing good (ihsan) to the environment.<sup>78</sup> Her thesis and I have a similarity in talking about the nature and environment. But her thesis is more telling about the morals towards the environment, while my thesis is more concerning one of the phenomena in nature, how it occurs and its benefits to the human life. This makes her thesis and I have a difference.
3. Maulidi Ardyantama in his thesis entitled “*Fenomena Laut Dalam Pandangan Al-Qur’an (Studi Tafsîr Al-Jawahir Dan Tafsîr Mafatihul Ghaib Berdasarkan: Qs. Al-Rahman:19-20, Qs. Al-Furqan:53, Qs. Al-Thur:6)*.” In this thesis, the author explains how the phenomenon of the sea in the Qur'an in the view of science and the Qur'an.<sup>79</sup> But, in my thesis, I described about the valley and its special features that make my study and her thesis have a difference.
4. Himawan Abdullah in his thesis which entitled “*Manfaat Air Dalam Al-Quran Perspektif Sains Modern*.” The author finds that the water which is informed in the Qur'an is not just a water that we usually encounter in everyday life, but it is also informed about the water in the form of a source of human life which is used as a source of stabilising the earth's

<sup>78</sup> Tatik Maisaroh, “*Akhlak Terhadap Lingkungan Hidup Dalam Al-Qur’an (Studi Tafsir Al-Misbah)*.” (Lampung: Fakultas Ushuluddin, 2017).

<sup>79</sup> Maulidi Ardyantama, “*Fenomena Laut Dalam Pandangan Al-Qur’an (Studi Tafsîr Al-Jawahir Dan Tafsîr Mafatihul Ghaib Berdasarkan: Qs. Al-Rahman:19-20, Qs. Al-Furqan:53, Qs. Al-Thur:6)*.” (Lampung: Fakultas Ushuluddin dan Agama, 2018).



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temperature, as a fertiliser, water transportation, energy sources and others. In addition, water is also informed in the Qur'an to show the existence of Allah SWT. As He is the Oneness which aims to warn the disbelievers, strengthen the faith of the believers, show Allah's compassion for his creatures and be a proof of the existence of the last day.<sup>80</sup>

5. Ayu Rizki Saputra in her thesis entitled “*Gunung Dan Fungsinya Dalam Al-Qur'an Dan Relevansinya Dengan Ilmu Geologi (Kajian Tafsir Ilmi Kementerian Agama Republik Indonesia)*.” In this thesis the author writes about the mountains and their functions according to the al-Quran and science.<sup>81</sup> However, in my thesis, I described about the valley and its special features that make my study and her thesis have a difference. The mountains are one of the parts that have in a valley, so I only talked a bit about the mountains.
6. Arif Rosadi in his thesis which entitled, “*Sungai Dalam Al-Qur'ān (Studi Tafsir Tematik)*.” The author explains how the state of the river in the Qur'an and examines the word river in the Qur'an from a thematic point of view.<sup>82</sup> However, in my thesis, the river is only a part of my research, and it was not the main theme of my study. In my study, I talked about the valley and its special features as it is the main theme of my study.

<sup>80</sup> Himawan Abdullah, “Manfaat Air Dalam Al-Quran Perspektif Sains Modern.” (Semarang: Fakultas Ushuluddin dan Humionora, 2019).

<sup>81</sup> Ayu Rizki Saputra, “*Gunung Dan Fungsinya Dalam Al-Qur'an Dan Relevansinya Dengan Ilmu Geologi (Kajian Tafsir Ilmi Kementerian Agama Republik Indonesia)*.” (Pekanbaru: Fakultas Ushuluddin, 2020).

<sup>82</sup> Arif Rosadi, “*Sungai Dalam Al-Qur'ān (Studi Tafsir Tematik)*.” (Purwokerto: Fakultas Ushuluddin Adab dan Humionora, 2020).



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## CHAPTER III RESEARCH METHODS

### A. Types of Research

In this research, the author uses the type of library research, which is research intended to obtain complete information and provide a framework for thinking, especially relevant references and to determine the actions to be taken as important steps in scientific activities.<sup>83</sup> The reason researchers use the library research is based on the following reasons:

1. This research is about the study of the interpretation of the verses in the Qur'an based on discussions about it which are sourced from books, not from the research field so that researchers use the type of library research.
2. Likewise, about the valley in the Qur'an that the researcher will discuss. Here researcher refers to the books that have been written by scientists, scholars, experts, and other supporting books.

The method that was used in this research is the descriptive analysis method, which first describes the data obtained from the books and other literature, then evaluates the data that has been described.

While the method of interpretation used is the thematic method of verses (*maudhu'i*), which is the interpretation of the verses in the Qur'an with one theme from the Qur'an that indicates it and explains its objectives in general and which is the central theme and connects the diverse issues in the verse between one and another as well as with the theme, so that the problem is an inseparable unity.<sup>84</sup>

<sup>83</sup> P. Joko Subagyo, *Metode Penelitian dalam Teori dan Praktik* (Jakarta: Rineka Cipta, 2005), p. 109.

<sup>84</sup> M. Quraish Shihab, *Membumikan al-Quran, Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, (Bandung: Mizan, 1996), p. 87.

## B. Source of Research

Data sources of this research are divided into two parts, which are primary data sources and secondary data sources.<sup>85</sup> Primary data sources are the data sources that provide information directly. In this case, the author used the Holy Quran to find the verse that was discussed in this study and the author has determined the tafsir which is the object of this study, which are the book of Tafsir Kementerian Agama RI, the book of Tafsir Al-Misbah, and the book of Tafsir al-Maraghi. Some of the reasons the author uses these commentaries are as follows:

1. These books of Tafsir use many scientific approaches, making it easier for the author to find information that is related to the object of the author's study.
2. All these tafsir books are contemporary tafsir books that contain various contemporary sciences.
3. These books of Tafsir also use a modern language approach which makes it easier for the author to understand the discussion.

Secondary data sources are the data that are taken from the sources which are related to the main theme that the author is researching. In addition, secondary data in this study also comes from books or other works such as journals and encyclopedias that have the same subject matter as this research. Some of them are the book entitled *Serba Serbi Bumi (Ensiklopedi Mini Lengkap dan Detail)* written by Hendra Wisesa, *Intisari Ilmu: Planet Bumi* written by John Malam, *Geomoforlogi Dasar Bagian 1* written by Eko Haryono, *Geografi: Jelajah Bumi dan Alam Semesta* written by Hartono, *Bentuk-Bentuk Muka Bumi* written by Drs Mulyadi and others.

## C. Data Collection Technique

One of the models of Qur'anic research is the thematic research model (*al-dirasah al-maudhui'yyah*) in which this research model is a trend in the

<sup>85</sup> Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik*, (Jakarta: Penerbit Rineka Cipta, 2010), p. 129.

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development of tafsir science in the modern era as it is today. As for the research with this thematic model has the consequence that a researcher will take a particular theme in the Qur'an related to the issues such as theology, gender, fiqh, politics, philosophy, and so on. Then, it will be studied in detail so that it becomes a whole concept in the perspective of the Qur'an. The research that the author will do is thematic research, so to get the objective results, the research steps, or data collection that the author will do refers to the thematic tafsir research method (*maudhu'i*) made by Dr Abd al-Hayy al-Farmawi. The steps used in this research are:<sup>86</sup>

1. Determine first the problem/topic (theme) to be studied, to organise the issues to be discussed.
2. Inventory (collect) the verses that pertain to the theme/topic that has been determined.
3. Look for asbabun nuzul for each verse that has been collected if there is one.
4. Understand the correlation (*munasabah*) of the verses.
5. Arranged the discussion in a precise, systematic, perfect, and complete way.
6. Complete the discussion with Hadith. So that the description becomes clearer and more perfect.
7. Study the verses systematically and it is done by compiling verses that contain similar meanings, compromising between the meaning of *'am* (general) and *khas* (specific), between *mutlaq* and *muqayyad* (bound), or which on the other hand are contradictory, so that all of them meet in one place, without distinction or coercion.

As spoken by Prof. Dr. M. Quraish Shihab in his monumental book entitled *Membumikan Al-Qur'an*, he said that this *maudhu'i* method has several features including that the resulting conclusions will be easier to understand. With this method it can be proven that the issues touched by the Qur'an are not merely theoretical or cannot be applied in community life. This

<sup>86</sup> Abdul Al-Hayy Al-Farmawi, *Al-Bidayah*, p. 45-46.



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method allows one to reject the assumption that there are contradictory verses in the Qur'an.<sup>87</sup>

#### D. Data Analysis Technique

Data analysis techniques (methods) are activities to utilise data so that a truth or untruth can be obtained.<sup>88</sup> In this writing it uses a qualitative descriptive analysis approach method. Qualitative descriptive data analysis is defined as an analytical effort based on words arranged into an expanded form. Qualitative research here means that the data presented is in the form of words not numbers. The research process begins with compiling basic assumptions and rules of thinking used in research and then systematically applied in data collection and processing that provides explanations and arguments.<sup>89</sup>

The technique used in analysing research data is qualitative descriptive analysis. This means describing, explaining, and classifying objectively the data studied as well as interpreting and analysing the data.<sup>90</sup> Data analysis is collected through the books of tafsir, books, and literature. Then in this case, the author tries to describe the object of research, that is the study of the verses of indulgence in the Qur'an and then analyses with a thematic interpretation approach. Furthermore, after all the data has been collected, the data will be presented systematically using content analysis with a thematic approach (*Maudhu'i*). The procedure carried out is as follows:

1. Understand the correlation of the verses that have been recorded.
2. Analysing the verses that have been recorded systematically and it is done by grouping and compiling the verses.

<sup>87</sup> Adang Kuswaya, *Model Riset Tafsir Sosio-Tematik Hermeneutika Al-Qur'an*, (Salatiga: LPM-Press, 2015), p. 161-162.

<sup>88</sup> Joko Subagyo, *Metode Penelitian Dalam Teori dan Praktek*, (Jakarta: Rineka Cipta, 1994), p. 106.

<sup>89</sup> Jani Arni, *Metode Penelitian Tafsir*, (Pekanbaru: Pustaka Riau, 2013), p. 11.

<sup>90</sup> Kholid Narbuko dan Abu Achmadi, *Metode Penelitian*, (Jakarta: Bumi Aksara, 2001), p. 44.

3. Analyse the views of the scholars of tafsir on the meaning of the valley and choose the most correct opinion among the various opinions.
4. Draw some conclusions from the research results.

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## CHAPTER V

### CLOSING

#### A. Conclusion

Based on the study and research that was carried out by the author, the author found that, the word valley in the Quran is referred to a several variations of words. Among them are *wadi*, *al-wadi*, *audiyah*, *wadiyan* and *wadin*. This word was mentioned about 10 times in the Quran. It is scattered in several chapters in the Quran, that can be found in Surah ar-Ra'd verse 17, Surah at-Taubah verse 121, Surah Ibrahim verse 37, Surah Taha verse 12, Surah an-Naml verse 18, Surah al-Qasash verse 30, Surah al-Ahqaf verse 24, Surah an-Naziat verse 16 and Surah al-Fajr verse 9. All these verses mention about the valley as follow:

1. Ahmad Musthafa al-Maraghi describes valley as a place where water flows from the gaps between two mountains. The function of the valley is to drain water from the high ground area to the low ground area. It also has various sizes and shapes. Some are small and some are large. While M. Quraish Shihab explains that the valley is known as a low land which formed between two mountains. This word (وادي) is used with the form of the word *naqirah*. It is called as a common noun because Allah Swt wants to tell and describe the various types and shapes of the valley that have on the earth. This variety includes whether it is large or small, wide, or narrow as well as long or short. Besides, in Tafsir Kementerian Agama RI say that valleys are generally formed by water erosion. Water first erodes the softest parts of the rock and then forms streams. These streams gradually enlarge to form river valleys. The size of the river valleys is generally influenced not only by the amount of water flow but also by the amount of rainfall, rock hardness and rock age.
2. Besides, in the Quran it is also mentioned about the valleys with their own specialisation. Among them are valley as a parable, valley as a place to





live, valley as a disaster, and valley as a source of clean water. And there are some valleys in the Quran that have a specific name such as Dry Valley, Thuwa Valley, Ant Valley, and Qura' Valley.

3. The author also found that the valley has many benefits and special features for human life, such as being a source of clean water, bring a fertile soil, provide a good drainage system, and has a good climate for agricultural operations. In addition, the strategic position of the valley is that the land is flat and low, which is suitable for building a placement. This makes it easier for humans to develop agricultural areas, livestock as well as the low climate provides comfort to human life.

## B. Suggestion

Based on the results of the discussion and research above, the author would like to make a suggestion so that all the framework of the discussion can add insight into the understanding of the valley and its benefits for the human life. Therefore, it is very necessary for us to preserve this nature so that it can continuously provide benefits to us. And after this study has been completed, the author hopes that there will be further research that is more in-depth about the valley in the Qur'an and science according to other mufassirs and uses more accurate scientific theories. This is because, in previous studies the author did not find any researcher that discuss about the valley as their main theme. Therefore, the author sincerely hopes any criticism for improvement of this paper. Actually, the theme of valley is very broad and needs to be explored in as much detail as possible. Hopefully, in future research there will be those who want to explore this study again, in order to get a more comprehensive study.

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  - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
  - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

**PERSONAL IDENTITY**



**PROFILE**

Name : Siti Hasnurradiyah Binti Jamalluddin  
 Place of Birth and Date : WP Kuala Lumpur, 15 October 1998  
 Gender : Female  
 NIM : 11930225437  
 Semester : VIII  
 Religion : Islam  
 Status : Married  
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**PARENTS NAME**

Father : Jamalluddin Bin Bakar  
 Mother : Siti Fatimah Binti Hussain  
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**EDUCATIONAL BACKGROUND**

2005 - 2010 : SK L.B Johnson, Labu, Negeri Sembilan  
 2011 - 2015 : SMKA Dato' Haji Abu Hassan Haji Sail Tahfiz Model Ulul Albab, Pedas, Negeri Sembilan  
 2016 - 2019 : College Al-Quran Sayyidina Ali (KAQSA) Melaka  
 2019 - 2023 : State Islamic University of Sultan Syarif Kasim, Riau