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REFLECTION FROM SURAH AR-RUM VERSE 41: EFFECT OF OIL SPILLING TOWARDS THE DOWNFALL OF MARINE FISHES

*Refleksi Surah Ar-Rum Ayat 41: Kesan Tumpahan Minyak Terhadap Penurunan
Populasi Ikan Marin*

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Abstract

Surah Ar-Rum has been widely discussed and researched by many researchers, which shows the intricacy of the Arabic language in understanding the meaning. This study explores the complexities of Surah Ar-Rum 41, to reveal its essence and examine its modern-day implications. This research seeks to bridge the gap between the spiritual wisdom contained in Quranic verse and its relevance to contemporary environmental issues, specifically the negative effects of oil spills on marine fish populations. The challenge lies in comprehending the deeper meaning of Surah Ar-Rum Verse 41, due to its intricate Arabic, hindering full comprehension of its intended message. To address this, the study employs the ADDIE model (Analyse, Design, Develop, Implement, and Evaluate) to gather relevant information on the topic. Three different exegesis (tafsir) sources are used to gain insight into the meaning of Surah Ar-Rum Verse 41. The study finds that Surah Ar-Rum verse 41 does bring a hidden meaning compared to its literal translation. The study also finds that there are effects of oil spills towards the survivability and the existence of marine fishes. The study hopes to

illuminate potential lessons that can be derived from this sacred text and applied to modern conservation efforts.

Keywords: Surah Ar-rum verse 41, Tafsir Maariful Quran, Marine fishes, oil spilling

Abstrak

Surah Ar-Rum telah banyak dibincangkan dan diteliti oleh ramai pengkaji dan ia menunjukkan kerumitan untuk memahami gaya bahasa Arab dalam memahami makna. Kajian ini meneroka makna tersirat Surah Ar-Rum ayat 41 dengan mendedahkan intipatinya dan mengkaji implikasinya pada zaman moden. Penyelidikan ini bertujuan untuk merapatkan jurang antara hikmah kerohanian yang terkandung dalam ayat al-Quran dan kaitannya dengan isu alam sekitar kontemporari, khususnya kesan negatif tumpahan minyak ke atas populasi ikan marin. Cabarannya terletak pada memahami makna yang lebih mendalam dalam Surah Ar-Rum ayat 41. Ia disebabkan oleh gaya bahasa Arabnya yang unik lalu membataskan pemahaman penuh mesej yang dimaksudkan. Kajian ini menggunakan model ADDIE (*Analyse, Design, Develop, Implement, and Evaluate*) untuk mengenalpasti masalah ini. Tiga sumber tafsir berbeza digunakan untuk mendapatkan maklumat tentang intipati Surah Ar-Rum ayat 41. Kajian mendapati bahawa Surah Ar-Rum ayat 41 membawa maksud yang tersembunyi di samping terjemahan literalnya. Kajian juga mendapati bahawa terdapat kesan negatif dari tumpahan minyak terhadap kemandirian dan kewujudan populasi ikan marin. Kajian ini diharapkan dapat menerangkan tentang pengajaran yang boleh diperolehi daripada ayat suci ini dan dapat menjadi panduan untuk usaha pemuliharaan pada zaman kini.

Kata kunci: Surah Ar-Rum ayat 41, Tafsir Maariful Quran, Ikan marin, Tumpahan minyak

INTRODUCTION

The Holy Quran is revealed to humanity as guidance through Prophet Muhammad PBUH. It contains many verses that act as instructions to solve our daily problems. In Surah Ar-Rum, there is a verse mentioning the consequences of damaging ecosystems. One of the factors that contributes to the damage to ecosystems is oil spilling into the sea. However, this information is hard for readers to analyse. In this study, the researchers will focus on analysing the effect of oil spilling on marine fishes based on Surah Ar-Rum verse 41.

REFLECTION FROM SURAH AR-RUM VERSE 41: EFFECT OF OIL SPILLING TOWARDS THE DOWNFALL OF MARINE FISHES

Surah Ar-Rum is the 30th chapter of the Quran and contains various verses that touch upon natural phenomena and scientific elements. One notable verse is verse 54, where Allah says about humans:

"It is Allah Who created you in a state of weakness, then developed your weakness into strength, then developed your strength into weakness and old age. He creates whatever He wills. For He is the All-Knowing, Most Capable."

Other verses that mention scientific elements are verse 20, which mentions the creation of humans; verse 21, which mentions the pairing of humans; verse 22, which mentions the creation of heavens and earth; verse 23, which mentions the

importance of sleep; verses 24 and 48, which mention the formation of lightning and rain (Sukma, 2021); and verse 41, which mentions the damage to land and sea (Firmansyah et al., 2023).

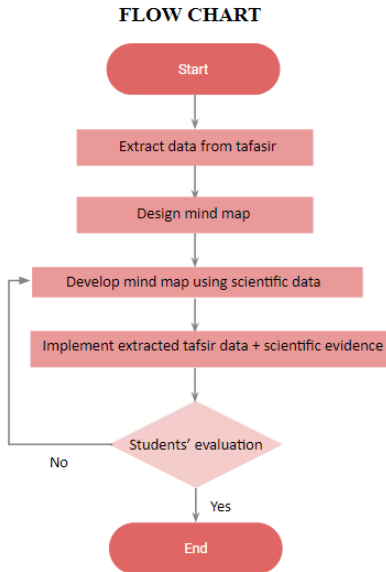
METHODOLOGY

OBJECTIVE

The main objective of this research is to enhance understanding and appreciation of the scientific elements in "Ar-rum verse 41" related to marine fishes. Thus, this study has three research objectives. (1) To present the Arabic declension (I'rab) of words in this verse. (2) To highlight the interpretation of the verse based on three different tafsirs, which are Tafsir Ibn Kathir, Tafsir Maariful Quran, and Tafsir Al Azhar. (3) To explore the effect of oil spilling on marine fishes.

METHODOLOGY

The study uses the ADDIE model as guidance for a systematic review. This ADDIE approach is modified by researchers based on necessities. The ADDIE model stands for analysis, design, development, implementation, and evaluation.



The researcher gathers information from three tafsirs—Tafsir Ibn Kathir, Tafsir Maariful Quran, and Tafsir Al-Azhar—during the analysis stage. The information that was extracted is the tafsir-based explanation of Surah Ar Rum verse 41. The next step is the design phase. A mind map is created at this stage to include all the information gathered in the later stage. Moving on to the next stage, which is the development stage. At this stage, scientific information regarding the impact of oil spills on marine fishes will be used to develop the mind map. The process then moves on to the implementation stage after the development stage is complete. Here, the information gleaned from the tafsirs, and the scientific data are applied. The evaluation phase comes last. 5 Students will assess the content and its comprehensibility.

MATERIALS

These materials were used throughout the study:

- I. Al Quran
- II. Tafsir Ibn Kathir
- III. Tafsir Maariful Quran
- IV. Tafsir Al-Azhar
- V. The Quranic Arabic Corpus
- VI. Canva
- VII. Other references related to the study

RESULTS AND DISCUSSIONS

Research objective 1

Objective 1 is to present the Arabic declension (I‘rab) of words in this verse. The I‘rab of each word in Surah Ar Rum verse 41 (refer with: Table 1) is presented as below (<https://corpus.quran.com>):

Table 1. Declension of words in Surah Ar Rum verse 41

Word	Translation	Syntax and morphology
ظَهَرَ	Has appeared	3rd person masculine singular perfect verb فعل ماض
الْفَسَادُ	the corruption	nominative masculine noun اسم مرفوع
فِي	in	preposition حرف جر
الْبَرِّ	the land	genitive masculine noun اسم مجرور
وَالْبَحْرِ	and the sea	prefixed conjunction <i>wa</i> (and) genitive masculine noun الواو عاطفة اسم مجرور
بِمَا	for what	prefixed preposition <i>bi</i> relative pronoun جار ومجرور
كَسَبَتْ	have earned	3rd person feminine singular perfect verb فعل ماض
أَيْدِي	(the) hands	nominative feminine plural noun اسم مرفوع
النَّاسِ	(of) people	genitive masculine plural noun اسم مجرور
لِيَذِيقَهُمْ	so that He may let them taste	prefixed particle of purpose <i>lām</i> 3rd person masculine singular (form IV) imperfect verb,

		<p style="color: green;">subjunctive mood</p> <p>3rd person masculine plural object pronoun</p> <p>اللام لام التعليل</p> <p>فعل مضارع منصوب و«هم» ضمير متصل في محل نصب مفعول به</p>
بَعْضَ	a part	<p style="color: blue;">accusative masculine noun</p> <p>اسم منصوب</p>
الَّذِي	(of) that which	<p style="color: red;">masculine singular relative pronoun</p> <p>اسم موصول</p>
عَمِلُوا	they have done	<p style="color: green;">3rd person masculine plural perfect verb</p> <p style="color: blue;">subject pronoun</p> <p>فعل ماض والواو ضمير متصل في محل رفع فاعل</p>
لَعَلَّهُمْ	so that they may	<p style="color: purple;">accusative particle</p> <p>3rd person masculine plural object pronoun</p> <p>حرف نصب من اخوات «ان» و«هم» ضمير متصل في محل نصب اسم «لعل»</p>
يَرْجِعُونَ	return.	<p style="color: green;">3rd person masculine plural imperfect verb</p> <p style="color: blue;">subject pronoun</p> <p>فعل مضارع والواو ضمير متصل في محل رفع فاعل</p>

Research objective 2

Objective 2 is to highlight the interpretation of the verse based on three different tafsirs, which are Tafsir Ibn Kathir, Tafsir Maariful Quran, and Tafsir Al Azhar.

Tafsir Ibn Kathir:

Ibn Abbas, Ikrimah, Ad-Dahhak, As-Suddi, and others said (*Tafsir Ibnu Katsir*, n.d.): “What is meant by **الْبَرِّ** here is the empty land or wilderness, and by **الْبَحْرِ** is towns and cities.” According to a report narrated from Ibn Abbas and Ikrimah, **الْبَحْرِ** refers to towns and cities which are on the banks of rivers. Others said that what was meant was the usual meaning of the words, i.e., land and sea. Zayd bin Rafi’ said: **ظَهَرَ الْفَسَادُ** (Evil has appeared), “The rain is withheld from the land, and this is followed by famine, and it is withheld from the sea, adversely affecting the animals which live in it.” According to this opinion, the phrase, **ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ**, means the shortfall in the crops is because of sins.

لِيذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا (that He may make them taste as a part of that which they have done) means, He tries them with the loss of wealth, souls and fruits as a test and as a punishment for what they have done.

لَعَلَّهُمْ يَرْجِعُونَ (in order that they may return) means, from disobedience.

Tafsir Maariful Quran:

Mufti Muhammad Shafi said in his tafsir (*Maariful Quran*, 2012): The term "fasad" (translated as "plight") in verse 41 refers to various calamities and troubles that befall humanity, such as famine, epidemic diseases, fires, drowning, and financial losses. These difficulties are seen as a consequence of the sins and evil acts committed by people. The severity of calamities is connected to the gravity of the sins, with shirk (associating partners with Allah) and infidelity considered the most severe. Other sins follow, and it is mentioned that not all sins are immediately punished, with many being forgiven or mildly punished. The verse suggests that the troubles people face due to their misdeeds are a form of divine punishment and a means to awaken them from their wrongdoing. These troubles are seen as blessings and opportunities for people to reflect, repent, and return to the right path. If all sins were punished proportionately, the entire world would be devastated. Hence, Allah's forgiveness and mild punishment are seen as a favour towards humanity. The commentary mentions the concept that an individual's evil deeds can harm not only themselves but also the entire human and natural world. The consequences of their sins affect others, and on the Day of Judgment, those who suffered from the calamities caused by the sinner may seek justice against them. The commentary suggests that unlawful acquisitions and evil practices can harm the whole of humanity. Engaging in such practices paves the way for others to follow, perpetuating a cycle of harm and inviting calamities and troubles for everyone.

Tafsir al-Azhar:

HAMKA said in his tafsir (*Tafsir Al-Azhar*, 2019) regarding the damage occurs on land, the damage that occurs in the ocean and the meaning of return in surah Ar-Rum verse 41:

Damage that occurs on land due to human-made traces, such as air pollution, which means air pollution due to fumes from fuels such as kerosene, petrol, diesel, and so on. The danger of smoke from lodges and vehicles that provide daily transportation also causes the air to become polluted and human lungs to fill with dirt.

The damage that occurs in the ocean. Sea water polluted by fragments of tankers carrying oil or petrol, as well as polluted water from chemical plants flowing through rivers to the sea, is increasing. As a result, sea water becomes full of toxic substances, and fish die. There is a situation at the Seine River in Europe where dumping of dead fish happens on the banks and rots so they cannot be eaten. Likewise, there have been incidents of thousands or millions of dead fish stranded on the coast of the Teberau

Strait between Ujung Semenanjung Tanah Melayu and Singapore Island. Most likely the fish are poisoned.

The meaning of "return" here has a deep meaning. It does not mean to turn back time, it means to look at ourselves, correct our intentions, and improve our relationship with God. Humans are reminded not to only think about their own benefits and harm others. Don't just think about temporary profits by leaving damage on the surface of the earth. By using the words "may" at the end of the verse, it is explained that there is still hope.

Research objective 3

Objective 3 is to explore the effect of oil spilling on marine fishes.

Oil spilling has been a threat to our environment for a long time. More than 804 million liters of crude oil were spilled into the waterways near the United States as a result of more than 215 significant oil spills between 1972 and 2017. More recently, in 2020, more than 1 million liters of oil were spilled off the coast of Mauritius, demonstrating the importance of crude oil as an aquatic toxicant on a global scale (Khursigara et al., 2021). The ecological and environmental impacts of oil spills are very far-reaching and varied in their effects based on multiple aspects (Zhang et al., 2019).

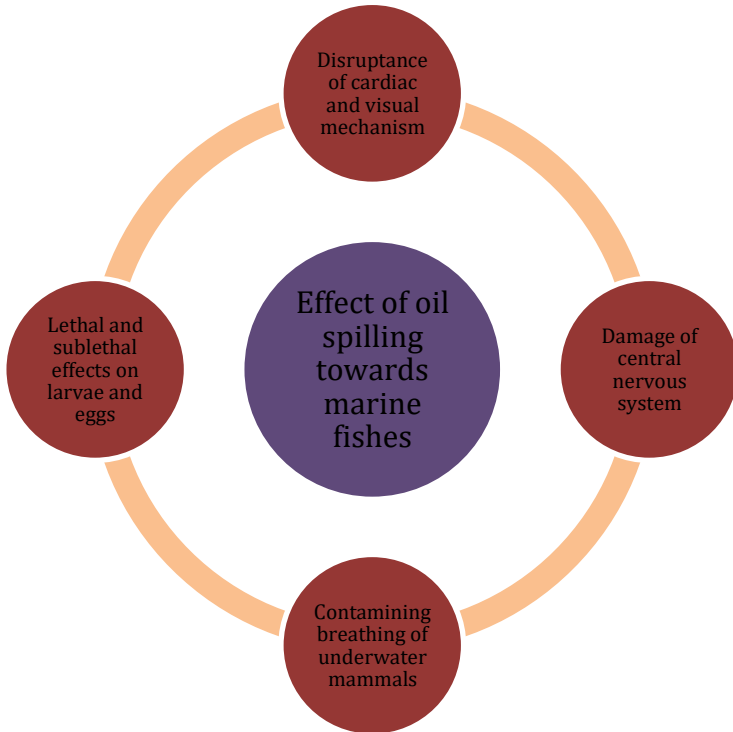
One of them is the effect of oil exposure on cardiac and visual mechanisms, including organ dysfunction and decreased swimming performance in certain species of fish, such as the mahi-mahi (*Coryphaena hippurus*). Strong molecular evidence supports the idea that polycyclic aromatic hydrocarbon (PAH) exposure leads to the circulation of PAH in the blood. The presence of PAH in the blood is the most likely cause of the kidney and liver's altered protein expression (Heuer et al., 2019; Khursigara et al., 2021).

Other than that, oil spills have also resulted in damage to the central nervous system. Despite being able to detect the oil, mahi-mahi that were acutely exposed to it demonstrated reduced oil avoidance behaviour compared to controls, suggesting a central nervous system injury (Khursigara et al., 2021).

Following that, oil spills have also been responsible for the damage done to pelagic eggs and larval stages of marine fishes (*Ichthyoplankton*). The majority of laboratory research looking at how exposure to oil affects the growth and survival of fish eggs and larvae has found sublethal or fatal effects. For instance, several sublethal consequences, such as reduced brain and eye size as well as aberrant cardiac and nervous system development, were noticed in newly hatched Red Drum (*Sciaenops ocellatus*) larvae after eggs were exposed to weathered slick oil (Murawski et al., 2021).

Lastly, oil spills also affect mammals underwater, such as Bottlenose dolphins (*Tursiops truncatus*). The dolphins are put at danger of inhaling and aspirating

harmful oil elements that exist in the air and water due to their deep breaths at the air-water contact, where there are the highest levels of surface oil, aerosolized volatile organic compounds, and volatile organic compounds. The Deepwater Horizon leak resulted in the largest, unexpected death event in the northern Gulf of Mexico, with over 1,000 cetaceans—mostly common Bottlenose Dolphins—stranding dead along the coastline in the years before and after (Murawski et al., 2021).



Students' view

A survey is conducted on 5 students reviewing the content, its comprehensibility and the presentation. On average, students found that content is enough, with easy comprehensibility and a unique way to present text-like information. This has proven that it achieves the main objective of the study, facilitating the conveyance and the delivery of knowledge towards readers.

CONCLUSION

Based on the tafsirs, we can conclude that Surah Ar Rum verse 41 carries various meanings that can be interpreted in many ways. Scholars have different opinions on where the damage happens. The word “damage” also carries an intricate meaning. Some stated that it was sin that was done by humans, while there are opinions saying it was the damage resulting from the evolution of technology. But the word “return (يَرْجِعُونَ)” is unanimous among scholars as meaning to repent and reverse the damage that has been done.

One of the numerous evils that humans inflict on our beautiful ecology is the oil spill. It has been proven that human actions cause suffering in living things. Humanity will only suffer as a result of such activities. In particular, as Muslims, it is our responsibility to undo and rectify what has been done in the past. The fact that the Quran mentions this problem is truly astonishing.

Surah Ar Rum verse 41 serves as an order for us to preserve our soul, being one of the elements of Maqasid Syariah. Maqasid Syariah, consisting of 5 elements, act as a guide to enjoining good and forbidding wrong (*Amar Ma'ruf Nahi Munkar*). This is proven by how abnormal balance of nature, caused by pollution and damage of nature, can threaten our life (Mustafar et al., 2020). According to Yusuf al-Qardawi, the importance to preserve the environment (*Hifzul Bi'ah*) is the same as to preserve all the Maqasid Syariah (Saputra et al., 2021). This shows how the issue of environment should not be taken lightly. Government, religion institutions, and publics all have a specific responsibility towards preserving the environment. Thus, we as a community should shoulder this responsibility together to prevent any further pollution. One of the ways that we can do to preserve the environment is by maintaining environmental hygiene. Hygiene is an important aspect in Islam since it correlates to our *Ibadah*, such as prayer and reciting the Quran. Hygiene also correlates to our health. Due to this, maintaining environmental hygiene is also a type of *Ibadah* as it also means to preserve our life and environment. While Allah commands us to do good for the sake of Allah (*hablum minallah*) and the sake of humans (*hablum minannas*), Islam also commands us to do good for the sake of nature (*hablum minal alam*) (Triyono et al., 2022) This means maintaining environmental hygiene also co-occur with the concept of “*Hablum minal Alam*” which means to preserve the environment.

There are many ways to conserve the population of marine fishes. One of the ways is by reducing the littering of garbage into the ocean. This will reduce the pollution in ocean thus sustaining the population of marine fishes. Not only that, the reduction of oil spilling into the waters of the ocean will also ensure the survivability of marine fishes.

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