

COSMOLOGICAL INTERPRETATION: A VIEW OF WIND CONCEPT SHI'A LITERATURE

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Abstract

The debate over the origin of the wind between medieval scientists and theologians became a hot issue. Scientists that consist of philosophers based their arguments on empirical facts and theologians were based on the revelation of al-Qur'an and Hadith. One of the medieval theologians was al-Majlisī (1037-1110/1627-98). He interpreted cosmological verses based on the process, categorization, and the term of al-Qur'an. This research is a library research using a historical approach to obtain data and conducting content analysis. As for the term related to the Qur'an about wind, a semantic approach was used. Primary data was the work of al-Majlisī, Bihār al-Anwar. The results of the study indicated that al-Majlisī rejected the astrological theory which stated that wind is a spin of air originating from the smallest particular composition of the earth, heated, and subjected to evaporation. According to al-Majlisī, the wind caused by God's will in power to blow it with the intensity that He desired. According to al-Majlisī, the wind can be distinguished whether it is beneficial or not as found in al-Qur'an.

Keywords: Cosmological Interpretation, Wind, al-Majlisī, Bihār al-Anwār

Abstrak

Perdebatan mengenai asal usul angin antara saintis dan teolog pada abad pertengahan menjadi isu hangat. Saintis yang terdiri dari filosof melandaskan argumennya pada fakta empirik, sedangkan teolog berdasarkan nalar wahyu dari al-Qur'an dan hadis Nabi. Salah seorang teolog pada masa pertengahan tersebut adalah al-Majlisī (1037-1110/1627-98). Ia melakukan interpretasi terhadap ayat kosmologis berupa proses kejadian angin, kategorisasi angin, serta terma al-Qur'an yang berhubungan dengannya. Penelitian ini merupakan penelitian keputakaan. Data primer adalah karya al-Majlisī, Bihār al-Anwār. Penulis menggunakan pendekatan historis dalam menggali data dan melakukan content analisis terhadapnya. Adapun terkait term al-Qur'an tentang angin digunakan pendekatan semantik. Artikel ini menemukan bahwa al-Majlisī menolak teori astrolog yang menyatakan bahwa angin adalah putaran udara yang berasal dari komposisi partikuler bumi terkecil, dipanaskan, dan mengalami penguapan. Menurut al-Majlisī, angin terjadi karena campur tangan Allah yang berkuasa menghembuskannya dengan intensitas yang Ia kehendaki. Bagi al-Majlisī, angin dapat dibedakan atas bermanfaat atau tidak seperti yang ditemukan pada terma-terma yang ada dalam al-Qur'an.

Kata Kunci: Tafsir Kosmologis, Angin, al-Majlisī, Bihār al-Anwār

Introduction

The style of medieval Islamic thought is freedom of thought textually bound to dogma in the Qur'an and hadith.¹ Al-Qur'an and Hadith are understood based on indications of the text without consideration of empirical aspects that might be revealed through the development of science. It can be seen from the interpretation of seventeenth-century "kauniah" verses that are categorized as interpretations 'ilmi. Besides, the development of thought in the Western world in this phrase entered the renaissance; the era of the development of natural science (cosmology) tried to get out of the support of church authority.² The scientific style in this phase was the emergence of empiricism and rationalism. The first ideology was pioneered by Francis Bacon (1561-1626) and Thomas Hobbes (1588-1679); the second was pioneered by Rene Descartes (1596-1650) and Benedict Spinoza (1632-1677).³ Both of these understandings triggered the church's refusal so that conflict between religion and science emerged. The peak of this conflict was the conviction of Galileo by church authorities in 1633. It was what Barbour called conflict theory before the other three methods emerged; independence, dialogue and integration.⁴

Muhammad Bāqir al-Majlisī was one of the Shi'a Muslim scholars who lived in the Middle Ages (1037-1110 H / 1627-1698 AD). He was an authoritative scholar during the Safawi Kingdom in Iran. Through his monumental work, *Bihār al-Anwār*, he made a breakthrough interpretation of verses related to the wind. Al-Majlisī was a controversial cleric who has been criticized by various parties, from the Shi'a and Sunni circles. Apart from the controversial figure of al-Majlisī, he contributed to several cosmological

themes contained in the Qur'an. The thematic interpretation found in most of his encyclopedias, al-Majlisī refuted scientists about the origin of the wind. He elaborated on the category of wind in the Qur'an based on benefits and harm.

Some scholars have conducted the study of *Bihār al-Anwār*, al-Majlisī, and 'ilmi interpretations. Abdul-Hadi Hairī,⁵ Rula Jurdi Abisaab,⁶ Michel M. Mazzaoui,⁷ and Etan Kohlberg⁸ such as revealed the biography, the socio-political context of al-Majlisī and mentioned *Bihār al-Anwār*. Kohlberg in another article, wrote the context of writing *Bihār al-Anwār*. He explained the background of *Bihār al-Anwār* work, the aspects contained, and the development of the printed edition. According to Kohlberg, *Bihār al-Anwār* was a development of the *Fihris Bihār al-Anwar or Fihris Muṣannaḥāt al-Anaba* written by al-Majlisī when he was 32 years old. Then he refined it again like the current edition, assisted by two co-writers; Ni'matullāh Jazā'irī (d. 1112/1701) and Mīrzā 'Abd-Allāh bin 'Īsā Efendī (d. Between 1130/1717 and 1140/1727). Kohlberg ensured that the Safawi Kingdom sponsored *Bihār al-Anwār* work.⁹

Different research has been conducted related to the epistemology of al-Majlisī's esoteric interpretation *Bihār al-Anwār*.¹⁰ The study focused on the rules of esoteric analysis and some verse themes interpreted in volumes 82-83 of *Bihār al-Anwār* without alluding to the

¹Harun Nasution, *Islam Rasional* (Bandung: Mizan, 1998), 116.

²Harun Hadiwijono, *Sari Sejarah Filsafat Barat 2* (Yogyakarta: Kanisius, 2007), 13.

³Charles H. Patterson, *Western Philosophy*, Vol. II (Lincoln: Cliff's Notes Incorporated, 1971), 12 and 23.

⁴Ian G. Barbour, *Juru Bicara Tuhan Antara Sains dan Agama*, translated by E.R. Muhammad (Bandung: Mizan, 2002), 40-42.

⁵Abdul-Hadi Hairī, "Mullā Muhammad Baqir," in C.E. Bosworth (ed.), *The Encyclopaedia of Islam*, Vol. 5 (Leiden: E.J. Brill, 1986).

⁶Rula Jurdi Abisaab, "Muhammad Baqir Majlisi," in Richard C. Martin (ed.), *Islam and the Muslim World*, Vol. 2 (New York: Macmillan, 2004).

⁷Michel M. Mazzaoui, "Muhammad Bāqir al-Majlisī," in John L. Esposito (ed.), *The Oxford Encyclopedia of the Modern Islamic World*, Vol. 3 (New York: Oxford University Press, 1995).

⁸Etan Kohlberg, "al-Majlisī," in Mircea Eliade (ed.), *The Encyclopedia of Religion*, Vol. 9 (New York: Macmillan Library, 1995).

⁹Etan Kohlberg, "*Behār al-Anwār*," 1989, Vol. IV, Fasc. 1, pp. 90-93, <http://www.iranicaonline.org/articles/behār-al-anwār>, accessed 05 May 2018.

¹⁰Novizal Wendry, "Tafsir Esoterik al-Majlisiy dalam *Bihār al-Anwār*," *Jurnal Penelitian Keislaman*, 7, no. 1 (2010): 1-28.

interpretation of cosmological verses as discussed in this study. According to the interpretation theory formulated by *al-Majlisī*, Al-Qur'an has an esoteric and exoteric dimension, all knowledge is contained in al-Qur'an, and only the Imams comprehend it. Al-Majlisī asserted that other than the priest would not be able to find out except after being taught by the priest. It then mapped thematically the topics interpreted by al-Majlisī in an esoteric manner. The research concluded that al-Majlisī's esoteric interpretation was closely related to the question of Imamah and the region.

Andrew J. Newman researched with a modern philological approach to the medical tradition of Imam Shi'a by Ibn Babawayh and *Bihar al-Anwar*. Ibn Babawayh was a collector of Shi'a *Man lā Yaāduruhu al-Faqīh* and several other series of hadith books. His full name is Muḥammad bin Ali al-Qummī (381/991-2) or known as *Shaykhaṣ-ūadūq*. The works of Ibn Babawayh that were used as Newman's primary sources were *Ilal al-Syarā'i*, *Amaliy Shaykh Ṣadūq*, *Ma'āni al-Akhhbār*, *Kitāb al-Khiṣāl*, *Kamāl al-Din*, *al-Tawhīd*, and *'Uyūn Akhhbār al-Raha*. All of them are manuscripts found in *Najaf* and *Hawza 'Ilmiyyah Qum*. He concluded that although there was a medical discourse copied by *al-Majlisī* in *Bihār al-Anwar* from *Ibn Babawayh's* work. Al-Majlisī still played a crucial role in finding novelty that was not found in Ibn Babawayh's work.¹¹ Related to this study, Newman did not mention al-Majlisī's interpretation of the wind.

As for the interpretation related to *'ilmi* in other interpretation works, it has been done by Jauhar Azizi. According to Azizy, the scientific interpretation model in work indicated the dialectics between Western scholars and Muslim scholars in interpreting the Qur'an. It involved researchers from LIPI and Al-Azhar University

interpreter alumni in revising the work.¹² Besides, Ahmad Muttaqin on the *Ilmi Tafsir* of the Ministry of Religion and LIPI focused on the interests of the government in compiling the work. The three terms explored (sea, food-drink, and time) of the interpretation contained pragmatic that carried government policies on the environment.¹³ Syarifuddin and Azizy also mapped the scientific interpretation literature in the XX century up to the last decade.¹⁴ A literature survey indicated that the product of interpretation was the result of dialectical commentary with the development of science at the time, such as *Bihār al-Anwar* by al-Majlisī in the seventeenth century.

This research was a literature study using qualitative methods. Since the object of this research material was the text and its relation to past events, an understanding of the historical approach was used.¹⁵ Gracia revealed that text entities are involved; it consists of conditional text identities and identity conditions that make up the text.¹⁶ Therefore, the historical search is needed to support the search for semantic meaning. It provides the historical and implication functions of the text. Gracia said text reviewers are called historians because they explore the historical elements so that the text was present in its time.

Al-Majlisī's Intellectual Sketch

His complete name is al-'Allāmah al-Ḥujjah Fakhr al-Ummah al-Maulā al-Syaikh Muḥammad Bāqir al-Majlisī. He is a son of Maulā Muḥammad Taqī al-Majlisī (1003-1070

¹²Jauhar Azizy, "Corak Ilmi dalam Tafsir Kemenag (Edisi Yang Disempurnakan)," *Ulul Albab, Jurnal Studi Islam* 15, no. 2 (2014). DOI: <http://dx.doi.org/10.18860/ua.v15i2.2667>.

¹³Ahmad Muttaqin, "Konstruksi Tafsir Ilmi Kemenag RI-LIPI: Melacak Unsur Kepentingan Pemerintah dalam Tafsir," *Religia* 19, no. 2 (October 2016).

¹⁴M. Anwar Syarifuddin and Jauhar Azizy, "Thematic Scientific Interpretation Of The Qur'an In Indonesia" (International Conference on Qur'an and Hadith Studies (ICQHS 2017), Atlantis Press, 2017), <https://doi.org/10.2991/icqhs-17.2018.7>.

¹⁵Kuntowijoyo, *Penjelasan Sejarah (Historical Explanation)* (Yogyakarta: Tiara Wacana, 2008).

¹⁶Jorge J. E. Gracia, *A Theory of Textuality The Logic and Epistemology* (New York: State University of New York, 1995), 6.

¹¹Andrew J. Newman, "The Recovery of the Past: Ibn Bābawayh, Bāqir al-Majlisī and Safawid Medical Discourse," *Iran* 50 (2012): 109-127. Retrieved from <http://www.jstor.org/stable/24595841>.

H/1594-1659 M), one of the great clerics among the Shi'a *Imāmiyyah*.¹⁷ Western literature called it *the second el-Majlisī*. Al-Majlisī was born in 1037 H/ 1627 AD in the city of Isfahan, the capital of the Safawi Kingdom and died in 1111 H/ 1699 AD - another opinion said in 1110 H/ 1698 AD - at the age of 73 years and was buried in the Great Mosque of his hometown.¹⁸

The al-Majlisī family was descendants of Āmilī from Jabal Āmilin South Lebanon. Āmilī's descendants were claimed to have a role in helping the Syah Isma'īl so that the Safawi Kingdom in Iran gained glory in 1501 AD Mazzaoui called the death of al-Majlisī as a sign of the end of the golden age of the Safawi Kingdom.¹⁹ When Ismail Syah died, the government of the Safawi Kingdom was continued by his son Syah Tahmasp. He continued his father's policy by bringing in Shi'a scholars from Jabal Amil Lebanon, including Nuruddin Ali ibn Husain al-Karaki (1466-1534). Before being confirmed as a legitimate Shi'a cleric in the government of Syah Ismail and Syah Tahmasp, al-Karaki repeatedly visited the Ismail Syah Palace. The family of al-Karaki – Sheikh Abdul Ali son (1585) - was privileged to hold a religious position as the *mujtahid zamān*, followed by his grandson Mir Sayyid Husain as *mujtahid penutup*. The special position of the court to the descendants of al-Karaki continues to his descendants Muḥammad Bāqir al-Majlisī.²⁰

The first teacher al-Majlisī was his father, Muḥammad Taqī al-Majlisī. He also studied with Sayyid Amīr Syaraf ad-Dīn al-Ḥusainī as-Ṣulastānī (w. 1060/1650), Abū al-Ḥasan al-Maulā Ḥasan 'Alī at-Tustarī ibn' Abd-Allāh al-Ishfahānī

and several other famous scholars.²¹ According to Abdul Hadi Hairi, he also studied with another professor at that time. Among his students was Muḥammad Ṣāliḥ al-Ḥusainī al-Qazwīnī, Muḥammad ibn 'Abd al-Fattāḥ al-Tankābānī, and Syaikh Muḥammad Fāḍil.²²

Al-Majlisī met himself by exploring Islamic sciences such as fiqh, ushul fiqh, tafsir, kalam, philosophy, Sufism, and others. In Sufism, al-Majlisī estimated to learn a lot from his father. It has not found yet with whom al-Majlisī studying natural sciences. However, it cannot be denied that the Safawi Kingdom generated astronomers such Ghiyāṣ ad-Dīn Daṣṭaki – the originator of *al-Safīrīfī 'ilm al-ḥayāt*, Syaikh Bahā'ī – the originator of *taṣrīf al-aflāk*, physicist of Qāḍī ibn Kāsyif al-Dīn Hamawī – student of Bahā'ī, the originator of *astronomical handbook*.

According to Newman, al-Majlisī lived at the time of the dynamics of Sufism, from Sufi to falsafi. Al-Majlisī opposed the philosophical Sufism, even though his father was a Sufi who, in history, was very influential in the Safawi government. After the Shi'a isasi, the ideology of *hikmah ilāhiyyah* emerged among Safawi scientists. This understanding led to generate of enlightenment philosophy - *isyraqī* - or also called the Isfahan School. The prominent figures were Syihabuddin Yahya Suhrawardi (d. 1777), Mir Damad (d. 1631), Mulla Sadra (Muhammad ibn Ibrahim Syirazi) (d. 1640), Mir Findiriski (d. 1640), and Mulla Rajab Ali Tabrizi (d. 1669). Al-Majlisī was known to be more moderate and opposed to this understanding.²³ It might have been caused by his thoughts being contaminated by the cults of the family. He has way of spreading Shi'a. Before the time of al-Majlisī, the Shi'a began at the time of Syah Ismail (1494-1499) with acts of violence that killed several Sunni

¹⁷See comments Muḥammad al-Bāqir al-Bahbūdī, *Bihār al-Anwār al-Jāmi'ah li Durar Akhbār al-A'imma al-Athār* (Beirut: Mu'assasah al-Wafā', 1984), ṣifṭ, 62.

¹⁸Étan Kohlberg, "al-Majlisī" in Mircea Eliade (ed.), *The Encyclopedia of Religion*, Vol. 9 (New York: Macmillan Library, 1995), 141; Al-Majlisī, *Bihār al-Anwār*; ṣifṭ, 62.

¹⁹Michel M. Mazzaoui, "Muḥammad Bāqir al-Majlisī," in John L. Esposito (ed.), *The Oxford Encyclopedia of the Modern Islamic World*, Vol. 3 (New York: Oxford University Press, 1995), 27.

²⁰Nurul Fajri MR., in Taufik Abdullah (ed.), *Ensiklopedi Tematis Dunia Islam (Khilafah)*, Vol. 2 (Jakarta: Ichtibar Baru Van Hoeve, n.d.), 267-270.

²¹Al-Majlisī, *Bihār al-Anwār*; ṣifṭ, 52-55; Abdul-Hadi Hairi, "Mullā Muḥammad Baqir," in C.E. Bosworth (ed.), *The Encyclopaedia of Islam*, Vol. 5 (Leiden: E.J. Brill, 1986), 1087.

²²Al-Majlisī, *Bihār al-Anwār*; ṣifṭ, 52-61.

²³Nurul Fajri MR, "Kerajaan Safawi" Vol. 2, 269.

scholars and writers from Baghdad. Al-Majlisī succeeded in changing the ideology of some Sunnis to embrace Shia without violence.²⁴

In the political arena, besides the charismatics inherited from his ancestors, al-Majlisī had an essential role in the election of Sultan Husain (1694-1722) to replace his father Syah Sulaiman (1666-1694). Syah Sulaiman appointed al-Majlisī as the Shaykh of Islam Isfahan in 1098/1686, this career improved when he became a *mullabasyi* (ulama leader) during the Sulṭān Ḥusain in 1106/1694.²⁵ Al-Majlisī is the pioneer of the understanding of the ulama is *nā'ib 'ām* Imam Mahdī. He was also free in his religious movements and characterized by fiqh with three targets; the emphasis on Sufism, the spread of Shi'a doctrine and the focus on Sunnism.²⁶

The Caliph encouraged al-Majlisī in writing *Bihār al-Anwār*. This endorsement was partly due to his closeness to the authorities, coupled with Shi'a as the official ideology of the government at that time. Besides *Bihār al-Anwār*, al-Majlisī also collected and translated Shi'a traditions from Arabic into Persian that was very useful for the consumption of ordinary people.²⁷ For this endeavor, he was considered a collector and savior of forgotten Shi'a traditions.

As a great scholar, al-Majlisī was a productive Muslim intellectual. It was marked by the number of pieces of his work, both Arabic and Persian, 13 Arabic works, and 53 Persian.²⁸ His work in Arabic were *Bihār al-Anwār*, *al-Jāmi'ah li Ḍurar Akhbār A'imma al-Aṭhār* (25 volumes, 110 of the latest editions), *Mir'āt al-'Uqūl fī Syarḥ Akhbār*

Āliar-Rasūl, *Malāz al-Khiyār fī Syarḥ Tahzīb al-Akhhbār* and *Risālah fī Ba'd al-Ad'iyyah al-Sāqiṭ'anaṣ-Ṣaḥīfah al-Kāmilah*.²⁹

Al-Majlisī's work in Persian 'Ain al-Ḥayāh (published several times in Iran in 1297, 1240 and 1273), *Tuhfat al-Zā'ir* (published repeatedly in Iran in 1261, 1300, 1312), *Jalā' al-'Uyūn* (published in Iran, 1352 and Nerf, 1353), *Miqbās al-Maṣābiḥ* (published in Iran, 1311), and *Tarjamah Tauḥīd al-Mufaḍḍal* (published in Iran, 1287).³⁰

The Method of al-Majlisī

Kohlberg stated that *Bihār al-Anwār* was not the work of pure interpretation. It is encyclopedias containing all things, both interpretations and knowledge, hadiths and knowledge, creeds, principles, Shi'a teachings of Isnā 'Asyariyyah, history-especially the Imams, natural objects, and all its aspects.³¹ Based on the complexity of the themes contained, the volume reached 26 in the first edition and 110 in the printed version of Taheran and Dar al-Wafā' Beirut. The final edition was supplemented by *ṣifir* volume contained biographies and teachers of al-Majlisī. According to Hairi, al-Majlisī began writing the Outline of *al-Anwar* in 1070/1659 and finished in 1106/1694. Kohlberg asserted his students assisted al-Majlisī in the process of perfecting *Bihār al-Anwār*. The lithograph edition of *Bihār al-Anwār* was first printed between 1885 and 1897.³²

Abisaah claimed *Bihār al-Anwār* as a *shi'ite encyclopedia of hadith*.³³ He argued that in 'ulūm al-ḥadīṣ Shi'a, completed both, *rijāl* and *matn*. According to al-Sayyid 'Abd-Allāh, *Bihār al-Anwār* was the compilation of *ma'qūl* and *manqūl*, *furū'* and *uṣūl*, so the author deserves to be called a professor in various branches of

²⁴Al-Majlisī approach by developing concepts "enjoining the good" and "prohibiting evil" (*al-amr bi al-ma'rūf wa an-nahy 'an al-munkar*) as described in one of the entries *Bihār al-Anwār*. In addition, he is known as a scholar who combines traditional understandings—*akhhbārī*—and rational understanding—*uṣūlī*—. This approach is what makes many people happy with him. See: Rula Jurdi Abisaab, "Muhammad Baqir Majlisi," in Richard C. Martin (ed.), *Islam and the Muslim World*, Vol. 2 (New York: Macmillan, 2004), 425-426.

²⁵Hairi, "Mullā Muḥammad Baqir" Vol. 7, 1087.

²⁶Nurul Fajri, "Kerajaan Safawi", Vol. 2, 270.

²⁷Abisaab, "Muhammad Baqir Majlisi," Vol. 2, 425.

²⁸Mazzaoui, "Muḥammad Bāqir al-Majlisī," Vol. 3, 27.

²⁹Al-Majlisī, *Bihār al-Anwār*; ṣifir, 41-45.

³⁰Ibid., ṣifir, 46-47.

³¹Kohlberg, "al-Majlisī," Vol. 9, 141.

³²Hairi, "Mullā Muḥammad Baqir" Vol. 7, 1087; Kohlberg, "al-Majlisī," Vol. 9, 141.

³³Abisaab, "Muhammad Baqir Majlisi," Vol. 2, 426.

science, *ustāz al-kullif al-kulli*. The dominance of the history of Abū Ja‘far was often quoted by al-Majlisī, and used as a means of criticizing it. As Ali Ahmad Salus considers al-Majlisī as a representation of an extreme *Shi‘a Ja‘fariyyah Isnā ‘Asyariyyah*.³⁴

Bihār al-Anwār was a thematic commentary filled with the content of interpretation. The reason was that the greatness of al-Majlisī was apparent when he proposed specific themes, accompanied by *naql* proposition and idea.

Although the scholarship of interpretation in the world of Sunnī has claimed that the seeds of thematic interpretation, *maudū‘ī* were appeared by Sunni scholars such as asy-Syātibī (d. 1388 AD) *Muwāfaqāt* and Muhammad Syaṭūṭ (1960) in *Tafsīr al-Qur‘ān al-Karīm*. However, the presence of *Bihār al-Anwār* added a reference to the scholarship of the Qur‘an in the Shia world.³⁵

Related to interpretation and knowledge, there was a particular explanation in volumes 89 and 90 of *Bihār al-Anwār*. According to al-Majlisī, al-Qur‘an has an exoteric and esoteric dimension, al-Qur‘an contains all knowledge, the Imams knew all the knowledge contained therein, and besides the Imam did not know it except after being taught by the Imam.³⁶ Besides the two volumes above, discussion of thematic interpretations about specific other topics is found in different volumes. It could be analyzed that al-Majlisī discussed in detail about the interpretation of surah al-Fātiḥah. But, he slightly explained *asbāb an-nuzūl* and *sya‘n al-nuzūl* of 113 others Surah.

The thematic discussion of wind was specifically provided in volume 57 *Bihār al-Anwār*. Al-Majlisī, He prefers the interpretation of al-Qur‘an with al-Qur‘an, Hadith, and the

words of the Companions – many revealed by the history of the Imams, interpreters and astrologers at that time. All these opinions were used as primary references for al-Majlisī. The main text was *Mafātīḥ al-Gaib* work of ar-Rāzī, *Majma‘ al-Bayān* work of al-Ṭabrisī, *Anwār at-Tanzīl* work of al-Kāfī, ‘*Ilalasy-Syarā‘i*’, *Tafsīr al-Qummī*, and *ad-Durr al-Mansūr* work of as-Suyūfī.

From these quotations, it is impressed that *Bihār al-Anwār* was not only a collection of excerpts from various interpretations of his predecessor – as befits an encyclopedia which was a collection of previous opinions. However, al-Majlisī was not satisfied with gathering a few ideas which he quoted, but he also criticized and even rejected things that were considered incompatible with his view.

Al-Qur‘an’s Signs About Wind

Discussion of al-Majlisī’s cosmological interpretation was related to the theme of the wind. He stated that 11 verses contain the word *rīḥ* in the singular and plural form. The verses are in surah al-Baqarah/2: 164, al-A‘rāf/7: 57, al-Ḥijr/15: 22, al-Isrā‘/17: 69, al-Anbiyā‘/21: 81, al-Furqān/25: 48, an-Naml/27: 63, ar-Rūm/30: 44 dan 51, az-Ḍāriyāt/51: 41, al-Qamar/54: 19 and al-Mursalāt:1-3. He also revealed other verses that meant wind such as az-Ḍāriyāt/51: 41 and al-Mursalāt:1-3. Al-Majlisī’s discussion of the wind could be classified as follows:

a. Wind cycle

The wind is the air moving from high pressure to low pressure areas. The wind will not arise by itself, but other objects move to cause wind. It is under Newton’s Laws of Motion, action and reaction force.³⁷ The first law is an object either remains at rest or continues to move at a constant velocity unless acted upon by force. Thus the calm air will run – the wind – if there is a force acting

³⁴Ali Ahmad Salus, *Ensiklopedi Sunnah-Shi‘a Studi Perbandingan Aqidah & Tafsīr*; translated by Bisri Abdussomad and Asmuni Solihan Zamakhsyari, Vol.1 (Jakarta: Pustaka Al-Kautsar, 2001), 573.

³⁵For discussion of the history of thematic interpretations, see: M. Quraish Shihab, *Membumikan Al-Qur‘an Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, edition 22 (Bandung: Mizan, 2001), 113.

³⁶Al-Majlisī, *Bihār al-Anwār*, Vol. 89, 78; see also Wendry, “Tafsir Esoterik al-Majlisīy.”

³⁷Tania June, in Handoko (ed.), *Klimatologi Dasar, Landasan Pembahasan Fisika Atmosfer dan Unsur-unsur Iklim* (Jakarta: Pustaka Jaya, 1995), 79-80.

in the atmosphere that causes an imbalance. The second law explains how the velocity of an object changes when it is subjected to an external force.

According to al-Majlisī the movement of air – the wind – was not caused by an air substance that moves on its own and also not other factors such as the natural condition of the element, but because of the Substance *al-Mukhtār* which runs it. To strengthen his argument al-Majlisī followed the verse:

وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ...³⁸

“And it is He who sends the winds as good tidings before His mercy until...”

Furthermore, al-Majlisī explained that if the air blows – the wind – by itself without the intervention of God, then it will always move, because air substances are still there.³⁹ This opinion al-Majlisī’s refutation of the scientific thesis – according to *al-Majlisī* is a philosopher – there is a natural cause itself causing the wind – moving air. According to scientists, wind originates from the composition of fine earth particles and heated to a high degree. As a result, it will evaporate —*tartaḥfi ‘ wa tataṣā‘ad*. When near to Earth’s orbit, the air attaches to the orbital basin while moving in a circle following the rotation produced by the composition of the air. The rotating air reflects steam from its azimuth (*samt*) motion and results in the spread of steam. This spread of steam produces wind. Every time there is a lot of steam, evaporation is getting stronger. Likewise, the reflection affects the strong gusts of wind.⁴⁰

According to al-Majlisī, this opinion was wrong for four reasons.

First: if the particular evaporation of the earth’s substance were caused by a high degree of heating, the resulting steam would have spread (on the earth, pen.) Because the

earth’s origin was cold and dry; and if the particular particle is small, then the process of change will be rapid, evaporation into the cold airspace — *aṭ-ṭabaqah al-bāridah min al-hawā’* — causes the particle to cool down and when it is cold, it will not reach the atmosphere, *aṭ-ṭabaqah al-hawā’iyyah al-mutaḥarrakah bi ḥarakah al-falk*. *Second:* if it is true, steam can reach the atmosphere if it is reflected to the surface of the earth; of course, it will move in a straight line (downward) because the universe is a heavy object. As with the wind, it runs in all directions, right and left. *Third:* evaporation and condensation (up and down) the earth’s particular movements are not sharp. The proof is that when the wind blows dust and falls to the surface of the earth, humans do not feel the dust at all. Another case with the wind can uproot trees, destroy mountains and make seawater choppy. *Fourth:* even if the opinion (philosophers) is correct if the wind blows with intense pressure will bring dust, then seawater should be turbid; the reality does not cause murky water.⁴¹

Al-Majlisī’s argument dismissed the scientific theory about the process of the wind. Al-Majlisī rejected astronomers’ claims that the wind came from the power of the star’s spin. The reason was the stars always exist and rotate at the same speed. If so, the wind should always blow at the same speed and occur everywhere on earth.⁴² Therefore, al-Majlisī continues the occurrence of wind is not a natural process without a cause, but rather the intervention of Allah. It was in line with the logic of al-Majlisī and the word of Allah surah al-A’raf/7: 57. Al-Majlisī agreed with ar-Rāzī in understanding the concept of نَشْرًا (al-Mursalāt/77: 3) as an indication that the wind is spreading in all directions, and does not stop somewhere. In short, there must be “The Director” who brings and regulates the circulation of this wind, namely Allah SWT.

Moreover, Al-Majlisī’s debate with the astrologers above indicated a dialogue between science and religion, as revealed by Barbour.

³⁸Q.S. al-A’raf/7: 57.

³⁹ Al-Majlisī, *Biḥār al-Anwār*, Vol. 57, 2.

⁴⁰Ibid.

⁴¹Ibid., 3.

⁴²Ibid.

Besides, al-Majlisī lived in the early era of modern culture, carrying empirical and rational facts as sources of knowledge.⁴³ This certainly had implications for aspects of theology, ideology, and technology such as the dynamics of interpretation of cosmological verses.

b. The wind categorization in the al-Qur’an

In general – like the history of Ubay ibn Ka‘b – it could be said that all the words of al-Qur’an that use the phrase *riyāḥ* (plural form) mean wind that brings grace. Meanwhile, if used with the phrase *rīḥ* (singular) means the wind that carries doom.⁴⁴ It is in line with the Prophet’s prayer as quoted by al-Majlisī from the history of ibn Abbas:

عن ابن عباس قال كان رسول الله صلى الله عليه وسلم إذا هاجت ريح استقبلها بوجهه وجثا على ركبتيه ومد يديه وقال اللهم إني أسألك من خير هذه الرياح وخير ما أرسلت به وأعوذ بك من شرها وشر ما أرسلت به اللهم اجعلها رحمة ولا تجعلها عذابا اللهم اجعلها رياحا ولا تجعلها ريحا⁴⁵ (رواه الطبراني)

“(Narration) from ibn ‘Abbās, he said:” *That the Messenger of Allah. When the wind blows, it faces the source (standing), standing up while praying: ‘O Allah, I ask the goodness of this wind to Your presence and whatever mercy You send through it, I protect You from its ugliness and the punishment you have send it through. O Allah, make it mercy, not punishment, the beneficial wind, not harm’* (HR. at-Ṭabrānī).

Judging from the narratives referred to by al-Majlisī, wind - accompanied by the term *rīḥ/riyāḥ* or not - can be classified into several types:

No	Sources/Other narrations	Helpful (mercy)	Useless / Damaging	Explanation
1.	Nabi Saw. ¹	<i>aṣ-ṣabā</i> dan <i>al-janūb</i>	<i>dabbūr</i>	<ul style="list-style-type: none"> Only three points are explained. In other narrations, the word of <i>rīḥ</i> is doom and <i>riyāḥ</i> his mercy
2.	Ibn‘Umar ²	<i>an-nāsyirāt</i> , <i>al-mubasysyirāt</i> , <i>al-mursalāt</i> and <i>aż-żāriyāt</i>	<i>al-qāshif</i> , <i>al-‘āṣif</i> , <i>aṣ-ṣarṣar</i> , <i>al-‘āqīm</i>	-
3.	At-Ṭabarsī	-	<i>al-ḥāṣib</i> and <i>al-qāṣib</i>	
4.	Al-Baiḍāwī	<i>asy-syamāl</i> , <i>aṣ-ṣabā</i> , and <i>al-janūb</i>	<i>al-dabbūr</i>	-
5.	Al-Majlisī	<i>al-mursalāt</i> dan <i>an-nāsyirāt</i>	<i>al-‘āshifāt</i>	<ul style="list-style-type: none"> The addition of al-Majlisī besides the variation of the wind by previous narrations

⁴³M.W. Pranata, *Epistemologi Dasar, Suatu Pengantar* (Jakarta: Yayasan Proklamasi, CSIS, 1987), 26.

⁴⁴Ibid., 18.

⁴⁵Sulaiman ibn Aḥmad ibn Ayyūb Abū al-Qāsim at-Ṭabrānī (w. 360 H), *Al-Mu‘jam al-Kabīr*; Vol. 11 (Mūṣaul: Maktabah al-‘Ulūm wa al-Ḥikam, 1984), 213.

1) Damaging wind

a) *al-Qāṣif*

The word of *al-qāṣif* like the history revealed by al-Majlisi was a derivation of the phrase *al-qasf*. *Al-qasf* means *al-kasr* (break). If قصف الريح السفينة (The wind broke the ship) means انكسرت السفينة, so ریح قاصفة means شديدة تكسر ما مرّت به من الشجر وغيره (strong winds that ravage everything that passes through, both trees and others).⁴⁶ This type of destructive wind can be interpreted as a hurricane that if it destroys everything, such as sinking the ship if it happens in the ocean, uprooting trees and houses if it occurs on land. The use of the word *qāṣif*, which is related to *al-rīḥ*, is contained in surah al-Isrā'/17: 69 which tells the punishment of Allah against his disbelieving servants by bringing hurricanes that can sink ships in the sea. Whereas the previous verse describes the limbubu wind, *hāṣib*, which is also imagery of the terrible events on the Day of Judgment.

b) *al-‘Āṣif*

The second word, including destructive wind, was *al-‘āṣif*. Ar-Rāgib al-Iṣfahānī interpreted it with الذي يُعصف من الزرع، ويقال الذي لحطام النبات المتكسر (destroyed plants, to uproot damaged plants) so that عاصفة means تكسر الشيء فتجعله كعصف (destroying something to the point of collapse).⁴⁷ According to Ibn Manzūr, This category of wind was a wind blowhard, subverts and even flies everything it passes. The lexicologist gave the imagery of the power of the wind like blowing dust.⁴⁸

Judging from the examples given by the two lexicologists above, it seems that the *qāṣif* wind is stronger than the gusts of *‘āṣif*.

If *‘āṣif* can damage plants and blow away dust, then *qāṣif* can uproot trees and destroy ships in the ocean. Both of wind if it is seen in certain areas, it was like the damages wind because it reduced yields and aborting plant buds to be harvested. The use of the word *‘āṣif* in al-Qur'an is found in surah Yunus/10: 22, al-Anbiyā'/21: 81 and Ibrāhīm/14: 18.

c) *Ṣarṣar* and *‘Aqīm*

The third type was *ṣarṣar* the winds that have been laid on people ‘Ād. According to ar-Rāgib the term of *ṣarṣar* or *ṣarr* means *be strong*; so that the wind *ṣarṣar* resulting in local temperatures being very cold and making the water freeze.⁴⁹ This phrase was in surah Fuṣṣilāt/41: 16, al-Qamar/54: 19 and al-Ḥāqqah/69: 6. In surah, al-Ḥāqqah depicted that this wind was inflicted upon the people ‘Ād in the context of the wind of doom, cold, loud and deadly. According to al-Ḍaḥḥāk this wind has a booming sound due to its forceful blowing. Mujāhid argued this wind carries a very ferocious poison.⁵⁰ Therefore, no one from the ‘Ād lives. The *‘aqīm* is a devastating wind. Therefore as according to Abū Ishāq as quoted by Ibn Manzūr, this wind caused plants to become infertile, not to bring clouds and rain.⁵¹ *‘Aqīm* also seems to be understood with strong winds that can abort the ovary so that it thwarts or reduces crop yields.

According to al-Majlisi *‘aqīm* is anatomy *lāqih*. *‘Aqm* means barren woman, a woman past child-bearing. This phrase is in surah az-Zāriyāt/51: 41 when Allah destroyed the ‘Ād. وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ⁵²

“And in ‘Aad [was a sign], when We sent against them the barren wind.”

⁴⁶Jamāl ad-Dīn Muḥammad ibn Jalāl ad-Dīn al-Anṣārī al-Khazrajī al-Ifīqī (690-771 H), *Lisān al-‘Arab*, Vol. 5 (Kairo: Dār al-Ma‘rifah, n.d.), 3654.

⁴⁷Abū al-Qāsim al-Ḥusain ibn Muḥammad (ar-Rāgib al-Iṣfahānī), *Al-Mufradāt fī Garīb al-Qur‘ān*, edited by Muḥammad Khalīl ‘Itānī (Beirut: Dār al-Ma‘rifah, 1998), 340.

⁴⁸Ibn Manzūr, *Lisān al-‘Arab*, Vol. 4, 2973.

⁴⁹Ar-Rāgib al-Iṣfahānī, *al-Mufradāt*, 282.

⁵⁰Muḥammad ibn Aḥmad ibn Abī Bakr ibn Farḥ al-Qurṭubī, *Tafsīr al-Qurṭubī*, Vol. 18 (Kairo: Dār al-Sya‘bin, 1372), 259.

⁵¹Ibn Manzūr, *Lisān al-‘Arab*, Vol. 4, 3050.

⁵²Q.S. al-Zāriyāt/51: 41.

Thus, if *ṣarṣar* raises frigid and dangerous temperatures for humans, ‘aqīm is very dangerous for the breeding of plants which also impact on humans. The negative impacts felt by humans, animals, and plants include drought due to the wind that causes an increase in the quantity of evaporation of water on earth, and the rain does not go down.

According to the narrations of Wahab as quoted by al-Majlisī, the ‘aqīm wind came from a calm earth base — not blowing — for 70 thousand iron boundaries, *zimām al-ḥadīd*, and each boundary guarded by 70 thousand angels. When Allah SWT gave the angel authority to impose doom on the ‘Ād, the keeper of the windshield — a type of ‘aqīm— asked Allah to come out as big as the bull’s nostrils (*mankharas-aur*). According to this narration, Allah only permits the size of the ring hole — *ṣaqab al-khātam*— and destroys the ‘Ād. If God permitted — the size of a bull’s nostrils — then the whole earth would burn.⁵³

In the history of Abū ‘Abd-Allāh it was explained that when the ‘aqīm wind blows white, black and yellow dust, it indicated dust from the bones of the ‘Ād that have been burned.⁵⁴ If judging from the narrations cited by al-Majlisī above, it stated that he was not selective in choosing the more valid hadith and quoting the history *isrā’iliyyāt*.

d) *Hāṣib* and *Qāṣib*

Another dangerous wind is *ḥāṣib*. *Hāṣib* is a strong wind that can blow away dust and gravel material. This wind also brings frigid temperatures and freezes the water.⁵⁵ Beside *ḥāṣib*, there is also *qāṣib* wind. According to *aṭ-Sabarsī* as quoted by al-Majlisī, *ḥāṣib*

can damage the community of living things on land, while *qāṣib* can damage the marine community. Ibn Manzūr described that the fast of the *qāṣib* wind could break or damage the ship.

The use of *ḥāṣib* is found in Surah al-Isrā’/17: 68, al-‘Ankabūt/69: 40, al-Qamar/54: 34 and al-Mulk/67: 17. In surah al-Qamar states:

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا ءَالَ لُوطٍ نَجَّيْنَاهُمْ بِسَحَرٍ...⁵⁶
 “Indeed, We sent upon them a storm of stones, except the family of Lot...”

God has regulated all the winds carrying the disaster. The climate in an area, for instance, causes drought if the mechanism is disturbed. So the areas that are regularly rainy will suffer from the drought that is damaging to plants due to the shifting of the wind. Climate can also cause storms, hurricanes due to changes in wind rotation from the sub-tropics and move to colder regions, such as typhoons that routinely hit the coast of China, Japan, or Tornado that sweeps the United States.⁵⁷

2) The Useful Wind

a) *Riyāḥ* (*lawāqih* and *mubasysyirāt*)

Al-Qur’an’s preaching about the kind of beneficial wind is revealed as the wind that brings grace. Grace is meant anything useful for the survival of living things, humans, animals and plants. These benefits can be direct or indirect. Cotton plants, for example, can breed with the help of wind. Likewise, other types of plants can reproduce by the wind. Allah implies it with *lawāqih*, the antonym of ‘*aqīm*. It is like:

وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ.⁵⁸

⁵³In Abū Ja‘far said another reason, that if the wind demanded by the warehouse keeper was granted, it would destroy those who were not sinfula. Al-Majlisī, *Bihār al-Anwār*, Vol. 57, 11 and 16.

⁵⁴Ibid.

⁵⁵Ibn Manzūr, *Bihār al-Anwār*, Vol. 2, 893.

⁵⁶Q.S. al-Qamar/54: 34.

⁵⁷Achmad Baiquni, *Al-Qur’an dan Ilmu Pengetahuan Kealaman* (Yogyakarta: PT. Dana Bhakti Prima Yasa, 1997), 112.

⁵⁸Q.S. al-Hijr/15: 22.

“And We have sent the fertilizing winds and sent down water from the sky and given you drink from it. And you are not its retainers.”

The use of the word *rīḥ* in the plural (*riyāḥ*) indicated that the wind referred to the wind brings benefits such as the reproductive medium of plants. The wind also had the function as a driving force to blow clouds away and produce the rain. Another term that was pronounced with the wind of mercy after the word *riyāḥ* is *mubasysyirāt*. This word is in surah al-Rūm/30: 46:

وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ لِيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ.⁵⁹

“And of His signs is that He sends the winds as bringers of good tidings and to let you taste His mercy and so the ships may sail at His command and so you may seek of His bounty, and perhaps you will be grateful.”

According to ar-Ramib al-Isfahānī and Ibn Manzūr, the term *mubasysyirāt* if preceded by *riyāḥ* means the wind that brings clouds as the excellent news of rain.⁶⁰ The rain is needed by living things to maintain their existence. For humans, as indicated in verse above, the wind has a function as sea transportation that can move sailboats. Wind power can also be used as a source of electrical energy, such as windmills in the Netherlands.

b) *Nāsyirāt* and *Mursalāt*

The word of *riyāḥ* does not follow the term of *nāsyirāt* and *mursalāt* in al-Qur’an. Al-Majlisī interpreted with the useful wind, *aṭ-ṭayyibah*. Ibn Manzūr likened *nāsyirāt* to the fragrance of musk. Besides, it can also revive or re-fertilize perish areas such as in

badlands where the surrounding plants have inanimate due to drought and then become fertile after rainfalls. This wind can bring rain at average temperatures.⁶¹

Al-Majlisī exemplifies the use of these two terms with the meaning of the wind as stated in surah al-Mursalat/77: 3. This interpretation was certainly not in line with the literal translation of the verse as in the conversion of the Ministry of Religion.

وَالْمُرْسَلَاتِ عُرْفًا (1) فَالْعَاصِفَاتِ عَصْفًا (2) وَالنَّاتِرَاتِ تَنَاطُرًا (3)⁶²

“By those [winds] sent forth in gusts (1) And the winds that blow violently (2) And [by] the winds that spread [clouds] (3).”

Al-mursalāt is a wind that blows with regular intensity, *ursilat mutatābi‘ah ka ‘urf al-furs*, *al-‘āṣifāt* is strong winds like hurricanes. As for *al-nāsyirāt* is the wind of mercy accompanied by thick clouds and rain. This interpretation seems to be based on the history of ibn Umar as in the table in the previous discussion.

c) *Aṣ-Ṣabā*, *al-Janūb*, and *asy-Syamāl*

The other kind of wind is *aṣ-ṣabā*, *al-janūb*, and *asy-syamāl*. The naming of these three terms is based on the direction of the wind. *Aṣ-ṣabā* is the east wind, *rīḥ syarqiyyah*. Ibn Manzūr interpreted it with the wind sourced from the rising sun (east) and blowing toward the west.⁶³ *Al-dabbur* is west wind sourced from the west. *Asy-syamāl* is a north wind and *al-janub* is south wind blowing from the south. This south wind usually blows refreshingly.⁶⁴ The use of the term taken from the wind direction is commonly used by the Arab community and revealed in the Prophet’s hadith as quoted by al-Majlisī as follows:

⁶¹Ibid., Vol. 6, 4422-4423.

⁶²Q.S. al-Mursalāt/77: 1-3.

⁶³Ibn Manzūr, *Lisān al-‘Arab*, Vol. 4, 2398.

⁶⁴Ibid., Vol. 1, 694.

⁵⁹Q.S. al-Rūm/30: 46.

⁶⁰Ibn Manzūr, *Lisān al-‘Arab*, Vol. 1, 287; ar-Rāḡib al-Isfahānī, *al-Mufradāt*, 58.

عن النبي صلى الله عليه وسلم: نصرت بالصبا، وأهلك عاد بالديور، والجنوب من ريح الجنة.⁶⁵

“The Prophet (saying): “I am helped by the east wind, the ‘Ād was destroyed by the west wind, while the south wind is the wind of heaven.”

The use of the term *asy-syamāl* was the interpretation of al-Baiḍāwī to surah ar-Rūm verse 46 (أَنْ يُرْسِلَ الرِّيَّاحَ) as quoted by al-Majlisī. Besides, according to al-Baiḍāwī *ar-riyāḥ* is a wind of mercy in the form of the north wind, east wind and south wind.⁶⁶

d) *Az-Ẓāriyāt*

Another term used to interpret the wind is *az-ẓāriyāt*. *Az-ẓāriyāt* means the wind blows away the dust.⁶⁷ The meaning is without having to be included with the word of *riyāḥ*. *Az-ẓāriyāt* found in the first verse of surah *az-Ẓāriyāt*.

وَالذَّارِيَّاتِ ذُرُوءًا (1) فَالْحَامِلَاتِ وِقْرًا (2) فَالْجَارِيَّاتِ يُسْرًا⁶⁸(3)

“By those [winds] sent forth in gusts (1) And the winds that blow violently(2) And [by] the winds that spread [clouds] (3).”

The interpretation of *az-ẓāriyāt* with the wind in the above verse was appropriate with the history of Ibn ‘Umar as revealed by al-Majlisī.⁶⁹ According to Ibn ‘Umar, there were eight kinds of wind. Four of them are mercy, while the others are doom. The mercy includes *nāsyirāt*, *mubasysyirāt*, *mursalāt* and *az-ẓāriyāt*, the destruction includes *al-‘aqīm*, *aṣ-ṣarṣar*, both occur on land, *al-‘āṣif* and *al-qāṣif* both occur on the sea.

⁶⁵Al-Majlisī, *Biḥār al-Anwār*, Vol. 57, 4.

⁶⁶Ibid.

⁶⁷Ibn Manzūr, *Lisān al-‘Arab*, Vol. 3, 1500; Ar-Rāgib al-Isfahānī, *al-Mufradāt*, 183.

⁶⁸Q.S. *al-Ẓāriyāt*:51: 1-3.

⁶⁹Al-Majlisī, *Biḥār al-Anwār*, Vol. 57, 4.

Conclusion

From the discussion above it was found that al-Majlisī criticized the theory of the wind cycle that was sparked by scientists who stated that the process of its occurrence took place naturally through the force of the star’s rotation. According to al-Majlisī, stars always exist and revolve with the same power. As with the wind, the strength of the cycle is not the same. According to him, this difference is due to God’s intervention that moves the wind. Al-Majlisī agreed with the theory Ubay ibn Ka‘b that stated *rīḥ* in al-Qur’an was a signal the wind of doom and *riyāḥ* signified the wind brings grace. He revealed the various terms by category and related to the accompanying adjectives. This cosmological interpretation model certainly enriched the Qur’anic interpretation treasures in Shi’a especially in the 17th century where al-Majlisī was literary-based rhetoric.

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