



## Exploration of numerical tafsir ideas on Nadirsyah Hosen's social media

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ARTICLE INFO	ABSTRACT
<p><i>Keywords:</i> social media Nadirsyah Hosen numerical interpretation tafsir Al-Qur'an</p>	<p>Social media, usually used as a medium to communicate with each other, has been transformed into a means/container to express Gus Nadir's ideas about the Qur'an and tafsir. This paper aims to examine Gus Nadir's ideas about numerical tafsir, which deviate from his concern about arbitrary interpretations and tend to be mere matchology on social media. An in-depth analysis of his work entitled "<i>Tafsir Al-Qur'an di Medsos: Mengkaji Makna dan Rahasia Ayat Suci Pada Era Media Sosial</i>" will be conducted, but the author limits the object of study only to the sub-theme entitled "<i>Tafsir Otak Atik Angka</i>". This paper is presented using a descriptive method supplemented by reflection, interpretation, criticism, and comparison as analysis needs. It was found that Gus Nadir, a cleric, and legal activist, expressed his frustration in "<i>Tafsir Otak Atik Angka</i>" as a response to the justification of politicians using the Qur'an. Although Gus Nadir emphasizes in-depth study, he does not elaborate on the relationship between the interpretation of numbers and gratuitous interpretation. Nevertheless, his efforts to reveal the model of numerical interpretation according to the method of scholars must be appreciated, even if it is limited to a short writing in cyberspace.</p>

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## Introduction

Nadirsyah Hosen, who is often known as Nadirsyah Hosen, has revealed a new model of interpretation today, namely *al-I'jaz al-adadi*, or what he calls the interpretation of numbers. Initially, the idea was expressed on his social media accounts, such as Facebook and Twitter. It is interesting to observe further because Gus Nadir makes social media, which is usually used to be a medium for communicating between one another, transformed into a means/container to express his ideas about the Qur'an and its interpretation.

Gus Nadir's ideas about the interpretation of numbers are fairly short, because he wrote his description on social media, which has limited space to present a lengthy explanation. However, Gus Nadir's discussion of the interpretation of numbers is well documented in his book entitled, "Tafsir Al-Qur'an di Medsos: Mengkaji Makna dan Rahasia Ayat Suci Pada Era Media Sosial". If the classical period of interpretation found is still confined to narration (*tafsir bi al-ma'tsur*) and the results of the *mufassir's ijtihad (tafsir bi al-ra'yi)*, then he wants to move away from the traditional interpretation model by trying to suggest a model of interpretation that has developed recently, namely by exploring the suitability, balance, or numerical patterns in the Qur'an in the social media space.

Gus Nadir and his social media commentary have become common reading in Indonesia. It is as if this realizes his initial goal in writing tafsir on social media, which is to guide the ummah by presenting friendly and correct Islamic studies on social media, not just following the flow and will of the community. Although, of course, Gus Nadir and interpretation products are two different things. Apart from the two, the idea of numerical interpretation put forward by Gus Nadir departs from his unrest at

the haphazard interpretation by matching an event and looking for its equivalent in the Qur'an, by the Muslim community itself. This is interesting for the author to study, especially if the idea was born from the rejection of certain groups that use the Qur'an as legitimacy.

The study of Nadirsyah Hosen as conducted by Muhammad Saifullah underscores his interpretation in the social media space. In his writing, Saifullah explains the hermeneutical structure of the Qur'an when applied to social media. He believes that expertise in social media interpretation continues to grow and never becomes obsolete. The more sophisticated social media becomes, the more it will open opportunities for interpretation that avoids disruption. In this context, the use of social media as a forum for producing interpretations as done by Nadirsyah Hosen has found its starting point.

Social media is a means of connecting with others that can erode the distance that stretches. The development of existing technology makes modern society not enough just to be a reader, but there is a desire to interact directly with writers and other readers. This development has had an incidental influence, one of which is in the field of interpretation, where the delivery has shifted to social media such as Facebook, Telegram, Twitter, Instagram, etc. There are at least three factors that cause the spread of tafsir on social media, including: first, the features provided by social media are very supportive of the production and consumption of tafsir products. Second, many translations of the Qur'an are circulating with printed and digital versions. Third, the paradigm of *ruju' ila al-Qur'an* that fosters the motivation of *mufassir* to interpret the Qur'an in line with technological developments.

According to Abdul Mustaqim, there are three theories of truth that are used as a

benchmark for the truth of an interpretation. First, coherence theory, where an interpretation will be considered correct when it has logical-philosophical consistency with various proportions that have been built before. That is, a truth is not built based on one opinion and another but is built by the internal relationship between opinions and beliefs themselves. Second, correspondence theory, where an interpretation can be considered true if the facts contained in it are in accordance with the empirical reality. Third, pragmatism theory, explaining that an interpretation can be considered true when the results of the interpretation can be a solution to the problems faced by the community. Therefore, the product of interpretation should not be crystallized but believed to be a product of science that is always developing. Based on these three theories of truth, the interpretation made by Nadirsyah Hosen on social media can be said to be valid because it has fulfilled these three elements.

Examining Gus Nadir's ideas regarding the interpretation of numbers through his book entitled "*Tafsir Al-Qur'an di Medsos: Mengkaji Makna dan Rahasia Ayat Suci Pada Era Media Sosial*", begins by limiting the object of study to the sub-theme entitled "*Tafsir Otak Atik Angka*" which he embedded in the theme of "*Al-Qur'an Bergelimang Makna*". Furthermore, the author conducts an in-depth analysis process by reflecting Gus Nadir's tafsir ideas with his status as an activist in the field of law in Australia but also thick with his salaf knowledge. The author then interprets the idea of number interpretation into the current context and compares it with the views of other figures to find common ground or points of difference between the ideas of number interpretation put forward by Gus Nadir and other figures.

## Method

This research departs from finding and determining research data. The research data in this paper are Gus Nadir's ideas regarding the interpretation of numbers that are reduced by the community to the interpretation of *ghotak-ghatik-ghatuk*. Primary sources in this paper are quoted from Gus Nadir's book entitled "*Tafsir Al-Qur'an di Medsos: Mengkaji Makna dan Rahasia Ayat Suci Pada Era Media Sosial*" and supported by other related references. In general, this paper is presented using a descriptive method equipped with reflection, interpretation, criticism, and comparison as the need for analysis with a mathematical approach mechanism.

## Results and Discussion

### *Social media interpretation*

In general, social media is not only an online platform where users can communicate without being limited by time and space. But more than that, social media also facilitates the arrival of tafsir to Muslims today. McLuhan classifies four periods of development of tafsir studies, including the tribal age, the literacy age, the print age, and the electronic age. Looking at the existing social facts, currently the development of tafsir has entered the fourth era, namely the electronic age which is characterized by the rapid information obtained from the internet, especially through social media. Of course, social media contributes greatly to the development of interpretation. Its existence can outperform the traditional media model of message dissemination because its nature can facilitate interactions that blur geographical boundaries and are carried out in real time. In this case, Nadirsyah found his momentum by contextualizing the opinions

of the salaf scholars with the current era and disseminating them through social media.

### **Number interpretation**

#### *I'jaz al-Adadi in Qur'anic studies*

*I'jaz al-Adadi* is the miraculous ability of the Qur'an in terms of meaning or certain numbers that compose it. This area of study has not been discussed specifically in the study of the miracle of the Qur'an (*wajh al-I'jaz*) and *ulum al-Qur'an* in the classical era. After 1979, there was a book that was written about the miracle of numbers, which was written by Rashad Khalifa. Another founding father was 'Abd Razzaq Naufal with his work entitled, "*al-I'jaz al-'Adadi li al-Qur'an al-Karim*". Then followed by subsequent reviewers, such as Abu Zahra Al-Najdi, and 'Abd al-Da'im al-Khalil. Al-Najdi began to study the calculation of words in the Qur'an because he was inspired by Nawfal. At first, Al-Najdi began to study *mutawa'im*, the relationship between the letters, the relationship between the word and the number, then he looked for its equivalent in the Qur'an. Until Al-Najdi found there was a connection between the sentence and the number mentioned. He found many facts of relations, namely between the number of mentions of certain Qur'anic dictionaries and the reality contained in the Qur'an.

#### *Numerical methods in the study of Qur'anic I'jaz*

Mathematicians believe that mathematics is a universal language that is not only used by humans, but used by all existence in the universe, which is presented in the form of units of measure of mass, volume, speed and so on. This includes various aspects of worship in Islam as well.

It is mentioned in the form of numbers, such as the number of prayers *rakaats*, the percentage of zakat, the distribution of inheritance, the number of *dhikr*, the number

of fasting days, and even some rituals in the Hajj pilgrimage also use the word (throwing *jumrah*, *tawaf*, *sa'i*, etc.) Therefore, Muslim mathematicians since the classical century have begun research on the existence of the numerical system of the Qur'an, although the results have only been seen in the modern century.

#### *Sectarian interpretation*

The discussion of sectarian interpretation in the study of Qur'anic interpretation is interpreted as an intervention of the *mufassir's* subjectivity in understanding or even interpreting something. The reason is due to the scientific and ideological influence of certain groups before they understand and interpret religious texts. The term sectarian was originally expressed by Ignaz Goldzier in his study of the madhhabs of interpretation. He interpreted sectarian as an effort made by Muslims as a form of legitimizing the verses of the Qur'an based on their beliefs and groups. The term was then transformed by Hasan Hanafi by calling it dogmatic interpretation. The style of dogmatic interpretation was born as part of political movements with dogmatic characteristics. Later, in the study of *I'jaz al-adadi*, Nadirsyah Hosen, an Indonesian Muslim scholar, also reduced the term sectarian interpretation to the term *tafsir ghotak ghatik ghatuk*.

### **Overview of Gus Nadir's ideas**

The book "*Tafsir Al-Qur'an di Medsos: Mengkaji Makna dan Rahasia Ayat Suci Pada Era Media Sosial*" is a collection of Gus Nadir's notes that are widely spread on his personal social media, such as Facebook, Telegram and Twitter. Initially, Gus Nadir's writings were rejected by publishers to be printed, because the content was considered against the current and different from the

understanding of ordinary people. But thanks to his persistence and enthusiasm, the book was successfully published by the publisher Bentang Pustaka in 2017. According to him, today there is a need for academics or scholars who dare to guide the people even at the risk of being unpopular. The task of academics and scholars is not to follow the emotional atmosphere or understanding of ordinary people, but to provide correct understanding so that people can be enlightened. Gus Nadir's writings have received a warm welcome from ordinary people both in cyberspace as social media activists and in the real world. Gus Nadir has 207,000 followers on Facebook, 5415 followers on Telegram and 479,365 followers on Twitter. Gus Nadir's book has also been reprinted several times due to high reader interest. The second and third printings were published in November 2017 and February 2018. Furthermore, in 2019 this book was reissued with an improved edition still with the same title and publisher, but with the addition of xii pages of introduction and 396 pages of discussion.

There are 56 notes that Gus Nadir collected in his first printed book. In its arrangement, Gus Nadir does not refer to the order of *tartib mushafi* or *tartib nuzuli* but is divided into certain themes. To make it easier for his readers, Gus Nadir classifies his writings into five major themes, namely: First, the secret of living the Holy Qur'an; in this section Gus Nadir describes the *Ulum Al-Qur'an* which consists of 12 sub-themes. Second, interpretation of political verses; Gus Nadir includes verses about politics that he raises from problems in society, such as the meaning of the word *awliya'*, *ulil amri* and eight other related discussions. Third, sowing the seeds of peace with the Qur'an, which consists of eleven subthemes of Qur'anic interpretation. Fourth, the Qur'an is full of meaning, which includes eleven subthemes. Fifth, illuminated in the light

of the Qur'an, which contains twelve sub-themes of notes.

Generally, Gus Nadir will begin his interpretation by writing the translation of the verse to be interpreted, then explain a little description related to the sub-theme taken. In the next step, Nadisyah will present the opinions of several scholars related to the theme, including the *asbabun nuzul* if available. Occasionally, she will also explain the meaning of a passage, either interpreting it herself or quoting the opinions of other *mufassirs* regarding the meaning of a passage. Until he reaches the conclusion, he will express his ideas and sometimes he will return the conclusion to the reader. In some of his conclusions, he will invite the reader to reflect on a theme that is being carried out. Sometimes he also concludes with poetry quoted from other scholars, or sometimes he closes with prayers and certain sentences, such as *Shallu 'ala al-Nabi, subhanallah, wallahu a'lam bi al-shawab*, thank you, Ya Allah, and others.

In writing notes on the Qur'an and its interpretation, Gus Nadir cannot be separated from pre-existing religious texts. Although Gus Nadir does not include footnotes in his book, it can be seen from the references he uses in his book that many of his notes come from classical and contemporary commentaries, hadiths, and other references. The books of tafsir that are his references in writing, including Tafsir al-Baghawi, Tafsir al-Manar, Tafsir al-Maraghi, Tafsir al-Wasit, Tafsir al-Munir by Wahbah Zuhaili, Tafsir fi Zilal al-Quran, Tafsir ibnu Katsir, Tafsir Jalalain, Tanwir al-Miqbas min Tafsir ibn 'Abbas, Tafsir al-Khazin, Tafsir al-Biqal, Tafsir Muqatil, Tafsir al-Dur al-Mantsur fi Tafsir bi al-Ma'tsur by Al-Suyuti, Tafsir al-Khazin, Tafsir al-Thabari, Tafsir al-Qurthubi, Tafsir al-Tha'labi, Tafsir al-Qasimi, Tafsir by al-Mutawalli al-Sha'rawi, Tafsir Mafatih al-Ghaib, Tafsir al-Mawardi, Tafsir Ruh al-Ma'ani, Tafsir Bahr al-Ulum,

Tafsir ibn 'Ashur, Tafsir al-Mizan, and so on. Furthermore, he also refers to other literature, such as the book on Islamic civil law namely *Kitab Majallat al-Ahkam al-Adillah*, then two works of Imam Al-Ghazali namely *Bidayah al-Hidayah* and *Ihya' Ulumuddin*, and some other literature that becomes his tool in interpreting the Qur'an.

One of Gus Nadir's notes on Qur'anic interpretation can be seen in his interpretation of Qs. Al-Hujurat verse 13 which he titled, "Don't Know, Don't Love". He begins his interpretation by quoting the *asbabun nuzul* in the tafsir book *Al-Durr Al-Mastur* by Imam Suyuti, then proceeds to his explanation of the verse. Nadirsyah explained the importance of knowing each other indiscriminately. It is not lineage, wealth, appearance, or occupation that determines the virtue of a servant, but his level of piety to Allah SWT. He regretted the re-emergence of the caste of Arab society in the *jahiliyah* era which had been abolished by the Prophet. Moreover, the Qur'an has introduced a concept that knowing each other and tolerating the existing diversity will further improve civilization. When viewed from the aspects of psychology and sociology, the Qur'an uses the editorial *lita'arafuu* (know each other), which indicates there is cooperation between two or more people there. Not only in the real world, the command to know each other also applies in using social media. It is very inappropriate when someone makes social media for berating and spreading hoaxes, especially deliberately using anonymous accounts.

Although Gus Nadir's tafsir is written in Indonesian, he often includes the original text of the book he is quoting. As he did when interpreting Qs. Al-Hujurat verse 13 above. In this discussion, Gus Nadir quotes two *asbabun nuzul* from *al-Durr al-Mantsur*. He starts by including the Arabic text as written by Imam Suyuti in his tafsir book, *al-Durr*

*al-Mantsur* then he will write the translation into Indonesian. The interpretation that has been described above is one example of Nadirsyah Hosen's interpretation which tends to *al-ijtima'i* style. In addition, the character of Gus Nadir's interpretation is that he often compares opinions between *mufassirs* in his writings. This can be seen from Gus Nadir's interpretation of Qs. Al-Maidah verse 51 about *Awliya*. At first, he briefly reveals the grammatical word *awliya*, which he adopted from the translation of the Ministry of Religion's Al-Qur'an, tafsir at-Thabary, tasfir Ibn Kathir and 6 other tafsir books. Then he continued his brief explanation by writing *asbabun nuzul* Qs. Al-Maidah verse 51 which also refers to several books of interpretation. Then Nadirsyah gives a conclusion from 10 books of tafsir that he has quoted, that no one interprets the word *awliya* as a leader.

As an activist who often elaborates on the interpretation of the Qur'an by raising hot issues in society, in his book Gus Nadir also presents various interpretations of the Qur'an. In the theme he titled, "*Al-Qur'an Bergelimang Makna*", Gus Nadir included an article entitled "*Tafsir Otak Otik Angka*". Gus Nadir mentions that recently studies have developed that want to reveal certain aspects of the Qur'an, ranging from scientific, historical, literary to miraculous aspects of the Qur'an's content. One of the studies in the spotlight is *Al-I'jaz Al-Adadi* or *Al-I'jaz Raqmi* or numerical interpretation, which is a field of study that seeks to explore the suitability, balance, and numerical regularity in the Qur'an. Numerical miracles as mentioned by Gus Nadir, such as the mention of the word angel in the Qur'an, which is repeated 88 times, just like the repetition of the word devil. It is also revealed that the word *yaum* (day) is repeated 365 days like the number of days in the Gregorian year, and 12 times the repetition of the word *shahr* (month) as many as the number of months in one year.

The various models of interpretation that exist can certainly be justified if they use *manhaj* (method) and *qawa'id* (rules) that have been compiled and agreed upon by the scholars. No exception to the effort to reveal letters that are balanced in the number of words, both between words and their equivalents, as well as words with opposite words and their effects that bring readers to understand the majesty of Allah SWT. However, Gus Nadir deeply regrets that this study has recently been reduced to tafsir *ghotak-gathik-gathuk*. Where this study is no longer carried out based on the correct methods and rules but is only matched according to taste. Events that occur on certain days and dates will later be sought for their equivalents in the Qur'an. Gus Nadir said, it is very certain that this kind of interpretation will not be found in the books of interpretation by previous scholars.

In Indonesia itself, *ghotak-gathik-gathuk* interpretations have been rampant in society. It mainly raises political issues that are being discussed at certain times and conditions. For example, the November 4 demonstration that was held by the Muslim community after Friday prayers. The demonstration, which was said to be aimed at defending the Qur'an, was then searched for the equivalent meaning of 411 in the Qur'an, according to the date the occurrence of demonstration events. A similar incident also occurred at the December 2 Islamic defense action, which was then also searched for the good and bad in the number 212 in the Qur'an. At the end of his writing, Gus Nadir invited the Muslim community to abandon the interpretation of numbers with the *ghotak-gathik-gathuk* model, which he labeled heresy and *khurafat*. He emphasized that the holy book should not be used to legitimize and fulfill political desires, especially by simply matching numbers. He then closed his writing with a prayer, "O Allah, witness, I depart from the ignorance

of this *ghotak-gathik-gathuk* interpretation. Glory be to You, O Allah."

### ***Analysis of ideas: Reflection, interpretation, critique, and comparison***

The disclosure of mathematical miracles (*al-I'jaz al-adadi/al-I'jaz al-raqmi/al-I'jaz al-ihsa'i*) in the Qur'an sometimes involves numerical relationships (not infrequently also sometimes meaningful relationships but in the context of disclosing *I'jaz*) between one verse and verses in other places. This is because the Qur'an contains many harmonies and correlations with each other, both in terms of meaning and in terms of numbers. The understanding of the numerical relationship is then reduced by some Muslims without adequate knowledge into *ghotak-gathik-gathuk* interpretation. This phenomenon is born from individuals and even groups of people who then make haphazard interpretations by connecting reality with knowledge to draw false conclusions. This epistemic error is generally carried out with certain objectives related to certain groups, whether related to ideology or identity to seize public influence both in the public sphere and in the realm of knowledge.

In his writing, Gus Nadir questioned the interpretation of the *ghotak-gathik-gathuk* in 411 and 212. He claims that matching the event and finding its equivalent in the Qur'an, is full of certain political elements. At the same time, as the author knows, Gus Nadir is one of the figures who aggressively highlights political events that are being discussed in the community. As he did when he raised Qs. An-Nisa [4]: 138-139 by saying that the verse is not a verse about elections as some political elements do to legitimize their opinions or groups. Not only that, in his book he also classifies a special theme entitled "interpretation of political verses" which contains ten notes regarding

the Qur'an and politics. This is a natural thing for him to do because if you look at his educational background, from S1, S2 to S3 he majored in law in Australia. After completing his studies, he also took part in teaching law on world campuses. So that the author can underline that Gus Nadir's idea in writing tafsir numbers is a form of unrest and reflection as a scholar and legal activist who is against politicians who use the Qur'an as a justification.

This kind of proof regarding the numerical miracles in the Qur'an has been carried out by Rashad Khalafa in revealing the existence of the number 19 formula in various numbers in the Qur'an, of course, with various calculations and facts. In this case Rashad Khalafa reveals there are two variants in disclosing evidence, namely with simple evidence (the simple fact) and intricate evidence (the intricate facts). An example of evidence is in the opening statement of the Qur'an, namely the *basmalah* which consists of 19 letters, the first revelation of the Qur'an. (Qs. Al-Alaq [96] 1-5) consists of 19 words. In this study, the approach taken by the figures is to find the relationship between the frequency of mention of a word and the value of the miracle of the Qur'anic number and the value of the miracle itself in general. So, the interpretation of numbers or *I'jaz al-adadi* is not enough if it is only interpreted by *ghotak-gathik-gathuk*, as Gus Nadir has stated in his writing. This study is still relatively new and for this study to be protected from the interpretation of *ghotak-gathik-gathuk*, it is necessary for the reviewers to narrate the interpretation of numbers in accordance with the methods of interpretation that are *mu'tabar*.

Nadirisyah Hosen's interpretations, which tend to quote from various scholars, on the one hand can broaden the readers' horizons of diverse Qur'anic interpretations. But on the other hand, he often does not give a conclusion to his interpretation of a

verse of the Qur'an, sometimes even closing it with a question. For some people, such a closing can motivate someone to find out the answer by digging for more information and knowledge. But for others, this interpretation is considered not to answer the existing problems. Instead of being motivated, some people will be even more confused by the incomplete explanation. For example, when Nadirsyah interprets Qs. Al-Maidah verses 44, 45, and 46 which can be found in his article entitled, "The Obligation to Enforce Allah's Law". Nadirsyah Hosen closes his explanation with the question, "Is this last case also still subject to the generality of the three verses above? Then what is the classification of the spirit of the text? And is it possible for the *nash* to be diametrically and confrontively different from the spirit of the *nash*?"

In relation to Gus Nadir's idea of numerical interpretation, in general Gus Nadir wants to reveal a new form of study in revealing aspects of the Qur'an outside of *bi al-ma'tsur* and *bi al-ra'yi* interpretation, namely *al-I'jaz al-adadi* or *al-I'jaz al-raqmi*, or he calls it numerical interpretation. In his concise explanation, Gus Nadir said that this study is a new method as part of *ijtihad* if it is carried out with the rules that have been standardized by the scholars. Gus Nadir deeply regrets that this tafsir has been reduced to a code book or *primbon*, such as seeking justification for the 411 and 212 demonstrations. However, Gus Nadir also gave examples of how the interpretation of *al-I'jaz al-adadi* has been done by previous scholars. For example, when Gus Nadir mentions that the word *hayat* (life) has been repeated as many times as its antonym, *maut* (death), each with 145 mentions. Similarly, the word *akhirat* (afterlife) is mentioned 115 times, the same number of times as the word world. However, Gus Nadir does not explain in detail about his idea of number interpretation and its relation to the *gothak-*



*gathik-gathuk* interpretation. Nor does he narrate a clear example of the application of this interpretation. This is since the writing of this work started from his notes that were scattered on social media, so it has limitations in writing. However, the author also regrets that in his writing, Gus Nadir does not even include references related to the study of numerical interpretation or *al-I'jaz adadi* as a reference source to emphasize his ideas on this matter.

Reading further about *I'jaz al-adadi*, Abu zahra An-Najdi, a philosophy lecturer from Syria, relates certain numbers in the Qur'an to the reality associated with several discourses, including nature and science, history, and sharia teachings. In the realm of science, for example, al-Najdi adjusts the number 12:40 (the ratio of the words *al-barr* and *al-bahr* in the Qur'an), to the ratio of land and sea areas on earth.

In the realm of history, the findings revealed by Al-Najdi are the word *'azm* (sad), mentioned 5 times in the Qur'an, equal to the number of Ulul al-Azmi messengers in the agreement of Muslims. While his findings on sharia teachings are related to the obligatory prayer order of 17 *rak'ahs* a day, in accordance with the number of mentions of the word *aqim* which is accompanied by the word *wrong*. The word prostration in the Qur'an is also mentioned 34 times, in accordance with the prostration performed in the obligatory prayer, which is 34 times. In the discussion of *al-I'jaz al-adadi*, there are similarities between the ideas conveyed by Gus Nadir and Al-Najdi, both of which depart from the assumption that there is a great relationship between the frequency of mention of words in the Qur'an and reality itself.

Reading Gus Nadir's ideas about the interpretation of numbers, it is necessary to review from the point of view that he is trying to explain, namely using mathematical analysis with numerical methods as has been

done before by experts in Mathematics to examine the format of the Al-Qur'an Mushaf. Mathematical analysis in the study of numerical interpretation or *al-I'jaz al-adadi* is based on two things, first, it assumes that the format in the Qur'anic Mushaf is *taufiqi* so that it can be understood that the Qur'anic format also contains a message that may be understood. Secondly, a possible study that can be done to understand the message behind the Qur'anic format objectively and scientifically is by using a mathematical approach, namely by analyzing the numerical system contained by the format. Gus Nadir in his writing attempts to reveal a model of numerical interpretation that is in accordance with the methods and rules that have been revealed by the scholars.

## Conclusion

The disclosure of mathematical miracles in the Qur'an often involves numerical relationships between verses because the Qur'an has harmony and correlation, both meaning and numbers. The belief in the existence of numerical relationships is then reduced by some people to haphazard *ghotak-ghatik-ghatuk* interpretations that lead to epistemic misguidance. Gus Nadir, a cleric, and legal activist, expresses his unrest in his writing entitled "*Tafsir Otak Atik Angka*", as a response to politicians who use the Qur'an as justification. Gus Nadir emphasized that the interpretation of numbers or *I'jaz al-adadi* requires in-depth study in accordance with the methods of valid interpretation. However, in his writing Gus Nadir does not explicitly detail the relationship between numerical interpretation and *ghotak-ghatik-ghatuk* interpretation, nor does he provide clear applicative examples. In addition, the lack of references to his ideas about the interpretation of numbers is a shortcoming in his writing. However, Gus Nadir's efforts should be appreciated because he tries to

reveal the model of numerical interpretation in accordance with the scholarly method, even though his approach is limited to a short article on social media.

## Declaration of Ownership

This article is our original work.

## Conflict of Interest

There is no conflict of interest to declare in this article.

## Ethical Clearance

This study was approved by the institution.

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