

INTEGRATION AND RELATIONALIZATION BETWEEN THE FACT OF REVELATION AND THE FACT OF SCIENCE (A STUDY OF THE MIRACLES OF THE QUR'AN)

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Abstract

This article examines the integration and relationalization between the facts of revelation and scientific facts, focusing on the miracles of the Qur'an. The Qur'an, as the holy book of Islam, is often cited as containing verses with scientific knowledge that has only been revealed by modern science. This research aims to understand how verses of the Qur'an that are considered to contain scientific miracles can be explained and understood in the context of contemporary science. Through literature review and comparative analysis methods, this study finds that there are many verses in the Qur'an that implicitly and explicitly align with modern scientific discoveries in fields such as astronomy, embryology, and geology. The results show that the integration and relationalization between the facts of revelation and scientific facts not only strengthen spiritual beliefs but also enrich scientific understanding and open constructive dialogue between religion and science.

Keywords: (Relationalization, miracles, Quran)

Abstrak

Artikel ini mengkaji integrasi dan relasionalisasi antara fakta wahyu dan fakta ilmiah dengan fokus pada kemukjizatan Al-Qur'an. Sebagai kitab suci umat Islam, sering kali disebut memiliki ayat-ayat yang mengandung pengetahuan ilmiah yang baru terungkap oleh ilmu pengetahuan modern. Penelitian ini bertujuan untuk memahami bagaimana ayat-ayat al-Qur'an yang dianggap mengandung mukjizat ilmiah dapat dijelaskan dan dipahami dalam konteks sains kontemporer. Melalui metode kajian literatur dan analisis komparatif, penelitian ini menemukan bahwa terdapat banyak ayat dalam al-Qur'an yang secara implisit dan eksplisit selaras dengan penemuan ilmiah modern, seperti dalam bidang astronomi, embriologi, dan geologi. Hasil penelitian menunjukkan bahwa integrasi dan relasionalisasi antara fakta wahyu dan fakta ilmiah bukan hanya memperkuat keyakinan spiritual,

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tetapi juga memperkaya pemahaman ilmiah serta membuka ruang dialog yang konstruktif antara agama dan sains.

Kata kunci: (Relasionalisasi, mukjizat, Alquran)

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A. Introduction

The Qur'an for Muslims is the Word of Allah SWT revealed to the Prophet Muhammad through Gabriel over approximately 23 years. Because the Qur'an is truly real and perfect, it is not confined by time. Therefore, the Qur'an is not only a holy book but also the greatest miracle of Prophet Muhammad SAW., and so far unparalleled. In the eyes of many Western observers, it is a book that is difficult to comprehend and appreciate. Generally, the language, style, and composition of this book present specific challenges for them.¹

Studying the miraculous nature of the Qur'an is quite difficult because the essence of a miracle itself cannot be understood through a scientific approach; it can only be comprehended and accepted through an approach of faith. Moreover, the Qur'an continuously challenges all Arabic literary experts to attempt to match it. However, no one has been able to respond to the challenge of the Qur'an. They are even unable to imitate it, because the Qur'an indeed occupies an unattainable peak. And the Qur'an is not human speech.²

It is commonly known that the missions of previous Prophets and Messengers were limited in scope and time. Their miracles were temporary, local, and material. According to the stories presented in the Qur'an, Imam as-Suyuti divides the miracles of the prophets and messengers into two major

¹ Taufik Adnan Amal, *Rekonstruksi Sejarah al-Qur'an* (Jakarta: Forum Kajian Budaya dan Agama. 2001), h. 1.

² Masbukin, *Kemu'jizatan Al-Qur'an* (Jurnal Pemikiran Islam; Vol. 37, No. 2 Juli-Desember 2012), h.171.

categories: sensory miracles (Hissiyah) that can be detected by the senses, and intellectual miracles (Aqliyah) that can only be grasped by human reasoning.³ The Prophet Muhammad (PBUH) once dealt with earlier peoples and brought sensory miracles, like Prophet Musa (AS) with his staff that could turn into a snake to silence the magicians because of the level of intellect and the limited cognitive power of the Israelites at that time.⁴

These miracles could only be realized within a specific time and among a certain group of people. Unlike previous Prophets and Messengers, Prophet Muhammad was sent to all of humanity until the end of time. Therefore, his miracle is "intellectual" because it involves high intelligence and perfect cognitive ability. The challenge to human intellect is not local, temporary, and material, but universal, eternal, and can be thought about and proven true by human reason.⁵

In this context, the miraculous nature of the Qur'an does not need to be debated any further. However, what are the aspects of the miraculous nature of the Qur'an, and does this miraculous nature encompass the entire Qur'an or only parts of it And what are the paths to understanding the miracles of the Qur'an.

B. Understanding integration and relationalization

Before delving into the depth of the Qur'an's miracles, the author will briefly explain the concepts of Integration and Relationalization, which are relevant to discussing the correlation between revelation and scientific facts. Integration comes from the English word "integration," which means a whole. The term integration refers to the blending or unification of different

³ Abdurrahman, *Mukjizat Al-Qur'an dalam Berbagai Aspeknya*, vol.8 (Malang: Jurnal Pusaka Intitut Agama Islam Al-Qalam. 2016), h.69.

⁴ Ahmad Izzan, *Ulum al-Qur'an: Telaah Tektualitas dan Kontektualitas Al-Qur'an* (Bandung: Tafakkur, 2009), h.140.

⁵ Ahmad Izzan, *Ulum al-Qur'an: Telaah Tektualitas dan Kontektualitas Al-Qur'an*, h.141.

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elements into a complete or unified whole.⁶ Literally, integration is the opposite of separation, which is an approach that places each field in separate boxes.⁷

Similarly, according to Sanusi, integration is a unified whole, undivided and intact. Integration involves the necessity or completeness of members forming a unity with close, harmonious, and intimate relationships among the members of that unity.⁸

The term integration can be used in many contexts related to linking and unifying two or more elements considered different, whether in terms of nature, type, and so on. Therefore, in this context, integration can be concluded as the unification between revelation (the word of Allah) and scientific facts researched by world scientists. This represents something new (innovation) in its research.

Regarding relationalization, the author derives this term from the root word "relation." This concept is often expressed in various terms, one of which is interaction. From various expert definitions, the author concludes the following characteristics of relation. First, it involves two or more people, as a relation cannot exist alone. Second, mutual influence. In a relation, a change in behavior in one person will result in a change in behavior in another. Third, the impact of influence. The established relationship will mutually influence each other verbally, physically, or emotionally. Fourth, long-term. Relationships are formed through a pattern of interaction that takes a long time.⁹

In connection with this discussion, the author concludes that almost all definitions of relation show conceptual similarities. Therefore, integration

⁶ Balai Pustaka, Kamus Besar Bahasa Indonesia, (Jakarta: Balai Pustaka. 2007) h.437.

⁷ Zainal Abidin Bagir, *Integrasi Ilmu Dan Agama* (Bandung: Mizan Pustaka. 2010) h.33.

⁸ Novianti Muspiroh, *Integrasi Nilai Islam Dalam Pembelajaran IPA. Vol. 28.* (Jurnal Kebijakan Pendidikan. 2013), h.5.

⁹ Novi Qonitatin dkk, *Relasi Remaja - Orang Tua dan Ketika Teknologi Masuk di Dalamnya, Vol. 28* (Buletin Psikologi. 2020) , h.28.

and relationalization are two words that must reinforce each other. The unification of two elements, things, or conditions must have an influence, effect, or impact, whether verbal, physical, or emotional. This is the expected outcome from the discussion of the correlation between revelation and scientific facts.

C. Integration of Revelation and Scientific Facts

As is well known, the miracles of the prophets and messengers in the past were always related to the issues of their time. For instance, during the time of Prophet Musa (Moses), it was an era dominated by magicians, so his miracle was to defeat the magicians (QS. 7: 103-126, 20: 57-73, 26: 30-51). Similarly, in the time of Prophet Isa (Jesus), when medical science was flourishing, his miracle was to heal diseases that ordinary medicines could not cure, such as curing the blind and the leper, as well as bringing the dead back to life (QS. 3: 49, 5: 110).¹⁰

The era of Prophet Muhammad saw was a golden age in Arabic literature; hence his miracle was the Qur'an. It is a holy book whose verses contain very high literary value, so no one can create something similar to the Qur'an. His miracle has a uniqueness compared to the miracles of other prophets. The miracles of previous prophets were limited by space and time, shown only to certain communities and specific times. In contrast, the miracle of the Qur'an is universal and eternal, applicable to all humanity until the end of time.¹¹

This is because the miracle of Prophet Muhammad saw, during the age of rational awakening, is an intellectual miracle needed by humanity forever, capable of surpassing the knowledge of the people living in his time.¹² The following are some aspects of the Qur'an's miraculousness related to scientific facts.

¹⁰ Masbukin, *Kemu'jizatan Al-Qur'an*, h.172.

¹¹ Said Agil Husin Al-Munawar, *Al-Qur'an Membangun Tradisi Kesalehan Hakiki* (Jakarta: Ciputat Pers. 2002) h.32.

¹² Mana al-Quthathan, *Membahas Ilmu-Ilmu al-Qur'an* (Jakarta: Rineka Cipta. 1995), h.69.

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1. Unseen News

There are many things that humans cannot possibly know in this life, such as when the Day of Judgment will occur, when death will come, whether there is another realm besides this universe, and so on. From here, it is seen that there are two discussions of the unseen: unseen news of the past and future.¹³ However, the author focuses more on discussing unseen news of the past that relates to scientific facts. One of them is the drowning of Pharaoh and the preservation of his body.

About 30 times Allah SWT elaborates on the story of Musa and Pharaoh in the Qur'an,¹⁴ one of which is expressed in QS. Yunus: 90-92:

أَمَّا مَنْ يَدْعُوْهُ إِلَىٰ مُجَارَأِهِ لَعَلَّ كُفْرًا تَقِيْلُ
فَقَدْ كَفَرَ يَكْفُرًا عَظِيْمًا
فَخَذَلْنَاهُ فَنَسِيَ حَافِيًا
فَالْيَوْمَ نَنْجِيْكَ بِيَدِنَا
لَتَكُوْنَنَّ لِمَنْ خَلَقَكَ آيَةً
وَإِنَّ كَثِيْرًا مِّنَ النَّاسِ
عَنِ آيَاتِنَا لَغٰفِلُوْنَ

Translation:

And We took the Children of Israel across the sea, and Pharaoh and his soldiers followed them in tyranny and enmity until, when drowning overtook him, he said, "I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims." Now? And you had disobeyed [Him] before and were of the corrupters? So today We will save you in body that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless.¹⁵

The background of the miracle discussed in the above verses is: "Today we save your body to make you a lesson for those who come after you." This concerns Pharaoh's drowning in the Red Sea while chasing Prophet Musa and his people. But one thing about the preservation of Pharaoh's body is to provide a lesson for the next generation. During the Prophet Muhammad's

¹³ raish Shihab, *Sejarah dan 'Ulum al-Qur'an* (Cet. IV; Jakarta: Pustaka Firdaus, 2008), h.124.

¹⁴ Umar Anggara, *Mukjizat al-Qur'an dan al-Sunnah tentang Iptek* (Jakarta: Gema Insani Press. 1995), h.68.

¹⁵ Kementerian Agama RI, *Al-Qur'an dan Terjemahnya* (Bandung: PT. Madinah Raihan Makmur, 2010) h.219.

time, no one had ever heard of this, and even the Old Testament does not mention it.¹⁶

One world scientist, Professor Michel Durigon, took samples from Pharaoh's body organs in 1975 in Cairo. After research, the professor found that Pharaoh's body was still intact even though it had been submerged in the sea for a long time. He and his team revealed the cause of Pharaoh's death and his preservation. Using a microscope, the smallest parts of the organ were still perfectly preserved. According to him, there were traces of salt covering his entire body.¹⁷

2. Aspects of Scientific Hints

Another aspect of the Qur'an's miraculousness is the numerous scientific hints mentioned within it, which humanity did not know except in the past few centuries or even recent years. Prophet Muhammad, who was illiterate, would not have known them unless he was given revelation by Allah SWT, the All-Knowing.¹⁸ These scientific hints can be seen in various fields of science. The author will discuss some key points in the Qur'an that have now become scientific facts.

a. Astronomy

1) Creation of the Universe

According to the Big Bang theory, the universe was created from a mass of gas called 'primary nebula,' which then split and formed stars, planets, the sun, the moon, etc.¹⁹ In Surah Al-Anbiya/21:30, it is mentioned:

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

Translation:

Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?²⁰

¹⁶ Quraish Shihab, *Mukjizat al-Qur'an* (Bandung: Mizan. 1997) h.201.

¹⁷ <https://www.muslim.co.id/read/khazanah/2018/11/10/9528/-p-alquran-dan-sains-jelaskan-fenomena-jasad-firaun-yang-masih-utuh-nbsp-p.html> (diakses 14 Juni 2024).

¹⁸ Kusmana dan Syamsuri, *Pengantar Kajian Al-Qur'an: Tema Pokok, Sejarah dan Wacana Kajian* (Jakarta: Pustaka Al-Husna Baru. 2004) h.85.

¹⁹ Abdurrahman, *Mukjizat Al-Qur'an dalam Berbagai Aspeknya*, h.78.

²⁰ Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, h. 324.

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The word "ratq" in the above verse means the blending of several elements into a homogeneous mass. While the word "fataq" means to separate.

2) Gaseous Layers Before the Formation of Galaxies

Scientists agree that before galaxies formed, there were gas materials or strata that solidified to become galaxies in the universe. These gas materials, before solidifying, are called smoke.²¹ In QS. Fussilat: 11.

3) Oval Shape of the Earth

Sir Francis Drake in 1597 stated that the earth is geospherical (egg-shaped) when he explored it, as mentioned in QS. Az-Zumar: 5.

The word "kawwara-yukawwuru" means to wrap. In Arab tradition, this word is used in the sense of wrapping a turban on the head. If the earth were flat, there would be no wrapping (yukawwuru) of night over day or vice versa gradually, but instead, the change would occur suddenly.²²

4) Moonlight as a Reflection of Sunlight

Moonlight is reflected, whereas sunlight comes from itself. In the early civilizations, the moon was believed to have its own light. Now, science states that moonlight is not from itself but a reflection of sunlight. As mentioned in QS. Nuh: 16, the word "qamar" is referred to with the word "nur," which means reflected light, while "shams" is with the word "siraj," which means torch or lamp.²³

5) Stars

Najm is mentioned in the Qur'an 13 times. Its plural form, Nujum, means visible. The stars at night are described by the Qur'an with the word "thaqib," which means penetrating. It is meant to penetrate the darkness of the night.²⁴ Mentioned in QS. At-Thariq: 1-3.

²¹ Abdurrahman, *Mukjizat Al-Qur'an dalam Berbagai Aspeknya*, h.79.

²² Abdurrahman, *Mukjizat Al-Qur'an dalam Berbagai Aspeknya*, h.80.

²³ Abdurrahman, *Mukjizat Al-Qur'an dalam Berbagai Aspeknya*, h.80.

²⁴ Abdurrahman, *Mukjizat Al-Qur'an dalam Berbagai Aspeknya*, h.81

6) Sun's Rotation

In 1609, German scientist Johannes Kepler wrote in his book *Astronomia Nova* that the earth and planets not only revolve around the sun but also rotate on their axes, as mentioned in QS. Al-Anbiya: 33. Scientifically, the sun takes 25 days to rotate on its axis. This is known because of the sunspots on the sun. Additionally, the sun moves around the galaxy at a speed of 240 km per second, taking 200 million years to complete one orbit.²⁵

7) Decrease of Oxygen

Since humans reached space with spacecraft, observations and research have concluded that oxygen decreases in space. If a pilot ascends high into the sky, his chest feels tight, and it is difficult to breathe. Therefore, pilots must use artificial oxygen when flying at altitudes above 30,000 feet.²⁶ This finding was mentioned in the Qur'an long before human flight, in QS. Al-An'am: 125.

b. Geology

1) Mountains as Pegs

Geologists state that the outer layer of the Earth's crust is hard and solid, while the inner layers are hot and molten, making life impossible on Earth. They also say that mountains act as pegs that stabilize the Earth to prevent it from shifting. The Qur'an clearly explains this in Surah Al-Anbiya, verse 31:

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سَبِيلًا لَّعَلَّهُمْ يَهْتَدُونَ

Translation:

"And We placed firmly embedded mountains on the earth, so it would not move under them, and We made in it broad pathways so they might be guided."²⁷

²⁵ Abdurrahman, *Mukjizat Al-Qur'an dalam Berbagai Aspeknya*, h.83

²⁶ Masbukin, *Kemu'jizatan Al-Qur'an*, h.177.

²⁷ Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, h. 324.

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The term "autad" refers to pegs or stakes. In a book titled "Earth," which was considered the best geology book of its time and a reference for many universities worldwide, it is mentioned that one of the functions of mountain ranges is to stabilize the Earth, and the roots of mountains are much larger than what is visible above ground, exactly like pegs that maintain the Earth's stability.²⁸

8) Movement of Mountains

In one verse, we are told that mountains are not stationary as they appear but are constantly moving. This is mentioned by Allah in Surah An-Naml, verse 88:

وَتَرَى الْجِبَالَ تَحْسِبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي لَا تَقْنُ كُلُّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ

Translation:

"And you see the mountains, thinking them to be rigid, while they pass as the passing of clouds. (It is) the work of Allah, who perfected all things. Indeed, He is Acquainted with that which you do."²⁹

The movement of mountains is due to the motion of the Earth's crust upon which they sit. This crust floats on a denser, more viscous layer of magma. In the early 20th century, a German scientist named Alfred Wegener proposed that the continents on the Earth's surface were once united but then drifted apart. Geologists only accepted Wegener's theory in 1980, fifty years after his death.³⁰

3) Fire Under the Sea

Since the revelation of the Qur'an until centuries later, people did not know how there could be fire under the sea, as water and fire are opposites. This is mentioned in Surah At-Tur, verse 6. Recently, two Russian scientists, geologist Anatho Sjabafitsy and biologist and geologist Yuri Bejdenhov, proved this by conducting a submarine exploration. They reached a point 175 km off the coast of Miami, diving 2 miles below the sea surface, to find

²⁸ Abdurrahman, *Mukjizat Al-Qur'an dalam Berbagai Aspeknya*, h.84.

²⁹ Kementrian Agama, *Al-Qur'an dan Terjemahnya*, h. 384.

³⁰ Mohamad Athar, *Bukti Kebenaran Al-Qur'an Dalam Berbagai Bidang Ilmu Pengetahuan vol. 17 (Jurnal Ta'dib. 2019)*, h.87.

underwater lava. They were separated from the lava by an acrylic barrier, with temperatures reaching 2310°C, standing at the edge of rocky cliffs beneath which fiery springs emanate.³¹

c. Humanity

1) Fingerprints

In the last century, specifically in England in 1884 AD, the method of identifying individuals by their fingerprints was used. This method was adopted by every country because the lines on the fingertips are unique and do not change.³² This is a miracle from Allah. In Surah Al-Qiyamah, verses 3-4, Allah emphasizes the significance of fingerprints as proof of resurrection.

2) Layers of Membranes in the Womb

According to science, an embryo in the mother's womb is covered by three membranes. These layers are not visible without careful dissection, appearing to the naked eye as a single membrane. These layers are named "chorion," "amnion," and the uterine wall by modern medicine.³³ The Qur'an mentions these layers in Surah Az-Zumar, verse 6, referring to them as "zulumat" (darknesses) because these membranes block light. Modern science confirms the existence of these three membranes.³⁴

3) Frontal Lobe

The frontal lobe constitutes 20% of the human brain and continues to develop until the age of 20. This part of the brain is special because it processes all incoming information before the body responds. It is the most responsible for human behavior. Surah Al-'Alaq, verses 13-16, mentions the frontal lobe with the term "Naashiyah."

D. Conclusion

³¹Mohamad Athar, *Bukti Kebenaran Al-Qur'an Dalam Berbagai Bidang Ilmu Pengetahuan*, h.92.

³²Masbukin, *Kemu'jizatan Al-Qur'an*, h.176.

³³Muhammad Yusuf, *Kemukjizatan Al-Qur'an* (Tembilahan: Jurnal Universitas Islam Indragiri, tt), h.16.

³⁴Muhammad Ali Shabuni, *At-Tibyan fi Ulum al-Qur'an*, terj. Drs. H. Moch Chudlori Umar, Cet.1; Bandung : PT. Al-Ma'arif. 1984), h.163.

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The Qur'an is the eternal miracle of Prophet Muhammad (peace be upon him). Allah provided this miracle to prove the authenticity of the message delivered. Every word in the Qur'an is the truth, offering guidance, and is depicted as the most beautiful image of life with a strong epistemological foundation, serving as a reliable source of data. This is the uniqueness, miracle, and superiority of the Qur'an compared to other written scriptures. As a miracle, the Qur'an possesses the essential element of challenge, distinguishing it from other gifts bestowed upon Allah's servants. The Qur'an contains numerous scientific indications, revealed 14 centuries ago, which have only been discovered by humans in recent centuries or years. It encourages people to observe and reflect on nature, does not limit the activities and creativity of the mind in contemplating the universe, nor does it hinder the discovery of scientific knowledge. Thus, the scientific miracle of the Qur'an lies in its encouragement for Muslims to think, while opening doors to knowledge and inviting them to explore, advance, and embrace new scientific knowledge.

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