

## LOGICAL POSITIVISM IN THE INTERPRETATION OF THE AL-QUR'AN

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### **Abstract**

*The truth of the Qur'an is not only text but also context. Recently, many scientific researchers have tried to explore the truth of the Qur'an through a scientific approach as well. Tafsir scholars also do not miss out on contributing interpretations using a logical approach. There are still many orientalist or people who do not believe in the Qur'an who say that the Qur'an cannot be verified as scientific. This is interesting, because the issue of the originality of the Qur'an from time to time has always been a problem. The Qur'an talks about science, providing information that can be used as a reference for truth. Various methods of interpretation have been created to make it easier to understand verse by verse. One that is commonly used in interpretation is the bil al-ra'yi method, which is then a method that has similarities with the theory of logical positivism. This research uses the library research method by referring to tafsir books. Through the Logical Positivism method developed by philosophers, the truth of the Qur'an can increasingly be proven because this theory was created to provide an argument for truth through the principle of verification. In this research, the researcher only mentioned three of several verses from the Qur'an about science which were measured by Logical Positivism, namely about the creation of humans, the benefits of honey and sea water meeting fresh water.*

**Keywords:** *Logic Positivism, Interpretation, Al-Qur'an*

### **Abstrak**

Kebenaran Al-Qur'an bukan hanya bersifat teks tapi juga konteks. Belakangan ini banyak peneliti-peneliti sains yang mencoba menggali kebenaran al-Qur'an melalui pendekatan saintifik pula. Para ulama' tafsir pun tidak ketinggalan untuk memberikan kontribusi penafsiran dengan pendekatan logic. Masih banyak dari kalangan orientalis atau orang-orang yang yang tidak mempercayai al-Qur'an mengatakan bahwa al-Qur'an tidak bisa dipertanggung jawabkan keilmiahannya. Hal ini menarik, karena isu tentang ke originalan al-Qur'an dari masa kemasa selalu menjadi problem. Al-Qur'an berbicara tentang sains, memberikan sebuah informasi guna bisa dijadikan sebagai acuan kebenaran. Berbagai metode tafsir telah di cetuskan untuk memberikan kemudahan dalam memahami ayat demi ayat. Salah satu yang biasa digunakan dalam tafsir adalah metode bil al-ra'yi yang kemudian metode inilah yang mempunyai kesamaan dengan teori positivisme logis. Peneliti ini menggunakan metode library research dengan merujuk pada kitab-kitab tafsir. Melalui metode Positivisme Logis yang di susun oleh filsuf, kebenaran al-Qur'an semakin bisa dibuktikan karena memang teori ini di buat untuk memberikan sebuah argumentasi kebenaran melalui prinsip verifikasi. Dalam penelitian ini, peneliti

hanya menyebutkan tiga dari beberapa ayat-ayar al-Qur`an tentang sains yang di ukur dengan Positivisme Logis yaitu tentang penciptaan manusia, manfaat madu dan air laut bertemu dengan air tawar.

**Kata Kunci:** Positivisme Logis, Tafsir, Al-Qur`an

## Introduction

Prophets and Apostles are humans sent by Allah to teach monotheism. An Apostle is not just sent without being given provisions to guide them and become their weapon in facing obstacles to their preaching. The Prophets and Apostles who were famous and were given provisions in the form of books from Allah were the Prophet David who was given the Zabur book, the Prophet Moses who was given the Torah book, the Prophet Isa who was given the Bible book and the Prophet Muhammad who was given the Qur`an book.<sup>1</sup> Several Prophets were given provisions in the form of Suhuf, such as Prophet Abraham, Prophet Noah, Prophet Adam and others. However, all these books were given a complement, namely the Qur`an. The Prophet Muhammad is the central human object who was given the highest authority by Allah to explain the Qur`an. While he was still alive, we could get everything related to the Qur`an directly from him and the data obtained was very valid. However, problems occurred among Muslims when he died, divisions and interpretations of the Qur`an became different. When Abu Bakr became Caliph, problems emerged among Muslims regarding the Qur`an. Umar wanted the Qur`an to be written down, but Abu Bakr refused because the Prophet had never given him the mandate to write down the Qur`an.

Imam Adz-Dzahabi in *Tazkiratul Huffaz* said that apart from refusing to record the Qur`an, Caliph Abu Bakar also refused to record the hadith and Umar also agreed with Abu Bakar. Because according to both of them, if they collect and record the Qur`an and hadith, it will give rise to different interpretations of the text of the Qur`an and hadith and will even conflict with the teachings of the Prophet Muhammad SAW.<sup>2</sup> From the past until now, the paradigm regarding the truth of the Qur`an has always been a problem, for example, some Orientalists stated that the Qur`an cannot be proven scientifically. This is what interests the author in researching the truth of the Qur`an through the method of logical positivism which was created by people who do not believe in the Qur`an itself. Various methods have been created so that it is possible to obtain understanding results that are in harmony with the text of the Qur`an. One of the methods developed by interpretive scientists is the ra'yi (reason) method or in scientific language it is called logical positivism. The theory of logical positivism is a philosophical school that offers methods for understanding texts. This theory was developed by several philosophers, including Moritz Shilck and Afled Jules Ayer.

Logical positivism in a text is very necessary because this theory will focus on empirical data whose truth can be measured by extracting information as accurately as possible so as to

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<sup>1</sup> Wendi Parwanto, "Pemikiran Abraham Geiger Tentang Al-Qur`an (Studi Atas Akulturasi Linguistik, Doktrin Dan Kisah Dalam Al-Qur`an Dari Tradisi Yahudi)," *Jurnal Ilmiah Ilmu Ushuluddin* 18, no. 1 (2019): 50, <https://doi.org/10.18592/jiu.v18i1.2573>; Wendi Parwanto, "PEMIKIRAN M. SYAHRUR TENTANG PAKAIAN PEREMPUAN (Dari Konfigurasi Aurat Hingga Konstruksi-Hirarki Pakaian Perempuan Dalam Islam)" 2 (2021): 79–91.

<sup>2</sup> Abu Abdullah Adz-Dzahabi, *Tazkiratul Huffaz* (Beirut: Darul Kutub Ilmiah, 1955).

produce an understanding that can be accepted by reason.<sup>3</sup> The emergence of several interpretations of the Qur'an that focus too much on understanding the text and ignore the history of the text's revelation and do not carry out more in-depth research on scientific verses will lead to confusion in understanding the quality of the text's authenticity. Thantawijauhari revealed that the Islamic ummah must be able to understand and believe in the verses of kauliyah and kauniyah in order to be able to interpret nature by binding it to the holy verses of the Qur'an.<sup>4</sup> Apart from that, scientific research must also be carried out on texts that are scientific in nature. This is what makes researchers interested in discussing this theme, so that they can provide an offer in building a valid understanding of religion.

Before conducting this research, the author looked at previous research related to the scientific nature of the Qur'an, including an article entitled "Views of the Al-Qur'an on Science and Its Implications in Science Learning" written by Baskoro and Brasmatia. In this article, it is explained that the creation of humans, the layers of the earth, the moon as an indication of time and the process of rain falling are implications of the verses of the Qur'an for scientific events. The point of difference with the author lies in the object of study and the source of the study, in this article the source of the study is only based on quotations from other writings, while the author quotes directly in the interpretation. The objects of study are different, the only thing that is the same is the process of human events.<sup>5</sup>

Then the second article is entitled "The Phenomenon of Science in the Al-Qur'an from the Perspective of IAN G. Barbour and Ismail Haji Al-Faruqi" written by Nur Aeny J and friends. In this article, Nur Aeny et al write about scientific phenomena contained in the Qur'an by presenting the perspectives of two scientists, namely Barbour and Al-Faruqi. The point of difference with the researcher's writing lies in the perspective. If the article uses the perspective of Barbour and Al-Faruqi, the researcher's writing uses the perspective of several interpretations.<sup>6</sup>

## Tafsir and Method

The Qur'an is a source of knowledge both in terms of religious, social and other knowledge.<sup>7</sup> Ibn Mas'ud also said that anyone who wants to study a science, whether religious, social, economic, etc., should learn from the Qur'an, because the Qur'an stores all information from the beginning to the end<sup>8</sup> However, understanding the contents of the Qur'an cannot be as simple as understanding an ordinary written book, because what we understand is God's word, which means it must be understood with a perception that is justified by God as well.<sup>9</sup> Imam

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<sup>3</sup> Amilatu Shalihah, "Paradigma Prinsip Verifikasi A.J. Ayer Dan Relevansinya Dalam Kajian Keislaman," *Aqlania: Jurnal Filsafat* 12 (2021): 6.

<sup>4</sup> Minhatul Maula & Rizki Afrianto Wisnu Wardana, "PEMELIHARAAN JANIN DAN ASI PERSPEKTIF THANTHAWI JAUHARI (Studi Makna Robba Dan Al-'Alamin Dalam Qs. Al-Fatihah : 2 Pada Kitab Al-Jawahir Fi Tafsir Al-Qur'an Al-Karim)," *Jurnal Mafatih* volume 1 (2021): 4.

<sup>5</sup> Baskoro dan Brasmatia, "Pandangan Al-Qur'an Terhadap Ilmu Pengetahuan Dan Implikasinya Dalam Pembelajaran Sains," *Jurnal Pendidikan IPA* 10 (2021): 1337-144.

<sup>6</sup> Dkk Nur Aeny J, "Fenomena Sains Dalam Al-Qur'an Perspektif IAN G. Barbour Dan Ismail Haji Al-Faruqi," *Jurnal Yaqzhan* volume 6 (2020).

<sup>7</sup> Hitami Mundzir, *Pengantar Studi Al-Quran: Teori Dan Pendekatan* (Yogyakarta: LkiS Printing Cemerlang, 2012), 15.

<sup>8</sup> Muhammad bin Alwi, *Qawaidul Asasiyah Fi Ulumul Qur'an* (Surabaya: Maktab Markazi, 2021), 136.

<sup>9</sup> Wendi Parwanto, "Visualization and Legalization of K. H. Ahmad Dahlan's Hisab Method in Tafsir Al-Azhar by Hamka" 19, no. December (2021): 166-77; Wendi Parwanto, "Structure of Epistemology and Sufism Patterns on Malay-Jawi Interpretation : The Case of Q. S. Al-Fatihah Interpretation in Nurul Ihsan by Said Bin," *Al-Kawakib* 3, no. 2 (2022): 130-38; Wendi Parwanto and Engku Ahmad Zaki Engku Alwi, "The Pattern of Sufism on Interpretation of Q.S. Al-Fatihah in the Tafsir Manuscript By M. Basiuni Imran Sambas, West Kalimantan," *QiST: Journal of Quran and Tafseer Studies* 2, no. 2 (2023): 163-79, <https://doi.org/10.23917/qist.v2i2.1472>.

Nawawi said that if he wants to know the meaning of the Qur'an then he must have special knowledge in interpretation, if he only uses reason without weighing it with authentic evidence then it is haram.<sup>10</sup>

In contrast to Ali Ashabuni, Ashabuni said that interpreting the Qur'an with reason supported by contemporary scientific theories is permissible even without supporting authentic hadiths. Because several verses of the Qur'an can be known for their scientific meaning using a scientific research approach as well.<sup>11</sup> Sayyid Muhammad said that it is haram for someone to only take the text of the Qur'an as a guide and ignore the hadith.<sup>12</sup> Because the narrations of *asbabun nuzul* are found in the hadith. Tafsir has experienced several developments, starting from the time of the Prophet to contemporary times. The development of interpretation cannot be separated from the thoughts of the interpreters who always offer interesting interpretations that give new colors to the meaning of the Qur'an.

Broadly speaking, the methods of interpreting the Qur'an are *bi al-ma'tsur* and *bi al-ra'yi*.<sup>13</sup> The *bi al-ma'tsur* method is an interpretation method that focuses on historical aspects. Whether it is history from the Qur'an, hadith of the Prophet, the words of friends, or the words of the *tabi'in*.<sup>14</sup> while the *bi al-ra'yi* method is a way of understanding the Qur'an with reason and reasoning. However, in fact, this *bi al-ra'yi* method does not necessarily negate the historical arguments.<sup>15</sup> In this research, the writing uses the *bi al-ra'yi* method by referring to aspects of science through a *mufassir* approach in interpreting verses of a scientific nature because in fact the verses of the Qur'an that trigger the world of science can be verified with historical data and scientific research.

### Definition Positivism Logic

The theory of positivism actually emerged in the 19th century after the flow of empiricism. This theory of positivism originates from the school of empiricism, where both schools focus on looking objectively, especially within the scope of science. Empiricism is a way of thinking that relies on reality, data and reality so that they cannot accept views that are merely speculative in nature. The school of empiricism also has an effect on social studies and the humanities, which is usually called positivism.<sup>16</sup> These two schools are no different, it's just that empiricism is more able to accept inner (subjective) experiences, while positivism tends to be objective and rejects all forms of metaphysics that can damage the logic of thinking.

In general, positivism comes from the word "positive" which means known. Everything that is known is positive and everything that is positive must be real and measurable with the five senses. So in essence, positivism is a school that relies on views that are objective, clear and factual. The beginning of the theory of positivism was born from the experiments of Auguste Comte, who is said to be the man who laid the foundations of the science of sociology. In Comte's research, all knowledge must be supported by the five senses. Comte's positivism is usually called Social Positivism. Social knowledge will never be realized if there is no experimentation with social

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<sup>10</sup> Yahya bin Syaraf An-Nawawi, *At-Tibyan Fi Adabi Hamalatil Qur'an* (Surabaya: Pustaka As-Salam, 2019), 143.

<sup>11</sup> Ali Ashabuni, *At-Tibyan Fi Ulumul Qur'an* (Pakistan: Maktabah Busyro, 2010).

<sup>12</sup> Muhammad bin Alwi, *Ilmu Ushul Hadits* (Yogyakarta: Pustaka Pelajar, 2012), 7.

<sup>13</sup> Manna Al-Qathan, *Mabahits Fi Ulumul Qur'an* (Kairo: Maktabah Wahbah, 1992), 488.

<sup>14</sup> Ahmad Sarwat, *Ilmu Tafsir: Sebuah Pengantar* (Jakarta: Rumah Fiqih Publishing, 2020), 34.

<sup>15</sup> Abdul Wahid & Muhammad Zaini, *Pengantar Ulumul Qur'an Dan Ulumul Hadits* (Banda Aceh: PeNA, 2016), 114.

<sup>16</sup> Harun Hajdwijono, *Sari Sejarah Filsafat Barat 2* (Yogyakarta: Penerbit Kanisius, 1980), 110.

itself. So if you find an error in your five-sensory assessment, it can be corrected with experimentation.<sup>17</sup>

Comte's thinking was developed by Ayer with a slightly different editorial, namely with a more radical philosophical concept of logical positivism. Ayer has his own philosophical style in making clarification and precision in philosophy and besides that he continues the British empirical tradition. Ayer is very famous for his radical logical positivism theory. The environment in Vienna greatly influenced his thinking. Ayer's book which was very influential in the field of philosophy in the 20th century was *Language, Truth and Logic* which was highly praised by scientists in England at that time.<sup>18</sup> As previously explained, Ayer's Logical Positivism is a concept that Ayer has formulated in researching and assessing aspects of life based on facts and data so that they can be reached by the five senses. Mandaling states that Postivism is a philosophical school that focuses on scientific studies and exact sciences.<sup>19</sup>

### **The Concept of Verification in Logical Positivism**

First of all, we must know that the concept of logical positivism is the logic of natural science which is positive and empirical. The way to analyze logical positivism is by testing statements and propositions. This proposition has two types, namely analytical and synthetic. Analytical can be formulated using reason (true by definition)<sup>20</sup> while synthetic is viewed from facts (true by epidence). Basically, propositions also have boundaries that can be used as a reference for the concept of positivism, the boundaries in question are demarcations. Demarcation has two types, namely meaning full and meaning less. Meaning full is a proposition that can be discussed, can be measured and can be proven empirically, while meaning less is a proposition that cannot be discussed, cannot be measured and cannot be proven empirically.<sup>21</sup>

To measure the standard of truth and scientificity of something, verification is necessary. Verification is usually a method used to test whether a statement is true or not. The meaning of less is not wrong at all, for example, saying that we are beautiful, patient and affectionate is a statement that cannot be proven empirically because everyone has their own judgment in assessing something. So that is the reason why Ayer rejects meaning less which is just his words. Ayer prefers full meaning because it is variable and can be proven empirically to be true, which means that the statement can be verified<sup>22</sup> Ayer said that a truth from the past or history can still be measured with empirical data and through valid intermediaries who provide historical data.<sup>23</sup>

### **The Relevance of Logical Postivism to Interpretation Methods**

The conceptual approach prepared by Ayer is considered very suitable for providing scientific offers. This theory focuses on the concept of verification which can be measured using the five senses of a scientific nature. In the Qur'an there are verses that can be verified by empirical data both historically and anthropologically. For this reason, researchers feel that this theory has

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<sup>17</sup> Amilatu Shalihah, "Paradigma Prinsip Verifikasi A.J. Ayer Dan Relevansinya Dalam Kajian Keislaman."

<sup>18</sup> K. Bertens, *Filsafat Barat Abad XX Inggris-Jerman*. (Jakarta: Gramedia Pustaka Utama, 1995), 38.

<sup>19</sup> Taufik Mandaling, *Mengenal Filsafat Lebih Dekat* (Yogyakarta: idea press, 2013), 129.

<sup>20</sup> Amilatu Shalihah, "Paradigma Prinsip Verifikasi A.J. Ayer Dan Relevansinya Dalam Kajian Keislaman."

<sup>21</sup> Amilatu Shalihah.

<sup>22</sup> Amilatu Shalihah.

<sup>23</sup> Rizal Muntasyir, *Filsafat Analitik: Sejarah, Perkembangan, Dan Peranan Para Tokohnya* (Yogyakarta: CV Rajawali, 1987), 69–71.

relevance to the interpretation of the Qur'an. Before discussing it further, at least in understanding the Qur'an there are several methods that have been formulated by scholars.

The method of interpreting the Qur'an cannot be separated from the historical context. In Logical Positivism, historical data is very necessary to understand a text. Likewise with the Al-Qur'an and hadith, in understanding them cannot be separated from history in the form of *asbabun nuzul* where historical data will really help us understand texts that were revealed in certain circumstances. If we look carefully, this logical positivism can fall within the scope of the interpretation of *bi al-ma'tsur* or *bi al-ra'yi*. It is said to be included in the realm of *bi al-ma'tsur* because the logical positivism adopted by Ayer has a historical (historical) scope. This means that in this case the *bi al-ma'tsur* method contains logical positivism. Because in the *bi al-ma'tsur* method itself there is historical data from the narrators who dictated hadith or news from person to person which is summarized in a system called *sanad*.

Meanwhile, in the *bi al-ra'yi* method it is very clear that logical positivism is involved in the interpretation. Because the *bi al-ra'yi* method uses reason and reason to interpret the Qur'an, as well as logical positivism and in the *bi al-ra'yi* method this will then give rise to a 'ilmī' (scientific) style of interpretation in which the interpretation will be measured with an empirical scientific approach that shows the truth of the Qur'an.

### Review of Logical Positivism in the Interpretation of the Qur'an

As previously mentioned, the theory of logical positivism will be accepted if the object being studied can be verified data-wise and empirically. Several interpretations in the Qur'an and hadith use scientific verification to prove the truth of the Qur'an. Among the examples are:

#### 1. Creation of Man.

In the Qur'an there are verses about the creation of humans. Human creation came from the elements of earth and water. The verses about the creation of humans from soil include QS. Al-Mu'minun verse 12, QS. Ash-Shafat verse 11, QS. As-Sajadah verse 7.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ

*And indeed We have created humans from an essence (originating) from the earth. (QS. Al-Mukminun/23:12)*

إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَّازِبٍ

*indeed, We have created them from clay (QS. As-Shafat/37:11)*

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ

*He is also the one who beautifies everything He created and started the creation of humans from the ground. (QS. Sajadah/32:7)*

Meanwhile, the creation of humans from the water element

مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ

*From a drop of semen, Allah created it and then determined it. (QS. Abasa/80: 19)*

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

eaning: *Indeed, We have created man from a drop of mixed semen that We wanted to test him (with commands and prohibitions), therefore We made him hear and see.* (QS. Al-Insan/76:2).

When viewed outwardly, these two verses contradict each other, because the creation of humans consists of two elements. Al-Maraghi in his interpretation succeeded in providing a very scientific and logical explanation of this verse about the creation of humans. According to al-Maraghi, the creation of humans from land and water was very scientific. Al-Maraghi said that humans cannot live without food, semen comes from food, which food comes from plants or animals. Animal food also comes from plants, where the plants come from the soil in which they are planted. Therefore, according to al-Maraghi, it is very logical for God to say that humans come from these two elements.<sup>24</sup>

## 2. Benefits of Honey

In the Qur'an Allah mentions

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ، ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ

*And your Lord revealed to the bees: "Make nests in the hills, in the trees, and in places made by humans. Then eat from every (kind of) fruit and walk the path of your Lord which has been made easy (for you)." From the stomach of the bee comes out a drink (honey) of various colors, in which there is a medicine that heals humans. Indeed, in that there really is a sign (of God's greatness) for those who think.* (QS. An-Nahl/16: 68-69).

Sheikh Wahbah Zuhali explained in his interpretation that Allah conveyed an implicit message in this verse regarding honey into three specifications. First, honey is a drink that can be consumed directly (meaning pure honey) or used as an ingredient in various forms of food or drink. secondly, honey comes in various colors, including white, yellow, red and others. Third, honey is a medicine for various diseases that people suffer from. Sheikh Wahbah quoted a hadith from Bukhari about honey being a medicine for diarrhea.

أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَخِي يَشْتَكِي بَطْنَهُ. فَقَالَ: اسْقِهِ عَسَلًا. ثُمَّ أَتَاهُ الثَّانِيَةَ فَقَالَ: اسْقِهِ عَسَلًا. ثُمَّ أَتَاهُ الثَّلَاثَةَ فَقَالَ: اسْقِهِ عَسَلًا. ثُمَّ أَتَاهُ فَقَالَ: فَعَلْتُ. فَقَالَ: صَدَقَ اللَّهُ وَكَذَبَ بَطْنُ أَخِيكَ، اسْقِهِ عَسَلًا. فَسَقَاهُ فَبُرَأَ

*here was someone facing the Prophet sallallahu 'alaihi wa sallam, he said: 'My brother complained of pain in his stomach (in another narration: diarrhea. The Prophet said: Drink him honey. Then the person came a second time, the Prophet said: Drink him honey. The man came again the third time, the Prophet still said: Drink him honey. After that, the man came again and stated: I have done it (but it has not healed and instead it got*

<sup>24</sup> Ahmad Musthafa Maraghi, *Tafsir Al-Maraghi* (Beirut: Dar al-Fikr, n.d.), 106.

worse). Prophet said: 'Allah is True and your brother's stomach is a lie. Drink more honey. The person drinks it again, then his brother will be healed. (HR. Bukhari)

Modern medical experts say that honey has a composition of 25-40% glucose, 30-45% fructose and 15-20% water. Experts also say that honey is able to treat diseases such as liver disease, diarrhea, poisoning, fever, pneumonia, chicken pox, weak heart disease and acute nephritis.<sup>25</sup> The LPMQ team, through its scientific interpretation, says this verse shows that honey comes from fruit or flowers that bees consume. The benefits of honey for humans have been explained by health experts. Honey contains carbohydrates in the form of oligomeric saccharides (fructose and glucose) which are easily digested by the human body, organic compounds and minerals such as sodium (Na), potassium (K), calcium (Ca), rare earth elements such as chromium (Cr) and zinc (Zn) which is important for the human body. That's why honey is one of the best medicines in the world because it can treat various types of diseases. After research by several scientists, it turned out that honey has a variety of colors, which are influenced by the place where the bees nest.<sup>26</sup>

3. Sea (salt) water meets fresh (river) water.

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ . بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ

*He let two seas flow which (then) both met. Between the two there is a limit that neither of them crosses. (QS. Ar-Rahman/55:19-20).*

Ibn Asyur in his commentary *At-Tahrir wa At-Tanwir* explains that this verse is proof of the truth of the Qur'an and that it is true. Salt water and fresh water meet in the Euphrates River which is located in Iraq and the Persian Gulf on the coast of Basrah and on the coast of Bahrain.<sup>27</sup> Thantawijauhari comments in his interpretation that Allah deliberately provides evidence of signs of his power by bringing together the two seas (salty and fresh). Allah placed a barrier on both of them so that the two seas would not mix with their gestation period. Not only that, Allah gave the two seas a wall that separated them from each other, but they did not go beyond the dividing wall that Allah had made.<sup>28</sup> After researching why salt water and fresh water can come together, because there is a barrier. According to Zaghoul, the meeting between salt water and fresh water occurs because of the differences in elements between the two, both vertically and horizontally. Apart from that, the temperature difference factor also influences because the salt concentration levels of sea and ocean water give rise to different densities so that the water masses of both are diverse and can be differentiated.<sup>29</sup> here are some examples of logical positivism in the interpretation of the Qur'an where all the verses above can be proven to be true through scientific research which of course goes through a factual data verification process.

## Conclusion

The text of the Qur'an is a muqaddas (sacred) text. To understand and know the meaning, the heart and mind must be pure. The news conveyed by the Qur'an and which is scientific in nature, its truth can be measured using logical positivism through the principle of data or empirical verification. However, we need to remember that not all the propositions and texts of the Qur'an can be interpreted logically, there are times when we have to use faith. Like the existence of heaven and

<sup>25</sup> Wahbah Az-Zuhaili, *Tafsir Al-Munir (Aqidah, Syariah Wa Manhaj)* (Damaskus: Dar al-Fikr, 2009), 423.

<sup>26</sup> Kemenag RI, *Tafsir Ilmi Makanan Dan Minuman Dalam Perspektif Al-Qur'an Dan Sains* (Jakarta: LPA, 2013), 18.

<sup>27</sup> Ibnu Asyur, *At-Tahrir Wa Tanwir* (Tunisia: Dar Tunisiyah, 1984).

<sup>28</sup> Thantawi Jauhari, *Al-Jawahir Fi Tafsir Al-Qur'an Al-Karim* (Mesir: Darul Ulum, 1932), 17.

<sup>29</sup> Zaghoul El-Naggar, *Wondfull Scietifinc Signs In The Qur'an* (Al-Firdous LTD, 2005), 32.





hell, if we examine it using logical positivism, then heaven and hell are just nonsense, because their existence cannot be measured. Verses that are kauniyah and kauniyah should be given more attention because we can prove these verses with our research. The concept of Logical Positivism will make it more reasonable and acceptable to science.

The theory of logical positivism is used to strengthen our belief in the truth of the Qur'an and hadith, because usually reason will easily accept if religion is rational. In addition, logical positivism in the interpretation of the Qur'an makes the text relevant to real life and not just empty talk. In essence, the Qur'an is God's revelation which cannot be wrong or erroneous simply because its truth cannot be proven by scientific technology, and that only applies to verses that are metaphysical in nature, while verses that provide explanations about science can be seen using Logical Positivism by conducting research that provides a more in-depth explanation of these verses so that they can be accepted by the human mind and mind

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