

## HUMAN CIVILIZATION BETWEEN REVELATION AND REASON

### Study of The Qur'an and Hadith as A Source of Human Civilization

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**Abstract:** *Human civilization can be said to be a civilization that departs from a combination of revelation and reason which is marked by the birth of various knowledge initiated by Muslim scientists. This study aims to explain that the civilization that has been achieved by humans today in various fields, such as medicine, astronomy, chemistry, politics, and economics, is the result of the ability of the human mind to explore the content of knowledge contained in divine revelation in the Qur'an. so as to produce a high civilization. This study uses a qualitative approach with library research methods and content analysis techniques. The results of the research show that the role of reason in exploring knowledge contained in divine revelation is very visible so as to produce high civilizations, especially in the fields of medicine, astronomy, chemistry, politics and economics. The implication of the research is that divine revelation contained in the Qur'an and hadith cannot be separated as a source of modern human civilization today so that returning to divine revelation in building civilization is an absolute.*

**Keywords:** *civilization, human, revelation, divine, reason*

#### A. Introduction

The birth of various sciences in human civilization is certainly inseparable from the role of revelation as the real source of human civilization. These revelations were researched and developed by intelligent scientists with high analytical skills that gave birth to various



findings in various fields, especially in the fields of medicine, astronomy, chemistry, politics and economics.<sup>1</sup>

Big names in medicine, such as Ibn Sina, Ibn Rushdī, al-Rāzī<sup>2</sup>, Abū al-Qāsim al-Ẓahrawī<sup>3</sup>, and Ibnu al-Haiṣām<sup>4</sup>, are some of the names of Muslim scientists who have laid the foundations of modern medical knowledge civilization. Similarly, in the world of astronomy, the birth of Islamic scientists who have invented various tools that are used for research purposes on celestial bodies, such as Muslim scientists named Ibrahim al-Fazarī, with his findings in the form of astrolabe which became the forerunner of the birth of various modern technologies to monitor and examine various celestial bodies as well as the position of the moon and sun in determining the time of day.<sup>5</sup> Not to be left behind in the world of other sciences such as in the fields of chemistry, politics and economics. In the field of pharmaceutical chemistry, there is a great name of the founder of chemistry named Jābir Ibn Hayyān with his work in the field of chemistry which is very phenomenal with the title al-Khawaw al-Kabīr, a book that compiles chemical properties.<sup>6</sup> Similarly, in politics, big names like al-Māwardī, Ibnu Taimiyah, al-Gazālī and Ibnu Khaldūn<sup>7</sup>, and not to forget contemporary political figures such as Abū A'la al-Maudūdī and 'Ālī Syariati<sup>8</sup>, is a representation of the power of divine revelation which is the source of guidance for these political scientists to build political civilization. No less, namely Islamic economic figures such as Abū Ḥanīfah, Ibnu Qayyim al-Jauziyyah, Muḥammad 'Abduh<sup>9</sup>, or Ibnu Khaldūn who earned the title as the "Father of Economics".<sup>10</sup>

The presence of a great civilization in the scientific field dominated by many Muslim intellectuals and scientists is a very interesting thing to see and study further, especially how

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<sup>1</sup> Qutub, Sayid, "Sumber-Sumber Ilmu Pengetahuan Dalam Al Qur'an Dan Hadits", *Humaniora* 2, no. 2 (2011): 1341.

<sup>2</sup> Maryam, "Perkembangan kedokteran dalam Islam", *Sulesana: Jurnal wawasan keIslaman* 6. No. 2(2011): 79-90.

<sup>3</sup> Robi'aqalbi, Rosydina, "Peran Islam dalam Perkembangan Ilmu Kedokteran", *Al-I'jaz: Jurnal Studi Al-Qur'an, Falsafah dan Keislaman* 2, no. 2(2020): 99-122.

<sup>4</sup> Ibrahim dan Subhan, "Pemikiran Ibnu haitsam dalam ilmu optik dan pengaruhnya terhadap perkembangan imu optik moderen", (IAIN Syekh Nurjati Cirebon, 2017), p. 25-31.

<sup>5</sup> Al-Azizi, "Untold Islamic History", (Cet. t.d; t.t: Laksana, 2018), p. 53.

<sup>6</sup> Sudewi dan Nugraha, "Sejarah farmasi Islam dan hasil karya tokoh-tokohnya", *Jurnal Aqlam* 2, no. 1(2017): 59.

<sup>7</sup> Iqbal dan Muhammad, "Pemikiran politik Islam", (Cet. t.d; Kencana, 2015), p. 16-40.

<sup>8</sup> Hamzani, Achmad Irwan, Aravik dan Havis, "Politik Islam: sejarah dan pemikian", (Cet. t.d; Penerbit NEM, 2021), p. 240.

<sup>9</sup> Maulidizen, Ahmad, "Pemikiran dan Kontribusi Tokoh Ekonomi Islam Klasik dan Kontemporer", *deliberatif* 1, no. 1(2017): 42-62.

<sup>10</sup> Huda, Choirul, "Pemikiran Ekonomi Bapak Ekonomi Islam; Ibnu Khaldun", *Economica: Jurnal Ekonomi Islam* 4, no. 1(2013): 102-124.

divine revelation becomes a source of knowledge discovered and developed by the human mind, especially from among Muslim scientists and personnel. Some previous studies have tried to examine human civilization in the fields of medicine, astronomy, chemistry, politics and economics.

Among them is a study entitled "Revelation and Reason in the Perspective of the Qur'an" explaining that reason is a fundamental instrument created by Allah in humans with which humans can reason, can analyze, can create innovative, even in the perspective of the Qur'an Islamic civilization is determined by revelation and reason.<sup>11</sup> Research with the title "Contribution of Islamic Civilization to the World" concluded that the Qur'an as the revelation of Allah Swt. is the first source of science and the development of science is very much initiated by the findings of Muslim scientists who bring the world to have a high civilization.<sup>12</sup> Likewise, research with the title "Islamic Astronomy in the Mamalik Era (1250-1517)" concluded that during this period astronomy had developed rapidly with the discovery of a tool to determine the position of the moon and sun called Al-Usturlab which was then developed by modern knowledge today.<sup>13</sup> Furthermore, research with the title "Towards Indonesia Berkemajuan in the Study of Islamic Civilization" explains that Islam as a religion of revelation is a religion of civilization, and says that the progress of world civilization today cannot be separated from the teachings of Islam as a religion of revelation.<sup>14</sup> In another study entitled "The Qur'an is a Source of Civilization" states that the Qur'an carries five important missions to humans, which if the five missions of the Qur'an are practiced then Muslims will arrive at a superior civilization. The article also mentions that aspects of the Qur'anic revelation that exist in Islam such as prayer, zakat, fasting and hajj, all of these aspects in his opinion are the source of civilization.<sup>15</sup>

Although the previous studies mentioned above have studied and analyzed various aspects related to human civilization in various fields of life in the perspective of Islam and the Qur'an, these studies have not examined the explanation of divine revelations which are used as the basic concept of thinking and working by scientists to arrive at the findings of

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<sup>11</sup> Ade Wahidin, "Wahyu dan akal dalam perspektif Al-Qur'an", *Al-Tadabbur: Jurnal ilmu Al-Qur'an dan Tafsir* 2, no. 2 (2017): 262-266.

<sup>12</sup> Rahman, Ghajali, "Kontribusi Peradaban Islam pada Dunia", *Jurnal Syntax Transformation* 2, no. 10 (2021): 1406-1412.

<sup>13</sup> Rakhmadi, Arwin Juli, "Astronomi Islam Era Dinasti Mamalik (1250-1517)", *Afkaruna: Indonesian Interdisciplinary Journal Of Islamic Studies* 9, no. 1 (2013): 26-36.

<sup>14</sup> MH. Usman, Aswar, Azwar Iskandar, "Menuju Indonesia berkemajuan dalam studi peradaban Islam", *Analisis: Jurnal studi keislaman* 21, no. 1 (2021): 49-50.

<sup>15</sup> Abd. Wahid, "Al-Qur'an sumber peradaban", *Jurnal Ushuluddin* 18, no. 2 (2012): 113-117.

high civilization. Therefore, this study was conducted with the aim of explaining that the civilization that has been achieved by humans today in various fields such as medicine, astronomy, chemistry, politics, and economics is the result of the ability of human reason to explore the content of knowledge contained in divine revelations in the Qur'an so that it can produce a high civilization.

## **B. Method**

Although the previous studies mentioned above have studied and analyzed various aspects related to human civilization in various fields of life in the perspective of Islam and the Qur'an, these studies have not examined the explanation of divine revelations which are used as the basic concept of thinking and working by scientists to arrive at the findings of high civilization. Therefore, this study was conducted with the aim of explaining that the civilization that has been achieved by humans today in various fields such as medicine, astronomy, chemistry, politics, and economics is the result of the ability of human reason to explore the content of knowledge contained in divine revelations in the Qur'an so that it can produce a high civilization.

## **C. Result and Discussion**

### **1. Definition of Civilization, Revelation and Reason**

In starting the research on human civilization between revelation and reason, the researcher begins by defining three important elements that are the basis for the development of this research, namely the notions of civilization, revelation and reason. Civilization (*al-hadārah*) is the opposite of backwardness (*al-badāwatu*).<sup>16</sup> Civilization gives birth to humans who have a foundation of belief in the tawhid of worship and the tawhid of the creator<sup>17</sup> which is characterized by the existence of human life that strengthens each other, with a common bond of understanding to be able to achieve various achievements in all aspects of life,<sup>18</sup> both the work of human reason, material and spiritual, world and religion, as well as all human inventions in all times and ages that have been integrated into the life of nature and man

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<sup>16</sup>Abdurrahman ibn Muhammad ibn Khaldūn, *Muqaddimatu Ibnu Khaldūn* (Cet. t.d; Beirut: Mu'assasatu al-A'lamī lī al-Mutbū'āt, t.th), p. 172.

<sup>17</sup>Nāsir Muhammad Ārif, *Al-Hadārah, al-Tsaqāfah, al-Madāniyyah* (Cet. 1; Firjīniyyah: Al-Ma'hadu al-Ā'lamī lī al-Fikrī al-Islāmī, 1994 M/1414 H), p. 59.

<sup>18</sup>Butūl Ahmad Jundiyyah, *Alā Atabāti al-Hadārah* (Cet. 1; Sūriah: Dār al-Multaqā lī al-Tibā'ah wa al-Nasyrī wa al-Tauzī', 2011 M/1432 H), p. 31.

himself.<sup>19</sup> Civilization is the existence of rules of social life that provide opportunities for all humans to continue to have the opportunity to develop their potential to a higher level of life<sup>20</sup> which contains new discoveries, new thinking, new management, and the ability to process and utilize the natural environment, to achieve a better life.<sup>21</sup>

Revelation is a sign (*al-isyārah*), or writing (*al-kitābah*), or a letter (*al-risālah*), or inspiration (*al-ilhām*), or speech in a small and subtle voice (*al-kalām al-Khafī*),<sup>22</sup> which is given to His Prophet or His messenger whom Allah wills<sup>23</sup> about Shari'ah rulings and other rulings.<sup>24</sup> Another definition concludes from several opinions that revelation is a direct or indirect knowledge that Allah gives to His prophets containing truth or law to guide them to a straight path of life.<sup>25</sup>

While akal, linguistically means to restrain, which meaning is taken from the leash used to restrain animals so that they do not run away.<sup>26</sup> Another meaning of reason is that reason is the part that restrains the soul from doing what is desired by lust, and reason is the source of all knowledge, so many Islamic scholars say that reason is the mother of all knowledge.<sup>27</sup> In another sense, reason is a strong lock in words and deeds, and it is stored deep in the heart of every human being which is the source of knowledge.<sup>28</sup>

## 2. Revelation as a Source of Civilization

Divine Revelation as the source of human civilization is of course something that can be proven scientifically. Many verses of Allah SWT. In the Qur'an which later became the main basic concept for scientists to find various sciences in it, especially in some scientific parts which are seen as the main benchmark of a human civilization. some fields of

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<sup>19</sup>Ibrāhīm Salmān al-Karawī, *Al-Marjau' fī al-Hadārah al-Arabiyyah al-Islāmiyyah* (Cet. t.d; Al-Iskandāriyah: Markaz al-iskandāriyyah lī al-Kutub, 1999 M), p. 13.

<sup>20</sup>Will Durānt, *Qissotu al-Hadārah*, Terjemahkan oleh Zakī Najīb Mahmūd, Juz 1 (Cet. 3; al-Qāhiroh: al-Idārah al-Tsaqāfiyyah bī Jāmiati al-Duwal al-Arābiyyah, 1965 M), p. 3.

<sup>21</sup>Abu Khālīl Syaukī, *Al-Hadārah al-Arābiyyah al-Islāmiyyah wa Mūjazu al-Hadārāt al-Sābiqah* (Cet. 2; Beirut: Dār al-Fikr al-Mu'āsir, 1996 M/1417 H), p. 20.

<sup>22</sup>Muhammad ibn Mukrim ibn Alī Jamāluddīn ibn Mandzūr, *Lisān al-Arab*, Juz 15 (Cet. 3; Beirut: Dārun Sādirūn, 1414 H), p. 379.

<sup>23</sup>Muhammad Abdul Adzīm al-Zarqānī, Juz 1 (Cet. 3; t.t: Matba'atu I'sā al-Bābī al-Halabī wa Syurakā'ahu, t.th), p. 63-73.

<sup>24</sup>Muhammad Ra'fat Sa'id, *Tarikh Nuzulul Qur'an*, Juz 1 (Cet.1; Mesir: Darul Wafa', 2002), p. 11.

<sup>25</sup>Efrianto Hutasukut, "Akal dan wahyu dalam Islam (Perbandingan pemikiran Harun Nasution dan Muhammad Abduh)", *Al-Lubb* 2, no. 1 (2017): 180.

<sup>26</sup>Abdul Qadīr bin Mala' Mahmud Ali Gazi, *Bayanul Ma'aani*, Juz 5 (Cet. 1; Damaskus: Ma'ba'atu Al-tarqi, 1965), p. 33.

<sup>27</sup>Badaruddi Az-Dzarkasy, *Al-Bahrul Muhit Fii Usuhul Al-Fikhi*, Juz 1 (Cet. 1: Urdun: Darul Kutubi, 1994), p. 115.

<sup>28</sup>Subehan Khalik Umar, "Menguak eksistensi akal dan wahyu dalam hukum Islam", *Al-Daulah* 6, no. 2 (2017): 359-360.

knowledge that have basic concepts from divine revelation and later developed and formed great civilizations<sup>29</sup> these are the fields of medicine, astronomy, chemistry, politics and economics.

The basic concept of the role of revelation and reason to shape and give birth to civilization in general can be seen from the following verses:

**First**, the relationship between humans and nature to prosper nature and build civilization on it, as Allah swt. Says:

هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا

“He has created you from the earth (land) and made you its prosperous owners.” (Q.S. Hūd/11: 61)

**Secondly**, Allah swt. has subjected everything on this earth, such as the land, the sea, the sun, the moon, and all that is contained in the bowels of the earth so that humans build civilization with it. Allah says,

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ وَسَخَّرَ لَكُمُ الْفَلَكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ ۚ ۳۲ وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ۚ ۳۳ وَءَاتَاكُمْ مِّن كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنسَانَ لَظَلُومٌ كَفَّارٌ ۚ ۳۴

“It is Allah Who has created the heavens and the earth, and sends down rain from the heavens, and brings forth with it fruits for your sustenance; and He has subjected the ark to you, that it may sail the seas as He wills; and He has subjected to you rivers. He has subjected to you the sun and the moon, which circulate continually (in their orbits); and has subjected to you the night and the day. He has given you (your needs) and all that you ask for. And if you were to count the favors of Allah, you could not count them. Verily, man is a wrongdoer and a denier of Allah's favors.” (Q.S. Ibrahim/14: 32-34)

**Third**, Allah swt. sent humans on earth to be caliphs or leaders who will build civilization with knowledge. Allah Swt. says,

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<sup>29</sup> Mujahidin Anwar, “Epistemologi Islam: kedudukan wahyu sebagai sumber ilmu”, Ulumuna 17, no. 1 (2013): 41-64.

وَأَذَّ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ  
وَتُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ۝ ٣٠

"Remember when your Lord said to the Angels, 'Surely I want to make a caliph on the earth'. They said, 'Why do you want to make on the earth a man who will make mischief and shed blood, while we praise you and purify you?' The Lord said, 'Surely I know what you do not know'." (Q.S. al-Baqarah/2: 30)

**Fourth**, Allah swt. honored human beings by giving them various tools of life that distinguish them from many of Allah swt.'s creatures on this earth, as in His words,

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ۝ ٧٠﴾

"And indeed We have honored the children of Adam, We have taken them on land and sea, We have given them sustenance from the good and We have favored them with a perfect surplus over most of the creatures We have created.." (Q.S. al-Isra'/17: 70)

The four verses above are a guideline that one of the important messages in the Qur'an to humans is to build civilization in a broad sense, including how humans can form a civilized, just society, and make humans able to prosper nature with their respective expertise.<sup>30</sup>

### 3. Civilization Revelation

Human civilization with all its fields is the fruit of human work sourced from divine revelation which is then developed by human reason to become something that makes humans able to process everything in this universe for the benefit of life and to manage the world.<sup>31</sup> Human civilizations derived from divine revelation are many and varied, but this research limits itself to five areas of civilization whose basic concepts and theories are clearly enshrined in divine revelation, namely the Qur'an. These areas are as follows.

### 4. Medical Fields

The revelation of Allah Swt., both in the Qur'an and the traditions of the Prophet Muhammad PBUH, became a source of reference for discovery and development in

<sup>30</sup> Muhammad Said Ramadan Al-Buti, *Manhajul Hadarah Al-Insaniyah Fii Al-Qur'an*, (t.d: Damaskus: t.tt, t.th), p. 26.

<sup>31</sup> Sudjatnika, Tenny, "Nilai-Nilai Karakter Yang Membangun Peradaban Manusia", *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam* 14, no. 1 (2017): 138.

medicine. This is because in the revelation there are great cues to the guidelines and basics of medicine which were later discovered by Muslim scientists, although eventually developed again by Western scientists.

The foundations of medicine in the Qur'anic revelation are, for example, in Allah's words,

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ ٥٧

“O mankind, behold, there has come to you a lesson from your Lord, and a cure for the diseases of the breast, and guidance and mercy for those who believe.” (Q.S. Yunus/10: 57)

In this verse there is the word shifa' which means healer, so it can be understood that the Qur'an gives people a guideline about healing guidelines. Similarly, in one of His words,

وَنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ٨٢

“And We have sent down from the Quran an antidote and a mercy for those who believe, and it does not add to the wrongdoers anything but harm.” (Q.S. al-Isra'/17: 82)

When looking at some of the traditions of the Prophet Muhammad, researchers found some guidelines and basics of medicine that can be said to be a reference by scientists to find their various findings in the world of medicine.

**First**, the hadith of the Prophet Muhammad (peace be upon him) which implies that no disease exists on this earth unless there is a cure or antidote for the disease.

مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً

“Allah does not send down a disease except that He also sends down its cure.”<sup>32</sup>

Similarly, the Prophet's hadith, when asked by one of his companions, "Yes, Messenger of Allah, are we not commanded to seek medical treatment?" The Prophet said,

نَعَمْ، يَا عِبَادَ اللَّهِ تَدَاوَوْا، فَإِنَّ اللَّهَ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ شِفَاءً

“Indeed, O servant of Allah, seek medical treatment, for indeed Allah Almighty does not send down a disease unless He has sent down a cure for it.”<sup>33</sup>

<sup>32</sup> Muhammad bin Ibrahim Al-Bukhari, *Sahih Al-Bukhari*, Juz 7 (Cet. 1; t.t: Darun touku Al-Naja, 1442), p. 122.

<sup>33</sup> Muhammad bin Isa Al-Tirmizi, *Sunan Al-Tirmizi*, Juz 4 (Cet. 2; Mesir: Syarikah Maktabah wa Matba'a Mustafa Al-Baby Al-Halabi, 1975), p. 383.



**Second**, the hadith of the Prophet Muhammad PBUH. which explains the benefits of drinking honey which can cure and protect people from various dangerous and deadly diseases.

مَنْ لَعِقَ الْعُسْلَ ثَلَاثَ غَدَوَاتٍ، كُلَّ شَهْرٍ، لَمْ يُصِبْهُ عَظِيمٌ مِنَ الْبَلَاءِ

“For anyone who drinks three spoons of honey every morning of the month, he will not be subject to any dangerous diseases.”<sup>34</sup>

**Third**, the hadith of the Prophet Muhammad PBUH. which explains about a miracle in the world of medicine, that if a fly that lands in a glass of drink the fly carries a disease in one of its wings, and in one of its other wings contains an antidote, so in the hadith it is ordered to dip the fly, and the water in the glass can be drunk again.

إِذَا وَقَعَ الذُّبَابُ فِي إِنَاءٍ أَحَدِكُمْ، فَاْمُقْلُوهُ فَإِنَّ فِي أَحَدِ جَنَاحَيْهِ دَاءً، وَفِي الْآخَرَ شِفَاءً

“If a fly lands on one of your drinking vessels, dip it, because one wing of the fly has a disease, and the other wing has medicine.”<sup>35</sup>

## 5. *Field of Astronomy*

One of the fields of human civilization that combines the power of revelation and reason is in the field of astronomy, which is a scientific field that studies the circulation and rotation, place, and size of celestial bodies.<sup>36</sup>

The Qur'an, as a revelation of God, has mentioned in several verses the science of astronomy, which later became the basis for the development of modern astronomy today. Among these revelations are:

**First**, the revelation of Allah Swt. which explains the process of the formation of the universe and its contents, including the earth and other objects.

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا

“And do those who disbelieve not know that the heavens and the earth were once one, then We separated them?” (Q.S. al-Anbiya/21: 30)

<sup>34</sup> Ibnu Majah, *Sunan Ibnu Majah*, Juz 2 (Cet. t.d: Halaba: Daar Ihya Al-kutub Al-Arabiyah, t.th), p. 1142.

<sup>35</sup> Abu Daud Sulaiman Al-Sirjistani, *Sunan Abi Daud*, (Cet. t.d; Beirut: Al-Maktabah Al-Asriyah, t.th), p. 365.

<sup>36</sup> Abdul Wahhab bin Sulaiman Al-Tamimi, *Fathul Majid Syarhul Kitab Al-Tauhid*, Juz 1 (Cet. 7; Mesir: Matba'atu Al-Sunnah Al-Muhammadiyah, 1957), p. 291.

**Second**, the revelation of Allah Swt. which explains how the circulation of each moon and sun does not collide or precede each other, all of which rotate in their respective circuits.

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

“It is not possible for the sun to get the moon, nor can the night precede the day. And each circulates in its own circle.” (Q.S. Yasin/36: 40)

**Third**, the revelation of Allah Swt. which explains how Allah made the sun and the moon to be a means of calculating time and determining time, and made the night a time for resting.

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ۚ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

“He causes the morning to dawn and the night to rest, and the sun and the moon to be reckoned. This is the decree of Allah, the Mighty, the All-Knowing..” (Q.S. al-An’ām/6: 96)

## 6. Chemistry

The revelation of Allah Swt. contained in the Qur'an indeed holds various basics and concepts of civilization in science. One of them is in the world of chemistry which is a branch of science that studies the smallest particles contained in an object that cannot be seen with the eye. Even from the verse about the chemical elements, scientists then take various concepts and theories in chemistry which then continue to be developed so as to create a finding that is used as the basis for various modern technologies. Some of the verses of revelation include the revelation of Allah Swt. which is used as the basis of the discovery of atoms which are the smallest particles, namely:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

“Whoever does a deed as heavy as a dharrah, he will surely see it..” (Q.S. al-Zalzalah/99: 7)

لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ

“There is not hidden from Him a zarrah in the heavens or the earth, nor is there anything less than that or greater than that, but it is written in a Book that is manifest (*Lauh al-Mahfūz*).” (Q.S. Saba/34: 3)

In addition to the findings of scientists about the existence of atoms in the term "zarrah" in the Qur'an, another finding in the field of chemistry is the existence of molecules which are a combination of these atoms. Regarding the existence of chemical particles called molecules can be seen from the content of the words of Allah Swt,

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ

“And indeed We have created man from a substance (from) the ground.” (Q.S. al-Mukminūn/23: 12)

The phrase "sulālatu min tīn" is then interpreted in chemistry as chemical elements from which the formation of human blood occurs and then proceeds to become a complete human being.

The revelation of Allah Swt. in the Qur'an which also explains the existence of chemical elements to be the cause of the survival of plants is the word of Allah Swt,

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

“And We have blown winds to mate (vegetation) and We have sent down rain from the sky, and We have given you drink from it, and it is not for you to save it.” (Q.S. al-Hijr/15: 22)

In its development, it was later discovered that the wind blowing is a gas that has volume and pressure and energy, carrying flying plant essence and until it falls on the head of the pistil so that plant marriage occurs. The findings of civilization in the field of chemistry like this turned out to have been earlier revelation of Allah Swt. explain and describe it.

## 7. Politics

The political field is the most important part in measuring the progress of a civilization<sup>37</sup>, It can even be said that the politics of any government will not advance without

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<sup>37</sup> Khairul dkk, “Periodisasi Perkembangan Peradaban Islam dan Ciri-Cirinya”, Jurnal Pendidikan dan Konseling (JPDK) 4, no. 6 (2022): 9654.

the guidance of revelation, although in the application of the political system of government only leaves a percentage of the politics of revelation itself, and most of it has used a man-made political system.

The ideality of a government is strongly supported by the realization of the political system of revelation, especially Islam as a religion of revelation is very thick with the content of political science,<sup>38</sup> which leads to politics that can provide a high civilization of government. The Qur'an as a revelation of Allah Swt. provides several concepts and political basics<sup>39</sup> to give birth to a strong political system and provide great benefits for all communities and citizens in a government. This can be seen in some of the following basic political concepts.

**First**, the basic concept of revelation in the politics of leadership is that the ideal leader who will lead to an advanced civilization is when there are two leadership traits in the leader, namely the depth of knowledge and body strength.<sup>40</sup>

إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكُهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

“Verily Allah has chosen your king and endowed him with vast knowledge and a mighty body.” Allah gives rule to whom He wills. And Allah is All-Knowing and All-Giving.” (Q.S. al-Baqarah/2: 247)

**Second**, the politics of revelation in the Qur'an which is the basis for the birth of human civilization is when the leadership applies a comprehensive system of justice and the fulfillment of the leadership mandate to those who are entitled to the mandate.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ

“Verily, Allah enjoins you to deliver the trust to those who are entitled to it, and (enjoins you) when you set a law among men to set it justly.” (Q.S. al-Nisā’/4: 58)

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<sup>38</sup> Nurhadi, “Tematik ayat-ayat pendidikan politik dalam Al-Qur’an”, *Jurnal edukasi dan sains* 2, no. 1 (2020): 41.

<sup>39</sup> J Suyuti Pulungan, “Relasi Islam dan Negara: Studi Pemikiran Politik Islam dalam Perspektif al-Qur’an”, *Intizar* 24, no. 1 (2018): 185 (Khairul et al., 2022)

<sup>40</sup> Burhanuddin Yusuf, “Politik dalam Islam: Makna, tujuan dan falsafah (kajian atas konsep era klasik)”, *Jurnal aqidah-ta IV*, no. 1 (2018): 127.

**Third**, the revelation's command to engage in peaceful politics, which is a politics of unity and brotherhood, and not a politics that destroys unity or a politics that creates divisions and disputes.

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

“And hold fast all of you to the rope of Allah, and do not be divided..” (Q.S. Ālī-‘Imrān/3: 103)

**Fourth**, the command to deliberate in deciding a political government decision is an integral part of the basic concept of God's revelation in the Qur'an in advancing political civilization.

وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

“And consult with them in that matter. Then when you have made up your minds, then put your trust in Allah. Verily, Allah loves those who put their trust in Him.” (Q.S. Ālī-‘Imrān /3: 159)

**Fifth**, human beings, according to the context of revelation, are caliphs whom Allah swt. commands to organize human life <sup>41</sup> or a government in order to achieve an advanced civilization.

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ

“And it is He who has made you rulers over the earth, and has exalted some of you above others by a few degrees.” (Q.S. al-An’ām/6: 165)

## 8. Economics

The civilization of a nation is largely determined by the creation of community justice in relation to the distribution of natural wealth assets which are then developed in a science called economics,<sup>42</sup> and in general the economy of revelation rests on three major aspects,

<sup>41</sup> Rahmat Ilyas, “Manusia sebagai khalifah dalam perspektif Islam”, *Mawa'iz I*, no. 7 (2016): 170.

<sup>42</sup> Abu Sufyan Mustafa Al-Salawi, “*Al-Ilmaniyah wa Al-Mazahib Al-Malaky*”, (Cet. t.d; Al-Magrib: Jaridatu Al-Sabil, 2012), p. 173.

namely almsgiving in all its forms, payment of zakat and lending or what is called "qard al-hasan".<sup>43</sup>

A strong economy is an economy built on noble morals,<sup>44</sup> and of course the noblest morals in guiding a good economy are morals that are sourced in divine revelation. Cheating, reducing the measure, usury, selling goods that do not belong to him or goods that are not clear, then all are forms of morals that will destroy the economy of a nation. Thus, researchers provide several verses which are divine revelation which is the basic concept of the economic foundation that can lead to a high civilization.

**First**, the revelation of Allah Swt. which explains the prohibition of eating other people's property by false means that cause harm, as well as the order to do business buying and selling on the basis of mutual consent either the seller or the buyer.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ

“O you who have believed, do not eat each other's wealth by unlawful means, except by way of a mutually acceptable trade between you.” (Q.S. al-Nisā’/4: 29)

**Secondly**, divine revelation commands that the sale and purchase contract must be in writing to avoid fraud, and divine revelation commands that there must be witnesses to the agreement.

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَمَنْ بَدَلُوا كَاتِبًا فَرِهَانٌ مَقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ  
وَلْيَتَّقِ اللَّهَ رَبَّهُ

“If you are on a journey and you do not have a scribe, then let there be a bond held by the creditor. But if some of you trust others, then let the trustee fulfill his trust and let him fear Allah, his Lord.” (Q.S. al-Baqarah/2: 283)

**Third**, the command to keep the sale and purchase agreement that has been agreed upon by the parties to the transaction as well as an explanation of the permissibility of buying

<sup>43</sup> Muhammad Mutawalli Al-Sa’rawi, “*Tafsir Al-Sa’rawi*”, (Cet.t.d; t.t: Matabi’ Akhbar Al-Yaum, t.th), p. 1193.

<sup>44</sup> Said Hawa, “*Al-Asas Fii Al-Tafsir*”, Jilid 1 (Cet. 6; Al-Qohirah: Darul As-Salam, 1424 H), p. 639.

and selling livestock and an explanation of the existence of rules in all forms of economic activities carried out by humans.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۖ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ

حُرْمٌ

“O you who believe, fulfill your contracts. Allowed to you are livestock, except those of which you will be recited, but not hunting while you are performing the Hajj.” (Q.S. al-Mā'idah/5: 1)

#### D. Conclusion

From the results of research on human civilization between revelation and reason, researchers found a fact that human civilization with all its achievements, especially in the five main fields of civilization, namely medicine, astronomy, chemistry, politics and economics, originated from divine revelation contained in the Qur'an and the traditions of the Prophet Muhammad PBUH. which was developed by human reason, especially Muslim scientists who later became the basic concept or basic theory for the continued development of the field of civilization, especially in the five fields of civilization that the author has described in this study.

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