



THEORETICAL SCIENCE IN MUNASABAH DISCOURSE: DISCOVERING MOUNTAIN FACTS IN THE QURAN

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Abstract: This research presents the Qur'an as a source of knowledge (in the perspective of munasabah science), so that it becomes a motivation for Muslims to explore the wonders of the Qur'an with various approaches, especially using the theoretical science. The holy messages of God's revelation can be captured rationally and scientifically as modern research is developing. Muslim scholars matched many scientific studies with the Qur'an statements which had taken place 1400 years ago. They find many surprising facts that the physical mountain according to modern geology shows the mountain as a peg or nail of the earth serves to strengthen the existence of the earth, has been hinted by the Prophet Muhammad through the glorious Qur'an. This has proven that the Qur'an is not only seen as a mere doctrinal book, but a holy book that can be proven with the scientific method and scientific facts in the field.

Keyword: *mountain, munasabah, scientific theoretical*

Abstrak: Penelitian ini menyajikan Al-Qur'an sebagai sumber ilmu pengetahuan (dalam Pespektif ilmu munasabah), sehingga menjadi motivasi bagi umat Islam untuk menggali keajaiban Al-Qur'an dengan berbagai pendekatan, khususnya menggunakan teoritical saintifik. Pesan-pesan suci wahyu tuhan ini dapat ditangkap secara rasional dan ilmiah sebagaimana penelitian modern yang tengah berkembang. Para cendekiawan muslim banyak melakukan pencocokan riset ilmiah dengan keterangan Al-Qur'an yang telah terjadi 1400 tahun silam. Mereka banyak menemukan fakta mengejutkan bahwa fisikal gunung menurut ilmu geologi modern menunjukkan gunung sebagai pasak atau paku bumi berfungsi memperkokoh keberadaan bumi, telah di isyaratkan Nabi Muhammad melalui Al-Qur'an yang mulia. Hal ini telah membuktikan bahwa Al-Qur'an tidak saja dipandang sebagai kitab doktrinal semata, melainkan kitab suci yang dapat dibuktikan pemberitaannya dengan metode ilmiah dan fakta ilmiah di lapangan.

Kata Kunci: *gunung, munasabah, teoritical saintifik*

Introduction

Al-Qur'an al-Karim, as understood, has been arranged as is at Lauh Mahfuzh. But operational were gradually reduced according to the events that occurred. Al-Qur'an as a holy book that is absolute and absolute truth, contains eternal instructions in regulating the totality of human life as individuals including the spiritual, moral, intellectual, aesthetic and physical dimensions of human personality (Shihab, 2002). Qur'an once again invites its readers to contemplate on the truth of the heavens, the earth, mountains, stars, plants, animals, alternation of day and night, human creation, rain and other creations with beautiful language and scientific intrigue in them. So many verses of the Qur'an induce scholars to carry out empirical investigations based on the scientific theories that are affixed. Empirical investigations in the language of the Qur'an are called: *nazhar, unzhur, unzhuru*. Many of these commands are found in the Qur'an, especially those concerning social problems and natural phenomena. This shows that studying the verses of the Qur'an through the language approach and modern discoveries shows the scientific miracles of the Qur'an (Sudrajat, 2009). Like exploring the physical facts of the mountains described by science and the Qur'an as pegs of Earth.

This research wants to measure how far the operation of the Holy Qur'an can reveal the verses of Kauniyyah in looking for the scientific miracles of the Qur'an. Many various scientific expressions and philosophical assumptions of the Qur'an terms are used by mufassir. Munasabah acts as a union (*al-wihdah*) in many letters and verses looking for values of conformity like the arrangement of links that are united in a strong and inseparable chain (Al-Qaththan, 1993). Description of the mountain was once conveyed by Thanthawijauhari, This shows that mountains can also control the weather and climate. In the survival of living things such as growing fertile plants and shelter.

From this will be known the relationship between the Qur'an and science by seeing if there are souls of the verses contained in the Qur'an that hinder the development of science or vice versa, are there

verses in the Qur'an that contradict the results of established scientific discoveries? So that a commentator does not act arbitrarily and force himself by raping verses following his desires which cannot be connected.

Description of Al Qur'an of Science *Munâsabâh*

In some historical literature, the *munâsabâh* theory was first introduced by Al-Imam Abû Bakr Abdullah ibn Muhamad an-Naisabûrî in the early fourth century Hijri. Based on deep reflection on the location of the verse, "why is this verse placed or made close to the verse"? and "what is the wisdom of putting this letter with it"? (Al-Zarkashi, 1972). In the study of the interpretation of these disciplines more popularly called "*Ilm Tanâsub al-Âyât wa as-Suwar*".

The uniqueness of the composition of the verses and Surahs of the Qur'an invites in-depth attention of the scholars to examine the extent of correlation and relevance between the verses and the letter. Al-Biqâ'î said: "I sometimes sit pensive, for months, only to find out the relationship between one verse with another verse." Thought and contemplation on the exploration of the causal relationship with the causes behind the arrangement of the parts of the Qur'an both verse by verse or surah with surah gave birth to a major work entitled "*Naẓhm ad-Durar fî Tanâsub al-Âyât wa as-Suwar*" (Shihab, 1995). Another figure who succeeded in compiling the Book of *Munâsabâh* is Abu Hayyan with the name "*Al-Burbân fî munâsabât Tartîb Suwar al-Qur'an*", also Al-Imâm as-Suyûthî with the book "*Tanâsuq ad-Durar fî Tanâsub as-Suwar*".

Munâsabat in terms of language has a closeness of meaning with *al-muqarabah* that is closer or *al-qarib al-muttasil* which means close and continuous (al-Suyuti, 2009). The closeness of the meaning indicates that *ta'rif* from the word *nasaba-yunasibu-munasabat* has the understanding of ties or relationships (Al-Zarkashi, 1972). Whereas *Munâsabat* is viewed in terms, namely editorial or interdependent expressions between one sentence in a verse, with other verses in many verses (al-Qattan, tt). As if the attachment is an expression that has a unity of meaning and regularity of the editor based on logic and data that can be accounted for (Nurahman, 1994). Al-Qur'an *Munâsabât* study, explores much reason or *ijtihâdî mufassir* in established correlative analysis. So this knowledge is classified as the Dirâyah science group. *Munâsabât* Al-Qur'an focuses a lot of attention on the interrelation between verses and surahs based on the *Mushafi 'utsmani* system which is *tauqîfî* without any *ijtihâd* elements in it (Zaid, 1993).

Researchers assume that the Qur'an, if understood scientifically, will be found in accordance with the theories of science that are developing. So the scientific approach to the Qur'an was chosen to capture the cues of Kauniyah in both verses and surah. This type of pattern is categorized as *isyari's* interpretation because the move is limited only to scientific cues in the description of this interpretation based on modern science (Laila, 2014). al-Dzahabi in the book of *al-Tafsir wa al-Mufasssirîn* explains that the interpretation of the verses of science is an interpretation that establishes scientific terms into Qur'an expressions and seeks to exclude various sciences and philosophical ideas or opinions from expressions contained in the text of the Qur'an (Rosadisatra, 2007).

In theory, scholars of the Qur'an divide *Munâsabat* into nine types, i.e. (Azra, 2000):

1. Relationship between the end of the surah and the beginning of the next surah
2. Relationship between the name of the surah and the contents or purpose of the surah
3. Relationship between the opening surah (*fawatih al-suwar*) first verse with the content of the surah
4. Relationship between the first verse and the last verse in one surah
5. Relationship between one verse and another verse in one surah
6. Relationship between sentences with other sentences in one verse
7. Relationship between the *fasilah* and the contents of the verse
8. Relationship between the closing surah and the beginning of the next surah
9. Relationship of the contents of one surah with the surah before or afterwards

Munâsabâh Among Surahs Against Mountain Facts

Munâsabâh between verses and between surah in the Qur'an is based on the theory that the text is a structural unity whose parts are interrelated. The technique is to find a point of agreement that links one verse with another verse on the one hand, carried out with instructions from the *tartib* surah and

verses as well as the theoretical footing and insight into Arabic language as a result of reasoning of the text. But not all those who *tawqifi* can look for its *munasabah* if the verses contain *asbab* (Zuhdi, 1993).

Understanding of *munasabah* is intended to understand the harmony between meanings by optimizing rationality in revealing the miracle of the Qur'an related to *kauniyyah* signs rhetorically, the regularity of the sentence structure and the beauty of the language style (Supriyanto, 2013). This fact and scientific theory shows the relevance of the Qur'an information that appears as the mother of science. Al-Qur'an requirements for the physical form of the mountain as in Surah An-Naml verse 88.

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي لَذِي أَتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ۝٨٨

Meaning:

"And you see the mountains, thinking them rigid, while they will 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". (An-Naml: 88)

Modern geological research team proves that the Earth is like a watermelon. While the position of humans is in the skin of the earth, namely the watermelon skin, where the watermelon skin is never separated from the flesh. So, humans are now on the lake of fire but the sea is covered with the earth's crust. However, from time to time it could be that it rises to the ocean and appears when an earthquake or volcanic eruption occurs. Like the Faizuf volcanic eruption that ever happened in Italy or the big eruption of Mount Krakatau on the seabed in 1833 which was heard by the entire world (Amrullah, 1982).

A brief description of the facts of the mountain goes hand in hand with the Qur'an information that the mountain plays an important role as a peg that is formed by two colliding plates or an endogenous force originating from Earth. So that each stronger plate will slip beneath the other plate and the other parts will protrude above the surface of the Earth and form a series of islands and mountains with high peaks, hills with slopes, and their existence in circular assemblages, arranged saffron and strung on the ocean floor (El-Naggar, 2010).

Based on this, humans understand many things about the facts and phenomena of a mountain as a large group of rocks that afflict another set of rocks on the surface of the Earth (Halim, 2015). And these are *kauniyyah* signs related to mountain facts:

A. Phenomenon of continental drift in the mountains

In the early 20th century a German scientist named Alfred Wagener explained that the Earth had a thickness of about 100 kilometers and was divided into six main plates, and several small plates. These plates move on the surface of the Earth, bringing continents and the ocean floor with it. The movement of this continent takes place in all different directions continuously at a speed of 1 to 5 cm per year (Ramadhani, 2017). The movement of continental plates is constantly moving, and produce changes in the geography of the Earth slowly, such as changes in the ratio of the area between land and sea areas on Earth. movement of slabs and mountains by scientists call it the phenomenon of continental drift (Noverma, tt).

This explanation also revealed that about 500 million years ago, all the land mass on the surface of the Earth was originally a unit called the ancient continent or the continent of Pangea. This land is located at the south pole. But around 180 million years ago, the Pangea continent was split into two parts, each moving in a different direction. One of these giant lands or continents is Gondwanaland; which includes Africa, Australia, Antarctica and India. The second giant continent is Laurasia; which consists of Europe, North America and Asia. For 150 years after this separation, the two supermega islands were divided into smaller lands (Wibisono, 2005).

Starting with Wagener's theory, explaining that moving mountains like a cloud trip is a figurative meaning because the mountains are resting on plates that move on the surface of the Earth called continents. When viewed from a geological point, if a continent moves, then the one above it also moves like a mountain which is a stake for each continent. This has been proven in a number of research data recorded by Global Positioning Systems (GPS) on the largest islands in the western part of Sumatra that

move northeast to 50-60 mm / year. movement or shifting of mountains is caused by the movement of tectonic plates (endogenous forces) on the Earth's crust where they are located like floating above a denser layer of magma (Zar, 1997).

The movement of this mountain should be like the rotation of the Earth on its axis every day (24 hours) from east to west, and the enactment of events day and night or earth revolution around the sun that causes attraction to pull between one planet to another, so it does not collide with each other (Ramadhani, 2017). The form of *munāsabah* between surahs, can be found in Surah An-Naml Verse 88, describes the mountain running like a cloud that indicates objects that appear to be stationary, even though moving. While not much different explanation is found in Surah Al-Anbiya verse 33 which explains the movement of the sun, moon and planets around the earth moving in its path. In Indonesian grammar literature, when inanimate objects are characterized by verb forms (*fi'il*), they are known as personification forms, in which the work of "moving" is the work of living things (Al-jarim and Utsman, 1994). This indicates that all that is predicted by humans with their senses will not be able to explain the movement of the entire universe that always glorifies Allah Almighty.

The movement of mountains is sometimes not felt by humans who come to move together with the skin of the Earth slowly. Increased movement will cause devastating vibrations resulting in the mountain spewing lava and causing earthquakes, ground shaking and mountains erupting, tsunamis, loss of land from the eye, even the emergence of new mountains (orogenesis). As happened to the Anak Krakatau in the Sunda Strait. In addition, this mountain movement activity also has a use value in the form of minerals, ground water, fossil energy, and so on which are beneficial to humans.

Long before modern science revealed this fact. The Qur'an has already mentioned it, mountains that walk like clouds and ships that sail on the sea, as mentioned in Q.S an-Naml: 88. In the language of the word *tamurru* in Q.S an-Naml: 88 is in the form of *fi'il mudhari'* (verb form now or in the future) that will continue to run now until the specified time. In the study of *balaghah*, everything means movement or change from moment to moment, time to time. This is a form of *tasybih* which affirms the characteristics of something that is imagined over it (*musyabbah*) i.e. mountains that appear to be silent and sturdy actually move like clouds in the sky. But it's not that the mountain runs continuously, but there are times when it moves, walks, and there are times when the mountain stays motionless (Al-Shabuni, 1984).

B. Phenomenon of the earth's peg on the mountain

Throughout history, humans have always been stunned by the height and magnitude of mountains. Even primitive beliefs still descend some people who sacred the mountain in a supernatural position, places where God resides or where the Greek gods lived in the Olympus mountains. Seeing this, Islam positioned itself to confront the astonishment of their admiration, scientifically that the mountain functions as a stake, a large pile or nail that stabilizes the Earth, and has roots that pierce 15 times above the earth's surface that play a role in stopping the horizontal movement of the lithosphere (Nirwana, 2016). This has already been mentioned in Q.S An-Nahl: 15.

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ۝

Meaning:

"And He has cast into the earth firmly set mountains, lest it shift with you, and [made] rivers and roads, that you may be guided" (An-Nahl: 15)

If this root is divided into slices, it will be seen that the grooves along with lava that bind firmly at the bottom of the ground strengthen the earth and maintain its balance. Mountains that have roots that pierce, likened to piles that float above the Earth's weak zone serves to hold one end of the tent to the surface of the Earth (Ramadhani, 2017).

This discovery was even more evident when Western nations around the 17th century (Age of reason), tried to rise from adversity to blind faith in religious dogma and turned to extracting scientific facts with some established research and science. By explaining the Earth does not shake even though

there is a burden on it because of the existence of mountains as an Earth stabilizer. At the same time maintaining the surface of the Earth and sky so that they can remain upright (Yahya, 2004).

An in-depth study of the *Munāsabāh* of the Qur'an leads the mufassir to the correlation dimension of the compatibility of the verses of the Qur'an to modern discoveries. M. Quraish Shihab further explores the various balances of the Qur'an on various aspects, citing the views of Abd al-Razzaq Nawfal in his work "*al-I'jaz al-Adaby li al-Qur'an al-Karim*" (Shihab, 1995). The balance meant by Abd al-Razzaq Nawfal is the balance between the number of words with their synonyms, such as the word "*rowaasiy*" is mentioned 10 times and the word "*Jabaa*" is mentioned 39 times and when added up 49 times, the Qur'an discusses regarding mountains in special and general forms. However, among the 49 mentioning places of the mountain, there are 22 places that show the physical mountain as a "peg" which stabilizes or strengthens the existence of the plates.

This indicates that not all mountains on the surface of the Earth have the same role as pegs of the Earth, but only in certain regions. These regions are probably boundaries of the Earth's plates that float above the elastic layer of the Earth which is semi-liquid and has a high level of density and inaction called the Earth's soft layer (An-Najjar, 2006).

Zaghloul El-Naggar explained, when the word "*ilqa*" coincides with the word "*rowaasiy*" it has the meaning of something that can make things shake (the Earth) becomes silent. Whereas in the language of the word "*ilqa*" means tossing, releasing, making, and throwing. The next sentence "*an tumiudu bikum*" uses the *fi mudilori* or the form of a verb which is used to describe something that is always in process (not finished), similar to continuous tense in English. This corresponds to the process of mountain formation which is on the plate boundary (divergent or convergent) that does not appear together with the formation of land, but must go through a tectonic process first (El-Naggar, 2010). This process will never be completed and as long as the tectonic plate dynamics still occur, as long as the dynamics of the mountain will continue.

This is in line with the opinion of M. Quraish Shihab who gave a statement that one of the physical mountains is like a nail that unites planks or tents that require pegs so that it does not stumble. Because mountains have a solid layer of Earth's crust that can reach a thickness of about 60 kilometers. The layer can rise, forming mountains, or descending into the ocean floor and ocean. This situation creates a balance due to the pressure generated by these mountains (Shihab, 2002). So it is not surprising how important the role of mountains to protect the Earth from the wind that is always blowing hard, unloading veins from wood that grows as a necessity of life.

C. Refreshing water on the mountain

Mountains have physical characteristics which are high peaks above sea level. Having one enjoyment of the function of a mountain that is able to attract winds containing water vapor in the air when the amount is sufficient enough to gather into clouds. When the water in this cloud has reached its saturation point, it will condense into water which is then dropped onto the earth into rain. It is important to realize that mountains are one of the factors controlling weather and climate (Jauhari, 1984).

Behind all the miracles and scientific facts, the mountain has a closeness to the river that flows water in certain paths, from the highlands to the sea or to the internal lake. According to modern scientific approaches, proving the height of a mountain has the potential to flow fresh water from high land to low land or from upstream to downstream that is beneficial to humans, animals and plants. This supply of fresh water certainly drops above the Earth's plateau like a mountain with springs from underground water reserves or snowflakes that gather on the tops of mountains.

Related to the mention of *ma'an furatan* (refreshing water) in Surah al-Mursalat verse 27, making the mountain as the center of irrigation that flows water into rivers and becomes a spring that flows dry soft, dividing the road between mountains, tributaries and highlands in steep and difficult mountainous regions. That was caused by the freezing rain water on the top of the mountain.

D. Phenomenon of volcanic mountain seabed

So far, primitive people assume that water and fire will not be able to unite in one place because water turns off heat while heat evaporates water. It was only when the world of science developed rapidly, modern geologists, revealed that underwater volcanoes occurred in the Mariana backbone located east of the Pacific Ocean of the 14 Mariana Islands, Japan. mystery of an underwater volcanic eruption, occurs through the process of vomiting the contents of oceans and oceans due to volcanic eruptions, or through the process of decomposition of fossils of ancient marine plants and animals that process unraveled over a long period. As a result oil can be produced from the ocean as far as 4.5 kilometers above sea level, as quoted from Earth Sky, published on October 23, 2018 in the journal *Frontiers Earth Science*.

Bill Chadwick, a marine geologist from Oregon State University, explained that the phenomenon of underwater volcanic activity, which was recorded off the coast of Africa in November 2018 off the island of Mayotte, between Madagascar and Mozambique in the Indian Ocean. After analyzing the geological puzzle, the scientists finally realized that the vibration was an announcement of the birth of a new underwater volcano, as quoted from the Live Science page on Wednesday (5/29/2019). This phenomenon was later referred to as "Hum Seismic". The birth of this volcano, emerged from the seabed around 1,000 - 4,000 meters depth. Experts refer to it as an independent feature that rises to sea level. The underwater volcano found is very large, rising almost half a mile (0.8 kilometers) from the seabed. The volcanic landscape is located off the east coast of Mayotte.

The sea that has fire under the sea, is also explained by the Prophet Muhammad "no one sails the ocean except those who make the pilgrimage, take the pilgrimage or those who fight in the way of Allah. Surely under the sea there is fire and under fire there is sea." (Reported by Abu Dawud). But the knowledge of the Arabs at that time was not yet able to capture the scientific signal of Allah's oath "For the sake of the Sea which has fire in this land". The Arabs only knew "*sajara*", which was to light a furnace to make it hot or boil. A number of interpreter look for other meanings of the verb *sajara*, namely the words *mala'a* and *kaffa* (fulfill and hold). Discovery of these new meanings, has been able to solve this impossibility with a new understanding that Allah SWT has given grace to all humans by filling the low parts of the Earth with water while holding it from overflowing to land.

Musthafa Al-Maraghi in his interpretation, *Tafsir Al-Maraghi*, defines Surah al-Thur verse 6 "For the sake of the Sea with fire in it" with God's oath of His creatures who have great sins, related to threats or torment on the Day of Judgment. The threat is marked by a sea that evaporates and then submerges everything on Earth without leaving any animals and plants. Not unlike the sea turned into turbulent fire. Because in the bowels of the Earth contained fire which resulted in an earthquake and at that time the water turned into steam, and nothing was left except only just the fire (Al-Maraghi, 1993).

As summarized Dr. Andi Nirwana in his book "*Tafsir Ayat-Ayat Sains*" Imam Ibn Jarir wrote an interpretation that is somewhat different from Q.S at-Thur: 6. This explanation comes from Abdullah bin Umar, "what is meant is the sea of volcanoes that are in the sky and under arasy". Whereas Imam az-Zamakhsyari in Al-Kassiyaf's interpretation related him to the dialogue between Ali ibn Abi Thalib and a Jew. Ali asked, "where is hell?" The Jew said, "at sea." Ali said, "I see that he is right." From this we can draw 2 interpretations namely: 1) the volcanic ocean will one day on the Day of Judgment, 2) the volcanic ocean is now available (Nirwana, 2016).

In one study revealed that the purpose of *al-bahr al-masjur* is the Bermuda Triangle. Bermuda Triangle is a marine area in the Atlantic Ocean. Which in the Atlantic Ocean there is a phenomenon of methane gas or the same as gas produced by boiling water. But this is only an estimate that how could methane get to the bottom of the sea in the form of gas balloons and explode, even though methane usually freezes beneath layers of underground rock (Al-Fattah, 2012). There are also those who say *bahr al-masjur* is the Red Sea. Based on the exploration of scientists, regarding clay and the temperature of hot steam in the Red Sea reaches 3,000 degrees Celsius. After discovering some facts that the number of volcanic eruptions on the seabed is more than the number of volcanic eruptions on the mainland. So that makes the water hot, but does not make the sea water boil or evaporate (Naik, 2017). Upon closer inspection, hot turbid black water (*bahr al-masjur*) contains mineral elements, such as iron particles, silver,

and some very fine metal sulfides. So the value of the benefits of mineral wealth resulting from volcanic eruptions that occurred at the bottom of the ocean makes the Red Sea as a mining hunting expedition.

Al-Qur'an Science Integration with Mountain Facts

As understood, the cosmos at the time it was created was very different from the present situation. This is proven by science through the power of human creativity (Baiquni, 1996). Al-Quran (verse *tanzilyah*) is absolute as the word of God: The truth is from your Lord, so don't ever be one of those who doubt. While interpretation in the perspective of both interpretation and science (*ayat kauniyah*) is accumulative, where the end of the search for knowledge will end in a final truth that is in accordance with the truth of revelation. That is a form of mercy to know Allah SWT (*makrifatullah*), through scientific premises on several verses of the Qur'an.

Prof. BJ Habibie said: understanding the contents of the Al-Quran must utilize science although the arguments and laws of science are relative. So the knowledge and tools used to understand the Qur'an must be advanced and dynamic, it cannot be static (Habibie, 1992). This is a consideration that modern discoveries with one of the *Ulumul Qur'an* branches namely *munasabah* in principle lead to one ultimate goal, namely as a medium to facilitate the process of understanding and studying verses of the universe in order to obtain benefits and forms of awareness of the power of Allah *azza wa jalla*.

The first most significant information is captured in the Qur'an, which is the meeting point of the earth's plates, which press against each other as they approach each other, and this mountain "binds" the plates, like a nail that joins a piece of wood. Thus reducing the activity of magma reaching the surface of the Earth. The compromise of scientific theories revealed by the Qur'an, indicates that the Qur'an contains various kinds of knowledge, whether found or not (Mustaqim, 2014). The power of natural laws that are subject to the power of Allah SWT, He arranged with perfect accuracy. Following are the philosophical values of the regularity of Qur'an science:

1. Natural balance of the earth

The earth, as it was understood, was made into an expanse that made it easy for human life to walk the broad streets of the earth (Q.S Nuh: 19-20. Similarly, making mountains as pegs (stabilizers) at certain points on the surface of the Earth (Q.S. An-Naba: 6-7. Thanthawi Jauhari in his interpretation of *Al-Jawahir Fi-Tafsir Al-Quran Al-Karim*, likens the mountain to the function of lead pieces placed around the wheels of a car to reduce wheel shake and to regulate its motion. The same functions as the function of the spine in humans. When observed, that human bones when standing upright will pierce down to strengthen the human body (Jauhari, 1984). The expanse of the Earth, does not show it in a flat shape. But the plainness shows that every time a human steps his feet on this earth, he will find it spread out, even though it is essentially oval or close to round like a bol and egg of a cassowary (Q.S. An-Naziat: 30). The spread of the earth means to spread and in accordance with the plates of land united to form an ancient continent. Since this discovery, primitive belief has slowly collapsed and insufficient data proves the geometry of Earth as the foundation of a flat earth. Based on the relationship between points, straight lines, angles between two intersecting lines, and various geometrical shapes on a flat plane (Nasution, 1992).

2. Mountain that dhikr and tawaf

Buya Hamka in his interpretation, *Tafsir Al-Azhar* argues that the mountain when moving, then the movement is not visible, because of the large size on the mountain. This is similar to a large body that moves on a road, so the motion is almost not clearly visible. The physical fact of the mountain explains that the human eye always deceives the original, like the assumption of seeing the mountain does not change its place, it just froze in that place since the fulan was born in the world, until the fulan was strong playing, until the old fulan and to death and in the grave in the foot of the mountains nevertheless (Hamka, 1984).

3. Role of mountains in managing the weather and climate

The water cycle, especially in tropical countries, such as Indonesia, has a geographic map surrounded by tens of thousands of mountains that play a role in regulating the weather and climate around it. physical form of a mountain high above sea level. Having one enjoyment of the function of a mountain

that is able to attract winds containing water vapor in the air when the amount is sufficient enough to gather into clouds. When the water in this cloud has reached its saturation point, it will condense into water which is then dropped onto the earth into rain. It is estimated that in the water cycle that evaporates from the oceans is 16 million tons of water. The water that evaporates is carried by the wind into the atmosphere and forms clouds. After that the same amount of water when it evaporates, is dropped to Earth according to its required level. In one year, it is estimated that this number will reach 505x10¹² tons. Water continues to spin in a balanced cycle based on quantities (Jauhari, 1984).

4. Potential natural wealth *al-bahr al-masjur*

Flaring of the fire on the seabed is understood as hot black smoke arising from a seafloor that has no oxygen so the fire cannot ignite. It seems the balance of two opposites that a very large volume of sea water can not extinguish very hot magma. Likewise, hot magma with a volume reaching 1000°C cannot heat or evaporate seawater (Ahmad, 2016). Scientists reveal that sea water containing fire can be used as the main fuel for heat energy reactors. Heat generated in the reservoir becomes steam, then this steam turns the dynamo that generates electricity. This nuclear fusion process takes place in the sun which produces heat energy for the planets around it. With safe nuclear technology, the sea will meet the world's heat energy needs to replace petroleum.

These four natural phenomena increasingly show the existence of an infinite God in the creation of this universe. How many verses that provide scientific indications and cues. Explaining the order of the universe with the suitability of modern science and technology has not been able to develop rapidly. This further proves the greatness of the Qur'an is *kalamullah* that comes from the owner of the universe namely Allah *azza wa jalla*.

Conclusion

Explanation of the fact of the mountain peeled with a scientific theoretical approach in the *munasabah* discourse, which includes, *First*, will relativity of motion, science reveals something that seems calm (static) but actually moves, and something that seems to run slowly when in fact it goes very fast. Second, the balance will be the function of mountains against the state of the earth. Like the tent that requires a peg so that it does not stumble and the mountain acts as a peg like a nail that joins the planks of the board in a flat plane. Third, refreshing water (*ma'an furatan*) at the top of a mountain that flows water into rivers and becomes a spring that flows into dry valleys, dividing roads between mountains, tributaries and plateaus in steep mountainous regions and difficult to pass and its vital function is to be able to attract winds containing water vapor in the air. Fourth, the underwater volcano or the lake of fire is a rare phenomenon, which is not yet known where it is located.

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