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Rainfall in Q.S. Al-Zukhrūf Verse 11 A Perspective from A.J. Ayer's Verification Theory

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ABSTRACT

This study aims to examine the semantic and philosophical implications of Q.S. al-Zukhrūf [43]: 11, which elucidates the phenomenon of precipitation, by employing the analytical framework of the philosophy of language, specifically A.J. Ayer's verification principle. The primary objective of this research is to evaluate the logical and empirical validity of Qur'anic propositions regarding natural phenomena. This evaluation seeks to map the locus of religious language within the strict meaningfulness criteria delineated by logical positivism. Methodologically, this qualitative study applies *tafsīr maudlū'ī* (thematic exegesis) alongside an analytic philosophy approach. Ayer's verification theory posits that a proposition is rendered meaningful solely if it is susceptible to empirical and logical verification. Within this context, the statements in Surah al-Zukhrūf verse 11 concerning the divinely ordained phenomenon of rainfall are evaluated regarding both their scientific and theological significance. The findings indicate that the verse possesses not only spiritual resonance but also empirical correspondence with modern scientific understandings of the hydrological cycle. From Ayer's perspective, the semantic content of the verse is logically acceptable when construed as an observable and testable natural phenomenon, thereby fulfilling the criteria for "strong" verifiability. Specifically, the study demonstrates that the Qur'anic phrasing *bi qadarin* (in due measure) inherently contains robust "verifiability in principle." This is due to its direct correlation with meteorological observational data, effectively shifting the epistemic status of the statement from a purely metaphysical assertion to a philosophically significant factual proposition. Ultimately, this study underscores the necessity of interdisciplinary approaches in interpreting cosmological verses, thereby facilitating a rigorous dialogue between divine revelation and modern philosophical discourse.

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INTRODUCTION

Rain constitutes one of the universal blessings and graces bestowed by God upon all creatures, including humans, animals, and plants. However, beyond its role as a grace, rain occasionally serves as a trial or tribulation sent to Earth to ensure that its inhabitants remain vigilant and mindful of the Creator. In this context, the Qur'an frequently employs the term *maṭar* to connote rain with destructive characteristics (Manzhur, 1999a), while utilizing the word *ghaits* to signify rain as a mercy imbued with benevolence and divine assistance (Manzhur, 1999b). Furthermore, the Qur'an does not limit its vocabulary to *maṭar* and *ghaits*; it often describes rain through the verb *anzala* (to send down), which consistently appears alongside the terms *samā'* (sky/heaven) and *al-mā'* (water).

This linguistic pattern suggests that rain, as a natural phenomenon, is inextricably linked to the divine role of governing existence according to God's will and purpose. Rain may manifest as an ordeal leading to destruction (*'adzāb*) or as divine succor (*i'ānah*). As a natural phenomenon, rain can occur unexpectedly and unpredictably, often appearing impossible from a human perspective. Scientifically,

natural phenomena are defined as events that are neither man-made nor caused by human agency (Andini et al., 2024). Consequently, humans, as finite beings, lack the capacity to alter such natural occurrences.

Allah Swt. ordains rainfall proportionally to meet the needs of His creation. This is affirmed in Q.S. Al-Zukhrūf [43]: 11, stating that Allah sends down water from the sky in a specific measure to revive barren land. Wahbah al-Zuhaili explains that this arrangement signifies a measured divine intervention: it is neither excessive, which would cause flooding and devastation, nor deficient, which would lead to drought and water crises for living beings (Zuhaili, 2003). This theological assertion is reinforced by the hydrological cyrcle theory, where precipitation maintains a constant annual volume to preserve the global water balance. Scientifically, this "measure" refers to the law of equilibrium, wherein the amount of water evaporating from oceans and landmasses equals the amount returning to Earth as precipitation (Khamidinal, 2021; Munawar & Nuraini, 2018).

The Qur'anic explanation of rain integrates theological dimensions with the empirical facts of modern science, triggering a productive dialectic between revelation and human reason. Agus Purwanto emphasizes that Islamic science positions revelation as the foundational pillar of epistemology, ontology, and axiology. This scientific construction necessitates a mastery of Arabic grammar to analyze texts logically before comparing them with observations of the universe. The Qur'an serves as an epistemic basis that directs scientific inquiry through the synergy of transcendental truth and objective, rational empirical evidence (Purwanto, 2015).

His study deconstructs Q.S. Al-Zukhrūf verse 11 using A.J. Ayer's verificationism (Amin, 2015) to distinguish between empirical facts and metaphysical claims. Within the perspective of logical positivism, the hydrological cycle is viewed as a verified scientific proposition, whereas the attribution of Allah as the primary cause remains outside the scope of empirical verification. This analysis reveals an epistemological tension between sensory evidence and revealed truth, while simultaneously situating the theological dimension within the realm of spiritual values. The novelty of this research lies in the application of a rigorous logical positivist approach to disentangle scientific verses, thereby clearly mapping the empirical and metaphysical aspects within the Qur'anic text (Marvavilha & Suparlana, 2018; Sholihah & Idris, 2023).

RESEARCH METHODOLOGY

This research employs a qualitative approach through descriptive-analytical library research (Hardani et al., 2020; Nurdiansyah et al., 2021; Sugiyono, 2013). The primary focus of this study is a philosophical analysis of the semantic implications of Q.S. Al-Zukhrūf verse 11, utilizing the analytical framework of verification theory as developed by A.J. Ayer within the tradition of logical positivism (Ayer, 1971; A. Sholihah & Idris, 2023). Primary data sources include the Qur'anic text, various works of exegesis (*tafsir*) for linguistic analysis (Supena, 2024), and A.J. Ayer's seminal work, *Language, Truth and Logic*, which serves as the foundation for the verification principle. Secondary data are derived from classical and contemporary scholarly texts, relevant academic articles, analytical philosophy literature, and empirical studies concerning rainfall from a scientific perspective (Iskandar et al., 2022).

Data collection is conducted through documentation and a critical review of the relevant literature. The analytical process follows a thematic-hermeneutic approach, examining the linguistic and theological content of the verse (Falihin et al., 2024; Rosa, 2017) and subsequently contrasting it with Ayer's principle of verifiability. The researcher identifies propositional elements within the verse, distinguishes between empirical and metaphysical claims, and evaluates the cognitive status of each claim based on the criteria of strong and weak verification as formulated by Ayer (Blumson, 2020; Lamberov, 2024).

The objective of this methodological framework is to understand how transcendental religious statements are positioned within an empirical-positivistic paradigm and to examine the extent to which the verification principle can be utilized to assess the epistemological validity of religious texts. Consequently, this methodology not only evaluates religious propositions through the lens of the philosophy of language

but also fosters a critical discourse between divine revelation and modern science within Islamic studies. Through the application of Ayer's theory, this study is expected to contribute to the advancement of Qur'anic exegesis and Islamic thought, while offering practical and academic contributions to future researchers (An et al., 2024; Arib et al., 2024).

RESULTS AND DISCUSSION

A Scientific Analysis of Q.S. Al-Zukhrūf Verse 11

Rain represents a compelling natural phenomenon that has been extensively discussed within Islamic scholarship, particularly in the Qur'an and Hadith. The term "rain" appears 55 times in the Qur'an through various lexical forms, most of which emphasize rain as a manifestation of Allah's grandeur as the Sustainer of the Universe. In contrast, references to rain in Prophetic Hadith are relatively sparse (Fadli, 2023). This scarcity is attributed to the limited inquiries posed by the companions regarding the phenomenon, likely due to the rudimentary scientific understanding of precipitation during that era (Yendra & Desvina, 2017).

Among the 55 Qur'anic verses that discuss rainfall, this study selects a single verse that explicitly addresses the measured quantity of rain descending to the earth, namely Q.S. Al-Zukhrūf verse 11, which states:

وَالَّذِيْ نَزَّلَ مِنَ السَّمَاۤءِ مَاۤءًۢ بِقَدَرٍۚ فَاَنْشَرْنَا بِهٖ بَلْدَةً مَّيْتًاۗ كَذٰلِكَ تُخْرَجُوْنَ

"And He who sends down water from the sky in a specific measure, then We revive with it a dead (barren) land. Thus you will be brought forth (from the graves)."

From the perspective of lexical shift resulting from morphological transformation (*sharf* or *ilm al-tashrīf*), the verb *nazzala* (نزّل) is categorized as a past-tense verb (*fi'l māḍī*) derived from the *taf'īl* paradigm. Morphosyntactically, this form often functions as a double-transitive verb (*muta'addī li maf'ūlain*), necessitating two objects to complete its semantic structure. Consequently, within the phrase *nazzala min al-samā' mā'an bi qadar*, the verb *nazzala* governs two distinct objects: *mā'* (water) and *bi qadar* (with measure). The term *mā'* serves as the primary object (*maf'ūl bih* I) appearing directly, whereas *bi qadar* functions as the secondary object (*maf'ūl bih* II), mediated by the preposition (*ḥarf al-jārr*).

Furthermore, according to the author's analysis, the verb *nazzala*, categorized under the *taf'īl* pattern, functions not only for *ta'diyyah* (transitivity) but also for *li al-taktsīr* (denoting multiplicity or abundance). The prepositional letter *ba* in the phrase *bi qadar* conveys the sense of *li al-talṣīq* (adhesion or inherent attachment to a specific object). Consequently, when the phrase *nazzala min al-samā' mā'an bi qadar* is interpreted through this morpho-semantic analysis (*taṣrīf*), it leads to the conclusion that "Allah sends down abundant droplets of water from the sky in a measure commensurate with the specific requirements of His creation."

According to the *Almaany Arabic-Arabic Dictionary*, the term *qadar* (قدر) signifies, among other definitions, *wāfaqahū wa sāwāhu*, which denotes correspondence and equality. Furthermore, *qadar* implies a state of equilibrium and the precise suitability of an object, characterized by the absence of both excess (*ziyādah*) and deficiency (*nuqṣān*) (*Almaany*, n.d.). This linguistic foundation suggests that Allah, as the First Cause (*al-sabab al-awwal*), has teleologically designed the specific measure of rainfall descending to Earth to sufficiently sustain the planet and its inhabitants, including humans, animals, and flora. This concept of equality and quantitative constancy aligns with the research of Umme Sayma Tajkia, who specifically investigates the "secrets of rain" by juxtaposing Qur'anic verses with modern scientific discoveries. By exploring the various stages of precipitation, her study concludes that the scientific miracles (*i'jāz 'ilmī*) within the Qur'anic discourse on rain affirm its divine origin and its empirical compatibility with contemporary science (Tajkia, 2026).

Furthermore, as previously alluded to in the introduction, the aforementioned verse clarifies that the rainwater descending to Earth has been divinely calibrated to the specific requirements of His creation. It can be inferred that there are dua primary rationales for this proportionality: *first*, to ensure alignment with the

essential needs of humanity and the ecosystem; and *second*, to mitigate the risk of environmental degradation that would inevitably result from either a deficit or an excess of precipitation.

Al-Zamakhshari's exegesis of the phrase *bi qadarin* closely mirrors the detailed interpretation provided by Wahbah al-Zuhaili. Al-Zamakhshari posits that rainfall in the exact proportion (*bi-miqdārin*) safeguards the Earth and its inhabitants from catastrophic flooding (*al-ṭūfān*) (Az-Zamakhsyari, 1998). Similarly, Ibn 'Ashur concurs regarding the constructive potential inherent in rainfall that saturates the soil. He characterizes rain as a divinely ordained medium of life which renders the land fertile, thereby sustaining the fundamental necessities of human existence ('Asyur, 1984b).

Wahbah al-Zuhaili elucidates that the function of water in saturating the soil possesses a transformative potential for arid or parched lands. Consequently, once the soil interacts with water, it attains fertility and becomes capable of sustaining vegetation. Furthermore, while the literal or textual formulation of the verse utilizes the term *al-samā'* (the sky) as the locus of precipitation, Wahbah al-Zuhaili explicitly asserts that rainfall descends via the clouds (*al-saḥāb*). In his view, the usage of *samā'* in this context signifies a high altitude or anything situated above human perception (Zuhaili, 2003). This interpretation aligns with the Qur'anic depiction of phase transitions in the hydrological cycle, specifically evaporation—wherein water from oceans, rivers, and lakes vaporizes due to solar radiation—and condensation, wherein clouds (a mixture of particulate matter and water vapor) transform into rain (Marvavilha & Suparlana, 2018; Rohman et al., 2024).

Wahbah al-Zuhaili's aforementioned exegesis constitutes one of the explanatory mechanisms regarding the formation and occurrence of the hydrological cycle. This perspective converges with that of Al-Razi in his *magnum opus*, *Mafātīh al-Ghayb*, when interpreting Surah al-Zukhrūf verse 11. Al-Razi delineates three primary points: *first*, the verse explicitly indicates that rainwater originates from the sky, or more precisely, from the clouds. It is designated as "descending from the sky" because, from a human perceptual standpoint, everything situated above is characterized as the sky. While such explanations have been posited in earlier contexts, in Surah al-Zukhrūf verse 11, the concept is reiterated with a specific emphasis on the notion of "measure" or "proportion" (*qadar*) (Al-Razi, 1981).

Second, rainwater is distributed proportionally according to the specific requirements of each geographical region—neither in excess nor in deficiency—which stands in stark contrast to the catastrophic event of the Great Flood during the era of Prophet Noah. Within this precise measure, rain functions as the fundamental source of life for humans, animals, and vegetation. Third, precipitation transforms arid and barren lands into fertile ecosystems; this physical transformation simultaneously serves as a theological allegory for the resurrection of mankind from the grave (*al-ba'th*), demonstrating the ease with which Allah revives the dead earth ('Asyur, 1984a; Al-Razi, 1981, hal. 198). From these desiccated regions, Allah facilitates the growth of diverse flora through the descent of rain. This phenomenon constitutes a profound analogy of how Allah will resurrect humanity with ease on the Day of Judgment, mirroring the revitalization of dead soil through the medium of rain. (Bahrudin Zamawi dan Rizky Dwi Ratna Septinawati, 2023).

Within the context of the Islamization of Natural Sciences, the aforementioned linguistic analysis indicates that the Qur'an does not present a technical-procedural description of the physical mechanisms of rain. Instead, it provides an ontological framework that directs scientific inquiry toward an understanding that natural phenomena possess purpose, equilibrium, and design (teleology). As elucidated by Sri Latifah and her research team, the Qur'anic paradigm is intended to enrich science, particularly in comprehending the hydrological cycle as an ordered movement from the sea to the atmosphere, falling to the earth, and returning to the sea (Latifah et al., 2024). This perspective aligns with the concept of the Islamization of Knowledge championed by M. Thoriqul Islam and Elvan Tedio Fawaz, which entails harmonizing all aspects of knowledge—including terminology, epistemology, frameworks, concepts, assumptions, theories, methodology, and processes—with the Islamic worldview and the principles of Islamic doctrine, values, and norms (Islam & Fawaz, 2017).

In this context, the scientific methodology applicable to material reality possesses legitimacy within Islam; however, it must not exert hegemony over other layers of reality. M. Zaki Kirmani asserts that Islam appropriately acknowledges various levels of reality and advocates for distinct investigative and analytical methods for each. The prevailing scientific methods are valid for the material level of reality but remain unsuitable for other dimensions; therefore, their enforced hegemony is neither valid nor justified (Kirmani, 2011). A reductionist approach is only partially valid and cannot be applied universally. In the context of complementary relationships and interdependence, a holistic approach must be developed (Kirmani, 2011).

In a study conducted by Bahrudin Zamawi and Rizky Dwi Ratna Septinawati, the "measure" (*qadar*) mentioned in Surah Al-Zukhrūf verse 11 is identified as a fundamental characteristic of rainfall. Generally, the total volume of precipitation descending to Earth is consistently equivalent to the amount of water that evaporates or sublimates from the Earth's surface. This equilibrium indicates that rain operates within a continuous, balanced cycle governed by a specific "measure." Another critical metric pertaining to rainfall is its descent velocity. If a raindrop falling from a significant altitude were to accelerate excessively, it would possess the kinetic energy to cause substantial destruction at its point of impact (Bahrudin Zamawi dan Rizky Dwi Ratna Septinawati, 2023).

A Biographical Sketch of A.J. Ayer and the Theory of Logical Positivism

Alfred Jules Ayer (1910–1989), widely recognized as A.J. Ayer (hereafter referred to as Ayer), was a highly influential British contemporary philosopher and a key proponent of logical positivist doctrines. His scholarly contributions were pivotal in elucidating and disseminating the tenets of logical positivism (Ogan & Ariche, 2018). His seminal publication, *Language, Truth and Logic*, is considered a phenomenal achievement that earned profound admiration among 20th-century British philosophical circles. (Ayer, 1971; 'Amilatu Sholihah, 2021).

Ayer's philosophical framework was profoundly informed by the Vienna Circle and the British empiricist tradition—specifically Hume, Locke, and Mill—as well as the analytic developments of Moore, Russell, and Wittgenstein. His primary intellectual focus resided in the nexus of language and meaning. In alignment with the logical positivists of Vienna, he asserted that for a proposition or statement to be meaningful, it must be susceptible to verification, either through sensory experience or by scrutinizing the linguistic conventions that govern its use (Ayer, 1971; A. Sholihah & Idris, 2023). Ayer's central thesis posits that literally meaningful propositions are those capable of empirical analysis or verification. Consequently, he utilized the verification principle to negate the literal significance of metaphysical propositions, including those asserting or denying the existence of God. Furthermore, Ayer maintained that logical and mathematical propositions constitute analytic truths rather than natural necessities. In accordance with the positivist tradition, he contended that discourse falling outside these parameters does not constitute philosophy; he shared the conviction that the meaningfulness of a sentence resides inherently in its verifiability (Ogan & Ariche, 2018).

In the preface to his *Language, Truth and Logic*, Ayer posits that a modified principle of verification is essential to ascertain whether a proposition expresses a genuine empirical hypothesis. He further argues that the criterion for an empirical hypothesis does not demand that it be conclusively verifiable; rather, it requires that sensory experiences be relevant in determining its truth or falsehood. If a putative proposition fails to satisfy this principle and does not constitute a tautology—defined as a redundant or unnecessary repetition of ideas—Ayer asserts that it is metaphysical. Consequently, as a metaphysical assertion, it is deemed neither true nor false but literally nonsensical (Ayer, 1971). This concept of "nonsense" is criticized within the discourse of the Islamization of Natural Sciences (IONS) for restricting the definition of reality solely to what is perceptible by the senses. Conversely, in the framework of Islamic science, the intellect (*'aql*) and revelation function integrally to uncover a coherent truth (Kirmani, 2011)

Logical Positivism is a philosophical movement established by a collective of mathematicians, scientists, and philosophers in Vienna during the 1920s. This intellectual group, collectively referred to as

the Vienna Circle (*Wiener Kreis*), was originally convened by prominent scholars such as Moritz Schlick (recognized as the founder), Rudolf Carnap, Friedrich Waismann, Herbert Feigl, Otto Neurath, and Hans Reichenbach. The term "positivism" was initially employed by Henri de Saint-Simon to denote scientific methodology and its subsequent extension into the realm of philosophy. This terminology was later adopted by Auguste Comte to designate a philosophical movement that exerted significant influence across Western nations during the latter half of the 19th-century and the first decade of the 20^{th} century. The nomenclature "Logical Positivism" was coined by A.E. Blumberg and Herbert Feigl in 1931 (cf. the provided text's citation of 1913) to identify the specific set of philosophical tenets advanced by the Vienna Circle (Ogan & Ariche, 2018).

As previously elucidated, the philosophers comprising the Vienna Circle displayed profound enthusiasm for science and mathematics. Conversely, they maintained a critical stance and a systematic rejection of metaphysics. Their primary intellectual preoccupation centered not on the truth-value (truth or falsity) of a statement, but on its meaningfulness within the domains of philosophy and science. Consequently, their objective was to establish a rigorous criterion to demarcate meaningful propositions from those deemed nonsensical. To this end, they formulated what is epistemologically referred to as the "verification principle" (Amin, 2015).

As is widely established, the foundational tenets of logical positivism are profoundly influenced by logic, mathematics, and the positive and empirical natural sciences. Consequently, the logical analysis of both scientific and philosophical assertions is strictly contingent upon the methodologies employed within these empirical sciences. It is within this specific epistemological context that logical positivism developed the verification principle (Amin, 2015). This principle can be succinctly defined as the criterion of meaning for logical positivists, which maintains that "a statement possesses factual significance only if it is empirically verifiable" (Ayer, 1971). Essentially, the core of this principle dictates that a specific mode of observation, research, or verification process must be articulable to determine the veracity or falsity of a proposition. If such an empirical explanation is relevant to the determination of truth, the statement is rendered meaningful; failing this, it is deemed nonsensical (Ogan & Ariche, 2018).

Ayer posits that the fundamental essence of the verification principle is to determine the meaningfulness of an expression rather than to establish a criterion for its truth. A proposition may be true or false, yet it remains inherently meaningful regardless of its truth-value. According to Ayer, a statement is considered meaningful only if it constitutes an observation statement pertaining to sensory reality. In other words, meaningfulness is contingent upon the possibility of empirical observation or verification, thus necessitating the presence of empirical facts or data (Ayer, 1971). Within the framework of the Islamization of Natural Sciences (IONS), this requirement for empirical data is not rejected; however, it is "sacralized" to avoid the pitfalls of secularism. IONS emphasizes that empirical facts—such as the hydrological cycle described in Q.S. Al-Zukhrūf verse 11—serve as objective evidence that must be integrated with a theological understanding of Allah as the primary causal agent (Islam & Fawaz, 2017).

Verification denotes the process of evaluating or substantiating a statement through empirical experience. In the domains of both science and philosophy, propositions—including axioms and theories—are regarded as meaningful provided that they are, in principle, verifiable through experiential data. Crucially, the verification principle does not necessitate that a statement be conclusively proven true; rather, it emphasizes the inherent possibility of empirical testing (Blumson, 2020; Lamberov, 2024). Thus, any proposition that is unverifiable in principle is dismissed as being philosophically meaningless (Amin, 2015).

Furthermore, Ayer bifurcates the principle of verification into two distinct categories: "strong" and "weak" verification. A proposition is considered verifiable in the "strong**"** sense if, and only if, its truth can be conclusively established through experience. Conversely, a proposition is verifiable in the "weak" sense if it is possible for experience to render it probable, or if there are potential sensory observations relevant to determining its truth-value. (Ayer, 1971). This distinction is pivotal in the analysis of Q.S. Al-Zukhrūf verse

11; claims regarding the hydrological cycle can be "strongly" verified through the empirical data of hydrological science. In contrast, the assertion of Allah as the regulator of rainfall's "measure" falls under the category of "weak" verification—or is even classified as metaphysical according to Ayer's strict criteria. However, within the framework of the Islamization of Natural Sciences (IONS), such a claim is upheld as an absolute truth that transcends the empirical boundaries of human verification (Rawanita & Syabuddin, 2024; A. Sholihah & Idris, 2023).

Precipitation in Surah Al-Zukhrūf verse 11 from the Perspective of Ayer's Verification Theory

The "measure" or "proportion" of rain, as articulated in Surah Al-Zukhrūf verse 11, can be more meticulously understood through the lens of modern scientific methodology. In this context, the standard rainfall metrics historically utilized—such as intensity or thickness—have yet to offer a significant contribution to the optimal utilization of rainwater for human welfare. Such descriptive approaches tend to constrain scientific exploration into the broader potential of precipitation. Conversely, if the Quranic concept of "measure" (*qadar*) is examined through a rigorous scientific framework, it may unveil new dimensions for the advancement of knowledge and the optimized utilization of rain for the benefit of humanity (Latifah et al., 2024; Tajkia, 2026; Yendra & Desvina, 2017).

Palynchuk and Guo have developed a more comprehensive scientific approach to defining rainfall metrics, thereby facilitating a broader understanding of this phenomenon. Their research established a scientific theory regarding rainfall measurement known as "Storm Theory." This theory integrates various dimensions of rainfall—namely depth, duration, and intensity—to generate more accurate preliminary data for calculating flood risk potentials in specific regions. Rainfall depth is determined by aggregating the total volume of precipitation occurring within a single storm event originating from a specific cloud formation. Rainfall duration is calculated based on the temporal span of the precipitation during that event. Meanwhile, rainfall intensity represents the average value of precipitation discharged during the same storm event. The integration of these three aspects provides a more holistic and scientific representation of rainfall characteristics while simultaneously enhancing the efficacy of hydrological impact analyses, particularly within the framework of flood risk management (Yendra & Desvina, 2017).

The advancement of storm theory and the sophisticated array of modern precipitation measurement instruments confirm that the Qur'an does not merely provide religious descriptions; rather, it offers an ontological foundation that steers scientific exploration toward a comprehensive understanding of the **regularity of nature**. Khozin and Umiarso assert that the integration of science and religion can be operationalized by adopting the core philosophy of fundamental Islamic sciences as a paradigm for future scientific inquiry. In this framework, natural phenomena, such as precipitation, are perceived not solely as material occurrences but as manifestations of divine wisdom (*hikmah ilahiah*) that remain susceptible to rigorous exploration through scientific methodology (Khozin & Umiarso, 2019).

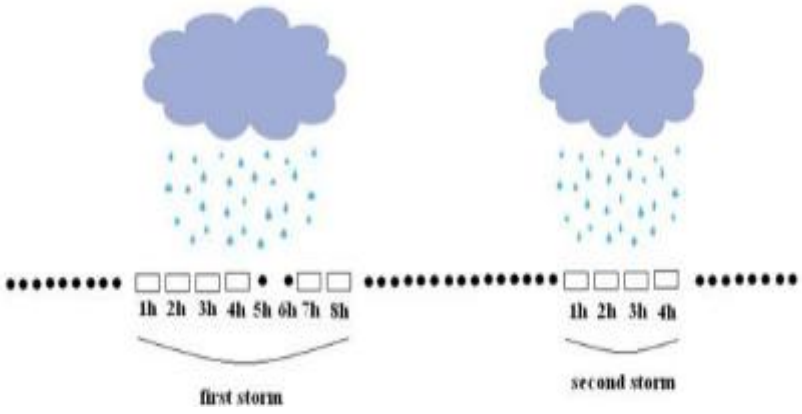

Figure 1. Rainfall Density, Duration, and Intensity in Storm Theory (Yendra & Desvina, 2017)

Furthermore, the annual volume of precipitation on Earth has been quantified through various modern scientific studies. It is estimated that approximately 16 million tons of water evaporate from the Earth's surface every second (Zamawi dan Rizky Septinawati, 2023; Khamidinal, 2021). Consequently, the total annual evaporation reaches an estimated 513 trillion tons. Notably, this figure is precisely equivalent to the volume of precipitation that returns to Earth within the same period. This empirical fact demonstrates that water undergoes a continuous cycle that operates in a balanced and orderly manner, corresponding to a specific, pre-determined "measure" (*qadar*) (Dra. Romlah, 2011).

The scientific discovery regarding the equilibrium of the hydrological cycle reinforces the argument for the Islamization of Natural Sciences, asserting that science—when situated within the framework of an Islamic worldview—uncovers a deeper dimension of meaning behind empirical data. As elucidated by Mahmudin et al., knowledge from an Islamic perspective is a product of a nation's, religion's, culture's, and civilization's worldview; it is not value-free but rather inherently value-laden, rooted in the Islamic worldview (Mahmudin et al., 2021). This precisely measured water balance is not merely materialistic data; it is a manifestation of the principle of *tawāzun* (equilibrium), which serves as a fundamental cosmological principle in Islam. This aligns with the stance of M. Thoriqul Islam and Fawaz, who maintain that all aspects of scientific inquiry—including its concepts and assumptions—must be harmonized with the principles of Islamic doctrine and values (Islam & Fawaz, 2017; Montazeritabar, 2019).

This hydrological cycle serves as the foundational pillar for the sustenance of life on Earth. Absent this equilibrium, ecosystems would undergo significant disruption. Even a minor deviation from this constant volume could precipitate an ecological imbalance, endangering all living organisms. Remarkably, the Qur'an articulates this concept through the expression "sending down water from the sky in due measure." This phrasing aligns with modern scientific discoveries concerning the consistency of annual global precipitation. The consistency of these figures substantiates the existence of an extraordinary equilibrium within the natural system—one that is impossible for any human technology to replicate or simulate. This further affirms that the mechanism of rainfall and the entire hydrological cycle are governed with profound precision, serving as empirical evidence of the regularity and harmony inherent in divine creation (Romlah, 2011).

The explanation regarding precipitation as articulated in Surah Al-Zukhrūf verse 11 establishes an integrated Islamic and scientific paradigm that has been empirically substantiated by modern researchers. A rigorous analysis of the verse's thematic content, coupled with contemporary scientific inquiries, reveals that the text encompasses more than metaphysical religious tenets; it contains natural scientific propositions that are susceptible to empirical verification. The epistemology of *tafsir 'ilmī* (scientific exegesis) as it has evolved in Indonesia—as elucidated by Nazar Fadli in his analysis of Hasbi as-Shiddieqy's contributions—demonstrates a systematic effort among contemporary exegetes to interpret cosmological verses through the lens of verifiable empirical data. This methodology serves to harmonize revealed truth with scientific observation while steadfastly maintaining the theological dimension as the constitutive layer of meaning (Fadli, 2023).

The analysis of Surah Al-Zukhrūf verse 11, conducted through both grammatical and exegetical lenses within the framework of A.J. Ayer's verification theory, reveals two distinct dimensions: the empirical and the metaphysical. The empirical dimension encompasses the phenomenon of rainfall "measure" (*qadar*), which is susceptible to empirical verification by modern science via the application of Storm Theory. This theoretical framework delineates the specific parameters of precipitation, such as depth, duration, and intensity within a given geographical region. Furthermore, as rainwater interacts with the terrestrial surface, hydrological principles govern the investigation, quantifying the rate of evaporation and the overall water balance. From this perspective, the propositions contained in Surah Al-Zukhrūf verse 11 are shown to be empirically verifiable, thereby qualifying as "strong verification" (Khamidinal, 2021; Latifah et al., 2024).

Regarding the second dimension—the metaphysical—which involves divine intervention that is imperceptible and transcends sensory experience, the process of precipitation and its specific "measure" is classified under "weak verification" or even as "nonsense" within Ayer's framework. However, within the framework of the Islamization of Natural Sciences (IONS), the label "nonsense" is categorically rejected. M. Zaki Kirmani asserts that Islam provides due recognition to various levels of reality and advocates for distinct investigative methods for each; while current scientific methods are valid for the material level of reality, they are unsuitable for others. Therefore, their enforced hegemony is considered neither valid nor justified (Kirmani, 2011). Similarly, Z. Eker cautions that scientific interpretation must recognize its boundaries to avoid overreaching through reductionist claims (Rawanita & Syabuddin, 2024). From this perspective, the metaphysical claim regarding Allah's role in Q.S. Al-Zukhrūf verse 11 is not "meaningless"; rather, it represents a layer of reality accessible only through intuitive methods (*irfānī*) that complement empirical methods (*tajrībī*) (Rambe & Salminawati, 2019).

CONCLUSION

This article concludes that the proposition in Surah Al-Zukhrūf verse 11 regarding rainfall phenomena possesses an empirically accountable validity within the framework of A.J. Ayer's logical positivism. Through the integration of classical and contemporary exegesis with modern hydrological data, it is demonstrated that the terminology *bi qadarin* (in due measure) within the text aligns with the global hydrological cycle, which exhibits an annual equilibrium of precipitation and evaporation reaching approximately 513 trillion tons. From the perspective of verification theory, the physical-phenomenological dimension of this verse satisfies the criteria for "strong verification", as the claims concerning the regularity of volume and intensity of rainfall are observable, measurable, and scientifically testable through empirical data.

However, this analysis also unveils epistemological boundaries where religious language intersects with logical positivism. The theological attribution that positions God as the active subject behind the phenomenon of rain remains within the metaphysical realm, which Ayer classifies as "weak verification" or, in extreme cases, as "nonsense," due to its lack of empirical falsifiability. Consequently, this article asserts that the Qur'anic language concerning the universe contains a functional duality: it serves as a statement with a genuine correspondence to objective-scientific reality, while simultaneously acting as a discourse of faith that transcends the limitations of positivistic meaningfulness. A reductionist approach toward either aspect would inevitably diminish the profound depth of meaning inherent in such sacred texts.

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