

The Influence of Qur'anic Recitation on the Growth Process of Basil Plants: A Scientific Tafsir Analysis

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Abstract

This article aims to explain and analyze the relationship between the recitation of Qur'anic verses and the physiological response of basil plants. Using an exploratory research type, this article examines the possibility of the influence of Qur'anic recitation on living beings other than humans, while also formulating a Qur'anic concept regarding this phenomenon within the framework of scientific interpretation (*tafsir sains*). The method used in this research is an experimental method by comparing two basil plant objects, namely one plant that is exposed to the recitation of the Qur'an and another plant that is not exposed to such recitation. The research process was carried out for 15 days, starting from June 3, 2025, until June 17, 2025. The results of the study show that the plant that was recited with Qur'anic verses physiologically had leaves that appeared perfectly wide, with no blackened leaves, no small holes in the leaves, and no leaves that were rotten. In contrast, the basil plant that was not exposed to the recitation of the Qur'an showed poorer conditions, indicated by curved leaves, the appearance of blackened parts of the leaves, and the presence of small holes on the surface of the leaves. These findings indicate that the concept of *syifa'* in the Qur'an can be interpreted as a form of healing or remedy for various disturbances, which in the context of this study is reflected in the condition of plant leaves that are wilted, blackened, or damaged so that the plant can grow more healthily and optimally. This article contributes to enriching the body of interdisciplinary studies between Qur'anic studies and science, particularly regarding the possible influence of Qur'anic recitation on living beings other than humans.

Keywords: *Qur'anic recitation, Integration of the Qur'an and science, Scientific tafsir, Basil plant*

Abstrak

Artikel ini bertujuan untuk menjelaskan dan menganalisis hubungan antara bacaan ayat-ayat al-Qur'an dengan respons fisiologis tanaman kemangi. Menggunakan jenis penelitian eksploratif, artikel ini mengkaji kemungkinan adanya pengaruh bacaan al-Qur'an terhadap makhluk hidup selain manusia, sekaligus merumuskan suatu konsep al-Qur'an mengenai fenomena tersebut dalam kerangka tafsir sains. Metode yang digunakan dalam penelitian ini adalah metode eksperimen dengan membandingkan dua objek tanaman kemangi, yaitu satu tanaman yang diperdengarkan bacaan al-Qur'an dan satu tanaman lainnya yang tidak diperdengarkan bacaan tersebut. Proses penelitian dilaksanakan selama 15 hari, dimulai pada tanggal 3 Juni 2025 hingga 17 Juni 2025. Hasil penelitian menunjukkan bahwa tanaman yang telah dibacakan ayat-ayat al-Qur'an secara fisiologis terlihat daunnya lebar secara sempurna, tidak ada daun yang menghitam, tidak ada daun yang berlubang kecil, dan tidak ada daun yang membusuk. Sebaliknya, tanaman kemangi yang tidak diperdengarkan bacaan al-Qur'an menunjukkan kondisi yang kurang baik, ditandai dengan daun yang melengkung, munculnya bagian daun yang menghitam, serta adanya lubang-lubang kecil pada permukaan daun. Temuan ini menunjukkan bahwa konsep *syifa'* dalam al-Qur'an dapat dimaknai sebagai bentuk penyembuhan atau penawar terhadap berbagai gangguan, yang dalam konteks penelitian ini tercermin pada kondisi daun tanaman yang layu, menghitam, atau rusak sehingga tanaman dapat tumbuh lebih sehat dan optimal. Artikel ini berkontribusi dalam memperkaya

khazanah kajian interdisipliner antara studi al-Qur'an dan sains, khususnya mengenai kemungkinan pengaruh bacaan al-Qur'an terhadap makhluk hidup selain manusia.

Kata kunci: *Bacaan al-Qur'an, Integrasi al-Qur'an dan sains, Tafsir saintifik, Tanaman Kemangi*

Introdcution

A miracle is an extraordinary event granted to prophets as proof of the truth of the message they convey and as a means to challenge those who reject their prophethood.¹ Among the various miracles given to the prophets, the Qur'an is the only miracle that is eternal and universal in nature. Every prophet sent by God was equipped with miracles, including Prophet Muhammad (peace be upon him), who was granted several miracles to confront his people.² However, those miracles were temporary and limited to a particular time period, whereas the Qur'an remains alive, continuously examined, and relevant throughout all ages.³

The Qur'an is a miracle of Prophet Muhammad (peace be upon him) whose benefits and uniqueness can be experienced by humanity in every era until the Day of Judgment.⁴ Unlike other miracles that were only witnessed by people at the time they occurred, the Qur'an continues to provide spiritual influence and guidance for Muslims. The special status of the Qur'an is also reflected in the virtue of reciting it, for which multiplied rewards are promised. As stated in a hadith narrated by Abdullah ibn Mas'ud and reported by al-Tirmidhi, every letter recited from the Qur'an counts as one good deed that is multiplied into ten rewards.⁵

According to the explanation of Ali ibn Abi Talib, the reward mentioned refers to a person who recites the Qur'an outside of prayer and not in a state of ritual purity. Meanwhile, reciting the Qur'an outside of prayer while in a state of purity earns a greater reward, namely twenty-five good deeds. If the Qur'an is recited during prayer while standing after the opening *takbir* (*takbiratul ibram*), the reward reaches one hundred good deeds, whereas reciting it while sitting during the movements of prayer earns fifty good deeds. This demonstrates that God has the power to multiply the reward for every good deed performed by His servants.⁶

Furthermore, this is reinforced in QS. Fatir [35]: 29–30, which explains that those who frequently recite the Qur'an and even complete its recitation will be granted by God

¹ Manna' Khalil Al-Qattan, *Mababits Fi 'Ulum al-Qur'an*, trans. Mudzakir, 6th ed. (Jakarta: PT. Pustaka Antar Nusa, 2001), 371.

² Yusuf Al-Qaradhawi, *Berinteraksi Dengan Al-Qur'an*, 1st ed. (kairo: Daar asy-Syuruq, 1999), 52.

³ Hassan Rezaee Haftador, "An Investigation of Basic Aspects of the Quranic Miracle," *Asian Social Science* 11, no. 7 (2015): 38–42, <https://doi.org/10.5539/ass.v11n7p38>.

⁴ Busari Kehinde Kamorudeen, "An Examination of The Linguistic and Literary Miracles of The Quran", *Al-Ajazz Research Journal of Islamic Studies & Humanities* 8, no. 3 (2024), 24-30.

⁵ Syaikh Salim bin 'Ted Al-Hilali, *Babjah An-Nazhirin Syarh Riyadh Asb-Shalihin*, 2nd ed. (Beirut: Dar Ibnul Jauzi, 1430), 207-208.

⁶ Abdullah bin 'Alawiy bin Muhammad Al-Hadad, *Risalah Al-Mu'awanah Wa al-Madhobiroh Wa al-Muazaroh* (Rembang: al-Maktabah al-Anwariyah, n.d.), 7.

the full reward of their good deeds.⁷ In addition to being viewed from the aspect of reward, the Qur'an also contains many benefits, one of which is as a form of healing (*syifā*), because when the verses of the Qur'an are recited they produce positive energy. This is because the arrangement of Qur'anic verses that are recited generates sound waves similar to the vibrational waves of human cells and the human brain. Thus, it strengthens people's belief that the Qur'an serves as a guide for human life, containing extraordinary energy that can help strengthen both the soul and the physical condition of every individual who recites it.⁸

Several previous studies have shown that the recitation of Qur'anic verses provides various benefits for humans. Research conducted by Eva Nugraha states that the activity of reading the Qur'an produces two types of effects: a direct effect in the form of inner peace and an indirect effect in the form of ease in living daily life.⁹ Another study conducted by Devia et al. shows that therapy through reading the Qur'an along with its translation is able to reduce levels of anxiety and help shape a more positive mindset.¹⁰ In addition, research presented by Syaripah Aini explains that the recitation of the Qur'an can provide psychological effects in the form of inner calm as well as physiological effects in the form of reduced nerve tension.¹¹

Although these studies have discussed the benefits of Qur'anic recitation for human psychological and physiological conditions, studies that examine the influence of Qur'anic recitation on living beings other than humans, particularly on the physiological responses of plants, are still very limited. Until now, there have not been many studies that specifically examine the influence of Qur'anic recitation on the growth of basil plants. This research gap is the basis for conducting this study. This research attempts to present a different approach by conducting an experiment on basil plants that are exposed to the recitation of Qur'anic verses and comparing them with basil plants that are not exposed to such recitation. Therefore, this study will answer two questions: Do both experience differences or not? Do the recitations of the verses of the Qur'an contain positive energy that affects the development of basil leaves, or is there no difference?

Thus, the novelty of this research lies in the effort to integrate the study of Qur'anic interpretation with an experimental approach in science, particularly in examining the influence of Qur'anic recitation on the biological responses of plants. This research is

⁷ Abdullah Syafei, "Pengaruh Khatam Al-Qur'an Dan Bimbingan Guru Terhadap Kemampuan Membaca al-Qur'an Di MTS Nurul Ihsan Cibinong Bogor", *Dirosab Islamiyah* 2 (n.d.): 130–49.

⁸ Rela Mar'ati and Moh. Toriqul Chaer, "Pengaruh Pembacaan Dan Pemaknaan Ayat-Ayat al-Qur'an Terhadap Penurunan Kecemasan Pada Santriwati", *Psikohumaniora: Jurnal Penelitian Psikologi* 1, no. 1 (2017): 30. <https://doi.org/10.21580/pjpp.v1i1.966>.

⁹ Eva Nugraha, "Ngalap Berkah Qur'an: Dampak Membaca Al-Qur'an Bagi Para Pembacanya", *Ilmu Ushuluddin* 5, no. 2 (2018): 91–106. <https://doi.org/10.15408/iu.v5i2.12412>.

¹⁰ Devia Purwaningrum, Wiwik Suatin, and Aulia Zanetti Alfreda, "Pengaruh Membaca Al Qur'an Dengan Terjemahnya Terhadap Kecemasan", *Spiritualita* 6, no. 2 (2022): 74–81. <https://doi.org/10.30762/spiritualita.v6i2.603>.

¹¹ Syaripah Aini, "The Effect of Reading The Quran On Health", *Al-Kauniah: Jurnal Ilmu Alquran Dan Tafsir* 4, no. 2 (2023): 76–86.

expected to broaden the perspective of interdisciplinary studies between Qur'anic studies and science, especially in examining the influence of Qur'anic recitation on the biological responses of plants. This study is also expected to expand the perspective of interdisciplinary studies between Qur'anic studies and natural sciences and to open opportunities for further research in the field of scientific Qur'anic interpretation (*tafsir sains*).¹²

This research uses a field study approach and falls into the category of exploratory research, which aims to formulate a Qur'anic theory regarding the research object so that it produces a product of scientific Qur'anic interpretation (*tafsir sains*).¹³ The method used in this research is an experimental method by comparing two research objects based on their similarities and differences, accompanied by an analysis of the background, impacts, and phenomena that emerged during the research process.¹⁴ The research was conducted in Robayan Village, Kalinyamatan District, Jepara Regency, RT 12 RW 02. The research process lasted for 15 days, starting from June 3, 2025, until June 17, 2025. The research objects consisted of two basil plants obtained from the yard of the researcher's neighbor.

Both basil plants were watered twice a day and received the same exposure to sunlight every morning. The difference in treatment was that one plant was exposed to the recitation of Qur'anic verses every day, amounting to two *juʿz* per day for 15 days, reaching a total of 30 *juʿz*, and was concluded with the recitation of the Qur'anic completion prayer (*kehataman*) on the fifteenth day. Meanwhile, the other basil plant only received physical care, such as daily watering and exposure to sunlight every morning.

Results and Discussion

The Relationship between the Qur'an and Science

Every Muslim is obligated to study and understand the Qur'an. Etymologically, the term *Al-Qur'an* originates from the root *qara'a-yaqra'u-qur'anan*, which means "reading" or "recitation."¹⁵ Furthermore, the first revelation revealed to the Prophet Muhammad, namely QS. al-Alaq verse 1-5 contains a command for humans to read.¹⁶ This indicates that the Qur'an functions not only as a guideline for the practice of religious obligations, such as prayer, but also as a source of meanings and messages that encourage continuous reflection and study throughout time. Although the Qur'an is absolute in nature, interpretations of its content remain dynamic and continue to develop in accordance with the needs and developments of different eras.¹⁷

¹² Jamil Ahmad, Iqbal Ahmad, "Quranic Perspectives, Scientific Thoughts, and its Mundane Applications: Analytical Commentary", *Journal of Islamic Civilization and Culture (JICC)* 4, no. 1 (2021), 1-9.

¹³ M. Alfatih Suryadilaga, *Metodologi Ilmu Tafsir*, ed. A. Rafiq, 1st ed. (Yogyakarta: TERAS, 2005), 146.

¹⁴ Suryadilaga, *Metodologi Ilmu Tafsir*, 146.

¹⁵ Adib Bisri, *Kamus Al-Bisri*, ed. HAM. Sirojuddin (Surabaya: Pustaka Progresif, 1999), 579.

¹⁶ Bisri Musthofa, *Al-Ibriq: Li Ma'rifah Tafsir al-Qur'an al-'Aziz*, juz 30 (Kudus: Maktabah wa Matba'ah Menara Kudus, n.d.), 2248.

¹⁷ Abdul Fatah, *Al-Qur'an Dan Isu-Isu Kontemporer, Dilakertika Antara Teks Dan Realitas*, (Yogyakarta: Tonggak Media, 2023), 5-8.

The dynamic nature of Qur'anic interpretation can be observed in the various works of exegesis written by Muslim scholars using different approaches. For example, al-Tha'labi and al-Khazin emphasize the narratives of the prophets in their commentaries. Meanwhile, al-Zamakhshari focuses on the linguistic and rhetorical aspects of the Qur'an. In contrast, al-Qurtubi places greater emphasis on the discussion of legal rulings contained in the Qur'anic verses.¹⁸

In addition, the concept of scientific interpretation of the Qur'an (*tafsir 'ilmi*) refers to the use of Qur'anic verses as references in relation to scientific discoveries made by scholars and researchers.¹⁹ For instance, some natural scientists have proposed that the origin of the universe began in a chaotic state. Over time, this state developed into the sun as the central body, followed by the emergence of stars and celestial bodies, among which the Earth eventually formed.²⁰ The Earth itself is believed to have originated from gaseous matter that remained in a fiery condition for millions of years before gradually transforming into water. As time passed, stages of dryness emerged progressively, eventually leading to the formation of minerals, living organisms, and vegetation.²¹ This perspective is often associated with QS. al-Anbiya' [21]: 30, which states in meaning that the heavens and the earth were once a unified entity before being separated, and that all living things were created from water. The verse raises the question of why disbelievers do not reflect upon or believe in this reality.²²

Furthermore, QS. al-An'am [6]: 59 emphasizes that all unseen knowledge belongs solely to God. He alone knows everything that exists on land and in the sea. Not even a single falling leaf escapes His knowledge, nor does any grain hidden in the darkness of the earth, whether moist or dry, except that it is recorded in the clear record (*Laub al-Mahfuz*). In *Tafsir Al-Azhar*, Hamka explains that the increasing number of scientific investigations conducted by researchers indicates that many aspects of reality remain unknown to human beings. For example, studies of the deep ocean have revealed extremely deep waters that are not reached by sunlight, yet they contain unique species of fish capable of surviving in such environments.²³

¹⁸ Lajnah Pentashihan Mushaf Al-Qur'an and Badan Litbang & Diklat Kementerian Agama dengan Lembaga Ilmu Pengetahuan Indonesia (LIPI) RI, *Tafsir 'Ilmi: Tumbuhan Dalam Perspektif al-Qur'an Dan Sains* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang, 2011), xxii.

¹⁹ Majid Daneshgar, "The Qur'an and Science, Part I: The Premodern Era", *Zygon: Journal of Religion & Science* 58, no. 4 (2023), 952-969. <https://doi.org/10.1111/zygo.12931>; Majid Daneshgar, "The Qur'an and Science, Part III: Makers of the Scientific Miraculousness", *Zygon: Journal of Religion & Science* 58, no. 4 (2023), 1005-1028. <https://doi.org/10.1111/zygo.12930>.

²⁰ Wieslaw M. Macek, "On the Origin of the Universe: Chaos or Cosmos?", *14th Chaotic Modeling and Simulation International Conference* (2022), 311-326.

²¹ Husnul Khotimah, 'Kajian Tentang Penciptaan Alam Semesta Dalam Perspektif Kitab Tafsir Al-Azhar Dan Ilmuwan Sains', *Al Karima: Jurnal Studi Ilmu Al Quran Dan Tafsir* 4, no. 2 (2020): 61. <https://doi.org/10.58438/alkarima.v4i2.57>.

²² Shair Ali Khan, Nargis Nazir, "The Linguistic & Scientific Mysteries of Quran (Analysis of Verse 30 Chapter Al-Anbiya in the light of English Quran Translations)", *Jibāt-ul-Islām* 14, no. 2 (2021), 21-38.

²³ Abdul Malik Karim Amrullah, *Tafsir Al-Azhar*, Jilid 3 (Singapura: Pustaka Nasional PTE LTD Singapura, 1965), 2053.

Nevertheless, several scholars—both classical and modern—have expressed opposition to the use of scientific interpretation of the Qur'an. Among them are Ibrahim ibn Musa al-Shatibi, Mahmud Shaltut, Amin al-Khuli, and Abbas Mahmoud al-Aqqad. They present several arguments against this approach: *First*, philological weakness. The Qur'an was revealed in the Arabic language to the Arab community so that they could understand its message directly without the mediation of other sciences. Even the Companions of the Prophet never asserted that the Qur'an encompasses every branch of scientific knowledge. *Second*, theological weakness. The primary purpose of the Qur'an is to serve as guidance for human life, including ethical and religious teachings, legal principles, social transactions (*mu'āmalāt*), and matters of faith (*'aqīdah*). It was not revealed as a scientific textbook. Therefore, the scientific indications within the Qur'an function as signs or guidance rather than detailed explanations of scientific theories. *Third*, logical weakness. The Qur'an is eternal and absolute in nature, whereas scientific knowledge is provisional and subject to change because it is based on theories and hypotheses that may evolve over time. Ideas considered incorrect in the past may later be regarded as correct, and vice versa. Consequently, the question arises whether it is appropriate to interpret an eternal and absolute text through frameworks that are temporary and relative.²⁴

Several scholars support the use of scientific interpretation of the Qur'an (*tafsīr 'ilmi*), including Al-Ghazali, Tantawi Jawhari, Jalaluddin al-Suyuti, and Muhammad Abduh. The supportive argument of Al-Ghazali is mentioned in his work *Ihya Ulumuddin*, where he cites a statement attributed to Abdullah ibn Masud that anyone who wishes to understand knowledge of both past and contemporary times should contemplate the Qur'an. This is because the Qur'an contains boundless knowledge and guidance.²⁵

In another work, *Jawabir al-Qur'an*, al-Ghazali presents several examples of Qur'anic verses whose meanings can be fully appreciated only by individuals possessing specialized knowledge. For instance, QS. Ash-Shu'ara verse 80 may be better understood by those with medical knowledge, while other verses describing the movement of the sun, moon, and stars are more clearly understood by experts in physics and astronomy.²⁶

Similarly, Muhammad Abduh also supports the concept of *tafsīr 'ilmī*. According to him, the Qur'an addresses various social, scientific, and human issues that may not yet be fully understood.²⁷ Therefore, scholars with expertise in different fields are needed to explore and interpret these issues. In his view, the Qur'an possesses the capacity to respond to diverse contemporary challenges, such as global health crises like Covid-19,²⁸

²⁴ Al-Qur'an and RI, *Tafsīr 'Ilmi: Tumbuhan Dalam Perspektif al-Qur'an Dan Sains*, xxv.

²⁵ Hanna Salsabila, Farhan Muhammad, Eni Zulaiha, and Muhamad Yoga Firdaus, "Eksplorasi Tafsir Ilmi: Sebuah Corak Penafsiran Al-Qur'an", *Reslaj: Religion Education Social Laa Roiba Journal* 5, no. 6 (2023): 2797–2807. <https://doi.org/10.47476/reslaj.v5i6.2595>.

²⁶ Annas Rolli Muchlisin and Khairun Nisa, 'Geliat Tafsir 'Ilmi Di Indonesia Dari Tafsir Al-Nur Hingga Tafsir Salman', *Millati: Journal of Islamic Studies and Humanities* 2, no. 2 (2017): 239. <https://doi.org/10.18326/mlt.v2i2.239-257>.

²⁷ Salsabila et al., *Eksplorasi Tafsir Ilmi: Sebuah Corak Penafsiran Al-Qur'an*, 10.

²⁸ Abdul Fatah, 'Muslim Religious Behavior in Facing Pandemic', *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 10, no. 1 (18 October 2022): 178–89. <https://doi.org/10.21274/kontem.v10i1.6534>.

environmental concerns,²⁹ pluralism,³⁰ and other modern problems. This perspective further reinforces the role of the Qur'an as guidance for humanity, particularly for Muslims.

The Concept of *Syifā'* in the Qur'an

The term *syifā'* (healing) appears six times in the Qur'an, namely in QS. at-Tawbah [9]: 14, QS. asy-Syu'arā' [26]: 80, QS. Yunus [10]: 57, QS. an-Nahl [16]: 69, QS. al-Isrā' [17]: 82, and QS. Fussilat [41]: 44.³¹ In four of these verses, the word *syifā'* appears in the form of a *masdar* (verbal noun), while in two verses—namely QS. at-Tawbah [9]: 14 and QS. asy-Syu'arā' [26]: 80—the term is expressed in the *fi'l muḍāri'* form *yashfī* (to heal). In interpreting these verses, Qur'anic exegetes provide explanations that reflect their respective scholarly perspectives and areas of expertise.

According to M. Quraish Shihab, the meaning of *syifā'* or *yashfī* in QS. at-Tawbah [9]: 14 refers to relieving the heart and removing feelings of resentment. These two expressions convey different nuances. The relief of the heart arises from the defeat and humiliation of the enemy, while the disappearance of resentment results from the victory achieved by the believers.³² Similarly, Hamka explains that the emotional distress, disappointment, and pressure experienced by the believers were caused by the polytheists who repeatedly broke their promises. However, God alleviated these feelings by granting victory to the believers.³³ In addition, Fakhr al-Din al-Razi interprets the phrase as “healing the pain caused by anger.”³⁴ This interpretation relates to the phrase *wa yashfī ṣudūra qawmin mu'minīn* (and He will heal the hearts of the believers), which he considers one of the five benefits or rewards for fulfilling God's command to engage in battle.³⁵

The meaning of *syifā'* or *yashfī* in QS. asy-Syu'arā' [26]:80 has been interpreted by several classical and contemporary exegetes. According to Ibn Kathir, this verse implies that when a person falls ill, no one is able to provide healing except God, through whatever means He has determined to assist His servant. This interpretation is reinforced by the statement of the Prophet Abraham, who attributed illness to himself even though, in reality, it occurs by God's decree and creation. Such an expression reflects a form of

²⁹ Abdul Fatah and Mochamad Tholib Khoiril Waro, 'Qur'anic Green Campus Model in Islamic Higher Education Indonesia', *Studia Ecologiae et Bioethicae* 23, no. 2 (22 February 2025): 48–56. <https://doi.org/10.21697/seb.5840>.

³⁰ Abdul Fatah et al., 'The Qur'anic Vision Towards Minorities in a Pluralistic Society: A Case Study in Kudus, Indonesia', *Ibda': Jurnal Kajian Islam Dan Budaya* 22, no. 2 (2024): 229–32. <https://doi.org/10.24090/ibda.v21i1.7781>.

³¹ Muhammad Fuad 'Abdul Baqi, *Al-Mu'jam al-Mufarras Li al-Faadz al-Qur'an al-Karim* (Dar al-Fikr, 1981), 385.

³² M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*, Jilid 5 (Tangerang: Lentera Hati, 2021), 544.

³³ Abdul Malik karim Amrullah, *Tafsir AL-Azhar*, Jilid 4 (Jakarta: Gema Insani, 2015), 2875.

³⁴ Muhammad Fakhruddin ar-Razi, *At-Tafsir Al-Kabir Wa Mafatih Al-Ghaib*, jilid 6 (Bairut Lebanon: Dar al-Fikr, 2005), 4.

³⁵ Ar-Razi, *At-Tafsir Al-Kabir Wa Mafatih Al-Ghaib*, 4.

humility and proper etiquette before God, similar to the command given to those performing prayer to recite *ibdinā al-ṣiraṭ al-mustaqīm*.³⁶

Similarly, M. Quraish Shihab discusses the subject responsible for both illness and recovery. By referring to the words of Prophet Abraham, he explains that everything good and praiseworthy ultimately originates from God, whereas negative or blameworthy matters should first be examined as potentially arising from human actions themselves. He also emphasizes that human conditions cannot always be explained solely through the principle of *sunnatullah* (causal laws of nature). God may grant His special assistance (*ināyah*) or intervention as a means of curing human illnesses.³⁷

Regarding the meaning of *syifā'* in QS. Yunus [10]: 57, Ibn Kathir interprets it as a remedy for doubt and suspicion, functioning metaphorically as a means of cleansing impurities and spiritual burdens from the human heart.³⁸ Meanwhile, al-Baghawi, in his commentary, explains that it serves as a cure for servants whose hearts remain spiritually empty or blind.³⁹ In *Tafsir Al-Misbah*, Quraish Shihab interprets *syifā'* as referring directly to the Qur'an itself, which functions as a remedy for what exists within the human chest or heart. In this context, the "chest" symbolizes the heart as the center of emotions and intentions—such as love and hatred, acceptance and rejection, tranquility and anxiety. The heart is also portrayed in the Qur'an as a faculty for understanding and as a container for virtuous qualities. Quraish Shihab concludes that divine revelations serve to heal spiritual diseases such as doubt, envy, arrogance, and similar traits.

This interpretation aligns with the view of the Sufi scholar Hasan al-Basri, as cited by Muhammad Sayyid Tantawi, who reported a narration from Abu al-Shaykh al-Isfahani stating that God made the Qur'an a remedy for diseases of the heart rather than for physical illnesses.⁴⁰ Hamka also shares a similar view. According to him, the Qur'an acts as a cure for emotional and spiritual distress within the human heart. For instance, when a person loses a beloved child and experiences prolonged sorrow, no human remedy may initially alleviate that grief. However, when the individual reflects upon Qur'anic teachings such as the verse stating that every living being will inevitably die and that God alone determines death, gradually the person may find inner comfort and healing through contemplation of the divine message.⁴¹

Furthermore, the interpretation of *syifā'* in QS. an-Nahl [16]: 69 is discussed by several exegetes. Tantawi Jawhari states that honey is one of the beneficial remedies provided by God. According to him, every disease has its corresponding cure, and God has created numerous remedies just as He has created various illnesses. Meanwhile, Quraish Shihab interprets the word *syifā'* in this verse as referring to honey, which serves as a

³⁶ Abi al-Fida' Isma'il Ibnu Katsir, *Tafsir Al-Qur'an al-'adzim*, jilid 3 (Bairut Lebanon: Dar al-Fikr, 1986), 86.

³⁷ Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*, jilid 10, 69.

³⁸ Ibnu Katsir, *Tafsir Al-Qur'an al-'Adzim*, 421-422.

³⁹ Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian al-Qur'an*, jilid 6, 103.

⁴⁰ Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian al-Qur'an*, jilid 6, 103.

⁴¹ Amrullah, *Tafsir AL-Azhar*, 435.

healing substance for certain people.⁴² Hamka similarly agrees that honey possesses medicinal benefits and that many illnesses have been treated through its consumption. He further explains that honey produced by bees varies in color and taste depending on the geographical environment and the types of flowers from which bees collect nectar. In terms of color, honey may appear yellow, red, black, white, or other shades depending on the floral sources. Likewise, its taste may vary ranging from sweet to sour or even slightly bitter, according to the flowers from which the nectar is derived.⁴³

The interpretation of QS. Al-Isrā' [17]: 82 has also been discussed by several Qur'anic exegetes. According to M. Quraish Shihab, the word *syifā'* in this verse refers to a remedy or cure that provides relief and liberation from various forms of deficiency or imperfection.⁴⁴ Similarly, Misbah Mustafa agrees with this view, explaining that the Qur'an functions as a healing source for different kinds of ailments and provides comfort to believers who place their faith in God.⁴⁵ Hamka emphasized that these benefits can be experienced when individuals sincerely believe that the miraculous nature and spiritual power of the Qur'an remain present and effective even in contemporary times.⁴⁶

Basil Plants in the Perspective of Science and the Qur'an

Basil is a type of herbal plant that is believed to have originated from India and later spread widely across different parts of the world, including Indonesia. The plant is known by various local and international names, such as *suraung* in Sundanese, *lufe-lufe* in Ternate, *uku-uku* in Bali, *kemangeke* in Madura, and *hairy basil* or *sweet basil* in English.⁴⁷ In Arabic, it is referred to as *ar-raihān*.⁴⁸ Scientifically, basil is commonly identified as *Ocimum basilicum*. The designation *Ocimum* is associated with this plant due to one of its distinguishing characteristics, namely its distinctive and aromatic fragrance. Botanically, basil belongs to the Lamiaceae family, which is characterized by flowers with a bilabiate (two-lipped) structure. Traditionally, basil leaves are also consumed as a natural remedy to help reduce body odor.⁴⁹

Basil is considered a plant that grows relatively easily in Indonesia. This is because it adapts well to slightly acidic soil conditions and can survive in both hot and cooler weather,

⁴² Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian al-Qur'an*, 649.

⁴³ Amrullah, *Tafsir AL-Azhar*, 435.

⁴⁴ Shihab, 531.

⁴⁵ Misbah bin Zain Al-Musthofa, *Tafsir Al-Ikhlil: Fi Ma'ani at-Tanzil*, Juz 15 (Surabaya: Al-Ihsan, n.d.), 2740.

⁴⁶ Amrullah, *Tafsir Al-Azhar*, Juz 5, 323-324.

⁴⁷ Nawalla Rifali Fatiha, "Antiseptik Ekstrak Daun Kemangi (*Ocimum Basilicum* L.) Terhadap Daya Hambat Bakteri *Staphylococcus Aureus* (Analisis Deskriptif Kualitatif Dengan Teknik Studi Literatur)", *Galang Tanjung* 2021, 32.

⁴⁸ Al-Qur'an and RI, *Tafsir 'Ilmi: Tumbuhan Dalam Perspektif al-Qur'an Dan Sains*, 115.

⁴⁹ Fatiha, 'Antiseptik Ekstrak Daun Kemangi (*Ocimum Basilicum* L.) Terhadap Daya Hambat Bakteri *Staphylococcus Aureus* (Analisis Deskriptif Kualitatif Dengan Teknik Studi Literatur)', 117.

including during the dry and rainy seasons.⁵⁰ Some sources also indicate that basil grows well in tropical regions,⁵¹ and can thrive at altitudes of approximately 300 meters above sea level.⁵² However, despite its adaptability, basil plants are not resistant to prolonged drought. Therefore, regular watering is necessary to ensure healthy growth and development. Basil plants that grow in the dry and rainy seasons exhibit noticeable differences, particularly in their physical appearance. Basil that grows during the rainy season tends to produce broader and darker green leaves. In contrast, basil that grows during the dry season generally has thinner, smaller leaves with a paler green color.⁵³

The basil plant, scientifically known as *Ocimum basilicum*, is also mentioned in several traditions related to the Prophet Muhammad and has a long history in traditional medicine. A narration attributed to Ibn Abbas states that when Noah disembarked from the ark, the first plant he cultivated was basil. Another narration reported by Abu Nu'aym al-Isfahani explains that when Adam descended from Paradise, he brought three plants with him: *ar-raihan* (basil), considered the most fragrant plant in the world; dates, regarded as the king of fruits on earth; and corn, described as one of the primary staple food sources for humanity.⁵⁴

In general, the part of the basil plant most commonly utilized is its leaves. Basil leaves contain several bioactive compounds, including flavonoids, saponins, phenolic compounds, and essential oils. Because of these substances, basil leaves are widely used in health and medical contexts as antipyretic, antiseptic, antifungal, and antibacterial agents.⁵⁵ According to research presented by Novita Mayla, basil leaves provide numerous health benefits. These include helping prevent infertility, combating free radicals, strengthening the immune system, supporting bone growth, treating mouth ulcers, improving blood circulation, treating fungal skin infections, relieving nausea and flu symptoms, reducing bloating, and eliminating bad breath.⁵⁶ Furthermore, Maria Luz and colleagues add that basil leaves can also be used as a natural remedy for fever.⁵⁷

⁵⁰ Akmalia Nisa'ina, 'Pengaruh Ekstrak Daun Kemangi (*Ocimum Americanum* L.) Terhadap Kualitas Spermatozoa Mencit (*Mus Musculus* L.) Strain Balb-C Dan Pemanfaatannya Sebagai Buku Ilmiah Populer', *Skripsi Universitas Jember*, 2015, 1–88.

⁵¹ Emma Enggar Safitri, *Pengaruh Ekstrak Etanol Daun Kemangi (*Ocimum Sanctum*) Sebagai Hepatoprotektor Terhadap Kadar MDA Hati Mencit Yang Diinduksi Isoniazid*, 2016, 22.

⁵² Zainal Berlian, Fitratul Aini, and Weni Lestari, 'Aktivitas Anti Fungsi Ekstrak Daun Kemangi (*Ocimum Americanum* L.) Terhadap Fungi *Fusarium Oxysporum* Schlecht .', 2, no. 1 (2016): 99–105.

⁵³ Nisa'ina, 'Pengaruh Ekstrak Daun Kemangi (*Ocimum Americanum* L.) Terhadap Kualitas Spermatozoa Mencit (*Mus Musculus* L.) Strain Balb-C Dan Pemanfaatannya Sebagai Buku Ilmiah Populer', 7.

⁵⁴ Al-Qur'an and RI, *Tafsir 'Ilmi: Tumbuhan Dalam Perspektif al-Qur'an Dan Sains*, 117.

⁵⁵ Mei Lina et al., 'Uji Fitokimia Ekstrak Etanol Daun Kemangi (*Ocimum Basilicum* L.)', 4, no. 1 (2020): 39–44.

⁵⁶ Novita Maylia Eka Cahyani, 'Daun Kemangi (*Ocimum Cannum*) Sebagai Alternatif Pembuatan Handsanitizier', *Jurnal Kesehatan Masyarakat* 9, no. 2 (2014): 136–42.

⁵⁷ Universitas Nusa Cendana, 'Uji Aktivitas Ekstrak Etanol Daun Kemangi (*Ocimum Sanctum* L.) Terhadap Pertumbuhan Bakteri *Escherichia Coli* Secara In Vitro', no. April (2021), 11.

The Influence of Qur’anic Recitation Stimulus on the Growth of Basil Plants

The Qur’an contains several verses that highlight the virtues and benefits of its recitation. One of these is found in QS. al-Isrā’ [17]: 82, which includes the terms *syifā’* (healing or remedy) and *rahmah* (mercy or compassion). In *Tafsir Al-Misbab*, M. Quraish Shihab explains that the term *syifā’* in this verse refers to liberation from various deficiencies, while *rahmah* signifies the abundance of divine grace bestowed upon creation, including the means that sustain existence and the countless blessings granted by God.⁵⁸ Meanwhile, *Tafsir Al-Iklil* by Misbah Mustafa interprets the Qur’an as a remedy for various forms of illness and as a source of comfort for believers who place their faith in God. According to this view, the benefits of the Qur’an can be experienced when individuals firmly believe that its miraculous and sacred qualities remain present and effective even in contemporary times.⁵⁹ However, these interpretations do not specifically limit the beneficiaries of such healing and mercy to a particular type of creature. Therefore, it may be inferred that the positive influence of Qur’anic recitation can potentially be experienced by all of God’s creations, including humans, animals, and plants. This possibility has been explored in a study that conducted an experiment on two basil plants, where one plant was exposed to Qur’anic recitation while the other was not.

In Arabic, the basil plant is often referred to as *ar-raihān*, a term mentioned in QS. ar-Rahman verse 12. According to Quraish Shihab, the word *raihān* is derived from *rā’ihah*, meaning fragrance or aroma, and it may also refer to green leaves that emit a pleasant scent.⁶⁰ In this study, two basil plants were observed over a period of fifteen consecutive days in Robayan Village, Kalinyamatan District, Jepara. The findings revealed differences between the basil plant that was exposed to Qur’anic recitation and the one that was not. This difference appeared despite the fact that both plants received the same physical care, including regular watering every morning and evening, exposure to morning sunlight, and natural airflow from the surrounding environment.

The results of the experimental observation involving the two basil plants were subsequently evaluated by two individuals who were asked to describe the differences they observed. One of them was a Muslim, while the other was a non-Muslim. Each participant provided their own perspective regarding the condition of the two basil plants. *First*, the opinion of the Muslim participant, namely Muhammad Zen Fikri, who expressed his views on the two basil plants that had been used in the experiment conducted by the researcher. His explanation is as follows:

No	Basil Plant Without Qur’anic Recitation	Basil Plant Exposed to Qur’anic Recitation
1.	The leaves appear curved	The leaves appear fully expanded and broader in shape

⁵⁸ Shihab, *Tafsir Al-Misbab : Pesan Kesan Dan Keserasian al-Qur’an*, 34.

⁵⁹ Al-Musthofa, *Tafsir Al-Iklil : Fi Ma’ani at-Tanzil*, 2743.

⁶⁰ Shihab, *Tafsir Al-Misbab: Pesan, Kesan Dan Keserasian Al-Qur’an*, 502.







	 <p>Source: Personal Documentation</p>	 <p>Source: Personal Documentation</p>
2.	<p>Some leaves show signs of darkening or black spots</p>  <p>Source: Personal Documentation</p>	<p>No leaves exhibit darkened or blackened areas</p>  <p>Source: Personal Documentation</p>
3.	<p>Several leaves exhibit small perforations or tiny holes</p>  <p>Source: Personal Documentation</p>	<p>The leaves show no perforations or holes</p>  <p>Source: Personal Documentation</p>

Table 1. Comparative Growth of Basil Plants With and Without Qur'anic Recitation

Second, the perspective of the non-Muslim participant. The non-Muslim respondent, Erwin Veronika, a 33-year-old Christian who works as an employee at a company located in Jepara, also provided her observations regarding the two basil plants involved in the experiment. Her assessment was largely consistent with that of the Muslim participant. She stated that the basil plant that was not exposed to Qur’anic recitation still demonstrated normal growth. However, several leaves appeared less optimal because some of them showed signs of decay. In contrast, the basil plant that was exposed to Qur’anic recitation exhibited healthier leaf conditions, with no visible signs of decay from the upper to the lower parts of the plant. These observations are illustrated in the following images:



Figure I: Basil Plant Without Qur’anic Recitation



Figure II: Basil Plant With Qur’anic Recitation

The findings presented above may be associated with a prophetic tradition concerning the virtues of reciting the Qur’an. A narration reported by Abu Musa al-Asy’ari states that the Prophet Muhammad said:

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ
مَثَلُ الْأَنْزَجَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ لَا رِيحَ لَهَا
وَطَعْمُهَا حُلْوٌ.

“The example of a believer who recites the Qur’an is like the utrujjah (citron): its fragrance is pleasant and its taste is sweet. Meanwhile, the example of a believer who does not recite the Qur’an is like a date: it has no fragrance, yet its taste is sweet” (HR. Bukhari).⁶¹

From the explanation above, the recitation of the Qur’an can be analogically compared to fertilizer. Fertilizer is a substance added to soil in order to increase its fertility and support plant growth.⁶² In the context of this study, however, the “fertilizer” referred

⁶¹ Abū ‘Abdillāh Muḥammad bin Ismā‘il bin Ibrāhīm bin al-Mughīrah bin Bardizbah al-Ju‘fī Al-Bukhārī, *Shabih Al-Bukhari: Faḍā’il al-Qur’ān*, 9th ed. (Beirut: Dār Ṭawq al-Najāh, 1422), 89.

⁶² Trisanti Anindyawati, ‘Potensi Selulase Dalam Mendegradasi Lignoselulosa Limbah Pertanian Untuk Pupuk Organik Cellulase Potency in Degradation of Agricultural Waste for Organic Fertilizer’, *Jurnal Berita Selulosa* 45, no. 2 (2010): 70–77.

to is spiritual in nature, namely the recitation of Qur'anic verses directed toward basil plants. As mentioned in QS. at-Tawbah [9]: 14, QS. asy-Syu'arā' [26]: 80, QS. Yunus [10]: 57, QS. an-Nahl [16]: 69, QS. al-Isrā' [17]: 82, and QS. Fussilat [41]: 44, Qur'anic verses are described as *syifā'* (healing or remedy).⁶³ Several Qur'anic exegetes have interpreted the concept of *syifā'* in various ways, including: relieving the heart and removing emotional distress,⁶⁴ healing pain caused by anger,⁶⁵ serving as a remedy for doubt and suspicion,⁶⁶ acting as a cure for what exists within the human heart or inner self.⁶⁷

Most of these interpretations associate the concept of *syifā'* with rational beings, particularly humans. In this research, however, the concept is extended to a non-rational living being, namely the basil plant. In this context, *syifā'* is interpreted as a form of remedy or healing from damage or deficiency. When related to the findings of this study, Qur'anic recitation is analogized as a form of fertilizer. Consequently, basil plants exposed to Qur'anic recitation did not exhibit symptoms such as withered, darkened, or perforated leaves. Instead, these plants appeared to grow more optimally, displaying healthier, more complete, and aesthetically better development compared to basil plants that were not exposed to Qur'anic recitation, which showed less optimal growth.

A similar perspective can be related to the research conducted by the Japanese scholar Masaru Emoto, who carried out experiments on water. In his research, water was observed to respond to positive information, including written messages or words directed toward it. According to his findings, such water was even used as a therapeutic medium for both physical and spiritual ailments. In his book *The True Power of Water*, he describes several cases in which patients reportedly experienced recovery after consuming water prepared according to his methods. Among the examples mentioned are a girl who recovered from a spleen tumor, three family members who reportedly recovered from hallucination-related conditions, and another girl who recovered from *acute myelocytic leukemia*.⁶⁸

Conclusion

The Qur'an is regarded as a sacred scripture that is *ṣāliḥ li-kulli zamān wa makān*, meaning that its relevance and miraculous nature can be experienced by Muslims in every era and in different contexts. In this regard, the miraculous aspect of the Qur'an may also be observed in the growth process of basil plants. The results of this study indicate that basil plants exposed to the recitation of Qur'anic verses demonstrate better quality growth compared to those that are not exposed to such recitation. The basil plants that received Qur'anic recitation showed several positive characteristics: the leaves developed fully and appeared broader, no leaves exhibited dark or black discoloration, no leaves showed small perforations or holes, and no leaves showed signs of decay. These findings suggest that the recitation of Qur'anic verses may produce positive effects. In addition, the recitation of the

⁶³ Baqi, *Al-Mu'jam al-Mufarras Li al-Faadz al-Qur'an al-Karim*, 385.

⁶⁴ Shihab, *Tafsir Al-Misbah*, 544.

⁶⁵ Muhammad ar-Razi Fakhrudin, *At-Tafsir Al-Kabir Wa Mafatih Al-Ghaib*, 4.

⁶⁶ Katsir, *Tafsir Al-Qur'an al-'adzim*, 421-422.

⁶⁷ Abdul Malik Karim Amrullah, *Tafsir Al-Azhar*, jilid 4 (Jakarta: Gema Insani, 2015), 435.

⁶⁸ Masaru Emoto, *The True Power of Water*, trans. Azam Translator (Bandung: MQ Publishing, 2006), 79-96.

Qur'an can also be interpreted as functioning as *syifa'* (healing), serving as a remedy for conditions affecting the plant such as withering, darkening, or damage to the leaves. Consequently, basil plants exposed to Qur'anic recitation appeared to grow more optimally and develop in a healthier condition compared to those that were not exposed to the recitation.

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