



# I'Jaz Concept and its Relationship with Miracles in the Qur'an

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## ARTICLE INFO

### Keywords:

I'jaz;  
Miracles;  
Al-Qur'an.

### Article history:

Received 2023-03-18

Revised 2023-06-22

Accepted 2023-09-22

## ABSTRACT

I'jaz is the ability to subdue and show himself above others. When this term was applied to the Qur'an, the holy book brought by the Prophet was able to subdue all the writings that ever existed, while also crowning the Qur'an as a miracle as well as the most noble and undeniable book. The miracles of the Qur'an cannot be matched. This is manifested in aspects of the beauty of language, the stories contained in it, in addition to monotheism, the rules of the Shari'a, and so on, as well as scientific information that is extraordinarily complete when examined in depth. To appreciate the miracles of the Qur'an, every Muslim should fulfill the rights of the Qur'an by reading, memorizing, studying, analyzing and applying it in daily life as a guide for those who are pious.

## ABSTRAK

I'jaz adalah kemampuan untuk menundukkan dan menunjukkan dirinya di atas orang lain. Ketika istilah ini diterapkan pada Al-Qur'an, kitab suci yang dibawa oleh Nabi SAW mampu menundukkan semua tulisan yang pernah ada, sekaligus menobatkan Al-Qur'an sebagai mukjizat sekaligus kitab yang paling mulia dan tak terbantahkan. Keajaiban Al-Qur'an tidak dapat ditandingi. Hal ini diwujudkan dalam aspek keindahan bahasa, cerita-cerita yang terkandung di dalamnya, selain tauhid, kaidah syariat, dan sebagainya, serta informasi ilmiah yang luar biasa lengkap jika ditelaah secara mendalam. Untuk menghargai mukjizat Al-Qur'an, setiap Muslim harus memenuhi hak-hak Al-Qur'an dengan membaca, menghafal, mempelajari, menganalisis dan menerapkannya dalam kehidupan sehari-hari sebagai pedoman bagi orang-orang yang bertakwa.

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## 1. INTRODUCTION

The Qur'an is the eternal miracle of Islam and its miracles are strengthened by the advancement of science. Allah revealed the Qur'an gradually over a period of approximately 23 years (Talhas, 2001). Unlike the holy books that were revealed to the Apostles before the Prophet Muhammad SAW. Like Prophet Ibrahim AS who was given shuhuf (holy pages) at one time or at the same time. Likewise, Prophet Musa (AS) and Prophet Isa (AS) received al-alwâh (holy pages) in which there were Torah texts at one time (As-Suyūthi, 1986). Prophet Isa AS also received the holy book of the Bible at once. As for the Prophet Muhammad SAW, Allah SWT sent it down with a fairly long process. Behind this, of course, there are divine wisdoms, as implied in various verses of the Qur'an.

The miracle shown by an Apostle, is something that has previously been known to humans in general. It can also be said that something can be understood by humans but cannot be done or obtained by ordinary people. So miracles are not something very new and can not be understood by anyone. Miracles are things that violate something that usually happens but are still within the limits of knowledge that can be understood by humans, so

that they can be proven and witnessed by humans in general. Because if a miracle is not something that can be understood, it will not benefit the people who are shown the miracle. However, if it can be understood and he realizes his own smallness in front of the miracle so that he is moved to believe in it objectively (Syahin, 2006).

Al-Qur'an which literally means perfect recitation is a name chosen by Allah that is truly appropriate, because there is not a single recitation since humans knew reading and writing five thousand years ago that can match the Al-Qur'an Al-Karim, perfect reading again. that noble. There is no reading like the Qur'an which is read by hundreds of millions of people who do not understand its meaning and/or cannot write in its script. It is even memorized letter by letter by adults, teenagers, and children. No recitation exceeds the Qur'an in the attention it gets, not only its history in general, but verse by verse, both in terms of time, season and time of its revelation, down to the causes and times of its revelation (Shihab, 1996).

The Qur'an is the miraculous word of Allah revealed to the Prophet Muhammad through the intermediary of Jibril with the pronunciation and meaning from Allah SWT, which is quoted mutawatir; reading it is worship; begins with Surah al-Fatihah and ends with Surah an-Nas. Al-Qur'an Al-Karim consists of 30 juz, 114 letters and the arrangement is determined by Allah SWT. By means of *tawqifi* (based on Allah's instructions), not using the method as the methods of preparing scientific books. Scientific books that discuss a problem always use a certain method, this method is not found in the Al-Qur'an Al-Karim, in which many main problems are explained one after another (Shihab, 1999).

The Qur'an as the last heavenly book given to the Prophet Muhammad as a guide in the context of developing his people is phenomenal. Because it is full of unique, complicated and complicated values as well as extraordinary. This is more due to its existence which is not only a religious teaching, but also a life teaching which includes the total value system from the upstream of human civilization to its hilimya. Among these values are the aspects of language, scientific signs and legal content contained therein. Because it is so complicated, unique, complicated and out of the ordinary, it usually becomes the object of study from various angles, from which it gives rise to wonder for those who believe and scorn for those who disbelieve (Zaini, 2012).

However, over time and the progress of human intellectuality which is followed by the development of modern science, little by little these values can be revealed and affect human awareness of their limitations, on the contrary, strengthen the position of the Qur'an as the holy word of God which serves as a guide and proof of the truth of the message brought by the Prophet Muhammad SAW. A series of unique, complicated, complicated and extraordinary values of the Qur'an that can subdue humans with all their potential is what is usually called a miracle (Al-Ghazali, 1996).

This paper was written to find out the miracles contained in the holy book of Muslims called the Qur'an. This is important because research on the Qur'an always focuses on the wisdom of the Qur'an as a complete holy book in life, such as Misrawi (2007), who discusses the Qur'an as a book of tolerance, Akbar et al. who discusses the Al-Qur'an and its interpretation in the reconstruction of events. Sari (2017), who discusses character education in the Al-Qur'an and Naufal (1987), who discusses the Al-Qur'an and modern sains. Although these studies have succeeded in bridging this article, they have not succeeded in uncovering I'jaz and its relationship to miracles in the Qur'an so this paper will fill that void.

## 2. RESEARCH METHOD

This paper is library research, namely research that uses data collection by analyzing literature, books, documents, and various reports available digitally and in print related to the research theme (Silverman, 2015). Meanwhile, the analysis used in this study is a descriptive-interpretative approach. Sources of data in this study are literatures related to the object of research, namely Tafsir Al-Qur'an and. The literature used mainly is Ibn Jarir al-Tabari through his work entitled Jami' al-Bayan fi Tafsir al-Qur'an. Then other literature is used as a support or secondary source such as the works of Manna al-Qattan, Ibn Khaldun, M. Quraish Shihab and Abdul Karim az-Zarqani and so on.

## 3. RESULTS AND DISCUSSION

### 3.1. Definition of Miracle

Linguistically, the word I'jaz comes from the word 'ajz which means weakness or inability. The word I'jaz is a verbal noun form of the word 'ajaza which means to precede. Thus the term *al-I'jaz al-Ilmi* (scientific miracles) Al-Qur'an or al-Hadith for example implies that the two sources of religious teachings have informed us about scientific facts that will be discovered and proven by scientific experiments. mankind, and proved to be unattainable or

known by means of life that existed at the time of the Prophet Muhammad. This proves the truth conveyed by the Prophet Muhammad.

The word *iʿjaz* or miracle is not mentioned in the Qur'an or by any of the earlier writers. Instead, they used the words *Karamah*, until Al-Wasithi chose *iʿjazul-Qur'an* as the title of his famous writing. The word *Muʿjizah* gives a new meaning which is defined by theologians as something beyond human reason or ability, challenging and impossible to beat. The word *miracle* is taken from the Arabic *aʿjaza-iʿjaz* which means inability. Miracles are to make people submissive, something that comes later, and to make people weak because they do not have the ability to face something.

Manna al-Qattan (1973), an Egyptian commentator and fiqh, defines miracles as something out of the ordinary that no challenge can match. Meanwhile, Abdul Karim az-Zarqani (1995), said that a miracle is an extraordinary event that can weaken humans or other creatures. Humans are not capable of making a similar match, either individually or in groups. Ibn Khaldun in his *Muqaddimah* argues that miracles are actions that cannot be imitated by humans (Khaldun, 2015).

With a different editor, a miracle is also defined as something extraordinary that is shown by Allah through His Prophets and Messengers, as evidence of the truth of his prophetic and apostolic claims. Meanwhile, according to M. Quraish Shihab there are four elements that must accompany something so that it is called a miracle. The four elements are (Shihab, 2003):

- a. An extraordinary thing or event. What is meant by extraordinary is something that is beyond the reach of causes and effects that are generally known by the laws.
- b. Occurs or is described by someone who claims to be a prophet. If extraordinary things happen not from someone who claims to be a prophet, it is not called a miracle.
- c. Contains challenges against those who doubt prophethood. This challenge must coincide with his acknowledgment as a prophet, not before.
- d. These challenges are unable or fail to be served. If the challenged succeeds in doing the same thing, then this means that the challenger's claim is not proven.

Humans experience developments in their thinking. The people of the Prophets especially before the Prophet Muhammad needed proof of the truth according to their level of thought. The evidence must be so clear and immediately accessible to their senses. However, after humans begin to climb to the stage of thinking maturity, sensory evidence is no longer needed.

### 3.2. Miracles of the Qur'an

The miracles of the Qur'an can be reached by anyone who uses his mind anywhere and anytime. Another form of *iʿjaz* that is much talked about, even being a discourse at this time is the scientific miracle in the Qur'an. Someone who studies specifically the Qur'anic sciences will not hesitate to state that in the Qur'an there are scientific cues, even scientific facts that are *iʿjaz*. Therefore, it transcends the boundaries of time, the people, and even the Prophet Muhammad himself as the recipient of the Qur'an (Al-Qardhawi, 1999).

Scholars agree that the Qur'an does not weaken humans to produce the equivalent of the Qur'an only because of one aspect, but because of several aspects, both *lafzhiyyah* (morphological), *ma'nawiyah* (semantic) and *ruhiyyah* (psychological) aspects. Everything rests and unites, thus weakening humanity to fight it (Al-Qardhawi, 1999).

Although it has been agreed upon as a miracle (even the greatest miracle), the scholars have different views in determining the location of the miraculous value of the Qur'an. What elements make the Qur'an a miracle is still being discussed today, and has not yet been resolved (Khallaf, 1994). According to Aisyah Abdurrahman (better known as Bintu Syati), an Egyptian scholar who studies the miracles of the Qur'an, every scholar who discusses the miracles of the Qur'an always feels that his opinion is the most valid final opinion. However, over time it will be evident that the ulema still left a gap that prompted later ulemas to fill the void (Abdurrahman, 2015).

However, they differ in their opinion regarding the miraculous aspects of the Qur'an. The differences are as follows (Shihab, 2003b):

- a. Some scholars are of the opinion that the miraculous aspect of the Qur'an is something contained in the Qur'an itself, which is a separate and different arrangement from the Arabic poetry and prose forms, both in the beginning and in the syllables.
- b. Others argue that the miraculous aspect of the Qur'an is contained in its clear pronunciation, literary value and beautiful composition, because the literary value contained in the Qur'an is very high and has no comparison.

- c. Other scholars argue that the miracle is because the Qur'an avoids any contradictions, and contains a soft meaning and contains unseen things beyond human ability and beyond their power to know.
- d. There are other scholars who argue that the miraculous aspect of the Qur'an is the visible features and beauties contained in the Qur'an, both in the beginning, purpose and in closing each letter (al-Sabuni, 1986). Imam al-Qurtubi (2006), in his commentary *al-Jami'i Ahkamil Qur'an* mentions ten aspects of the miracles of the Qur'an, while al-Zarkani in his book *Manahilul Irfan* lists fourteen aspects of the miracles of the Qur'an (Al-Zarqānī, 1995). The differences of opinion of the scholars above are known according to their respective abilities. So it is not different in determining the limits of the miracles of the Qur'an, because the miraculous aspects of the Qur'an are not only limited to certain aspects that they mention. The miraculous aspects of the Qur'an are:
  - a. The arrangement of the language is beautiful, different from the composition of the Arabic language.
  - b. The arrangement is astonishing, far different from all forms of Arabic composition.
  - c. A majesty that is impossible for creatures to bring forth.
  - d. The very detailed and perfect Shari'a surpasses any man-made law.
  - e. Preaching unseen things that cannot be known except by revelation.
  - f. Does not conflict with the principles of science.
  - g. The Quran fulfills every promise and threat it preaches.
  - h. The breadth of knowledge contained therein.
  - i. His ability to meet all human needs.
  - j. Affects the hearts of his followers and those who are against him (Manna, 2006).

### 3.3. Types of Miracles of the Qur'an

#### a. Miracles in terms of language

It is not easy to appreciate the beauty, accuracy, and depth of the discussion of the Qur'an, especially for our nation, which generally lacks an appreciation of Arabic literature. But the miracle of the Qur'an is precisely in terms of language, in addition to its content and illustrations. History shows that the Qur'an was revealed in the order of events and not according to the order of verses or suras seen in the standard manuscripts. Even the verses of the Qur'an were revealed spontaneously to answer the complicated problems faced by the Prophet.

Researchers have discovered the extraordinary miracles of the Qur'an, which humans cannot match. Abdul Razak Naufal when researching the Qur'an found balances in the number of words used by the Qur'an (Naufal, 1987). Meanwhile, Rashad Khalifa found consistency in the use of the number of opening letters in the surah in question (Rasyad, 2021). Meanwhile, al-Rumani, al-Baqillani, and Rashid Rida saw the beauty of the language of the Qur'an which far exceeds the beauty of Arabic literature (al-Baqillani, 1993).

Every prophet who is sent is always adjusted to the expertise of his community. According to Quraish Shihab, this is because a new feature can be evidenced if the aspects presented can be understood by those who are challenged; and that the evidence will be even more mute if the challenge aspect in question involves something that is judged as an advantage being challenged. It is very popular that we know that the Qur'an was revealed in Arabic because the people to whom the Qur'an first used Arabic in communication. However, the Qur'an clearly states that the Qur'an is not only for the Arabs, but for the whole world.

The Qur'an first interacted with Arab society at the time of the Prophet Muhammad. Their expertise is Arabic and Arabic literature. Everywhere there is *musabakah* (competition) in compiling poetry or sermons, advice, and advice. The poems that are considered beautiful, are hung on the Kaaba, as a tribute to the composer as well as to be enjoyed by those who see or read them. Poets have a special position in Arab society. They are considered as defenders of their people. With their poems and compositions the reputation of a people or person and also—on the other hand—can bring it down (Q. Shihab, 1999).

For this reason, the Qur'an has a distinctive style of language that cannot be imitated by Arab writers, because of its beautiful arrangement which is different from every arrangement in Arabic. They see the Qur'an using their language and pronunciation, but the Qur'an is not poetry, prose or verse and they are not capable of making anything like that (imitating the Qur'an).

The composition of the style of language in the Qur'an cannot be equated by anything, because the Qur'an is not an arrangement of poetry nor is it a prose arrangement, but when the Qur'an is read it feels and sounds unique in its rhythm and rhythm. The English scholar, Marmaduke Pickthall in *The Meaning of Glorious Quran*, writes: "The Qur'an has a matchless symphony in which every note can move people to weep and rejoice" (Pickthall, 1953).

The study of the style of the Qur'anic language, Shihabuddin explains in his book *Stylistics of the Qur'an*, that the selection of letters in the Qur'an and the combination of consonants and vowels are very harmonious, making

it easier to pronounce. Furthermore, quoting Az-Zarqani, the harmony is the sound system of harakah, breadfruit, mad and *ghunnah* (nasal)" (Al-Zarqānī, 1995). From this combination the recitation of the Qur'an will resemble an amazing strain of music or the rhythm of a song. The shift from one note to another is so varied that the resulting musical colors vary.

The harmony of the end of the verse exceeds the beauty of poetry, this is because the Qur'an has various purwakanti so that it is not boring. For example, in Surah Al-Kahf (18: 9-16) which ends with the vowel "a" and is accompanied by varying consonants, so it is not strange that they (the Arabs) were touched and thought Muhammad was poetry. However, Walid Al-Mughiroh denied that it was different from the existing rules of poetry, then he thought Muhammad's words were magic because they were similar to the beauty of the prosaic and poetic sound of magic (mantra). As also stated by Montgomery Watt in his book "Introduction to the Qoran" that the style of the Al-Qur'an language was considered by the Arabs at the time of the Prophet SAW to be Soothsayer Utterance (the soothsayer's spell), because the style was very thin with all the magicians, poets and madmen (al-Sabuni, 1986).

The sentences in the Qur'an are able to issue something abstract to a concrete phenomenon so that the spirit of its dynamics can be felt, including subjecting all words in a language to every meaning and imagination they describe. The amazing subtlety of the language and uslub of the Qur'an can be seen from its balaghoh and fasohah, both concrete and abstract in expressing and exploring the intended meaning so that it can be communicative between the Author (Allah) and the audience (ummah) (Zulaiha et al., 2021).

When the author pays close attention, that in the Qur'an Allah only writes one profession which is then followed by the title of the letter, namely QS Asy-Syua'ara (26) which means poets. This shows that the Qur'an itself may be a book of literature. This also confirms to us that the Qur'an, which is the greatest literary work of all time, can be approached with a literary approach: an approach that has actually been initiated since the time of the Prophet and developed in the classical era of Islam. By using contemporary scientific tools, the author has convinced the reader that the literary approach is not only valid, it is also an important approach when trying to understand the holy book of Al-Qur'an.

Allah SWT. said in QS An-Nahl verse 44 as follows:

بِالْبَيِّنَاتِ وَالزُّبُرِ ۗ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِنُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

Meaning: "Informations (miracles) and books. And We have sent down to you the Qur'an, so that you may explain to mankind what has been revealed to them and so that they may think."

The Qur'an, the holy book of Muslims, is an eternal and eternal miracle. It is the legacy of the prophet Muhammad SAW. that deserves to be fought for by being studied and practiced, in order to achieve happiness. One of the characteristics of the speaking style of the Prophet Muhammad SAW. is to communicate clearly. He repeated words, like repeating greetings. That way, the interlocutor can grasp the point, also understand the purpose as a whole completely, so that it takes into account the mind and awareness.

The Qur'an can thrill the hearts of its followers and challengers. A person who is very hostile to the Qur'an can turn around under its protection. Umar bin Khattab, Sa'ad bin Mu'az, and Usaid bin Hudhair for example, they were the most cruel people to the Muslims but because of listening to some verses of the Qur'an their hearts melted and converted to Islam. The French philosopher said "Indeed Muhammad SAW, recited the Qur'an with humility, courtesy and humility, to attract people's hearts to believe in Allah, and this was beyond the effect of all the miracles of the previous prophets (Shihab, 1999).

## b. Miracles in terms of story telling

### 1) Preaching Stories of the Past

One of the strengths of the Qur'an which is at the same time miraculous is the presentation of old stories that are no longer alive in Arab folklore at that time, and are unlikely to be found in their entirety in historical studies. In fact, the Qur'an contains Surah Al-Qasash (stories) even though if we examine it not only in this surah Allah tells the story of the past, but it is in almost every surah.

Among the interesting things about the Qur'an is that the Qur'an contains several stories of the previous peoples, to the far reaches of the history of human civilization that no history book can possibly cover accurately. Indeed, the Qur'an does not describe chronological-histories, because the Qur'an is not a history book. The Qur'an uses the ancient history only as an icon of a certain phenomenon with a specific purpose and purpose. So that the point in understanding the stories contained in the Qur'an is not from the historical dimension, but from the religious dimension, the story is God's method in conveying the teachings contained in it.

The series of stories in the Qur'an are told to describe religious teachings, as well as to describe the consequences for those who oppose them. This is one of the privileges and strengths of the Qur'an. These stories

are not something fictitious, but can be believed to be something that has happened on earth (Setiawan & Dzulmanni, 2005).

## 2) Upcoming Event Announcement

In addition to bringing up past events through a series of stories, the Qur'an also reveals events that will occur, both in this world and in the hereafter. The events that the Qur'an describes will occur, and some have been proven in history. The existence of mysterious stories in the Qur'an, placing it as a teaching of life that includes the total value system from the upstream of human civilization to its downstream. That these events are deliberately presented by God so that humans are able to make them as *'ibrah* (lessons) of life. It is a method chosen by God to express the value contained in it (As-Shalih, 2008).

Allah SWT. said in QS An-Nisa verse 82 to tell that the Qur'an was indeed revealed by Allah SWT. as follows:

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

Meaning: "Then do they not pay attention to the Qur'an? If the Qur'an were not from Allah, they would have found many contradictions in it."

## 3) Miracles in terms of scientific and scientific cues

In addition to having strength in terms of language and reporting, the Qur'an also shows its uniqueness through illustrations of its teachings that hint towards the development of science and technology. Illustrations of his teachings highlight many things that exist in this natural life, both regarding the process of the occurrence of nature, the mechanism of life of His creatures including humans, animals and plants. What is meant by scientific miracles is that the Qur'an contains signs of scientific truth that were not known to the public when the Qur'an was revealed (Ibrahim, n.d.).

The Qur'an encourages the development of science. The Qur'an encourages Muslims to free their minds from the shackles of doubt, release the shackles of thinking, and encourage them to observe natural phenomena or better known as *Kauniyah* verses (An-Najjār, 2003). The discussion of scientific miracles from the verses of *Kauniyah* (which mention natural phenomena) in the Qur'an is closely related to natural phenomena and the description of the prophet's hadith on this science, so that it is included in the field of interpretation, which is better known as scientific interpretation (Al-Zindani & Majid, 1997).

Regarding whether or not scientific interpretation is used in the interpretation of the Qur'an, there are differing opinions, some allow it and some do not. Apart from that, it is clear that the Qur'an has hinted or informed us of scientific facts which will later be discovered and proven by human scientific experiments.

From the results of research, observations and conclusions of Muslim scientists, who seriously study the scientific dimensions of the Qur'an, it appears that the Qur'an has hinted at the growth of various fields of science, both security and social sciences. Research and studies on the signs of the Qur'an to science are still being carried out by Muslim scientists, to make the Qur'an one of the initial information materials or sources of inspiration to develop scientific studies, both mummy and applied sciences.

Of the many verses that hint at science, scientists have been able to reconstruct the verse so that the conceptual ideas that he put forward in certain fields of science can be seen. Among the branches of science that receive serious attention from the Qur'an and are well reconstructed by scientists are physics, biology, astronomy, chemistry, and geology. Others are still in the process of study and review with the help of empirical sciences formulated by scientists (Baiquni, 1983).

The following are a few examples of verses in the Qur'an that show scientific cues, including:

- Sunlight comes from him and moonlight is a reflection. It is in QS Yunus: 5.
- Lack of oxygen at altitude can be suffocating, this is found in the letter Al-An'am: 25
- Differences in human fingerprints. It is in the letter Al-Qiyamah: 4
- Human scent/smell is different. It is in the letter of Yusuf: 94
- Proper breastfeeding and minimal pregnancy. It is in the letter Al-Baqarah: 233
- There is a conscience (super ego) and the human subconscious. It is in the letter Al-Qiyamah: 14

### 3.4. Aspects of the Miracle of the Shari'a

There have been many found in the history of human life about the efforts made to realize a peaceful and just life, but often these efforts do not reach the desired goal. So that the expected harmonious life has never been realized. Islam came to bring justice, brought sharia to create comfort in social life. The formation of a good society cannot be separated from the initial efforts to form and educate a good personality as well (Rosihon, 2018).

Therefore, if every individual who is a member of the community has been good, indirectly that goodness will lead to the collective good. The Qur'an guides every Muslim to uphold monotheism which is the basic foundation in charity. This monotheism will distance him from belief in superstition, doubt, and from being a slave to lust and

worship of lust. So that he becomes a servant whose belief in God is clean. One who only obeys and submits to the one God. There is no need for anyone other than Him. God who has perfection. From which comes all good for all His creatures.

He is the one God, the one creator, the almighty over all things. If the creed of a Muslim is straight and true, then he should adopt the concept of his life in accordance with the guidance of the Shari'a stated in the Qur'an. Every fardu worship is intended for the benefit of the individual but at the same time it also aims for the benefit of living together. The purpose of prayer is to prevent someone from behaving in a vile and evil manner (Surah Al-Ankabut: 45). With the implementation of prayer properly, will radiate in a Muslim a good attitude too, calm and bring peace to those around him.

Zakat removes from oneself the stingy attitude, love of the world, greed for wealth. On the other hand, zakat will be a means of mutual help between the rich and the poor. Where the rich give part of their wealth to help people in need and are entitled. Hajj is a means to practice oneself through hardships. At the time of Hajj all people will gather in one place, all wearing the same clothes, and there is nothing that distinguishes them except piety. While fasting trains a person to control his lust. When fasting a person will be trained to hold his anger.

Besides, honesty will be trained. All of the above acts of worship if carried out properly will give birth to a pious individual in every Muslim, the Qur'an also teaches to be patient, honest, fair, sincere, forgive others and other noble attitudes. The Qur'an has also stipulated the protection of five primary needs for human life, namely: religion, soul, honor, property, and reason. Then apply strict penalties at each point so that it is known in Islamic jurisprudence, the laws of jinayat and hudud.

The Qur'an also establishes laws regarding international relations between Muslims and neighboring countries or with those who enter into peace treaties (mu'ahad). Also the legislative power in the Islamic government system is regulated in the Al-Qur'an. In short, the Qur'an is a complete *Dutur Tasyri'i* (legal system) that builds human life on the basis of the highest and noblest concepts. *Tasyri'i* miracles cannot be separated from scientific miracles and language miracles. All three will always exist together no one can deny that the Qur'an has miracles as evidence of the power of Allah.

### 3.5. New Directions in Understanding I'jaz

Many people fall into the error of wanting the Qur'an to contain all scientific theories. Every time a new theory is born, they look for the possibility in the verse, then they interpret this verse according to the scientific theory. The scientific miracle of the Qur'an does not lie in its inclusion of scientific theories which are always new and changing and are the result of human efforts in research and observation. But lies in his urge to think and use reason. The Qur'an encourages people to pay attention and think about nature. It does not limit the activity and creativity of the mind in contemplating the universe, nor prevent it from adding to the knowledge it can achieve (Al-Qattan, 2001).

The Qur'an makes straight thinking and proper attention to nature and all that is in it the greatest means of believing in Allah. The Qur'an encourages humans to carry out intellectual activities as described in its verses.

*First*, he encourages Muslims to think about Allah's creatures in the heavens and on earth, as in the word of Allah in (Surah Ali Imran: 190-191): "Indeed, in the creation of the heavens and the earth, and the alternation of night and day there is signs for people of understanding, (i.e.) those who remember Allah while standing or sitting or lying down and they think about the creation of the heavens and the earth (I bear witness): O our Lord, you did not create this in vain. Glory be to You, so protect us from the torment of hell."

*Second*, the Qur'an encourages Muslims to think about themselves, the earth they inhabit and the nature that surrounds them, as in the word of Allah in QS. ar-Rum verse 8: "And why do they not think about themselves? Allah did not create the heavens and the earth and what is between them but with the right (purpose) and the appointed time *Third*, the Qur'an awakens in every Muslim a scientific awareness to understand and make comparisons, as in the word of Allah (QS. al-Baqarah: 219): "Thus Allah explains His verses to you so that you may think." "And We make parables for people so that they may think." (Surat al-Hashr: 21). The three guidelines above urge people to not only read the Qur'an by just reading, but at the same time invite people to apply the reading and content of the Qur'an in life, as M. Quraish Shihab's message is to ground the Qur'an.

## 4. CONCLUSIONS

This article concludes that the miracles of the Qur'an cannot be matched. This is manifested in aspects of the beauty of language, the stories contained in it, in addition to monotheism, the rules of the Shari'a, and so on, as well as scientific information that is extraordinarily complete when examined in depth. To appreciate this miracle

of the Qur'an, every Muslim should fulfill the rights of the Qur'an by reading, memorizing, analyzing and applying it in daily life as a guide for people who are pious. The Qur'an also encourages humans to carry out intellectual activities so that they think about Allah's creatures in the heavens and on earth. The Qur'an also awakens in every Muslim a scientific awareness to understand and make comparisons and make renewals.

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